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Lord of the Mountain
Reared with the mountain,
Young man, chieftain,
Hear a young man's prayer!
Hear a prayer for cleanness.

Keeper of the strong rain
Drumming on the mountain;
Lord of the small rain
That restores the earth in newness;
Keeper of the clean rain,
Hear a prayer for wholeness.

Young man, chieftain,
Hear a prayer for fleetness.
Keeper of the deer's way,
Reared among the eagles,
Clear my feet of slothness.
Keeper of the paths of men,
Hear a prayer for straightness.

Hear a prayer for courage,
Lord of the thin peaks,
Reared among the thunders;
Keeper of the headlands
Holding up the harvests;
Keeper of the strong rocks,
Hear a prayer for staunchness.

Young man, chieftain,
Spirit of the Mountain.

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156 FIFTH AVENUE, NEW YORK

PRESBYTERIAN CHURCH IN THE U. S. A.

The Golden Channel of Service^{*}

By S. D. GORDON

Author of "Quiet Talks on Power," etc.

MONEY supplies a golden channel of service through which one may reach most intimately to others, near by and around the world.

If God be the dominating motive power in a man's life, then does gold come the nearest to omnipotence of any tangible thing. It takes on the quality of Him who breathes upon it.

The man who in his use of money thinks only or chiefly of the years making up his own present life is—a fool. The man who takes into his reckoning not only the present generation, but all coming generations, in disposing of his money is the shrewd financier.

Money is not riches. Perhaps we have not all quite escaped that delusion. And money is neither righteous nor unrighteous. It gets its moral quality from the man owning it for the time being. It takes on the color of its ownership.

Jesus Christ gives us the simple law for the right use of money. Make friends by means of the money that comes into your control that when it fails they may receive you. Exchange your money into the coin that is current in the Kingdom of God. Exchange your gold into *lives*. This yellow stuff that we call riches they use for paving stones up in the Homeland. Would that we might put it under our feet down here, instead of being ruled by it.

The current coin of heaven is the lives of men. And these too will be reckoned the precious metal when the Kingdom of God comes to the earth. Exchange your money into *men*; purified, uplifted, redeemed men. Buy letters of credit that will be good in the Homeland, and in the coming Kingdom days on the earth, if you would be wealthy.

"That when it fails," Jesus says with fine discernment. Money will fail. There is an end to the power of gold in itself. Money will be bankrupt some day. It has enormous buying power now. Some day its power will all be gone. Then it will take the place of paving stones. Yet it would seem to be a failure even there unless some new hardening process had been found for it. Better use it while it has the power of purchase. Better not be caught with much of the yellow stuff sticking to you when the true values are being settled. It will all be dead loss then; dead stock, not worth the space it occupies.

Exchange your gold into men. Buy up some of the kind of coin that they use in the Homeland, so that you may have some wealth there . . . People who expect to go to a foreign country provide the recognized coinage of that country before going.

Here is a man who goes from life on the earth into the other life. He will attempt to take some of his belongings with him for they seem inseparable from him . . . But that sort of thing does not pass current up in the Heavenly land . . . There will be a strange readjustment of values on the other side . . . Some who have been reckoned poor among men will be found to be the shrewdest investors. They will be the millionaires of the Kingdom time and in the Homeland—not *dollar*-millionaires, but *life*-millionaires. *The standard of wealth in the Homeland is lives*, not dollars.

The element of sacrifice must be in the giving if it is to be effective. Sacrifice was the dominant factor in *God's* giving of His Son, real sacrifice. It was dominant in *Jesus'* giving His own self and His life, keen cutting sacrifice. Who will follow in their train? All beyond one's need should be out in circulation for the Master in His campaign to save the world.

^{*} Condensed from "Quiet Talks on Service," by S. D. Gordon, published by Fleming H. Revell Company, New York.

THE MISSIONARY REVIEW OF THE WORLD

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VOLUME LVI

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NUMBER ONE

Topics of the Times

THE NEW YEAR OUTLOOK

Never have men faced a New Year with more perplexity and apprehension than we face the year 1933. The whole world seems in a turmoil—warfare and threatened upheavals mark political life in Central America, in Ecuador and Colombia, in Bolivia and Paraguay, in Chile and Argentina; in Europe and in India, in China, Manchukuo and Japan. War debts and economic distress threaten to overturn the social and industrial institutions of Germany and Britain, of America, Australia and other countries. Soviet Russia is struggling to put through her economic Five-Year Program but with small prospects of success; her leaders threaten to outlaw all religion in five years. Atheistic communism is also carrying on a tireless and systematic missionary propaganda in other lands, taking advantage of the present world-wide unrest. In America and Great Britain—the foremost nations established somewhat on Christian ideals—economic depression and unemployment threaten the very existence of many philanthropic, religious and missionary enterprises. Poverty stares former liberal givers in the face; mission boards are cutting down appropriations and churches are facing deficits.

This is a time of crisis, but it is not unprecedented. Many times in past years the world has been in a worse plight. Had we lived in the days of the crucifixion of Christ or in the Dark Ages, and had we known world conditions then as we know them now, we might well have been discouraged. Today we know and are affected by conditions in other lands; we are disturbed because our desires for peace, prosperity and enlightenment are so far from realized. Conditions may not be essentially worse but our ideals are higher and we have experienced great past prosperity.

What then should be our New Year outlook as we face present distress and opportunity. We

may well accept the admonition and encouragement of Jesus, the Christ, given to His little band of disciples in the darkest hour of history, just before His crucifixion. They were a small, weak band of peasants; their little country was subject to an alien power; the political, social and religious leaders were against them; their accepted Messiah was condemned to die a felon's death and their own little chosen band included a traitor and timid and self-seeking disciples. In that hour Jesus Christ gave His disciples (in John xiv) the remedy for discouragement:

1. "Believe in God"—the creator and loving heavenly Father whom He had come to reveal.
2. "Believe in me"—the eternal Son of God, and Saviour who had come to redeem a lost and sinful world and to bring life and immortality to light.
3. Believe in the certainty of the future life and follow the Way of Life that He came to point out and to make possible.
4. Believe in God's power and readiness to do "greater things" for His people in the future than He had ever done in the past.
5. Believe in God's abiding presence and continued revelation of Christ, and His carrying out of His loving purposes through His Holy Spirit—ever abiding with His true followers.

These promises were all fulfilled in the days following the resurrection; they are being realized today where the conditions are fulfilled. We do not always see the fulfillment and our mistaken expectations and ambitions often mislead us as the early disciples were misled by false ideas. Today, as of old, only God can tell the number of those who "have not bowed the knee to Baal"—but they include unnumbered multitudes in many lands. It is not possible to estimate the volume of prayer that is offered continually that the rule of God may be established and recognized in all the earth. The New Year begins with a Universal Week of Prayer in which Christians of every race and tribe and nation unite to honor Almighty God, as revealed through

Jesus Christ, and to seek His guidance and power for the work He has commissioned His Church to do in the world.

Suffering may come to Christians today, as it came to the early Church, but all the machinations of atheistic communism and of other forces of evil, and even death itself, cannot prevail against the Church of Christ—in Russia, or in America or in any other land. We have His promise. The forces of evil have tried in vain to overthrow the power of Christ through lies, corruption, persecution, and death but they have never succeeded and never will.

The New Year outlook—with God—is one that calls for a clearer understanding of His ideals, a reconsecration to His service, readjustments to His program, and deeper experience of His life. It is not a disheartening outlook but one full of promise and of opportunity—WITH GOD.

RETHINKING THE LAYMEN'S APPRAISAL

As might have been expected, the publication of the Report of the Appraisal Commission of the Laymen's Foreign Mission Inquiry has aroused considerable interest and much criticism. Following the twenty-two newspaper releases, the Report itself has been published in a volume under the title "Rethinking Missions." This appeared on November 18 simultaneously with an oral interpretation and defense of the Report by the Appraisal Commissioners. Many boards have issued official statements concerning the Report, and pastors, missionaries, laymen and editors have expressed their opinions—*pro* and *con*. One board advises all the clergy to read the volume; but the truth is that comparatively few clergy or church members are well enough acquainted with real facts of missions to enable them to form a discriminating judgment on the subjects under discussion.

In this number of the REVIEW we devote considerable space to the Report and its recommendations. This is not because of its peculiar originality, wisdom or authority but because the publicity given to the views of these fifteen men and women has aroused interest and even threaten to create a division in the Church. On another page Dr. Robert E. Speer writes a long, fair-minded and careful review of the Report. He is undoubtedly the foremost authority in America on the subject of foreign missions. He has studied the subject for over forty years, has many times visited Asia and Latin America, has written a dozen or more books on missionary topics and for over forty years has been secretary of one of the largest Protestant foreign mission boards in America. As an open-minded and well-

informed Christian what he writes will come with authority.

Mrs. Henry W. Peabody also gives "A Woman's Appraisal" of the Laymen. She is held in high esteem for her wisdom and devotion and her views will carry weight because of her experience as a missionary in India, her forty years as a missionary executive and her wide travel and extensive authorship in the interest of foreign missions. Her views are expressed frankly and clearly.

Another paper in this number deserving attention deals with the fundamental question: "What Is Our Missionary Commission?" In it Dr. Henry W. Frost, for forty years Home Director of the China Inland Mission for North America, takes clear issue with the missionary aims and purpose expressed by the Appraisal Commission.

We quote elsewhere terse comments on the Report and reactions expressed by various church boards, pastors, editors, missionaries, and laymen. So many debatable questions are raised by the Appraisal Commission that we purpose to devote some space each month to their consideration. Articles on the Christian missionary ideals, aims, message, personnel, methods and administration will be written by such leaders as Dr. Julius Richter of Germany, Dr. W. Wilson Cash of London, Dr. John A. Mackay, Dr. Wm. B. Anderson, Dr. Hugh R. Monro and others. The questions have to do with the whole basis and purpose, the message and plan of Christian missions; they relate to the best use of the large sums of money expended; to the type of missionaries that should be sent out; to the methods and equipment most effective in educational and medical work; to the initiative, leadership and authority of the churches established in the mission fields; to the whole success or failure of the work; and to the need for its continuance on the old or on a new basis.

Many experienced leaders at home and abroad are preparing papers for the REVIEW on one or another of these topics. Their views and presentation of the facts will be interesting and worthy of careful study. The whole future of missionary interest and cooperation at home and the success of work abroad depends on a right attitude toward these questions now under discussion. This is a time of crisis not only in missionary work but in Christian thinking. Shall we go forward or retreat? Does this missionary enterprise depend on human energy and sagacity, or does it depend on divine leadership and power? Are we to attempt to blaze new trails under the leadership of men or are we to follow more fully the divine Leader who has declared Himself to be the Way, the Truth and the Life?

THE NEED FOR A CHRISTIAN SOCIAL ORDER

The Baptist Social Service Committee has recently published a call for "A Christian Reconstruction of Society." There seems to be no ground for denial of the fact that in every land the present social order is based on selfishness—which is far from Christian. *The Baptist* summarizes the committee findings as follows:

Our civilization is not condemned as wholly bad, but it is in its policies, practises, and results, grossly at variance with the principles of Christ. It is materialistic and selfish, exalting personal possessions above public service. It condones injustice, exploiting the poor, crushing the rich under accumulations of unearned income, distorting the social vision of the people, wasting the common wealth, reducing millions of citizens to privation and a humiliating dependence upon charity.

The solution, according to the report adopted by the Northern Baptist Convention, lies in the courageous application of the teachings of Christ as to all human relationships. These teachings include the conviction that

The principles of the Gospel are socially valid; that goodwill, guided by intelligence, is a sound basis for a wholesome community life; that society can be made Christian in spirit, structure, and function; that the people are educable for social living; that higher incentives than avarice, ambition, or any other motive of predatory self-interest, can be invoked to bring out the best service of the individual to his fellows; that the people can be entrusted with the power of democratic control over their economic life; that industry can be organized on the principle of cooperation for the common good; that distribution can be so coordinated as to supply the needs of all; that there need be no dispossessed class sinking into servitude, poverty, ignorance, vice, and misery; that civil government can be made the democratic agent of the community for the impartial promotion of the welfare of all the people; that disagreements among groups, classes, and nations can be adjusted peaceably; that the cooperative commonwealth is practicable on a world-wide scale.

Such faith is inherent in the acceptance of Jesus Christ as the exponent of the true way of life. It glows with the love of Christ for humanity. Its symbol is the Cross.

The findings of the new "technocracy" are being studied by economic and social experts in an attempt to solve unemployment, overproduction and faulty distribution problems in this machine age. Some of the technocracy group go so far as to say that if we are to absorb the output of modern factories where the electric eye, the robot and other machines are taking the place of human labor, then the hours of employment may be reduced to one or four days a week or two to four hours a day. This would mean a tremen-

dous readjustment in the scale of living and of wages. The only solution of industrial and other problems is through the adoption of truly Christian ideals and methods in which cooperation will replace competition; where brotherly love will take the place of self-aggrandizements; where there will be a return to a simple mode of living; where many will serve without remuneration in political, social and religious spheres; where the number of wage earners in a family will be limited to necessity; where wealth will not be accumulated but will be quickly distributed; and where the principles and Spirit of Christ rather than the rule of mammon, will prevail in State, industry and society. Is there any ground for hope that this time will come except with the coming of Jesus Christ to reign in all the world and in every sphere of life?

HUMAN SLAVERY

"The abolition of slavery is an unfinished task facing Christianity and modern civilization." This is a challenge issued by the Committee on African Welfare of the Federal Council of Churches. It is true that human slavery is not yet abolished from the earth. Hundreds of thousands of domestic slave girls are reported to be still bought and sold in China; these servants are household drudges, often abused and without civil rights. It is estimated that half a million men and women are slaves in African and Arab homes; many are kept in ignorance and servile labor or form part of Moslem harems. But the evil is not confined to Asia or Africa.

The Committee of the Federal Council is concerned especially with the matter of enforced and slave labor in Africa. Liberia is now under scrutiny by the League of Nations because of unsavory reports of slavery in that Black Republic. There is also contract labor in Portuguese Africa and other parts of the continent; this is degrading and inhuman. To clear forests, build roads and railways, to work in mines or till the soil, thousands of men and women are taken from their homes and compelled to work for less than it costs to live in decency. The inhuman exploitation brings misery, disease and moral and physical disaster. Thus many tribes are ruined and families are blotted out. In some districts forced labor means practically slavery.

The Committee on African Welfare plans to study the problems affecting native peoples of Africa from the standpoint of social and economic progress and human rights; they will advise with other groups interested in promoting the welfare of primitive peoples and will make public the information gathered on the subject.

But there are other human slaves—not all so

classed. These are the prostitutes of Japan and other lands who are slaves of human lust. They have no liberty because they cannot buy their freedom. There are economic slaves in Europe and America who are compelled by hunger to work for a pittance and have no freedom to enjoy life, liberty and the pursuit of happiness. Among these are multitudes of child workers whose impoverished or cruel parents compel them to labor and then absorb the meager fruits of their hard service. Even employed workers are fortunate if we do not all become slaves of economic conditions and of the machine age which keeps men grinding away at materialistic tasks, with no spiritual eyesight, like Samson, following a treadmill existence without making progress. But the worst evils come from the fact that everywhere men and women are still in the slavery of sin—bound by chains of desire and of habit. Today America is threatened by the domination of gangsters, of bootleggers, of unprincipled politicians and plutocrats. Not ready to learn from past experience, the legislatures are preparing again to license the manufacture and sale of soul and body destroying intoxicants which take away self-control and bring inebriates under slavery to lust, dishonesty, insanity, and murderous passion.

What is the way out of this human slavery? The condition was even more prevalent and more recognized in the days when Christ was on earth. He came "to proclaim liberty to the captive," and said clearly, "If the son shall make you free—ye shall be free indeed." If men are to be set free they must be liberated from the control of lust for gold and power and slavery to personal appetite. Real slavery is spiritual rather than physical. Let Christ rule in Japan and there will be no licensed quarter and no vice in the home. Let Christ rule in China and domestic slavery will be no more. Let Christ rule among Arabs and the greed for gold and for enlarged harems will be taken away; let Christ rule in Africa and men and women will work without compulsion to develop the earth and will receive a living wage. Let Christ rule in Europe and America and truth, justice, purity and brotherly love will drive out the desire to exploit humanity for the sake of "filthy lucre."

"Whosoever commits sin is the bondservant of sin." Men are set free from the domination of sin and selfishness as they are drawn into the service of Christ and stand fast in the liberty wherewith Christ has made us free. It is not necessary again to be entangled by the yoke of bondage—to forms and ceremonies, to passions and love of gold and material things, to fear or favoritism. The freest people in the world are the voluntary bond-slaves of Jesus Christ.

TASKS FOR A UNITED CHURCH

Organic union is less effective than spiritual unity. There is room enough for individualism and varied activities in any church or group of churches. The unity required is that which centers in loyalty to Christ and cooperation in His service. At Indianapolis (December 6-9) the Federal Council of Churches held its Quadrennial Meeting and considered the tasks which confront the united Protestant Church of America today. Dr. Arthur W. Beaven, President of Colgate-Rochester Divinity School, was elected president to succeed Bishop Francis J. McConnell.

This Quadrennial Meeting was significant because of the plans made for reorganization in the interest of relating the Council more closely to the constituent denominations. These plans include the following:

1. The Council is to meet every two years, instead of every four. This is to secure closer oversight and larger exercise of responsibility by the official representatives of the denominations. The size of the Council is reduced, each denomination being entitled to three members with an additional member for every 100,000 of its communicants.

2. The Executive and Administrative Committees are combined as the Executive Committee, to meet monthly. Each denomination is entitled to two members on this Committee with an additional member for every 500,000 communicants after the first 500,000.

3. All members, both of the Council and of the Executive Committee, are to be named directly by the denominations. There are to be no coopted members.

4. The commissions and committees are reorganized into eight departments,—Field, Evangelism, Research and Education, Social Service, Race Relations, International Justice and Goodwill, Relations with Churches Abroad, Radio. There is to be also a Committee on Worship.

5. All departments and committees are to be appointed by, and under the direction of, the Executive Committee.

Social Ideals and Personal Religion

Another center of interest was the statement of revised "Social Ideals." These ideals deal primarily with the meaning of the Christian Gospel for our economic and industrial life, but add sections on problems of race, world peace, rural life, and the family. The section on Marriage and the Home, particularly the part relating to information about birth control by physicians and other qualified persons was referred to the Executive Committee for further study and report.

There was also emphasis on the basic necessity of personal religion and Christian faith. No fewer than five speakers dealt trenchantly with this question. Larger Christian Unity was the subject of the farewell address of Bishop McConnell as president of the Council.

An Appraisal of the Appraisal

An attempt at a Just Review of the Report of the Appraisal Commission of the Laymen's Foreign Mission Inquiry

By ROBERT E. SPEER, New York

Secretary of the Presbyterian Board of Foreign Missions; Author of "The Unfinished Task of Foreign Missions," etc., etc.

OUR first desire ought to be and is to express hearty appreciation of the purpose and spirit of this Inquiry and Report and of the unselfish devotion of time and effort which it represents. It was undertaken and has been carried through with the highest motives and with the earnest intent of advancing the missionary cause in its efficiency on the field, and of enlisting at home a far larger body of laymen in its adequate support. There ought to be no question of motive or purpose raised with regard to this able and friendly criticism of the work of foreign missions. And likewise there should be no such question raised in the case of criticism of this criticism. Missionaries and missionary administrators ought to welcome this review of them and their work with no reference to motive or intentions, except gladly and unreservedly to acknowledge that both the Inquiry and the Report have been animated by the highest and the worthiest purpose. Likewise those who must now appraise this appraisal must not be charged with prejudice or obstinacy if they find things from which they must dissent. They must be credited with the same sincerity and open-mindedness and right purpose with which they gladly credit others.

Some of those engaged in this Inquiry and Report are among one's best and dearest friends, who have been known and loved for many years, but the matter to be considered is not concerning the devoted persons engaged in the Report but the Report itself. The Report is an objective document, now printed and copyrighted in final form, and it is to be studied and judged for what it is and as it stands. Interpretations and qualifications, such as were offered at the Conference on November 18 and 19 (to which reference will be made), will not reach the tens of thousands of persons to whom the Report and the publicity releases will have gone. It is these documents and the judgments contained in them that alone are to be considered and they ought to be considered in the same unflinching and objective way

in which the Commission tried to consider the work of foreign missions. The Commission sought "to be thorough in its inquiry and objective in its attitude" and "to consider always the greater interest rather than the lesser, the good of humanity rather than the growth of a special movement." (Report, p. 3.)

This was the right method for the Commission in its study of missions and it is the right method for all of us in the study of the Commission's Report. Our only question should be, Is this a just and true Report? If not, wherein does it err? If in other matters it does not err, what help can we derive from it? Missionaries and missionary administrators are not holding jobs. They are spending their lives and they want to spend them in the wisest and most fruitful way.

The Criticisms of Missions

Let it be said at once that there ought to be no sensitiveness at all on the part of Missions and Boards with regard to their being passed under the severest criticism. The Report begins with the recognition of the fact that this has been the lot of Protestant missions since they began. Indeed it was the lot of St. Paul at the outset. And modern missions were launched against an ocean of criticism both within and without the Church. Never during their history have foreign missions been free from scrutiny and appraisal. They have not asked to be. On the contrary, if I may repeat words written many months before the Laymen's Foreign Missions Inquiry was first suggested:

"The foreign mission enterprise criticizes itself far more within than it is criticized without. There could be made with little difficulty a list of reports, books and articles by missionaries and missionary administrators which deal far more radically and intelligently with the problems of missions than the critics have done from without. No one ever dealt more vigorously with the problem of the relation of missions and education than Rufus Anderson, or of missions and subsidies than John L. Nevius, or of missions and economics than A. G. Jones, or of missions and gov-

ernments than R. N. Cust, or of missions and society than J. C. Gibson, or of missions and national character than Guido Verbeck and Samuel A. Barnett, or of missionary administration than S. J. Clark. The foreign mission movement is full of shortcomings. It must inevitably be. Its central idea becomes confused. The great religious and theological convictions back of it become relaxed or distorted. Its best agents realize most their inadequacy. And all of its agents are not the best. But so far as it is genuine and true it will go on, and criticism will help it and not hurt it. It will winnow and clarify, and while it may cut down the volume of support, especially the unjustified criticism that goes on within the Church and among the Christian people who ought to be supporting missions, all this will be beneficial. Foreign missions have always been a small minority cause, and will continue so. The worthwhile causes live by their worthwhileness, not by majority commendation.

Is It a Laymen's Report?

The special elements of significance in the criticisms of this Appraisal Commission's Report are its friendly intent, its comprehensiveness, its serious and persuasive presentation, the gravity of the fundamental issues which it raises and the extraordinary publicity which has been organized for it.

Before we go on to study the Report there are two or three matters which deserve comment. First, in the interest of absolute truth and reality we should examine the impression that this is a laymen's report and that it represents a great body of lay concern which undertook the movement spontaneously because, as stated at the meeting on November 18 and 19, "Things were not right on the foreign field. There were ominous rumors. The Boards themselves did not seem to know how to direct the work under their care." It was stated also that as soon as the idea of the Inquiry was broached by one denominational group "the other denominations came and asked, why can't we join the enterprise?" The Report itself states the matter more accurately. Members of the other denominations were invited and urged to join, and in some cases were persuaded only with difficulty because of their doubt as to the timeliness of the undertaking, only two years after the Jerusalem Council, and as to the character and value of the investigation proposed. Later when the Inquiry Committee was constituted, consisting of seven groups of five members each from seven denominations, the real activity was undertaken by a small executive committee of seven, and the actual burden was borne by a still smaller number. An earnest effort was made to enlist a large number of sponsors, partly to help finance the Inquiry and partly in hope that when the Report was made it might lead, with their support, to a great revival of the Laymen's Missionary Movement. As a matter of

fact the financial response from the laymen was negligible and the Inquiry was carried through, not as a great and widespread movement of laymen, but by a very small and devoted group. In this it was in the true line of foreign missions which has always been a small minority movement, a few individuals leading and seeking to inspire and carry the rest.

And the Report itself is not really a laymen's Report. A full third of it is a careful discussion of the theological and religious and psychological basis of foreign missions, written by two of the ablest and most justly respected philosophers of our country. Three of the fifteen members of the Commission were ministers and three were women. Only three members would class with the type of business laymen to whom the newspapers and the popular impression attribute the Report.

All this does not discredit the Report or affect our judgments about it, which must be absolutely objective. The Report is the Report and it is with it alone that we have to deal. It is very desirable, however, that we should approach it and deal with it on a basis of absolute truth and reality as to how it originated and what it represents. As a matter of fact, the "laymen" idea can be easily overdone. It is overdone in such statements as the one made on November 18, "It is we laymen who furnish the money." Most of the money comes from women, and in many churches the largest individual donor is the pastor. Churches can be named where almost the whole contribution is from the minister and his wife. There is no more infallibility or authority in the views of laymen than in the views of any other class. And it does not matter whether the Report was produced by laymen or by theologians or philosophers or women. It must be taken for what it is and considered as a serious and honest appraisal by sincere and honest and capable men and women. The only relevant question is, how far is it right and how far is it wrong?

Why the Publicity Releases?

The other matter regarding which in all honesty a word should be said is the "publicity releases." When the first copies of the Report were placed in the hands of the Boards in September, after the meeting in Mohonk at which the Commission presented its Report formally to those members of the Inquiry who were present, they contained the assurance and admonition that the Report was to be held confidential until November 18, when the Commission expected to present the Report formally to members of the Missionary Boards. The Mission Boards scrupulously observed this requirement. The Inquiry did not do so. It gave as its reason for the enormous

publicity campaign which was launched, that it was desired to awaken public interest and secure the wide reading of the full Report when it should appear. It would seem that the only possible ethical corollary should have been to release the Boards from the prohibition which the Inquiry had ignored. This was not done and the Boards were in consequence obliged to be silent when their constituents were demanding why they made no explanation of their position under the flood of criticism, and demanded change in the releases.

These releases were limited to actual quotations from the Report, but the publicity agent used the sections most likely to arouse public concern, and the character of newspaper editorials and headlines was not always unwarranted by his selections, especially as he set in heavy-faced type any paragraphs that might be given a sensational construction.

The publicity releases have indeed aroused great interest and also great concern. They were welcomed chiefly by those newspapers which have been hostile to missions and by those individuals who were already antagonistic. They have so aroused a great body of the Christian constituencies that they have frustrated their own purpose and have made it difficult to secure a fair consideration of the good elements in the Report. It is interesting to note that in Great Britain, after the first few releases, the whole publicity effort was suppressed by the British Missionary Societies and the British newspapers. It is interesting also to note that the whole psychology of this approach to the Church at home is diametrically opposed to the advice of the Report as to the missionary approach abroad. The first act of the Inquiry was to do the very sort of thing the Report condemns, namely, to antagonize instead of conciliate, to magnify variance instead of agreement. And does the Report itself always escape this danger?

Who Was Responsible?

This fact brings to light one more confused feature of the situation which in the interest of accuracy and truthfulness needs to be clarified, namely, the responsibility of the Inquiry and the scope of the Report. The Inquiry has been more than once spoken of as representing the seven denominations and sometimes as representing the Boards of the seven denominations from which there were members on the Inquiry (Baptist, Congregational, Episcopal, Methodist, Presbyterian, Reformed Church in America, United Presbyterian). The Report itself speaks twice of the "Boards cooperating in this Inquiry."

Originally it was intended that an Inquiry should be conducted by a commission of laymen

appointed by the Boards. This was the only form in which the matter ever came before some of the Boards. The few laymen who were guiding it, however, decided that it was better to carry it forward in complete independence of the Boards, and this was done. The confusion as to the scope of the Report is over the question as to whether the representations and recommendations of the Report relate only to the missions of the seven denominations to which the members of the Inquiry belong or if they apply to other denominations and also to the missions of other nationalities. It was said by some of the Commissioners at the meeting on November 18 and 19 that while the commissioners had viewed other work than that of the seven denominations, nevertheless the Report confined itself to them. The Report, however, does not support this view. The Foreword makes no mention of any limitation. It says the study "was to include an objective view of the presuppositions of the entire enterprise," and was to offer recommendations regarding "missionary activities of every sort." And the proposals of the Report regarding the basis of missions, policies of work, cooperation and unity, evangelism, personnel, organization and administration, are not limited at all to the missions of the seven American denominations but affect not one whit less all missions of all nations. It is this that gives very grave concern to our British and Canadian missionaries and Boards and the large number of groups in the Foreign Missions Conference of North America, which had no relationship to the Inquiry and Report. With no voice in the matter they are as deeply affected as anyone else, and the publicity releases were poured upon their constituencies as elsewhere.

The Spirit and Extent of the Appraisal

As we read the Report we cordially recognize the high mindedness of it, the beautiful literary statement, especially of the first four chapters, the conscientious effort to express accurate and just judgments, the ability with which so many different minds and types as the Commission comprise were brought into effective accord, the positive confidence and assuredness of opinion, the courageous destructiveness combined with the purpose of construction, the fearlessness of prediction, the rich humanism, the effort at inclusion, the unhesitating counsels of perfection, the competence with which the materials have been admitted or discarded, the severity and the urbanity. One must recognize also, however, the utter inadequacy of the time allowed for such a colossal task as the appraisal of the most extensive and intricate activity of the Christian Church. The calendar indeed appears to have

been kind to the Commission, since the Report itself states that the Commission was able to spend three weeks in Central China with headquarters in Shanghai between March 11 and March 25! If it means, however, that of three weeks spent in Central China two were spent in Shanghai, that would signify that the Commission had one week for Central China and the whole Yangtse Valley.

The time spent in India and Burma was three months. And why was Burma included and Korea, racially, politically and religiously at least as close to Japan as Burma is to India, omitted? The whole time in China was two and a half months, at a time of great political disturbances limiting travel, and in Japan less than six weeks. Only the bravest folk would venture on such a responsible appraisal as this Report on the basis of such an experience, unless they already had formed convictions regarding many of the issues involved. Nine months would not warrant such a Report as this unless it rests also, as it obviously does, and as it was certain that it must, on broad postulates, such as the conceptions of Christianity and the Church, which were carried to Asia and were not drawn from the observations of those nine months.

Even the work of the three "Fact Finding Groups" which preceded by a year the visit of the Commission, and whose work was submitted to the Commission for its use, could not have been so adequately exhaustive and accurate as to carry the warrant of complete authority. These preliminary groups were made up of diligent and careful workers and it is to be hoped that the results of their work will be made available. But a pamphlet distributed with the expressed approval of the Inquiry, at the meeting on November 18, stated that there were not a few men "of rather small calibre" in the fact finding groups. Perhaps one may say good-naturedly that this judgment may comfort the main body of missionaries of whom, as we shall see, the Report says, "The greater number seem to us of limited outlook and capacity" (p. 15). They and the "Fact Finders" must console one another.

As we come now to the substance of the Report there are many right and sound counsels in it and with some of these we shall deal later. And there are also some counsels, which are the major issues of the Report, which seem to us so grave, so unsound, so dangerous that one must speak of them in the same straightforward and unflinching manner which characterizes the Report.

A Lack of Missionary Background

Before taking these matters up in detail there are three broad observations to be made.

1. The Report suffers from a lack of adequate

depth of background. It lacks the evidence of the saturation of men's minds in the history and life of the expansion of Christianity as a great organic movement. It was stated on November 18 that a chapter on the history of missions had been prepared for the Report but had been omitted for lack of room. It would be interesting to see that chapter. The Report itself does not bear the marks of sufficient first-hand knowledge of the missionary issues in the Apostolic, the medieval and the modern Church. Indeed St. Paul is left out entirely of the first four chapters on the basis of missions except for one reference to his tact at Athens (which passes over the sequel), and for the statement that he was not a "foreign missionary after our present pattern." But apart from the New Testament, there is no background of appreciation of the evolution of missions or of the true motives of the early missionaries, their attitude to the non-Christian religions and their interest in social and physical welfare as well as in the salvation of souls. The Report defines the historical missionary motive as including "a concern for the spiritual welfare of the Orient," "a fundamental groping toward the moral unity of the world," "a regard for the inner health and truth of the existing Church" (p. 9).

This is not an authentic picture, especially when we add to it the touches of the Report with regard to the absorption of the early missionaries' thought in saving individuals souls (pp. 19, 61), and their want of interest in economic and social issues. The most nearly adequate statement of the early motive is given in the Report on page 35:

The original objective of the mission might be stated as the conquest of the world by Christianity; it was a world benevolence conceived in terms of a world campaign. There was one way of salvation and one only, one name, one atonement; this plan with its particular historic center in the career of Jesus must become the point of regard for every human soul. The universal quality of Christianity lay not alone in its valid principles of truth and morals, but in an essential paradox, the universal claim of one particular historic fact: the work of Christ. General principles may be reasoned out, and perhaps proved, so that all men must accept them. But particular facts cannot be proved; they must be recognized. Hence, in respect to its central fact Christianity was necessarily dogmatic—it could only say *Ecce Homo*, Behold the Man; and it was committed to a certain intolerance, beneficent in purpose—in the interest of the soul it could allow no substitute for Christ. It came to proclaim truth, which is universal; but its truth was embodied in a particular person and his work.

The implication is that the new objective and motive must be different. Even this, however, would need to be supplemented to give it full historic validity, (a) by recognition of the place in

the historic motive of the personal love for Christ. Even with David Livingstone in his exploring days this was the motive: "Shall not the love of Christ carry the missionary where the love of gain carries the trader?" Whether it is called delusion or reality, the fact is that this and nothing else has been the primary element in the historic missionary motive.

(b) By realizing the scope and depth of the social ideals of the early missionaries. It has come to be accepted as assured fact that the founders of the modern foreign missionary enterprise were destitute of the social ideal. Their motives and aims, it is supposed, were purely individualistic and other-worldly. They were seeking to save souls one by one from a future doom and had no conception of the mission of Christianity to bind men together in a purified human society. Therefore their one method was to present the Gospel orally, to the neglect of those forms of social service and those conceptions of human ministry which to our modern view are an essential part of the Gospel and an indispensable agency in its propagation, because without them words alone can neither express nor convey it. Almost all of our recent missionary literature accepts without question this view of the motive and method of the early missionaries.

The Early Missionaries and Social Service

In affirming the presence in the early missionaries of an intensely rigorous and solemn spirit, modern writers are wholly right. These missionaries did believe that eternal issues hang upon the relation of men to Christ. They accepted without wavering the New Testament view of the significance for the world to come of human faith and character in this world. They believed that all men needed to be saved, and that there was none other Name given under heaven among men by which they might be saved, except the name of Christ. They did seek to reach men one by one and to secure the conversion of individuals. They did believe that the things which are seen are temporal and that the things which are unseen are eternal, and they did conceive separately of Christianity and of the physical and social fruitage which it might bear. The earnestness of their convictions in these respects cannot be overstated. Without it they would never have faced the inertia and resistance of the Church and of society and succeeded in launching their undertaking. It would be easy to put together a mass of testimony illustrative of the strength of their grasp of the individualistic elements in Christianity and of their sense of its eternal significance.

But the early missionaries did not lack the social idea. Many of them, indeed, over-socialized

their program. And those who were the most intense in their conception of Christianity as salvation for the individual soul for eternity were more zealous than others who were philanthropists only, in the wealth of their human service. I pick out only two illustrations. They are not exceptions. They are truly representative.

One was William Carey. The missionary methods which he advocated included agriculture, the introduction of good cattle, and promotion of the conscious interests of the people. The project which he set about accomplishing at once upon his arrival in India was a mission which would maintain itself upon and for the industrial life of the community. He engaged in the manufacture of indigo. He made the best type and the best paper in India. He devised new methods of paper manufacture. He introduced the first steam engine erected in India. He began the first Indian newspaper. He studied the natural history of the country and began great collections and laid out experimental gardens. "Spare no pains to get me seeds and roots," he wrote to his son William and names several specimens he desires. His letters are full of these matters. On August 5, 1794, he wrote to the Society at home, "I wish you also to send me a few instruments of husbandry, viz., scythes, sickles, plough-wheels, and such things; and a yearly assortment of all garden and flowering seeds, and seeds of fruit trees, that you can possibly procure; and let them be packed in papers, or bottles well stopped, which is the best method. All these things at whatever price you can procure them, and the seeds of all sorts of field and forest trees, etc., I will regularly remit you the money for every year; and I hope that I may depend upon the exertions of my numerous friends to procure them. Apply to London seedsmen and others, as it will be a lasting advantage to this country; and I shall have it in my power to do this for what I now call my own country. - Only take care that they are new and dry." He founded in 1820 "The Agricultural and Horticultural Society in India" and prepared its inquiries which, as Dr. George Smith said, "show a grasp of principles, a mastery of detail and a kindness of spirit which reveal the practical farmer, the accomplished observer, and the thoughtful philanthropist all in one." One only we may quote:

In what manner do you think the comforts of the peasantry around you could be increased, their health better secured, and their general happiness promoted?

This Society became a great influence for good in India, and later grew into three and formed the model for the Royal Agricultural Society of England, founded in 1838. He justified his action in these matter, "by quoting his hero, David

Brainerd, who was constrained to assist his Indian converts with his counsels in sowing their maize and arranging their secular concerns. 'Few,' he adds with the true breadth of genius which converted the Baptist shoemaker into the Christian statesman and scholar, 'who are extensively acquainted with human life, will esteem these cares either unworthy of religion or incongruous with its highest enjoyments.'" He protested against the narrowness of supporters of the work in America who had given money for theological teaching which was not to be used for teaching science. "I never heard anything more illiberal. Pray, can youth be trained up for the Christian ministry without science? Do you in America train up youths for it without any knowledge of science?"

Carey began the great movements for the care of the leper, for the abolition of widow burning and infanticide, and for the abatement of other moral evils which "he opposed all his life with a practicable reasonableness till he saw the public opinion he had done so much to create triumph. He knew the people of India, their religious, social, and economic condition as no Englishman before him had done. He stood between them and their foreign Government at the beginning of our intimate contact with all classes as detailed administrators and rulers." Carey's biography is one long record of ceaseless fidelity to his central, individual, spiritual aim at the same time that he served society with more power and vigor, pouring out of this one man, than can be found in some whole present-day governments. And yet the Appraisal Report says, "earlier missionaries were quite ignorant of social programs," etc. (p. 245), and "nowhere in these countries have missions made any notable or significant contribution to the solution of social and economic problems nor promoted a program for their amelioration except in local situations" (p. 250).

Contrast this with F. W. Stevens' testimony regarding China. Mr. Stevens was on the faculty of the law school of the University of Michigan. He went to China as the American representative of the Banker's Consortium, with no knowledge of and no special sympathy with the missionary movement. He said in a public address in Peking:

I have come to believe that America's greatest contribution to China, greater even than American political friendship is the work of the American Christian missionaries in China. This statement may indicate the importance I attach to the need of moral regeneration which must precede any great political and industrial improvement. In all China there is not a single organization on a scale of importance that aims at moral improvement or that is calculated to bring it

about, that is not traceable in its origin to the Christian missionaries. I have inquired among all kinds of people from all parts of China for such an activity of non-Christian origin without finding one.

The other illustration is from a home administrator, Jeremiah Evarts, Secretary of the American Board. In his "Address to the Christian Public," issued in 1812 he declares:

It is now generally seen and felt, by those who have any claim to be considered as proper judges, that Christianity is the only remedy for the disorders and miseries of this world, as well as the only foundation of hope for the world to come. No other agent will ever control the violent passions of men, and without the true religion all attempts to meliorate the condition of mankind will prove as illusory as a feverish dream. The genuine patriot, therefore, and the genuine philanthropist must labor, so far as they value the prosperity of their country and the happiness of the human race, to diffuse the knowledge and the influence of Christianity at home and abroad. Thus will they labor most effectually to put a final period to oppression and slavery, to perfidy and war, and to all the trains of evils which falsehood, ambition and cruelty have so profusely scattered through the world.

Some of the contrasts and judgments of the Report would have been modified and given a different tone and proportion if those who made them had been thinking of the missionary enterprise with the kind of saturation in its organic character and tradition without which they would hesitate to be so positive in the sphere of business or medicine or education or philosophy. The Report does not realize that the whole missionary effort is human and natural and that a missionary lives as a neighbor and friend among the people and brings his message through normal human relationships.

A deeper background and a more organic feeling and a richer and more real human apprehension would have resulted in a more evolutionary approach to the problems of the Report. The Report has been called "revolutionary." That is hardly true except with regard to its great basic proposal, which the Report itself declares must supplant the old basis. Apart from that, the recommendations are not so novel or radical, but they are presented with what the Report itself declares to be a wrong psychology. Instead of building them into, the Report would build them instead of, what is. It would get rid of the people who alone are doing the work and would replace them with others of a different type and motive, on the bold assumption (which is untested and, we believe, unfounded) that the others will be available, and that the present ones who are to be relieved as unsatisfactory will await their superior successors and then retire. It handles a great organic movement as though it were a piece of

administrative mechanism, with inadequate imaginative realization of human reactions. A richer "feel" for life and reality would have given a different cast and tone to the Report.

A Lack of Comprehensiveness

2. The Report, as so often happens, while disapproving exclusivism and partisanship is itself, it is to be feared, exclusive and partisan. At the outset it deprecates "promoting one's own type of thought and practice," (p. 4) and later it speaks sharply of the "trail of self-interest within the organization" which "lies like a sinister shadow over many phases of mission work." "Sinister shadow" was "serpent" in the original and in the releases, but has been softened in the printed Report. And yet the Report itself is not less positive and self-assertive.

At the beginning it declares that while much mission work excites no feeling of approval, there are still "beginnings of good work which it would be a pity not to continue and develop," "arousing in the observer a perpetual wish for more funds so that it might be done better." These are cautious words, "beginnings of good work," "be done better." The members of the Commission in reality feel a far warmer glow than this and when they speak, speak with an enthusiasm which is too much repressed in the Appraisal. The Report goes on to say that of this good work which is beginning but might be done better, as is undoubtedly true of all the good work of the world, "there is enough to bankrupt Christendom." Then the Report adds the significant words:

There is in this fact, however, no ground for a renewed appeal for the support, much less for the enlargement, of these missions as a whole in their present form and on their present basis. This Commission makes no such appeal. In our judgment, there is not alone room for change, there is necessity for change, in respects which our report will indicate; and the effecting of such change should be the condition for every further enlargement of the enterprise (p. 5).

The words "as a whole" have been added to the original Report and to the releases, but they change nothing. The statement was plainly made and is now made permanent, that there is no room for any missionary work except that which will accept the basis and form recommended in the Report. There are also some severe references later to the independent and "faith missions" which appear to imply that in the Commission's judgment there is no room for them (p. 85 f.). Is this the principle of tolerance and inclusion? The missionary agencies which rest on the evangelical basis and hold the evangelistic aim have never sought to exclude any forces which in human sympathy and good will would work for men

anywhere. They have supported and served the Red Cross. They have been cooperators and often the chief administrators in famine relief. But the Commission's Report insists that the only kind of missionary work that is entitled to support is work according to the Commission's "own type of thought and practice"!

The seriousness of the counsel sent out in the releases, and not really modified in the final Report, cannot be exaggerated. The public has been advised that mission work is not entitled to continued support in its present form and on its present basis. Even if this work were to be discontinued and replaced by work on the basis and of the form advocated by the Commission, the change should be gradual and evolutionary. But the Report sweeps off the board all that now is, "These missions as a whole." Of course, the Commission intended nothing of the sort. It later names specific enterprises deserving larger support. Its members wish the work to accept the changes they propose, and then to go on. But they have used language, printed in heavy type and underlined (the only passage so underlined) in the releases, which means nothing less than advising the discontinuance of further support of the existing foreign mission work. This is not breadth and inclusion.

Must the Whole Report Be Accepted?

3. The text of the Report makes the grave error, which we must all seek to correct, of requiring that all shall be taken or none. This is unwise tactics, and happily at the meeting on November 18 it was made clear by the Commission that it did not wish the Report to be considered as a closed unity which the Boards and Missions need not consider at all unless they were prepared to accept it in its entirety. But if we were to be bound by the character of the Report we could not deal with it thus. It declares that the work must be changed in the respects which the Report indicates and that "the effecting of such change should be the condition for any further enlargement of the enterprise." Repeatedly in the book the specific recommendations made are bound to the proposals for a change in the theological basis and the establishment of a centralized administration (pp. 5, 152, 163, 279, 310, 312, 315, 321, 329).

In commenting on the Educational Commission to China in 1915, of which Dr. Burton was chairman, the Report states, in its insistence upon educational consolidation: "Here again the futility of recommending concentration, without conferring upon some competent and disinterested person or group of persons the actual authority to carry it out, is painfully apparent" (p. 171). This statement is not altogether clear. The Appraisal Report recommends concentration. But it says such

recommendation is futile unless the power to effect it is actually conferred. Has the Commission done this or can it do it? If not why is the recommendation of concentration made? It does not say that the recommendation of concentration should be accompanied by the recommendation of the conferring of power, but that it must be accompanied by the actual conferring of power.

This is incidental, however. The essential point is that the Report is self-frustrating in its present form. It ties all of its recommendations to two major proposals, both of which, whatever we may think of them on their merits, and we shall come to that, are impossible. The Churches, with one or two barely possible exceptions, will not accept the proposed change in theological basis, and they cannot accept the suggested overhead autonomous control, unless there should be some Boards which cannot go on and which might welcome such an opportunity to give up their work. It is unfortunate that no one on the Commission brought it into contact with these hard realities and counselled it to say what it wished to say on these subjects in less imperative ways, and especially in ways that would make it easy and not difficult to consider the recommendations, many of them sound, on other subjects.

The Theological Basis

It is time to turn to the two central issues of the Report, the recommendations regarding the basis and the administration of Missions. At first sight it may seem incongruous that a Laymen's Missions Inquiry should deal first, and for nearly a third of its space, with the theological basis. Indeed some of the laymen of the Inquiry have realized so little the importance and significance of this section that they have been impatient to hear it discussed and have not seen why it could not be ignored, or accepted for what it is, and as far as it goes, with the assurance that anyone can add as much more as he wants to at this point for himself. But on second thought any reflecting person will understand that Dr. Hocking was entirely right when he said that the religious and theological basis is the primary and essential thing. It is one of the great merits of the Report that it discerns and declares this, even though later chapters deprecate the very thing which these opening chapters enforce. And it is well that the new basis proposed should have been set forth so clearly and competently by such high-minded and able scholars as Professor Hocking and Dr. Rufus Jones. The importance of the proposals here made cannot be exaggerated and they cannot be passed over. For any one layman who will not put his mind on them or who thinks them of minor importance, there will be ten laymen in our churches who will clearly understand what is

involved and who will be stirred, as they have already been stirred, to know whether their Boards accept or reject the proposed basic philosophy of Missions and of Christianity.

The Proposed New Basis of Missions

What is this proposed basis? The Report itself indicates that it is fundamentally different from the old and that only work built on the new basis can be approved. The Report names Jesus, with Buddha and Mohammed, as one of the great founders of religion who have been teachers of men; who have "spent themselves speaking to their own people and have left behind them an impulse which has moved on steadily across boundary after boundary" (pp. 6, 7). "Through Jesus, and through such wills as His, God works" (p. 58). It describes as the old view the idea that "there was but one way, the way of Christ" (p. 8). The business of missions is not to "transmit the letter of doctrine" but to "fulfill the religious life of the Orient" (p. 16). What Christians believe to be the authentic historic facts of the New Testament appear to be regarded as the "symbolical and imaginative expression" of Christianity (pp. 19, 52). We are to consider ourselves not as the bearers of a definite message but as "brothers in a common quest" with the non-Christian religions (p. 31). We are to find and "stand upon the common ground of all religion" (p. 33), "to recognize and associate" ourselves "with whatever kindred elements there are in the non-Christian religions" (p. 33). The new objective must take the place of the old, which was "the conquest of the world by Christianity" (p. 35). The Christian Church must not do what the early Church did, "aim at destroying or displacing the whole structure" of other religions (p. 40). The only mention of the New Testament is in the strange sentence, "The final truth, whatever it may be, is the New Testament of every existing faith" (p. 44). Christianity and the other religions must join in a common quest for truth and experience which are not offered in any final and absolute way in Christianity. The missionary "will look forward not to the destruction of these religions but to their continued co-existence with Christianity, each stimulating the other in growth toward the ultimate goal, unity in the completest truth" (p. 44). "It would be difficult to point out any one general principle (in Christianity) which could not surely be found nowhere else" (p. 49). "The relation between religions must take increasingly hereafter the form of a common search for truth" (p. 47). And the aim of missions is defined thus, "To seek with people of other lands a true knowledge and love of God, expressing in life and word what we have learned through Jesus Christ and endeavoring to give effect to His spirit in the life of the

world" (p. 59). Note here, "religion" is dropped and "people" substituted, which is a very different idea.

Some Serious Omissions

There is much noble statement of some of the intellectual ideas of Christianity and there are frequent references to rich and abundant life and to the spirit of Christ, but it is made clear that what is original is not the ideas that are found in Christianity but the way in which they are combined (p. 49), that life is construed in humanistic this-world terms, and that the spirit of Christ is not the Holy Spirit of the New Testament, who is nowhere mentioned. And in general the theological basis is the basis of the old Protestant liberalism which has been already superseded in Europe by a deep evangelical wave. It is a basis which passes over the ideas which give power both to evangelicalism and to the Roman Catholic faith. Nowhere is there any mention of prayer or of the supernatural forces of the Gospel.

Christianity is conceived as the life and teaching of Jesus and as our thoughts of God and life based on this life and teaching. The Report not only does not commit itself to the position of the New Testament and of the faith of the Church with regard to the Deity of Christ and the meaning of His death and the great facts of the Incarnation and the Resurrection, but it makes it clear that the Report is not based on this position. In the Foreword occurs this statement:

To some of our members the enduring motive of Christian missions can only be adequately expressed as loyalty to Jesus Christ regarded as the perfect revelation of God and the only Way by which men can teach a satisfying experience of Him. To others, this motive would best be called the spirit of altruistic service, the desire to share with all mankind the benefits and the ideals of a Christian community. To still others, it would best be named the desire for a deeper knowledge and love of God, seeking with men everywhere a more adequate fulfilment of the divine possibilities of personal and social life.

These views are not mutually exclusive: no one statement is likely to exhaust the aim of a great enterprise. In so far as the differences are those of language, some prefer the words which unite the present with the earlier language of the Christian world. Others desire to avoid the language of tradition, not as untrue, but perhaps as obscurely figurative or symbolical, and for this reason an obstacle to the spontaneous recognition of the majesty of that Figure to whom men's thoughts return as by a natural instinct of the heart (p. 14).

This statement, it has been frankly said, was included to satisfy the members of the first group referred to who were not satisfied to concur in the Report otherwise. But the statement is incorrect that "these views are not mutually exclusive." The truth is they are not inclusive. In

reality some members of the Commission hold the second or third who do not hold the first. And the Report is written in terms of the second and the third and not at all of the first. In later passages it is made plain that while many Christians believe in Jesus as in a unique sense the "Son of God" or the "Incarnation of God," and hold faith in His Miracles and Resurrection, and that "into the Person of Jesus, as the central symbol as well as the central historic reality of this faith, Christians are prone to compress its entire meaning" (pp. 51, 56, 58), the Report desires "to use the privilege of laymen in avoiding as far as possible the language of the unexplained symbol," and to separate Christianity from the terms of the historic Christian doctrine (p. 52). All these matters are regarded as simply differences of conception. "Beneath them are underlying agreements, belonging to the essence of Christianity" (p. 56). "We need look forward to no time when the authentic spirit of Christ, if freed from hampering organizational purposes, will be an undesired visitor in any land. It can be recognized by non-Christians as well as by Christians, which is one reason for suggesting that such representatives should be selected in part by invitation" (p. 26, cf. John 1:11; 18:40; 19:6; Acts 16:22-24).

Christ and the Non-Christian Religions

Now this construction of Christianity and of its relation to non-Christian religions and this conception of Christ and His person, place and nature as a teacher and example and spirit, with no avowed acceptance of Christ as God or as Redeemer or Saviour, and with no witness to the meaning of His Death and the significance of His Resurrection, are not possible for the Churches which hold still the great creeds, or even the Apostles' Creed, or which base themselves on the New Testament. The unique meaning of Christ as the Son of God and the Divine Saviour is to them the very essence of Christianity. That was what Christianity was. Its simple confession was "Jesus, the Son of God, is Lord." It is so still. Christianity is not for us the life and teaching of Jesus only, or man's thought of God, or man's search for God. For us Christ is still *the* Way not *a* way, and there is no goal beyond Him or apart from Him, nor any search for truth that is to be found outside of Him, nor any final truth to be sought by a universal religious quest except it be sought in Him who is the Way, the Truth and the Life.

Moreover Christianity is not what Jesus taught alone, it is what He did as Saviour, by His Life and Death and Resurrection. All this is not to us obscurely figurative (p. XV) or "unexplained symbol" (p. 52). It cannot be left out because the words which alone can explain or communicate it

have been often used. It is not to us a set of archaic ideas remote from real life, phraseology unrelated to vital present-day experience, "the stiff and hardened phrases in which the living faith of the Founder seemed to be stifled" (p. 83). The only truly authentic Christianity there ever was or ever will be is the Christianity that is both Jesus, the historic Son of Man and Son of God, and the Eternal Christ, the risen and ever-living Master and Lord.

The view of Christianity which the Churches believe to be true is that it is not a religion in the sense of the non-Christian religions. It is not a search of man for God. It is God's offer of Himself to men in Christ, who was not a fellow seeker with us after God, or a founder of a religion like Buddha or Mohammed, but "the fulness of the Godhead bodily." Our churches believe in Christ as a wholly unique Person. They include in their view of Him and of Christianity all that the Report includes but a great deal more and they believe that the essential and important part is in this "great deal more." They believe that the motive and power are not in man but in Christ and that the view of human nature implied in the Report, namely that it is capable in itself of constant progress and improvement and of advancing to the goal, is not a true view of human nature or in accord with the reality of human experience and the chastened conviction of mankind.

The comedy and the tragedy of life are both deeper, it seems to us, than the philosophy of the Report. This view of the Christian Church seems to us no more symbolical or imaginative than the conception of the Report of "life," "richer life," etc. These cannot mean simply better crops for farmers and more decent homes. They mean invisible and spiritual values. The Church holds, regarding the facts of Christian history and the conceptions of its Christology, that they are the springs of reality and life, of all true and fundamental good here and hereafter, that they produce the philanthropy and human service, and that without them the ideals and energies of rich and abundant living thin out and die away.

It is a profound mistake to think that the replacement of this conception of Christianity and of Christ by the proposed view will vivify the missionary enterprise and supply it with new motive and power. This is not the view of Christianity which is to command the youth of the world. It has already turned from it. Such ideas have prevailed once and again since the end of the first century, but the proposed reconstruction of Christianity has never launched and maintained a single mission. Individual missionaries may have such views but they and their work are borne along on the momentum of an unique collective faith in Jesus Christ as the One and sufficient and Divine

Lord. Recent experiments which might easily be cited are sufficient demonstration that something more than and different from the view of Christ and of Christianity represented here is essential to call forth the sacrifice and steadfastness without which no great unselfish and continuing missionary work will be done. And back of all is the witness of nineteen centuries of Christian history.

The question of the right relations of Christianity to the non-Christian religions is too great to be treated here. But long, long ago the theory and practice of Christian missions settled upon principles not comprehended in the Report. It reveals no adequate first-hand knowledge of the real corporate attitude of the missionary movement to the ethnic faiths. These principles can be briefly stated: Christianity should be proclaimed in a simple positive message by words and deeds transfused with love. It should recognize joyfully all the good in the non-Christian religions and build upon it. It should not attack or deride the non-Christian religions, nor should it slur over or ignore their points of difference from Christianity. It should make no compromises, but anticipate the absolute triumph of Christ as acknowledged Lord and Saviour. It should welcome all transformations of the thought of non-Christian peoples which bring it nearer to Christianity. It should perceive and hold fast the truth of its own uniqueness. It should welcome any contribution to a fuller understanding of its own character. Everyone of these principles is old and familiar in missionary policy.

The Report accepts without adequate critical examination the view presented at Jerusalem in 1928 and inadequately examined there, namely, that Christianity should make common cause and partnership with non-Christian religions against secularism. There is a great deal more involved here than appears and than can be discussed now, and I must be content simply to quote a striking statement by an able Methodist missionary in India, the Rev. J. W. Pickett, at the meeting of the Foreign Missions Conference of North America in 1930:

Of all the fine things that we have heard from the two speakers this morning, I am, I am sure, most grateful for the declaration of Dr. William Adams Brown that we must meet the challenge of humanism in the same spirit of sympathy in which the Jerusalem Conference viewed the great ethnic religions. Out of India I have been compelled to feel very keenly that many of the declarations that are being made with regard to humanism and the whole wide range of secularism have hardly been fair. There have been suggestions that it is incumbent upon the Christian forces to unite with the forces of other religions to crush secularism. The fact is that secularist forces, as I meet them in India, are more akin to us in spirit and in

program than the forces of organized religion with which we are in contact there. Many of the very finest spirits of India have been driven into secularism by the abuses of religion, and I feel that it is wrong to call the Christian forces to any alliance with those forces against which these fine spirits are in revolt, in order to crush them.

Call attention certainly to the dangers of that secularistic outlook, but let us not be unfair to those people, as I feel and as I know that some others in India are feeling, we have been unfair in some of our declarations.

More than that, let us not ally or seem to ally Christianity with the forces that have been guilty of oppression. I feel we can do nothing that will more definitely check Christian progress in India than to say to India or seem to say to India that Christianity is in alliance with all religious forces, for India is awake today to the evils that some of these religious forces have forced upon them. She is in revolt against them, and she will not think more highly of our Lord because we, His disciples, seek today, in our appreciation of the finer things of the ethnic religions, and in our repentance, shall I say, of the older attitudes that we have taken towards those religions, to ally ourselves with them now."

In the matter of the truth which Christianity has to learn from the non-Christian religions, the only specification given is "meditation" which should be learned from Buddhism where, however, it is recognized that it is overdone (p. 45). But while we Christians do need more practice of meditation, it is not a new conception to Christianity. The Bible and Christian biography and devotion are full of it. As a matter of fact, as Professor Pratt has pointed out, there is nothing of good in any non-Christian religion which we do not already have in Christ. "The best that the East has to give we might have gained from our own Great Teacher if we only would."

We must not leave our statement of inability to abandon the old basis of missions, however, without a recognition of the questions which the opening chapters of the Report suggest to our own consciences.

The Failure of Christians

The report says truly, "Everywhere Christianity is suffering from the poverty, the rigidity, the inertness of the conception which Christians have of its significance; everywhere Christians are called upon to search the sources of their own faith" (p. 45). These are faithful and right words. And they turn our mind not to the non-Christian religions but to Christ. Are we really apprehending Him and His power? Are we willing to let God in Christ work supernaturally in us today? Or is our Christianity only an idealistic ethic, on the one hand, or a dead opinion on the other? These are cutting questions which we ought to be forever asking ourselves as disciples

of the Lord of utter Love and Truth. Is our orthodox speech inseparably bound always to pure love and efficient help to human lives? Are our words made flesh? Is our New Testament faith always transfused with the New Testament tenderness? Have we always before our eyes the Lord of the smoking flax and the bruised reed? Can we who believe we hold the "sound doctrine" in trust abide the test, "The tree shall be known by its fruits?" We must answer these questions not to any critics or commissions but to our only Lord and Master. We should be thankful to this Report or aught else that drives us back in humility and trust to Him.

An Impracticable Plan of Administration

The other main proposal of the Report is that the Mission Boards should continue as promotional agencies to gather funds but that the entire administration of these funds should be in the hands of a centralized autonomous body on which there would be one or two representatives from each assenting denomination, but which would be responsible to none of them nor to all of them. This is not a possible idea.

(1) It assumes that the donors would continue to give to such an agency operating on the motive and methods of this Report. They would not do so. Donors feel that they are the trustees of their own money and they will only give it when it is spent as they approve and determine. One of the Commissioners on November 19 declared that donors had no right to act thus, that they should give their money and let the overhead body, which knows better than they do, spend it. There is truth in this, but only within limits. Foundations and rich individuals are adamant in determining the use and conditions of their gifts. Why is this right for them and wrong for the individual of modest means who has only a little to give? Another of the Commissioners argued that the right and only possible way to accomplish some changes in the national churches was to coerce them with money pressure. It would seem that the principle differs according to the foot which the shoe pinches. But in any case it is obvious to any one who knows the great mass of the giving constituency that the present donors would not allow their funds to be passed on to the new agency. This would be not because of denominational narrowness, so frequently deprecated in the Report (pp. 69, 72, 85, 100, "the trivialities of denominationalism," p. 208) but because of uncertainty as to the evangelical basis and evangelistic purpose of the new body.

(2) It is a mistake to think that in Christian missions or anywhere else centralized monopoly is a good thing. All life is cellular and it is far better to have freedom and experimentation and

often individual failures than to trust everything to a group of such super-men as really have no existence. Only the same kind of people would be available for this central body as those who operate great trusts and foundations and they have shown themselves as prone to error and not more efficient than smaller and freer and more responsible groups.

(3) This scheme contemplates larger and permanent control of foreign missions from the home base. We would move in the opposite direction and have the Church in each nation develop ultimately, though far away, into the sole representative of Christianity there, any further activities of ours to be not foreign mission activities but services of cooperation between the great Churches of the East and the great Churches of the West. What the Report has to say, wisely, regarding devolution and, not so wisely, of having the national Churches, as they are now, determine the whole form and personnel of missionary work, does not comport with the proposal of authoritative and permanent American control in a centralized and irresponsible body.

Before we come to the many valuable proposals of the Report regarding the various forms of foreign missionary work there are three other important matters requiring comment.

What Kind of Missionaries

1. The matter of missionary personnel. This is dealt with in two different places (pp. 15-18, 289-302). Here as in many other matters the Report balances statements favorable and unfavorable in a way that makes it possible to quote the Report on either side of contradictory interpretations of it. The newspapers and the public have had no hesitation, however, in understanding the net judgment of the Commission to be very severe and unfavorable. Recognizing that there are many people of only moderate ability and the natural proportion of failures, it is nevertheless the common judgment of those who know the missionary personnel far more extensively than either the Commission or the "fact-finding groups" that the judgment of the Commission is not just.

Henry Drummond's ideal of true missionaries and their work was as high as the Commission's and he said in 1890 in principle all that the Commission says about quality, about specialists, about evolution *vs.* evangelism, as he puts it, about relations to existing truths, about "waste and confusion," but he makes no such generalizations as the Commission about the majority of the missionaries as of "limited outlook and capacity," and his estimate of the quality of the Churches is not that of the Commission, and his final opinion of the mission field as he saw it was:

If one saw a single navy trying to remove a mountain, the desolation of the situation would be sufficiently appalling. Most of us have seen a man or two, or a hundred or two—ministers, missionaries, Christian laymen—at work upon the higher evolution of the world; but it is when one sees them by the thousand in every land, and in every tongue, and the mountain honey-combed, and slowly crumbling on each of its frowning sides, that the majesty of the missionary work fills and inspires the mind. (Smith's *Life of Drummond*, pp. 430-438.)

Why could not the Report have sounded some such heartening and ennobling notes as this? Its criticisms would have been all the more effective if borne on a tide of warm and appreciative and veracious recognition of what the foreign missionary, with all his shortcomings, really is and what his work, with all its deficiencies, has wrought in changing the world. This is very different from the view that, in its present form and on its present basis, the work of foreign missions is not justified in a renewed appeal for support (p. 5).

The Commission cannot have met personally more than a very small fraction of the missionaries in the Far East. Their judgment must rest on this small number, and yet the Report condemns the "greater number" of missionaries as "unduly weak," who "seemed to us of limited outlook and capacity" (pp. 15, 16). But the Commission did not see that "greater number." The standard of judgment as described on November 18th and 19th, in answer to questions, was a very high ideal standard, embodied in the words, "the best or none." But no men and women with a sense of humor and any Christian humility will offer themselves for appointment under such an ideal. Some of the best missionaries in the world would never have been appointed under such standards. The poor Apostles would have been disqualified from the start. "The best or none" is an impossible slogan anywhere in life. The whole work of the world would stop under it. The best that can be had—yes—but no rule of "perfection or nothing."

It was this judgment of the Report on personnel, next to the theological basis, which has aroused most distress in our Churches. Literally, of course, the majority of the missionaries *are* of limited outlook and capacity. So are the minority. So are all other human beings. Surely the Commissioners do not know any mortal of unlimited outlook and capacity. But the thousands of homes which have sent out their own children, and the Churches and colleges and universities which have sent out their best young people, and who know them well, have been deeply aggrieved at the sum total of the Commission's judgment. The sixty-one foreign missionaries

sent by the Presbyterian Board in 1932 were, with three or four exceptions in the case of women who had specialized training, graduates of State Universities and of recognized colleges, including Yale, Princeton, Vassar, Columbia, Radcliffe, Barnard and Johns Hopkins. Postgraduate work was taken in our best professional institutions, theological, medical and educational. We who know our missionaries one by one and over periods not of six weeks or three months, but ten, twenty, forty years, are not willing to have them discredited all over the world as they have been by the releases and the Report. We know the hundreds whom the Commissioners and the fact finders never saw, many of whom are lost in the life of the people whom they serve like that missionary in Japan of whom a Japanese was asked as he passed on the street, "Who is that foreigner?" The Japanese replied that he did not see any foreigner. "Why, yes, there he is." "Oh," was the answer, "that is not a foreigner, that's Dr. Norman." We know the failures and the misfits too and our ever-present problem is how to deal with them in the wise and Christian way. Alas, a full proportion of these failures and misfits are among those who pass the highest tests and most nearly conform to the standards of the Report. The Report does not solve the problem of how to get the best men and women, the really best, or of how to find specialists who are true missionaries as well. These problems are beyond our human solving.

The charges of narrow denominational self-interest are surely overdone. The almost unbelievable "trail of the serpent" expression may well be forgotten. But it is not true that the Boards are ever demanding statistical demonstrations of success, that they stand in the way of cooperation and unity, that all of them expect denominational churches to be built (pp. 85, 109, 110), that the whole work is darkened by the "sinister shadow" of "self-interest within the organization," (p. 17). Some of our Boards and Missions at least cannot recognize themselves in this picture. They know that it is not a true picture.

This emphasis of the Report on personnel is right. This is the central thing and all that can be done to raise the level of efficiency and power ought to be done, including better training, wiser selection, larger freedom. It is a mistake to suppose, as the Report does, that Mission Boards are foes of freedom, and that they impose checks and thwarts. With the rarest exceptions missionaries are sent to the field of their choice and never to any field without their happy assent. The Report cites Morrison and Grenfell as having chosen their own fields and demonstrated thus the desirability of such unhindered choice. Well, were ever men more unmistakably sent to the

right fields than David Livingstone and Griffith John? The former wanted to go to China and the latter to Africa. The London Missionary Society reversed their desires. Both they and the world have blessed God for that reversal. The Report is far from saying the last word on the subject of specialists and the selection and location of missionaries. Let us say again, however, it is right in its emphasis on personnel. The real problem is here—at home and abroad, in the missionary staff and in the officers and membership of missionary boards, and in Church and college and business, indeed, even in committees and commissions. Where is the Apostle Paul among us, or Patrick or Columba or Boniface, or Raymond Lull, or Francis of Assisi? Where is the "faith that rebels"? Who will break through all our present conventions of method and process? Who will kindle again the ancient fires? Let these burn again and consume what they will.

Criticism of the Churches of Asia

2. The place of the Church. The Report thinks the missionaries of the past were wrong in their conceptions both of the place of the Church and as to the method of establishing it. They should not have tried to detach people from the old religions or their old social and religious rootage and environment but should have lived among them as community servants, waiting until the people themselves asked about their religious conceptions and wished to constitute themselves into a church integrally related to their own religious and social past (pp. 83, 101).

This is an idyllic conception. It passes lightly as the whole Report does, over the moral and spiritual inertia of mankind, the dead resistance which the early missionaries met, the actual, terrible facts of religion in these lands a century and more ago, and even today, and the "sin and indifference" which, as one of the leading educators of India remarked, are the basic facts which have to be dealt with everywhere. But of sin or moral resistance the Report says next to nothing. The Report sees the problem too much in terms of a small section of the people of Asia, the upper crust already permeated with Christian thoughts as a result of the old type and basis of missionary work, no longer worthy of support! And it has drawn its judgments too much, one fears, from conferences with non-Christian or ex-Christian leaders in the Far East.

The national and local churches which have been established, with all their deficiencies, deserve a warmer judgment than the Report presents. One's thought goes out to them and to the missions in their hard struggle against such terrific odds, as they read the Commission's discouraging estimate of them. What would such a

Commission in Paul's day have said of his little churches? We know what it would have said of the churches at the end of the second century, for it was said pretty effectually by Celsus, who also thought that it did not matter by what name God was called among the various nations, that the issue between Judaism and Christianity was unimportant, and that we should seek a general human consensus of unity in truth, "the identities among the religions" (pp. 32, 46). These poor little churches of Asia are nevertheless the real cells of life, however feeble and faltering. It is not biologically possible to establish Christianity in Asia by disembodied fellowships. It must come in concrete personalities, who will come the whole way to Christ without apology or self-defense, and in small groups who will pay the price of clear Christian discipleship. The idea of the Report that Christianity should enter Asia only as an invited guest and in the ways prescribed by Asia (it is not clear always whether in this the Report means by the Church or by the non-Christian religions or by the people generally) is not historically valid. Were the martyrs all foolish suicides, who ought to have stayed away or conformed? And if it is the Church that is to decide the matter it will have to be a maturer church than the Commission has found. If it did find a Church equal to these responsibilities then it does not describe it justly in the Report.

The Report is right in its insistence that the Church is too often thought of as an end and that the Church too often thinks this of itself and claims as a matter of right the continued support of the Church in America. The Church with its sacraments, which are never mentioned, and as the living body of Christ, not a mere voluntary human association, is not adequately conceived by the Report. It is more of an end than stated in Chapter IV, but both missions and Churches will do well to take to heart the admonition of the Report and conceive the Church more fully as an instrument for evangelization and for human service.

The Place of Evangelism in Missions

3. The third matter is evangelism. There is one clear and satisfactory statement on evangelism: "The main contribution of the Mission has been not in devising new social programs but in forming the men who do the devising. Nothing therefore can displace or minimize the influence of a true and well-qualified evangelism" (p. 64).

But the Report proceeds to disapprove the emphasis on "giving messages in words," and on the doctrinal formulation of the message (pp. 64, 65). It continually identifies the spoken message with

"a sectarian view" or with "the inherited divisions of the Church," which do not "express the living theological issues of the present" (p. 69). It appeals for an "Eternal Gospel" emancipated from "unalterable dogmas" (p. 83). "The standard preaching is far too doctrinal and is a complicated system of ideas instead of being a thrilling way of life" (p. 89). "The message has been doctrine-centered" (p. 94), "built around theological conceptions," "with complicated abstract doctrines," "stereotyped patterns of doctrine and static phrases which have gone dead" (p. 95). Theological differences ought to sink into insignificance (p. 105). They are not allowed to do so however, if a definite theological view is urged as the only proper basis of missions and a central administration proposed to apply "the new conception of this scope and aim" (p. 321).

The references to oral evangelism are almost without exception derogatory (pp. 64 f, 74, 99). And it is repeatedly urged that human service without any words at all is better evangelism. Medical missions are declared to "represent in themselves the essentials of the Christian enterprise" and their use and the use of education for "ulterior ends," i. e., the winning of men to Christ, is challenged, (p. 199). The five aims of medical missions which are given make no mention either of evangelism or of Christianity or of Christ (p. 200). The work cannot be done by "evangelization which begins and ends with preaching" (p. 74). No such disqualification is proposed with regard to medical and educational work. It is not said that "the work cannot be done by medical work which begins and ends with healing." Just the opposite is said. And it is held that philanthropies, hospitals and schools, which are not burdened with evangelistic purpose but are left to render service with no "ulterior end," are welcomed and will be welcomed even when evangelistic propaganda is not and will not be (pp. 26, 70). The contrary fact is that in some countries missionary doctors and schools are not allowed at all or are allowed only with increasing limitations, no matter how secular they become, while the evangelist whose "authentic spirit of Christ" is still tied to the "hampering organizational purpose" of establishing a church of confessed Christian believers is allowed to go on with his work. And it is clearly declared "that the time has come to set the educational and other philanthropic aspects of mission work free from organized responsibility to the work of conscious and direct evangelism" (p. 326). This is the very opposite of the view taken in practically all of our present missions. The Lakeville Conference of the Presbyterian Board with representatives of all its

missions and national leaders in June, 1931, unanimously declared:

We believe that the Gospel is to be proclaimed and Jesus Christ to be made known, not by word *or* deed but by word *and* deed; that preaching Christ and living Christ are not to be dissociated; that truth and life go together and that this union is to be effected not by having some missionaries who only preach and other missionaries who only heal or teach but by having all missionaries communicate the Gospel by both deed and word.

There is just warning here against both extremes, a merely verbal approach and presentation which reduces the Gospel to *dao-li*, or mere doctrine, as has been done too often on the one hand, or mere physical or social activity, deeds divorced from meaning and inward purpose on the other. "The Word made flesh" is the divine method, neither the Word unincarnated nor the flesh without the Word in it and through it.

The Report shares the view of Mr. Gandhi and Mr. C. F. Andrews against the use of philanthropic and educational and social agencies for evangelistic ends. But the problem will not be escaped by emancipating these agencies from the evangelistic purpose, if, as a matter of fact, they have the effect of interesting men in Christ and drawing them to Him. At a recent meeting of Jewish rabbis and Christian leaders, the rabbis made it clear that they objected most to anything concealed and surreptitious. It would not do euphemize social activities under such phrases as "in the spirit of Christ," or "in the name of a disciple" (p. 214). Either they must be absolutely secularly philanthropic or else openly and avowedly evangelistic or else, the rabbis held, they are deceitful. It is certain that the non-Christian religions will take the same view, as John Lawrence and Herbert Edwardes pointed out long ago. And it is beyond doubt as to what the view of our Christian Churches in America is. They are not supporting schools and hospitals as philanthropies only. They are supporting them because they believe that when rightly conducted they make Jesus Christ, the living source of all philanthropies that abide, known not by deed only but also by word.

Some Excellent Recommendations

It is a relief to turn from these somewhat critical comments, which the use of the Commission's own standards of objective scrutiny requires, to some of the many excellent recommendations of the Report. I have read the Report three times and marked scores of paragraphs with which one is in hearty accord. (The concrete recommendations of the Report are found on pp. 114, 134, 143, 161 f, 177 ff, 192, 212, 249, 284, 313-321.) The action of the Presbyterian Board with regard to

the Report named a few of these recommendations "which taken apart from its (i. e., the Report's) theological basis, it believes to be sound, which represent policies and judgments which the Board believes to be right, and which it has sought and will continue to seek to carry out in the work under its care." Among these were mentioned:

(1) The recognition in the Report of the large contribution of foreign missions to goodwill and human service and human unity.

(2) Its emphasis upon the need of the ablest and most devoted men and women as missionaries, of the intelligent understanding of the conditions of thought and life in each land and of the spirit of genuine friendship and community interest.

(3) Its discernment of the special importance and beneficent influence of the work done by missionary women.

(4) Its insistence on the principle of self-support and genuine independence in the indigenous churches.

(5) Its appeal for a higher type of representatives of American trade who will sympathize and cooperate with the missionary movement.

(6) Its call for the largest possible measures of co-operation and unity among all the Christian forces engaged in the work of foreign missions.

(7) Its insistence on the desirability of reality in the transfer of authority to the indigenous agencies in plans of devolution.

(8) Its emphasis on the vast preponderance of rural population and the need of effort directed toward them.

(9) Its call for better religious teaching in all schools.

(10) Its discernment of the duty of Christian missions toward the great masses of men dissatisfied with their old religions.

(11) Its insistence on the best quality of service that is possible in every form of work which is done in the Christian name.

(12) Its constant emphasis on the need of the application of Christianity to human life and relationships, etc., etc.

It would be a great satisfaction to have space to go through the seven chapters on the different aspects of mission work and deal with their proposals one by one. There are few of these that are new. Indeed the Commission stated on November 18 and 19 that almost every recommendation was based on some good piece of work which they had seen. Some, it is true, are as idealistic as it would be to advise the consolidation of the ten or a dozen theological seminaries in and between New York and Boston; or to propose the establishment of a single Board to coordinate and unify the thirty-eight colleges and universities of New England with their vast endowments and their immense duplication and overlapping; or to employ someone to prepare a completely satisfactory and convincing—"the best or none"—apologetic for Christianity for use among our American students; or to require of the churches on

Fifth Avenue in New York City that they should reform the city government. But idealistic proposals are good things and it will be good for missions to be stung by the criticisms of the Report into asking whether old errors cannot be escaped and whether things that have seemed impossible heretofore cannot be accomplished.

Self-support and Consolidation

We welcome the strong emphasis of the Report on self-support in the native Churches. Its declarations will help many missions to press this with new earnestness and also to enforce the right rule recommended and which the Lakeville Conference had already adopted, that men employed by Church and mission funds should not be upon the boards which employ them and fix their own salaries. This will militate in some cases against other recommendations of the Report such as native control of colleges, but it is a right rule. Missionary administrators have pressed this matter of self-support upon the Churches of India and China for years and have made themselves very unpopular with the nationals in doing it. Both in China and in India the idea has been maintained of the Church as a "universal fellowship," not wholly unlike the idea urged in the Report, into whose treasury the richer Churches of the West would pay the funds to be drawn by the poorer Churches of the East. It will be a help to have the Commission's reinforcement of the sound policy of the Korean and Karen Missions and of the late Dr. Nevius. There are, moreover, valid outreachings of this policy into other aspects of missionary work, which the Commission has either not discerned or has passed over. It is applicable also to some of the very activities which the Report anticipates as a permanent charge upon the West (p. 28).

The section on education is right in urging the consolidation of schools and the maintenance of schools of a better quality; in supporting the principle of intension against extension, a principle for which some of us have pled for years and in vain, against the pressure of the men and women who were doing the actual work; in advising either that grants-in-aid should be given up or that the question should be held an open question; in demanding a far better quality of religious and Bible teaching in all schools, though the method proposed for achieving this is not practicable and experiments that have been made and the better methods under way are not mentioned; in urging the developing of Christian teachers, although the Report does not tell how it is to be done and makes no contribution to the solution of the salary problem in the case of native teachers demanding so much more than the scale of support in the general community or in

the native ministry; in advising caution with regard to the plans for a Christian University in Japan and a new Christian Medical School of university grade in India; in urging the remolding of school curricula and adapting mission schools, and especially theological seminaries, far more effectively to actual social and economic conditions and to the direct service of the Church and the community. I think it is an error to set in opposition here, things that ought to be combined. The Report speaks of the danger "of subordinating the educational to the religious objective." There is such a danger. There is also the opposite danger. No more schools should be conducted than the number in which both dangers are averted. And life and words ought not to be set in contrast. Things are too often presented as conflicting which should be combined as complementary.

Better Literature and Medical Work

The Report is right in its emphasis on the need of more effective and adequate Christian literature. But it is one thing to recognize the existence of this problem and another thing to solve it, or it would have been solved long ago, and it may be doubted whether it is to be solved by the assumption of responsibility by the Missions even acting through local or national boards with full authority committed to them. The matter is not primarily one of organization or of finance. It is one of indigenous Christian literary genius. One Kagawa is worth an organization, and his output supports and distributes itself. In no country in the world can this need be met by ecclesiastical or administrative machinery. The Churches in America learned that lesson long ago. It must wait for the right persons and when they arrive everything else will be easy. This is not to say that a great deal more could not be done by the Christian Literature Societies than, with all their good work, they have yet done. It can, and they ought to be supported with the resources of men and women and money they need, for the work the field needs, which may or may not be identical always with what it wants. Did Italy express a desire for the Epistle to the Romans or Mohammedans for Pfander's "Balance of Truth" or India for Goreh's "Shaddarshana Darpana," or any of these lands for the Bible itself until it was offered to them?

The Commission contained two able doctors, one of whom had himself been a medical missionary in China. Both are now deans of large state medical schools in Iowa and Indiana. They testify that, with all drawbacks, mission hospitals "hold a high place usually in the esteem of the people whom they serve and in spite of the overshadowing excellence of a very few private and governmental institutions, still represent in general the

best demonstrations of professional skill and human sympathy for the ailing poor of China" (p. 198). The impressions of the "clinical work of American missions" (no suggestion here of limitation to the seven denominations with members on the Inquiry) "in the Orient was in general one of disappointment." On the principle of "the best or none," most of it would have to cease. If, however, the beneficiaries were asked their view and their desires were followed, in most cases what is offered would be pled for, as immeasurably better than what alone they would have in its place. And as a matter of fact missionary medical work is very seldom duplicative. Native doctors, qualified according to modern standards, will not go into the rural districts or small places, and the Missions in India, for example, must do the best they can for the 85% of the population in villages with only 15% of the available medical service of the land. The Report in this section sets forth the view that "medicine has a place of its own in the Christian program and that its worth and dignity are lowered by making it subservient directly ends of the Mission or Church" (p. 206).

The Report proceeds to speak, as the later section on personnel does, of the "excessive turnover of missionary physicians" (pp. 206, 207). This and difficulties in recruiting are attributed to the alleged fact that most young candidates "are more interested in a broad social gospel than in Church doctrines" (p. 206). This is familiar language throughout the Report, although the "Church doctrines" referred to are nowhere mentioned. Do they include the Deity of Christ, the life eternal that is salvation in and through Him, the fact and meaning of Christ's Death and Resurrection? The nearest answer to this view is that many of our Boards have more candidates who believe in these "Church doctrines" than they can send or could send even before their funds were reduced, and that the turnover is least among those who believe these doctrines most firmly. Furthermore the representation of the Report with regard to turnover is not well founded. It is stated as a generalization without exception. But in the Presbyterian Board the facts regarding doctors are that this Board has 94 *men* medical missionaries, of whom 9 have served more than 30 years each; 38, more than 15 years; 50, more than 10. Of the 101 men medical missionaries sent out in the last 25 years, 73 are still on the field.

Taking the entire staff of this one Board, outside of deaths, the annual total losses from resignation and withdrawal, which are largely for health reasons, are less than four per cent of the missionary staff. By way of comparison, one of the greatest New York banks reports 17 per cent,

one of the greatest life insurance societies 16 per cent, one of the greatest university faculties 10 per cent, an important steel industry 30 to 100 per cent, and in the dry goods organizations generally 25 to 100 per cent. I submitted the facts to one of the best actuaries in the country and he replied:

A leaving rate of less than 4% per annum is amazingly good, standing by itself. When it is remembered that a very large proportion of your staff consists of married persons and that in the case of such you have two resignations where you would otherwise have only one, it will be seen that the above figure, small as it is, is really inflated. I have no doubt that a study of the cause of resignation would be reassuring.

I find from the data which you sent me last December that the average term of service of those who resigned was a little over 10 years for both men and women combined. For men alone it was a little over 11 years, and for women alone it was a little under ten years. Without having any definite information, I have an idea that these figures will compare favorably with the average pastorate in this country, without making any allowance for the difficulty which churches sometimes experience in getting rid of the failures that sometimes occur.

I am afraid that the member of your board who expressed amazement at your turnover is not cognizant of what is occurring in business offices generally. The facts are a wonderful tribute to your organization.

It may be added that the turnover is greatest among specialists, of whom the Report advises the Boards to appoint a larger number.

Importance of Rural and Industrial Work

The Report is right in its emphasis on the importance of the rural and village areas, representing so large a majority of the Oriental populations. Christianity at the outset under Paul went straight for the cities and the large majority of missionaries today are in the cities. It is desirable that, in spite of the Commission's counsel of concentration rather than diffusion, they should be more scattered. The national Churches think so too, preferring that the foreign missionary should do the lonely and pioneering work, and leave the cities and the established work to nationals, which is right even though it is sometimes selfishly urged. In dealing with these aspects of the Report the Commission seems not to have recognized or used adequately the work done by Dr. Kenyon L. Butterfield, Dr. Reisner, Mr. William Wiser and Mr. Goheen of India, who is doing precisely what the Commission urges, without, however, abandoning his evangelistic aim, as the invited adviser of the chief of the native state of Ichalkaranji, and that English Socrates, Mr. Brayne, and many others who are not "amateurs." The Report has not used the recent Mass Movement Survey almost completed. That Sur-

vey will represent, one judges, a far more informed and sympathetic view of the Mass Movement and of the village church. Indeed one can recognize without difficulty some of the influences which shaped the attitude of the Commission to the Mass Movement. In addition to the real gravity of the problems of this Movement on one hand, there is not lacking a trace of hesitancy in the Church in India, on the other, which shrinks from the low caste load.

The section on "Missions and Industry" has essayed a very difficult task, and if present day progressive economists prove to be unsatisfied with it, it is not to be wondered at. The writers have sought to take a generous and objective view, even though thinking, as most laymen naturally do, within the limits of our economic tradition. One heartily welcomes the summons which the chapter (whether too radical or as many think far too tame) gives to Christians, East and West, to face the new issues without fear, and to go forward. There are two comments which suggest themselves.

First that we must beware of the danger of easing our conscience here at home over our utter failure to solve these economic and industrial issues by charging the foreign missionary and the national Churches abroad with the burden of them. The report makes this mistake more than once by demanding of foreign missions what none of the institutions or agencies or individuals of either the Inquiry or the Commission or the Church at home has been able to do in America, with vastly greater resources and against vastly smaller difficulties. If the Report's recommendations are valid for India, why not, as one of our religious papers states, for Indiana? And Dr. William P. Merrill of the Commission has declared just this point with most positive emphasis. The responsibility for all these matters, he says, rests in a thousandfold greater measure on the Church at home.

Second, that this section of the Report is solicitous that there should be room in foreign missions for the Socialist and the Communist. Why not even for the Fundamentalist? (p. 299). Surely the principles of religious liberty urged by the Commission ought to cover him too. And, in passing, one may raise the question of the place of parental duty or of those *in loco parentis* in the matter of required religious teaching. Surely the Commission does not mean to question in the name of religious liberty this right and duty (pp. 140, 155, 163).

Women's Interests

Perhaps the most satisfactory single chapter, though not without qualifications, is the chapter on "Women's Interests and Activities." This is

the one place where the Commission allows itself to speak with "enthusiasm" (p. 265). Missionary women know well the weaknesses and inadequacies of their work, but we dare to say, with care and deliberation, that it is the best work being done in the world today. Even poor Bible women deserve something better than the characterizations of the Report, and Christianity and Christian missions deserve a far larger measure of credit than is given, even here, for the change in the life and thought of women in India, China and Japan.

Cooperation and Unity

The Report is right in its repeated emphasis on cooperation and unity, though woefully deficient in its lack of recognition of what has been accomplished and of the human realities of the problem. It stops short of organized Church unity because of reasons which one cannot but think are equally valid against centralized administration. To some of us, they are more valid against the latter than against the former. But short of both of these, there are great possibilities of further and larger cooperation, coordination and consolidation in theological schools, in local and provincial and national educational projects, and in much more. There are some in the foreign missions ranks who have been making this appeal for a whole generation, and longer. They are ready for every further step that can be taken, and they are ready on principle, not because dearth of funds admonishes economy and cooperation. This is no ground on which to rest the plea for unity, and happily the Report does not rest it here. If we are to unite only because we are too poor to compete, then we ought not to be trusted with more money, lest we misuse it. We ought to work together because it is the only right and Christian course.

Transfer of Authority

The Report is right in its insistence on reality in all plans of devolution (pp. 24, 143, 304-306, 328). When we transfer authority and funds we ought to do so honestly, and not give nominally with one hand, what we hold back in fact with the other. There have been many true instances of devolution but they have done the least advertising. Is there not, however, a fundamental defect here in the proposals of the Commission? They contemplate a permanent, authoritative, overhead organization at home, to enforce its will by money control. A far tighter financial and statistical control than at present is proposed. The missions and national Churches (as indicated on pages 310, 311 and in the addresses on November 18 and 19, and in spite of the disclaimer on page 322) are to be required

to make financial and statistical reports, not as they determine, but as may be determined for them. A meticulous and full accounting system is to be imposed such as the author of the paper distributed with the Inquiry's endorsement on November 18 denounced as intolerable (pp. 310-312). The right policy is trust and freedom and true devolution, not the consolidation of all missionary control in one great central foundation or administrative trust.

For Better Commercial Representatives

From among the many more sound and wise suggestions, I will select but one, namely, the appeal for a higher type of representatives of American trade, who will sympathize and cooperate with the missionary movement. The Report says:

The Commission has observed with deep regret that there seems to be a great gulf fixed between most European and American business men and the missionaries, especially in the largest cities. Whatever may be the reasons, this is unfortunate for both. It would be a splendid thing for business men could they come to know better the missionaries and their families and learn accurately about their problems and their aims. It would also be a splendid thing for the missionaries if they could recruit business men not only as friends but also as trustees associated in the control of hospitals and schools. The Commission saw many business men of high character in the Orient. It would be most helpful not only to the cause of religion but to good relations generally with oriental people, if more American business firms would take pains to send out as their representatives only men of the highest type.

This statement is made only incidentally, but in reality there is not one recommendation in the Report that would work a vaster change for good in the world if it were heeded. The greatest single hindrance to missions has been the character of part of the American non-missionary representation on the foreign field. There have been many noble exceptions, but the rule has been that too many non-missionary Americans not only have not shared in the effort to make Christ known to the world, but have obstructed it by their example and their hostility. The right way for a religion to spread is by the spontaneous efforts of its adherents. It was thus that Christianity spread in the beginning, as Harnack has pointed out, and not by professional missionaries. The whole missionary enterprise would be transformed in ten years if this recommendation were heeded. And the great merit of this recommendation is that the laymen can put it into effect at once, without waiting for the delay of action on the part of missionaries and missionary boards. All the other recommendations are addressed to others; this one recommendation is to the laymen

themselves. Will they put it into effect in the enterprises with which they are related? If the General Electric Company, the Westinghouse Company, the Standard Oil Company, the United States Steel Company, the National City Bank, the British-American Tobacco Company, and others like them would do what the Commission recommends a new day for the Church and the world would begin.

The Peril of Divisiveness

This review must be brought to an end although a score of additional reflections press on one. Of all these the central and gravest issue must be faced. It is the dreadful peril of divisiveness with which this Report is charged. Into many missionary groups that had found without compromise a happy basis of cooperation, the Report has already driven a plowshare of division. Its very principle of claim for the exclusive domination of a changed basis and of a single centralized administration is divisive (pp. 5, 318-324). It has sown discontent among the denominations which were not involved in the Inquiry, but all of whose work falls under the judgments of the Report. It has raised grave questions in the case of the Canadian Churches and in the maintenance of the Committee of Reference and Counsel and of the Foreign Missions Conference of North America.

The Report, itself, moreover holds out the intimation that it may be necessary to launch some new agency: "We earnestly hope, however, that no measures will be adopted so timid and compromising, so uncertain of meeting obvious needs, as to necessitate the organization of new channels outside of the established boards" (p. 323). There are already rumors of such an organization. What a tragedy it would be if a movement which earnestly and fervently seeks for larger unity among the Churches should issue in a new and rival organization either within or outside of the Churches! This would be a far worse development at home than the type of union of the Churches on the field, which the Commission visits with not altogether discerning criticism (pp. 93, 318). If such a new agency is really contemplated, it is safe to predict (1) that it will have to depend upon a few large givers who may sympathize with its basis; (2) that it will not command the support and gifts of the general membership of the evangelical Churches; (3) that it will soon discover the inefficacy of the motives upon which it plans to rely for missionary candidates; (4) that it will have a turnover far in excess of the turnover of the boards; (5) that it will have the weakness of the inadequate foundation upon which it would rest; (6) that it will

lack the sacrifice, the economy and the persistence of the evangelical dynamic.

Let one thing, however, be clear. The Churches and their Boards would go on their way in fidelity to the New Testament, the historic tradition of the Christian Church and their Divine Saviour, but they would not say that any work done by earnest men for the relief of human suffering and the enlightenment of human minds and the enrichment of human life was not justified in appealing for support from those who were satisfied with the grounds of its appeal.

The Danger Field of International Relations

But the most serious divisive danger in the Report is in the field of international relationships. At the Jerusalem Council the Continental Churches expressed their fear of what seemed to them to be the domination of American missions by a humanistic activism and an intellectual and religious syncretism. They made their own position unmistakably clear and in the end were satisfied. Since then, various things have reawakened their alarm, one of them being the Survey Report of the foreign work of the Y. M. C. A. and the Y. W. C. A., and there was fear that at the meeting of the International Missionary Council in Herrnhut in the summer of 1932 the European delegates would feel obliged to withdraw from the Council. A Memorial was presented from the Northern Europe Missionary Council which declared:

Faithful alike to the character of the Northern Churches in their development up till the present day and to the evolution which has taken place in theological thinking and practical church life on the Continent during the last decade, we feel under obligation to declare that the views on foreign missions prevalent in the Northern Countries are on several points at variance with the tendencies which seem to receive increasing support on the part of the International Missionary Council, and which have been especially emphasized in the resolutions of the Williamstown meeting.

Since we are firmly convinced that the preaching of the Gospel is the essential task of missions and must always remain so, we cannot help feeling anxious at the growing tendency of making programs for the solution of rural, social and industrial problems in the various mission fields. Naturally we do not object to discussing these important problems from the point of view of missions. But if this is done beyond a certain measure there is a real danger of diverting the missionary zeal from its central objective to such social problems as will naturally present themselves when Christianity has had a long period of development in a nation, but which in no wise need be put in the foreground at the time of laying the foundation of a Christian Church in a nation.

We do not in this connection lay stress upon the strong doubts which may be entertained as to the

possibility for missionaries grown up in the conditions of Western civilization to act as wise advisers in these matters to nations whose history, conditions and mentality are so radically different from ours. For, irrespective of this, it may lead to fatal consequences for the preaching of the Gospel if it includes definite social theories and forgets that these must necessarily vary from country to country and from generation to generation. The preaching of the Gospel must always center on the New Testament message of salvation for sinners, and we must trust and believe that this message will, among the various nations on the mission fields, prove to be the salt that will gradually *through the native churches* purify and raise the social conditions.

Again agreements were reached and assurances were given by the American delegates at Herrnhut which satisfied the Scandinavian and other European members. The Council adopted a statement containing these paragraphs:

We have considered afresh what is central in our missionary work and where the chief emphasis should be laid. We are convinced that our missionary task is to proclaim in word and life God's revelation and redemption in Jesus Christ.

If we have anything to bring in the name of God to a world in need, it is certainly not our own piety, our own way of life, our own modes of thought or our own human help. What the Church has to give in its world mission is the good news of a Divine act in history, of the Word made flesh. Apart from this there is no Christian mission. In face of the powerful anti-Christian forces operating in the world today we reaffirm our faith that the revelation of God in Christ is the only way of deliverance for mankind, and that it alone can provide the foundation for an order of society that will be according to the will of God.

We need continually to ask ourselves whether everything contained in the present missionary activity serves the one dominant purpose of making clear the Message of Jesus Christ in all its fulness.

We have no other task; for while there is much that is useful and good, "one thing is needful." Yet, while the task is one, the forms in which it has to be fulfilled are many. A living faith must show its effects and fruits in every department of human life. We must not shrink from an uncompromising protest against all that is un-Christian in modern thought and life.

For the tasks before us we are wholly insufficient. We take again on our lips the ancient prayer of the Church:

Come Holy Ghost our souls inspire
And lighten with celestial fire.

The situation throughout the world which constitutes the background of all the deliberations of the Committee is an urgent call to a bolder and more convincing presentation of the Christian message. The world is in desperate need of regeneration. Christianity calls men to a complete conversion of the mind and a radically new life. Our evangelistic task is so

to present Christ to men that they will be confronted with the necessity of a real decision. We desire to call the churches and missions to immediate cooperation in a more earnest evangelistic endeavor.

Our aim is the personal conversion of men to a new life in Christ, to complete surrender to God, and to new relations of love with their fellowmen. From a true conversion of heart and mind there must follow a new discernment of ways of living that are in accordance with the mind of Christ, and a new determination to wage war on the evils of society and to redress the wrongs of the world.

What will the European Churches and their missionary boards have to say now, when they read this Report? Let them be assured that the American Churches hold the same faith with them and let us pray that by the miracle of God the unity of our world-fellowship may not be broken.

Our Present Duty

Now, lastly, what is our present duty in this grave matter?

First, we must all work together in faith and trust to get all the good and as little as possible of evil out of this situation. We must strive to keep unimpaired all that we have gained in the cooperation and unity of the Church and the missionary enterprise.

Second, all missionaries should study this Report and ask themselves whether, apart from its theological basis, they cannot go a great deal further in achieving some of the ideals which they have long held and which have been given such strong reinforcement. Let them not, however, be alarmed or discouraged or think that any Report is the final and authoritative word.

Third, we should keep open, under constant critical review, such questions as these: Are we giving Christianity a too dominantly intellectual and doctrinal cast; or are we making the oppo-

site error of failing to discern and to declare its definite intellectual content? Are we adequately expressing the Christian Gospel in terms of human service, and ministering to conscious physical and social need? Or are we thinning it out to be only a message of material interests amid the transitoriness of visible things? Are we fully, truly, persuasively making Christ known, both His name and His power?

Fourth, the individual members of the Commission, now dissolved, should review their judgments in the light of a longer perspective and against the ever pressing question: Are our churches, schools and hospitals going to do in our own work here at home the things we have joined in admonishing the missionaries to do?

Fifth, the laymen of the Inquiry should study the Report with thorough-going intellectual application, and determine what measure of responsibility they bear for it and what their view of Christ is; and the laymen of the country, in whose name a small company of their number have unselfishly and devotedly projected and carried through this Inquiry, should study this whole matter with penetrating care and ask themselves what duty they have to perform which they have not fulfilled to the missionary cause.

Lastly, every missionary board should settle itself anew on the Rock that is Christ, the one and only basis and foundation, never to be altered, the true motive and message and aim, and standing there, consider this criticism and appraisal honestly, fully and fearlessly, with complete readiness for any and every wise change. It should do this, not under any passing, human pressure, but under the unrelenting pressure of its own conscience, and now and always under the shadow of Christ's Cross, the unsparing scrutiny of the Holy Spirit and the blessed presence of our Living Lord.

THE BEST INVESTMENT

When James M. Thoburn was called to India in the early days, mission service there was very difficult and even dangerous. When, after nearly half a century of service, he came to the age of retirement, he said: "When I went to India I never expected to see my mother again. But I not only came back to see my mother but, through the Providence of God, I have lived to have a home and a mother in every city of any size on the face of the globe, where the friends of the mission field open their homes to me."

Everywhere this servant of Christ found companionship in these faithful friends. I commend you that the best investment for life is to invest it in such a good cause. What puts the most joy in life is to expend one's life for Christ and His cause without thought of self. "Except a grain of wheat fall into the earth and die it abideth alone, but if it die it bringeth forth much fruit." Except our lives are invested in a great cause we will decline to make sacrifices and will live in selfish ease. If we put ourselves into the Cause we will grow and will find the meaning in the words of Jesus, our Lord; "I came that they may have life and that they might have it more abundantly."

BISHOP NICHOLSON.

What Is Our Commission?

The Primal Truths Contained in the Great Command of Christ

By the REV. HENRY W. FROST, D.D.,
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for North America*

THE natural religions of the world cannot be compared with Christianity. Those religions are the product of human thought, from man to God; Christianity is a divine revelation, from God to man. They, at best, are seeking after God; Christianity, from first to last, is a finding of God. They are mutually related; Christianity is unique. They are systems; Christianity is a Person.

This last fact is vastly important, for we find in it the intimation and explanation of what our relationship to Christianity is. If Christianity were the result of human thinking, then we should have to think the more and at last propound our thought as best we could. If Christianity were a system, then we should be required to systematize our system the more perfectly, and then proclaim and defend it to the utmost of our ability. But, since Christianity is a Person, our problem is simplified, for the only requisite is to know the Person, and then to witness concerning Him. This is what Jesus meant when He said, "Ye shall be witnesses," not unto human concepts however great and impressive these may be, but "unto me." This thought is fundamental because it is essential. Expound religion without Christ, though the address may be superbly and passionately given, and Christianity has not been preached. Propound religion with Christ, however humbly and tranquilly it may be expressed, and Christianity has been preached. Christ is the centre, the circumference, the all in all of Christianity; hence, He is the One whom we are to present and proclaim. The New Testament throbs with this thought, because its very heart is Christ. The Gospel, therefore, is the good-tidings of Jesus Christ, and it is this because it proclaims One who is mighty to save and to keep. Hence, as

Christians, who are called to be witnesses, our whole relationship is with Christ. This brings us to several conclusions in reference to the great commission.

The One who commands. The position which Christ occupies as related to His Church is that of Saviour and Lord. As Saviour, He is the possessor of those whom He has redeemed; as Lord, He is the director of those whom He possesses. It is, therefore, His inherent and unlimited right to ask of His people what He pleases, to require what He asks and to command what He requires. Moreover, He is not obligated to consult with those whom He commands or to explain the commandments which He gives. He may be at any time, by reason of His personality and redemptive work, an autocrat and dogmatist. His words, therefore, are fiats,

which being uttered, call for immediate, full and continued obedience, until they are fulfilled. These are first principles as related to Christ, in consequence of His individuality, official position and atoning sacrifice.

Those who are commanded. The Christian lives in consequence of a sacrificial act which saved him from death and brought to him the possibility and privilege of living. There is, therefore, not a moment of time when he can consider himself independent of that act or under little or no obligation to it. On one day or another, in things great or small, in all the relationships which common or uncommon existence brings to him, he must look upon himself as one who is required to learn his Redeemer's wish and to do His will. To act thus is not to his credit, for it is his bounden duty. Not to act thus indicates that he has little apprehension of what has been done for him and what he owes in return. Hence, if his Saviour-Lord

The Report of the Appraisal Commission of the Laymen's Foreign Mission Inquiry has raised again the question of the real aim and basis of the Christian Missionary enterprise. Dr. Frost, who has given over forty years to the work as Home Director of the China Inland Mission, states here clearly the New Testament basis on which the enterprise rests.

commands him to do this or that, be it easy or hard, he neglects to do it at his loss and refuses to do it at his peril. The soldier under the command of his general is not so much under duty to obey orders as is the Christian to obey his Commander. In the one case, to refuse is disloyalty; in the other, it is treason. In other words, the whole Church is under sacred obligation to fulfil Christ's command to evangelize the world, and each Christian in his own appointed way is to be at it and always at it.

The thing which is commanded. Christ has given to His Church many commands. But one command is primal and preëminent. It is to preach the Gospel to every creature. This mandate is clear in its intention and expression, so that its meaning cannot be misunderstood. Also, it is plain, both as to its content and extent. As to content, we are told to preach one thing, not less or more, namely, the Gospel; as to extent, the preaching is to be continued until every person has heard.

Paul's conception of the Gospel was, "Christ and him crucified." This great missionary is our exemplar and we are to speak as he spoke. We may understand, as was true in the apostle's day, that the preaching of this Gospel will produce results besides salvation and sanctification, for the Gospel is a civilizer individually and collectively. But secondaries are not primaries; and by-products are never to be put in the place of central truths. After all, so-called "civilization" is not so important, as present-day developments in western nations are proving; and, at its best, it never saves. The Gospel, on the other hand, is necessary and is the power of God unto salvation. It is, therefore, to be persistently held and declared. A witness is a "martyr." And the kind of martyr needed in these tragic days is one who will put and hold himself in the place of self-denial and then repeat after the great missionary of old, "Woe is unto me if I preach not the Gospel"; "I am determined not to know anything among you save Jesus Christ, and Him crucified."

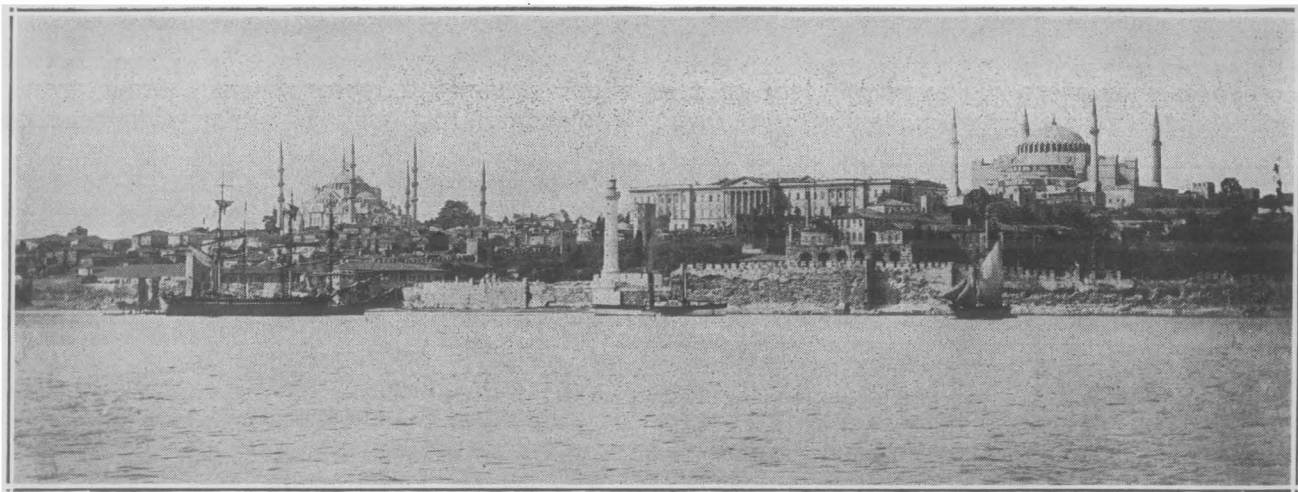
The way the command is to be fulfilled. The good, as we all know, is often the enemy of the best. Social reform is good, but it is not the Gospel. Education is good, but it is not the Gospel. Medical work is good, but it is not the Gospel. Indeed, these matters, good as they are, may destroy the Gospel; and without the Gospel Christ is gone and all is gone. Missionary service, therefore, is a matter of perspective and proportion, as to what shall be mostly in sight and chiefly emphasized. If a missionary keeps the balance between the primary and the secondary, he has a true conception of the Great Commission and is a rightful

occupier of a sacred office. If he loses this balance, he is a man of misapprehension, a waster of his own time, a spendthrift of other men's money, an occupier of a position which a better man might fill and he is the wearer of a dignified and honored name of which he is not worthy. Let a man be narrow, if he is only true. If he can be true and at the same time sympathetically and altruistically broad, let him be broad, only, let him always be true. Truth is the essential which God requires and which the condition of the world demands. Our Commission, therefore, is this: to preach the truth, that is, the Gospel. Anything else than this, before the commandment of Christ and the bitter need of the world, is secondary and comparatively inconsequential.

It was largely the foregoing conception of things which sent of old so many noble men and women into the regions beyond. For the love they bore their Master they obeyed His Word, went to lonely places, lived often in sordid surroundings and laid down their lives, slowly or suddenly, in willing sacrifice for the One whom they served and for those who needed the Gospel that they preached.

And they saw signs following their service. Dark faces were brightened; malformed lives were transformed; and fearful souls were filled with radiant peace and joy and hope. In other words, these men and women who were not "disobedient unto the heavenly vision" found that the simple Gospel of Christ was a panacea, healing the open sores of the world, even beyond anything which they had imagined. They thus became enamored of Christ, discovering that His autocracy was the most wise, loving, gentle and compassionate experience that this world knows. Those, therefore, who have been truest, served longest and suffered most have been the ones who wished that they had a thousand lives to give to their Saviour-Lord. It was so with Brainerd, Carey, Morrison, Judson, Moffat, Duff, Paton, Chalmers, Taylor and others. These were great men, with large minds and many interests. But also, they were consecrated and concentrated men, who could say, "This one thing I do"; they thus focused their lives upon the life of Christ and magnified His Name above all other names. Hence, in their places of service, they turned the world upside down and innumerable lives were turned right side up. It will be so with any man who will follow in their steps.

Let us to our tents, O Israel, and our knees. There in the secret place of prayer and dedication let us hear what Christ would say to us. Then, let us rise and go forth, to do God's work, in God's place and in God's way.



ISTANBUL ON THE BOSPHORUS—WHERE ELIAS RIGGS LABORED AS A MISSIONARY

Elias Riggs — A Pioneer in Turkey

Missionary of the American Board, from 1832 to 1901

By the REV. CHARLES TROWBRIDGE RIGGS, D.D.,

Istanbul, Turkey

Missionary of the American Board since 1898

THE year 1932 marked the centennial of the beginning of missionary work by one of the outstanding representatives of Christ in foreign lands. As far as the writer knows, no missionary has surpassed the record of sixty-eight years of active service given to the cause by Dr. Elias Riggs. His graduation from theological seminary, ordination, marriage, commissioning as a foreign missionary, sailing, and arrival on the field, all fall within the year 1832, although he did not actually reach his particular field until January of 1833. He kept actively at work until a few weeks before he passed to his reward in January of 1901, sixty-eight years and three months after he was commissioned as a missionary.

Elias Riggs, the son of a Presbyterian clergyman, was born in New Jersey, November 19, 1810, in the year that the American Board of Commissioners for Foreign Missions was organized. At an early age he showed the scholarly tendency that was later such a help to him; he learned to read at four, and at nine he had such facility in Latin that he took up the study of Greek, using a Latin grammar; at thirteen he began the study

of Hebrew. He was ready for college before he was fifteen, was graduated from Amherst at nineteen and from Andover Theological Seminary at twenty-two. During his college course he acquired a very good pronunciation of Greek by the help of two young Greeks studying there; and before his graduation from the seminary had published a *Manual of the Chaldee Language* which became the standard for all the theological seminaries of the country for the next half-century. Among his classmates at Andover were Messrs. Lyman and Munson, the martyrs of Sumatra, and Samuel Francis Smith, author of "My Country, 'tis of Thee."

Elias Riggs was ordained as a missionary evangelist by the Presbytery of Elizabeth, N. J., on September 20, 1832. Soon after, with his young bride, he crossed the ocean in a brig of 180 tons. As he took only one furlough in all his long career, he crossed the ocean only twice more, both times by sailing vessel. In 1858 steamers were too expensive for missionaries to use. We may add that although Dr. Riggs never saw his native land after 1858, and never knew it without slavery, he was

always keenly interested in every new development in America, and was a most loyal citizen. His breadth of Christian thought was characteristic, and while he was loyal to his denomination, yet his life work was under another board. He was loyal to his alma mater, but sent his three sons to another college. The one loyalty that would yield to no other was his loyalty to Christ and His work.

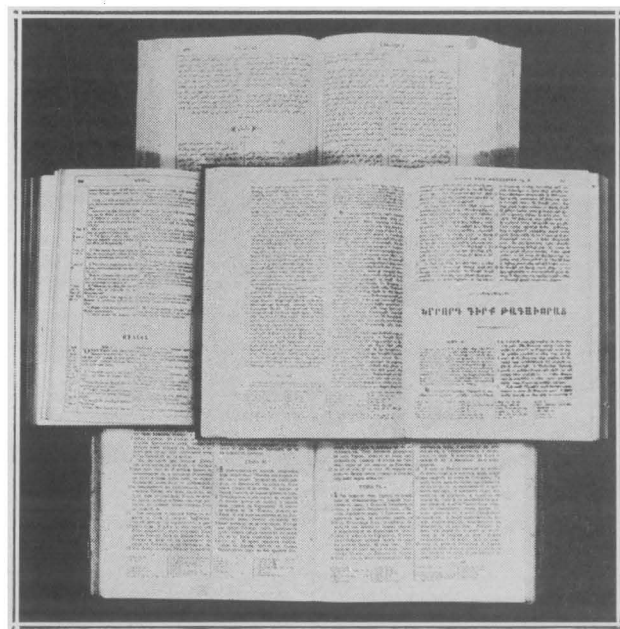
His first field of service was Greece, later Asia Minor, and then Constantinople; while his efforts for the Bulgarians took him often into Bulgaria. Twice calls of other fields were put before him. Shortly after his arrival in Greece, an invitation came to go to Persia for work among the Nestorians; and again, in 1858, when he was on his one furlough in America, and had been teaching Hebrew in Union Theological Seminary (where, among others, the late Dr. Arthur T. Pierson was his pupil), the directors extended an urgent invitation to the chair of Hebrew Literature, backed up by an offer to endow the chair if he would accept. In each case, after prayer and thought, the invitation was declined, since he believed that the field of service in Greece and Turkey was a call of God.

It was a noble group of missionary giants with whom Dr. Riggs was associated through his long life, especially at Constantinople. It would be difficult to match the galaxy of Goodell, Dwight, Schauffler, Wood, Hamlin, Temple, and later H. O. Dwight, Herrick, Greene and Peet. Among these were several with more spectacular careers than that of Elias Riggs; but in his own special line of literary effort, no one came near his record. He was also a fine teacher, whether in a girls' school or in a theological seminary; he was a most acceptable and helpful preacher in half a dozen different languages; he served a term as treasurer of the mission very competently. But his great work was literary. To few men is it granted to translate the entire Bible into three separate languages, each with its own distinct alphabet, besides assisting in a fourth. Practically the entire responsibility for the Armenian and Bulgarian versions was his; and he was a member of the translation committee for Turkish, while he assisted in the translation of Prof. Bambas into Greek, particularly of portions like Daniel and Ezra, translating from the Chaldee or Aramaic. His knowledge of all these tongues was so idiomatic that he was able to put the sacred Word into a form acceptable to the people.

Next to Bible translation, his most valued and permanent contribution was to the hymnology of these Near Eastern peoples. Over three hundred of the hymns in the Bulgarian book are his work; while each edition of the Greek hymn book has been dedicated to his memory; and among the

Armenian hymns, a large share of the most popular today are those which he put into that language. Besides this, he was for many years editor or associate editor of weekly and monthly periodicals in both Bulgarian and Armenian — papers that, aside from the Bible, were the sole reading matter for thousands of homes. He also took his full share in the issuing of tracts, school books, devotional and biblical literature, including a Bible Dictionary in Bulgarian, and several commentaries.

Dr. Riggs also had a free use of French for preaching, as well as conversation; he used German, Italian, Russian and Arabic easily for read-



THE BIBLE IN ARMENIAN, TURKISH, GREEK AND BULGARIAN TRANSLATIONS, MADE BY DR. RIGGS AND HIS COLABORERS

ing and somewhat in speaking. He had a scholarly use of Syriac, Coptic and Ethiopian as well as Latin, Hebrew and Aramaic, as far as Oriental studies and the purposes of translation were concerned. He took great interest in delving into the grammar and construction of many other tongues. His commonplace book contains copies which he made, with comments, of the Russian, Georgian, Chinese, and Sabeian characters, showing the breadth of his interests. But his scholarship was deep as well as broad. He was never satisfied with surface work.

One secret of Dr. Riggs' remarkable ability to help others was his humble and teachable spirit. He was always eager to learn, no matter from how humble a source. Hearing that there were said to be valuable ancient Greek manuscripts in the library of the Mosque of St. Sophia, he did not rest until by personal investigation he had ascertained that this was not true. At another time, he questioned a young graduate of one of the Amer-

ican universities as to whether he had found any satisfactory explanation of the precession of the equinoxes, saying that he had read many articles about that phenomenon, but without finding an explanation that satisfied him. The young graduate was forced to confess that, with all his astronomical training, he knew less about it than the missionary of sixty years standing! Dr. Riggs was never quite satisfied with what he had done, but was constantly revising, correcting, and bringing up to date his books and other work. Neither his universality of interests nor his profound

very young; and this gave Dr. Riggs a special interest in the blind. It was through his personal care and ingenuity that a system of characters was brought out for the blind in Armenian, based on the Moon system. Portions of the Bible printed in this way were a great boon to many blind persons throughout Turkey.

There was one handicap under which Dr. Riggs constantly worked, which is not usually expected in the case of one who lives as long. He never was of robust health. Shortly after moving to Smyrna from Greece, in 1839 he was brought so



ELIAS RIGGS (*left*), WILLIAM GOODELL AND WM. G. SCHAUFFLER, TRANSLATORS AT WORK IN CONSTANTINOPLE

scholarship along so many lines, led him to speak as an expert; he was never assertive, but modest and retiring. Moreover, he was always willing to give up one line of work when need was shown for his aid along a different line. So he turned from educational work to literary, and from that to the work of a treasurer, just as he was willing to leave Greece and begin again in Smyrna, or again in Constantinople; or to take up one new language after another, thinking nothing of the labor and drudgery involved.

Three of his children and eleven of his grandchildren followed him into the foreign field. His youngest son was stricken with blindness while

low by malarial fever that the family physician did not think he would live two years, but a trip to Syria and Palestine set him up again. In 1856, in 1862, twice in 1864, and again in 1872, he was compelled to leave his beloved work in an effort to recover his health. During all the years from the time of his golden wedding and the fiftieth anniversary of his entry on missionary life until his end, his associates were accustomed to look at the thin form of the white-haired old man as a frail thing which any wintry blast might destroy. Yet constant care, regular and abstemious living, and a sublime faith and trust in the heavenly Father, kept him at work till his ninety-first year.

The Berry Schools of Georgia

The Romance of a Sunday School that Became Famous

By TRACY BYERS, Mount Berry, Georgia

Author of the biography of "Martha Berry, the Sunday Lady of Possum Trot"; published by G. P. Putnam's Sons, New York, \$3.50

ONE Sunday afternoon about thirty years ago Martha Berry was sitting in a log cabin playing on a little old-fashioned organ. The cabin had been built as a playhouse for the Berry children and to it were attracted the children of poor families living in the hills back of her father's plantation. One boy who came roaming through the woods, peered in at the cabin window and watched Miss Berry as if fascinated. Calling him in, with three other children of the neighborhood, she told them Bible stories. They were so fascinated and astonished by these old stories that she asked, "Haven't you ever read a Bible or heard it read before?"

"No'm. Pappy, he's goter Bible," said one, "but he cain't read hit and we didn't know it had stories in hit."

"Will you come back next Sunday?" she asked as they left. "I'll tell you some more Bible stories."

"Yes'm, weuns'll come back and bring some more chillun, too."

The next Sunday afternoon the first four children brought half a dozen more. They appeared in ragged and dirty clothes so that Miss Berry ran to the house to get soap and towels, which she invited the children to use. They washed in a large rain barrel standing beneath the eaves of the cabin. Then with faces shining and eyes sparkling, they gathered around their new-found friend and teacher.

Martha Berry told them of the beginning, of Adam and Eve, of Noah and the Ark; of Moses and the Ten Commandments. They listened in rapt astonishment. Shadows were lengthening over the hills and the sun near setting in the haze over Lavendar mountain, when the children reluctantly left for their shabby homes.

The next Sunday Miss Berry brought out an old microscope which she had used in school. After the children had washed she showed them the germs left in the water. As they looked through the microscope, fascinated by the sight of the wriggling creatures, they said:

"Heh! We'll sure-enough drown the bugs on us arter this!"

Miss Berry's Sunday school grew rapidly until it had passed all bounds. Children brought their parents and came flocking from miles around. On Sunday the grounds around the stately pillared Berry mansion became a shambles of ox carts, mule wagons, horses and buggies. Her sisters and brothers looked on amused at first, then protested wearily:

"But, Martha, you can't educate all the hillbillies of the Blue Ridge Mountains. Even the state has not undertaken the job. You'll lose all your beaux and never get married if you keep filling your buggy with dirty little brats off the mountains. Every time we go down the streets with you all the worst-looking characters in town yell, 'How-dy, Miss Marthy.' Forget your Sunday school for a day and come on the picnic this afternoon."

But Martha did not go. Instead, she kept at work and opened new Sunday schools in four surrounding communities.

Driving around the country on Sundays, she visited the Possum Trot and Mount Alto churches. Far down the Coosa River at Foster's Bend she opened another Sunday school, and in the meantime kept up the services in the log cabin on her father's plantation. Soon she decided that Sundays were not enough to teach the poor boys and girls who came to her meetings. She opened a day school for them across the Summerville Pike on land given to her by her father, Captain Thomas Berry.

Once more her family protested, but the young woman continued on her course, determined to do her bit to lift the pall of ignorance from the southern highlands.

This was not an easy task—and it was not one for which she had been trained by the typical schooling of a wealthy girl of the South of thirty years ago. She had been taught by a private governess at home until she was sent away for a year in a fashionable "finishing school" in Baltimore.

Somewhere out of this she developed strength of character and wholesome trust. As a result the

Sunday school grew into a boarding school for boys.

"We just had to do something," she says, as she smiles today at early memories. "There were times when all the children had nothing to eat in the School but corn bread and grits. Our old colored mammy had taught me how to make delicious biscuits and many nights when all our spirits were



MARTHA BERRY—TODAY

low, I slipped into the kitchen of the first old dormitory; made biscuits, 'borrowed' some jam from home and we all feasted together."

Early students, recalling those days, testify that when "Miss Martha" took charge of the kitchen the best food was forthcoming.

"Nowadays it has become stylish to be poor," says Miss Berry. "People talk of how much they can do without. For thirty years we have been that poor at the Berry Schools, doing without many things that I always had thought were necessities when I was a girl.

"The little motto on my desk, *Prayer Changes Things*, was put there by students long ago. I walked out on a little plank of faith in God and we built the Schools as best we could. By prayer and work all things have been made possible. From the early log cabins we walked along gravel paths that somehow seemed hallowed by the work.

There has never been a letting down from that, despite the difficulties.

"After the boy's boarding school had been going on for ten years it became necessary to open a girls' school—to train girls for better homes, to make them a match for the boys. The trustees told me that we had extended ourselves as much as was possible right then. Without telling them, I sent a group of boys a mile away to the farthest corner of the school's property, where they erected two log cabins. Here we put the first girls' school teacher and twelve girls.

"A year later, when the girls had beautified their cabins and had accomplished much work, I dared at last to show the trustees what I had done. Today the girls' school is as important and certainly as lovely and practical a part of the industrial system as any other."

Later the grounds of the Schools were extended to include the Foundation School for Boys. By gifts of land the campus has grown until now it reaches more than ten miles from end to end and varies from two to five miles in width.

Great physical changes have come about at the Berry Schools during the thirty years that have passed since Martha Berry began to teach Bible stories in her log cabin.

Naturally far more important changes have been made in the lives of the ten thousand students who have attended Berry Schools. During these thirty years never a meal has been eaten without a prayer being asked and thanks returned to the Lord.

An endless stream of America's purest-blooded Anglo-Saxon boys and girls, the mountain whites, have attended these Schools.

Strangely enough, in this day of material things, the only requirement for admission is that the prospective student be poor and unable to go to school elsewhere. If he has no money he may work for his clothes, his room and board and tuition. Between 600 and 700 yearly take advantage of this opportunity and from 200 to 300 others pay the nominal charge of \$150 a year. Altogether there are about 1,000 students enrolled.

The Schools are unlike any others in the world. On six mornings a week classes begin at seven o'clock, following breakfast at 6:15. The classes continue until five o'clock in the afternoon with some vacant periods during the day. Chapel services are held at 11:45 every day and attendance is compulsory.

The students do all the work of the Schools, for there is not one hired man or woman on the 25,000 acres. One third of the students are always engaged in these tasks while the other two thirds are in classes. One third of the student body works Monday and Tuesday; another third on

Wednesday and Thursday and the last third on Friday and Saturday.

The boys and girls clean the buildings, cook the meals and serve them; bake the bread; milk the dairy herd of more than a hundred blooded Jerseys; make the furniture and erect the buildings; bake the bricks in the brick plant owned by the Schools; cultivate the fields and care for orchards; tend the sheep and chickens. All in all they lead an extremely busy and useful life.

There is no time for football at Berry and no interscholastic athletic life; but many games and sports are played between the different classes and divisions of the Schools.

Boys and girls who have never had an opportunity for an education plead to enter these Schools, so that, at the age of twenty, many young men and young women are found here beginning to learn their ABC's.

Reclaiming human waste, making useful citizens from boys and girls that would otherwise have no chance in life, has been the aim of Martha Berry. There seems to be an endless influx of such boys and girls from these southern states, the most backward section educationally in America. The mountain people of Georgia, Alabama, Mississippi, Tennessee and the Carolinas, from whom most of the Berry boys and girls come, lead America in illiteracy and misery.

One student enrolled recently from the hills of Tennessee who is a direct descendant of Daniel Boone; another is a great-grandniece of General Robert E. Lee. Some of the boys and girls trace their descent directly to the pure-blooded French Huguenots, who fled to South Carolina when driven from their own land by persecution.

The Anglo-Saxons of these mountains speak a dialect that is the lovely old-country English of two hundred years ago. Somehow these people were left behind as modern civilization swept across America. Today they are appealing for an opportunity to step into something better than the one-room and lean-to cabin homes that cover the hills of the southland.

These boys and girls, when educated, quickly prove their worth. Today the professor of agronomy at the Georgia State University is a Berry graduate. More than twenty years ago he came to the Schools driving a span of oxen, which he exchanged for his "larnin'." He is also secretary of the alumni association of the State University.

Another boy who worked his way through the Schools, and has since helped to educate his younger brothers, is today a vice-president of the Chase National Bank in New York City. The president of the Rotary Club of Asheville, North Carolina last year and a trust officer in a large bank there, is a Berry graduate who is helping educate his younger brothers.

One graduate of the Schools has started a similar institution in North Carolina and has a school with nearly 350 students. Another school, similar to Berry, is operated in northern Florida by two Berry graduates. Throughout the South are other schools patterned upon the Berry system of diversified industrial and vocational education.

It is encouraging to note that of the 10,000 former students more than 3,000 are now teachers and community leaders. Hundreds are farm demonstrators and county teachers of home economics. Many become Christian ministers and doctors. Many return to the farms, where they improve the condition of the soil and the animals



THE MARTHA BERRY SCHOOL AT POSSUM TROT

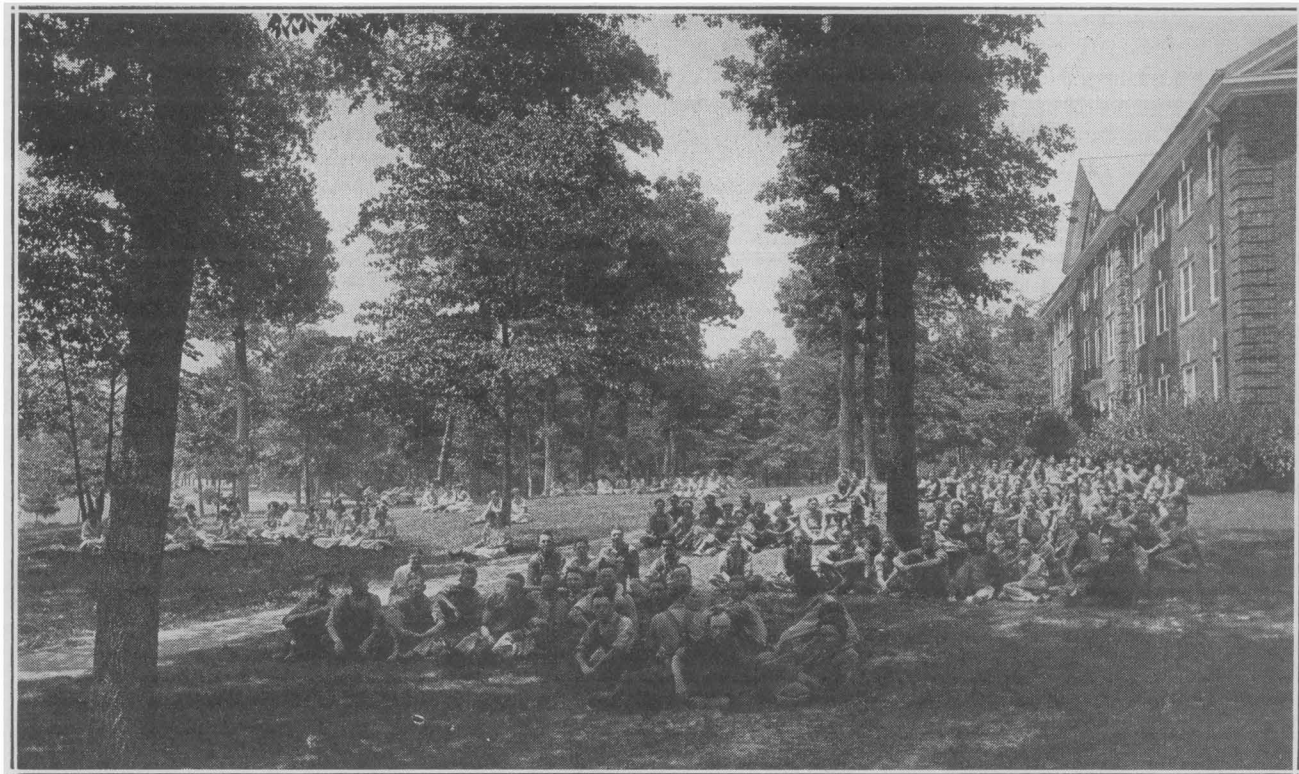
on the land. This has been one of Miss Berry's great aims.

With good sense and an unfaltering sense of humor, Martha Berry guides and advises these youngsters; encouraging them to grow into ideal Christian citizens, into men and women who will feel that character is the greatest need of life, and commercial success of secondary importance.

Many of the girl graduates become nurses. Several are now superintendents of nursing homes. One of these girls nursed Miss Berry during a severe illness, helping in real fashion to "pull through" the founder of the Schools.

The graduates have scattered into every state of America and into many foreign lands. One former student, who now is a missionary in Brazil, recently gave the address in chapel. One came back from several years of teaching in a mission school in India. Another is working in a school in Persia.

A girl, who was graduated about eight years ago, has given addresses on temperance to the student bodies of almost every college east of the Mississippi River.



STUDENTS AT THE MARTHA BERRY SCHOOLS, AND ONE OF THE DORMITORIES

The young men and women prove their intelligence on every side. Psychological tests and mind measurement tests reveal great native intelligence which only needs training to develop them into useful citizens.

A feature of the School life which for years puzzled the South is the religious training and compulsory chapel. The School is non-sectarian, with its chaplains recruited variously from Methodist, Presbyterian, Baptist, Episcopalian, Congregational and other churches. In early days the mountaineers suspected that they would be evangelized into some strange belief. The Hardshell Baptist ministers wrote letters to Miss Berry inquiring her "persuasion" and the strength of her shell. But Christianity is placed above sectarian creeds.

Through it all Miss Berry has fought and smiled. Buildings have burned down, but classes and meals have continued as before. Tornados have swept the campus, but no one was daunted. Teachers have attempted insurrections, but have failed of their purpose. A railroad attempted to bisect the campus with a spur line, but Miss Berry finally halted work by telling the foremen she would have the boys tear up the rails every night if they went any further onto the grounds. She hurried to the president of the road and persuaded him to run the track in a different section.

Visitors who see the miles of campus, the graceful lawns and beautiful trees, seldom vision the

picture which Miss Berry made during the years as she walked about, saying in her charming southern accent, "Cut down that hill. . . . Fill that hollow. . . . Move that tree nearer the road."

She says with a smile, "It isn't much fun to stay in one place forever! I suspect even the trees like to move about a bit. Any way they grow better."

"God has blessed us with friends," Miss Berry says quietly, "without the help and prayers of our friends throughout the years, I should long since have given up. To our beloved friends we are the most grateful for reclaiming the 10,000 lives to usefulness for our country and our God."

ONE RACE—ONE SAVIOUR

By FRANCIS SHUNK DOWNS, D.D.

A Japanese evangelist said to a group of his countrymen:

"When I attended a surgical clinic, and saw the foreign teacher preparing to remove a cataract from the eye of an old woman, I wondered to myself: 'Suppose that we Christians are mistaken, and that instead of one God there are many, and that the one that made the American did not consult with the one that made the Japanese, and as a result there is a difference in the anatomy of the eye, and so this operation proves a failure.'"

But the one God has "made of one blood all nations of men for to dwell on all the face of the earth."

Sin has infected the spiritual life of all races and nations and Christ is the only power that can cleanse this human race.

Missionaries to Convert the Church

The Message from the Foreign Field to the Home Church

By the REV. W. WILSON CASH,

London, England

General Secretary of the Church Missionary Society

FIFTEEN centuries ago there came to the Church one of the decisive hours in the expansion of Christianity. In A. D. 432 St. Patrick landed in Ireland and the fruits of his evangelization may be traced not only in the Western Island but also throughout the sixth and seventh centuries as the Gospel Message flowed back to England through Iona and Lindisfarne and across the continent of Europe. The principle of the New Testament surely is that what is given in missionary service overseas flows back again in increasing blessing to the home Church, and every age of the Church has proved it.

In this twentieth century we are not simply in a world crisis which affects foreign missions. We are emerging into a new era when things will not be the same as before. The moral crisis of the western world is not whether missionary work be maintained in the future at the same financial level and efficiency as before but whether the Church of God can stem the tide and in doing so can meet the crisis with a positive message of Christ for a broken and a disillusioned world.

Can Christianity survive the impact of secularism? This question is fundamental to the missionary situation, for a collapse of vital Christianity in the West would react at once throughout the world.

It is because of the serious challenge thrown down to the Church by the materialism of the day that some of us are convinced that only in a rediscovery of the Gospel as the power of God for this present age can we help the missionary cause. In other words, we cannot advance in the mission field without a new spiritual revival in the home Church. We have therefore been seeking to inter-

pret to the people of Great Britain the message of Jesus Christ and His redemptive love and power, in terms of what has been taking place on the mission field. We have sought to give the evangelistic message of our churches, explaining what God is doing in other lands. What He

has done in China, India, Africa, and elsewhere He can do for congregations to whom we preach at home. This has caused a heart-searching for some of us. We have realized that if we go out and explain how Christ has transformed the life of pagan Africans and Hindus and has given those people victory over sin, then we must face the same need and possibility in our own lives. To be honest in our evangelism we must rediscover Christ as supremely adequate for ourselves. We will not attempt here to explain this personal aspect of the campaign. Suffice it to say that we have sought to sur-

What is wrong with missionary work? What is wrong with the Church at home? Can we expect unconverted Christians to evangelize the world? Feeling convinced that, if the Kingdom of God is to continue to spread, the Christians at home must be aroused, the Church Missionary Society of England has brought home a missionary from Persia to conduct evangelistic missions in Anglican churches. Would not this be a good plan for some of our American churches? Asia may yet be called upon to evangelize America!

render our lives anew and wholly to God so that nothing in us would hinder His purpose either for the work we represent or for the world. As we have studied the situation we have become more and more convinced that the mission field holds the evidence of the truth of Christ and the Way of Life for which the Western world is waiting. In England the question is constantly being asked whether there is anything definite to show that Christ can meet human needs. Behind such a question there is a hunger for realization of a God who can be discoverable in the ordinary life of this modern age.

How can we bring this evidence to the attention of the home Church?

The ordinary methods of missionary promotion are inadequate. Study circles, missionary addresses, exhibitions and the many other forms

of activity are not converting people to God, and unless we were winning people to God we were failing. It is one thing to convert people to foreign missions and, by a broad policy of social service, to secure from them a donation. It is a very different proposition to make the missionary appeal so vital and personal as to challenge the man in the pew to consider seriously the claims of Jesus Christ for himself and to win him to a full surrender to Christ as his personal Saviour and Lord. Our policy in the campaign upon which we have embarked is definitely evangelistic with the objective of changing lives through the power of Christ.

Some have said that it is not the work of a missionary society to do home evangelism. The days are too critical for us to consider whether this or that task is specifically ours as a missionary board. We are convinced that every ounce of spiritual energy in the Church should be mobilized to this one end—the conversion of the people of our nation to God. As Christian workers we feel we have a distinctive contribution to make. It may not be peculiarly our missionary task, but having seen God at work in other lands, we believe that He would have us summon the home Church to take up unitedly this great work. Our effort therefore is only a small contribution to the larger task of the whole Church.

Last year Bishop J. H. Linton of Persia was asked to come to England for a year to lead the campaign which the Church Missionary Society planned to initiate. He began the work last autumn and has already held a number of evangelistic missions so it is possible to gauge to some extent the result of the campaign.

The Bishop's messages have been simple evangelical talks based upon his personal experience of Jesus Christ. He has never been ashamed to tell his audiences about his own life and how Christ has met his needs. Most of his missions have been called "A Week of Witness."

Anglican churches like to have things done decently and in order, and yet as the tide has risen we have seen young men and women mounting the pulpits of large Anglican churches and witnessing to the saving power of Jesus Christ.

In one industrial center the Bishop of the diocese sat humbly in a pew and listened to the messages thus given. Hundreds of men and women, mainly young people, have found new life in Christ and every series of mission meetings reveals a tremendous hunger for God. Thus far those who have been won have been mainly church people and in this the way is being prepared for a much wider evangelism later on. If church people show that they have a faith worth passing on, the Church will soon discover that it is a faith worth exporting to other lands. We

thank God that blessing is flowing back to the home Church from the mission fields but let us make no mistake about the issue involved in it all.

We have today largely an unconverted church membership. We must either win Church and nation for God or we cannot carry on the missionary work entrusted to us. In many ways the spiritual level of the home Church determines the progress of the Kingdom of God overseas.

We are at the parting of the ways. It is time to close our ranks, heal our divisions and with a united front go forward cooperatively with all who love our Lord in sincerity in a new effort to win the world for Jesus Christ.

In recent years evangelism has often been in the background in missionary policy and we have given our congregations the pap they wanted in a nebulous kind of religion based upon what we thought leading laymen would approve. Now we are called to bring home to ourselves and to our laity the one great missionary objective given to us by Jesus Christ—to preach the Gospel by life and word in all the world, at home and abroad.

The young churches overseas are alive to the menace of this hour. With reduced grants from the sending churches and with fewer missionaries they are themselves embarking upon aggressive evangelism. The Kingdom of God Movement in Japan and the Five-Year Movement in China are two instances of this.

Many other efforts are being made by the churches themselves to advance through personal evangelism. If these daughter churches of ours are feeling that the need today is a militant evangelism, how much more should we at home stress it also? The lesson for us to learn from the mission field in this world crisis is undoubtedly a ringing call to join with them in a world-wide evangelistic effort. Revival in many places has already begun. I believe it has begun in England. Are we going to stifle this movement of the Spirit or will we clear the channels so that revival may be world-wide?

THE NEED OF TODAY

We sorely need to recover a radiant passion for the redemption of the lost. Sylvester Horne reminds us that "A new note is required in much of our preaching if men and women are to be won to Christ. Scholarly accuracy, literary finish and charm of style we will not despise, but these alone cannot probe the sore of sin or lead men out of bondage into spiritual liberty. The antagonism some would raise between evangelism and religious education is absurd. We must put more education into our evangelism and more passionate evangelism into our education."

BISHOP ARTHUR J. MOORE.

A Woman's Criticism of the Laymen's Report

By Mrs. HENRY W. PEABODY,
Orlando, Florida

THE report of the Appraisers of Foreign Missions sent out by a committee of laymen is perhaps the worst attack and the most dangerous ever made on this great enterprise.

In the guise of friends the fifteen appraisers have prepared and sent through the secular press their statements, claiming the backing of seven great evangelical denominations.

Glancing through the list of Appraisers, we find lacking the names of men and women who have been in close touch with the foreign mission work and workers on the fields of Asia. In this group of eminent men we find the chairman, a Professor of Philosophy in Harvard University, the vice-chairman a vice-president of the University of Chicago, the president of Brown University, formerly a Baptist institution but now separated from religious affiliation. Another represents the Friends College of Haverford. These institutions, presumably the model for the new work in foreign mission fields, seem not to have made any vital religious impression on their own communities. Unfortunately, Chicago, New York, Boston, Providence and Philadelphia do not show many marks of religious progress, but rather we should say they show the influence of extreme humanitarianism, which is the

best that modern liberals can present as a motive.

We, therefore, must take exception to the qualifications of men, with such standards and backgrounds, to survey and appraise the divinely inspired work of foreign missions. The charter for this work was given by the Risen Lord, who commanded His followers to go into all the world and preach the Gospel, baptizing in His name and teaching what He taught. Some of the men and women who meet the approval of these Appraisers have reversed the order of Christ. According to the divine program, the Kingdom of God and His righteousness is followed by other temporal and physical "things." These might include education, medical work, social, economic and physical aids. Such benefits are effects, not causes. Here lies the great difference between this body of Appraisers and the truly great body of evangelical missionaries who are out on the foreign fields, representing millions of men and women of our American

For a full half century foreign missionary work has been the major interest of Mrs. Lucy Waterbury Peabody. As a young woman she spent nearly six years in Madras, studying the Telugu language, working in village schools for low caste people; training Bible women and doing *zenana* work with high caste women, Hindu and Moslem. In 1887, she returned to America, and was for eighteen years Home Secretary of the Woman's Baptist Foreign Mission Society. Later she was Foreign Vice-President of the Woman's Foreign Mission Board.

Mrs. Peabody was for ten years editor of the woman's magazine and the children's paper of the Baptist Board; in 1900 she became a member of the United Study on Foreign Missions, and under her chairmanship four million mission study books were printed and distributed for women and children of all denominations. She has been for thirty years a leader in the formation of summer schools of missions, was chairman of the interdenominational Woman's Foreign Mission Jubilee in 1911-12; was instrumental in organizing the Federation of Foreign Mission Boards. She made an extensive visit to foreign mission fields with Helen Barrett Montgomery in 1913-14, and was founder and editor of *Everyland*, the children's world friendship and foreign mission magazine.

Mrs. Peabody is a well-known writer and speaker and was chairman of the Building Fund Committee for seven Christian colleges for women in Japan, China, India, raising \$2,000,000 to secure \$1,000,000 from the Laura Spelman Rockefeller Foundation. At present she is a member of the Board of Woman's Christian Medical College of Shanghai, and of the Madras Christian College for Women, Vellore Missionary Medical School and St. Christopher College for Teachers.

What Mrs. Peabody writes in regard to the layman's appraisal of foreign missions is worthy of careful attention.

churches, who still stand by the divine origin of this movement as set forth by the Risen Christ.

Every missionary would probably agree that it should be the aim of those who proclaim the Gospel of Christ to improve conditions of family

life, especially where polygamy maintains, to bring about better living for all, and tender care for those who suffer. But evangelical churches and missionaries cannot accept the Appraisers' report as a basis for the change. These men and women have had opportunity for only a superficial and cursory glimpse of the work, and evidently have been greatly influenced by prejudice and hearsay and the wisdom of men who stand theologically where most of the missionaries on the field do not stand.

We can touch briefly on only a few points where there are notable differences in conclusions based on the difference in belief, precedent, and preparation.

No Compromise With Non-Christian Faiths

Having lived with the women of India for nearly six years, and having made a life-study of the conditions which have not changed materially in the mass, we cannot accept the recommendation that as Christians we should compromise with the non-Christian faiths of India. Even Gandhi, the highest exponent of Hindu idealism, had done nothing to remedy the terrible physical, moral and mental conditions of women which are due directly to the religious life and beliefs of Hinduism. If the Appraisal Commission will read "Mother India," by Katherine Mayo, and its later confirmation by Indian authorities, they will be more accurately informed concerning present-day conditions in India. Long ago Max Muller said: "The Hindu religion is perhaps the only religion that is worse than no religion."

The story of Amy Carmichael's redemptive work with the little girls devoted to the vile service of the priests of the temples of India shows clearly the utter impossibility of any sympathetic alliance with this religion so-called. From Hebrew history, as told in the Old Testament, we learn the results of the attitude of Israel toward the prophets of Baal, with their pernicious, immoral, idolatrous worship. The prophets of Israel, thank God, stood against these priests of Baal whose extermination was apparently approved by the Lord God, Ruler of Nations.

In China, where moral conditions are in many respects better than in the greater part of India, we still have a very dark picture in the present books by Pearl Buck, who knows China. No missionary of Christ will favor an intimate and friendly cooperation even with a religion like Confucianism or Buddhism in China.

We cannot compromise Christianity with these human faiths which reach their lowest depths in the lives of the people. The religion of Christ is the only religion that can save the souls and bodies and minds of men and women. Buddhism is an improvement on Hinduism—but what hope

is there offered for women of that faith as taught by Buddhist priests? Kagawa of Japan knows that there is no hope in the Shinto faith. He preaches Jesus Christ and Him crucified and makes no compromise with idolatry.

Education and Healing Without God?

The Appraisal Commission makes another recommendation regarding missionary educational institutions. It recommends that evangelistic work be discontinued in missionary institutions founded and financed through the prayers and gifts of Christians who supposed they were building schools and colleges where Christian teaching and training would be predominant. Whatever has been done—and the Appraisers graciously admit that something has been accomplished by our backward methods—has been done directly through religious work. Recently some mission boards have been willing to yield, as in China, agreeing to registration under a secular government which demanded a cessation of religious teaching in schools and colleges.

Surely we have not yet accepted the atheistic viewpoint of the Russians. Either the mission boards should continue, as under honor bound, religious education as an integral part of the curriculum in every mission school, or they should close these schools. Christian schools are not supposed to maintain purely secular education in the East, nor would the denominations represented on the Laymen's Committee lead us to feel that such unreligious, irreligious, agnostic or atheistic leadership would be of sufficient value to the Orient to enlist our gifts and the lives of our young men and women. Christian schools, supported by Christian churches, should be allowed to teach the Bible as the inspired Word of God, the basis of our Christian faith. It should be taught by men and women who believe that this, the only historic record of the Lord Jesus Christ, holds the major place in any education supported by the Church of Christ. Rather than divorce educational work from evangelical Christian teaching, it would be infinitely better to close the doors of these institutions and allow the Oriental leaders to conduct education in their own way, at their own expense. Having been instrumental in the building of seven Christian colleges for women in India, China and Japan, and knowing the nature of the appeal which brought the great response from the Christian women of America, we believe that it would be dishonest dealing and a misappropriation of funds to discontinue Christian teaching and training in those colleges. Some colleges in America have been severely criticized for a similar misuse of legacies and endowments.

Medical missions should be conducted on the

same principles. We do not appeal to Christian churches for funds to carry on a purely scientific or humanistic effort through hospitals and medical schools in the Orient. We are there, not merely to introduce a new science of medicine, but to show the love and pity and power of the Great Physician. If we depart from the divine Charter, and cease to make Christ known through every missionary doctor, nurse and teacher, then we are unfaithful to our Commission and may as well give the field over to humanistic efforts of modernistic groups. If their program is adopted the funds already invested should be returned to mission boards that will continue their work of evangelism through other channels.

Christ's Representatives at the Front

The criticism in the Appraisal report that seems most unjust and unfair is that which stamps 95% of the missionaries, who are giving their lives for Christ in these foreign lands, as unworthy representatives of the American churches. Fifty years of intimate acquaintance with thousands of missionaries, and constant study of their fields and attainments, may perhaps fit me to make an appraisal of their character and work. Not every missionary meets the highest requirements, and not every minister in America meets the high standards of God and His service. My appraisal of foreign missionaries is that 95% of them are worthy representatives of the Church of Christ, while perhaps 5% are unfit for the task committed to them. In this latter group I would include rationalists, modernists, agnostics and humanists, who have really no Christian message for the people of the Orient.

Among the greatest missionaries beginning with those who went out from Jerusalem down to the present day, not many wise, not many mighty, according to human standards, have been called, and yet we have had such men as Carey, Morrison, Livingstone, Judson, Verbeck; and, thank God, we have today such women and men who are willing to count little in a worldly appraisal but who stand high in ability and scholarship. Some of these outstanding men and women would be quick to defend those who have laid down their lives for Christ, even as that first group of humble, untrained fishermen gave themselves to carry the Gospel to the regions beyond. Most of the boards have rather high standards for health, moral character, education, and special training for their missionaries. We should maintain these standards and we can testify to the ability of the great body of men and women who are now on the mission fields.

Another recommendation of the Appraisers is that missionaries in the main should be withdrawn and should be replaced by trained Ori-

entals. The Orientals who urge this are often least fitted to take places of leadership. Humility, gratitude and ability to work with others or under direction must be characteristics of men and women who are safe to be left in charge of the great work in foreign fields. The missionaries now carrying on the work are as a rule better able to discern ability in leadership, wisdom, judgment, spiritual religious power than are travelers from the West who spend a few months covering India, China and Japan with their total population of three-fourths of a billion people. The records of missionaries, spiritual and eternal, are known only in Heaven.

Why Help the Younger Churches?

The Appraisers assert that the great body of native preachers and Bible women are lacking in ability and should not receive "subsidies" from the home church. This is not a New Testament term. The churches of Jerusalem, Antioch and Macedonia felt a close bond, a brotherhood, with the needy Christians who received the Word of God through His missionaries, apostles, ambassadors. These needy Christians were helped—not "subsidized." It would be impossible for missionaries to do effective work among the great masses of foreign peoples without the assistance of trained, loyal, humble representatives of Christ, in the lands to which the Gospel is carried. These helpers are willing to work for the barest living; a few dollars a month suffice for their physical needs. If I had a million dollars to give I would invest it directly, through the kind of missionary I could trust (and there are many of them), for the training and sending out of native evangelists who would in time become pastors of the little churches of Christ which are springing up throughout the Orient as the result of the preaching of God's Word. We "subsidize" leading ministers of the great churches of New York, Chicago, Boston, Philadelphia, and Providence. They do not always show the spiritual or social results we might expect, even though their "subsidies," in the form of salaries, are large enough in some cases to maintain a whole flock of evangelists in a foreign field.

We come back to our Charter. Most missionaries who have gone out under evangelical churches have gone at the call of God. They believe in Christ, not merely as a way of life, but they believe that, by the miracle of the new birth, the "Way of Life" will be opened to people of different races throughout the world. Most of these missionaries accept the Gospel of the Lord Jesus Christ, as recorded in the prophecies of the Old Testament and in the history of the New, as the only basis for their calling, their message, and their service. They have found no other

Saviour of men, no other redemption except that offered through the Cross of Christ and the resurrection of our Lord.

Any true appraisal of mission work must be based on the truth represented in the great Commission of our Lord and in the Apostles Creed. Those messengers sent out by Christ had lived and learned with him for three years. They often failed and many made mistakes, but they were used to found the Church. They were not humanists; they were not rationalists; they were not philosophers; but they were born from above; they were called of God; they were sent out endowed with the power of the Holy Spirit without which they could not expect to accomplish anything of permanent value. They were promised the continued companionship of the Lord Himself, and today wherever we find anything of value in foreign mission work, or in religious work at home, it is based essentially on the truth of this divine Gospel proclaimed through such missionaries by word and deed.

Many appraisers have gone out to investigate and report, beginning with those who went out to investigate the Land of Canaan in the days of Moses. In the first group of twelve only two seem to have brought back any hopeful report. Caleb and Joshua sensed what was the real secret of victory. Centuries later other appraisers, Paul and Barnabas, Peter, Luke and John and others, investigated and made their reports concerning the field and the work. They were endowed with the Holy Spirit. The main qualification for any group of appraisers is their endowment with the Holy Spirit and their ability to recognize His work. The spirit of modern humanistic philosophy is not sufficient to make their appraisal of value. We believe in a divinely inspired call and preparation for the messengers of Christ and in a divine program. We shall continue to believe and to work according to the program.

The work of foreign missions is not completed. But only as it is carried on in conformity with the Charter, the Commission and preparation required in the Word of God, will it have any power to bring men to know Him and the power of His resurrection.

In the Centenary Report of the British and

Foreign Bible Society (1902), we learn that to date approximately five hundred million copies of the Scripture and portions have been translated and distributed in six hundred languages, largely the work of missionaries who were and are scholars.

"The gift of tongues at Pentecost was a small testimony compared with this Pentecostal gift which enables all peoples of the earth to learn in their own tongue the wonderful works of God." Unless we recognize this record of the supernatural as divine wisdom, rather than "superstition," we shall fail. If the Holy Scriptures are accepted as the rule of our faith and practice, and are not set aside by those who seek to dominate theological thinking today, we shall have the great spiritual miracle of foreign missions perpetuated among all peoples. There can be no foreign mission enterprise without adherence to the belief in the Bible as the Word of God and the divinely inspired Charter of the enterprise.

THE GO-BETWEEN

By LEREINE BALLANTYNE, Toronto, Canada

Secretary of Publications, Women's Missionary Society, Presbyterian Church in Canada; author of "Spirit Fire," "The Seven Seas of Service," "Firelight Fancies," etc.

The Easterner's Quest

White clouds ride high;
The sun is dim;
God lives beyond—
I know not Him.

The earth I see;
I feel its wealth;
Its food I eat;
Absorb its health.

Yet something strong
Within me cries;
I seek to know
Some paradise.

Some truth secure,
Some knowledge pure,
That Life goes on
And shall endure.

God lives beyond
The mountains lean.
I need, Great One,
A Go-Between.

The Christian's Answer

Seek not beyond
The drifting clouds;
Nor yet within
Ancestral shrouds.

God has sent down
To Earth's slopes, green,
His own true Son,
As Go-Between.

He made the perfect
Sacrifice.
God needs no more
Burnt flesh, or rice.

Something more sweet
And true He gives;
A faith more deep
A hope that lives.

Take it, and know
The life supreme.
Lord Jesus is
God's Go-Between.

A critic of missions who says: "I am not willing to spend my money to try to impose my beliefs on others," represents those who seem to think that missionary activity is designed merely to change people's opinions. Could that man see what is going on in many communities where missionaries are laboring—in the cities, and mountains of America and in the neglected lands he would discover that lives are being changed and communities are being made over by Christian missionary activity, especially by the patient, "shining" of Christian lives, giving forth light in dark places. Missionaries go to take Christ who changes men's lives.

Reactions to the Laymen's Report

AMONG the many comments on the Laymen's Commission Report the following show the preliminary reactions in some mission fields, in American churches and mission boards. Occasional reviews and appraisals of missionary methods and results are useful but these may be overdone. They are valuable in proportion as the appraisers appreciate the true purpose, ideals and abiding fruits of the work. Goodwill, honesty and care are not enough to assure sound judgment. Our methods of work should change but only God has the right to change the basic nature and purpose of His commission to evangelize the world.

A general criticism has been against the method of advance releases of sections of the Report, not only in all parts of America, but in Europe and in mission lands. The effect of this is shown in a letter from Dr. George S. McCune, President of the Union Christian College of Korea, who writes as follows:

We are greatly exercised over the report of the Laymen's Commission. We feel that a great injustice and harm is being done here by their publication. *All the vernacular papers are carrying the findings* (releases). At the time when we are trying hard to keep our school work up to tone and evangelistic in effect, to have such suggestions made by a Commission from our home churches certainly cramps the wheels of progress.

Mission boards have received the Report with varied expressions. The official pronouncement of the *General Council of the Presbyterian Church* "emphatically dissents from the conclusions of the Commission as effecting the aim and message of the missionary enterprise. What is proposed is virtually a denial of evangelical Christianity."

The Presbyterian Board of Foreign Missions has issued a statement which says in part:

The Board recognizes with appreciation the earnestness and sincerity and devotion of the members of the Commission and the Inquiry. . . . The Board affirms its abiding loyalty to the evangelical basis of the missionary enterprise. . . .

The Board regards the evangelistic purpose of missions, when truly conceived, to be paramount. As the Lakeville Conference of the Board and representatives of all its missions with representatives of the national churches in June, 1931, declared:

"We believe that the Gospel is to be proclaimed and Jesus Christ to be made known, not by word *or* deed but by word *and* deed; that preaching Christ and living Christ are not to be dissociated; that truth and life go together and that this union is to be effected

not by having some missionaries who only preach and other missionaries who only heal or teach but by having all missionaries communicate the Gospel by both deed and word."

The Board adheres unqualifiedly to this purpose in the prosecution of its commission. . . .

The Board is prepared to make any changes in methods and policies and administration which will advance the cause of Christ throughout the world, and which will bring to all men those saving gifts of truth and life which can come through Him alone.

The American Baptist Foreign Missionary Society has issued a preliminary statement which is to be followed by others. This statement says:

None of the mission boards is responsible for the observations and conclusions of the Report. Many of the recommendations cover ground entirely familiar to the missionary organizations. . . . The Report does our missionaries less than justice. . . . This service calls for a high degree of self-sacrifice and many are bearing burdens far beyond their strength on account of our inability to send reinforcements. . . . Our boards have expressed their own viewpoint (as to the basis and scope of the enterprise) that "The paramount aim of the Christian missionary enterprise is to lead men everywhere to accept Jesus Christ as Saviour and Lord, through whom they may find the Father and to establish among them New Testament churches. . . . The specific recommendation of parts II and III (of the Report) will be taken into serious consideration. . . . Not all of the proposals are acceptable to our boards or to our constituency."

The preliminary statement adopted by the Executive Committee of the *Board of Foreign Missions of the Reformed Church in America* states:

The Reformed Church in America is committed to the purpose of making Jesus Christ known to all men as Redeemer and Master, both for the saving of their souls and for the rectifying of their lives personally and socially. The Board of Foreign Missions has this mandate from the great Head of the Church. No other basis can be considered. No less or other purpose could command the support of the Reformed Church for so weighty an enterprise as that of foreign missions, nor call to its forces the young men and women who are needed on the field. . . .

The Board will continue to give the most careful scrutiny to its work, both at the home base and on the field, to see where adjustment or revision may be needed at any time to make it more efficient, keeping always in mind its primary purpose and its obligation to the Church for which it acts and which looks to it for leadership in its foreign missionary work.

The American Board of Commissioners for Foreign Missions (Congregational) has viewed the whole basis and recommendations of the Lay-

men's Commission in a much more favorable light. The Board says in a published letter:

After adequate discussion and conference on the three missionary fields surveyed, and after securing the well-considered opinions of pastors and corporate members, the Board stands ready to accept whatever future changes in method and policy may seem wise.

So important are the proposals of the Commissioners that the Board is issuing as an aid to its study, a sixty-four page booklet which will contain in eight chapters (1) a brief statement of the recommendations of the Report on each aspect of missionary work, (2) concrete examples of work in our own missions to which the proposals apply, (3) comment upon the merit of the recommendations by our secretarial staff. . . .

At the Annual Meeting of the Board the following was adopted:

We urge upon our churches that they study carefully this masterly survey. Our very confidence in the missionary cause and our faith in the integrity and permanence of the movement causes us to rejoice in every criticism which tends to break up complacency and compels us to compare our actual performance with the precise needs of the people with whom we work.

The Board of Foreign Missions of the Methodist Episcopal Church also views the Report more favorably than many others. Bishop McConnell, the President of the Board, has already appointed a committee on "Inter-Church Cooperation." The statement issued by the Board does not comment on the doctrinal basis of the Report but deals with other features:

The Commissioners revealed breadth of sympathy, keen insight and an earnest conviction that foreign missions, while needing constructive changes in the methods of approach and policies and programs of work, must go on. As the Commission stated, "To any man or Church possessed of religious certainty, the mission in some form is a matter not of choice but of obligation. . . ."

The inescapable challenge of this Report should appeal to our laymen and should serve to turn apathy and indifference into interest and support. Further, the search for reality and courageous facing of the issues so characteristic of this Inquiry are in full accord with the temper of youth today and will give new meaning and effect to the Christian message as it is presented to this disturbed and distracted modern world.

Dr. James Endicott, Secretary of the *Board of Missions of the United Church of Canada*, and formerly a missionary in China, calls attention to the critical difference between the position taken by the Appraisal Commission and that taken by the Jerusalem Conference (on non-Christian religions).

While the latter group stated in an unmistakable way the supremacy of Christ and the infinite value of the Gospel message, the Appraisal Commission Report lacks any satisfactory indication of such a faith in

Christ and His Gospel as will inspire so vast an undertaking as that of winning the world to Him.

DR. SAMUEL M. ZWEMER, for over forty years a pioneer missionary to Moslems, and now Professor of History of Religion and Christian Missions in Princeton Theological Seminary, writes as follows in *The Presbyterian Banner*:

The old Biblical Christo-centric basis for missions is discarded in the Report. . . . The message here is humanistic idealism, not redemption. "An idealism solidly based upon the testimony of human experience and upon the eternal nature of the universe"—whatever that may mean. "All fences and private properties in truth are futile," they say; "the final truth, whatever it may be, is the New Testament of every existing faith."

Such an appraisal of the basis and aim of missions is out of focus. It resembles a passport photograph, sufficiently accurate for purposes of identification to outsiders, but hardly suited for enlargement and admiration. The appraisal in our opinion will not produce a new Laymen's Movement, nor greatly increase missionary gifts to the boards concerned, nor secure an array of qualified volunteers from the universities. When Moses at the command of God sent out his appraisal committee and they brought in their report, it was not a victorious document: "We saw the giants, the sons of Anak, and we were in our own sight as grasshoppers, and so we were in their sight." Joshua and Caleb tried to save the situation, but mob psychology took a hand at Kadesh Barnea, and unbelief triumphed. *Absit omen.*

Dr. Paul deSchweinitz, for some years the Secretary-Treasurer of *Moravian Missions in North America*—that great pioneer missionary society now celebrating its two hundredth anniversary, says briefly:

The attitude of the Appraisal Commission runs directly counter to the underlying motives of all Moravian missionary endeavor.

From the *United Lutheran Church* comes a brief word from Dr. George Drach, Secretary of the Board of Foreign Missions:

From the religious point of view, the Appraisal is entirely unsatisfactory, but from the practical point of view, as far as administration and some adjustment in foreign fields are concerned, the Report may be helpful.

The China Inland Mission, with over thirteen hundred missionaries in China and a long history of remarkable achievement, is one of the independent missions outside the purview of the Appraisal Commission. The Home Director, Dr. Robert H. Glover, a former missionary in China, says in a personal letter:

My protest against the views and findings of this Commission will be not so much in word as in action, for I shall be stimulated to more earnestness and devotion than ever before to carry out the Saviour's true missionary commission and to help complete the task enjoined by Him.

In *The Alliance Weekly*, of the Christian and Missionary Alliance (another independent society), the Rev. David Mason, one of the Secretaries of the Alliance, voices the convictions of all "Faith Missions" on the great Christian motive which the Appraisal Commission would discard:

We believe that millions of souls are in danger of eternal death and ought to have an opportunity of life, and that that life is to be had only in Christ Jesus. We believe also that the King's business requires haste, and the need is more urgent today than ever; therefore "Go ye."

Some pastors have voiced the views of churches at home which are supporting the work carried on by the church boards. One of these, Dr. George W. Arms, pastor of the large Bedford Presbyterian Church in Brooklyn, New York, writes in *The Presbyterian*:

The Report of the Appraisal Commission . . . has denied the Scriptural ground of revealed truth. . . . The position on which they build their criticisms is purely "another Gospel." It means that either our own church board must repudiate this Report or else the Church will repudiate the church board.

Another pastor, a former moderator of the Presbyterian General Assembly who recently visited the mission fields, Dr. Hugh T. Kerr of Pittsburgh, says in *The Presbyterian Banner*:

There is much in the Report that is of great value and interest. . . . But the Report fails to point out the progress that has already been made along the lines of Christian unity. . . . It seems to champion the position that Christianity is not the one and only saving faith. . . . This position Christians cannot take. . . . The idea of having a non-theological religion is nonsense. A non-theological religion is a non-intellectual religion.

LAYMEN also comment on the Laymen's Report. Dr. Hugh R. Munro, President of the Montclair National Bank, says briefly:

The fundamental defect, as I see it, is that these good men have lost sight of the true missionary motive.

A group of Congregational laymen, however, warmly commend the Report and approve in principle its recommendations. They adopted resolutions recommending to the American Board:

(1) That it shape its policies along the lines recommended in the Report, and (2) that it cooperate with the Laymen's Committee and other denominations in working out the measures to be taken toward united action in mission work.

FRANK A. HORNE, a Methodist layman, and a member of the Laymen's Committee, writes in *The Christian Advocate*:

Personally I am thrilled with the Report, and I know the other members of the Methodist Episcopal Committee of laymen are equally enthusiastic over its value to the future plans and work of the Board of

Foreign Missions of our Church, and to the whole missionary enterprise of every church the world over.

DR. SHERWOOD EDDY, formerly a missionary and Y. M. C. A. worker, and now an author, a traveler and lecturer, says in *The World Tomorrow*:

It is an able document, objective, scientific, fearless, soundly critical but also constructive and creative, and will in time force the bulk of the foreign missionary enterprise to revise its methods and enter the modern world as the great history making dynamic which it is capable of becoming.

Dr. Howard Agnew Johnston, pastor of the Immanuel Presbyterian Church of Milwaukee, a world traveler and long a student of missions, writes:

The report is utterly unjust to the rank and file of missionary workers. The failure to magnify the essential place of Jesus Christ as the only hope and Saviour of the whole world is the most glaring fault in the report, and the suggestion about a super-board in the matter of administration is a startling presumption. It looks as if we had come to the point where the Church will be challenged to take its stand on one side or the other in connection with the place that our Lord Jesus Christ is to have in the Church. I hope very much that the attitude taken by the Presbyterian Board will be adopted by the Protestant churches generally.

The China Critic, an English monthly published in Shanghai, favors the recommendations on missionary education and in relation to non-Christian religions. It says:

The report is both fair in its opinion and constructive in its recommendations.

DR. CHARLES R. ERDMAN, professor and pastor at Princeton, New Jersey, an author and a traveler in mission lands, a former moderator of the Presbyterian General Assembly, and President of the Presbyterian Board of Foreign Missions, expresses his views in *The Presbyterian*, from which we quote:

The Report is disappointing, not to say distressing. In contrast with the unifying and comprehensive deliverances of the Missionary Conference at Jerusalem, this Report is divisive and defective. It does contain commendable features. Some of its criticisms are fair, but these are also familiar. Certain of its proposals are wise, but for the most part these already have been acted upon in principle. . . .

The vital defect of the Report, however, is found in its doctrinal statements and implications. Christianity is not presented as a supernatural revelation of the redemption wrought by Christ, but rather as "the religion of the modern man, the religious aspect of the coming world culture." "The uniqueness of Christianity" consists in its selection and grouping of doctrines which it holds "in common with other religions," instead of its distinctive truths, such as incarnation, atonement, resurrection and the incomparable character and claims of Christ.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

TIMELY SUGGESTIONS

TURNING OVER NEW LEAVES

This title heads the first program in the Yearbook of the Woodruff Place Baptist Church, Indianapolis. Its symposium on Missionary Education features "World Friendship Cultivated Through (1) Books, (2) Schools of Missions, (3) Study Classes, (4) Denominational Papers, (5) Stories, (6) Visualization, (7) Pageants." A meditation on "Information, Thought, Decision, Action," furnishes the devotional portion. By means of a large book made of wrapping paper, denominational papers and magazines, missionary books and leaflets were promoted by another group. "Turning the Leaves" as the program progressed brought to view copies of the magazines, book jackets and leaflets mounted on the pages of the improvised volume. Missionary magazine subscriptions were solicited at the close of the meeting and other literature was sold. Leaflets were used as place cards at the ensuing luncheon.

CHILDREN'S WORK IN THE NEW YEAR

The missionary training of the children is our only insurance policy for the perpetuation of our missionary interests, hence it is of paramount importance. The beginning of the calendar year is an appropriate time for any senior missionary organization to invite the juniors either to be entertained or to give an entire program of their own—and how enthusiastic the little folks are over the latter plan. Writing of devices to be used when the Woman's

Missionary Society entertains the juniors, Mrs. William H. Veenboer says: Twist your picture of the Pied Piper of Hamelin to represent the Woman's Home Missionary Society playing enticing tunes with all types of children following after. Careful searching will produce a trumpeter, and children may be cut from many sources. If your meeting is in the afternoon, your program will doubtless be well on its way before the children arrive from school, and yet they may be there for a good portion of it. . . . Children do not think in abstract terms. Visualize so that they can follow. Use plenty of posters to illustrate or work up interesting exhibits. When talking about migrants, a simple thing to do would be to have some cans of tomatoes, shrimps, oysters and other fruits and vegetables with little dolls representing tired boys and girls grouped about.

Since we are entertaining the juniors, we want to play at least one game with them. Animated alphabet is a lively one. Make two sets of the alphabet—one in red, one in blue—or choose your own color scheme. Divide the group into reds and blues with a cleared space for the contestants to stand. Have ready a list of words of missionary interest for the children to spell. The object is to see which side can form the word first. The juniors having the right letters rush up to the front and form the word. A tally is kept so that the winning side may be determined.

"Fruit Basket" can become a missionary game by giving the names of institutions in place of fruit, and by calling "Annual

Meeting" in place of fruit basket when you want to change places.

"*The Treasure Train*" is the name of the new gift container for the children, as used by Baptists this year. "It pictures a railroad engine and two cars. The wheels are slots in which when filled there will be two quarters and eight dimes. The train is loaded with missionaries, churches, schools, hospitals, Bibles, medicine, etc., all ready to help tell the world about our Saviour as soon as we supply the wheels. These gift containers may be used in Sunday schools or other children's organizations if the money is to be given to the denominational work and reported."

OUR MISSIONARY HEROES

In a setting of pictures and patriotic decorations relative to the birthdays of Washington and Lincoln, introduce well told stories of Paton, Livingstone, Sheldon Jackson, Grenfell, and others, whose patriotism expressed in world-service has done so much to extend brotherhood and promote Kingdom-citizenship. Give a similar turn to luncheons and dinners during the month of February.

APPLIED NEW YEAR'S RESOLUTIONS

Pass around slips of paper on which each person at the meeting is asked to express (1) her wish for the missionary society in the opening year, and (2) her resolve as to personal service in actuating the ideal. Let the papers be exchanged without signature and read by the recipients,

Majoring on the Devotional Service

The mainspring of a method must be its spiritual intent and not its technique. While freshness, variety and adaptability to modern thought and conditions are striven for, it is the earnest intention of the editor of this department to put motive, purpose and attitude of mind ahead of mere performance. A spiritual dynamic is an absolute prerequisite for the release of power on near and far fields of missionary service. Nowhere is this more imperative than in the devotional service. On the accumulated evidence of a considerable lifetime of missionary meetings, the author feels qualified to say that in too many cases, the devotionals are a pious form to be gone through, with perfectly good intentions but with precious little preparation, as an accredited clearance for the program to follow.

A survey of *ruts* would inevitably include "the usual missionary meeting," in which the devotional path is as hard-trodden as any old buffalo trail and as deep as the sunken roads of China. What inherent merit is there in a long passage of Scripture followed by a more or less unrelated prayer? or why must it last 15 minutes? Why are women, not gifted for other program appearance, tucked away in the devotional period "to give them something to do"?

Then there are the late beginnings for the meetings, prefaced with the remark: "We might wait ten minutes for the others to come and meanwhile sing two stanzas of 'Rescue the Perishing' as part of our devotionals." Perishing indeed, and some do not realize the reason why!

Then there are the hit-or-miss Scripture passages with the ensuing request for the minister's wife to offer a short prayer; and the hasty selection of "a Psalm with 'heathen' in it for appropriateness—O, yes, here is 'Why do the heathen rage,' that will do nicely." Rage indeed; they ought to, at our lack of moral earnestness in seeking their salvation!

And again, there are the perennial hymns whose fitness for the devotionals consists in their mention of desert sands or "the heathen in his blindness"—fine hymns, but cheapened by their too frequent repetition and by lack of specific adaptation to the subject in hand. With all the choice religious music available, hymns and special selections may fit the theme as an appeal fits the need. Away with all such if we would give the devotionals the place, preparation and emphasis due the power-generator in the meeting.

(This theme to be continued next month.)

Navajo Blankets versus Wet Blankets

Hannah Pennock Miller, National Secretary of the Department of Young People under the Woman's Home Missionary Society of the Methodist Episcopal Church, sends THE REVIEW this inspiring article designed primarily for the younger workers but equally applicable without age limitations. It is a timely message in the midst of our Great Depression. It is Miss Miller's custom to correspond regularly with her secretaries by personal letters and also with the girls' missionary organizations through a monthly letter in the missionary magazine of her denomination, generally following a theme with which is interwoven the specific things she desires the girls to do. The following is a sample, abridged from a letter at the opening of the new fiscal year:

DEAR GIRLS:

As this is Indian year, and as many of us still cannot think of the Indian without thinking of his blanket, I am prompted to write you this little dissertation. There is a custom among some Indians that when a death occurs in the family, everything is burned and there is a complete new beginning. While this wasteful custom tends to prolong poverty by destroying things that should be kept, I would like to recommend a *bonfire for the wet blankets all over the land*.

Last year circles died; hopes died, and many budgets died—all owing to these wet blankets: "The depression is on and we just can't meet our budget"; "No use trying new plans in our Conference—the girls won't attend"; "You just cannot interest girls in missions these days"; "Girls can't afford to take the missionary magazine"; "Girls haven't sixty cents to pay dues," and so on *ad infinitum*. Enough wet blankets were available last year to supply a whole army of "It-can't-be-dones"!

Now wouldn't it be marvelous at the beginning of this year to follow the Indian custom for all these deaths and have a huge bonfire to burn up the wet blankets of discouragement? "With God all things are possible." If only folks would keep affirming and believing this, "miracles" would continue to happen. Even the New Psychology has proven what such affirmations do in our lives.

In this Indian year, don't wait for others. Begin throwing your own wet blankets on the funeral pyre and using the Navajo blanket instead. Now a Navajo blanket is *perfect in design*. (Here the writer urges a complete application of the denominational plans for the year.)

A Navajo blanket is *beautiful*. (Application to a missionary circle of girls working in order, harmony and unity toward a goal they are determined to reach.)

A Navajo blanket has *warmth*. Enthusiasm, ardor, hospitality, good cheer, kindle love and neighborliness. Let every girl put on her Navajo blanket and sit around a real fire of burning desire to do her part this year to make her circle succeed.

A Navajo blanket is *attractive*. In these days, girls' missionary organizations must compete with high school clubs and all other organizations doing girls' work. We just can't expect modern girls to come to dull meetings. We need to use all our ingenuity, originality, ability, to prove that missionary meetings can be made attrac-

tive, if they are earnestly and painstakingly planned for in advance.

A Navajo blanket costs money, but everything in this world worth having has a price, and why not a thing as worthwhile as missionary endeavor? (Enumeration of the several items of benevolence in the denominational organization.) Who would begrudge the money it costs to be missionary-spirited, after catching a vision of Christ's objective in the command, "Go ye into all the world"? Just try putting Him first this year and see how all things necessary for your well-being will be added unto you. He has promised and *He never fails*.

Intelligence Test on China

The following introductory exercise was used as an ice-breaker in my classes at the Lake Geneva (Wisconsin) School of Missions last summer and proved very effective in stirring up interest. After completing the test, the pupils and teacher discussed the topics but papers were not handed in.

Multiple Choice—Check Right Answers

1. China's population is (1) about the same as that of the U. S.; (2) nearly 200,000,000; (3) about 400,000,000.
2. The government is a (1) monarchy; (2) republic; (3) an empire.
3. China is made up of (1) three; (2) eighteen; (3) twenty-five provinces.
4. Confucianism is a (1) Chinese caste system; (2) religion brought to China from Japan; (3) native religion of China.
5. The capital of China is (1) Nanking; (2) Peking; (3) Shanghai.
6. The Boxer War was (1) an uprising against foreigners; (2) a conflict between professional wrestlers; (3) an inter-provincial war.
7. Manchus were (1) rulers of Manchuria; (2) the last emperors of China; (3) discharged soldiers from Manchuria.
8. The Sino-Japanese war was won by (1) Japanese; (2) Chinese; (3) ended in victory for neither.
9. Sun Yat Sen was (1) an ancient Chinese warrior; (2) the first president of the Chinese Republic; (3) the last emperor of China.
10. The New Thought Movement is (1) a purely religious effort; (2)

promotes good will between the U. S. and China; (3) endeavors to modernize Chinese Life.

Key to Right Answers

1. About 400,000,000.
2. Republic.
3. Eighteen.
4. Native religion of China.
5. Nanking.
6. Uprising against foreigners.
7. Last emperors of China.
8. Japanese.
9. First president of Chinese Republic.
10. Endeavors to modernize Chinese life.

—MRS. GRACE H. HONDELINK,
First Reformed Church,
Rochester, N. Y.

A Missionary Keynote in Depression

"Shall We Be Christian?"

This startling but by no means redundant question was the theme for multi-discussion at the annual meeting of the Northern Baptist Convention, at San Francisco; and the answer, expressed in terms of missions as well as church, social and civic endeavor, involved a right-about-face in many lines of endeavor. The outgrowth of the soul-searching discussions was the adoption of a slogan and a program, the former being an injunction pertinent to the Great Depression—no less in spiritual than in economic life: "PRAY IT THROUGH." The program involved a definite, personal pledge to follow daily a schedule of prayer for which a list of topics is provided each month, the chairman of the planning committee, Dr. Bernard C. Clausen, of Syracuse, spending the entire month of October making addresses in prominent Baptist centers in order to organize, energize and activate the movement.

The trend of the intercession will be seen from a few excerpts selected from the October schedule, each request representing a day's assignment:

Pray for honesty to examine your life in God's presence and to follow His guidance; for that consecration which lives in sacrifice as it ministers to the world; for an intimate discipleship with Christ and a loving and understanding spirit towards

others; for a renewal of confidence in the sufficiency of Christ for every crisis in the affairs of men; for the people dedicated for missionary service at the Northern Baptist Convention; for those now going into unknown territory with the first message of the Gospel; for the native churches that carry alone the task of winning their own communities; for the Christians in China in this time of great political change and economic distress; for the Kingdom of God Movement in Japan and for its influence here at home in deeper consecration; for all missionaries everywhere who are handicapped by prejudice, misunderstanding and opposition; *that churches at home and abroad may test their belief that man's extremity is God's opportunity; that all directly related to mission work may have courage and faith to face seemingly impossible tasks.*

The whole thing is intended as a practical test of the reality of our professed faith in the power of prayer, and a gauge of *how much* we believe in it. "This," says Dr. Howard B. Grose, in *Missions*, "is beginning at the right place. In a revived spiritual life in the churches, the result of the communion with God which is involved in the pray-through idea, lies the promise and possibility of the solution of the missionary problems that make this a peculiarly solemn and testing year."

The overwhelming response to the plan up to date evidences the consciousness of need to which it appeals. Would that with disregard of denominational lines, Christians of every name might unite to "Pray It Through"; for talk learnedly as you will in terms of economics, sociology or psychology, about the roots of this greatest depression of all times, the main tap root that refuses to budge for mere erudition is the decline of spirituality and dependence upon God. We shall never "snap out" of the depression, nor yet find relief by pressing the right button for a shift in our individual or national psychology. The great Method of Methods the editor of this department would impress is, PRAY IT THROUGH, with sincere repentance and bringing forth of the fruits thereof.

They are not gone who pass
Beyond the clasp of hand,
They are not lost who find
The sunset gate, the goal
Of all their faithful years,
Who find the light of sun
And stars and God.

—Selected.

BULLETIN OF The Council of Women for Home Missions

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

WORLD PEACE

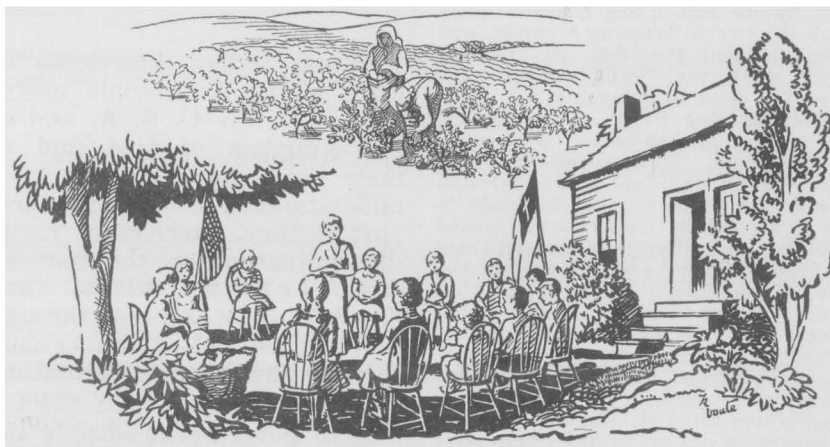
The eighth Conference on the Cause and Cure of War, in which eleven national women's organizations are cooperating, will be held at Hotel Washington, Washington, D. C., January 17-20, 1933. The program presents unusual variety, providing challenging addresses and debate upon every fundamental dispute involved in the discussion upon peace and war.

Many missionary societies are including in their program of work the study of World Peace. There have been prepared five packets on Disarmament, The World Court, Militarism in Education, The League of Nations, and The Cause and Cure of War, which may be secured from the office of the Council of Women for Home Missions. They are loaned for the price of postage or sold for one dollar each.

WORLD DAY OF PRAYER

On March 3, 1933, groups throughout the world will be uniting in the observance of the World Day of Prayer. This year, in addition to the adult program, there has been prepared a children's program, printed attractively on paper of different colors (\$.01 each; \$.50 a hundred). The four missionary projects for which the offerings are to be given—the two home projects, Indian Work and Migrant Work, described on these pages, and the two foreign projects, Union Christian Colleges and Christian Literature for Women and Children in Foreign Fields—may be presented through brief talks by women of the group, through impersonation or simple dramatization. The day is essentially one

CHRISTIAN SERVICE AMONG MIGRANTS



of prayer and giving for others.

From beans, to peas, to lettuce, to cantaloupe, to cotton, to berries, these children have come—a part of the great procession following the crops in response to the demand for seasonal labor in harvest and canning seasons, thus losing the advantages of organized community life. Here the Christian center is sheltering the little children from weary days of toil in the heat of the fields and danger of the cannery, and is building in them spiritual and physical strength. In areas where the migrants are widely scattered, the Christian nurse travels from shack to shack as friend and counselor.

In this Christian program among the migrant people the churches are working unitedly through the Council of Women for Home Missions in California, Oregon, Washington, Colorado, Arkansas, Connecticut, New York, New Jersey, Delaware and Maryland, bringing together forces that can help to meet the needs of the migrant child.

From the Diary of a Migrant Center

Six hundred Italian migrants are here for "beans" and "peas." Buildings constructed for winter quarters for a circus have been remodeled and now house these migrant families. Three rooms in the heart of these "migrant homes," quarters assigned sometimes to three families, are to be our center. They look out upon the beautiful wooded hills which rise above the "shack village."

The center opened today to the bangs and knocks of a carpenter's hammer plus the cries of a multitude of children. The carpenter really was building shelves for our three-room center and the children were clamoring for the nice, new toys. Their calls of "Teacher, gimme a ball"; "I want a doll"; "Can I have what she's got?" are still ringing in our ears.

We finished straightening the rooms—kitchen, nursery and playroom. Each has a congooleum rug, screen door, shelves and curtains. The migrants visited and exclaimed to each other, "Nize, huh?"

We followed our program today—clean-up, recording attendance, worship, handwork, games, lunch, rest hour, stories, crackers and milk.

As these last were being served today most of the children waited patiently to say grace but little Lewis grew a bit impatient and asked, "Ain't we going to say, 'Thank you, God?'—the first real interest shown in the blessing.

Now the gang goes to the field so early in the morning the children are sleepy when they come to the center, so each morning at seven o'clock all the children rest. So far the great majority sleep till eight-thirty or nine o'clock and then, after lunch, they all sleep again.

Such confusion today! A strike is on. The "gang" wants more pay. Of course, the excitement reacts on the children.

The older boys and girls were given the privilege of taking out books from our small library today. At least twenty-five books were taken. And the clinics—poor Miss Margaret had her hands full. She worked from nine till twelve treating wounds, and then finished the day by treating more when the "gang" came back from the field this evening.

This morning Mr. B. came and took me to the cannery to see how beans were canned. It was most interesting. When we had gone through nearly the whole process we came to the place where beans were packed into the cans. The girls pressed them in firmly. They barely glanced at the can. In a flash it came to me that some of the children were being placed in life as the beans were placed in the cans. By a firm, powerful force beyond their control. Some were being packed in straight and fine, others crooked, bent and cracked, others were cut off by the sharp edge of the can as they were being placed in. It is a glorious privilege to help some of the children enter life a bit straighter and stronger.

COOPERATION WITH INDIAN AMERICANS



Young Indian Americans in their efforts to become useful citizens in the U. S. A. and in the Kingdom of God find in their way mountains of misunderstanding concerning their past history, barriers of racial discrimination on the part of some fellow citizens, and "hurts" from others through indifference and ignorance concerning their present situation.

They appreciate the friendship of government officials and teachers, of missionaries and of the Christian town-folk. Educationally, economically, reli-

giously, they need more friends, and they need them now!

The Christian work carried on by religious work directors supported by fourteen denominations jointly through the Council of Women for Home Missions and Home Missions Council is helping young Indians to overcome obstacles and find the Way of Life. Because of lack of funds, this work is at present limited to seven schools whereas there are about fifty United States Indian schools in which interdenominational religious work directors could be placed.

Excerpts from Reports of Interdenominational Work of Directors Among Indian Boys and Girls in Government Schools

Theodore Roosevelt Indian School, Fort Apache, Arizona

"It is interesting to notice the difference in response that I get from the children this year in comparison with that of last year. It is really a crime to change workers with the Indian children every year. They are just beginning to feel as if they knew me now."

"My Monday group of Girl Reserves are a picked group. I chose 12 girls who seemed to have some leadership qualities. I want to see what I can do to develop them. They are the older girls of the school. I asked them what they would like to do this year. I had various suggestions but one of the girls said, 'Why can't we practice on a program and put it on in a school far away?' I liked the suggestion and I am quite sure it will do the girls good to have this experience. The principal says that we can arrange to have a government truck take us to some near-by Indian school for such a program."

Haskell Institute, Lawrence, Kansas

"Our Sunday school is organized with student officers. Miss Scudder is the sponsor and director of these officers. Each Sunday morning we have a general assembly for a thirty-minute worship period. The different classes take turns in providing the program. The program is something as follows: A song, Scripture reading, prayer, talk by one of the students, the offering, a song, reports of class attendance of the previous Sunday."

"The second semester of this year there were interdenominational classes taught in the high school department of the school. These met five times a week and were given the same amount of credit as any other elective course in the high school."

"Our Student Council of Religious Education has been a great help in planning and carrying out our activities."

"Our Young Men's Forum club has started out better than ever before. We have had to move from our old room, which holds about a hundred, to a larger hall. The added emphasis that is being placed on vocational work at Haskell perhaps has something to do with the interest in our Forum club. Our programs are based on vocational subjects. At the pres-

ent time there is in the process of construction a new shop building. This will greatly increase the interest of Haskell students in vocational work."

Sherman Institute, Riverside, California

"This year we had 840 Protestant students with 20 of our junior and senior class members as leaders in our Sunday school. We have a splendid choir as in past years. Miss Wight is in charge of the Junior Church, 125 smaller children, which meets in the basement of the chapel. Our Y. W. C. A. and Y. M. C. A. organizations have been wonderful. Christine Reuben and Patrick Honowa were the presidents. We have a large Christian Endeavor Society Sunday afternoons. Our socials have been on a high order throughout the entire year. All in all, we have been wonderfully blessed by our heavenly Father in all we have attempted to do. Remember us in your prayers."

"Everywhere I went on my trip to Arizona and New Mexico, I was cordially received by young and old as soon as they were told I was a missionary from Sherman. The returned students seemed to be taking a prominent place in the Indian life on the reservation."

Our World-wide Outlook

A Missionary Newspaper of Current Events

God in Human Lives

The *Evangelisches Missionsmagazin* of the Basel Mission has been publishing a survey of missionary effort during the last ten years. The close of this survey contains the following interesting paragraph:

In thus looking back upon the last ten years of mission work in all fields we note most clearly that wherever Christ has taken possession of human hearts there are creative forces at work that make weak men strong and equip them for tasks which they could never carry out according to human estimates. We see the courage of the Japanese and Chinese Christians in beginning a magnificent evangelistic activity at a time when all human reasoning would demand a cautious holding back and conduct that is entirely passive. We note further the reaching over of the revival movement of the casteless people of South India into the higher castes. Finally there is everywhere in the Near East a growing feeling of responsibility for the winning of Mohammedans for Christ, among the very ones who had to suffer the severest persecution. These and many other facts show us, with the clarity that is evident only in concrete examples, what the grace and power of God can effect in human hearts. They are a renewed testimony for the word of St. Paul, "God hath chosen the foolish things of the world, that He might put to shame them that are wise."

Thirty Million Bibles a Year

An impression of the number of volumes of Scripture being annually issued by the Protestant Bible Societies of America and Europe can be gathered from the figures below. But they do not represent a complete statement for 1931. The societies named are those which publish Christian scriptures and represent, in some measure, a national enterprise. Adding to the figures below to the volumes issued by commercial firms and by Roman Catholics, one finds a tremendous total of over 30,000,000 volumes of

Scripture supplied to the world in the one year—and this in the face of the depression of 1931.

	1931 Volumes
AMERICA	
American Bible Society..	9,745,356

GREAT BRITAIN	
British and Foreign Bible Society (1804)	10,552,284
National Bible Society of Scotland (1861)	4,615,109
Scripture Gift Mission ..	2,185,043

GERMANY	
Baden Bible Society, Karlsruhe	20,500
Bavarian (or Central) Bible Society (1823) ..	10,951
Bergische Bible Society (1814)	74,270
Prussian Bible Society (1806)	86,727
Saxony Bible Society (1814)	23,291
Wurttemberg Bible Institution (1812)	606,100

FRANCE	
Bible Society of France (1864)	3,313
Bible Society of Paris (1818)	7,016

DENMARK	
Danish Bible Society ...	50,249

HOLLAND	
Netherlands Bible Society (1815)	148,691

NORWAY	
Norwegian Bible Society (1816)	76,071

SWEDEN	
Swedish Bible Society (1809)	25,098

World's Jewish Population

The *Jewish Daily Bulletin* of April, 1932, publishes statistics concerning the number and distribution of Jews in the world for the year 1931. The 15,870,000 in the world are distributed among the continents as follows:

Europe	9,886,000
America	4,823,000
Asia	612,000
Africa	552,000
Australia	27,000

Among the European countries the following figures are given:

Poland	3,150,000
Soviet Russia	2,800,000
Rumania	920,000
Germany	582,000
Hungary	485,000
Czecho-Slovakia ..	400,000
England	300,000
Austria	270,000
France	225,000
Lithuania	170,000
Holland	160,000

The Jewish population of the United States is given at 4,400,000. For the largest cities the following figures are given:

New York	1,800,000
Warsaw	360,000
Chicago	325,000
Philadelphia	270,000
Budapest	240,000
Vienna	220,000
Lodz	180,000
Moscow	140,000

Children's Project for China

Following the friendship projects for Japan, Mexico and the Philippines, the Committee on World Friendship Among Children (287 Fourth Avenue, New York) is promoting for the coming year a fourth project for the children of China. This will consist of portfolios prepared by children of America in churches, schools and homes. Each portfolio is to contain a message of goodwill; six attractive pictures to hang on the wall; snapshots of American children, homes, churches and schools, and other pictures of American animals, sports and scenes. The China Department of Education will distribute the portfolios among the 190,000 public schools of China. The time for the project extends to August, 1933, and portfolios may now be obtained from the Committee at 60 cents each.

A fund for starving and undernourished Chinese children is being raised to send with the portfolios. Five dollars will provide 500 meals to be admin-

istered by the China Famine Relief, U. S. A., and its advisory committee in Shanghai. In 1926-27 thousands of dolls were sent to Japan and two million Japanese children contributed to send back to America 58 beautiful "doll ambassadors of goodwill." In 1928-29 American children sent 30,000 Friendship Bags to Mexico and hundreds of thousands of Mexican children united to send back 49 large exhibits of their school art work. In 1929-30 American army transports were used to take 28,000 Friendship Treasure Chests to the Philippines and thousands of "Thank you" letters came back from Filipino children.

NORTH AMERICA

The Florida Chain

Another chain of Missionary Assemblies will be held this winter in nine cities under the direction of Mrs. Henry W. Peabody and Miss B. Louise Woodford. These assemblies are scheduled as follows:

January 14-18—Jacksonville.
January 18-20—Winter Haven
January 21-26—Miami.
January 25-27—The Palm Beaches.
January 28-February 1—St. Petersburg.
January 29—February 1—Tampa.
February 1-3—Clearwater.
February 4-8—Orlando.
February 4-9—Deland.

Similar assemblies made a deep impression last winter and promise similar feasts this year. Among the speakers announced are Dr. Royal J. Dye, who established a Christian home among primitive Africans where there is now a self-governing church with 870 native missionaries; Dr. and Mrs. Sam Higginbottom of Allahabad, India; Dr. John McDowell of New York; Dr. Janet Miller, author of "Jungles Preferred"; and others from China, Brazil, Alaska and various foreign and home mission fields.

Dutch Reformed Missions

The Board of Foreign Missions of the Reformed Church in America has had a notable history in its century of service.

This year they have been celebrating their anniversary. American Reformed Church members early began their support of foreign missionary work by sending funds through the American Board of Commissioners for Foreign Missions. In 1832 they organized their own board but continued for twenty-five years to cooperate with the American Board. Many famous missionaries have been sent by this Church to India, China, Japan and Arabia. Among the pioneers were the famous Scudder family and the Chamberlains of India; David Abeel of China; Guida F. Verbeek of Japan; Samuel M. Zwemer and James Cantine of Arabia. The work of this Church has been noteworthy for its strength and stability rather than for its wide extent.

The Amoy Mission of China was founded in 1842; the Arcot Mission of India in 1853; the Japan Mission in 1859; the Arabian Mission in 1889, and the United Mission of Mesopotamia in 1924. The present secretary of the Board is Dr. Wm. I. Chamberlain, a son of the famous Jacob Chamberlain.

Radio as a Force

The religious radio programs, sponsored by fifty-three city, county and state church federations and the Federal Council of Churches, had a weekly distribution of 364 station periods during the first nine months of 1932, an increase of 309 periods since 1928. Approximately 280 ministers officiated during the twelve months ending September 1. More than 60,000 copies of radio sermons were sent on request of people in every walk of life, and from all parts of America. In addition, 50,000 commendatory letters were received, among them many seeking advice from officiating ministers to meet personal problems. More than 1,000 musical compositions were broadcast. Requests for favorite hymns were received from all parts of the country. Letters have come from thousands of shut-ins, and hundreds have testified to the

spiritual force and helpfulness of church music in the family life of the nation. Fifty-five cities in ten states were represented by the pastors who officiated, and fifteen denominations of the Protestant faith.

—*Watchman-Examiner*.

Missionary Talking Picture

The first missionary "talkie" has been produced in Canada. It is called "Through China and Japan." The film affords valuable testimony to the efficiency of the work carried on by missionary societies in China and Japan. The cinematographer's account of his work at Mukden during the Japanese occupation, his journey to Peking and to the Great Wall, his experience at Hankow with flood refugees and at Shanghai with refugees from Chapei, are all full of interest. To this film missionaries and others have added a running commentary with musical accompaniment. There will be a silent edition of "Through China and Japan" for showing in places where a talkie is impracticable.

Lutheran Woman's Society

The Women's Missionary Society of the United Lutheran Church supports the mission program of that Church in Africa, China, India, Japan, South America, West Indies, United States and Canada. This organization held its eighth biennial convention in Baltimore last October, and reported a total membership of 64,643 in 31 synodical organizations, with total receipts for the biennium, July 1, 1930, to June 30, 1932, \$888,578.71. There are 29,028 life members and 5,447 memorials, making a total value of \$403,690 in the life and in memorial memberships. The thank-offering for the last biennium amounted to \$224,551.88.

Students Seek Faith

The secretary of the Yale Christian Association, Fay Campbell, is certain that the religious situation in the colleges he knows is the most encouraging since the war. He says:

There is a new spirit abroad in student circles. The liberalism which has been fed to the campus gets no response today. The man who wins the attention of our best minds is one who has a real creed and knows what he believes—and that creed includes some positive information about God and Christ, alongside of some clear convictions as to the revolutionary nature of the ethics of Jesus. Students no longer need to be told that capitalism and war are wicked. They want to hear from a man who can help them to pray and at the same time train themselves to build a new world.

—*Congregationalist*.

Olympiad of Religion

One of the most successful co-operative movements ever carried out in Los Angeles was the crusade known as the Olympiad of Religion, promoted by the church federation of that city during the Olympic Games, when the city entertained over 400,000 visitors from 50 nations. The first event was called the Church Roll Call, held during three weeks of February, during which time more than 50,000 names of prospects for church membership were secured. This was followed immediately by the Personal Work Campaign, leading up to Easter Sunday, during which time more than 10,000 new members were added to the churches. The next emphasis was the Pentecost period, during which time hundreds were added to the churches and scores of sermons on "The Ministry of the Holy Spirit" were preached by co-operating pastors. The greatest event was the series of union evangelistic meetings conducted through the period of the Olympic Games, and the final event was a great union vesper service in the Hollywood Bowl, seating 22,000, on Sunday night, August 21.

—*Federal Council Bulletin*.

Oxford Groups in Canada

A team of thirty-three men and women representing the Oxford Group Movement has created a deep impression in Montreal. The visitors included Dr. Frank N. Buchman, the Rev. S. M. Shoemaker, Jr., New York, Vice-Admiral Drury-

Lowe, Professor Brown of Princeton, and Dr. Sladen of the Henry Ford Hospital, Detroit. On Sunday addresses on the Movement were given in thirty-five churches and during the week meetings were held at the Ritz-Carlton Hotel.

Members of the Group explained why they had become connected with the Movement and the change that had taken place in their own lives. Prof. Marshall Brown of Princeton asked, "Was Jesus Christ right?" If He was, then it is up to us to follow Him without any reservations and to see the thing through with Him.

The solution of international, political, and business problems is to be found in Christ, said Vice-Admiral Sidney Drury-Lowe. This cannot be done, however, until the individual life was surrendered to Christ.

—*The Living Church*.

LATIN AMERICA

Progress in Santo Domingo

This Spanish-speaking black Republic has had a checkered career of 440 years. Foreign misrule and local rebellions have prevented development of an island rich in various woods and in agricultural possibilities. Ninety per cent of the native population are illiterate.

In 1915 the Rev. Philo W. Drury of Puerto Rico visited the Dominican Republic, and his report of the physical, mental and spiritual needs of the people bore fruit. A more extensive survey was made in 1919, and later an interdenominational body was formed, made up of representatives of the National Mission Boards of the Presbyterian, Methodist, Episcopal and United Brethren Churches.

With the exception of two or three Dominicans, the Church work has all been carried by Puerto Ricans, men of pioneer type; not one of them but has faced hostility and even danger as he has preached the Gospel of Christ. Seven churches have been organized, and there are many outstations where preach-

ing services are held. There is now a modern mission hospital with seventy beds and a good clinic.—*Mrs. Fred S. Bennett*.

Pioneering Among Mexican Farmers

From a Mexican evangelist comes this account of a visit to the village of Ahuacapan: "For light, we had an old lantern and an occasional firebrand. The people sat or stood in groups. Those who had heard the Gospel before had expectant faces, while others glowered defiantly. All sorts of remarks were heard, while knives, *machetes*, and even firearms were brandished about. At last we started our *conferencia* (lecture). I spoke of the richness which God had bestowed upon their region, and reminded them of the signs of destruction which was everywhere to be seen, due largely to the hatred and envy which prevail between man and man. Due to unwholesome diet, many of the people, especially the children, were sick. I told them that the land which they had received from the former owners would do them no good if they continued hating and stealing from one another with no faith in themselves or in God. I told them that in their case the only remedy was to sow goodness, and that this can only be done through faith in God. They asked us not to leave them, but to show them how to lead a Christian life."

—*Congregationalist*.

Outbreak in Costa Rica

A little evangelical church in Santa Barbara, Costa Rica, has been steadily gaining ground, a fact which disturbed an unusually intolerant Spanish priest; and last summer a concerted attempt was made to destroy this work. A mob of some 300 came directly out of Mass, battered down doors and windows and fired several shots. A detachment of police agents, looking for moonshiners, came along at the critical moment and prevented murder. Since the authorities had intervened, an investigation was instituted.

The serious thing is that while the authorities protest their determination to maintain the liberty of worship which the Constitution concedes, there are indications that they resent having to take sides against the Catholic Church. The following Sunday President Jimenez supplied protection while services were held in perfect quiet, thereby furnishing a precedent that resulted in a strengthening of the evangelical cause, not only in Santa Barbara but elsewhere.

—*Latin American Evangelist.*

For the Girls of Peru

A new high school in Lima, recently opened by the Methodist Woman's Foreign Mission Society, is the only Protestant school for girls in Peru. Among other courses offered is one in domestic science, an innovation in Peru. A two-year commercial course is offered; there are also physics and chemistry laboratories, a large gymnasium, club room, library, and playground. The new building occupies a site of 5,000 square meters. Excellent relations exist between the Peruvian educational authorities and the management of the Lima High School and favorable comment has been made in the press on the fact that Bible study courses are offered.

—*Christian Advocate.*

EUROPE

Action Against Atheism

German churches wage constant warfare against aggressive atheism, sweeping across from Moscow. Atheistic organizations find that the sort of publicity popular in Russia is unsuited to the German temperament. Caricatures of Biblical characters, of God, of Christ and of His Mother, burlesques of church services and assaults on sacred festivals not only failed to win recruits from the German bourgeoisie, but even tend to defeat their own purpose, with the result that such manifestations have noticeably lessened. The most effective

"comeback" of the Church is prayer and action—action in the form of benevolence. No church is without its soup-kitchen, clothes exchange, relief committee. Christian benevolent agencies have gone back to the old monastic procedure of taking in the poor and the wretched. No man is sent away hungry, and no hostile propaganda has been able to get around this fact.

The answer to prayer finds its expression in the largely increased evangelistic work of German Protestant churches. There is now a discernible movement back to the churches, and a very considerable decrease in the number of withdrawals.

—*Presbyterian Banner.*

Religious Liberty Under Il Duce

The General Director of the Spezia Mission for Italy, Rev. H. H. Pullen, has received from Il Duce confirmation of the fact that, though the new laws of Italy permit Roman Catholic priests to teach for one hour each week in the public elementary and secondary schools in Italy, this concession does not hold in the universities: that Protestants have the right to demand that where, for lack of a Protestant school, their children must attend the public, communal or national schools they may be completely exempted from the priest's hour of teaching: and that no child is allowed to suffer in the examinations, or to be held back in any way from promotion, because he or she has not been receiving Roman Catholic religious teaching. In the schools of the Spezia Mission fullest liberty is allowed for daily systematic Bible teaching.

—*Beyond Alpine Snows.*

Gains in Czecho-Slovakia

The secretary of the Evangelical Continental Society writes that "nowhere has Protestantism gained such ground as in Czecho-Slovakia, with the Protestant Dr. Masaryk as President of the State. Since the Armistice 200,000 have joined the Hussite Church of the Czech Brethren." A profes-

sor of the Prague University adds that a further 800,000 have separated from the Roman Catholic Church and constituted a Reformed National Catholic Church—a sort of halfway house to Protestantism. Old prejudices against Protestantism prevent large numbers of ex-Romanists from going the whole way.—*Alliance Weekly.*

Armenians in Athens

In fourteen different localities in and about Athens, five Bible women are at work among Armenians, who come from widely separated regions of Asia Minor. There is no church, and no school for children, but the Bible woman advises the women, comforts them, rejoices with them, leading them out of their distress into a spirit of overcoming faith. The Greek neighbors are often invited in, and three such have learned to know Christ. A busy dressmaker lays aside her work for two hours each Wednesday to attend the meetings. This work was cut 50% last winter.

—*Congregationalist.*

AFRICA

Opportunity in Egypt

All around Shebeen, owing to the work of the Christian hospital, doors are wide open and there is a ready hearing for the Gospel message. Bilbeis is the first town in Egypt proper on the old caravan route from Syria, and was the first to meet the Moslem hordes, who besieged and took it. The Crusaders on two occasions massacred many of the villagers. These events produced bitter hatred of Christianity. Every Thursday at the market meeting, we see an exhibition of it. Thus it was twenty years ago, and still it is today.

At Ismailia station the playground of the boys' school was crowded, so that it was hard to find seats for the four hundred who were present. There were many Moslems among them, and we praised God.

—*Egypt General Mission News.*

The League and Liberia

A plan recommended by a League of Nations committee for the Republic of Liberia contains broad enough authority to permit the foreign adviser to eliminate alleged conditions of slavery in the Negro republic and otherwise put the country on a stable basis.

The Finance Corporation holds a contract undertaken in 1926 to finance the government of Liberia, presumably in return for the rubber concession.

The new plan provides that the foreign adviser is to be appointed by the Council of the League and will receive from the Liberian Government full authority to administer the government, and if a dispute should arise his judgment would prevail pending an appeal to the League of Nations.

For purposes of administration Liberia is to be divided into three provinces, each to be administered by a Provincial Commissioner designated by the League Council and approved by the President of the Republic of Liberia.

From Toma Forest

Balla Bea is a young man from Toma Forest, that southern corner of French Guinea where darkness reigns supreme. After the missionary's arrival last year, he attended every service, made diligent inquiry, gave his heart to the Master. Recently, a native evangelist wrote a letter of encouragement, asking him to meditate upon 1 John 2:3-6. In reply, Balla Bea wrote the following testimony:

DEAR BROTHER:

Here are a few words in reply to your letter concerning 1 John 2:3-6. I believe that the Lord Jesus Christ died for me, and that He saved me by dying on the cross of Calvary. I want to serve and obey Him. I believe with all my heart that I am saved, and that He loves me, and I love Him also with all my heart. I believe that He is soon coming to take me with Him in the clouds. I have believed in the Lord Jesus Christ, and I am saved. I believe that I was dead in my faults and sins, but now I am a new creature. Old things have passed away, and all

things have become new. Jesus, amen! To Thee be all the glory! I believe in the whole Bible, and I am ready to serve my Saviour anywhere.

Your young brother,

BALLA.

—*Alliance Weekly.*

Reopening of Spanish Guinea

After a lapse of eight years, during which there was no mission activity in Spanish Guinea, this region was reentered the past summer by Rev. and Mrs. Joseph McNeill, Presbyterian workers in the Cameroun. So far this new work has the full approbation of the Spanish Republican Government, in which a number of cabinet positions are occupied by men who recognize the value of a strong evangelical ferment in the Spanish world.

Under date of August 12, Mr. McNeill writes:

The missionaries of two generations never saw the like of the day that is ours. They prayed for it and it has fully come. No obstacle is being put in our way. Formerly hindrances appeared from without; now the only limitations are such as we ourselves impose. Villages are wide open calling for catechists and teachers. For the time being we can send volunteers from the Cameroun, but such an expedient must necessarily be temporary only. Being Cameroun men they know no Spanish. We must train the youth of Spanish Guinea itself. That is the immediate task of today.

Africans Organize Mission

Negro Christians of the Cameroun have organized a foreign mission society for the evangelization of interior tribes. Most of the Cameroun churches are self-supporting. In a country where no one dared venture five miles from home at night before the Gospel came, representatives of eleven once hostile tribes met to organize this missionary society.

Native African evangelists are especially adapted to pioneer work. They can travel up to forty-five miles a day with ease—three times the limit of the white missionary. They have wonderful memories and can recall family history thirty-five generations back. They can recite from memory the whole

church service, including hymns, prayers and sermon. They are eloquent, and when truly saved make ideal wayside preachers because of their cogent reasoning. They are trustworthy, they are inexpensive, and often have a real longing for spreading the Gospel among those who have not heard it.

Student Evangelists in Rhodesia

Seven students and one teacher of Mount Silinda Institute spent some of their vacation in evangelistic journeys. In Chief Ziiki's territory they found people begging that their schools might be opened again. They talked with about 2,000, and 149 professed conversion. Some traveled in Portuguese territory, and in Rhodesia talked with 1,800; 83 professed conversion. Teacher Thompson and Nvowana had hard work finding the homes in the tall grass. They ran with their arms over their heads to protect them from the grass, never knowing when they would run into a buffalo or elephant, for their district was full of these wild animals.

—*Missionary Herald.*

Moslems in South Africa

The presence of 49,000 Moslems in the Union of South Africa, 25,000 of whom are concentrated in Cape Province alone, justifies the description of that Province as "the southern outpost of Islam," and makes it "an important strategic point in the conflict between Mohammed and Christ for the soul of Africa." A Moslem writer of Capetown declares that "the final struggle between Christianity and Islam will take place in Africa."

Where ignorance is so dense, the difference between the two religions is confusing, the more so because terms are strangely intermixed. The Moslems talk of "our Church" rather than the mosque, a meeting of Malay women in the mosque is called a "Bible class," and they give each other "Christmas presents." Only in Capetown is Christian work among Moslems

attempted. There is the Mission of the Dutch Reformed, also the Anglican Mission, which has operated at intervals since 1848. Greater results are anticipated from a recent conference of workers among Moslems, called by the Archbishop of Capetown. This conference was mostly defensive in its aim to see what could be done to overcome the lapsing of the poorer sort of colored Christian to Islam. It was agreed that the essential differences between the two religions should be brought out for the use of teachers and that every opportunity should be taken in adolescent Sunday schools to set these differences clearly before the children.

—*The Mission Field.*

WESTERN ASIA

"Dad Pays" in Turkey

Walking 15 to 20 miles, sleeping on hard beds, eating only bread for breakfast and lunch with perhaps some soup at night, earning 25 cents a day of which 12 goes into food—that is the way many of the boys in the American School at Talas, Turkey, get an education. When the father can find work he makes about 25 cents daily—a laborer's pay. This just about feeds the family. If the son's books cost 75 cents—well, it means the student is pretty continually on the edge of hunger. Of course, there are some well dressed boys in the school who loaf through the summer. They do not know what an education costs, says the Rev. Paul E. Nilson, any more than many lads in America who go to school or college—and "Dad pays."

Refugees in Syria

Although it is fourteen years since the World War ended and great numbers of Armenians were driven into Syria, thousands are still living in camps. About 30,000 depend on casual labor; about 15,000 depend on charity. In the Beirut area alone are 25,000 refugees, the camp population being estimated at 15,000, living upon an area of a fourth of one square

mile. Their shacks are made from old packing cases, the sides of Standard oil tins and pieces of sacking. Many roofs are perforated and give glimpses of the sky above. One is astonished to see how much they can do with next to nothing. Some make very usable combs out of old camel bones.

The children present one of the most acute problems of the camp. There are about 4,500 children of school age in the Beirut camp. Of these 3,000 are in schools, there being accommodation for only this number. The whole situation is unthinkable for a time of peace.

Students Work in Summer

The Junior College for Women at Beirut has felt for some time that a further contribution could be made to the life of the country by initiating some social project in the villages to be carried out during the summer by college students. The past summer for the first time it was possible to accomplish such a project. During the year the students raised funds which, with gifts, were used to finance a summer vacation school in the Metawali village of Bint Jubail in the Sidon field. The school combined the features of a Daily Vacation Bible School and a health school. Several girls volunteered their services as teachers. The village chosen for the work has a primary school of sorts for boys, but no educational facilities for girls. Sanitary conditions are unbelievably bad. The life of the women is little better than that of the beasts of burden.

The program of the school included a Bible period, hygiene and reading lessons, a song hour, supervised play and some handicraft. Although four weeks was but a short time, the mothers' pride in their clean and shining children was gratifying to see. The project served two important ends. It brought some of the Syrian girls into contact with the needs in their country, and it began a worth while work in Bint Jubail.

—*Syria News Quarterly.*

INDIA

Student Greetings to China

When Dr. E. Stanley Jones left Lucknow for China, he bore the following message from the students of Lucknow College:

"To the students of China:

"On behalf of the students of Lucknow Christian College we send you greetings. We have watched with interest the struggle which you are making for the emancipation of your country and we wish to assure you of our prayers and sympathy. It is a time when the youth of the world should unite and take a firm stand against the evils which hinder the highest development of personality. Let us unite in our opposition to war, race prejudice, unjust distribution of wealth and other social injustices and try to make this world a better place to live where world brotherhood and Christian ideals will be practiced.

"Kindly convey to the Christian Student Movement in China greetings of the Student Christian Association of India, Burma and Ceylon."

—*Christian Advocate.*

Changing India

The unique, unparalleled opportunity that now confronts the Christian forces at work in India is the natural fruition of a century and a half of work.

In places where ten years ago the mention of the name of Christ in a public gathering brought forth hisses, now men and women sit by the hour, reverently listening to the frankest presentation of His message. Jesus Christ has proven Himself to thousands who have made the vital discovery of His power through self-surrender. Men and women all over India are, in these days of change and agitation, faced with new spiritual needs and are realizing the inadequacy of the old sources of power. For all classes Christ appears increasingly as the one hopeful source of light and life.

Mass movements which seventy-five years ago began among the depressed classes of central

southern India, in spite of the resentment of high caste Brahmins, have now stretched their power right up through to the top of the social structure. Within the last ten years, fully ten thousand high caste Brahmins have come into the Christian Church and other thousands press forward for teaching. An early missionary to India said that he would as soon expect to see the sun stand as to see a Brahmin become a Christian.

The Bible, and particularly the New Testament, is being read in hundreds of thousands of non-Christian Indian homes. There is a vastly larger reading public in India today than there was ten years ago.

When the Gospel has changed the character of their social life, millions of India's sons and daughters will turn to Christ. Already there is a Christian Church 6,000,000 strong and growing steadily. It has a standing and pervasive influence utterly disproportionate to its relatively insignificant size.

—GLENN B. OGDEN, of *Kasganj*.

Salvation Army, 1882-1932

In 1882, a small party of British Salvation Army workers were appointed to India. After persecution, imprisonment and many discouragements the fifty years just completed have yielded a victorious harvest.

Hundreds of thousands of converts have been led to abandon their superstitions and practices, and have become earnest Christians and efficient Salvation soldiers. Whole villages have been converted and heathen temples and household gods have been destroyed.

Salvation has been brought to the criminal tribes, the most desperate and degraded criminals of India.

Farm colonies, land settlements and village banks are helping the industrious to an improved social position.

Hospitals and dispensaries are doing much for the diseased and dying.

Boarding schools and day schools are fitting the young for futures of increased usefulness, both as citizens and Salvation Army soldiers.

Leper Settlements are prolonging life, or alleviating suffering, and bringing hope into the lives of some of the most needy of the world's sorrowing ones.

Prison-gate homes, women's homes, and beggars' homes are all meeting a need. Naval and military homes provide a "home away from home" for many men of the Empire on duty.

Scripture portions and sacred songs have been translated by Army officers who are excellent linguists.

—*Indian Witness*.

Mysore City Occupied

The Ceylon and India General Mission has added Mr. and Mrs. Neilson to the staff of Moslem workers. They have spent almost a year studying Urdu and otherwise seeking to fit themselves for the work. They will enter Mysore City in January, where they will endeavor not only to catch up the threads of the abandoned work among women, but will begin work among Mohammedan men. Mysore City is a strategic center for Moslem work. It has a Moslem community of from forty to fifty thousand, and from it other larger Moslem communities can be reached. South India has in all 4,000,000 Mohammedans.

—*Darkness and Light*.

Moslems Reject New Accord

The agreement on communal representation in the proposed All-India Federation, reached by a number of Moslem, Hindu and Sikh Nationalist leaders, was unanimously repudiated by the working committee of the All-India Moslem Conference, the council of the All-India Moslem League and the working committee of the Jamiat-Ulema, representing the orthodox Mohammedans. A series of resolutions reiterated the loyalty of the Moslems to the British plan for the communal award.

Pandit Malaviya, Hindu, champion of the Untouchables, has sought to settle the differences between the Moslem, Hindu and Sikh political factions.

The Moslems seem prepared to accept the solution of the problem proposed by Prime Minister MacDonald, "despite its defects, as no further progress toward responsible government appears possible except on that basis." This seems to indicate that no agreement has

been reached that is acceptable to all parties. The British communal reward gives the "Untouchables" separate electorates and representation. They are given a voice in the Government but not as a part of the general electorate.

SIAM

Siamese "Foreign" Missionaries

An ordained Siamese evangelist has gone with his wife and four young children to settle as foreign missionaries among a group that had sent a call to Presbyterian missionaries. North Siam Presbytery responded by ordaining two men as evangelists. The one, who has gone with his family, will teach, preach and baptize while his family will open a school for children. The second evangelist has already completed a five months' tour of one district.

CHINA

The Bible in the Revolution

Very largely because the Bible was translated into the vernacular a revolution in the Chinese language has taken place. The spread of Scripture teaching has brought about a revolution in the ancient religions of the land. Here is an instance of real revolution. Near the cradle of China's civilization a group of peasant Christians are challenging red communism with a manner of life that resembles the early apostolic experiment. They are seeking to be led by the Holy Spirit; each member of the group is to read, study and act on the teachings of the Bible. No vows are taken and no one is asked to come unless he is led by the Spirit. The men work in the fields, tilling and irrigating the land; the women carry on domestic duties. The children are all being educated together, and all join in supporting the bright boy or girl for higher education without questioning whose he may be. So cordial and so sincere is the atmosphere in these village communes that everyone admires the simple practicability of our Lord's principles. The groups are mul-

tipling. Their only rule is to read and study the Bible under the guidance of the Holy Spirit, and to act according to His leadership. They are finding that for themselves the word of God is sufficient to meet their problems. They are practicing a communism not of taking but of giving, not of force but of love.

—*Christian Advocate.*

New Chinese Hymnal

Six denominations are cooperating to produce a hymnal to be used in common by the Christians of China. They are the Methodist Episcopal Church, the Methodist Episcopal Church, South, the Protestant Episcopal Church, the Baptist Church, the Congregational Church, and the Presbyterian Church. These churches include about 80 per cent of the Christians in China. At present, each group has its own hymnal, comprising about 2,000 hymns. The task of the Hymnal Committee is to select about 500 suitable hymns for the new collection

Cholera Kills 150,000

In the five months from May to September 150,000 Chinese died of cholera, the dread disease that has scourged China in the worst epidemic since 1919. The epidemic this year was not unexpected. Dr. J. H. Jordan, British Commissioner of Public Health of the Shanghai International Settlement, last winter, predicted that the cholera toll in the summer would be heavy. According to Dr. Jordan the disease runs in cycles.

The estimate of 150,000 deaths this year is considered conservative. It is believed that at least 500,000 Chinese throughout the country contracted the fever, and that the mortality rate was at least 30 per cent. In some areas the mortality was reported as virtually 100 per cent. It is possible that nearer 250,000 persons were swept away through this cause, but statistics in China are nebulous. The Shanghai International Settlement suffered a lighter toll than in past epidemics.

Drug Evil Flourishes

During recent years the opium situation has gone from bad to worse, due to the disturbed state of the country. War lords must have money to pay their troops, and opium is one of the most profitable crops on earth. The Chinese doctor, Wu Rien Teh, an expert on this question, estimated the production of native opium in all China in 1930 to be 12,000 tons, an enormous quantity. Opium, morphia and heroin are mostly manufactured in Europe, smuggled on board ship, and conveyed to the Far East. They are sold chiefly by unprincipled foreigners who are protected by extraterritoriality. In 1930 the Chinese Customs in Shanghai seized 10,000 ounces of morphia and 14,000 ounces of heroin, probably only a fraction of the amounts smuggled through. In the autumn of that year on one steamer which arrived at Shanghai from Constantinople there was discovered by the customs officials nearly 200 pounds of heroin, while a few days later on another steamer they found 1,200 pounds of morphia and heroin. It is the most profitable trade on earth, and fabulous sums are made by international gangs who manufacture it secretly in various parts of Europe and export it to the East.

The League of Nations Anti-Narcotic Commission is doing its best to root out and destroy this awful trade.

—*Evangelical Christian.*

Land Given for Church

Not long ago Mr. Liang Chin Chen presented to Kiang-pei Presbytery a tract of good farm land worth fifteen thousand dollars, Mexican, to be used for the Lord's work. He says that this land is given wholly to the Lord Jesus Christ for use by His Church, and stipulates that the presbytery shall see to it that the whole income from the gift shall always be used for the glory of God and the salvation of men through the redemption of Jesus Christ. Fifteen thousand dollars, Mexican, at the present abnormally high ex-

change is less than four thousand dollars gold, but considering the grade of life in this land and comparative money values, it is worth more than fifteen thousand dollars gold in America. This man is a well-to-do merchant of Yaowan, an outstation.

He was baptized twelve years ago. For years he has had daily family prayers. The employees in his shop are present at this daily service and are taught the great truths of the Gospel. A number of them have been won to Christ and have been baptized. His is the only large shop in Yaowan that is closed on Sundays. It is largely through his contributions that the Yaowan church, with ninety-four members, has been able to call a pastor and assume his full support.

—*Missionary Survey.*

Efforts in West China

In addition to the steady advance among Tibetan tribes in West China and among Chinese and tribespeople in Szechwan and Kweichow, there has come to the Christian and Missionary Alliance an urgent call from South China for missionary reinforcements to aid in the evangelization of 3,000,000 tribespeople in widely scattered areas in Kwangsi. Two missionaries and a Chinese preacher made an itinerating trip of nearly 2,000 li (665 miles) without seeing a Gospel chapel. Among the Tung tribespeople there is one missionary family for work in an area covering more than 20,000 square miles. In French Indo-China, in spite of shortage of funds, missionaries plan to go forward with renewed effort.

—*Alliance Weekly.*

Effective Testimony

A deaf and dumb man who can read and write a little wrote five sentences in large characters, and by means of motions and facial expressions explains each sentence as he points to it:

I have no sin;
I do not worship idols;
Jesus is my Saviour;
On earth I am dumb;
In heaven I shall speak.

JAPAN—CHOSEN

Rural Work Among Farmers

Rev. S. M. Erickson, Presbyterian missionary in Kagawa Province, writes of his field which comprises 92 and the 182 districts in this province. Most of the people are farmers, and according to an American newspaperman visiting Kagawa, are fifty years behind Tokyo. There is very little public opinion. The local Buddhist and Shinto priests are, as a rule, of course, anti-Christian. Often the school teachers are also opposed to Christianity. The young people have very few places for clean amusement. One missionary gives his time to work with school children. He has a motor car and takes his native helper with him. They take their places in the road near the school at noon recess and give the children tracts. Sometimes a large number of children will linger; these are taught a Bible verse and a Christian song which is printed on the tracts. They are told that if they are interested they may send a post card to the missionary's home, and that he will send them more reading matter. Over two thousand children have forwarded cards.

Good results have followed village work and a few have been baptized. Several groups have been formed for Bible reading.—*Missionary Herald*.

Starving Children

The Ministry of Education fixes the number of underfed Japanese children of school age as 200,000, but a Tokyo daily thinks the number is far in excess of this. The *Nichi-Nichi* cites a government report to the effect that the more fortunate of the school children in the island eat dumplings and Indian corn for lunch, and that many children cannot attend school because their parents are too poor to provide food for them. The paper points out:

"The poor physical condition of school children is a serious problem. It is not one for the Ministry of Education alone to tackle. It is a national prob-

lem. What will be the future of Japan if this state of affairs is allowed to continue for any length of time? What it is to go without a meal, every adult knows. If proper food is necessary for adults, it is more so for children. Poor food will hamper the growth, both physical and spiritual, of children. For education to be effective, school children should be in proper physical condition. Education does nothing for underfed children. There is talk of improving educational methods. Improved methods will not help while the children are suffering from undernourishment."

Roman Catholic Statistics

According to the latest statistics there were in 1931 in all Japan 96,323 Roman Catholics. More than half of this number is in the diocese of Nagasaki. There are 198 missionaries and 63 native priests. There are 224 students now in the seminaries. In the mission brotherhoods there are 116 natives and 230 native sisters.

—*Die Katholischen Missionen*.

Thirty Years Growth in Korea

Thirty years ago, when we landed in Korea, there were but 5,796 communicants in all of the Presbyterian churches of the country. Last year there were 94,728. The infant church has grown to 20 times the size in one generation.

There was not one elder in all Korea when we landed. Today there are 2,120. Only one short two months' session of the theological seminary had been held in 1902. Since then we have graduated about 600 men, and 429 are still in active service as pastors.

When I first took charge of the territory east of Seoul, there were only three Presbyterian churches in my territory, which was 50 miles wide and went 200 miles to the sea. The only way to establish churches then was to "walk the five-day markets" with the peddlers, spreading out our books along with their wares, preaching and button-

holing individuals, and "fishing" for invitations to their villages. This year for the last twelve Sundays I have been out in the country among the churches continuously. In a Ford car we can go out 30 miles, baptize, preach, hold communions and other meetings for four hours in one place; then we go on to another church ten miles away and do it all over again. It was not so thirty years ago.

—CHARLES ALLEN CLARK,
in *Presbyterian Banner*.

Developing Future Leaders

Union Christian College, Pyengyang, Korea, is under control of the five Presbyterian missions at work in that country. Of the 171 students enrolled in the Liberal Arts and Agricultural departments, 140 are baptized church members. They come from 29 middle schools in twelve of the thirteen provinces. Nine of this year's 22 graduates entered the theological seminary; four entered universities; five are teaching and the others are in business. The graduates of the college total 251, of whom 35 are ministers of the Gospel and evangelists; 54 theological and university students; 67 are principals, professors and teachers; 68 in other professions; nine are farmers and 18 are deceased.

Daily contact in classroom and laboratory, in chapel and extracurricular activities, and in personal interviews gives great opportunities to missionaries in multiplying their efforts manyfold in the developing of strong Christian character. The 18 city churches and the near-by non-Christian villages furnish a field in which most of these students are working as Sunday-school teachers, C. E. leaders, night school teachers and pioneer group directors.

—C. F. BERNHEISEL.

For Neglected Children

For street waifs, and down and outers unable to attend school, Pioneer Clubs were organized in Pyengyang a few years ago, and have been maintained successfully. What they

have done for these children of disadvantage can never be estimated. Revival meetings have been held. An annual song and story contest was held for three hours before an assembled multitude. The first class of six has been graduated and an alumni association organized. Its first move was to buy tracts and go out preaching. Some parents of poor children have tried to move their homes near enough for their children to attend one of these clubs.

But the police department thinking that they too closely resemble schools to be allowed to continue, the movement will have to go forward under another name with an altered program. Henceforth it will be the Children's Bible School of Korea, and all teaching will be centered upon the Bible itself.

—*Korea Mission Field.*

ISLANDS OF THE PACIFIC

In the Isle of Bali

The island of Bali, East Indian Archipelago, and well known to tourists, has a primitive isolation which is fostered by its Dutch rulers, especially in regard to cultural and religious influence. Recently this attitude has been condemned by the Indian press. The *Handelsblad*, of Soerabaja, devotes two leading articles to this question, in which it is argued that the gods of Bali are dying gods and that Bali is waiting for what Netherlands has to give in the sphere of religion and culture. The *Nieuws van den Dag*, of Netherlands, India, expresses itself still more strongly. A leading article in its number of August 4 states that Hinduism in Bali has become quite petrified, that the *devas* are dying gods and that there is absolutely no reason why Christian missions should only be admitted to the island when the other religious evidences decay. "It seems to us," writes the newspaper, "a hyena conception to place Christianity in the position of only feeling itself at home in the churchyards of culture. This is not the history of Christianity or of any other re-

ligion. In nature what is ancient and decayed retreats before pitiless youth. In spiritual life the position is the same. To isolate Bali from the cultural life outside is impossible."

—*Dutch News Bureau.*

Quezon Makes Appeal

The Hon. Manuel Quezon, political leader of the Philippines, and reared a Roman Catholic, issued a ringing evangelistic appeal to his countrymen on his fifty-fourth birthday. "It is precisely in the spirit of Christ, properly practiced," said he, "that humanity will find its salvation from the menace that threatens civilization. Give bread to the hungry, clothe the naked, practice charity—these are simple doctrines, but, if followed, will give us the desired remedy. The Philippines is a Christian nation and if our people follow the path of the Man of Galilee, they need feel no concern for the future. Let him who has much give generously to the needy. Let him who is first be the last. This is the spirit of Christianity and this spirit should be the corner stone of all institutions. Herein we shall find true democracy, real liberty, sincere brotherhood of man. Here, too, is the solution of labor problems, which are the problems of our age."

—*Christian Century.*

Cebu Christian Center

Twelve years ago a young Filipino returned from the United States full of good ideas and a Christian spirit. He poured his energy and influence into a new project, and the Cebu Student Christian Center is the result. From 300 to 500 people utilize the Center, now housed in a 50,000 peso building. Thirty-two societies hold regular business meetings there. While people wait for their meeting to begin, the Director and three church officers talk to them about Christ.

On any day young people may be seen meeting for daily prayers, or studying, reading magazines, using reference books, Bibles; having intimate

talks with staff members about personal matters; attending voluntary classes to discuss the Bible, the church or Christian work. A Student Union church has grown up, with an average attendance of 150, and an outreach program for the community.

—*National Christian Council Bulletin.*

West Borneo Unreached

British North Borneo and Sarawak have for some years had missionaries at work. Three years ago Christian Alliance missionaries and workers of the Chinese Foreign Missionary Union opened several stations along the east coast and at three points have penetrated the interior; but along the west coast the only agency, the Methodist Mission, had to retrench and a few years ago retired completely. Mr. and Mrs. J. G. Brennan are carrying on the only Protestant work in West Borneo. Since their arrival five years ago they have led 800 Dyaks to Christ, and this in the face of government opposition, which was eventually overcome. A large portion of this field is still untouched.

—*Alliance Weekly.*

New Zealand Methodists

Ten years ago the New Zealand Methodist Church assumed responsibility for missionary work in the Solomon Islands previously carried on by the Methodist Missionary Society of Australasia. Within this time medical work has been developed, the work of boats and launches has expanded. The number of workers, both native and European, has more than doubled. Comparative figures supply the story of progress:

	1922	1932
European workers ...	8	18
Catechists and native teachers	74	174
Native local preachers	67	140
Native class leaders ..	58	112
Day schools	65	142
Day school teachers..	90	169
Native members	3,406	6,134
Attendants at public worship	7,870	11,810

—*Malaysia Message.*

Our Missionary Bookshelf

Recent Books Reviewed for the Readers' Information

A Century of Faith. By Rev. Charles L. White, D.D., with an Introduction by President Austen Kennedy de Blois. 8 vo. 320 pp. The Judson Press. Philadelphia. 1932.

It is sometimes said that foreign missions are more interesting than home missions because of the element of romance in them. Distance lends enchantment to foreign missions,—familiarity breeds contempt for home missions.

If you mean by romance a tale of fiction that has no foundation in fact, then there is no romance either in foreign or home missions, for they both are founded on facts and have to do with tremendous realities. But, if you mean by romance that element of unusual interest that gives scope to imagination, that dash of chivalry that stirs admiration, that spirit of adventure that awakens the heroic within us, then there is all the romance in home missions that one could desire.

To realize this, one has but to read "A Century of Faith," by Dr. Charles L. White. This is a cross section of one hundred years of home missions as carried on by the Northern Baptist Convention, and is a splendid illustration of the romantic and heroic in home missions.

Dr. White was for many years general secretary of the Board of Home Missions of the Northern Baptist Church, and for six years president of the Home Missions Council of which he was a member for a score of years. He has had unusual opportunity to know home missions, having been in the very heart of the enterprise for so many years. Not only does Dr. White write with wide information of his subject, but he writes with a ready pen and beauty of diction.

The twenty chapters indicate

the wide range of work and the richness of material it contains. They include:

The Spiritual Conquest of a Continent
Birth of a National Home Mission Society
The Wise Men of the West
The Receding Frontier
The Voices of Past Heroes
Winning the First Americans—the Indians
The Negro at the Door of Opportunity
Evangelism
The New Frontier
Beyond the National Borders
Fraternal and Corporate Relationships
A Master Builder of the Denomination
Invisible Harvests
Yesterday and Tomorrow
Appendix and Index.

While Dr. White has written the history of the missionary enterprise of his own denomination, including the history of the American Baptist Home Mission Society, which is celebrating its 100th Anniversary this year, he has given us also a fund of information that will be helpful to all students of home missions. In tracing the developments of home missions in one great denomination, he has made a valuable contribution to the literature of home missions in general. Not only should this book be read by every Baptist but it should be read by all students of home missions.

WILLIAM R. KING.

What I Owe to Christ. By C. F. Andrews. 12 mo. 281 pp. \$1.50. Abingdon Press. New York. 1932.

Here is a notable spiritual autobiography of Charles Freer Andrews. He was born in England, the son of a fervent preacher of the "Catholic Apostolic Church," founded by Edward Irving. The son was soundly converted as a lad and in 1890 went to Pembroke College Cambridge, to prepare for

the Christian ministry. There he went through a period of religious doubt but finally entered the Church of England and began to work among the poor of London, taking for his motto the "Golden Rule." His health suffered and he returned to Cambridge as a teacher, but in 1904, at the age of thirty-three, felt called to go as an Anglican missionary to India to work in the Cambridge mission at Delhi. Here he formed an intimate friendship with a Mohammedan and a Hindu. His sympathies broadened his views, and love, manifesting the Spirit of Christ, became the expression of his religion. He left the mission and with Samuel Stokes, Brother Western and Sadhu Sundar Singh formed a new order of St. Francis, called the "Brotherhood of the Imitation of Jesus." They went about caring for the sick and poor until the short-lived order was broken up. For a year Andrews went to South Africa to help the Indian community, and there became a close friend of Mr. Gandhi. On his return to India he became associated with Rabindranath Tagore, the Indian poet and member of the Brahma Somaj. While remaining an Anglican communicant, Andrews gave up his office as an Anglican priest feeling that he could no longer subscribe to the Thirty-nine Articles and the Book of Common Prayer. He joined Tagore's Santiniketan Ashram in Bengal, where he is now professor in the International University.

Here is only the bare skeleton of Mr. Andrew's experience. The flesh and blood and spirit make up the substance of his life story. It is interesting, stimulating reading and one cannot fail to admire the man's spirit even though not always

convinced by his method of reasoning. He claims to adhere to the "Universal Religion" and desires to follow Christ wholly. The lack seems to be in his failure to see the necessity for a spiritual rebirth for all, accompanied by a full surrender to Christ and open confession of Him as Saviour and Lord.

Asiatic Mythology: A Detailed Description and Explanation of the Mythologies of all the Great Nations of Asia. By J. Hackin, Clément Huart, Raymonde Linossier, H. De Wilman-Grabowska, Charles Henri Marchal, Henri Maspero, Serge Eliséev. Introduction by Paul-Louis Couchoud. Translated from the French by F. M. Atkinson. 460 pp. \$10.00. Crowell. New York. 1932.

Those who have visited the Musée Guimet at Paris will know that it is incomparable as a museum of religions. The editor of this book is the keeper or director of this Museum and the fifteen plates in color, together with three hundred and fifty-four illustrations, are evidence of the wealth of material at his disposal.

The book does not present a study of religions from a Christian viewpoint. It has been prepared from the standpoint of philosophy and science and not of evangelical Christianity. This has advantages for the student but explains the omission of judgment on certain aspects of mythology which are degrading. There are special chapters on the religious mythology of Persia, Kafiristan, Buddhism in India, China, and Japan, the Mythology of Hinduism, Lamaism, and the ancient cults of Indo-China and Java. One brief section is devoted to the mythology of the Shiaks of Persia, but the longest chapters deal with Hinduism and Buddhism. The chapter on Brahmanic mythology opens with an invocation to the Hindu gods and the concluding paragraph brings us back to the question of the origin of Hinduism:

In India, as everywhere else, what legends and their clumsy fictions try to discover and explain is the genesis of our humanity, the knowledge of the phenomena of the universe. If Hindu mythology has a definitely cosmic character when it is interpreted

by philosophers and theologians, in its popular versions it denotes a fundamentally human aspiration; to go back to the mystery of our origins in order to discover their first cause, to surprise in His work Him who creates, preserves, or destroys all life. All is in all. The source of life is one; the multiple comes from the sole. What in short characterizes Hinduism is its definitely monotheistic tendency under the pantheism of its conceptions.

The book is a notable work of art; the style is fascinating; the illustrations superb, and the index exhaustive. One is bewildered in turning the pages and studying these extravagant symbolisms, exuberant polytheistic pantheons and weird conceptions of the future life which have kept millions in bondage of fear and superstition. In the presence of Western civilization and education, not to speak of Christian influence, many of these wild and weird superstitions are becoming things of the past. We must not forget, as this volume tells us, that "although Buddhism was born on the banks of the Ganges, it was on the banks of the Ganges that it was most rapidly forgotten."

S. M. ZWEMER.

The Christian Faith—A System of Christian Dogmatics. By Joseph Stump, D.D., President of Northwestern Lutheran Theological Seminary. 8 vo. 463 pp. \$4.00. Macmillan. New York. 1932.

President Stump presents a system of Christian theology in Lutheran terms, avoiding wherever possible technical language, using subheadings wisely and thus producing a book suitable for textbook or cursory reading. For the most part this volume would meet approval among Christians of all connections; naturally in some points it would be chiefly acceptable to Lutherans. There is abundant Scriptural reference and historical data to help the reader trace the currents of thought which have produced the opinions expressed. At several points the discussion leads to an earnest plea that "it is God's will that the Gospel shall actually reach every individual. He has laid upon the Church the obligation to make the call universal in the actual sense. She

is to go into all the world and preach the Gospel to every creature. Not only to the extent to which the Church performs her evangelistic duty will the call reach every individual of the race." "The fact that we are favored with the Gospel should be an incentive to do our utmost to bring the call to men everywhere."

When the Lord's Supper is presented the discussion is rigidly Lutheran. "No general invitation should be extended by the pastor to all those who believe in the Lord to come to His table. Only those who believe the Lutheran doctrine of the real presence should be admitted, in view of Paul's words on not discerning the Lord's body (1 Cor. 11:29). Furthermore, admission to the Lord's Supper is an acknowledgment of unity in the faith; and this does not exist in the case of those who reject the Lutheran doctrine."

CLELAND B. McAFEE.

Gospel Dawn in Africa. By H. Beiderbecke, formerly Missionary to the Herero, Southwest Africa, 1871-1881. Translation from German by Dr. E. F. Bachmann. Illustrated. 8 vo. 183 pp. \$1.25. Book Concern. Columbus, Ohio. 1932.

This small volume is an attempt to give the reader a glimpse of the history of modern missions in the Dark Continent since, under Moravian influence, the first Church was founded in 1806.

The author, starting from a point in West Africa on Mount Atlas, reviews all the principal missions of the huge continent, till he stands again on Mount Atlas. He can only sketch the work as it began its mighty struggle with animism (called more commonly fetishism), coupled with manism (the veneration or worship of ancestors), and ending with Mohammedanism, that doughty enemy. The sketch is full of historical value as a handbook to the student who wishes to refresh his memory on the progress of Christian missions.

A leadership has been trained up in South Africa and elsewhere to take up the Church organized by Western mission-

aries. The most remarkable fact is that the Church has, in all parts of the continent, had little difficulty, except in the matter of church discipline where the members and some of the leaders are now working under the "Ethiopian Church" slogan which demands a church ruled entirely by the African.

The writer calls attention to outstanding successful missions, the rapid progress in West Africa, in the Cameroons and the transformation of the Belgian Congo and Angola; the South Africa success, and rapid increase in numbers of converts in the Cape Provinces, among the Hottentots, Kaffirs, Hereroes, Zulus and others and in the East Africa zone, especially embracing large groups of Christians in Nyasaland, Tanganyika, Kenya, Uganda and Madagascar.

The North Africa work meets the problem of African Mohammedanism. Here Christianity meets the fast closed doors of fanaticism and religious traditions of more than a thousand years.

The statistics scattered throughout the book at the close of every mission story break in on the text so as to detract from the continuity of interest. These might have been assembled at the close of the history, so that those interested in the numerical progress might study them with care. L. B. WOLF.

Seeing Ourselves Through Russia. Edited by Henry T. Hodgkin. 110 pp. \$1.25. Ray Long and Richard R. Smith. New York.

While giving important facts regarding Russia, the special feature of this book is its discussion of the problems of America and Great Britain and what the Russian Soviet experiment offers toward their solution. The material is adapted to private and group study, with bibliographical references in connection with each chapter and, at the end of the book, an appendix with questions for review, and a good index. The discussion is thoughtful, judicious and suggestive, as is everything from the pen of this able missionary leader. A. J. B.

Yellow Rivers. By Herbert Cressy. Illustrated by drawings. 1 mo. 153 pp. \$1.50. Harpers. New York. 1932.

These stories of "adventures in a Chinese Parish" present a fascinating revelation of Chinese life and the Chinese mind. There are personal stories of soldiers and statesmen, of robber bands and rival clans, which show in realistic pictures the conflict between the old and the new during this transition period.

Mr. Cressy is an American Baptist missionary who has lived in China for twenty years. He reveals a clear understanding of the people and their problems and a deep sympathy with them in their struggles. His realistic stories are well told and are adapted for reading circles and mission study groups. They bring us into closer understanding of the Chinese mind and intricacies of missionary work. Read about Sun Bei En and "An Inauspicious Beginning"; "The Barber and Forty Good-for-Nothings"; the Foreign Shepherd and "The Eye of the East"; Yin Fang and "A Question of Face"; Little Yang and "The Power of Darkness."

Hope for the Leper—A Present-day Solution of an Ancient Problem. By Christine I. Tinling. Foreword by Wm. M. Danner. 12 mo. 60 cents. Revell. New York. 1932.

A good picture must present contrasts of light and shade. With offsetting somber tones highlights are seen at their best. For this reason the author of "Hope for the Leper" is justified in presenting in her opening chapters a picture of leprosy conditions that are now fortunately forever past. Her main theme is one of hope. She tells of the thrilling progress achieved by medical science in checking and even apparently curing the disease. She tells of the victorious lives of lepers who have come into contact with the Christian Gospel of love. She describes the work and the recreation, the surprisingly cheerful and natural existence which is made possible in the modern leper hospital. She sets forth the progress

made in the direction of ridding the world of leprosy through the influence of the mission to lepers setting an example to the governments of all nations. The reader of this book leaves it with a clear understanding of the way in which the spirit of the Christ, who said, "Cleanse the lepers," has been the main-spring of the movement which has brought to pass these encouraging and desperately needed changes.

Miss Tinling graphically shows how the spirit of hope with which this seemingly hopeless problem has been shot through can become a realization only as the work is multiplied a thousandfold and extended where the need is still appallingly great. The book is a challenge for every follower of Christ. LOIS DANNER.

Sons. By Pearl Buck. 8 vo. 467 pp. \$2.50. John Day Co. New York. 1932.

This sequel to "Good Earth" presents a realistic picture of the development and activities of a Chinese bandit of the better class. In this respect it is a distinct help to our understanding of China. The story is told in the same clear pure English and its characters are well drawn as in the previous story, but its movement is slow and unnecessarily prolonged. There is also an apparent lack of knowledge and appreciation of the higher type of Chinese. One would never guess from these two books that any noble characters exist in China—all presented in these books are sordid and low. Nor is there the slightest hint that there are any Christians in China though some 400,000 Protestants and twice as many Roman Catholics are scattered through the eighteen provinces. But to our mind the greatest fault in the novel is the offense to good taste in some of the scenes depicted. Not only are these scenes sordid—which is to be expected—but the author's descriptions are unnecessarily detailed and show a lack of good taste which seems to us inexcusable in any refined woman, and especially in a Christian.

Dates to Remember

January 1-7—Universal Week of Prayer.

January 5-February 16, 1933—Rural Christian Workers' Conference. Scarritt College for Christian Workers, Nashville, Tenn.

January 9-11—Annual Home Missions Conference. Briarcliff Manor, New York.

January 17-20—Cause and Cure of War Conference. Washington, D. C.

January 23-February 18—Cornell School for Missionaries. Cornell University, Ithaca, N. Y.

February 12—Race Relations Sunday.

March 3—World Day of Prayer.

Florida Chain of Missionary Assemblies

January 14-18—Jacksonville: First Presbyterian Church.

January 18-20—Winter Haven: First Presbyterian Church.

January 21-26—Miami: First Baptist Church.

January 25-27—West Palm Beach: First Methodist at West Palm Beach.

January 28-February 1—St. Petersburg: First Congregational Church.

January 29-February 1—Tampa: First Baptist Church.

February 1-3—Clearwater: Peace Memorial Church.

February 4-8—Orlando: First Presbyterian Church. DeLand: Methodist Episcopal Church.

Personal Items

Dr. L. B. Wolf, for fifty years associated with the foreign missionary work of the American Lutheran Church and for twenty-four years General Secretary of the Foreign Board of the General Synod and of the United Lutheran Church in America, is retiring from that service on July 1, 1933. Dr. Wolf was graduated from Gettysburg Theological Seminary and went to Guntur, India, as a missionary of the Lutheran General Synod in 1883. After twenty-five years of service in India he was elected to the office of General Secretary of the Foreign Board (1908); three years later being made also Treasurer for five years. After another visit to India, Dr. Wolf is planning to rewrite his book, "After Fifty Years," entitling it "After Ninety Years," to record the foreign missionary work of the Lutheran Church.

Miss Helen B. Calder, for twenty-seven years an able executive of the

Woman's Board of Missions and the American Board, has resigned, and plans to devote her time to the cause of missions by personal service rather than in an official capacity. After her graduation from Mt. Holyoke College and some years as secretary of a Y. W. C. A., Miss Calder became secretary of the Young People's Department of the American Board in 1905. Later she rendered conspicuous service as Home Secretary.

The Rev. Ernest W. Riggs, for ten years one of the foreign secretaries of the American Board, has resigned, but hopes to continue his missionary service either on the field or at home. Mr. Riggs, the son of the late Dr. Riggs of Turkey, was president of Euphrates College, Harpoot, from 1910 to 1915, where he had been an instructor since 1904. By his unselfish devotion and effective service Mr. Riggs has greatly endeared himself to missionaries and to workers at the home base.

The Rev. William H. Matthews, D.D., has recently completed ten years of service as General Secretary of the American Tract Society. During this period, a current indebtedness of \$60,000 has been wiped out, and the amount donated to the Society has more than doubled; and the output of Christian literature has been increased from 2,170,925 pieces to 4,647,295.

Dr. Edward M. Haymaker, long associated with Presbyterian Missions in Guatemala, having reached the age of threescore years and ten, will be honorably retired on March 31.

Mrs. May Leonard Woodruff, identified with Methodist Home Mission work for more than a quarter of a century, has filled various executive positions and has visited almost every institution maintained by the Woman's Home Missionary Society. Since her retirement from executive duties Mrs. Woodruff continues her public speaking on missions.

Miss Irene Sheppard, a secretary of the Presbyterian Board of Foreign Missions, has sailed for South America to visit Presbyterian mission stations in Colombia and Venezuela. Miss Sheppard corresponds with missionaries in 12 stations in West Africa and 25 stations in six countries of Latin America. For ten years she was a Y. W. C. A. secretary in Buenos Aires, Argentina, and in Valparaiso, Chile.

The Rev. Archie Lowell Ryan, for eighteen years a Methodist missionary in the Philippine Islands, has been elected Business Secretary of the World's Sunday School Association, succeeding the late Dr. Samuel D. Price. His office will be at 1 Madison Avenue, New York City.

Dr. Charles E. Maddrey has been elected Executive Secretary of the

Southern Baptist Foreign Mission Board, and is now directing the Every-Member Canvass.

Obituary Notes

Rai Bahadur M. L. Rallia Ram died September 25 at Gurdaspur, Punjab, India. He was the eldest son of Babu Rallia Ram, convert from Hinduism in the early seventies. M. L. Rallia Ram may be called the pioneer Indian Christian nationalist. He was closely identified with the Religious Book Society, the National Missionary Society and the Y. M. C. A.

The Rev. William A. Backenstoe, M.D., was born at Emaus, Pennsylvania, and died in South Africa on the 16th of October, aged sixty-one years. Nearly thirty years were spent in medical missionary work under the General Missionary Board of the Free Methodist Church of North America. Ebenezer Rest Home, in Natal, a nurses' training school for African young women and a baby welfare clinic were under the care of this faithful missionary. Dr. Backenstoe was a licentiate of the Royal College of Physicians and Surgeons of Edinburgh and of the Royal Faculty of Physicians and Surgeons of Glasgow and a fellow of the American Medical Association.

PRAYER FOR PEACE

Eternal God, Father of all souls:
Grant unto us such clear vision of the sin of war
That we may earnestly seek that cooperation between nations
Which alone can make war impossible.

Arouse in the whole body of the people an adventurous willingness,
As they sacrificed greatly for war,
So, also, for international good will,
To dare bravely, think wisely, decide resolutely
And to achieve triumphantly. Amen.
—Harry Emerson Fosdick.

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J. Ross Stevenson

"The Other Spanish Christ"

A Review by C. S. Detweiler

Dates to Remember

- February 2—Annual Meeting of the American Christian Literature Society for Moslems. 8 p. m., Marble Collegiate Church, New York.
- February 5-9—Founders' Week at Moody Bible Institute, Chicago.
- February 6-13—International Council of Religious Education, Chicago, Ill.
- February 12—Race Relations Sunday.
- February 14—Annual Meeting of the MISSIONARY REVIEW OF THE WORLD, 3 p. m., 156 Fifth Ave., New York.
- March 3—World Day of Prayer.
- April 19-21—Federal Council Conference on Evangelism, Pittsburgh, Pa.
- May 9—General Conference of the United Brethren in Christ. Akron, Ohio.
- May 17—General Council of the Reformed Episcopal Church, Triennial Meeting. Germantown, Philadelphia, Pa.
- May 23-29—Northern Baptist Convention, Annual Meeting. Washington, D. C.
- May 24-31—General Council of the Congregational and Christian Churches. Cleveland, Ohio.

Personal Items

Dr. Howard B. Grose, who for the past twenty-three years has been Editor of the American Baptist monthly, *Missions*, closed his active career with the December issue. He is now in his 82d year, and has had a long and exceedingly useful life of service. In the "unexplored realm of retirement," as he calls it, he will, as editor emeritus, continue to supply contributions from his richly-filled storehouse of reminiscences.

* * *

Dr. James H. Franklin, Secretary of the Baptist Foreign Mission Board, has recently completed a tour of twelve foreign fields. He made especial study of conditions among Baptists in Poland, Lithuania, Latvia and Esthonia.

* * *

Rev. William P. White has resigned the presidency of Los Angeles Bible Institute to act as Regional Director of the School.

* * *

Dr. John H. Finley has been awarded the American Hebrew medal for 1932, for contributing most toward the promotion of better understanding between Christian and Jew in America during the year.

* * *

Dr. Lapsley Armstrong McAfee who for many years served as pastor of First Presbyterian Church, Berkeley, Cal., has been honored with a bronze plaque, upon which are inscribed the names and places of service of 136 men and women who went out from First church as missionaries during Dr. McAfee's pastorate.

SOME SAID

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Dr. H. Namkung has been elected Moderator of the Presbyterian Church in Korea. As a sixteen-year-old boy, he walked 65 miles to Seoul in search of an education. He is now professor of New Testament Literature and Exegesis in Pyengyang Theological Seminary and holds the degree of Master of Theology from Princeton seminary.

* * *

Ward W. Adair, for 25 years executive secretary of the Grand Central Railroad Branch of the New York Y. M. C. A., has resigned after completing 40 years of service. During this period the organization has grown from a few isolated points to a recognized adjunct of railroad operation at 206 railroad centers.

* * *

William Travers Jerome, Jr., of New York, has been chosen Chairman of the Baptist National Council to succeed Mr. W. C. Coleman. Mr. Jerome has long been identified with many phases of lay religious activity.

* * *

Samuel E. Stokes, of Philadelphia, who was one of the Founders of "The Brotherhood of the Imitation of Jesus" twenty years ago, and later married an Indian woman and retired to a farm at Kotgarh, North India, has embraced Hinduism, with his wife and

six children. Mr. Stokes has been known to be devoted but eccentric and has passed through many stages in his varied career. He says that his new step does not imply that he "considers Christianity a false religion or Hinduism a true one." He has not been converted in a religious sense but has identified himself with Hinduism for the purpose of larger service. Whether this will result from his present step is a question. It is difficult to conceive of any one becoming a Hindu without denying Jesus Christ as the revelation of God and Saviour of men.

* * *

David Z. T. Yui, internationally known Chinese Y. M. C. A. worker, was taken ill January 4th at Washington, D. C., after a conference with Secretary Henry L. Stimson at the State Department. His right side was paralyzed.

Dr. Yui carried letters of introduction from prominent Chinese. He has been identified with the Young Men's Christian Association movement in China since 1916 and has traveled widely in Europe and the United States as a speaker. He was born fifty-one years ago at Wuchang, China, the son of Christian Parents. His father was connected with Boone College. The son was graduated from Harvard in 1910 and then returned to work in China.



GEORGE MEMORIAL BUILDING OF THE TAFARI MAKONNEN HOSPITAL, AMERICAN MISSION



ETHIOPIAN PRIESTS—THE HIGH PRIEST IN THE CENTER HAS ON HIS HEAD THE "ARK OF THE COVENANT"

PROTESTANT MISSIONARY WORK AND ETHIOPIAN RELIGION IN ABYSSINIA

(See page 72.)

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

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Topics of the Times

A SPIRITUAL MOVEMENT IN CHINA

From recent dispatches received from China, as printed in the daily newspapers, it would seem that the only events taking place in that disturbed country have to do with disastrous floods, famine, banditry, revolutions, strikes, boycotts and international disputes. Disturbing as these are, they are in reality, largely surface eruptions, due to internal weakness and disorders.

There is a deeper life in China today; there are more significant events, about which the world at large knows little or nothing. They send their roots beneath the surface and do not center in port cities. In the midst of external trouble, involving poverty and suffering, the Christians are carrying on their work in the name and power of Christ. Many mission centers, with churches, schools and hospitals from which foreign help has had to be withdrawn, are now carried on entirely by Chinese Christians and effectively. Revivals and spiritual awakenings are reported from many different centers. A letter from a young missionary of the American Presbyterian Mission, written to his missionary parents, gives the following stirring facts:

At the recent annual meeting of our Weih sien Presbytery (Shantung) thrilling reports were received from the churches. Both pastors and elders speak for each church so that if there is any divergence of opinion it can be brought out.

Two years ago a revival, starting among the Chinese pastors and elders, began to sweep through this province under the name of the *Ling Eng Hui*, or Spiritual Grace Movement. There have been some excesses, but on the whole the movement has been a marvellous evidence of the work and power of the Holy Spirit—with many of the manifestations recorded in the New Testament times. These are so common, and evidenced in so many remarkable ways, that there is no more use in denying them than in denying half the scientific facts which we accept. At one meeting last year, the only foreigner there re-

ported that one of the uneducated country women, evidently under the influence of the Holy Spirit, rose up and started suddenly to sing. The missionary said that he never heard a voice more beautiful, and he felt as though he were in an electric circuit, tingling all over. The improvised hymn she sang was in perfect "*kuan hua*" and someone wrote it on the wall as she sang. It is still on the wall and is frequently sung all through this region.

Story after story was related of blessing that has come to churches after *Ling Eng Hui* meetings. The conversions and growth of the churches show in almost every case where these meetings have been held. There has been an increase of over 1,500 Christians in the Weih sien field—or 25% in two years. Church after church reported that, whereas formerly it had been cold, now prayer meetings are held every day—some daily before dawn for a year. Money has also come from the Chinese to build or enlarge the churches to accommodate the new members. One church that had taken in scarcely one member for twenty years has suddenly found itself growing rapidly.

Many Christians now are tithing. Sixteen years the presbytery debated the possibility of securing two coppers per member in place of one copper a member as it had been. Now the gifts average 15 coppers a member, and next year the Christians hope to make it 40 coppers per member. Some pastors voluntarily gave up the portion of their salary which came from the Mission—about half their income.

Many opium addicts have also been given freedom from their dope—one of these was a man who had been for 35 years an addict. A 53-year-old Taoist became a believer. Bandits have come forward to confess their sins.

The movement definitely insists on the public confession of sin, on restitution, on forsaking of sin. It is Christ and Cross centered, and is absolutely Biblical.

I went to the Presbytery meeting prepared to think that the foreigner must be the stabilizing influence, the guide and leader in these meetings to restrain them from emotional excesses. But every sermon by the Chinese was filled with the pointedness which only the Holy Spirit can give, in directing the people away

from excesses and the selfish side of the movement. No foreigner could have given as good a sermon.

If ever anything met the aim and motives of the Missionary enterprise, of a spiritual "self-supporting, self-propagating, self-governing Church," this movement fits the bill. It is a Chinese interpretation of Christianity. It is a movement of the Holy Spirit and breaks down denominational lines. The Chinese say: "When there is a revival the Baptists come and help us, and we go and help them. Where the Holy Spirit is working, one does not think of denominations."

This report is from only one of the thousand Protestant mission stations, from one district, one Presbyterian mission, in one province. Similar reports come from the Baptists and China Inland Missions, and other missions in other provinces. Far away as Yunnan mountain tribes are responding to the impact of the Gospel but lack teachers to lead them onward. In some centers different missions unite in the prayer and evangelistic services. At Shuntefu, North China, Chinese evangelists of the Bethel Band led the meetings in which the China Inland Mission and Presbyterians cooperated.

This spiritual movement seems to be real and widespread. Both missionaries and Chinese testify that the power of God is shown in radically changed lives. Several characteristics are noticeable. The Chinese preachers and elders, not foreigners, are the leaders; there is evident a deep sense of sin, confession, repentance and restitution; the emotions are stirred in a way that is unusual among Chinese; the work is practical in its outcome as is shown by the wrongs that are righted; the revival is marked by much prayer and Bible study; the churches are built up; liberality increases, and church members are enlisting in active evangelism and other forms of Christian service; above all a radiant joy possesses those who make the full surrender. The Chinese are beginning to see clearly that no Christian experience is real unless there is evidence of its vitality in right living, in joyous fellowship and effective service.

WHAT HOPE FOR JAPAN?

As in other countries, opposing forces are contending in Japan for control of national policies. On the one hand there is the strong militaristic, nationalistic party that is now in the saddle and has recently led to new invasions of China. These leaders seek to strengthen Japan politically and economically by keeping an army and a navy that can defy any opposition. They aim to keep in subjection all internal dissension and to extend Japan's control over sufficient territory to permit of expansion for colonization, for increased economic resources and for a market for Japanese prod-

ucts. This aggressive militaristic party is getting Japan into hot water with Europe and America, and with neighboring countries, is bringing poverty on her own people and is creating unrest, a spirit of rebellion among many anti-imperialistic Japanese. The weak central government in China, the internal disturbances and the disorganized bands of soldiers in Jehol and other districts of Manchuria have provoked the Japanese to suppress disorder with a strong hand. This gives greater prestige to Japanese militarism.

On the other hand a distinct and powerful spiritual influence is being felt in Japan. This is evidenced by such religious and educational work as is carried on by the missionary agencies, the various organizations for peace and the Kingdom of God Movement which is promoted by Japanese Christians. The third year of this Movement has just closed and the Central Committee plans to publish a report of what has been accomplished. A statement from the National Christian Council of Japan says that the main achievements have been:

(1) The movement has been of great value to the cause of interdenominational cooperation. In the Central Committee in Tokyo, and in the district committees all over Japan leaders of most of the Protestant churches have met together to plan and carry through a united effort to advance the Kingdom of God. These three years of praying, planning and working together cannot but have brought the goal of church union much nearer.

(2) The cause of Christ has been materially advanced. Large numbers of Japanese have heard the Message for the first time. Many have been added to the number of those who "are being saved." The churches have been quickened to new earnestness and activity. The widespread development of rural Gospel schools and training conferences for rural workers has been one of the notable achievements. Evangelism and character training in Christian schools has been stimulated. A beginning has been made in factory evangelism and city Gospel schools. The enlistment and training of lay workers has been notably advanced.

(3) The whole church has secured the invaluable services of great leaders. Dr. Ebina, after ten years of service as President of the Doshisha University, addressed crowded meetings from Kyushu to Hokkaido. Prof. Iwahashi, the blind philosopher, stirred audiences all over Japan by his powerful and thoughtful preaching and by his own personal fortitude. A host of pastors, teachers from Christian schools, and consecrated laymen, travelled thousands of miles and brought fellowship and inspiration to churches in remote places.

Mr. Kagawa, chief founder of the whole movement, has given practically full time service. He has given not a mere flying trip but an intensive campaign to every prefecture in Japan together with campaigns in Formosa, the Loochoo Islands, Hokkaido and Saghalien. While the Central Committee has adminis-

tered over Y25,000 each year, Mr. Kagawa has not received a cent of remuneration beyond his travel expense and this in the face of falling income from America for the extensive social work for which he is responsible. While upholding sound Christian faith and teaching, he has persistently and fearlessly proclaimed, with James, that "faith without works is dead." He has preached the Gospel and has led in the organization and maintenance of various important cooperative enterprises.

The sympathy and prayers of Christians all over the world should be with the Japanese in this hour of crisis. Pride is leading her statesmen in the way of destruction but her people have the ability and the opportunity to lead Asia into peace and prosperity.

ENCOURAGEMENTS FROM INDIA

Fifty years ago if Christian missionaries had seen the signs of change that are clearly manifested in India today they would have been overwhelmed with astonishment. Miracles fail to make an impression when they become common or when they take place gradually and by recognized forces. They may be miracles none the less. The education and freedom of woman in India is a miracle, when we realize that woman has always been looked upon there as lower than a beast. To find six million Christians in India is a miracle when we consider the forces in opposition to every conversion. The movements within Hinduism to break down the ancient barriers of caste and to admit untouchables to temples and to government offices indicate a miracle when we consider how the system is entrenched in India. The growing influence of Christ and of Christian ideals in the thought and life of Indians is a miracle when we consider that fifty years ago everything Christian was anathema. The social and religious reform movements in India, looking toward the lessening of immorality and cruelty in temple worship and in family life are miracles when we consider the power of the priesthood and the strength of long established customs. The growth of the Christian church is a miracle, when we consider the material of which it is built.

A recent letter from Dr. A. E. Harper of Moga gives other encouraging signs. He writes:

Mr. Gandhi's ringing call to Hindus to "remove the last vestige of untouchability" has roused many to a determination to do away with this shame of injustice. Orthodox Hinduism is aroused to contend for the religious tradition of caste, but there is a strong tide against the whole system. An increasing number of courageous men and women are determined to give the full rights to the outcastes. The day is coming when Christ's conviction of the worth of every human personality shall be shown so clearly by Christ's Church in this land that "untouchability" shall pass.

The Christians of India, in spite of the fact that they are a minority community and stand to gain much by being represented separately in the national and provincial governing bodies, have declared for the principle of Joint Electorates, thus showing their desire to throw in their lot with the majority communities, trusting them to respect their rights, and devoting themselves to the public good. This is the Christian contribution to Indian nationalism, and it is a modern interpretation of the meaning of the Cross in politics.

There is much which should encourage Christians in the American church, in the spirit of the Christian brotherhood in India. In India prayer, humility and devotion are very real. The Church here is stirring with new life and a new passion for winning India to Christ. It is a joy to see courage and enthusiasm grow, and results shown in a strong Christian witness to the town and the district and the nation.

CHRISTIANITY AND COMMUNISM

There are many lessons that Christians can learn from Communism. This social and economic movement is a protest against selfish accumulation of wealth and the unjust distribution of power and of material things. It has come to be a social passion and has taken the place of religious belief and fervor. Some of the most ardent and unselfish "missionaries" today are Communists. They are working for what they believe to be the good of humanity rather than for personal gain. Mistaken as they are in many of their beliefs and practices they show a definite aim and an energetic and fearless activity which the church of Christ may well emulate. But all the good characteristics of Communism are found in New Testament Christianity—social justice, unselfish sharing of goods with the poor, refusal to lay up wealth, work for all at a living wage, no seeking of personal preferment, service to our fellow men as the highest ambition, earnest spreading of truth.

But Communism has denied God and Jesus Christ as the Way of Life. The Communistic leaders have mistakenly linked capitalism and earthly imperialism with Christianity. This is the fault of those who have failed to follow Christ in His life of self-denial. Today Christians need to manifest more consistently the life of Him who came "not to be served but to serve and to give His life as a ransom for many." In America and in Europe, as well as in China, many Christians are living this life as a witness to offset Communism and to win Communists to the way of the Cross. A recent editorial in *The Sunday School Times* (based on articles in the *Allgemeine Evangelisch Lutherische Kirchenzeitung* and *Licht und Leben*) gives an interesting account of the Christian efforts to reach the Communists in Germany:

The influence of atheistic Communism is powerfully felt in Germany. In 1910 there were but 39 registered members in the German Freethinkers Union. By 1918 the number had risen to 3,322; today there are nearly 800,000.

These figures signify large income for propaganda. Something like a million dollars poured into the anti-God movement last year. It centers in Berlin and without doubt receives large subsidy from Russia.

Subsidiary movements also hostile to Christianity include the so-called Tannenberg Alliance led by General and Frau Ludendorff. This calls for "redemption from Christ" and looks for salvation to nature, to "the German God," and to the god in man. Pastor Müller-Schwefe calls for an effectual mobilization of Christian forces to meet this situation. He asks for "a large scale scheme of enlightenment, for thousands of lectures on Bolshevism and the Free Thought movement, to present the Christian point of view."

More interesting is the report of things done. "In 1923 for the first time in Westphalia we succeeded in getting together some thirty brethren from the wage-earning class for an eight-day conference. The time was spent in earnest study of burning questions from the Christian standpoint. Year by year the number has grown. Other provinces and areas of Germany have followed. In 1931 our department for apologetics reported sixty-one group conferences. Many declare that here first have they learned what true Christianity is, here first found themselves face to face with God. It is deeply moving to see how wholly hostile newcomers capitulate before the Gospel.

"Out of these group-meetings a training system has grown. The especially gifted are developed by different methods in a four-weeks' people's normal course. As a rule we recognize five stages of missionary activity,—first, among family and relatives; secondly, in workshop and factory; thirdly, in the parish by house-to-house visitation; fourthly, by witness and discussion in freethinkers' meetings; fifthly, by missionary polemic."

Others are laboring along similar lines. Dr. Hans Berg is an attorney who for a dozen years has worked as a volunteer evangelist among the alienated wage-workers. He depends much on discussion meetings, for these crowds don't want to be preached to merely; they want their doubts and questions answered.

A locksmith near Berlin began work among the de-Christianized villages at the gates of that city. He put together a gypsy-wagon and invited a Lutheran pastor to join him in circuits. In it they cooked and slept and from its steps preached the Gospel.

TWENTY-FIVE YEARS OF COOPERATION

The Home Missions Council and the Council of Women for Home Missions have this year impressively celebrated their silver anniversary in interdenominational cooperative work in behalf of home missionary work. The Home Missions Council was organized in March, 1908, with a few societies and now includes over seventy denominational boards. They set before them the

ideals of closer cooperation, the survey of occupied fields with a view to the elimination of wasteful denominational rivalry, the examination of unoccupied territory for the purpose of assigning responsibility for putting the Gospel within reach of all, the establishment of cooperative interdenominational councils in various states and the holding of national and local conferences, the production and distribution of more adequate Home Mission literature and more effective Christian work for new Americans.

The Council of Women for Home Missions was established in November, 1908, and emphasized united prayer, cooperation and conferences among women's boards, the preparation of mission study books, the holding of Home Mission conferences and summer schools and also undertook to carry out definite administrative missionary projects for immigrants, for migrant workers and for American Indians in schools.

Great progress has been made in carrying forward the work along all these lines. There is today much less denominational rivalry, there are few unoccupied fields, many community churches have been established, there is real fellowship and cooperation in Home Missions, and the work among rural pastors has been greatly improved. The principle has been adopted to refuse missionary subsidies to any churches that are located in over-churched districts. The Home Mission task before the Christian forces today is to join in the evangelization of the land and to promote vital Christianity in all phases of American life. One of the newer interests of the Council is a deeper sense of responsibility for the 4,000,000 Jews in America that are fast becoming a people without vital religion.

The two Councils that unite Home Mission forces enter on a new era of activity, facing many difficulties and problems but ready to undertake new tasks to meet old situations and new needs. Their success depends, not on extensive surveys and elaborate technique, more extensive organization or larger financial resources, but on an increase of spiritual power all along the line, a clearer vision of human need and of God's provision to meet that need, and a greater, more sacrificial, devotion in uniting all our energies to make Christ dominant in American life.

After several years of effective service, Dr. John McDowell has retired from the presidency of the Home Missions Council and is succeeded by the Rev. Charles E. Schaeffer, D.D., the honored secretary of the Board of Home Missions of the Reformed Church in the United States. The Rev. James S. Kittell of the Reformed Church in America is the new vice-president.

A Remarkable Letter from China

林森

REV. JAMES P. LEYNSE
PRESBYTERIAN MISSION
PEIPING, CHINA
北平長老會

Christmas 1932.

聖誕之喜

Dear Friends,

We have had a glorious preparation for the Christmas season. The Lord has wrought new wonders in bringing into new birth many lives in this ancient city. As part of a spiritual movement that is spreading over North China, a crowning revival has come to Peiping.

During a month of revival meetings we have seen audiences of 1000 to 1500 kneeling in united prayer, spontaneously praying together ALOUD, "lifting up their voices with one accord"; pleading like "the sound of many waters". Never before have we known of so many people going to four meetings a day. Never before have we heard such inspiring congregational singing. Never before have we seen our Church members so burdened with a passion for souls.

Hundreds confessed their sins, and publicly took a stand for Jesus Christ. A large number promised to return money acquired in a dishonest way. A rich old man gave up his young concubine; another, his opium pipe; an old lady, who had smoked since she was nine, her cigarets; a college student renounced his anarchistic intentions. Servants confessed their "squeeze" habits, and dignified officials their false pretensions. Deeply hidden sin was revealed and the cleansing power of the blood of Christ made evident through joyous tears and beaming faces.

Church members, formerly cold and critical, have been gloriously transformed and filled with a new fire. Their ringing testimonials have showed real manifestations of divine energy at work. Pastors and evangelists alike have newly dedicated themselves to their calling, followed by volunteer Church workers. At one Sunday morning service 80 of our Church members knelt on the platform to be consecrated to evangelistic activities.

At the conclusion of the special services in our Presbyterian Church the movement spread to other sections of the city and 32 days of meetings were held. All together 76 volunteer evangelistic bands have been formed, each consisting of 3 to 5 persons. The eagerness of the people to follow the banner of the Cross has been inspiring to behold. Dignified old gentlemen in silk and satin, ladies

CHRISTMAS
GREETINGS



affording motor-cars, boys and girls of the mission schools, college students, and illiterate men of the back alleys all carried flags and banners in their zealous determination to spread the Gospel.

Pastor Kung, whose relatives were martyred and who himself bears a scar on his head since the day when he was nearly beheaded because of his faith, testified that in the 40 years of his service he has never seen such a deep and moving spiritual manifestation.

It started with the Presbyterian Mission. For years we had felt the need for a fresh revelation of spiritual power, labored for souls, and have been vaguely conscious that the Spirit was moving. For months there has been a willingness on the part of the church members to dedicate themselves, as shown by frequent gatherings together for prayer and fellowship. We heard of the Bethel Evangelistic Band of Shanghai and invited them to come to Peiping. Five Chinese young men arrived. Dr. John Sung and Rev. Andrew Gih as preachers, Mr. Frank Lin as interpreter and Mr. Philip Lee and Mr. Lincoln Nieh as song-leaders and student-workers. By the second day we realized that in these young men we had with us the presence and power of the Holy Spirit. They were singularly fitted for their difficult task.

They preached in arresting simplicity, with a definite aim in mind, in a complete surrender to the Spirit, and with full assurance of victory. Their sermons were a revelation of the Chinese application of evangelistic methods. They did not snatch Bible texts from here and there but explained the Scriptures in words and pictures on the blackboard, paragraph by paragraph, and chapter after chapter. A whole chapter was put into a sermon, so that the harmony of the Word became clear to the audience somewhat unfamiliar with the Bible. The people read the verses or paragraphs aloud while the sermon progressed. The preachers stressed cooperation in worship and made the meetings less minister-centric. They had everybody praying together and aloud in accordance with Chinese tradition and custom. They taught the people to sing catchy choruses. A new one each meeting was repeated over and over all through the sermon and again was sung while the congregation was leaving the auditorium. Often the singing was continued as the people walked down the street. Sometimes just before the sermon there was a rapid succession of sentence-testimonials; at one meeting almost a hundred in fifteen minutes.

The preachers also showed their understanding of the Chinese mentality in their emphasizing of the priestly phase of the ministry. Confession of sin seemed at once essential to many. Between meetings our livingroom, diningroom, hall, study, even upstairs bedrooms were converted into sanctuaries where burdened souls knelt to find salvation. Humphrey and Waldo back from school, wandered sometimes in awe and fear among those who wept and pled while waiting their turn to see Dr. Sung or Pastor Gih for a personal interview. The



Bethel Evangelistic workers gave themselves so completely to their calling that we often experienced the situation described in Mark 3: 20: "'And the multitude came together so that they could not so much as eat bread'".

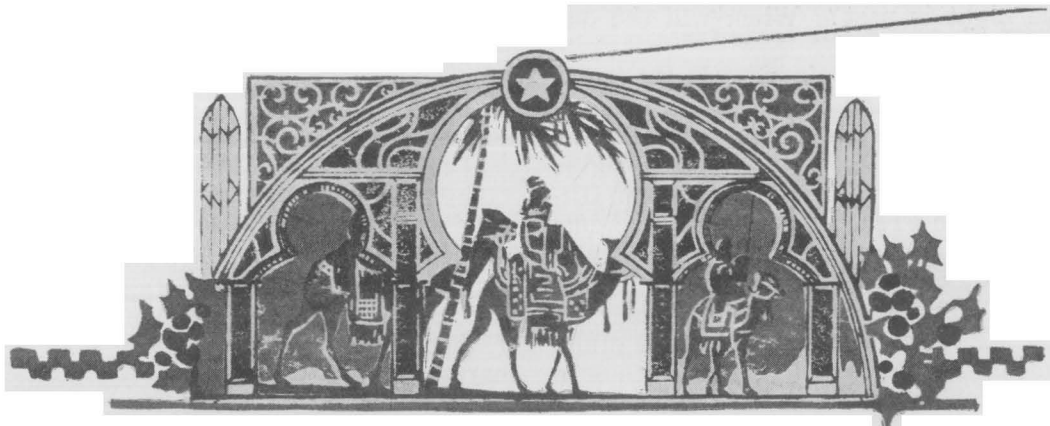
All during these weeks a large number of Church members brought small packages of food to the afternoon meetings so that they could keep their seats for the evening gathering. Some of those who live in the neighborhood kept open table for those living at a distance; others had a number of friends staying overnight. Every night a number of people slept on benches and doors in the Chapel so as not to miss the seven o'clock meeting. An old woman, on tiny bound feet walked four hours a day so as to be at all the gatherings. A man walked each morning two hours from, and each evening two hours back to his house. Mothers rose at four A.M. so as to have household duties taken care of in time for the morning session. Fathers took their turn in looking after the children, and whole families decided to do without warm meals so that the mothers could go to every meeting.

The send-off on the last evening was most impressive. Hundreds of people lined the dark street in front of our mission compound, carrying lighted lanterns. The band, the singing, a last word of prayer in the open, and the students pulling the motor-car made an unforgettable sight. Also at the station a large crowd was gathered. Women wept and men sang as the train pulled out. We are all praying that the glad tiding will be spread to other places by these faithful servants of the Lord.

Pray for us at Peiping. Committees arranging for city-wide follow-up work are already busy. Volunteer workers are "'preaching the word'". Bible classes and volunteer leaders study groups have been formed. The "'watch tower'", a prayerroom in the back of our Church, is occupied for ten hours of each day. Special weekly prayer and report meetings are arranged for. Cottage meetings have been started and "'family-altars'" established. We are counting on your cooperation in prayer. May the Holy Spirit lead us to full victory this coming new year.

With the season's greetings,
Yours for Christ and China.

James P. Heyman.



Healing the Woes of Ethiopia

By STUART BERGSMA, M.D., Addis Ababa, Ethiopia

Missionary in charge of the American Mission Hospital of the United Presbyterian Church of North America; author of "Rainbow Empire: Ethiopia Stretches Out Her Hands"

“**W**OE to Ethiopia!” cried Isaiah the prophet of Judah. No one sees more of the woe in any benighted land than does the medical missionary. This challenges his medical and surgical skill.

At an altitude of almost two miles above sea level, on the high plateau which forms the most inhabited and most healthful part of Ethiopia, stands a modern, fully-equipped mission hospital. It has been erected in Addis Ababa, the capital city of Ethiopia, to show the love of Him who “was moved with compassion” by the sight of the neglected multitudes.

This hospital, with a staff of two missionary doctors and four missionary nurses, with seventy-five beds constantly occupied and 10,000 outpatients a year, is alleviating some of the woe of this ancient land, the traditional home of the sons of Solomon and the daughters of Sheba. Through its relief of some of the physical and spiritual woe so prevalent in this isolated land, the missionaries are beginning to see a fulfillment of the prophecy of the Hebrew Psalmist: “Ethiopia shall soon stretch out her hands unto God.”

The George Memorial Hospital of the American Mission stands, like one of the few watchmen on the walls of Zion, in the land best known as Abyssinia. On all sides arises the cry, wrung from the souls of ten million people whose physical and spiritual needs have been untouched for nearly fifteen centuries: “What of the night? How much of the night is past? When will the day dawn?”

A rapid survey of Ethiopia reveals the great physical needs of the land and people. A small railroad, narrow gauged, a single pair of rails for most of its 487 miles, with a small engine which wheezes at every hill, takes us from Djibouti, the seaport in French Somaliland, to Addis Ababa, the capital. It requires three long days to traverse this distance, but the railway represents an incalculable blessing to the people when we consider that the only alternative would be muleback or camelback ride for thirty days across a grey desert of volcanic ash. Addis Ababa is al-

most in the center of Ethiopia. From this vantage point let us look about us.

Compared with the remainder of this mountainous country, Addis Ababa is almost overwhelmed with blessings, physical and spiritual. Any tourist, content with having seen the capital city, but failing to make a tour of one to three months’ duration on muleback through the interior, has an entirely wrong idea of Ethiopia. The country consists of two parts, there is first the capital city, Addis Ababa with its railroad to the Red Sea, all rapidly being modernized by the introduction of automobiles, aeroplanes, Paris styles, and foreign luxuries implanted bodily on the old Ethiopia. A second and even more interesting section of the land is the great ninety-nine per cent outside of the capital city. Here we find people still living in the middle ages, with only footpaths or mulepaths for roads; with land tenure under a feudal system; with interesting customs dating back to Solomon’s day; with life reduced to bare existence amid poverty, superstition and fear of the witch doctor; and with nothing to relieve the untold physical suffering except the ministrations of the ignorant *galla* medicine man.

Addis Ababa is still a place of great need. It has a native Ethiopian population of 80,000 and a foreign population of 10,000 (chiefly Hindu and Mohammedan tradesmen from India, Arab merchants from Arabia, and various peoples from adjoining lands and European countries. But nevertheless the capital has been singularly blessed above the remainder of the land, for here are centered the headquarters of the various mission organizations, with at least one-third of the total missionaries resident in Ethiopia.

There are in all Ethiopia only eight hospitals and all but three of these have less than a twenty-five-bed capacity. Four are government hospitals and four are mission hospitals. There is also a clinic at every mission station in Ethiopia, most of them having either a doctor or a nurse in charge. The government is beginning to establish dispensaries in certain districts, but at pres-

ent there are not more than ten missionary physicians and ten reputable government physicians in all of Ethiopia—for 10,000,000 people. The total bed capacity of all hospitals is not above two hundred and fifty beds, or one hospital bed for every 40,000 inhabitants! Each doctor in Ethiopia can claim half a million people as his personal clientele!



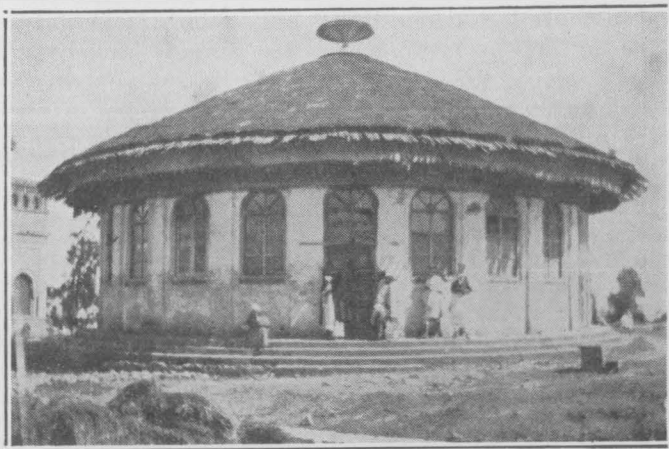
AN OLD MUD HUT IN ETHIOPIA

To show the great need in the outlying parts of the country, let us set out for a journey on muleback from the capital city. To the east lies the railroad, giving easy access to the capital with its relatively good medical facilities. There are three doctors in all the eastern part of the country. To the north you must travel for twenty days on muleback before you meet the first and only doctor. Setting our faces toward the south, we must journey for three days on muleback to the first mission station with its Swedish doctor and his small, newly-built hospital. We can continue to travel for a month on muleback to the south, or southwest, all the way to Kenya Colony, without meeting another doctor in the entire area. To the west, twelve weary days on muleback bring us to our first doctor, a Swedish missionary with his forty-bed hospital at Nakempti. Eighteen days farther brings us to the second doctor and his dispensary at Sayo in the United Presbyterian mission. Another trail to the west, sixteen days from the capital, leads to the third doctor in Western Abyssinia in the United Presbyterian dispensary at Gorei. There are no other qualified doctors or hospitals in all of Ethiopia, except for the capital city. Patients have reached our United Presbyterian mission hospital in the capital city after having traveled two weeks or even a month, to receive medical or surgical help.

His Majesty, the Emperor Haile Selassie I, is making every effort possible to bring about reforms in the fields of public health, handicapped by many ultra-conservatives who oppose such re-

forms, and by limited funds, so that the condition is still lamentable. Public health measures are practically nonexistent. There has never been a census, there is no birth registration, no death registration, no sewage-disposal regulations, no controlled water supply, no swamp drainage and malaria control, no child welfare work, no women's welfare work, only a beginning of maternity and prenatal work, and no control of epidemics or isolation in contagious diseases.

Due to the ignorance of the mothers, there is a high infant mortality rate. The huts of the people are unhealthful and unsanitary, usually being without windows and without chimney, although a fire is frequently smoking within the hut. Among the more common diseases are tuberculosis, dysentery, smallpox, typhus fever, malaria, relapsing fever, pneumonia, intestinal worms and venereal diseases. A glance at this list will at once convince us of the need for public health measures in better housing conditions against tuberculosis; controlled sewage disposal and drinking water supply against dysentery; isolation of smallpox patients and compulsory vaccination; measures aimed at extermination of mosquitoes, lice and ticks, respectively against malaria, typhus fever and relapsing fever. Surgically, the medical missionary encounters tumors, large ulcers, goiters and many injuries from falling trees, rocks and quarrels.



TYPICAL NATIVE CHURCH IN ETHIOPIA

In general the attitude of the native is one of indifference, apathy, or fatalism. "It is the will of God" is commonly heard concerning diseases, so that disease and death are taken for granted. The "evil eye" is blamed as the cause of much disease. In their ignorance and superstition, the natives put faith in worthless amulets and charms tied about their bodies and trust for relief in the superstitious rites of the witch doctor and the merciless ministrations of the *galla* medicine man.

To our mission hospital came a man who had

suffered with a peculiar itching of one leg for twenty years. Many years before, soon after the beginning of the disease, he had gone to a *galla* medicine man and had described his disease, in his own superstitious way, as consisting of ants



ETHIOPIAN HAIRDRESSING

and other insects crawling beneath his skin. The medicine man had decided that the treatment was clearly indicated. For ants crawling beneath the skin there is but one thing to do—bore holes into the leg and permit the ants to escape! That was done. No ants crawled forth. It was repeated. Still no therapeutic results. After much suffering the man abandoned all hope of being cured or relieved of the intolerable itching. He finally heard that there was a possibility of relief in the mission hospital. He came, and was cured of his illness within two weeks. Being curious to know how many times this man had been willing to endure the boring process without any anæsthetic, I counted the scars remaining as a reminder of the medicine man's work, and found that the man's leg had been bored into, incised, or burned in ninety different places!

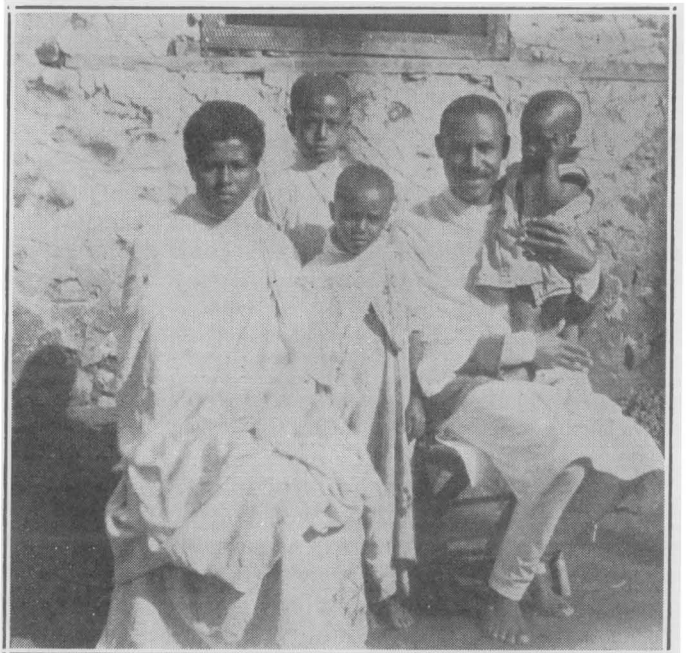
A native, afflicted with some disease, will frequently ascribe the symptoms, such as pain in the abdomen, to natural phenomena. Thus a young man, having suffered abdominal pain for six years, assured me that he had a fish swimming about in his stomach. Six years before, as he was drinking from a stream, he had swallowed a minnow. This minnow had since grown into a large fish and was daily cutting his stomach with its fins as it swam about. No arguments would change this young man's opinion and he departed with a very poor opinion of the doctor and his advice as to treatment.

Another patient complained that while he slept with his mouth open a snake had crawled into his stomach and was now biting him. The patient was sure that he could see its tail if he looked into a mirror with his mouth open and said "Ah!" After examining the man, and finding little amiss, we tried to convince him of the absence of a snake by washing out his stomach. The man maintained, however, that the snake had crawled far back and was hanging on with its teeth!

While the history of medical missions in Ethiopia covers approximately only ten years, they have been a powerful opening wedge in Ethiopia, a firm anchor, a forceful evangelizing agency, and a contributing factor in breaking down prejudice, superstition, fear, and the grip of the medicine man and witch doctor in certain localities.

While the physical needs of the Ethiopian are indeed great, the spiritual needs are even greater. Approximately one-half of the people of the land are pagan. The natives worship the spirits of mountains, rivers, trees, and all the things of nature. There are also Mohammedans, nominal Christians and a small remnant of Jews.

In all of these needs medical missions can be of great service by reaching those who come to the hospitals and dispensaries; serving as an object lesson of the love of Christ; spreading the fame of that "Name that is above every name," in whose sacrificial blood alone is salvation. Patients return to their near or far-off homes many days' journey away and tell the story as they go. These Christian doctors and nurses hasten that day when "Ethiopia shall stretch out her hands unto God."



CHRISTIAN EVANGELIST AND FAMILY

Are We Stockholders or Ambassadors?

By the REV. SAMUEL M. ZWEMER, D.D., F.R.G.S.,

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"The Moslem World," etc.

THE choice of words in a Christian's vocabulary is not of minor importance. Archbishop Trench says, in his classic, "On the Study of Words," that there is a moral element in words themselves.

They are enough to make us feel about them, that they do not hold themselves neutral in the great conflict between good and evil, light and darkness, which is dividing the world; that they are not contented to be the passive vehicles, now of the truth, and now of falsehood. We see on the contrary, that they continually take their side, are some of them children of light, others children of this world, or even of darkness.

Christian terms have a Christian lineage that should not be heedlessly disregarded. There is a flavor about old and well loved words that make one hesitate to adopt substitutes without good reason. A new word cannot easily be filled with the historic and characteristic content of the old.

"Sharing" is a modern word in the modernized vocabulary of missions. Though in itself a good word with an honorable history, it has begun to usurp the place of ideas and ideals that are vitally related to the work of evangelism. Many "ways of sharing with other faiths" are advocated, differing in degrees of aggressiveness.*

* Daniel J. Fleming: "Ways of Sharing with Other Faiths," New York, 1929.

† H. A. Popley: "Sharing with Other Faiths as an Evangelistic Method," in *Indian National Christian Council Review*, Oct., 1932.

‡ We read "The fundamental motive, the imperative of sharing whatever certainties we have in the field of religion remains,"... this tends "to lessen the apparent need and certainly the insistent urgency of haste of the work of the foreign preacher and philanthropist" (Chap. I).

"As Christianity shares this faith with men of all faiths, they become changed into the same substance. The names which now separate them lose their divisive meaning and there need be no loss of the historic thread of devotion which unites each to its own origin and inspirations" (Chap. III).

"Ministry to the secular needs of men is evangelism, in the right use of the word" (Chap. IV).

"The aim of Christian missions today in our conception would take this form: To seek with people of other lands a true knowledge and love of God, expressing in life and word what we have learned through Jesus Christ, and endeavoring to give effect to His spirit in the life of the world" (Chap. XIV).

Since the Jerusalem Council meeting some claim that the proper terminology of missions centers around the idea of sharing.† We read:

The International Missionary Conference at Jerusalem gave indications of a new trend of thought which is of profound significance for missionary work. Just as the Edinburgh Conference struck the note of sympathy and was followed by an era of endeavor to understand other faiths and to appraise their values sympathetically, so the Jerusalem Conference struck the note of sharing, and will, we hope, be followed by many different experiments in the method of sharing religious values and experiences with members of other faiths.

The same idea is prominent, not to say dominant, in the recently published Laymen's Appraisal of Foreign Missions.‡ The use of this word without careful definition is to be deprecated for four reasons: (1) It is not Scriptural, (2) it is subject to many and very loose interpretations, (3) its careless use shifts the very basis and aim of Christian missions, and (4) the idea of sharing our human thought and experience is not the central idea of evangelism.

1. To share the Gospel is not biblical terminology. In

relation to the Messiah of the Old Testament and the Gospel message of the New Testament the words used more than one hundred and forty times are: *basha'ra*, "to tell good tidings"; *diagello*, "to announce"; *kataggello*, "to tell thoroughly"; *evangelizo*, "to spread good news"; *laleo*, "to talk or preach" and (most frequently) *kerusso*, "to herald or proclaim." The idea of "sharing" is foreign to the New Testament vocabulary in relation to the message of salvation. The Apostle Paul, did not merely bring his own experience to the Gentile world, but he proclaimed the atoning death and life of another. "We preach not ourselves." How incongruous it would be to use the

Is it true, as some today claim, that religion is merely a common human experience or search for God and that Christianity is merely one of these religions which has reached a higher stage than other religions? According to this belief, the best that Christians can do is to share the results of the search with seekers in other faiths. Dr. Zwemer, Professor of the History of Religion in Princeton, clearly shows that Christianity, according to the New Testament and the Founder, is a revelation from God and that Christians are witnesses, ambassadors of Christ, to give God's message of Life to others of every race and nation.

word "sharing" in place of "preaching" in passages such as the following:

They repented at the *sharing* of Jonah.

It pleased God by the foolishness of *sharing* to save them that believe.

Whom we *share*, warning every man.

How shall they *share* except they be sent?

It is not an earthly message or experience that Paul brings as the subject of his preaching. He proclaims the fact that the reconciliation of God and man in the death of Christ brought a new epoch and produced a new creation. The individual soul is bankrupt, no less than the wisdom of the world, before the fact of Christ.

A recent book by the leaders of German evangelical missions, entitled "*Botschafter an Christi Statt*," contains a paper by Inspector Karl Hartenstein of Basel on the authority and aim of Christian missions. He bases the whole of his argument on the statement of Paul in 2 Cor. 5: 20. "Now, then, we are ambassadors for Christ, we beseech you, in Christ's stead." In these words, says he, Paul proclaims the duty, the basis, and the essence of evangelical missions. Missions have only one ground and the missionary message one great content, namely, "Be ye reconciled to God." The subject of missions is God Himself, whose message comes through His ambassadors. The object of missions is a lost world. The missionary is the envoy of Christ. He comes not as Lord but as servant. He is absolutely and only an instrument, a tool, a channel for the Message. This is true not only of the proclamation he gives but of his own life and of all his activities. The missionary is not first of all a leader, nor is he a religious personality who can "share" what he possesses with others. All he can be and do is to be a humble witness of Christ, who is all and in all.

Contradictory Interpretations

2. The use of the word *sharing* leads to loose and contradictory interpretations of its meaning. It lacks definite content. Dr. Daniel J. Fleming, in formulating "a code of ethics for those who share," admits the many possible interpretations of the idea of sharing. Is it to be reciprocal sharing in the spirit of a common search, with all the perils of syncretism? This seems to be the idea in one paragraph of the Laymen's Appraisal Report:

Sharing is a common search for truth and becomes real only as it becomes mutual, running in both directions, each teaching, each learning, each with the other meeting the unsolved problems of both.

Is it to pool our individual experiences of God and the work of His spirit at an *ashram* with Hindus and in the mosque with Moslems and

secure "shares" of the highest present market value from each other? Is it to give freely that Gospel which we have freely received—the one and only message of hope in all its fullness? Or on the contrary, does it mean to find among non-Christian religions and philosophies a lost chord or an unknown mystical experience that will satisfy the longing heart of Christendom? Mr. Popley tells us what this means in India today:

In some places attempts have been made to use the non-Christian festivals, just as the early Church took over pagan festivals and christianized them. Indian Christian scholars, like Chakkarai, Appaswamy and Tilak have found themselves making an increasing use of Hindu terms to express their own Christian experience. The old aversion to the use of Hindu terms for God and for other religious ideas is gradually passing away, and this change has been marked in South India by the substitution of the word *Kadavul* (meaning God) for *Thevan* in the new Tamil translation of the Bible. A recent Marathi translation of the New Testament by an Indian Christian has come in for a good deal of criticism by some Christian scholars, because it was said to make too much use of Hindu terms and expressions.

And if men can not agree on the *process* of sharing—whether it is to give what we have or to give and take by way of exchange—what of *the thing we share*? Again we quote from Mr. Popley's article:

The early Protestant missions thought of it [the Gospel] as a message centering around the Atonement as a substitutionary act of Christ, and as the only means of saving men and women from an eternal hell of physical and spiritual torment, which awaited them if they did not receive and heed the message. Later Protestant missions tended to think of it as a message of a Christian civilization, which would ensure all the supposed blessings of Western civilization to people accepting it, and also as a message of a perfect divine revelation granted once for all, which must displace or fulfill all other imperfect revelations which had been granted to men. The present generation has not yet clearly thought out its idea of the Christian message. (*Op. cit.*, p. 527.)

In that case the present generation had better get busy, for the work of nineteen centuries has been wasted! Some of those who talk of sharing are investing in stock from worldly markets, now that the old Gospel message is quoted below par. As a result they are in the midst of a spiritual depression.

If we accept the truth of the revelation to Abraham we can hardly deny the possibility of a revelation to Zarathustra, unless we take up the *a priori* attitude that His revelation was limited to the Jewish people. The message of the Jerusalem Conference says on this matter: "We welcome every noble quality in non-Christian persons or systems as further proof that the Father, who sent His son into the world, has no-

where left Himself without a witness." It is impossible for many of us to think of the revelation of the all-loving God and Father whom Jesus has shown to us as a revelation limited by our theological systems, and there is nothing in the teaching of Jesus to suggest that God has so limited His own revelation. . . .

We cannot expect that those who embrace the Christian faith will be prepared to scrap all their previous religious experiences, any more than the converted Jew could bring himself to give up the Psalms and Prophets, or the converted Greek the philosophy of Plato.*

This brings us to another reason for greater discrimination in the use of the word "sharing" to express evangelism.

What Is the Basis of Mission Work?

3. The careless use of the word "sharing" tends to shift the basis of missions and to obscure the issue. Because there are so many "ways of sharing with other faiths" and because those who profess to share disagree as to what and how they share with others, it is well to go back to the real issues. All things are of God. He reconciled us to Himself by Jesus Christ. He gave us the ministry of reconciliation. This ministry committed unto us is called "the word of reconciliation." Because we are the custodians, the trustees, the ambassadors of this word for Christ, we beseech the world that knows not this message, in Christ's stead, to be reconciled to God. The heart of the enterprise is God's work of reconciliation (John 3:16). This is the good news. It consists of historic facts. These facts were the sole message of the apostles. The acceptance of this message transforms life and produces a new creation.

Missions have for their object the salvation of souls in the mass of humanity and are not called primarily to political, economic, social, and racial activities. These activities are part of the duty of the church, not of missions. The method of missions is therefore the Word; the proclamation of the Gospel and not the impartation of cultural values. The task of the missionary is to preach repentance and faith. The proclamation of the Cross of Christ and the grace of God can alone deliver the enterprise from the peril of complete secularization.

It is by the message of the Cross and not by social service that men are translated from darkness into light and from the power of Satan unto God. When we carry a divine message of reconciliation we are ambassadors. Dr. Duncan B. Macdonald of Hartford, puts the present-day issue very clearly:

Are the missionaries of the future to be missionaries of Christ or missionaries of the Christian civilization of the West? This is the alternative which we face at present, although it is often disguised behind forms of words which conceal its real nature and essential importance. Do the missionaries of our Christian Churches go out to proclaim to the world the unique and divine fact of the Incarnation or to carry to the non-Christian world the benefits—educational, medical, generally humanitarian—which have grown up in our civilization under the stimulus and guidance of the Christian faith?

The answer to these questions determines the whole character of the missionary enterprise and of the type of missionary that is needed. The over-emphasis in America on the social implications of the Gospel and the alleged lack of emphasis on the Gospel itself has led our German brethren, since the Jerusalem Meeting, to speak of "the peril of Americanism" in the mission field. Inspector Hartenstein concludes the able paper, from which we have quoted, by saying:

Over against the eclipse of this message of faith by *American activism*, and over against the minimizing of the truth of revelation by syncretism, and over against the worldly atmosphere which threatens missionary service through secularism, we must hold fast the heritage of the Reformation and of Pietism by a new emphasis on the Scriptures and the Scriptural basis of the enterprise. Missions are nothing else than an ambassadorship in Christ's stead to a lost world, and the only power of missions, as well as the only source of authority, is the Holy Spirit.

How utterly different all this is from the ideas expressed in the earlier chapters of "Rethinking Missions." Professor Hocking in this report, as in statements at the Jerusalem Meeting (Vol. VIII, pp. 160-161), believes that while there may have been a place in the past for the one-sided proclamation of final truth, yet the greater future lies in a new form of intercourse between religions. He would have the missionaries follow "the Socratic method, not pledging people to accept their truth but finding out together what their combined resources are.† Or to put it in the words of Mr. Popley:

In the past the theologian has tended to approach religious problems by the path of dogma, rather than by the path of experience and experiment. Certain propositions were regarded as fundamental, and the subject was approached deductively from these, rather than inductively from the experience of men. The method of sharing means that instead of laying down irrefutable propositions which must be accepted willy-nilly, we study our own experiences and those of others in order to find out the truth. . . . In such a group the leader must be very careful to make no attempt to dominate, and must himself be a sharer, and not

* Popley in the article quoted.

† Fleming: "Ways of Sharing with Other Faiths" (pp. 52-53).

one who has come with the purpose to convert the others to his own point of view.

This is quite in accord with Mr. Gandhi's missionary program for the Christian Church. There must be no proselytism. Humanitarian service is welcome, but the distinctive Christian message is unnecessary.* It is refreshing, however, to note that Mr. Gandhi knows Hinduism and the New Testament too well to speak of reciprocal sharing: *"At the present moment, India has nothing to share with the world, save her degradation, pauperism, and plagues. Is it her ancient Scriptures that we should send to the world? Well they are printed in many editions, and an incredulous and idolatrous world refuse to look at them because we, the heirs and custodians, do not like them. Before, therefore, I can think of sharing with the world, I must possess."*†

This puts the issue very clearly. If Christ is all we need, if in Him dwells all the fullness of the Godhead bodily, if He is the propitiation and the reconciliation for the whole world, why not tell the world so and win the world to accept the final and supreme message of redemption.

The Central Idea in Evangelism

4. Sharing is not the central thought in evangelism. The Gospel is God's good news, not human good will. Sharing relates to that which men can give or take. The Gospel is not of this world. It came into the world as God's unspeakable gift through the Incarnation. Tennyson wrote to a friend from Mablethorpe:

I am housed at Mr. Wildman's, an old friend of mine in these parts. He and his wife are two perfectly honest Methodists. When I came, I asked her after news, and she replied: "Why, Mr. Tennyson, there's only one piece of news that I know, that Christ died for *all* men." And I said to her: "That is old news, and good news, and new news"; wherewith the good woman seemed satisfied.

And who would not be satisfied?

There is no substitute for the Gospel and no other way to win hearts—it is God's only way.

* Cf. *Young India*, April, 1931.

† Cf. Andrew: "Mahatma Gandhi's Ideas," pp. 264, 265.

The word of the Cross is the Gospel and there can be no other. Before that Cross all human wisdom and power and righteousness is bankrupt. We have nothing to share; all is Christ's. Everything we have is His free gift. All superiority complexes of race or birth or position disappear. The Cross pours contempt on all our pride. This is why the message of the Cross makes the best missionaries, and the chief of sinners becomes the best ambassador of the grace of God. Those to whom most is forgiven always love most. The love of Christ constrains them; not only the missionary message, but the missionary method and the missionary passion are found in Calvary. There would have been no Apostolic missions, no medieval missions, no modern missions without the experience of redemption and the call to be ambassadors of the Cross. St. Paul and St. Patrick, William Carey, and Henry Martyn, David Livingstone and Hudson Taylor had essentially the same experience, the same message, and the same passion. The Gospel for them was a joyful message of redemption. This message did not offer a philosophical theory, not a mere program for material betterment, but victory over sin and death. Such a message the human heart needs and of such a message who would be ashamed? Lest we mistake the circumference for the center we need to remember the limitations and implications of the Great Commission. *"We are sent,"* in the words of Hugh Thomson Kerr, *"not to preach sociology but salvation; not economics but evangelism; not reform but redemption; not culture but conversion; not progress but pardon; not the new social order but the new birth; not revolution but regeneration; not renovation but revival; not resuscitation but resurrection; not a new organization but a new creation; not democracy but the Gospel; not civilization but Christ. We are ambassadors not diplomats."*

If this be true perhaps some of our methods of evangelism need overhauling and our message itself needs a clearer and less cumbersome expression. We have good news of forgiveness and pardon, of peace and victory over sin. Christ is the only hope of the world.

Dear Lord, give to our mortal eyesight immortal vision. Grant that we may hear new sounds, feel new sympathies, thrill with new love. Lead us into a more vivid consciousness that Thou art in Thy world; that Thy presence is round about us, as a healing breath. At this grave moment in the annals of mankind, when the foundations of orderly commonwealths and assured faith are so deeply disturbed, may our anchorage be in Thee! Help us, dear Saviour, in the shadow of Thy cross to remember that we appear before Thee as individuals, separate and alone. Be Thou the Captain of our souls! Then if poverty comes we shall not be poor, and if sorrow comes we shall not be sad, and if death comes we shall not be afraid. O Thou God of all nations, hear us we pray, for the sake of Jesus Christ the world's Redeemer. Amen.

—*Evangeline Booth.*

Modern Experience of the Supernatural

*What can we learn from the Oxford Group, The First Century Christian Fellowship? **

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SOME twenty years ago the Rev. Frank N. Buchman exhibited marked talent in organizing groups of students under capable leaders for personal soul-winning in American colleges and universities. He was afterwards associated with John R. Mott and Sherwood Eddy in evangelistic tours abroad. The idea of holding house-parties was suggested—an extension of the old idea of class-meetings or cottage prayer meetings—in which young men and young women were given the opportunity of discussing freely and more or less informally, personal religion in all its bearings. Out of such conferences has developed a band of spiritual leaders some of them permanently located in strategic centers, others engaged in evangelistic itineration. The movement has spread to Great Britain, Europe, South Africa and Canada, where it is called the Oxford Movement. In America it is known as the First Century Christian Fellowship. For the past two months, thirty or more of these leaders, enlisted at home and abroad, have been conducting special evangelistic services in Montreal, Ottawa and Detroit in which there has been a large measure of cooperation by the evangelical churches. The Group is not an organized body. It has no headquarters; no governing board; no official organ and claims to be a movement within the churches seeking to associate in spiritual service those who have had a vital religious experience.

The adverse criticism which this Fellowship has evoked is in line with the criticism which all spiritual or evangelical movements have had to

undergo since the days of the Apostles. One needs to recall the great evangelical revival of the eighteenth century and the opposition there was to startling innovations. John Wesley's natural love of decency and order was at first shocked at experiments of preaching outside the walls of churches. In my Seminary days, when D. L. Moody was conducting a series of meetings in Chicago, one of the venerable professors warned the students against listening to the evangelistic appeal of an unordained layman. The Student Volunteer Movement for Foreign Missions, which began at Mount Hermon in 1886 and in its subsequent years was under the leadership of Robert Wilder, John Forman, John R. Mott, Robert E. Speer, and others, had as its critics such eminent men as John L. Nevius of China and Edward A. Lawrence, a prominent Congregational minister who visited foreign mission fields and published a book entitled: "Modern Missions in the East," in which he condemned the Movement as superficial and conducted on a wrong basis. Even at the present time, the mis-

In common with the early Christians in the Roman Empire, there is a movement in the Christian world today that is often "spoken against" by some church leaders. No doubt it shows signs of human imperfection but nevertheless it manifests a spiritual vitality which any church may well covet. Those associated with the movement lay no claim to perfection but they seek to carry out the ideals and teachings of first century Christianity. There are lessons that we may learn from the experience of this Group, while we seek to avoid errors into which any may fall. As a wise lawyer once said: "If this work be of men it will come to naught but if it be of God ye cannot overthrow it."

sionary enterprise, regarded by the Church as her most Christ-like and fruitful work, has drawn the criticism of a seriously-minded group of laymen because of its aggressive evangelism which is in line with the spirit and endeavors of the original propagators of the Christian faith. The human element must enter into every religious endeavor to make the world better, and since humanity, like the Church, is subject to "both mixture and error," faults, failures and dangers can be readily discerned and should be honestly considered. Can we learn something positive and helpful from a movement which claims to follow

* Address at the Session on Evangelism of the Federal Council of Churches, Indianapolis, Indiana, December 7, 1932.

the Christian standards of the First Century and to offer something of value in support of a more effective program of evangelism? It seems to me that ministers and church leaders may derive a great deal of profitable instruction and needed inspiration from this Christian Fellowship Group.

Evidence of Reality and Power

I. First of all it emphasizes and demonstrates the reality and power of supernatural religion.

In the world of our time there is a large amount of what may be called "natural religion," a religion based in the main upon nature and her laws, human experience as judged by psychology, and conclusions of pure reason apart from the possibility of any specific or supernatural revelation having been given. Our fathers discussed this type of religion in what they called "natural theology" as distinguished from "revealed theology," the theology based upon the revelation we have in the Scriptures and in Jesus Christ, as the perfect revelation of God and the only way in which we can reach a satisfying experience of Him, and concerning Whom the Scriptures bear infallible witness.

At a conference held a short time ago in New York under the auspices of New York University, one of the absorbing topics was "Universities and Spiritual Values." The whole import of the discussion was to the effect that when the realm of spiritual values is ignored, education is necessarily incomplete, if not dangerous. It is to be noted, however, that when educational circles refer to religion, worship or spiritual values, they generally have in mind empirical humanistic values such as can be taken into account in laboratory investigation and which leave no place specifically for the Christian religion. All this may be very well so far as it goes, but it does not go far enough to give place for Christianity as we find it summed up in New Testament teaching and it is wholly lacking in redemptive passion. It may be only the religion to which Paul alludes in the first chapter of Romans which magnifies the everlasting power and divinity of God but does not serve as a bulwark against immorality, does not build men up in holy character or inspire to unselfish service. It is not surprising that when, in this conference of university leaders held in New York City, Mr. Alfred Noyes read a paper on "Modern Literature as influenced by present-day Education," he dwelt on the literary flare for sheer wickedness as the natural product of an educational system which simply takes into account man's reaching up to God and gives no place to God's reaching down to man in such a way that a lost soul may be redeemed. Speaking of our whole system of education and

its effect upon young people who come from Christian homes, Mr. Noyes did not hesitate to bring against pseudo-intellectuals the complaint of students: "They have taken away my Master and I know not where they have laid Him."

In direct contrast with this educational trend in religion to go only so far, emphasizing empirical knowledge and the humanistic ideals of present-day society, which cannot save the world, and, in line with what the Barthian and kindred movements are promoting in Germany, the Oxford Group seeks to bring the Church back to the beginnings of Christianity, to the beliefs of the First Century propagators of the faith. According to the accepted teaching of the New Testament, these First Century Christians had an implicit belief in Christ as the absolute and final revelation; in a holy and merciful God to whom sin is real and heinous; belief in the redemption provided in Christ by His atoning sacrifice on the Cross and resurrection victory and in the power of His Spirit to transform lives. These First Century beliefs adopted by the Oxford Group are fortified by their confidence not merely that there was in the First Century a divine power which turned men from darkness into light, from the power of Satan unto God, but that this same power promised for all time by the abiding presence of the Holy Spirit is a real, living, unfailing power today, as confirmed by their own experience. Changed lives are as they always have been, the unanswerable apologetic of a vital, glowing Christian faith. As I read the reports of such meetings as have been conducted by the Group in Great Britain, on the Continent, in South Africa and more recently in Canada, I gather that what makes them effective in the direction of productive evangelism, is the testimony of men and women as to the supernatural power which redeems from sin and awakens the soul to newness of life in Christ Jesus.

What Is Wrong with the Church?

II. One of the great problems of the Church today is an indifferent body of Christians who take no active interest in the work of Christ's Kingdom and who in large numbers eventually cease to be the professing disciples of our Lord. Last year in the Presbyterian Church, U. S. A., 80,172 names were placed on the suspended roll. What is the secret of this indifference and falling away?

The theory of the Group is that the life of an indifferent, inactive Christian has not been fully surrendered to Christ. Nominal Christians, those who are half-hearted in their religious devotion, are dwelling on the low level of secular values and they cannot be radiant, influential followers

of the Master until the whole life has been surrendered, each thought even being "brought into captivity to the obedience of Christ." A leading metropolitan pastor who during his long ministry had the joy of winning many to Christ, related this incident. He declared from his pulpit that every professing Christian is either a channel or a barrier. Either he is the means of bringing blessing to others or he is a positive spiritual hindrance. One of his trustees was seriously offended and went home in high dudgeon. After a prolonged spiritual struggle lasting through that Sunday and far into the night, his disturbed conscience and the work of the Spirit compelled him to fall on his knees, plead for pardon and dedicate himself to a life of Christian helpfulness. Monday morning at his place of business he called his employees together for conference and inquired if they were aware of the fact that he was not only a member of the Church but held office as a trustee. They had not suspected this. He then expressed his sincere penitence for having hidden his light under a bushel and asked their cooperation in making that business concern a truly Christian enterprise. It was for him a new conversion—a new "philosophy of life"—and at once his business associates saw that he was a changed man.

This Group has learned by an extensive experience, what scores of pastors can confirm, that when a Church member is not serving Christ as he should something is wrong in his relation to Christ. Many years ago I inquired of one of the most effective personal workers in the College Y. M. C. A. Movement why so many students coming from Christian homes apparently lose their faith and become cold and inactive, if not hostile, to religion. He gave, as a result of hundreds of interviews, two reasons: (1) The neglect of the means of growth, such as prayer, Bible study and active Christian service, and (2) some form of immorality, in a surprising number of cases, impurity. This presents a situation in many of our churches which any form of aggressive and fruitful evangelism has to face and we may well thank God and take courage when a group composed largely of young people who are often better acquainted with actual conditions than their elders, fearlessly grapple with such a situation.

The Results of Witnessing

III. Any real, satisfying Christian experience measured by First Century standards invariably entails the commission to bear witness to Christ and His power to change lives. When confronted by human need, "we cannot but speak the things we have seen and heard." The importance of wit-

nessing for Christ in a general sense, all will concede. Whatever convictions we hold should be commended by a consistent life. As to the witnessing which involves vital religious experiences and implies confession of sins, as well as grateful acknowledgment, some question its propriety and usefulness. The First Century Christian Fellowship terms such witnessing "sharing," using the word as applying only to testimony one may give as to what the Lord has done for him. Strictly speaking "no one can share his experiences with another." He can simply make them known to others. Sharing, in the sense of giving to others personal knowledge of Christ and His saving power, contemplates a threefold benefit:

1. In the first place, it is beneficial to the one who thus bears witness or makes confession. The evils of repression are apt to be more tragic than those of expression; when a young disciple tells others what the Lord has done for his soul, his own faith is strengthened. This is the principle upon which a great deal of slum work or rescue mission work has been conducted. Men who have been snatched from the thralldom of sin, and saved by accepting Christ, are called upon to testify and to keep on doing so in order to encourage others to find the same Saviour. Thereby they grow and experience an increasing power to resist temptation.

2. Such testimony has regard for the unconverted who as a rule are more influenced by the straight-forward testimony of one belonging to their own class, subjected to the same temptations, enduring the same trials, than they are by doctrinaires who speak as the scribes and without testifying to actual experience. There is nothing new in the relation of such witness-bearing to evangelism. It is as old as the apostolic age and the need for it is ever-recurring.

3. Witness-bearing is a vital part of Christian fellowship. In a sermon preached by Dr. James Denny of Scotland a generation ago, and prior to the beginnings of the First Century Christian Fellowship group, he commented upon the apostle's words: "If we walk in the light as he is in the light, we have fellowship one with another." He considered "walking in the light" as bringing out into the open anything that is wrong, either as regards our relationship to God or our relationship to fellow-men, and then referred to the *koinonia*, the "fellowship," the brotherhood, which was so characteristic of First Century Christians. He did not hesitate to say that the lack of fellowship in the primary Christian sense is today one of the greatest wants in the life of the Church, the one which is the most to be deplored and which, as much as anything else, makes the Church helpless and exposes it to contempt. He

mentioned the pitiable substitutes which are resorted to by churches in the way of extending the social side of church life. This is the searching question he raises: "Why is it that the powerful and fundamental fellowship constituted simply by membership in the Church has fallen into the background?" There is only one answer: It is because we do not walk in the light as God is in the light. It is because there is that in our lives which estranges us from God and from men, something which we wish to conceal and which we have not told unreservedly even to God.

The appeal of the Group is for Christians to be in such fellowship that they will have no reserves—a fellowship which is based on sincere dealing with God, with one another and with their own souls. As Dr. Denny put it:

Walk in the light as God is in the light and your hearts will open to one another in Him. You will discover on every side unsuspected friends. You will get new inspirations for your Christian life, new impulses and opportunities of sharing in the Christian life of others, and your relation to the Church, instead of being something drab and wearisome, will bring the greatest joy, unfailing satisfaction.

Prayer for Guidance

IV. Prayer has, since the days of Pentecost, accompanied any great spiritual awakening and the Group claims to be a First Century Fellowship because of the place it gives to prayer, with special reference to divine guidance. That there is such a reality as divine guidance, no one who trusts God and believes in the efficacy of prayer can doubt. But how is this guidance to be mediated? For the Christian the guidance he needs and desires results from the knowledge of the Scriptures—our infallible rule of faith and life—the conscious fellowship with Christ as Saviour and Lord, and the determination to belong wholly to Him, doing only what pleases Him and what best serves the interests of His Kingdom. To such an one there is not much danger of thrusting self-assertive aims and impulses into the realm of a Christ-directed life. The Lord will guide him continually according to His promise and in the interest of the evangelism that we are now discussing, he will have confidence, courage and spiritual power in soul-winning.

In the First Century Christian Fellowship, whose principles of guidance have been clearly enunciated in a pamphlet, "The Guidance of God," place is made for:

1. Group guidance, as when two, three or more gather together in Christ's name, consider a particular problem, reveal a diversity of opinion, have free discussion and then a period of meditation upon God's Word—of self-abandoned waiting

upon Him—with the result that there is a unity of the Spirit and a clear-cut decision as to what should be done.

2. Individual guidance, especially that which emerges in the "quiet times," so-called, preferably at the beginning of the day. That such times have their spiritual profit, cannot be questioned. The Student Volunteer Movement for Foreign Missions has been advocating for a generation or more the observance of the Morning Watch. Coming into the presence of God, and of the revelation He has given in Christ and the Word of His grace, waiting for Him to speak, the soul will assuredly receive some message, some enlightenment. It is in this way that Karl Barth approaches the Word of God for the spiritual message he is to proclaim. Every faithful minister of the Word will testify that often in a mysterious, unaccountable way he has been guided in the selection of his text or theme or has been impelled by some strange moving to call at the home of a parishioner just at a crisis when his shepherding is imperatively needed. The people whom we should fear in Christian enterprises are not those who claim guidance in their endeavor to know and to do the Will of God, but rather those who ignore divine guidance and who act on their own impulses apart from the light of the Word, the claims of the Cross, the atmosphere of prayer and of unselfish devotion.

This Movement, as already intimated, has been making great headway in certain parts of the world. Around it has gathered a considerable literature. One book in particular, that by A. J. Russell, "For Sinners Only," has had such a wide circulation in the original English edition that a special edition has been published in America. A later book by Geoffrey Allen of Lincoln College, Oxford, "He that Cometh," is highly commended by Dr. John McConnachie, one of the enthusiastic interpreters of Barthianism. In reviewing Mr. Allen's book, Dr. McConnachie adds: "The Group is in line with the method of the Spirit in all ages. The Church moves forward, as Principal Rainy once contended, by revivals, never by evolution. The eschatological cycle of sin, crisis, judgment and new beginning is always repeated."

We are now in a crisis time not only in our political and economic life, but in our moral and spiritual life; this is generally conceded. The particular values of the First Century Christian Fellowship bearing upon the spiritual revival which is the supreme need of our time, and which values I have endeavored to accentuate, have to do with supernatural religion, involving the fact of sin and redemption through Christ, the Son of God and Lord and Saviour of mankind; with the

necessity of a life wholly-surrendered to Christ, if there is to be joyous and effective service; with the necessity of a vital experience of the saving power of Christ such as naturally impels sharing or witness-bearing; with the necessity of getting rid of anything which separates from God and man in order that there may be the New Testament fellowship of the Spirit and with the privilege of divine guidance in answer to prayer, which will bring inspiration into the plans of every-day life. These values are the inheritance of evangelical Christianity. But the Church is apt to lose sight of them. Hence God employs new methods to bring these values back again into the thought and life of those who pray that His

Kingdom may come. When we think of the Kingdom of God Movement in Japan, the Five-year Evangelistic Movement in China, the One by One Movement in Great Britain and now this First Century Christian Fellowship Movement showing how God's Spirit works, we should be challenged anew to possess our inheritance, to learn anything and to appropriate everything which will make us "friends of revivals of religion" and enable us "to possess a portion of the spirit of the original propagators of the faith, prepared to make every sacrifice, to endure every hardship and to render every service which the promotion of pure and undefiled religion may require." *

* The language of the Design of Princeton Seminary.

Indian Adventures in Christian Fellowship

By MASON OLCOTT, M.A., Vellore, India

A Missionary of the Reformed Church in America

THE "Axe Committee" was to meet in Vellore to reduce expenditures. Since I had to prepare estimates, my village tour had to be broken. One of the fortunate results was that I could attend the meetings of the Burma Gospel in Vellore. It was a great experience to see the public of Vellore—Hindus, Moslems and Christians—crowding the large Town Hall and eagerly drinking in the Gospel songs and testimonies of the Christian men and women from Burma. With glowing faces these students and professors told briefly what Christ meant to them, and how great was the freedom of the surrendered life.

These meetings, showing the winsomeness of Christ's loyal followers, made me realize that we could do far more than at present in lifting up Christ and letting Him draw all men to Himself. The secret of the power of the Burma Gospel Team was nothing superficial. They shared deeply with each other of their victories and defeats.

At the invitation of the principal of our college, not one John the Evangelist, but two came to Vellore to help us start a Gospel Team of our own. John Thet Gyi, of Burma, and John Duraiswamy, of Tinnevely, responded to our call. We will never forget the meetings in Vellore when we shared our deepest religious struggles, nor the unbroken fellowship at the village of Sethuvalai, as we prayed, testified, sang and ate together. We could almost see some of our number grow toward

Christ, like a plant turning toward the sun to absorb its rays. Lasting friendships in Christ were formed between Indians, Americans and Burmese.

The headmaster of an Indian school had come to our meeting with an argument to match every one of ours, but we didn't argue; we merely told of our experiences. He couldn't match those with any victorious experience of his own. Such experience was something that he wanted.

John Duraiswamy asked me to join the Madras Gospel Team. Later John arrived with three students and a man from the Theological Seminary. We met in an "upper room" for prayer and fellowship and to seek the guidance of God. The following night we witnessed to Christ in the village near our Training School, which had been visited by our School Gospel Team during every Sunday night for a month.

Our first main adventure together was in the village of Kavanur thirty miles east of Vellore. There we lived for ten days in the mission school on the edge of the outcaste quarter. Recruits came to swell our numbers, the evangelistic bands from Vellore and Arcot, and three students from Voorhees College. We found that personal feeling between two members had stood in God's way. When this was removed Christ wrought a deeper friendship between them.

We rose at dawn and formed a procession every morning with harmonium, violins, drum, cymbals

and many voices, singing lyrics as we went through the streets of the caste village. Where a crowd gathered we stopped and gave our experiences of Christ. By twos we visited caste men and brother outcastes and talked with them. It would have been better if we had started this earlier and had informed the headman what we were attempting to do.

At noon we met with the Christian young men of the outcaste hamlet who had been drawn together by the musical ability and Christian character of the teacher, Mr. Timothy. Some of these youths had been baptized and most of the others were eager to take their stand for Christ. We had some moving times of prayer and consecration.

We played games with the boys, cleaned the streets, showed magic lantern slides of Christ's life and of rural reconstruction (to both caste and outcaste), visited people's homes, and told of the amazing love of God. By these varied contacts we came to know the people and they came to understand us. Two of the personal interviews stand out: one with a violent brother of the head-

man, who afterwards promised to seek Christ, and another with a caste teacher from a near-by village. People in some surrounding hamlets welcomed us cordially and heard the Word of God with gladness.

At Kavanur we spent part of a day at a harvest festival where Christians from all the villages joyfully gathered with their first fruits. After the meeting we prayed with a few young men and several gave their lives to Christ.

After Kavanur we camped with the Seminary Team in a village. The caste people asked what the necessity was for the Gospel Team to clean the streets. Members of the Team answered that Jesus had sent them to work; from which the villagers coined two nicknames: "Jesus' workmen" and "those Jesus sends." What an honor!

One member of the Team passed on to us the message that we are like tuned violins ready for the hand of the Master Musician. Another said that a fresh understanding had come to him of Christ's word: "And I, if I be lifted up, will draw all men unto me." Why do we not uplift Him more fully in our lives?

GENERAL CHIANG'S HOPE FOR CHINA

The literal translation of an address by General Chiang Kai-shek, given at the Hunan Bible School and printed in the *Hunan People's Daily*.

General and Madame Chiang Kai-shek visited Hunan Bible School, Changsha, on the second of November. A banquet was given in their honor. Other guests were Governor Ho, General Liu, and other high city officials.

When General Chiang was asked to speak to the students in the chapel of the school he said in part:

"Upon entering your institution my spirit was inspired. Many people are suspicious of the mission schools because they do not understand them. I think, in order to save our country from its chaotic state, to restore it to a stabilized condition and to help the poor, we must secure the help of Christian institutions. They have a great contribution to make.

"There are many ways and means to save a country. I believe Jesus is the standard. Jesus saves people because of His universal love and sacrifice. He is utterly self-forgetting, disregarding His own safety and comfort in order to attain the goal of saving other people.

"If we are going to save China, we must have the Spirit of Jesus Christ and His sacrificial love. I sincerely hope that your people here will use the personality of Christ to influence the youth of the whole nation so that the students of the whole nation will use the Spirit of Christ in saving the country and the people. This is your great responsibility, which I hope you will all bear, to help save the country and its people, and to bring blessings to them. This is my sincere hope for all of you."

"The Other Spanish Christ"*

Reviewed by the REV. CHARLES S. DETWEILER,
New York

*Department of Missions in Latin America, American
Baptist Home Mission Society*

IN ONE of the galleries of Italy there is a group of statuary known as "The Prisoners," by Michael Angelo. A number of figures are seen, as it were, emerging from the stone. The work is half-finished. It calls for the touch of an artist's hand to complete it. It is a picture of personality in bondage.

The other Spanish Christ is likewise an emerging figure in the history of Spain and the Hispanic countries of America. Dr. John A. Mackay, for some years a Scotch missionary in Lima, Peru, has traced for us the spiritual history of a race from the time of Columbus to the present day, a history full of hope. The Spanish Christ that was brought by the conquerors to the New World was a Christ that was born in Tangiers, according to Unamuno, having more of the Moorish than of the Christian characteristics. He is of the earth earthy, is the center of a cult of death but not of life, and accordingly is commonly represented as a corpse. The *other* Spanish Christ is the Christ of the New Testament, the Christ of the Spanish mystics and reformers, driven out of Spain in the time of the Inquisition, but coming back in these later years.

The two great men, one of a previous generation and one still living, famous in the world of letters, are witnesses to this other Spanish Christ. The first one, Don Francisco Giner de los Rios, introduced a new spirit into Spanish education, a teacher whose personal life was that of a saint, a lonely man yearning for a spiritual home and finding none. He passed off the stage in 1915, but he left behind him a group of disciples who are the leaders of the New Spain. One of his pupils is Luis de Zulueta, Minister of Foreign Affairs in

the present Spanish Government and author of a deeply religious book called "The Prayers of an Unbeliever."

The second witness, Don Miguel de Unamuno, Rector of the University of Salamanca, is endowed with a prophetic voice. In all of his works, whether poetical or philosophical, there is a clear

evangelical tone, that gives promise of a new day for Spain. These men and their followers call themselves Erasmian Christians, which means that they would like to revive the type of Erasmus rather than that of Luther. They are men of culture who would, if it were possible, reform the Catholic Church from within and make it Spanish rather than Roman; but if unable to realize this aim, they are not afraid to break with Rome as Republican Spain already has done.

The author believes that Spain missed the Reformation in the days of Luther by a narrow margin. It was not because the Inquisition quenched the new fires of blood. It goes deeper than that.

"A little more, and how much it is;
And the little less, and what worlds away."

The reasons why the Reformation was not successful in Spain are:

In the first place, the Spanish reforming tendency was for reform within the unity of Catholicism; in the second place, the religious consciousness of the Spanish advocates of reform was not possessed of a great revolutionary idea such as Luther's Justification by Faith or Calvin's Sovereignty of God; in the third place, the doctrines of the Reformation did not take hold of the common people as they did in other European countries where the movement won.

The description of the Spanish mystics awakens in one a desire to know more fully, especially John of the Cross and Luis of Granada. Teresa

**What Christ do you know?
What Christ would you know
if you had learned of Him
only through Spanish gold
seekers and corrupt or ignorant
priests? Dr. John A.
Mackay in his new book,
gives a clear picture of the
view of the dead Christ
passed on to the Indians and
mixed races of Latin America
by the early Spanish and
Portuguese settlers. He also
describes the Christ now being
revealed to the Spanish
consciousness—and some of
the results.**

* A Study in the Spiritual History of Spain and South America.
By John A. Mackay, D.Litt. 9s. Student Christian Movement Press,
London; \$2.00. The Macmillan Co., New York.

de Jean is the best known, and perhaps the only one of all these mystics known to the average Anglo-Saxon. A book of her meditations may be secured in English in "Everyman's Library." The other writers have little that would identify them as members of the Church of Rome except their names. All of their writings were either expurgated or condemned by the Inquisition. There is an evangelical spirit breathing through them. The author well calls them "lost fountains" that are breaking forth anew in this modern day.

Unfortunately, South America has produced no authors comparable to the Spanish mystics of the Sixteenth Century or to Unamuno of the Twentieth Century. Nevertheless Dr. Mackay follows the gleam in the work of several writers in South America who were rebels against the Spanish religious order. Not all of these were evangelical Christians. Some of them represent the philosophy of Positivism, which has flourished in Brazil. Others represent Theosophy, which has great vogue among the people of culture and social standing today. Others are followers of the American Emerson or the Hindu Tagore. Dr. Mackay writes from personal acquaintance with present-day authors in South America. His is the hopeful view that sees in these writers, even though some of them are far from the evangelical position, the hunger for something better than the superstitious form of Christianity which prevails in South America.

How the whole South American continent was doomed to four centuries of spiritual stagnation is succinctly told. The Spaniards of the times of Columbus believed themselves to be men of destiny. God had given them the task of establishing the Christian religion in the whole world. "The sword and the cross entered into partnership." Not the Pope, but the Spanish king became supreme in America. He demanded and received from Rome the title, Patriarch of the Indies. This meant that the Pope gave to him absolute spiritual power over the inhabitants of the New World. It ultimately meant that the ministers of religion blessed the cruelty and lust for gold of the *conquistadores*, Cortes, Pizarro, their companions and successors. As one of several instances we cite the following from the conquest of Chile, as described by a Spanish poet:

The great Auracanian chief, Caupolican, had fallen into the hands of the Spaniards and was condemned to death. Before the sentence was carried out he expressed his desire to be baptized and become a Christian. "This," said the poet, who himself took part in the conquest of Chile, "caused pity and great contentment among the Castilians who stood around." Caupolican was thereupon baptized "with great solemnity and instructed in the true faith as well as possible in

the short time available." This gave him "the hope of a better life." After that the Christian people, who were much elated by his conversion, made him sit on a short stake and shot him through with arrows. A magnificent example of "theological charity," evangelization by force to save souls from hell! As a precaution against backsliding on the part of "Christians" whose perseverance was open to doubt, their souls were dispatched to take possession of their celestial home before the baptismal water had time to dry on their bodies.

The evangelization of South America by the sword de-christianized Roman Catholicism. The rites of that Church were imposed upon Indians who were unchanged in heart and life, and who were allowed to continue the celebration of the festivals of their old religion after connecting these ceremonies with the names of Christian saints. The resultant religion the author compares to that which obtained among the Samaritan colonists who "feared the Lord and served their own gods." Meanwhile the Spaniards not only entered upon a career of political rivalry and hate among themselves, but also as rulers and feudal lords of immense domains they gave an example of loose morals that has corrupted the currents of social life down to the present day.

Let it be remembered that those men were not true colonists. They did not leave their motherlands to work, but to make others work for their profit. They came, moreover, unaccompanied by their wives; and from the time of their arrival in America they did everything in their power to keep their legitimate partners from following them. The colonial Ulysses never thought of Ithaca nor of Penelope who pined for him in distant Spain or Portugal. Instead he formed alliances with Indian women in the Syren's Isle of America. The children of these unions were brought up by their untutored mothers. Home life was lacking. The absence of the sacred and uplifting influence of religious homes, where children could grow up under the care of parents who were true companions to each other and genuine examples to their offspring, formed one of the gravest problems of colonial life in Ibero-America. The lack of such homes was another cause of the failure of the Crown and the Church to produce a truly Christian society in colonial days. Here also lie the roots of what South American writers of today describe as the fundamental irreligiosity of life on the southern continent.

The Spanish theocracy in Latin America came to an end in the first quarter of the Nineteenth Century. Not until we had read this book did we understand that the passing of the King meant the coming of the Pope. A new era was inaugurated in the history of Roman Catholicism on the southern continent. Foreign religious orders now poured into America and proved to be an important factor in preventing the rise of national churches and in holding the infant republic loyal to the inherited religion. Among the founders

of these new nations were men who were ready to break with Rome as well as with Spain, and some of them established an era of toleration of other religions. It was during this period of transition that James Thomson, that pioneer Protestant missionary, traversed the continent from south to north and, being well received, established the first public schools (Lancastrian schools they were called), and founded local Bible societies. It was urgent, then, that the Pope send to America his monastic orders who would be loyal to his central authority and would be free from national attachments.

Enough has been quoted to show that "The Other Spanish Christ" contains a philosophy of history and a tracing of the spiritual currents now running in South America, including the modern evangelical movement. The author is eminently fair and judicially minded in his

critique of Protestant missions, and shows the place that each type of works fills—from the Y. M. C. A., with its ministry of physical culture, to the Pentecostal Movement in Chile with its incandescent religious passion. He believes that a new spring-time breathes across the continent, when it is urgent to sow the seed of Christ's message. He challenges everyone and everything that he meets in Christ's name; he would have all contribute something to His redemptive purpose.

The book is especially commended to every missionary and to every candidate for service in Latin America. They will find here a review and an appraisal of such Spanish literature as will bring grist to their mill. They also have an introduction to the Spanish mind, an analysis of the Spanish soul, and an understanding of the people to whom they minister, which they can find in no other volume.

Missionary Executives at Briarcliff

By the REV. ARTHUR JUDSON BROWN, D.D.,

New York

*Secretary Emeritus of The Board of Foreign Missions,
Presbyterian Church, U. S. A.*

FOR forty years the foreign mission boards of United States and Canada have met in annual conference to study common problems. Recent years have seen a marked development. The first annual meetings were characterized by hesitancy and even timidity. The boards had not then been accustomed to working cooperatively, and some delegates feared that a super-agency might be established that would assume undue power. That apprehension has disappeared. The value of the Conference is clearly recognized and it has the hearty support of foreign mission agencies in North America.

Former conferences became so large that the annual meetings were like small conventions. Last year there were 260 delegates, representing 83 boards and other agencies with many furloughed missionaries and other friends who brought the attendance to about 400, and included not only officers but members of the boards. This year, the Conference felt that questions to be considered could be most effectively dealt with if the attendance were restricted to 150 delegates, "largely confined to administrative officers of the boards." Many felt, however, that the members of boards need the conference quite as much as secretaries, and they wished that their members

could have had the educational value of such a conference.

The program this year included many familiar subjects but there were fewer set addresses, and more time was afforded for discussion.

Many members of the Conference felt that the omission of such topics as the recent reports of Commissions sent to India, China and Japan was like attempting to play Hamlet with Hamlet left out. Canon Gould, of the Missionary Society of the Church of England in Canada, and several other delegates, insisted that the Conference should squarely face the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry. The Conference voted that the Report should be made the order of the day for a subsequent session, and at that session the Committee on Arrangements presented the following resolution, which was adopted though it was considered an inadequate expression of the views of the delegates:

The Conference recognizes gratefully the earnest and unselfish services of the Appraisal Commission of the Laymen's Foreign Missions Inquiry and their constructive proposals. We are at the same time solicitous with reference to unfavorable reactions throughout the Church to the press releases given out in advance

of the appearance of the Report, and also to a number of points in the Report itself.

We recommend that in the measures adopted by the boards for fostering the study of the Report, special attention be given to clearing up misunderstandings and to removing wrong impressions, and that we seek to take to heart and profit by the timely and forward-looking recommendations of the Report.

The Conference, in the light of the present most critical world situation and of the inspiring challenge of the Herrnhut Meeting, as well as of the recognition on the part of the Appraisal Commission of the need of adequate aims and message for the missionary enterprise, wish to reaffirm the Message of the Jerusalem Meeting of the International Missionary Council and the findings of the meetings of the Council at Oxford and Herrnhut dealing with the basis and central emphasis of the world mission in which we are united with the older and younger churches throughout the world.

It was agreed that in sending out this action there should be added selected passages from the message of the Jerusalem and Herrnhut meetings on the Aim and the Message of Christian Missions, so as to make clear the position of the Conference.

Few appeared satisfied with the resolution passed and we believe that a large majority would have voted for direct disapproval of some features of the Report of the Appraisal Commission. Since some of the official delegates had publicly committed themselves in favor of the Report, they presumably would have opposed a resolution of disapproval. The Conference is not a legislative body and has no authority to commit its constituent boards. It is primarily a fellowship and has always been chary about dealing with controversial questions on which its constituent boards are divided. The preservation of harmony is deemed more important than any divided vote and it is thought wise to restrict actions to those that can be unanimously adopted. The general feeling of the Conference was that adequate discussion of the Report should be left to each board and its secretaries who could deal with it with more freedom.

A phase of the Report on which the Conference felt that it could speak emphatically related to missionary personnel and the following resolution was unanimously adopted:

The Foreign Missions Conference of North America rejoices in its connection with the notable group of Christian missionaries in all lands, who by life and teaching are bringing Christ and His saving power to the knowledge of men who have not known Him. The members of the Conference realize that the raising of standards of preparation and equipment, together with the maintaining of a growing spiritual life, meets the joyous welcome of the present missionary force. We set our faces toward the future, with all its calls to advance and new ministries, in glad loyalty to those

who now bear the burden and heat of the day in the missionary enterprise. We trust the missionaries to be sent out in the coming years will master the new conditions that may arise and that they may render in their day a service as valiant and understanding as has been rendered by those who have gone before them or who will welcome them to their fields of labor.

A motion that a committee be appointed to seek a conference with the Appraisal Commission was referred to the Business Committee, which later reported that it was "inexpedient" and "that members of the Appraisal Committee may be available for conference with individual boards or groups of boards which desire such conference." This recommendation was adopted. Nothing that individual members of the Commission would say could affect their Report which has been published beyond recall.

What the Church Needs to Know

Several sessions of the Conference were of unusual interest and value. One of the best, conducted by Secretary William P. Schell, was on the Home Base. In an effective address on "What is the Church thinking about Foreign Missions and what does it need to know?" he stressed the following points:

1. The Church needs to know that the missionary enterprise is a Divine, spiritual, superhuman enterprise, originating in the heart and mind of God and expressed to the world through Jesus Christ.

2. The Church needs to know that there is no substitute for the missionary passion.

3. The Church needs to know that "the trail of self-seeking" does not "lie like the trail of a serpent" across the mission fields of the world; that there is less self-seeking on the mission field than anywhere else in the world, and that missionaries are the salt of the earth.

4. The Church needs to know that we will continue to seek the best candidates for the missionary service, but neither the boards nor the Church must be deceived into thinking that as soon as some methods of missionary work are changed, all of the best students in universities and colleges, or, even any large number of them, will immediately flock to the mission fields to give their lives to Christian service. The missionary enterprise is not as easy as all that.

5. The Church needs to be flooded with facts. We must take a leaf out of the Laymen's Foreign Missions Inquiry note-book and flood the Church with facts regarding the constructive, positive, progressive developments already in evidence on the mission field.

6. The Church needs to know that the boards have nothing to hide; that they have always welcomed investigations and that they can and will make changes in the interest of the Kingdom of God.

7. The Church needs to know that the boards and the missionaries are not on the defensive; that we do not propose to allow any one to put us on the defensive; that we are not defeatists; that we are ready to take the offensive; and that we believe in

the Lord Jesus Christ and in His victory over the world.

Another remarkably interesting, helpful and encouraging session was devoted to self-support among churches on the mission fields. It was under the leadership of Secretary Ralph E. Diefendorfer who had sent out an advance questionnaire on what is being done.

The Financial Situation

Disturbing facts were presented regarding the financial situation of the boards. The replies from forty-three boards to a questionnaire showed the serious decrease in income from living donors; this decrease in the four largest boards being 32% for the decade 1922-1932, and averaging 27.23% for 31 reporting boards. All have reduced the salaries of their executive officers and have effected other retrenchments. Several have closed their work in certain fields, dropped a large number of missionaries, have reduced missionary salaries, and have cut appropriations for work on the field. These reductions have not been wholly without benefit, since they have placed more responsibility on the churches on the field and have made it possible to bring about some desirable readjustments, to lessen or withdraw altogether support from churches and stations which for more than a generation have showed little or no advance, and to close institutions which are not fulfilling missionary purposes or are unnecessarily duplicating other institutions.

Dr. Robert E. Speer called attention to the significant fact that the serious decrease in contributions does not mean that the churches are losing faith in their foreign missionary boards and work, since the decline in the receipts for home missions, local churches, hospitals, colleges, universities, and other philanthropic and educational institutions in the United States is greater than for foreign missions. He concluded, therefore, that the causes of the decline are not peculiar to foreign missions, and that if they indicate that anything is wrong with foreign missions they also indicate that something is even more seriously wrong with all home enterprises.

To meet conditions that now prevail, and to promote effectively foreign mission interest, the Conference made plans for a cooperative campaign by a series of interdenominational regional conferences in various parts of the country. It was recognized that this would involve a larger staff than the Conference now possesses. It was deemed inadvisable, however, to make any addition to the permanent salaried staff of the Conference, and instead, the Committee of Reference and Counsel was authorized to request some of the boards to liberate selected secretaries for a

third or a half year to aid in this cooperative campaign. It was also voted:

That as a result of the discussion on cooperation, arrangements should be made for a general conference of representatives of those boards which are prepared to give serious consideration to definite and practicable proposals for cooperative action, all the boards represented in the Conference to be invited, and that a small committee to set up such a conference should be arranged for at the time of the Foreign Missions Conference.

Women's Boards and the Conference

A joint committee had been appointed, representing the Conference and the Federation of Woman's Boards of Foreign Missions, to report regarding the integration of these two bodies which have the same interests and deal with essentially the same problems. The committee reported that the relationship of the Federation and the Foreign Missions Conference should not merely involve closer cooperation or affiliation, but complete integration. The Committee recommended that a joint committee composed of three members of each organization be appointed to work out details along the following outline:

- a. One unified organization with a sufficient number of secretaries, men and women, to care for its work; the allocation of work and membership of committees to be on the basis of capability and fitness, without discrimination between men and women.
- b. The annual meeting, planned as a unit. Special or additional time to be allotted when desirable for the consideration of organized women's work.
- c. One budget, raised chiefly from boards in one allotment per board, and spent as allotted to the work of the organization. It is hoped that all the funds now paid by boards, agencies or individuals into the budgets of either organization will be made available, at least for the first years of the united budget.
- d. Adequate membership, on the Committee of Reference and Counsel, of women who are representative of the organized women's work of the member boards.
- e. Provision for carrying on essential interests now represented in the committees of both organizations.
- f. Provision for cooperation with other organizations concerned in the promotion of the World Day of Prayer and other items of joint interest in connection with women's work.

These recommendations were adopted.

The Chairman of the next Conference will be Dr. Wm. I. Chamberlain, secretary of the Reformed Church in America Board of Foreign Missions. The report of the Conference will be published later. We may say in conclusion that the meeting at Briarcliff was one of the best that has been held. It was characterized by a spirit of fellowship and the devotional services were deeply spiritual. The delegates separated with warmer hearts, fresh courage and stronger faith.

How a Bomb Transformed Chang

By EMMA HORNING, Pingting, Shansi
Missionary of the Church of the Brethren, 1908—

“GOOD morning, Chang! Are you home again? I thought you had joined the army. When did you get back?” Mr. Chao had just arrived from a distant province where he had been in business and had not yet heard the news of the village.

“O yes, I have been back a year. I don’t think much of the army. It’s no place for a Christian.”

“Are you a Christian?” asked Mr. Chao in surprise. “When did you take such a notion? Christianity is a foreign religion and we should have nothing to do with it.”

“I joined the church over three years ago,” said Chang, “and when we become Christians we are supposed to cut out all bad habits. You know I was always the black sheep of the family and had plenty to cut out. My relatives did not object to my being a Christian for they were only too glad to have me reform. One day I decided to enter the army for I never did like work and despised farming particularly. A soldier usually gets pretty good pay and plenty to eat. If there is hard work like digging trenches we get the farmers to do that. We seldom get into fighting so there is little real danger. Then it is easy to turn bandit and plunder wealthy homes and take away their treasures. You can even capture foreigners and hold them for heavy ransom.”

“If being a soldier is such fine business,” Chao exclaimed, “why didn’t you stay in the army?”

“Wait till I finish. Didn’t I tell you that the army is no place for a Christian? Things went well for a few months, but finally we got into some fighting and a number of my comrades were killed and some wounded. That made me think a bit when I lay down to sleep.

“One night we heard the boom of distant guns and the occasional crash of a shell. By midnight everything seemed quiet and we were all sleeping soundly when suddenly I heard a call, ‘Chang Chiu Tang! Chang Chiu Tang!’ I was sleeping not far from the general’s tent and supposed he had called me; so arose quickly and went to him and asked what he wanted. To my surprise he said he had not called me, so I went back to bed again and was scarcely asleep when I heard the call the second time. I again got up and went towards the general’s tent, but had not gone far till a bomb fell in the very place where I had been sleeping and tore a hole a foot deep in the earth.

“I received a terrible shock and I knew then that it was not the general in the tent that had called me, but my Heavenly Father had called me and saved me from being blown into a thousand pieces. I knew that God was watching over me although I was such a poor weak child of His. In a flash His great goodness and my unworthiness overwhelmed me and I fell on my knees out under the open starry sky at midnight and poured out my gratitude to Him. I then and there consecrated myself fully to His service.”

“That was a narrow escape,” said his friend. “What did you do after that?”

“I did a good deal of thinking and praying, and the more I thought the more I was convinced that the army is no place for a Christian. What does the soldier do but eat up the grain of the hard working farmer and run up the price of all food? He gets most of the taxes for his wages and helps the numerous generals to get rich and continue the unsettled condition of China. There is nothing constructive in this military business. It is all destruction—destruction of life and morals; destruction of agriculture and business; destruction of churches and schools; destruction of art and science.

“I asked for leave of absence and came home, determined to do a bit of constructive work. I went to work on our farm in earnest—something that I had never done before. We had a fine crop—enough for our family and some to sell to help out during this dreadful famine. My family and neighbors were greatly surprised at my changed attitude and conduct, and they listened to all I had to say about Jesus, God’s delegate from the courts of heaven. The Bible was a new book to me, and prayer was a vital force in my life. My wife and neighbors became interested in Christianity, and when the missionary came to our village a number of them joined the Bible class. This spring my wife and three of the neighbors went to the city and were baptized, so that we are starting a Christian community at this place. Christianity stands for industry, morality, education, spiritual development and reconstruction along every line for the individual and for the village as well as for the whole nation. This quiet village life, working for God is a taste of heaven. I would rather work for the Lord here than for the best general in the largest army in China.”

Overcoming Difficulties in China

By the REV. A. M. MANNES, Jackson, Minnesota
American Lutheran Conference

CHINA with her teeming millions, comprising over one-fifth of the world's population, is no longer the staid, conservative nation known to history for centuries. The self-sufficiency which has been her dominating spirit for thousands of years has had a rude awakening; upheavals, which in other nations and continents have been spread over decades and even centuries, have in China been massed together within a quarter of a century and have shaken the nation from center to circumference.

China is still in a state of flux and there is every reason to suppose that unsettled conditions will obtain for many years to come. The nominal peace and safety which missionaries enjoyed for many years after the Boxer rebellion, suddenly came to an end when the Chinese clamored for the realization of her national rights. The aim of a unified China has been the objective of the leaders since the revolution of 1911.

"China has started on a journey to her promised land," said Dr. T. Z. Koo in 1930. "She has not gone very far; in fact she has taken but two steps: she has decided to go and she has moved outside her city gates."

For decades the imperialistic nations of Europe coveted concessions in China and exacted them by military force, while China was lying helpless, unable to defend her natural rights. During the last twenty-five years there has been a new day dawning for the Chinese. Hundreds of the most intelligent youth of the land have attended American and European universities and some have studied in Japan. As a result the modern spirit has become part and parcel of their new world viewpoint. They have not been slow to imbibe the teachings of radicalism, as these are being promulgated in many of the leading institutions of the world. In their efforts to make intellectual and political, as well as social readjustments, they are striving for national leadership and are seek-

ing to put into effect the newly-acquired theories. This is especially true of that group which has come into contact with Russian Communism.

First on the list of the objectives of the Nationalists is the attainment of nationalism for China. She is aware of the fact that the nations holding concessions acquired by force will not relinquish them on a mere request. Dr. Sun Yat Sen invited

Russian aid in 1924 for the training of military officers, and opened the Nationalist party to communists and their propaganda. When this influence permeated a large portion of the social order, and united with the New Thought Movement that has captured the minds of the thinking young men of China, it was inevitable that a critical attitude towards life would develop and that they would adopt radical measures to attain their ends.

The old slogan, "China for the Chinese" has become a real war-cry, and the leaders have resorted to military efforts to carry out the aims and hopes of the nation. Knowing that the Christian Church in China was the result of missionary work conducted from a foreign base, and under extraterritorial rights granted foreign nations under protest, the mission work became one of the objects of attack. Especially was this the fact where the communists were in the ascendancy. Accordingly, missions have suffered untold hardships in the territories where the powers-that-be have been indifferent or hostile to Christian missions. One of the sad events in the modern history of Protestant missions in China was the forced exodus of the missionary force in 1927, the arrest, the torture and martyrdom of many of the native workers, and the wholesale destruction of mission property. Some said that the time was not auspicious for further work in that field, but many of the faithful missionaries were not so ready to lose heart and as soon as opportunity offered they returned to their stations.

At present most of the missions are readjusting

China is today one of the most perplexing and difficult mission fields in the world. What are the chief problems and how can they be met? Shall we retreat or seek to conform to the demands of the opponents of Christ? Shall we be satisfied with giving to the Chinese only temporal and material aid? Mr. Mannes ably answers these important questions.

themselves, but are not yet able to carry on the work on the scale that obtained previous to 1927. The political condition is insecure, no group having power to guarantee security. The mission property that is used today may be confiscated tomorrow. There is still considerable insecurity as bandit groups are infesting the land, and almost without notice, missionaries may be captured and suffer ill treatment at the hands of the captors. Many missionaries have had such experiences, and large ransoms are demanded for their release under threat of torture or death.

Ever since Christian churches began work in China, there has been an effort to train the rising generation. Primary and higher schools have been established with the consent of the reigning power, and were left unmolested up to 1924. It was considered that these schools rendered a valuable service and supplemented what the government was able to provide. But when the nation became more nationalized in its educational policy, the National Association for the Advancement of Education began to exert considerable influence with the central Board of Education. Their effort was to limit the influence of Christian schools and colleges, and their attitude became one of hostility to mission schools.

A factor which contributed largely to this change of attitude on the part of the Chinese Government was the publication of a report by the China Educational Commission, of which the late President Burton of Chicago University was chairman. After a survey during the years 1921 and 1922, the Commission recommended that the Christian schools in China "should be made thoroughly Chinese, conforming to government regulations and planned with a view to their ultimate control and management by Chinese." Immediately a fear sprang up among the anti-Christian forces "that education was too much in the hands of foreigners and would lead to a denationalization of China's future citizens." This resulted in the threefold regulation of 1924: All Christian schools and colleges must be registered; they must be under Chinese control; attendance at religious teaching and worship must be voluntary. Later, in 1929, the Department of Education forbade all religious teaching and worship in the elementary and junior middle schools.

The conditions of registration with the government are so rigid that, in faithfulness to the mandate of the Lord to teach all nations to observe what He has commanded, many missions feel that they cannot comply with the conditions for registration. We are thus greatly hampered in our plan to train native leaders for the Church, and are cut off from one of the greatest means of approach to the non-Christian families.

It is deplorable that, in seeking to bring the life-giving message to the Chinese people, we are also met with opposing intellectual weapons forged in Europe and America, and that our work is obstructed by policies that originate in the minds of men in our Christian countries, men who oppose the Gospel. We are no longer face to face with a China that gets its first ray of intellectual and spiritual light from the missionaries. Neither do we find that the opposition to the Gospel comes mainly from the ignorant and the worshipers of man-made gods. The main opposition to the Christian message comes from the intelligentsia who are well versed in the arguments that pagan America and Europe are hurling against the Christian message. Moreover, they are attributing to the Christian religion the selfish, corrupt, arrogant, criminal, imperialistic, practices of western nations in their dealings with the peoples of the Occident. To the noble minds who are willing to see truth, proper enlightenment can be given; to the perverted who are wrapped up in the atheistic spirit of communism, the Christian has apparently no avenue of approach.

Apostolic Days and Now

Truly there are difficulties in the way of bringing the Gospel to the people of China, but there have been worse times in that country as well as in other lands, both in the near past as well as in the early times of the Church.

The conditions confronting the apostles and their successors were more hopeless still. They had no supporting sending church. Their own countrymen were their worst and most fiendish persecutors. When it dawned on the Roman emperors that Christianity was not a Jewish sect but a new religion that threatened the very existence of the pagan worship and the abandonment of their costly temples with the shrines for the various goddesses and gods, Christian lives were not counted for much. At no court could they expect justice. No nation would intervene for them. The edicts of the emperors were final. The subtleties and the defiant reasonings of pagan philosophers were more than a match for the ordinary messengers of the Cross, if there was nothing else to reinforce their efforts. Yet in spite of all the obstacles known to Christ and the disciples, the command went forth that they should go into all the world and make disciples of all the nations. The disciples went, not murmuring as though they were sent to the slaughter, but rejoicing because they were counted worthy to be ambassadors of Christ. There were times of depression and seasons of apparent defeat, yet they persevered and planted the torch of the Gospel light in Asia and Europe throughout the Roman

Empire and peaceably wrested the implements of torture from the hands of the emperors and secured the right to live in security and to preach the Good News.

In a time like the present, when men are worried about the economic outlook, fearing lest the country and the world might suffer a financial collapse, and when the engines of war are in danger of being let loose again in the Orient, we are in danger of facing the problem in a state of mental and spiritual depression. If the spirit of defeatism gains possession of the missionary force as well as of the sending Church, our efforts will end in disaster. We must face the fact anew that the devil has not gone out of business; the work of foreign missions has much of the nature of a continuous warfare with the accompaniment of loss of life and destruction of property. A nation that goes to war does not sue for peace at the first little reverse or the second. Any nation expects that there will be considerable losses, for in many cases the lines are evenly drawn. The enemies of Christ will not declare a truce. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." We need therefore to "put on the whole armour of God, that we may be able to stand against the wiles of the devil." For such a task as we face in China, the Church must not take counsel with reason alone. God has given us common sense, enabling us to act wisely in the various emergencies that may arise, but the task of firmly planting the Church of Jesus Christ among the Chinese will never be accomplished by human agencies alone. "Not by might, nor by power, but by my spirit, saith the Lord of Hosts."

The task before the early Church was so vast that it would have thrown a twentieth century Christian assembly into a panic. Yet our Lord meant every word of the Commission, and the men to whom the command was given understood fully the magnitude of the undertaking, but they knew that the Lord who had commissioned them knew what He was about. What seemed to their natural reason an impossible task, assumed a different aspect when they pondered the significance of the promise added to the missionary command: "Lo, I am with you alway, even unto the consummation of the age."

In the present emergency, we are prone to lay too much stress on the material side of the undertaking and do not give due emphasis to the divine aspect of the work. When our Lord said that without Him we could do nothing, He no doubt had in mind such tasks as the one that confronts us in China. We shall need to tarry, awaiting

endowment with Power from on high. We cannot take for granted that we already are in possession of the promised gift. If we have ceased to reckon with flesh and blood and are ready to make the supreme sacrifice both as a sending Church, and as outgoing missionaries, then we give evidence that the love of God constrains us; the Holy Spirit is at work. If He is permitted to call and empower the messengers, then He can remove mountains of obstacles; what seemed insurmountable barriers will then become stepping-stones to success.

Have We Understood?

When we note the seeming insignificant results and stand aghast at the sight of the ruthless destruction perpetrated by enemy forces, we wonder whether we have misunderstood the Master. Were our success to depend on the transformation of nations, large or small, we would have reason to despair, because the achievement of one decade may be laid in ruins in another. We need to read carefully the command of the Master: "Go and make disciples." He did not state the number. In the Apostolic Church "the Lord added to the Church daily such as were being saved," and Mark closes his Gospel with these significant words: "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."

In the light of these plain words, it is evident that we have not labored in vain. James, the leader of the Church in Jerusalem, giving his verdict in the controversy about the admission of the Gentiles, into the Church, stated that "Simeon (Peter) hath declared how God at the first did visit the Gentiles, to take out of them a people for His name." The program for the Church, therefore, is clearly to adhere to the plan of work mapped out for us by our Lord and acted out for us by the apostles. This will direct us to the source of spiritual power, and gives us a scriptural plan of work.

Today, in our mission work in China, we may have to lie low in our educational policy, and use our time, forces and means in the spheres where the message gains an entrance. The door is still open for evangelism. While the anti-Christian forces have made a great noise and have given the impression to the world that all China is determined to rid the land of the Christian religion, it is definitely asserted by Chinese, as well as missionary leaders, that the time is very auspicious for direct evangelistic work. "The great bulk of the Chinese, especially the officials, the gentry, the farmers and the business men, are favorably inclined towards Christianity," says Dr. C. Y. Cheng, in writing about the Five Year

Movement in China. This is no time for depression and retrenchment, but for a forward move. If we cannot use our teachers in school work for which they were sent out, there is work that they can do in the field of evangelism. If they are not permitted to teach in schools they still have the opportunity to teach individuals. If they are not fitted for this, then they will have to be replaced by others who have the zeal as well as the qualifications for direct Gospel work.

The present difficulties give us reason to ponder seriously the problem of the kind of missionaries to retain and to send to the field. Many have not the zeal for the spiritual regeneration of the individual, but are laying the chief emphasis on the by-products of Christianity, and are preaching only a social gospel, seeking to transplant western civilization in the Orient. We need to be on guard lest we fall prey to activities that do little more than bring to the Chinese a veneered paganism.

A new day has dawned in China. To cope with the new problems, the Lord needs the men and women whom He has endowed with keen intellects and Christian common sense. But above all they must have the gifts of the Spirit; they must be Spirit-filled. They need the best of both secular and Scriptural training, must have zeal for the Kingdom of God, and love the people to whom they go. In the language of Paul, they must be all things to all men; they must be Chinese among the Chinese. In the building of the Church in China, they will bring Christ to these benighted people, and will seek to avoid everything that needlessly arouses suspicion and opposition.

In the present crisis, as well as in our future policies, missionaries must lose themselves in the great task before them. They must enter wholeheartedly into the new program of making the Chinese Church a self-sustaining, a self-governing and a self-propagating Church of God. There must be a willingness to transfer leadership, as well as ownership, to the native church as soon as conditions justify such action. Missionary pastors must be willing to be counsellors and missionaries-at-large, rather than to be directors or to occupy a settled parish. Thus they will show themselves as the friends of the people.

Crises like the present are many times blessings in disguise. The Church proceeds along lines that are foreign to the true Gospel program and that are often unsuited to the conditions in the field. Institutions and churches are frequently reared that are of such character and dimensions that the native church is unable to maintain them. Then in uprisings the anti-Christian forces lay waste values amounting to tens of thousands of dollars, because the property belongs to foreigners. In the interest of economy, efficiency and perpetuity of the work, the Church must stress more the spiritual side of the undertaking and be less concerned about whether the buildings conform to European and American ideals. If we have the vision and the courage to trust the Lord of the Church and if we will bring Christ to the Chinese as Paul did to Asia and Europe, then the work of God will abide and the gates of Hell cannot prevail against the living witnesses sent with the Word of Life.

EFFECTIVE KOREAN PREACHING

The following sermon notes by Rev. Yun In Goo, a Korean pastor, are reported by F. Borland. The subject was "Christ Crucified, the Power and the Wisdom of God."

"If we look at the Cross we see beyond the actual event a great work of God being wrought. It is a mysterious work, but like Paul we see in it the power and the wisdom of God.

"This power and wisdom was revealed *first*, in *Judgment of Sin*. As we see the sinless Lord of Life crucified we are conscience-stricken, seeing for the first time our fellowship in sin with those who crucified Him. Humanity itself laid the Cross on His shoulders, and by that Cross humanity is judged.

"*Second, in Grace*. Judgment is never constructive; it never built up an eternal work. If the Cross was a judgment it was a judgment of grace, and as such it is irresistible. Not the wrath only but the love of God was shown. The Cross is a new bond of love between God and man. Through it alone can we call God our Father and men our brothers.

"*Third, in the new demands that God makes of us*. Christ not only bore the Cross Himself, He commanded a Cross for His Church. Why then should we in Korea complain of our many burdens? Only by taking the way of the Cross can we truly become sons of God and followers of Christ.

"We have no power sufficient for this task. For that very reason we must determine to know nothing among men 'save Jesus Christ and Him crucified.' Jesus Christ! The Power of God and the Wisdom of God."

—*The Korea Mission Field.*

The Only Missionaries in Bhot*

By the REV. E. B. STEINER, M.A.,
Dharchula, via Almora, U. P., India
Missionary of the Tibetan Border Mission

BHOTIYAS are the aborigines of Bhot. Hindus, Mohammedans, Tibetans and Nepalīs have settled in Bhot, and we are daily coming in contact with these five distinct races. Since Mrs. Steiner and I are the only missionaries in Bhot, we are not limiting our activities to any one class. Dr. Martha A. Sheldon won converts from all five races during the eighteen years that she labored here and although fifteen years elapsed after the death of Dr. Sheldon before our advent in Bhot, the fruits of her labors are still evident. Twenty years have now elapsed since she was laid in that rugged grave on the mountainside above her mission compound in Dharchula, but go where one will throughout Bhot, and the name of Dr. Sheldon is heard as if she had died only yesterday.

Accompanied by two evangelists we recently made a tour in upper Bhot. For miles along the Tibetan Border crowds collected three or four times as large as in the previous year in the same villages and listened eagerly to the message. Frequently the audience was reluctant to disband at the conclusion of the preaching. At our outstation, Baum, the crowd asked each speaker for a second message, and called for song after song.

We had taken with us twelve pounds of the Scriptures, thinking that we had sufficient for the entire tour, but these were sold before the tour was half completed.

Our medical supplies were exhausted long ere the tour was finished. At Gunji, eleven miles from Lipu Pass on the Tibetan Border, within one hour thirty-five goitre patients called and eight for tooth extraction. At Garbyang we crossed over into Nepal and entered the village Changru. Seating ourselves in the market place we opened our medical case and soon a large crowd collected to whom we ministered and told the story of the Great Physician. The head woman of the village

invited us to tea and after these refreshments she begged us to remain another hour, telling us that she would call the leading men of the town into her reception room. To our amazement, after the men had collected, this head woman asked us each to give a temperance lecture—a temperance lecture, requested by this head woman, in this land flowing with liquor!

At Nigerjo, at an altitude of 14,000 feet, is a grassy plain where Tibetans meet Bhotiyas to barter exports for imports. Some fifteen wealthy Tibetans with 7,000 mountain sheep had come twenty days' journey over Lampya Pass, 18,000 feet high. We had scarcely pitched our tent when these Tibetans collected. Although hungry and tired, for we had no food since morning, and had traveled on an ascent of 2,000 feet, we sacrificed food for a service. They purchased all the remaining Tibetan Scriptures and offered double price for my Tibetan hymn book. I never saw such a hunger for Scriptures and I thought of Jeremiah 15:16. They said that they would take these Scriptures with them to their homes in inner Tibet. Mine was the first white face they had ever seen.

Mrs. Steiner and I have now been going into Nepal over two years without asking permission of the Lieutenant-Governor. The last time we went as far as we wished to go, and upon our return called on the Lieutenant-Governor to pay our respects and he was more friendly than ever before.

In 1930, the Tibetan Government, sanctioned by the Delai Lama, granted us a pass into Tibet to visit the great Kumb Melā at Mt. Kailas, sixty miles inland. It was the privilege of Mrs. Steiner and myself, accompanied by six Christian men, to cross over Lipu Pass at 16,750 feet altitude, and spend twenty days in Tibet under the protection of two Tibetan rulers. We not only visited Taklakot and its great lamasery of 300 monks but also Mt. Kailas and the Lakes of Mansarowar and Rakastal, the most sacred region in all Hindu literature. We made the pilgrimage of 25 miles, circumscribing Mt. Kailas at an altitude of over 18,000 feet. The most sacred experience inside Tibet was when we visited the lamasery at Takla-

* 1930 was a memorable year for "Bhot," on the Tibetan and Nepal borders, up in the Himalaya Mountains.

On February 10th Nepal opened to us permanently.

On April 16th came our passport from the Tibetan government to enter Tibet temporarily.

On June 19th the king of Askot granted a lease for land in Dharchula.

On July 9th Mrs. Steiner and I crossed over Lipu Pass and entered Tibet, remaining inside for 20 days.

Medical work opened to us the doors of both countries, Tibet and Nepal, still closed tight to Europeans, missionaries and the Gospel.

E. B. STEINER.

kot. To our surprise several lamas began to sing a Christian song which they heard us sing in tour on the Indian side. They followed us as we left, pleading that we sing for them. Standing beside that great lamasery in that land closed tight to the Gospel, overlooking a large river valley below, four of us sang a Tibetan Christian hymn. Our souls were lifted to greater heights.

Among our Tibetan converts three years ago is a lama who spent twenty years in one of the larger lamaseries in Lahasa. When he came over Lipu Pass and down into Tibet and in contact with our Tibetan Christians, our religion appealed to Him. He became a follower of Christ. During his period as an inquirer, he was put to a severe test. This man had never worked with his hands. First he was put to work in the garden to till the soil. But after a few days he quit saying, "Worms, worms, worms, everywhere." Lamas do not take life. He was given loads to carry, but this soon proved too burdensome. Next he was given opportunity to teach the Tibetan language and in this he took a delight. He now searches the Bible and his face shines when he comes across a new

thought that cheers his heart. In the Pentateuch he finds some things in common with Lamaism. He married a daughter of Tibetan Christians and for some time they found it difficult to live the Christian married life. They have become reconciled to the Christ way, and now he rejoices in his Saviour, takes his share in meetings, teaches the Tibetan side of the class in the Sunday school, and tells others to follow the Saviour. It pays to carry the Gospel to the Tibetans.

The unfinished missionary task is to dot the map of Bhot with outstations, several schools, increased medical work, an indigenous church, winning of the five races in Bhot for Christ, and a flaming desire on the part of our Christians to reach the inhabitants of the land. In evangelistic, educational and medical work, the watchword is "Forward."

Bhot, Dharchula is a strategic center at the crossroad of the five races. But our aspirations are not limited to Bhot. With outstretched hands, the right into Nepal and the left into Tibet, ready to render aid and to carry the message of salvation, our faces are turned towards Lhasa.

WHO SAYS RETREAT?

In 1927 mission work in China halted, for the Soviet influence had gotten a grip on China. The revolution took a decidedly anti-Christian turn. Mission schools were incited to revolution. Noble Chinese pastors were killed—in one case by stoning. In Nanking city, John Williams was shot dead. A number of other missionaries were killed, and others had to flee.

As we concentrated in the port cities for a year, there was deep heart-searching. Could we ever get back to our stations? Had our Christians apostatized? Was our work ended? The 8,000 missionaries of China were reduced to 5,000.

Facing these conditions, two notable steps were taken. The China Inland Mission boldly called for two hundred new workers—who have since gone out, finances also being provided for their needs. Then the Presbyterian Church of China called on the evangelical elements of all denominations to unite. There was formed the League of Christian Churches, which now represents some twenty-eight organizations and 75,000 members. One of the first steps taken by this League was to issue their "Challenge to Faith," signed by ninety-one leaders—Chinese, American, British, German, Scandinavian, Presbyterian, Anglican, Methodist, Baptist, Lutheran, Mennonite, and many other beliefs. It was a ringing call to go forward in the face of every obstacle in faith, and was published throughout America and Europe.

In the last five years we have gone back to our stations, even the most distant ones, and the work is going forward again. We found the Chinese Christians standing the strain nobly. In one province alone seventeen or eighteen Chinese pastors were killed. The Communists said that these Christians would not join their party and there was nothing to do but kill them. As for the missionaries, many brave men and women received the martyr's crown. Yet to the amazement of the world there is no faltering.

Now the churches in America are going through their period of testing. This business depression, apathy in religion, indifference about foreign missions are part of the apostatizing and revolutionary movement which flowered in the organizing of the Soviet. The falling off in contributions is largely due to a relaxation in the strength of our convictions. But the heart of the Church is sound. She will rally. The martyrs on the field have not died in vain. Christ Jesus, our Lord has not died in vain.

HUGH WHITE, D.D., in *The Christian Observer*.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

PLANS FOR PASTORS AND CHURCH LEADERS

"Life is not Christian unless it has a world breadth of view and a missionary sympathy at heart." For most of us this thesis is no longer debatable. But alas! armed with current catch phrases such as "internationally minded," "world vision," "world breadth," "world friendship," we sally forth thinking to slay the monster of over-grown nationalism with a password! Missionary shibboleths may help to create an atmosphere but adequate motivation can be furnished by nothing short of an integrated program of missionary education correlating all parts of the church's machinery. This is a task requiring teamwork between pastor and his department leaders. The mission study class, held for six weeks each year and using the excellent graded course of instruction recommended by the Central Committee of the United Study of Foreign Missions and the Women's Council of Home Missions and obtainable with various modifications from each denominational headquarters, is an invaluable factor; but at best it is only one part to be interwoven with the whole plan-fabric, not as a missionary patch to be tacked on annually to other church activities. The first essential aside from a missionary-minded pastor and church school superintendent is "an authorized group who can develop a correlated program for the entire church." Your department editor has secured several studies from churches which are successfully working such plans and will outline them

briefly from time to time. Here is a project as worked out by a Presbyterian church in St. Louis and reported by Mrs. E. H. Silverthorn:

A missionary council, called a world friendship committee, was authorized by the session and organized. A representative from each organization in the church and a specially qualified teacher or person from each department of the church school were selected to be on the committee and to act as world friendship superintendents for their respective groups. Each representative thus became a contact person for the purpose of stimulating and enriching the entire curriculum along the line of missions.

The committee first studied the curriculum of Missionary Education as a whole, with a view to fitting it into the total church program. It then formulated its objectives, studied the interests of the various groups, the channels, means and materials available and outlined its program of study, giving and activities. This program was not arbitrarily set up but was gradually built up as the interests of the groups were ascertained. It was thought that the beginning of missionary education was not in the financial needs of the boards but rather in the interest in any given missionary project on the part of the pupils. As a result of such interest-programs, missionary giving becomes not an isolated procedure but a part of the various projects—a sharing with people in far-away places in whom the children have a vital interest.

The article goes on to tell how with India for their overseas

interest (China would be appropriate this year), members of the various groups concerned were assembled in council to plan the celebration of India week in order to create an initial interest and a desire to study the country farther. On Sunday of the designated week, the pastor announced these plans fully and talked in his children's sermon about the little folks of India. The ensuing Wednesday, the regular church-fellowship day, was termed India Day and an exhibition of borrowed curios, also of all available literature including the study books, was attractively arranged on a long table, groups of prepared helpers lingering about to explain, demonstrate and create interest. A large group of children came for a special India party at which a young woman in gay sari told stories of India; lantern slides were shown of a special station, and finally the little folks were told to "follow the leader" who took them in a long, eager line to the exhibit to look, ask questions and learn. In another room the children were led in playing games used in India, and then came refreshments of Indian dainties served them as they sat in a double circle on the floor.

In the evening an Indian dinner was served to the grown people, with Boy Scouts dressed Indian style as waiters. A dramatic sketch was presented immediately after the dinner; and then, following a talk on the situation in India today, plans were elaborated for organizing a school of missions—called a School of World Friendship, for six weeks' study beginning the following Wednesday night.

Groups of all the various ages and interests were formed under competent leadership, except that the extended hour in the church school was to be used for the smaller children not available for an evening engagement. The culmination came on the Wednesday evening following the close of the school, all who had participated joining with members of the church school in one large assembly for a worship period, each bearing his White Christmas Gift for some group in India for which interest had been created, the Foreign Mission Board having been previously approached for a list of suitable presents. This project was not isolated but integrated into the entire religious program of the church.

Majoring on the Devotional Service

Is there any divine sanction for putting it at the beginning of a meeting instead of later, in the atmosphere created by a live program? Or why not have it interwoven with the topics, one after another (previously notified) offering purposive prayer at the close of each feature presented? Or why make it a hit-or-miss matter? Use a series of closely coordinated topics fitting into the successive themes for the meetings; or successive chapters from a devotional book such as Mrs. Montgomery's "The Bible and Missions," Fosdick's "The Meaning of Prayer," Howard B. Grose's "Never Man So Spake," Mabel Thurston's "The Open Gate to Prayer," Glenn Clark's "The Soul's Sincere Desire," Hasting's "The Christian Doctrine of Prayer," as well as the birthday book of your own missionaries, choosing prayer partners from the month in question. Biography makes a strong appeal and profitable devotionals may be based on the lives of Livingstone, Paton, Grenfell, Morrison, Judson, Carey, etc.

Fresh life comes in departing from the beaten path. Ask members to name their favorite prayer heroes from Old or New Testament; outline great

prayers of the Bible; give scriptural injunctions to prayer or promises for its answer; bring Bibles and give verses beginning with a certain letter of the alphabet, with a certain word, from a certain book of the Bible. Use Directed Intercession. Have the members "Pray through THE REVIEW," taking the current number and having a group of persons pray for specific needs that have appealed to them as they read its pages or those of the denominational missionary magazine. Have musical devotionals in which the pianist plays softly one prayer hymn after another with an interval for silent or oral petition between each two.

TRACING THE RAINBOW

In their conviction that while human obstruction may delay, nothing can ultimately defeat, the purposes of God, members of the First Baptist Church of Santa Ana, California, have recently brought out a most timely Year Book for their Woman's Society. It is based on the theme, "The Rainbow: God's Everlasting Promise," the keynote being:

There is a rainbow in the sky,
Upon the arch where tempest trod;
God wrote it ere the world was dry—
It is the autograph of God.

Its purpose as announced on the title page is: "To see the rainbow of God's everlasting promise still growing through the clouds of *'These Days.'*" Gen. 9:14; Eccl. 7:10." (Let all the Gloom Purveyors harking back to "the good old days" refresh their memories as to that latter passage!)

Only the briefest bird's eye view can be given of this beautiful booklet, beginning with the song for the year—"Our Bow of Promise"—and outlining in terms of modern efficiency the work for Missionary, Community, Industrial, Social and Young People's Service, the missionary programs being, for us, the high lights. Throughout, luncheon titles are assigned by the program committee in harmony with the topic of the day, the clever hostesses appointed

with official designations carrying out such ideas as they care to, harmonizing menus, table decorations and frequently themselves by costume, with the key-thought.

The initial meeting in the autumn was entitled "Reciprocity Day," with presidents and other members from women's societies in the Santa Ana Association as guests. Rainbows of all sizes gleamed throughout the social rooms, flowers, candles and streamers on the tables carrying out the same motif. After the Rainbow Luncheon and devotionals on "What God Hath Promised — to Answer Prayer" (Matt. 6:6; 7:7-11), a preview of the programs for the opening year was given, officers and program chairmen marching to the stage carrying crêpe paper rainbows to give their talks. These previews included the presentation of an Americanization scene, a children's scene, a Chinese tableau and an Indian pantomime and dialogue. The closing music was a solo, "The Rainbow Around Calvary's Cross."

Attractive Programs

Successive meetings whose outlines may be helpful to our readers in developing this theme for themselves included the following:

"Americanization," with a "Friendly Luncheon," the hostesses being "Our Mexican Friends"—the food provided by the church women being *cooked by the Mexican guests*. Devotionals, "What God Hath Promised—to Lift Burdens." (Ps. 55:22; 1 Peter 5:7.) Topic, "Sharing Our Rainbow of Promise"—a program demonstration with Mexican women in class work.

Family Supper, for men, women and children with program put on at the evening hour by the children's and young women's organizations. (These functions are held at intervals all through the year and are proving not only a marked social success but a source of enlightening cooperation with the missionary endeavors of the

younger folk.) "God's Promise—for Children." (Prov. 8:17; Eph. 6:1-4; Isaiah 53:13.) Topic, "Our Future Promises"—the boys and girls.

Subject, China. Mandarin Feast (costumed hostess). "God's Promise, His Presence." (Isaiah 43:2, 5; 41:10; Josh. 1:9.) Topic, "Clouds in the Orient"—facts about the dark side of China. Two "ambassadors" for leaders. Succeeding subject, China, with Dowager Feast (costumed hostess). "God's Promise—His Help." (Isaiah 41:13; Psa. 32:8, 10.) Topic, "The Rainbow through the Clouds"—triumphs of the work in China. Program leaders termed Counselors.

Another Family Supper with program by young people, the promise being for "Strength." (Isaiah 26:4; 30:15; 40:29-31.) Topic, "The Promise of Youth."

Subject, "The Indian," with the luncheon termed a "Squaw Council," the devotionals, "God's Promise to Grant Our Desires." (Psa. 37:4; Mark 11:24.) Topic, "Rain in the Face," with two chieftains as leaders.

The succeeding meeting was also on the Indian subject, "Heap Big Eats" for the luncheon, the "Promise of Peace" for the devotional (Isaiah 26:3; Phil. 4:7; John 14:27; 16:33), and two Medicine Men leading out on the topic, "Rain Finished."

A "Service Luncheon" was given at the ensuing meeting to fit the subject of White Cross work (bandages, etc., for missionary hospitals), the "Promise—to Supply Material Things" (Matt. 6:28-33; Psa. 37:3; Prov. 3:9, 10), and the topic, "Rays of Service" developed by two Supervisors. An original White Cross playlet will be given.

A "Civics Program" with a "Colors Luncheon" will fit into the July meeting. The Promise—"To Direct Our Paths." (Prov. 3:5, 6; Psa. 37:5.) "Diffusing the Light" as a topic will have for its heavy ordinance the reading of young people's es-

says written in competition for a prize, the topic being "Peace," "Prohibition," or something of the sort. Commissioners will be in charge. August being a vacation month, its place is marked by the Promise of Rest, and the suggestive topic of "The Clearing Skies."

In September will be held a Rally Luncheon, its ensuing program featuring "The Promise of Life Eternal" (1 John 2:25; John 17:3), and the annual reports under the caption, "Rainbow's End—The Pot of Gold," "Guides" designating the officers appearing in the annual meeting. The huge rainbow used at the initial meeting will probably be placed to terminate in a large pot containing all the reports, the Historian taking them out one by one as she reads her annual story.

At the close of this inspiring series is the stanza:

Be Thou the rainbow to the storms of life!
The evening beam that smiles the clouds away,
And tints tomorrow with prophetic ray.

A Rainbow Banquet

The Baptist young people of eastern Wisconsin recently gave a banquet to neighboring young people's societies in the district which was calculated to mitigate the depression-gloom over home churches and mission fields alike. Invitations and decorations featured the Bow of Promise. Crêpe paper rainbows "prepared and hung with consummate art" shed a charming glow over the scene. Rose paper coverings softened the lights and bright artificial flowers gave an out-door garden effect. A rainbow stripe extended down each expanse of damask table cloth. A program of sprightly music and optimistic, trustful speeches shed hope and promise through the world-clouds of depression. These clouds, on both Home and Foreign mission fields, were frankly admitted by the presiding officer; but the rays of cheer were dispensed by the successive speakers on "The Promise of Enlightenment,"

"The Promise of the Gospel" with its assurance that Jesus, the Light of the world, if given an opportunity, would meet every need at home and abroad—these and other optimistic applications of the Word brought quick response from the young people. A speaker stated that the depression might prove the best thing that ever came to America, in that it showed up the prevailing sin and error and threw us back on the world's only hope—the Gospel of Goodwill to all Mankind. A guest writes: "It was the most heartening thing I have seen or heard for months." Why not try it with topics specific to your own community or your denominational missionary situation, linking it up with the world-wide vision and a plea for universal Christian brotherhood?

SUGGESTIONS FOR A SCHOOL OF MISSIONS

Many churches hold their world-friendship classes on six successive mid-week meeting nights (called Family Nights) with a simple, net-cost supper for all, a class period for all ages, then an assembly period of half an hour following, this latter having a devotional service, a stereopticon exhibit, an address, a dramatic sketch, a pageant or a demonstration to round up and focus each lesson. Others use the Sunday evening service hour for a like period. The young people replace their usual service from 6:30 to 7:30 with a study class, all others excepting the younger children (who work out their projects in Sunday school) coming in at 7:30 for a fifteen-minute "sing," then dispersing to their various study groups. One pastor reports three classes meeting at the church school hour, three at 6:30 Sunday evening and one on Thursday in connection with the prayer-meeting. Inspiring services are usually arranged for the culmination of each "school": a pageant dramatizing one or more of the study books; shadow pictures (very effective) presenting an engaging missionary theme or story, the lantern set

on the floor about 12 feet to the rear of the tightly stretched screen so as to symmetrize the figures, each participating group carrying on and off its own properties for speeding shifts, the reader of the narrative at side or front giving the explanatory text in advance of each scene, the lights in auditorium being turned off when visibility

is to be reduced; an International Dinner with tables elaborately decorated to represent various foreign countries, hosts and hostesses in native costume, each table entertaining as guests of honor all the nationals of its variety to be assembled from the community and furnishing its own appropriate quota to program, etc.

"THE MOON FOR PLANTING COMES"

This is a very effective pageant written by the author of the study book, "Lady Fourth Daughter of China" as a visualization of the theme.

Price 20 cents postpaid, direct from the author, Mrs. Mary Brewster Hollister, 150 N. Sandusky St., Delaware, Ohio.

HOW WE CELEBRATED CHRISTMAS

By IRENE MASON HARPUR, Moga, Panjab

An Intimate Picture of the Way a Missionary Family in North India Spends Christmas so as to Manifest the Spirit of Christ

Can you picture us in North India on Christmas Day? The dominant atmosphere of the picture which has impressed us as we have come again from America to our own adopted country has been the dominance of dust and disease. Dust is inescapable, monotonous, heavy on our furniture; choking as we ride on some errand, on a two-wheeled cart; discouraging as we walk at dusk along the highway to "eat the air." Then disease—so much sickness about us—everyone, at one time or another, down with malaria, or influenza, pneumonia, tuberculosis or typhoid. When oh, when, can we solve this health problem? Christ came that they might have abundant life. How are we, with our meager equipment, to give that life to these villages and this mission school, for which we are responsible? Pray that on Christmas the strength of the little band of Christian workers and their families will be renewed and consecrated!

But our Christmas is a joyful time. Our boys, Edwin, Mason and sometimes Don, attend several dramas, and other entertainments prepared by the different classes as their Christmas projects. Our own home is dismantled of curtains to clothe the Three Wise Men and all our toys go to furnish a "manger scene." There may be the Santa Claus puppet show or movie which Don, the youngest, is so eagerly planning to make to show "how Santa Claus gives toys to the poor children in New York." There may be an exhibit of crude toys made by the school boys for village children. On Christmas eve we all visit our friends the other missionaries and the teachers' families, taking simple gifts. Then comes the trimming of Christmas trees in our own and the other homes where there are small children. We use a small branch of a tree with gray-green needles. It is rather dusty, droopy, and unsymmetrical, but, when brave with candles and paper chains, it really looks like a Christmas tree. The boys begin weeks before to make decorations and help their friends with theirs.

Early Christmas morning, probably by 4:30 or 5:00 o'clock we are awakened by the caroling of groups of schoolboys. We invite them in to the open fire in the boys' room and treat them with oranges as we sing English carols in reply to their Hindustani songs. Then we dress and have breakfast. Our table is decorated with the Indian painted animal toys which have delighted us years back. Friends and servants crowd in, and the Christmas story is read (Hindus, Mohammedans and Christians listening with reverence). A procession is formed and the Christmas room is thrown open. The Christmas tree candles are lighted for a minute, then blown out, because of fire danger. Then we pass around gifts for the servants and their children and exchange simple home-made gifts. There is one big toy (a wagon) for Don, a surprise brought from America, and some books for the others. The boys might be expected to look back at the rich Christmas in New York, with longing. But though they remember wistfully the radio, the lights and the toys dependent on electricity, we get the other gifts and enjoy them anew. Through the day groups of schoolboys and small friends from neighbor families come in to share the fun with the chemistry and magic sets, the picture books and the tricycle. In the afternoon is the great school-party, when Don and Billy Duff, dressed in Santa Claus costumes have the exciting joy of giving out 190 gifts from "the Five and Ten" which the Central Church School money and a class in Woodward Avenue Church Sunday School made possible. We feel ashamed when we see every boy so happy with one ten-cent gift. We hope that we may all have strength and willingness through the Christmas vacation week to give of ourselves and our time to those about us that they may share in the Christmas joy.

BULLETIN OF The Council of Women for Home Missions

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



By Courtesy of the Methodist Book Concern

CHILDREN PRAYING

"Let us not forget, O God, that many of your black children, our brothers, work long hours in the cotton fields and mills while we are at school and play.

Let us not forget, O God, that many of your brown children, our brothers, live on less than three cents a day while some of us have more than we need.

Let us not forget, O God, that many of your yellow children, our brothers, suffer pain, disease, and want with no one to help them while many care for us.

Let us not forget, O God, that many of your red children, our brothers, suffer poverty and neglect because of our unjust treatment.

Our Father, may we recognize all boys and girls, no matter what the color of their skins, as Thy children, and may we treat them as our brothers.

Hear our prayer, O God. Amen."

In this Service of Worship prepared by Margaret Applegarth, Mary Moore and Frances S. Riggs at the request of the Federation of Woman's Boards of Foreign Missions, and the Council of Women for Home Missions, the children are taught the meaning of the word "meditation." After prayer by the children for "all boys and girls, no matter what the color of their skins," they pray that God their Father "will help us to put ourselves in the place of others. to

understand how they must feel and to do to them as we would like to have them do to us if we were in their places." They ask for help "to hear and obey the voice of conscience." They consider children who "live in shacks and work long hours picking vegetables"; those who live "in dingy mining towns" and "in unhealthy crowded tenements."

"Help us to feel the unfairness and to work for justice and fair play.

O God, we are sorry things are so unequal in our world. Show us how to make a better world where all Thy children may share Thy good gifts.

Hear our prayer, O God. Amen."

Four of Miss Applegarth's stories from "Merry-Go-Round" are given in abbreviated form in the printed programs. They are printed in three colors, blue, pink and goldenrod and can be secured for one cent apiece, \$4.50 per thousand, from either the Federation or the Council office.

"Silent Night, Holy Night," and the child in the midst of the Christmas festivities! A month and more have passed since the celebration of the Coming of the Christ Child. Have we forgotten? Are we grown-up Christians doing all that we can to protect the little ones from our grown-up worries, hatreds, disputes, and what not? Or are we giving them daily the rightful joys of childhood—to play and sing and laugh and dream, and

learn from us the best we know and love?

"Where Are You Going, Great-Heart?"

*"Where are you going, Great-Heart,"
"To break down old dividing lines;
To carry out my Lord's designs;
To build again His broken shrines,"
"Then God go with you, Great-Heart!"*

*"Where are you going, Great-Heart?"
"To set all burdened people free;
To win for all, God's liberty;
To 'stablish His sweet sovereignty."
"God goeth with you, Great-Heart."*

In the girls' program for the World Day of Prayer, March 3, 1933, prepared by Miss Jessie Macpherson, of the Religious Education Council of Canada, for the Canadian Inter-Board Committee of Women's Missionary Societies, the girls respond to the call to belong to the great company of men and women and boys and girls who in all countries and through hundreds of centuries have answered Jesus' call, "Follow Me."

In the program the two great commandments are considered, and the young people pray together for their homes, churches, schools, place of work, and for their nation.

"O God our Father, teach us to pray at this time for our country; for all who have control of her destiny and for all who are leaders in

the making of public opinion. Grant a new spirit in us that in the midst of our national perplexities and problems, our search for the truth may be more than our desire to guard our rights.....Help us to make the welfare of all, the supreme law of our land. Help each of us to be worthy inheritors of Thy gifts, so that we may 'transmit this nation....greater, better, and more beautiful than it was transmitted to us.' Amen."

SHE LOST HER ROSEBUSHES

Miss Jane Addams in her address "The City's Challenge to Self-Government" in the opening session of the Interdenominational Conference held in Chicago (November 29-December 2), told the story of the New American who lost her rosebushes. During the present national crisis the situation of the New American citizens is acute in certain phases and demands special consideration, because they form a minority group considered by many citizens as "intruders."

The New Americans through inability to pay taxes, or to meet payments, are losing their little home places in suburbs, or in country places. To one Italian woman, who found friendliness and help at Hull House, the tragedy of it all was the fact that the two rosebushes, which symbolized to her that she had succeeded in bringing to reality her dreams for her family of a new home in a new land, had gone with everything else. There was no place for rosebushes in the crowded tenement districts. One can easily imagine her sense of complete defeat as she must now reestablish a home in the overcrowded city.

Another acute situation is the fact that in our crowded cities, the struggle for bread and butter through the securing of work and odd jobs has accentuated already existing un-Christian relationships between the older and newer Americans into situations of unreasoning determination on the part of older groups to rid the community of responsibility for newer groups, such as, Mexicans, Filipinos, and the more recently arrived Negro groups.

For this situation, the group urged the securing of accurate information by the church members; the information can then be used for intelligent and ready action on the part of the older American citizens of the community.

The conference of church leaders was on "The City and the Church in the Present Crisis." It was set up under the auspices of the Home Missions Council and the Council of Women for Home Missions with the cooperation of the Chicago Church Federation and the Federal Council of the Churches of Christ in America.

Besides the group studying the New Americans, there were groups who considered the local churches in the present crisis, Protestant church strategy in the fight for a righteous city, and family life in the city.

The findings in final form can be secured from the Home Missions Council, 105 East 22d Street, New York City, New York, for 10c. each.

TE ATA WHOSE NAME MEANS "THE DAWN"



In studying the situation of Indian Americans, the Joint Indian Committee of the Home Missions Council and Council of Women, are urging that we give opportunity to Indian leaders to

speak for themselves—particularly this year. Names of Christian Indian leaders and speakers are also available.

Te Ata is from the land of the Chickasaw nation in the old Indian territory.

Ella Cara Deloria, whose article and picture appeared in the Special Indian number of the *MISSIONARY REVIEW OF THE WORLD*, and Rosebud Yellowrobe, both speak for their people.

Reverend W. David Owl, Isaac Greyearth, and Ralph Allen are also available. Write to Council Headquarters for particulars.

"WHERE CAN I FIND —?"



In the year when the American Indians, or Indian Americans as some folk call them, are being studied in places large and small throughout the United States, persons keep asking where to find facts concerning the relations of the Indian, the Government and the church. Such questions are answered in chapters VI, VII and VIII of Lindquist's "A Handbook for Missionary Workers Among the American Indians." Chapter III gives in brief form the story of pioneer missions among the Indians.

Mrs. Elizabeth Mann Clark says: "It is a book to keep within easy reach of the hand of anyone who meets the American Indian through either reservation or city work. For the new worker there is a brief history of missionary accomplishments in the Indian field which begins most helpfully with the Indian rather than with the pioneer missionary. This is followed by a challenging review of the present day emphasis."

The Handbook can be secured from the Council office for fifty cents.

"All people awake, open your eyes, arise."—*Hopi Indian Prayer.*

Our World-wide Outlook

A Missionary Newspaper of Current Events

CHINA

Anti-Civil War League

After elaborate preparations the Anti-Civil War League was formally inaugurated by holding a conference of delegates from 407 public bodies and bringing together 1,075 representatives in the Chinese Chamber of Commerce in Shanghai. Accordingly, Chinese who are utterly wearied of the constant civil turmoil may have a mouthpiece through which to articulate their opinion, and hope is expressed that this league marks a starting point toward the goal of peace. For the past twenty-one years China has experienced warfare.

In spite of the large numbers of individuals, corporations public bodies and other organizations from various provinces and special districts constituting the membership of this League, it was successfully inaugurated within the period of two months without encountering any difficulty, indicative of a widespread hatred of civil turmoil. Prominent bankers have declared their determination never to lend cash to anyone bent upon civil strife. Mr. Wu Ting-Chang, chairman of the Conference declared that the League will devote itself entirely to anti-war activities.—*China Critic*.

Progress of Communism

Sherwood Eddy, after visiting twenty-one of China's cities where communism is growing, reports on the prospects of the movement in that country:

The communists have now a stronghold in central China, holding practically all of Kiangsi province. The communists' method of taking a city is to wipe out all the propertied individuals, either by execution or by seizure of their property, and to reapportion the land, an acre to an individual, and set up their regime. Ten millions perished in Russia before she

got stabilized. Many more will perish if China turns to communism. Russia had the land; China has not the land. The Chinese, while naturally a lovable people, have fire in their nature which, if aroused, will sweep all before it. Once you get the Chinese mob above the boiling point, there is no cruelty, no torture, that they will not only practice but enjoy. While communism means one thing in Russia, where it has passed to its more constructive stage, it is a different thing in China, and I tremble for China for what this may mean.

New Religious Periodical

A new religious education monthly in the Chinese language is edited by the Rev. Newton Y. T. Tsiang, the Chinese church's co-secretary for religious education. The paper's title for its first two issues was "Religious Education Monthly," but a need was felt for something more inspiring. The spirit of the Orient has finally found expression in naming the paper *T'an Chi*, the English equivalent being "Explorers to the Uttermost Parts."

Candidates Questioned

When a new convert to Christ offers himself as a candidate for baptism he must be ready to face the church committee, deacons and church people. The pastor usually asks a few introductory questions and then others are free to question him. The following are a few of the many asked at a recent meeting in Shaohing, as reported by Rev. A. I. Nasmith.

How many times a day do you pray?

Are you willing to contribute to the church?

What influence of the Holy Spirit have you felt?

If a non-Christian friend asks you to do for him something connected with superstitious practices, would you do it?

If your father dies will you permit any superstitious funeral practices?

Are you willing to be patient with your mother-in-law?

—*Missions*.

Evangelistic Band at Work

Equipped with nearly 100,000 tracts, booklets, posters, a stereopticon and a bright incandescent lamp, Rev. J. A. Poole and his wife, Christian Alliance missionaries of Kwangsi, South China, with a native preacher and Bible woman, started on a three months' trip which covered 665 miles and included the principal cities in the Kinguen district. The method was to start out in pairs, taking a bundle of tracts and visit from house to house until evening. An evening meeting was prepared for by posting notices. This usually drew a crowd of from 300 to 500, and on an average 20 persons responded to the appeal each night. No serious opposition was encountered except in Hwai-yuen, where the crowd was attacked by robbers and broke up the meeting; and at Liu-chen, where stones were thrown at the speaker. In some places, local officials supplied soldiers to preserve order.

—*Alliance Weekly*.

Annamese Church Growth

The annual report of the French Indo-China Mission of the Christian Alliance speaks of the steady development of the Annamese Church. There are now 23 main stations under the sole supervision of Annamese pastors. After twenty years of effort there are now 113 regular chapels and 18 other places where 95 native workers are preaching the Gospel, with a total membership of 6,647. A native pastor writes: "It is remarkable how many have been brought to Christ by seeing how the Christians have been kept strong in times of danger, sickness and distress." The Annamese Christians have pledged themselves to send a missionary

to the Moïs of the Indo-China hinterland and are partly supporting a mission boat that plies the streams and canals of the great unevangelized section of northwest Cochin China.

—*The Sunday School Times.*

JAPAN-CHOSEN

Kingdom of God Movement Continues

The first three year Kingdom of God campaign is at an end and Christian forces in Japan have decided to continue for another two-year period. Emphasis will be placed upon rural, social, educational and literary evangelism. Responsibility for promotion has been entrusted to a commission of twenty leaders in the participating denominations, ten of whom reside in Tokyo and will constitute an executive committee. Dr. Toyohiko Kagawa will continue as speaker and organizer for the movement throughout the empire.

Fearless Testimony

Toyohiko Kagawa, when invited to speak in a mass meeting within the sacred precincts of the Ise shrines, Shinto's most consecrated sanctuary and legendary birthplace of the Japanese empire, delivered an impassioned evangelistic message. At the close he gave his challenge to discipleship with Jesus, to which 150 responded by signing declaration cards. Among those present and deeply impressed were many priests of the Ise shrines. Kagawa's meditations on Napoleon appeared as follows in the magazine *Kumo no Hashira* (Pillar of Cloud) some time ago: "Napoleon tasted the sadness of victory after his conquest of Moscow. Now it is time for Japan to taste the sadness of victory. No victory of the sword can conquer the soul of man."

Music in Christian Circles

Rev. F. Hilliard of the United Church of Canada Mission, believes that the greatest musical gift to Japan has been the Christian hymn book. The religious

pilgrim on the Buddhist way had no song within him and Japanese Christians would not be so self-evidently more joyful than Japanese Buddhists were it not for their songs of thanksgiving unto God. The Japanese whistle a great deal, and Christian hymns are "on the air" everywhere. From simple hymns to anthems, such as the "Hallelujah Chorus," the step is soon made; the average Japanese youth has more familiarity with good music than his American confrère. This musical interest closely hinges upon the missionary's daily task.

—*United Church Record.*

Dictionary and the Bible

A new and comprehensive English-Japanese dictionary issued by a Japanese publishing house illustrates one influence of the Bible in Japan. This dictionary has 1,855 pages containing 141,200 English words and 79,500 phrases and examples of both languages. It required twenty-eight years to edit it. With great frequency the meanings of the English words are illustrated by quotations from the Japanese Bible. Phrases and sentences from the Bible are quoted not less than 1,500 times.

—*Japanese Christian.*

The Place of the Missionary

At the All-Japan Christian Workers' Conference in Tokyo (October 9 and 10), advanced positions were taken with regard to peace, temperance and social reforms. In recognition of the past, present and possible future service of foreign missionaries in Japan, it was decided to prepare and publish a series of articles and books on the place of the missionary in Japanese Christianity.

Interest in Temperance

Mr. C. F. McCall, of the American Board, writes of the drink problem in Japan, and the growing desire for temperance:

I attended a temperance rally near the center of our country work. The president of the organization is a young Buddhist priest, whose local chapter received first prize for the best

work of the year. Most of the delegates were young men who enthusiastically encouraged each other to press forward at this task. In December one of the acquaintances made at the temperance rally, a wealthy farmer living in a remote mountain district, wrote, asking me to bring my stereopticon for a three days' campaign. With a sturdy carrier for my lantern, blankets and other baggage, we tramped for seven miles through the snow, arriving at our destination long after the hour set for the meeting. However, the people gathered and we made a temperance appeal which lasted from nine to eleven. On my way back to the mission station I put in three days' speaking in schools and homes, and to the well-organized Young Men's Patriotic Associations. One group passed me on to another.

—*The Congregationalist.*

Seed on Good Ground

My life in Pyengyang has been an effort to keep up with the ever-ripening grain right at my door. Never enough workers, never enough strength, never enough appropriated grace, never enough money to meet the needs that are flung right at one.

The past three months have brought us the greatest round of Bible institutes, special Bible conferences and revivals we have ever seen. Where we have had a hundred at the study hours other years this year we have had four hundred and where before we had churches fairly filled they have now been packed and running over. Hundreds of new believers have been added. Never before have the churches been so filled with young people; today they listen with great eagerness to the best Christian message one can give.

In spite of hard times our schools are full and overflowing. Our boys' high school took in a new class of 130 boys, but 375 took the examinations for these places.

In Pyengyang city we have seven self-supporting churches.

Another of these churches is located in the shadow of the \$3,000,000 plant just being erected

by the American Corn Products Company. A few Sundays ago I preached in this church which was built for 150, to a congregation of 240, packed so they surely could not worship, though they gave the closest attention. These were adults and there were 210 children waiting to get in. One of these buildings erected for 250 was packed with 500 the Sunday I preached.

This is not the time to stop, but the time to begin. Not the time for cuts, but the time to come to the help of the Lord. The harvest is not four months away but even now in need of greater faith, and funds and facilities to gather it.

—*Dr. John Z. Moore, in The Christian Advocate.*

ISLANDS OF THE PACIFIC

Missionary Launch for Borneo

An addition to the fleet of mission launches for the Batang Lupar Mission of the S. P. G., one has been made for the diocese of Labuan and Sarawak. It was built in Sarawak by Malay workmen and of local timber, with an engine shipped from England. This little craft, 28 feet long, set out within 48 hours after its completion, with an evangelist, teacher and catechist to find a site for a new school. Districts formerly visited infrequently now have monthly visits and new areas have been brought under supervision. An experimental school has been operating successfully for several months. Here and there along the main river, scattered Christians, may now form nuclei for future work.—*The Mission Field.*

Bali, the Wonder Island

This island noted for its beauty and romance, was until recent years without any missions. The Dutch Government was opposed to Christian work on the island. A year ago a Christian Chinese obtained permission to preach the Gospel among the Chinese immigrants. Now the first converts have been baptized, among them two native men whose mothers were natives while their fathers were Chinese.

As a result a large number of people have turned from Hinduism to Christianity, have destroyed their idols and have been baptized. The work is spreading from village to village and notwithstanding opposition from prominent Balinese this movement is gaining in momentum.

In East Sumatra

Two Dutch Mission Societies have turned over to the Rhenish Mission extensive Mohammedan regions in the midst of which they had scattered Christian congregations. American Methodists who have a chain of Christian congregations on the east coast of Sumatra are in conference with the Rhenish Mission on the plan to combine their churches with the Rhenish church which already has a membership of 313,000.

New Bishop of Melanesia

At Auckland, New Zealand, a new English bishop, Rev. W. H. Baddeley, has been consecrated for the diocese of Melanesia, a long stretch of islands off the northeast coast of Australia, with a population of about 500,000, of whom more than 141,000 are Christians (30,000 Roman Catholic). The diocese has work on more than thirty islands and visits still others with the mission ship, the *Southern Cross*.

The new Bishop goes out to a staff of more than fifty missionaries, clergy, medical staff, and women workers; about thirty native priests and deacons, and more than six hundred native teachers. This is the diocese where sixty-one years ago the first Bishop, the Rt. Rev. John Patteson, was martyred in revenge for the kidnapping of natives by English vessels. Old mission reports contain gruesome tales of cannibalism in these regions. The diocese is one of nine which make up the Anglican province of New Zealand. The New Zealand Anglican Board of Missions carries on work not only in Melanesia, but also in China, India, Japan, Africa, Polynesia and Jerusalem.

—*Living Church.*

Conditions in Micronesia

One of the great stories of American Board missionary service is that concerning the Pacific islands. The Marshall group is about half-way between the Hawaiian and the Philippine Islands. Southeast lies the Gilbert Islands group. To the south of the Marshall and east of the Gilbert Islands is Nauru. All work in these islands is now under the London Missionary Society. Rev. George C. Lockwood of Jaluit, Marshall Is., gives a glimpse of conditions.

The population of the Marshall Islands is reported at 10,171 natives, and 310 foreigners, mostly Japanese. Of this number 3,084 are members of the Congregational churches, with at least that many more in the membership of Sunday schools and Christian Endeavor Societies. Special emphasis will be given to the evangelistic effort through all these organizations, following the conference of teachers, pastors and other Christian leaders.

The average income of each adult in these islands is about thirty dollars a year. During the past year this was cut to almost a third of that sum. More than half the population are now definitely associated with Protestant churches.

—*Bible Society Record.*

"Miracle of Lanao"

Much has been written of Dr. Frank C. Laubach's system by which a man may learn to read within two or three hours, and is called "The miracle of Lanao." This work has reached out to the farthest bounds of these islands. Dr. Laubach discovered that the key which he has developed is applicable with modifications to other dialects. Already he has worked it out for fourteen dialects in this archipelago; it is being taught through the pastors, Christian teachers and workers throughout the provinces. It has spread around the world. Twenty Spanish-speaking countries in South America and Mexico and the islands have adopted it. Egypt is asking for it. Africa wants it. It has been worked out and is being used in Singapore, Bombay, and Siam. Dr. Laubach has completed the key for the Syrian language, and now he is working on the Amoy language for use in China.

—*Missionary Herald.*

Hawaii's Many Races

The number of native Hawaiians has steadily decreased until they constitute only a minor part of the population. White Americans living on the islands are also a minor fraction. The bulk of the population is made up of groups from Japan, China, Korea and the Philippines. Adult members of these groups are not permitted to become American citizens, but their children born on the islands are, by virtue of the fact, citizens. They are growing up in the public schools and learning the English language. Under such conditions Oriental religions, such as Buddhism and Shintoism, are strong on the islands. Mormonism has thoroughly established itself there.

The opportunity of home missions is to gather these boys and girls into Christian churches, and to train them in the Christian way of life. Fortunately, these attractive young people respond most satisfactorily to this evangelistic approach. The Methodist Board of Home Missions and Church Extension is entirely responsible for work among Koreans on the islands, while the Board of the Hawaiian Evangelical Association cares for work among the Chinese and Hawaiians.

—*Christian Advocate*.

NORTH AMERICA

McAuley Mission Anniversary

The historic Jerry McAuley Mission, at 316 Water Street, New York, has celebrated its 60th anniversary. This mission traces its history back to 1872, when Jerry McAuley, a converted convict, opened the doors of a little three-story building on Water Street. The plans for rescue work were laid by Jerry McAuley while in state's prison. Today, with its modern building, and its addition known as the Markle House, which is used to house needy men, the mission is carrying on its work of helping the destitute. Last year in four and one-half months 40,786 men were fed and thousands were helped spiritually and materially.—*Presbyterian Advance*.

Tamil Woman at Wellesley

The Faculty of Wellesley College has been augmented this year by a Christian woman educator of India, Miss M. Evangeline Thilliampalam, M.A. and Ph.D., Columbia; M.Sc., Allahabad, and head of the Biology Department at Isabella Thoburn College, Lucknow. This is the first instance of an Indian woman on an American faculty. Born in Ceylon of an ancient Tamil family, her mother a Christian and her father a Hindu, she was educated in Jaffna, and later at Isabella Thoburn College, Allahabad University and Columbia University.

The Indian Science Congress invited her to prepare college texts dealing with Indian specimens; her subject was the *Scoliodon*, shark of the South Seas. The result was of such merit that Columbia University accepted it as the dissertation for the Ph.D. in Science, and in 1929 Miss Thilliampalam came to America, passed the *viva voce* examination on her work and was awarded her degree—the first woman of India to receive a doctorate in any science subject.

—*Christian Advocate*.

"Friends of Jesus"

The "Friends of Jesus" is an American organization which owes its origin to Toyohiko Kagawa, and is affiliated with his organization of the same name in Japan, whose purposes are evangelism, peace, purity and economic justice. Japanese, Americans and Chinese, of several denominations, participated on Armistice Day in a communion service at 6 in the morning, with about 100 persons present, mostly students, in Mount Hollywood Congregational Church, Los Angeles. This meeting was inspired by a meeting of the "Friends of Jesus" in Japan, about which Kagawa wrote:

"We met at 5 a. m. in order to insure quiet on the beach, and I was impressed that we were in the waters not merely of the Inland Sea but actually in the waters of the Pacific (at Minabe). I was praying with tears for the continuance of peace between

the nations bordering upon this ocean."

—*Presbyterian Banner*.

Missionary Pilgrims Colonize

In Claremont, California, is a colony of retired missionaries called "Pilgrim Place." It comprises 20 acres and lifetime leases are given to retired missionaries. They build homes and the colony takes title to these homes upon their death. It is partially endowed and is non-denominational. The Rev. Arthur Henderson Smith of China was there until his death. W. W. Peet of Constantinople for 42 years with the American Board is there. The Rev. Dwight W. Learned, one of the original staff of the Doshisha in Kyoto, Japan, is there. He has decorations from the emperor. Fifty-seven years ago he helped found the Doshisha. James W. McKean, M.D., famous for his work in Siam, and for his discoveries in the treatment of leprosy is another. Of the 90 "pilgrims" in residence all have rendered distinguished service.

—*Presbyterian Banner*.

Presbyterian Basic Budget

A basic benevolence budget of \$10,000,000 for the Presbyterian Church for the fiscal year beginning April 1, 1933, was approved by the General Council as follows at its meeting in Chicago, November 16:

Basic Budget, 1933-1934

	Amount	Per Cent
National Board ...	\$2,081,250	42.5
Foreign Board ...	2,392,600	33.0
Christian Education	1,341,250	18.5
Pensions Board		
(Relief Dept.) ..	362,500	5.0
American Bible Society	58,000	.8
Federal Council ...	14,500	.2
	<hr/> \$7,250,000	
Women's National Missions	1,375,000	
Women's Foreign Missions	1,375,000	
	<hr/>	
Total	\$10,000,000	

The total of \$10,000,000 is the same as for the budget for the current year. The only change is in the percentages allotted to the boards.

—*Presbyterian Advance*.

Methodists' Home Mission Budget

A reduction in regular appropriations from last year's \$1,546,270 to this year's \$1,036,670 marked the annual meeting of the Methodist Board of Home Missions and Church Extension. But conditional allotments of \$767,395, bring up the total appropriations to \$1,804,065, were made. A new plan provides that certain appropriations are called "regular." On these the home fields can definitely count. Then, after a careful scrutiny of programs, certain items are added to be covered only on condition that the money is raised by designated gifts. Formerly appropriations had been in one sum for different types of work, and had been practically guaranteed.

A Golden Anniversary

The Golden Anniversary of the Women's Board of Domestic Missions of the Reformed Church in America was celebrated in the Marble Collegiate Church, New York, on November 15. Corresponding celebrations in New York, Chicago, Holland and Detroit, as well as smaller gatherings in Classes and Missionary Unions, brought out the fact that a great many women are actively interested in the work of carrying forward the Christian message in the United States. Today the Board's activities stretch from the Atlantic to the Pacific and from Canada to Kentucky. Mrs. Sojiro Shimizu and two little Japanese children from the Japanese Christian Institute brought greetings and a gift of one hundred dollars, in gratitude for the Board's twenty years of ministry to the Japanese people in New York.

—*Christian Intelligencer*.

Religion in Boulder City

Since Congress authorized the building of Hoover Dam, attention has been drawn to Boulder City, in the Nevada desert, a new and modern town, costing \$2,000,000, with artificially cooled bunk houses, a vast dining hall, stores and a multitude of small homes for workers with families.

Six engineering companies made bids for the construction; seven denominations have collaborated on a religious program for the community. The representative of the seven denominations is "Parson Tom" Stevenson, a consecrated minister who is devoting himself singlehanded to the task. Funds for a building have not yet been secured, and temporary quarters are being used. The Sunday school overflows into several buildings and evening service is held in the "mess hall." A large proportion of the workers on the dam are relatively young men, but many are married, and the town has a large juvenile population. It is expected that after the dam is completed there will still be a permanent community at Boulder City, and that this work will be conserved in a permanent program.

—*Christian Advocate*.

Mormon Growth Explained

Mormons point with pride to their phenomenal increase—from 6 to 600,000 in a century. In 1931 the financial records of the Church, the depression notwithstanding, showed an increase over the previous year of from five to fifty per cent, varying according to location. Several factors are behind this growth; family increase, which the Mormon Church claims as the highest command of God; the low mortality rate due to Utah's healthful climate; and proselyting, which is the first demand of the Mormon Fathers. Each year some two thousand young men and women go out at their own expense, for at least two years, to gather converts. The procession still goes out and each year from 6,500 to 7,000 proselytes are baptized from all parts of the United States. The cult has withstood change largely because of its close-knit organization, its isolation, and its many cooperative enterprises in the way of social, economic and political privileges, to say nothing of special dispensations in the world to come. When all other denominations are retrenching, this cult, largely be-

cause of its elaborate system of tithing, has been able to build new and imposing edifices and to launch new enterprises. Within the past few years they have extended a friendlier hand toward other faiths, with a resultant decrease of opposition from without.—*Presbyterian Magazine*.

Color Line Fading

The Commission on Interracial Cooperation recently issued a study of trends in Negro progress. They find real gains in the interest of the whites in Negro health and education, and notable gains by the Negro in both. Hospital facilities are still poor but are improving, while there is distinct gain to the Negro's advantage in the dispensation of legal justice. The Commission notes the significant decline in lynching statistics from the average of 100 or more for 40 years, to an average of only about one per month for the past several years. In the economic field they find the colored worker increasing his skill, his financial independence and his status as a worker.—*Christian Century*.

Civil Rights for Indians

To remove 194,500 American Indians from their status as wards of the federal government and grant them the civil rights enjoyed by other citizens is the object of a campaign for legislation, forecast in a pamphlet entitled, "The Indian Primer," just issued by the Committee on Indian Civil Rights of the American Civil Liberties Union. Support for bills to achieve this end is being rallied in advance of the 1933 Congressional session. Only recently has any effort been made to change the civil condition of the Indian. At every step, the Union declares, that effort has encountered the opposition of the Indian Bureau and the Department of the Interior. Although an American citizen, no Indian ward can now make contracts, borrow money, draw his own money, bequeath property, or hire a lawyer without permission of the Indian Bureau's agents. The tribes must accept

the Bureau agents appointed for them, even when the agents are paid from tribal funds.

—*American Friend.*

Gospel Distribution in Canada

An awakened interest among young people in Toronto for aggressive Christian work has led to the forming of a Gospel Distribution Crusade. Scores of young people have pledged themselves to endeavor to give out a copy of the Gospel of John daily, or an average of twenty in the month. With the Gospel they are also giving out a Gospel tract, and each volunteer is asked as far as possible to give a Gospel testimony. Members are requested to contribute 25 cents a month to cover the cost of the Gospels.

—*Evangelical Christian.*

School Bus Is a Boat

In Alaska most of the roads are waterways, and boats are the most useful kind of vehicle for travel. Rivers and inlets are lined with Indian villages, some big and accessible, others remote, all with children who need an education. Without a calendar it is difficult for parents to calculate the journey necessary for their children if they are to arrive at school on the opening day. The teachers at Sheldon Jackson School, of Sitka, found it difficult to begin with most of the desks empty at first and gradually filling as pupils drifted in. So a plan was put into practice that provides for two teachers to go with the Princeton, a National Missions boat, and collect the children from their homes.—*Presbyterian Banner.*

LATIN AMERICA

The Pope and Mexico

The Pope has issued a sharp protest against the Mexican Government's restrictions as to the number of priests allowed. He cites one state where only one priest is allowed for every 33,000, another where there is only one for every 60,000, while in the well-known state of Vera Cruz only one priest is to "exercise the sacred ministry for

every 100,000 of the inhabitants." He claims that the Government had broken its promise to soften the harsh application of the religious section in the Constitution in return for which promise the Pope had authorized the reopening of the churches following their closing in 1926. Instead, there had been fresh outbreaks of persecution and propaganda against the Church, a condition which "differs but little from the one raging within the unhappy borders of Russia." Nevertheless, the Pope orders priests to conform to the law by applying for their necessary permits but to make clear to all that such conformity does not imply approval of the anti-Church legislation.

This was met by President Rodriguez with a threat to close all churches and convert them into schools and shops for the working classes, "if the defiant attitude shown in the recent encyclical continued."—*Missions.*

Havoc in Puerto Rico

Further details of the destructive hurricane in September have come to the Presbyterian Board of National Missions. One letter comes from a native pastor, the Rev. Francisco Quinones, whose building, seating nearly 900, is the first edifice built by Presbyterians in Puerto Rico. He reports serious damages to the church which may necessitate complete rebuilding. Eighty per cent of his people were affected, a great many of them left entirely without homes. Suffering is intense. The Rev. A. Archilla, superintendent of Presbyterian missions, reports actual property losses of \$15,000, with a few stations unheard from.

At Maleza Alta the manse was unroofed and part of the porch blown away. The chapel at Montana was entirely destroyed, also the pastor's little house. In Montana and Maleza Alta at least forty per cent of the members of the church are living out of doors with no shelter at all. Many of them have been sleeping in the church. About twenty members of the Isabela Church lost their homes, and the situa-

tion of the entire population is critical. Churches and chapels throughout this entire district are proving a place of refuge.

—*Women and Missions.*

Fruitful Preaching in Brazil

In Victoria, Brazil, Dr. Soren, Baptist missionary, recently preached a quiet, evangelistic sermon and gave an invitation. More than thirty people crowded forward and accepted Christ at the close. The speaker did not urge, nor plead, but simply gave the invitation, and the Spirit moved the hearts of the people in a way seldom seen.

—*Watchman-Examiner.*

The Problem in Yucatan

Mr. L. L. Legters, field secretary for the Pioneer Mission Agency, Inc., reports conditions in Yucatan after a visit there in October:

We found that the number of Indians who can best be reached in the Maya tongue was at least 330,000. This people is a superior tribe, proud of their race, language and customs. They look down upon all other peoples, who, to them, are only Mexicans, while they call themselves Yucatecs. At the beginning of the work in 1931 three workers were located in one center, but for the sake of reaching the greatest number possible the three new ones and one of the other men have been placed in separate centers. In Peto, 45 are enrolled in Sunday school. Regular services are held in five or six smaller towns near by. Congregations of believers are being formed in each village, and they have no place for meeting. If a private house is used, it is subject to confiscation by the Government, and there is no public place. There are not more than four ordained men in all of Maya land, and they minister to Spanish-speaking congregations. This constitutes a real problem.

—*Pioneer Mission Agency.*

The Problem of Puerto Rico

Speaking of the immense increase of population in Puerto Rico since 1925, Fred L. Brownlee asks what one could expect from such an over-crowded, under-paid, under-fed, over-diseased, under-hospitalized, under-educated, religiously-dead race of people. He enumerates the basic problems of the Island in the following order:

1. Population—over eighty times the average per square mile for the United States.

2. Economic — starvation wages with absentee capitalism.

3. Health—200,000 sufferers from malaria, 600,000 sufferers from hookworm, to say nothing of other diseases.

4. Education—scarcely half provided for.

5. Religion—dominated by Roman Catholicism.

Mr. Brownlee believes that an intelligent educational program to reveal to the Puerto Ricans what is wrong with them physically, economically, morally and religiously is the first essential.

Bible Reading in Bolivia

Early in 1930, a Quechua farmer, Eufrasio Pardo, living twenty-five miles from Aiquile, Bolivia, came to the Bolivian Indian Mission seeking medicine. After supplying him with a few simple remedies, some passages from the Quecha-Spanish New Testament were read and explained to him. He finally carried the treasure away with him.

Months passed, and we did not see Don Eufrasio. About Christmas time of that same year, we received a visit from him and one of the first questions that he asked was whether we had any more books. He had been reading the New Testament and was convinced that it was the Word of God, although many of his neighbors said that it was of the devil.

A few weeks later we visited his house and received a hearty welcome. He went off to invite his neighbors in order that we might have a preaching service. The following night we had about twenty-five gathered and our hosts took a public stand that night. Don Eufrasio had been a drinker, a smoker, and a cocoa chewer (leaf from which is extracted cocaine). All three of these habits were given up at once. This was done without any direct instigation on our part. Everyone that came to their house was asked to listen to the explanation and reading of the Holy Scriptures.

The New Testament that I had sold to him about a year before was underlined with pencil in many places, and at the tops of some pages and chapters

there were subject headings. In the months that followed, this man and his wife became the nucleus of a small group of believers in that far-off district. Don Eufrasio had been living in companionate marriage about fourteen years before his conversion. (Companionate marriage is very common in Bolivia). But, as soon as the Gospel had touched his soul, both he and his companion desired marriage. They came to Aiquile and were married and baptized the same day.

—LESLIE M. SHEDD, in *The Bible Society Record*.

Bread Upon the Waters

A Wheaton College student who went to Spain last summer relates the following:

"Our Spanish steamer *Alfonso XIII* carried 800 'Gallegos' who were returning to their native Galicia from various places in Central America.

"Going up on deck for a breath of air I sought the rail, and abstractly began whistling hymns. I had not noticed a little chap of some eight or nine years who stood near me until I finished an approximation of 'Jesus Is All the World to Me.' I felt a tug at my coat, and looked around, 'Señor, I know that song!' he said rather shyly. He had attended the La Aurora Mission School in Huehuetenango, Guatemala and had learned a few words of English, along with some Bible verses and Gospel songs. The seed was deeply imbedded in his heart."

—*Record of Christian Work*.

EUROPE

The Paris Mission Growth

At the annual meeting of this mission society, Director E. Allégret reported that the most noticeable thing about their field in Basutoland, Madagascar and Togo is that the Roman Catholics are exercising the utmost zeal in working at the very points where the Protestant missions are the strongest. The Paris Mission has only 10 missionaries and 18 European workers in Basutoland, while the Roman Catholics

have 124 European priests, monks and nuns, together with 100 native helpers. In Togoland over against 6 Protestant workers there are 25 priests, 11 monks and 15 sisters.

The French Government has recognized the superior work of the Paris Mission more and more signally on account of its educational and social program. This was emphasized at the great colonial exhibition in Vincennes last year. The Mission records great progress, except in the Senegal. In French Cameroun two new stations have been opened and the number of church members increased from 20,000 to 35,000.

For all fields the increase stands as follows: Missionaries from 216 to 277, Native workers from 1,940 to 2,941, Christians from 100,000 to 160,000.

World Congress Postponed

After careful consideration of extensive correspondence from South America, Europe and the United States, the Executive Committee of the Baptist World Alliance unanimously adopted the following:

Resolved, That in view of the present economic situation and the serious burdens resting on the missionary enterprises of the denomination throughout the world, the Congress of Berlin be postponed until 1934. The Executive Committee hopes and believes that an improvement in world conditions will permit it then to take place without the disadvantages which would at present be difficult to avoid.

Churches Awake

In reply to criticism hurled at the Church by radical groups in Germany, charging aloofness from the stress of the times, the *German Evangelical Press Service* quotes from a declaration of the Thuringian churches:

Pleading, warning, we appeal to all our membership in the interests of an awakened conscience that all of them, each in their sphere, may do their utmost to counteract and combat a spirit of hatred. The Church has not the power to change economic conditions, but it has the duty to influence the behavior of men, to the end that better conditions may be created.

Similarly the Moravian Brotherhood says:

There is imminent danger that the tie of brotherhood be severed in the

fury of this struggle. We are subjects of the King of Truth. We will therefore not permit our tongues to sow the seed of hatred and provocation among our people. The Cross which we confess forbids us to hate at all. Even in the conflict of political opinions we will act according to the Golden Rule of Jesus in the Sermon on the Mount.

—*Federal Council Bulletin.*

Missions a Christian Luxury

This statement has excited much comment, first in Denmark and then in a number of continental papers, notably in Sweden and Denmark. The occasion of the flare-up is in the fact that the exchange bank in Copenhagen refused to furnish the Lutheran Danish Mission further foreign exchange, excusing its action by the statement: "Foreign missions cannot be regarded as absolutely necessary for the country." The Danish Mission Society uses about 3,000 pounds sterling every month in paying the allowances of about 135 Danish missionaries. If these men were to receive no salaries they would have to be sent home by the Danish consular service, at an expense greater than the allowance for many months. All mission stations, hospitals and schools would be left entirely unprovided for.

The onslaught on missions by the exchange bank has called forth such a storm of indignation in many European countries that the real value of missions even for the home base was emphasized more prominently than for many years. A Swedish daily, the *Svenska Dagbladet*, in discussing the foolishness of the bank's statement, ends with a fine discussion of the usefulness of the foreign mission enterprise to a country, even from a merely economic viewpoint. The discussion has resulted in an arrangement whereby the Danish Mission Society is enabled for the present to continue its work.

Czechoslovakia Quakers

Recently a new step has been successfully taken toward forming a real Quaker group in Czechoslovakia. For two years a

small group in Prague had been gathering more or less regularly for worship and discussion. A few months ago a retreat was held near Prague, attended by twenty young men and women, all Czechs except one. All were eager to know more of Quaker teachings. The deepening interest of the group resulted in the decision to hold regular meetings. Several of the leaders are outstanding members of the Y. M. C. A.; some are Catholics; others Protestant, Jewish, or without church affiliation. A young engineer, member of the Student Renaissance Movement, was elected clerk.

—*American Friend.*

Sunday Schools in Greece

Mr. G. A. Guelibolian, of Athens, sends encouraging news of the development of Sunday school work in the Armenian Apostolic Church. Four Sunday schools have been organized: Lipazama with 70 enrolled, Singrou with 95 enrolled, Kokkinia with 220 enrolled, and Derkouti with 450 enrolled. Mr. Guelibolian says, "We started our first services with the golden text, 'The fear of the Lord is the beginning of wisdom.' The news of the inauguration of these Sunday schools was welcomed with great enthusiasm and with deep feelings of gratitude for the W. S. S. A. and the Near East Foundation." While Mr. Guelibolian's attention is directed primarily at present to the work in Athens and Piraeus, it is expected that he will extend the work into Macedonia, Peloponnese and Crete.

AFRICA

Egyptian Social Life

The *Egyptian Gazette* has an article on "Social Confusion in Egyptian Life":

"There are two phenomena in Egyptian life, one in the villages and an opposite one in towns. The former is that the villagers have undergone a mental development, while their material means of life remain unchanged. The *fellah* still eats and dresses as his grandfather; but he does not think with the mind of the

past generation. He has developed in mind while he still lives in body in a past generation, not because he does not know how to change, but because he lacks the means of changing.

"The phenomenon in the towns is that material development is going much faster than cultural development. In Egyptian cities and towns appearances indicate that town dwellers have gone a long way towards progress and culture, but this is not the fact.

"Both phenomena result from changes in the last decade, i. e., the standard of living in towns has improved considerably. Wages and salaries have increased, and in the meantime the products of civilization and articles of luxury have impressed the minds of the people, and created in them a desire to acquire them, Europeans place education first, material things are secondary; but we in Egypt care first for material appearance. This explains why some overestimate the Egyptian awakening, which is more material than moral."

Religion in Abyssinia

A religious census of Ethiopia reveals that there are six million pagans (more than one-half); one million Mohammedans; a remnant of Jews, called Falashas, and three million Christian Ethiopians (about one-third).

One hundred and two years ago, the first Protestant missionaries were sent to Ethiopia by the Church Missionary Society of England. The Rev. Samuel Gobat was the pioneer missionary. He won the respect of the priests of the Ethiopian Church because he knew the Scriptures. Short periods of occupation were followed by long periods when no missionary was allowed in the country. At three strategic centers the American United Presbyterian Church is now witnessing for Christ in Ethiopia. Sayo and Gorei are in the midst of pagan Gallas; Addis Ababa at the center of the old Christian Ethiopian Church. The following other Protestant Missionary Societies are at work in Ethio-

pia: London Society for the Propagation of the Gospel among Jews; British Society for Propagation of the Gospel; British and Foreign Bible Society; Sudan Interior Mission; Evangelical Lutheran Mission; two Swedish Societies and Seventh Day Adventists.

—*Woman's Missionary Magazine (U. P. Church).*

Difficulty in Cameroon

The sudden devolution of the missionary contribution to the native church is having very detrimental effects in the Cameroons. Native helpers, who must look more definitely to the congregations for their support, are feeling the stress of the times. In the region of Dikume and of Mbembe (a new station in the Grass Lands) it will be difficult to retain the helpers unless they receive financial aid.

There are reports of the reawakening of heathenism. In the Bakosi region (Nyasoso) the Losango movement is gaining new strength. For the first time in fourteen years men have heard again the voice of the *Mungi*. (According to a heathen conception the *Mungi* is a ravenous animal that demands human lives. The Losango people are making effective use of the terror that people have of this animal.)

Chief Adjebe is making systematic efforts to destroy mission work in his territory. In the Mbembe territory a teacher was threatened with death by his chief. Notwithstanding these difficulties none of the teachers are ready to quit the service.

—*Heidenbote.*

In Spite of Locusts and Ants

In spite of drought, locust plagues and other circumstances which have made the past year the worst the Rev. Henry C. McDowell of Galangue, West Africa, has seen in his 13 years in Africa, the Christian natives have given more to Christian work than ever before. A 20 per cent cut in salary, from the pastors down the line, was made but it was insisted that new work be started in unoccupied villages. In going over the situ-

ation Mr. McDowell and the local pastor calculated the number of folk in the villages that might be classified as "followers." They were amazed to find in a group of 45 villages a total of 11,000 people who claimed to be Christians.

Industrial Research in Mines

The Department of Social and Industrial Research of the International Missionary Council is engaged in its first piece of field investigation; the purpose being to carry out an enquiry into the human needs occasioned by the rapid industrialization of populations in the great mining areas of southern Africa, and to throw light upon the responsibilities which these changes hold for Christian missions. Government, organized capital and missions are in varying measure alive to the responsibility that rests upon them for avoiding the serious evils which have developed under the mining systems of the Union, and are aware of the opportunity to stabilize and recreate African life.

The study will include the processes of adjustment of native society and the individual to the new wage economy introduced by western capital; to the alien sanctions and requirements of European law and administration that have been superimposed upon the tribal system; to the new moral and ethical concepts and rules of the Christian religion; to the new social and community patterns, restraints, obligations and liberties.

—*Far Horizons.*

China's Gift to Africa

A gift of unusual interest was sent recently by the Diocese of Western China to the Church in Uganda to celebrate the 132d birthday of the Church Missionary Society. This gift consisted of three beautiful scrolls to express their love to an African diocese which owed its origin to the same Church Missionary Society.

The characters embroidered on the large scroll represent the words: "God is with you. Be of one heart and mind." In smaller characters at the side is

this inscription: "Respectfully presented to the Church in Uganda, Africa, from the whole body of the Anglican Church in the Western Deanery of the Diocese of West China." The two smaller scrolls bear the words: "Humble yourselves under the mighty hand of God that he may exalt you in due time," 1 Peter 5: 6; and "Casting all your care upon him for he careth for you," 1 Peter 5: 7.

—*C. M. Outlook.*

A Changed People

Okrika is a little island in the swampy delta of the great River Niger. A beautiful new church was dedicated here last year, followed by an ordination service the next day. For years practically every person in the island had brought a regular contribution fixed by the chiefs, who are all Christians except one. They brought money, palm oil or fish, which they sold and gave the proceeds. The people are comparatively well-to-do and are able to undertake their own support, giving a little contribution also to the Church Missionary Society. Their new church is an excellent building, splendidly furnished, holding about 2,000 people, built of cement blocks. About 3,000 people were packed into it for the service. The sermon was preached by Archdeacon Crowther, over eighty years of age, the son of the "Black Bishop" so well known in early missionary labor in West Africa. When he first came to Okrika, there was not a single Christian there, and everyone warned him that every stranger who went to Okrika was killed and eaten. On the site of the new church there rose a huge ju-ju house, where sacrifices of all sorts used to take place, and many unspeakable abominations. The name of the town Okrika means "Never Changing," because the people declared nothing would ever alter their customs, but Jesus Christ and His Gospel have changed the hearts of the people of Okrika. Today almost all their heathen ways are things of the past.

—*E. M. S. Quarterly.*

Initiative Among Africans

Rev. J. H. Robertson of Luebo reports that the last few years have shown a development not only of a sense of responsibility on the part of native leaders, but a keen initiative to tackle the problem of the evangelization of their own people, and to come forward with definite plans for the further organization and expansion of the work. In each section, native leaders are not only planning new ways and means of carrying on the work, but they are watching the work being done in other sections, studying it in view of their own needs, and formulating new methods and organization to carry on the work to best advantage. Missionaries have always respected the judgment of native leaders, and asked advice from them in new undertakings, and in handling of routine details, but now native leaders are coming to the missionaries to offer advice and suggestions in regard to various policies which concern the future church.

One instance shows this spirit. The missionary, visiting a substation, found the work in excellent shape, so said to the native teacher in charge, a young fellow about twenty-one years old, "Mbuyikana, you have everything going smoothly, so we are going to suggest one more thing for you to do. You know what Christian Endeavor is, what it does, and what it is for, so it would be a wonderful help to these people if you would organize a Christian Endeavor Society for them." With a smile, Mbuyikana replied, "Ah, Mukelenge, we did that three weeks ago!"

—*Missionary Herald*.

WESTERN ASIA

Strength to Eastern Churches

The Near East Christian Council, composed of nearly all the missionary organizations operating in the Near East has put forward a program of cooperation, and is endeavoring to foster a spirit of fellowship. The Federal Council of Churches has

a special committee on the Eastern Churches, and a number of institutions of the United States interested in the Near East have formed a Committee on Correlation dedicated to the strengthening of Eastern Churches.

The purpose of the proposed cooperation would be:

1. To confer over plans of approach to and help for the Eastern Churches.
2. To ascertain how we can help the old Eastern Churches and the new evangelical Churches and the missions.
3. To determine what assistance for the Eastern Churches is practicable and desirable.
4. To advise what agency can best render such aid.
5. To avoid conflict in approaches to the Eastern Churches.
6. To help in Christian education.
7. To conserve and direct in proper channels the assets of support which the Near East Relief may be able to transfer. —*Spirit of Missions*.

A Blow at Islam

The Byzantine mosaics of St. Sophia, which have been covered ever since 1453 A. D., when the church was converted into a mosque, are shortly to be uncovered. This is another instance of the sweeping changes taking place in the Moslem world, and would have been unbelievable ten years ago. St. Sophia has been one of Islam's holiest places in these 500 years. When Constantinople fell into the hands of Mohammed the Conqueror in 1453 a minaret was built at each of the four corners, and the most beautiful of Byzantine mosaics—huge representations of Christ, the Apostles, and other religious pictures—were covered with stucco in order that they should not interfere with the meditation of the worshipers. Some fifty years ago some of the stucco fell and it took time to find people capable of re-covering the mosaics.

—*Missionary Herald*.

Syria Mission

The Presbyterian Church mission reports daily contact with 3,393 children during the past year. Over 4,000 people assembled every Sunday in the churches; 3,400 children were in the Sunday schools.

Medical workers had contacts with 3,333 individual patients last year, and gave almost 13,000 treatments. The number who made their confession of faith was somewhat less than the previous year, being only 97; but the communicant classes numbered 151, a gratifying increase and promising better results next year. One hundred and thirteen babies were baptized in the course of the year. Income from pupils, patients and churches the year before was \$97,528, while last year it increased to \$100,740. This was only 9% less than the previous year before the depression began to be felt.

The American Press had an output of over 300,000 volumes of Scriptures and other books and leaflets, and an income of about \$59,000.

Modern Centurions

Persia has compulsory military service, and in return for its hard life those in the army receive less than 50 cents a month. "Yet even in the army," writes the principal of a Presbyterian mission school for boys, "our boys are a credit to the school. While they render their service unto 'Cæsar,' from time to time we are encouraged to learn that they have also taken advantage of their opportunity to render unto God the things that are God's."

—*Presbyterian Banner*.

The Central Asian Mission

An officer of the British army and his regiment forty years ago were passing through two hundred miles of unknown country beyond the northern boundaries of India, until they reached the last inhabited region, called Chitral. "It was a very fertile country," this Christian officer wrote, "the valleys dotted with small and large villages, but the inhabitants were without Christ and without hope. Here Satan was entrenched; for 1,000 years none had disputed his sway."

The vision was followed by action. This officer, Col. G. Wingate, began earnest prayer with

another Christian officer and one or two soldiers. In answer to these prayers the Central Asian Mission came into being in 1895, and for 37 years has stuck to its post. Headquarters have remained from the first at Mardan, just within the boundary of India proper. Mr. H. C. Robertson, who is in charge, has been on the field 19 years without a furlough.

In and around Mardan are four Christian congregations, numbering a few hundreds, with Indian pastors. These consist mostly of Indian Sweepers who have come up from India. But the real inhabitants of this area are the Pathans, who have a reputation for fierceness. The chief objective remains unreachd—the vast area to the north, where probably several millions have never heard of a missionary.

The other advance of the C. A. M. is a little land on the eaves of the "Roof of the World," called Baltistan, about the size of Wales. It contains some 120,000 Baltis, but not one white person except the little band of missionaries.

—*Central Asia.*

INDIA AND BURMA

Hindu Warning to Women

The Rev. Fred M. Perrill, editor of *The Indian Witness*, observing that Gandhi attracted many Western women as disciples, sends an article to the *Christian Advocate* from the pen of Pundit Bhagat Ram, not a Christian but a Hindu reformer.

We who have been brought up in Hinduism and live and have our being in Hinduism, have often pondered over the question why American and English ladies are now and then turning Hindus and renouncing Christianity. We can not understand why Christian women can accept Hinduism—the Hinduism which practices child marriage, enforced widowhood, untouchability, and a double standard of morality for men and women. Such a system can hardly contain more spirituality than Christianity.

If any Western sister is bent upon a Hindu marriage, let it be a civil marriage, not according to the Hindu rites, so that in the future there may be some way of escape. Western women little realize that Hinduism is an aristocracy; that it is polythe-

istic, dogmatic, bigoted; that it is antagonistic to the poor classes, and opposed to social reform. They know nothing of the deserted Hindu wives, the prejudice against girls, deprivation of women practically from any inheritance—such facts as these are never presented to foreign audiences.

If Western ladies come to help Hindu sisters to overthrow these evils, and gain for Indian women and untouchables their just rights as human beings, then their coming is blest. Otherwise, their coming will be of little service to their less fortunate fellow men and women, and is not likely to attain any higher end than to satisfy their own selfish desires or mere curiosity.

Brotherhood of Andrew

This group was organized in October, 1927, under the inspiration of Dr. S. M. Zwemer and has been quietly working among the masses in the Punjab and North West Province. The Brotherhood's ideal and program are very comprehensive, as the following "aims and objects" would show: (1) to work among Hindus and Moslems of the Punjab and to endeavor to bring them to Christ; (2) to promote the spirit of Christian humility and sacrifice among the members of the Brotherhood; (3) to endeavor by example and cooperation to arouse the whole Church to a higher participation in evangelism; (4) to promote feelings of love and sympathy between the converts from various religions and to help them out of their troubles and difficulties; (5) to establish two training centers for inquirers and converts—one for the Punjab and one for the frontier areas—an extensive library, a reading room and a center of propaganda work.

The Brotherhood's activities during 1930-31 include Gospel preaching in and around Lahore; the distribution of 161,000 tracts, as well as Bibles, New Testament and Gospel portions; publication of a journal, especially designed to meet objectors to Christianity and the opening of a Converts' Home.

—*National Missionary Intelligencer.*

Hindus and Untouchables

Certain Indian leaders have been saying that Hindus have

adopted a kindlier attitude to India's untouchables. On this subject the *Audi Depressed Classes Sabha of Ferozepore Cantonment* passed the following resolution recently:

This Sabha herewith sets forth as its conviction that the *Hindu mentality with regard to the Depressed Classes has not changed*, and we cannot believe that it has changed until the Hindu upper classes display a changed attitude in the following ways:—(a) They should endorse a bill in the Legislative Assembly to repeal certain rules of *Manusmriti* which are the basis of the present Hindu attitude toward Depressed Classes. (b) The Hindu upper classes . . . should manifest their solicitude for the out-castes by including the untouchables in the field of Hindu benevolence and welfare works. Millions of rupees are spent yearly by the caste Hindus, but solely for the benefit of their own upper classes. Gurukuls, schools and colleges are established for the upper classes, wells are dug, Dharmasalas are built. But where is there any proof of the truth of the assertion that the Hindu upper classes really regard the untouchables as part and parcel of the Hindu family? Rather, the Depressed Classes should receive a greater share due to their ignorance, poverty and dire need.

—*Dnyanodaya.*

Untouchability Campaign

A large fund is being raised to promote a campaign against untouchability. Out into the villages of India will go those who are to preach this new doctrine to the depressed classes and they will be told that the Hindu fold is open to them, that they may worship in the temples and bathe in the sacred waters side by side with their high-caste brethren. A wide response is expected. But the value of the movement rests upon its extending outside the bounds of Hinduism, and there is little indication that this will be the case. If Mohammedans and Christians remain untouchable, the proposed removal of untouchability will be simply a movement within Hinduism to widen its organization, while at the same time it remains as exclusive as ever, a result which will delay, and not help India's progress.—*Fred M. Perrill.*

Advance in South India

The Rev. W. A. Stanton, of Kurnool, South India, writes:

In the Kurnool field we have had more than 500 converts received by

baptism since January 1, 1931. Our greatest problem is to take care of these, for we are not only to baptize but to teach. Every group of converts calls for a teacher. We are besieged with requests. In two months we have taken on twelve new workers. How can this be done in the face of the depression? The order is "retrench," to "cut down." How then can we advance? The secret is that the Telugus are doing it. When American money failed we were in despair. Now when we want a teacher for a village we do not ask the Society at home; we ask the Kurnool Field Association, and the worker comes. We are beginning to see that our resources are not in a distant land thousands of miles away, but in the hearts of our Telugu Christians. Caste children are attending our village schools in ever increasing numbers. In two villages they came over in a body to our schools. We have received thirty-nine by baptism in the past year, and we have a membership of 400. This church is a fine example of an independent self-supporting church in Teluguland.

—*Watchman-Examiner*.

"Burma for Christ"

The Burma for Christ Movement reports the following achievements during the past year:

1. A Bulletin has been issued and widely circulated.
2. An abridged edition of "*The Imitation of Christ*" has been published and sold out.
3. Several conferences have been held to discuss plans and ideals.
4. The spirit of cooperative evangelism has been promoted.
5. The spirit of prayer and consecration has been fostered.
6. The "Gospel Team" was appropriately welcomed back from the India Tour.

During the coming year it is proposed to form wherever possible groups to act as nuclei of spiritual power; to discover untouched areas; to encourage every group to take up some definite work; and to prepare more devotional literature.

—*National Christian Council Review*.

Siam "Church News"

More than one attempt has been made to start a religious magazine in Siam. For some thirty-eight years *Day Break*, later rechristened *Magazine of Advanced Learning* has con-

tinued its way over obstacles. Never wholly religious, it strove to send a monthly Christian message between its covers, along with articles on world events, home keeping, education, culture, etc.

Because of the growing realization of the need for something more distinctly Christian, the National Christian Council decided to make the starting of a church magazine its *opus magnum* for 1932. Two obstacles lay in the way—the lack of funds and satisfactory editorship. The National Christian Council supplied \$240, and Rev. George H. Feltus promised \$50 more if the magazine was launched. The subscription price was fixed at the modest price of 30 cents—all the mass of Christians could afford to pay. A former editor of *Daybreak* has been chosen to guide the venture. Three issues are out. The magazine is called *Church News* and its aim will be to inform the entire Church in Siam concerning its own life and activities.—*Siam Outlook*.

MISCELLANEOUS

Anti-Semitism Increasing

A recent issue of the *Jewish Missionary Magazine* gives a résumé of the increasing world anti-Semitism.

Poland, "a hotbed of anti-Jewish hatred" is in a very ominous state since so many Jews are literally starving. In Latvia Jewish students are prevented from enrolling in professional institutions. Thousands of Jews have already fled from Germany. In Belgium agitators have posted bills in the streets of Antwerp calling for a boycott of Jewish business. Roumania has been "semi-barbaric in its treatment of the Jews." In some sections of Greece the Jews have been made to realize they are not wanted. Recently many attacks have been made on the Jews of Tunis, Africa. The *American Hebrew* reports an alarming anti-Jewish movement in Argentine. Chinese bandits extract money from Jews by threatening to arouse White Russian senti-

ment against them. A new anti-Semitic publication recently appeared in Toronto, Canada. Attention is called to the prophecy in Psalm 83:4 where it is declared that the enemies of God have consulted together with one consent and have said, "Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance."

Magazine for the Blind

A religious magazine in Braille, announced last spring, began its monthly appearance in January as *John Milton Magazine*. It has no subscription cost, being financed by Church Boards of Publication, Education, Sunday School Work and Home Missions; more than 40 denominations are represented by the 900 blind persons who have already applied for copies of the periodical.

Sunday School Times Diamond Jubilee

For seventy-five years *The Sunday School Times*, of Philadelphia, has served the cause of Christ among the pastors and teachers in the Protestant churches of America. Founded in 1858, the paper was long ably edited by the late Dr. Henry Clay Trumbull. *The Times* has stood loyally and constructively for the Deity of Christ, for the inerrancy of the Bible, for the best methods of Biblical instruction, and for world-wide Christian service under the guidance and in the power of the Holy Spirit. *The Times*, under the able and consecrated guidance of Dr. Charles G. Trumbull and Mr. Philip E. Howard (son and son-in-law of the Founder), has been increasingly influential in training youth in the knowledge of God and preparing them for Christian service. If more teachers, preachers, parents and youth would read this valued paper, in place of the decadent popular literature of the day the American Government and schools, churches and mission work would be greatly strengthened.

Our Missionary Bookshelf

Recent Books Reviewed for the Readers' Information

An American Doctor at Work in India. By Sir William Wanless. 200 pp. \$2.00. Revell. New York.

People in the home churches who have been troubled by recent criticisms of foreign missionaries will be heartened by reading this book. It is the autobiography of a modest man who wrote in response to the urging of friends, and the story is therefore, simply told; but the facts are there. Dr. Wanless made his hospital in Miraj as famous in India as the Mayo Hospital is in America. Beginning in a small way, with no trained assistants and with limited equipment, he developed it into a great institution of world-wide fame, pervaded by the spirit of Christ and richly utilizing its great evangelistic opportunities. Not only his fellow missionaries but thousands of Indians of high and low degree honored and loved him for his eminent and unselfish labors. In grateful recognition of his distinguished services, the British Government, in 1919, conferred upon him the Kaiser-i-Hind medal, and January 1, 1928, King George raised him to the rank of Knight Bachelor of the British Empire, one of the oldest orders in British knighthood.

The late John H. Converse of Philadelphia and other donors in America, and Indian friends and former patients made gifts until the plant and equipment were excelled by none in the mission field and equalled by few government medical institutions in all India. There are now fifty buildings, costing altogether \$275,000. More than 76,000 in-patients and 1,500,000 out-patients have been treated, and the number of surgical operations exceeds 75,000. The institution in-

cludes not only the hospital and six branch dispensaries but a medical college, a nurse's training school, and the superintendency of a larger leper asylum. A tuberculosis sanitarium a few miles distant, which was organized by Dr. Wanless and is named after him, is under separate management.

After 39 years of herculean labor in that hot climate, ill health required Sir William to return to America, where he is now living in honorable retirement. He returned to India in September, 1930, to complete the organization of the tuberculosis sanitarium, but was again compelled to return to America in April, 1931.

This modest little book is an important addition to missionary biography, the record of a beautiful life and a tonic to faith.
A. J. BROWN.

Hudson Taylor's Spiritual Secret. By Dr. and Mrs. Howard Taylor. 178 pp. Cloth \$1, paper 50 cents. China Inland Mission.

There cannot be too many books about Hudson Taylor. This one includes little new material and handles old material for one definite purpose—to reveal the open secret of this deeply spiritual life. It has the advantage of some earlier volumes in being brief and easy to read. Here is revealed and illustrated "the simple, profound secret of drawing for every need, temporal and spiritual, upon the fathomless wealth of Christ." Parts of the record deal with blessings experienced by the China Inland Mission. In days when mission work is being criticized it is refreshing to note Hudson Taylor's attitude toward criticism; also toward difficulties: "Though things are sadly discouraging,

they are not hopeless; they will soon look up, by God's blessing, if they are looked after." His secret emerges in a word spoken in dire straits: "I cannot read, I cannot pray, I can scarcely even think—but I can trust."

CLELAND B. MCAFEE.

Re-Thinking Missions: A Laymen's Inquiry After One Hundred Years. By the Commission on Appraisal, William Ernest Hocking, Chairman. 349 pp. \$2.00. Harpers. New York.

This is the Report of the Commission of Appraisal appointed by Laymen's Foreign Missions Inquiry, that is making such a commotion in the missionary world. It has been so ably and so thoroughly discussed in the editorial in the November REVIEW and in Dr. Speer's article in the January number that we need not take space for another critical review. Our views are in accord with those that they have expressed. The eminence and sincerity of the authors of the Report and the wide publicity that the secular and religious press has given it make its publication an important event in the history of Foreign Missions, but as a contribution to missionary policies and methods, we are inclined to think that its value is being overrated. While it contains many sound observations and excellent recommendations, they are not new. The boards were already dealing with them on their own initiative. Some of the appraisers' criticisms are undoubtedly just; others impress us as misleading. Some of the recommendations, for example, the concentration of administration in a single board, are impractical until the home churches are united. Even then we doubt whether a united

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

church would put its foreign missionary work beyond its control in an autonomous board as the appraisers seem to recommend. The most serious objection to the report is however its subordination of the evangelizing motive and evangelical character of missionary work to cultural and philanthropic objectives. The report is enthusiastically praised by those who sympathize with its liberal theological position, its cooperative attitude toward the non-Christian religions, and its conception of Foreign Missions as primarily a humanitarian enterprise to attain the supreme good. From this viewpoint it is a notably able volume. But the churches have constituted their boards of Foreign Missions and have given their sons and daughters and money for the main purpose of winning non-Christians to an acceptance of Jesus Christ as Saviour and Lord, and we doubt whether they would continue to support the enterprise for any subsidiary purpose that minimized their dominating aim.

A. J. BROWN.

"The Kingdom Overseas."

The missionary periodicals of British Methodists now united, *The Foreign Field* of the Wesleyans, *The Advance* of the Primitive Methodists and *The Missionary Echo* will be superseded by a magazine of the new Methodist organization which will be entitled *The Kingdom Overseas*. Its editor will be Mr. F. Deauville Walker, for eighteen years editor of *The Foreign Field*.

God in the Shadows. By Hugh Redwood. 137 pp. \$1. Revell. 1932.

Such a book warms the heart of a Christian believer. It follows the general lines of Mr. Redwood's earlier volume, "God in the Slums," which has had an almost sensational circulation. During the first week after the publication of this present volume 50,000 copies were sold! It is of the nature of a personal confession, telling the story of the progress of a soul in presence of clear indications of the presence and power of God. The book aims to help "establish the

existence of a God with a definite plan for individuals. . . . the God whom men and women are seeking." It should help troubled souls everywhere and should put new assurance into the hearts of men who preach and teach the Gospel of Christ. It contains exactly the note of warmth and eagerness which so much preaching lacks. CLELAND B. McAFEE.

Three Arrows. By E. Ryerson Young. 183 pp. 75 cents paper; \$1.00 cloth. Friendship Press. New York. 1932.

"Three Arrows" is the name of an American Indian who was born deformed and whose grandmother wanted to destroy him. It is a delightful story of Indian life on the Western frontier showing how this deformed lad won against all physical handicaps. This young Indian's love for his horse "Whirlwind" is one of the fine features of this story. The hero finds Jesus Christ through the missionaries and in turn brings many of his people to the Master.

The story is told by the son of the late Egerton R. Young, a famous missionary to the Indians of Canada. It is history in thrilling form to hold the interest of boys and of their fathers as well. H. A. ADAIR.

Joshua—A Story of the Life of Jesus. By A. V. Pohlman. 326 pp. \$2.50. Moyer & Lotter. Philadelphia. 1932.

The purpose of this book, as stated in the preface, is to give a harmonized and chronological story with only such characters and conversations, extraneous to the Gospels, as are necessary to show the social, intellectual, commercial and religious conditions at the time of Jesus.

The author has made a courageous attempt to make more real the life of the Man Christ Jesus. The measure of his success must be determined by each reader. A good book for the home circle. JAMES CANTINE.

Pioneers of the Kingdom. Phyllis L. Garlic. Part I. 12 mo. 122 pp. 2s. Church Missionary Society. London. 1932.

Our children know too little of how Christianity spread in Europe. They have no knowl-

edge of church history and missions from the time of St. Paul to the time of William Carey—over 1,700 years. These interesting brief lessons cover the activities of Patrick in Ireland, Columba in Scotland, Augustine and Aidan in England, Boniface in Germany, Anskar in Scandinavia, Ufilas in the Balkans, Vladimir in Russia, Frances of Assisi, the apostle of freedom, and Raymond Lull, the apostle to the Moslems. The stories are worth reading and offer a good basis for study.

World-Fellowship People. By Grace Darling Phillips. xxii plus 105 pp. \$1.00. Friendship Press. New York. 1932.

In response to many inquiries in the course of her work as a University librarian, Miss Phillips has undertaken the collection of sources on missionary biography. In her selection of descriptive abstracts and critical reviews of some hundred biographies selected from twelve countries and representing fifteen races, she has endeavored to respect the reliability of the sources as to factual material, their emphasis upon matters of importance, their sympathetic insight into the various cultures and the style in which the biographies are written. Miss Phillips is unusually competent to form these judgments and some of her material is usable in the form of abstracts and excerpts. Its chief value lies in the guidance it gives to leaders of missionary groups, writers of textbooks, and any others who use missionary source material. The lives included in this list are of inspirational and informational value. WILLIAM CLAYTON BOWER.

Native Disabilities in South Africa. By Dr. D. D. T. Jabavu. A pamphlet. 25 cents. Student Volunteer Movement. New York. 1932.

The South African native is not having a square deal. He is being exploited and kept in subjection by white settlers in his native land. Dr. Jabavu, an earnest Christian, presents a strong plea for those of his race, asking for them only justice, and a friendly opportunity in industry, legislation, education and

the Church. He says: "An urgent need before Christian men and women is the creation and enforcement of a Christian public opinion on all matters connected with White and Black in Africa."

America, the Philippines and the Orient. By Hilario Camino Moncado. 214 pp. \$2.00. Revell. New York.

The case for the independence of the Philippines is here stated by a distinguished Filipino, the founder and president of the Filipino Federation of America. It presents certain facts and ideas which the author thinks should be taken to heart by Americans and which should be seriously pondered by the Oriental peoples, especially the Filipinos, Chinese, and Japanese. It contends that America's pretension to altruism in the Philippines is untenable, and that it values the Islands for the economic advantage they offer and still more as a base of operations from which to extend its interests in Asia, particularly China. The statement is naturally ex parte, but it is ably argued and it merits thoughtful reading. The absence of an index is a defect.

A. J. BROWN.

Lin Foo and Lin Ching. By Phyllis A. Sowers. Illus. 8 vo. 121 pp. \$1.50. Crowell. New York. 1932.

American boys and girls will be interested in this boy and girl of China. They are real human children who live by the river, work hard, have adventures, become stowaways on a junk, beg in a city, visit a temple, scare away a thief and are taken into the home of an honorable gentleman and sent to school. Children from six to ten will like the story, which is well told with a Chinese flavor.

Pepi and the Golden Hawk. Vera C. Hines. 8 vo. 64 pp. Illus. in color. \$1.50. Crowell. New York. 1932.

The Golden Hawk was a charm to keep off evil and Pepi was a son of an Egyptian Pharaoh. The story, for primary children, tells of Pepi's adventures in ancient Egypt—among crocodiles, hippopotimuses and snakes, and surrounded by pyramids and temples. The illustrations make the narrative doubly attractive.

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The Two Hundred. By Frank Houghton. Pamphlet. 1s. China Inland Mission. London. 1932.

The story of why and how and who were the 200 new missionaries recently sent to China by the C. I. M. is the story of a miracle. In the midst of depression in America and England, and of turmoil in China, these recruits have been secured and sent to the field and their support provided.

Everyland Children. By Lucy W. Peabody. Illus. Booklet. Central Committee on United Study of Foreign Missions. Cambridge, Mass. 1931.

Eight brief stories and poems on China for primary children make up this attractive booklet.

Songs of Life. By Henry Weston Frost. 12 mo. 120 pp. \$1.25. Loizeaux Bros. New York. 1932.

Dr. Frost for many years the honored North American Director of the China Inland Mission is a sweet singer of Christian songs of the heart. These eighty or more poems voice the response of a child of God to the beauties of God's natural world, God's word and works, God's Son, God's Day, God's children and the spiritual life. They will awaken a responsive chord in many another soul, bringing comfort and cheer.

New Books

Out of the Storm in China. W. B. Lippard. 201 pp. \$1.50. Judson Press. Philadelphia.

Dugald Christie of Manchuria, Pioneer and Medical Missionary. By his wife. Illus. 232 pp. 7s. 6d. James Clarke. London.

Nationalism and Education in Modern China. Cyrus H. Peake. 240 pp. \$3. Columbia University Press. New York.

Pan Chao: Foremost Woman Scholar of China. Nancy L. Swan. 198 pp. \$6. Century. New York.

Re-Thinking Missions—Report of the Laymen's Foreign Mission Inquiry. Wm. Ernest Hocking, Chairman. 350 pp. Harpers. New York. 1932.

The Faiths of Mankind. William Paton. 159 pp. 2s. 6d. Student Christian Movement Press. London.

Nasik and the Gospel: The Story of a Hundred Years of Christian Witness, 1832-1932. Two Nasik Missionaries. Preface by the Bishop

of Nasik. Illus. 81 pp. 1s. Times of India Press. Bombay.

The Wonder of It. A Century of World-Wide Missionary Service. W. P. Livingstone. Illus. 94 pp. 1s. Church of Scotland Foreign Mission Committee. Edinburgh.

Methodism and the Mountain Summit. A Survey of Methodist World Missions. F. Pratt Green. 1932 pp. 1s. Cargate Press. London.

Light from the Darkness. Takeo Iwahashi. 94 pp. Y. 1. Kyo Bun Kwan. Tokyo.

Indian Caste Customs. S. S. O'Malley. 200 pp. 6s. Cambridge University Press. London.

Moral and Material Progress and Condition of India During the Year 1930-31. Illus. Maps. 752 pp. 7s. 6d. H. M. Stationery office. London.

Years of Destiny: India 1926-1932. J. Coatman. 384 pp. 10s. 6d. Cape. London.

Up from Poverty in Rural India. D. Spencer Hatch. Illus. 208 pp. Oxford University Press. New York. \$1.25.

Reconstruction and Education in Rural India. Prem. Chand Lal. 262 pp. 10s. Allen & Unwin. London.

Socrates Persists in India. F. L. Brayne. Illus. 140 pp. 2s. Oxford University Press. London.

Burma and Beyond. Sir J. G. Scott. 349 pp. 18s. Grayson & Grayson. London.

Persia. Sir Arnold T. Wilson. 416 pp. 21s. Benn. London.

Palestine As It Is. M. J. Landa. 126 pp. 3s. 6d. Goldston. London.

The Tribes of the Ashanti Hinterland. 2 Vols. Captain T. S. Rat-tray. Illus. 292 pp. 45s. Oxford University Press. London.

Notes on the Customs and Folklore of the Tumbuka-Kamanga Peoples. T. Cullen Young. 284 pp. 6s. Mission Press. Nyasaland.

Fresh Minted Gold. By Pickering. 190 pp. 2s. 6d. Pickering & Inglis. London. 1932.

O'er Land and Sea with the Apostle Paul. A. A. Acton. Revell. New York. 1932.

The Red Flag at Ararat. A. Y. Yeghenian. 170 pp. \$2. Woman's Press, New York. 1932.

The Strategy of City Church Planning. Ross Sanderson. 245 pp. \$2. Institute of Social and Religious Research. New York. 1932.

Tefero—Tales from Africa. W. J. W. Roome. 186 pp. 5s. Marshall, Morgan & Scott. London. 1932.

Undaunted Hope—Life of James Gribble. Florence Newberry Gribble. 488 pp. \$1.65. Brethren Pub. Co. Ashville, Ohio. 1932.

School Paths in Africa. Phyllis L. Garlick. 102 pp. 1s. Church Missionary Society. London. 1932.

New Testament Life—Its Character and Expression. Walter B. Sloan. 47 pp. 6d. Pickering & Inglis. London. 1932.

Japanese in the United States: A Critical Study of the Problems of the Japanese Immigrants and Their Children. Yamato Ichihashi. 436 pp. \$4. Stanford University Press. Stanford, Calif.

Flaming Arrow's People. An Acoma Indian. James Paytiamo. 158 pp. \$2.50. Duffield. New York.

The Changing Culture of an Indian Tribe. Margaret Mead. 313 pp. \$4.50. Columbia University Press. New York.

Sea Island to City. A study of St. Helena Islanders in Harlem and Other Urban Centers. Clyde Vernon Kiser. 272 pp. \$3.50. Columbia University Press. New York.

Indian Tribes of the Argentine and Bolivian Chaco. Rafael Karsten. 236 pp. \$4. Stechert. New York.

Directory of Christian Missions in India, Burma and Ceylon. 1932-33. 393 pp. 4s. World Dominion Press. London.

God's Candlelights: An Educational Venture in Northern Rhodesia. Mabel Shaw. 196 pp. 2s. 6d. Edinburgh House Press. London.

The Press and the Gospel: The Story of a Japanese Experiment. W. H. Murray Walton. 160 pp. 2s. 6d. Student Christian Movement Press. London.

The Teaching of Healthcraft to African Women. Mrs. Donald Fraser. 134 pp. \$1.50. Revell. New York.

The Buddha and the Christ: An Enquiry Into the Meaning of the Universe and the Purpose of Human Life. B. H. Streeter. (Bampton Lectures for 1932.) 350 pp. 7s. 6d. Macmillan. London.

The Encyclopædia of Islam. Fasciculus P. Turks-Umaiads. Luzac. London. 1932.

Whither Islam? A Survey of Modern Movements in the Moslem World. Edited by H. A. R. Gibb. Map. 384 pp. 15s. Gollancz. London.

Sons of the Law. An outline of the Jewish Life and Faith. W. N. Carter. Illus. 94 pp. 1s. Church Missions to Jews. London.

The 1931 Flood of China. Map. 74 pp. \$1. University of Nanking. 150 5th Ave. New York.

Slavery: Report of the Committee of Experts on Slavery provided for by the Assembly Resolution of September 25, 1931. 27 pp. 1s. 3d. Allen & Unwin. London. Or League of Nations, Geneva.

Obituary Notes

Calvin Coolidge, the thirtieth President of the United States, died suddenly on January 5th, at his home in Northampton, Massachusetts. Mr. Coolidge was universally beloved and respected for his courage, his sanity, his integrity and Christian character. He was a man of deeds rather than words and was considered by many a typical American citizen of the finer type. America is richer for Mr. Coolidge's life of devotion to the good of mankind.

Anna Y. Thompson, for 61 years a missionary of the Foreign Mission Board of the United Presbyterian Church in Egypt, died in Cairo on December 15. Miss Thompson was a native of Washington, Pa. After graduation from Washington Seminary for Girls she enlisted for missionary work as one of the first American missionaries to Egypt. She acquired a remarkable use of the Arabic language which she used chiefly among the women. So wide did her influence become during her long service that she was frequently a guest in the homes of the most influential residents of Egypt and did much for the emancipation of Egyptian women.

Dr. Willoughby Anson Hemingway, an American Board Missionary, died from influenza in Taiku, China, on November 8. In 1919 he was decorated by the Chinese Government for his work in stopping the bubonic plague. Recently he had served as director of

a health movement for students in the Chinese government schools.

Dr. Francis L. Patton, who preceded Woodrow Wilson as President of Princeton University from 1888 to 1902, and for the next eleven years President of Princeton Theological Seminary, died in Hamilton, Bermuda, November 25 at the age of 89. Dr. Patton was the oldest former Moderator of the Presbyterian General Assembly.

Mrs. Simeon Foster Woodin, a pioneer missionary of the American Board, died at Saybrook, Conn., July 29 at the age of ninety-six. In 1859 she and her husband set out on the perilous journey around the Cape of Good Hope to Foochow, China, and for 36 years they shared the arduous work of founding institutions, translating books, training young preachers, and laying foundations for the present vigorous Chinese Church.

Charles H. Gabriel, composer of hymns, died in Los Angeles, September 14. Among the more familiar of his compositions are: "Since Jesus Came into My Heart," "Brighten the Corner Where You Are," "He Is So Precious to Me," and the widely popular, "That Will Be Glory for Me." Many of his hymns were translated into foreign languages.

Dr. Wilbur Fisk Walker, retired Methodist missionary, died at Evansville, Ind., November 13, aged eighty-six. He was pastor of important churches, including Asbury, Peking, and four terms presiding elder. In the Boxer troubles he performed conspicuous service as commissary during the siege of Peking. Later he served on the Boxer indemnity board.

The Rev. Dalzell Adelbert Bunker, a Methodist missionary in Seoul, Korea, 1895-1926, died in San Diego, Cal., November 28, aged seventy-nine. He went to Korea in 1886—one of three American teachers sent at the emperor's request. In 1895 he joined the Methodist mission, as teacher in the Pai Chai High School in Seoul, of which he became president. The emperor decorated him for his educational service. He was the author of a standard English-Korean primer.

The Rev. Goodsil Filley Arms died at Tarpon Springs, Fla., December 9, after a long illness. For many years he was a leader of Methodist educational work in Chile, pastor, district superintendent and president of Concepcion College for Girls, where he and Mrs. Arms had abundant success for twenty-three years. He was the builder of Methodism in southern Chile. Later he was United States Consular Agent at Coquimbo, and pastor, and still later was pastor at Santiago and president of the Union Seminary. Since 1927 he has lived in Florida, where Mrs. Arms (a notable worker in her own right) died in 1931. He wrote many articles and pamph-

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lets, and "The History of the William Taylor Self-Supporting Missions."

Dr. Henry H. Montgomery, Bishop of Tasmania from 1889 to 1901 and Secretary of the Society for the Propagation of the Gospel from 1901 to 1918, died at Moville, Ireland, on November 25, 1932, at the age of eighty-five. Bishop Montgomery was greatly respected and beloved by a wide circle of friends. He lived a full life, with scope for his many talents. He was athlete and scholar, organizer and spiritual director, traveler, preacher and author. Most of all he was a great man, a true Christian and devoted servant of God.

Colonel Charles C. Welte, head of the men's social service department of the Salvation Army's Eastern territory, died on January 9th at Arlington, New Jersey, of heart disease. Colonel Welte was 58 years old and had been an officer of the Salvation Army for thirty-seven years. He was born in Basle, Switzerland.

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Editorial Chat

The July-August REVIEW is out of stock—second printing—and orders are still being received. This special number on the American Indian is very much in demand and those awakening to its value too late are much disappointed.

Do you need a moral to adorn this tale?

* * *

The January REVIEW is also out of stock, though we printed an especially large edition. Orders are coming in almost daily and cannot be filled. That number contains the excellent criticisms of the "Laymen's Appraisal Commission Report" by Robert E. Speer, Mrs. H. W. Peabody, Dr. Henry W. Frost and others.

Why not order your REVIEWS in advance and avoid disappointment?

* * *

Some of the best articles are yet to come. In our April number we expect to print Dr. Speer's very careful consideration of the question, "What Is the True Attitude of Christians to the Non-Christian Religions?" This is one of his Princeton lectures on "The Finality of Jesus Christ."

You can't afford to miss this.

* * *

A discussion of other topics vitally related to the Laymen's Appraisal Report will be considered constructively, and in view of facts, in coming numbers of the REVIEW. Among these are: What Are Pioneer Mission Fields Today? What Objective Do Christian Missionaries Keep in View Today? How Can We Appraise the Value of Missionary Work? Do Missions Cost too Much in Money and Life?

Are Christians at home to be ignorant or well informed?

* * *

Another series of very well worthwhile papers to be printed in the REVIEW includes some of the addresses delivered so acceptably at "The Florida Chain of Missionary Assemblies" this winter. These include papers by Dr. Janet Miller, author of "Jungles Preferred"; C. B. Rape on "The New China"; Mrs. Minnie Karnell on "American Immigrants and Their Needs."

You will wish you had been there.

* * *

The next best thing to visiting the mission fields and attending the missionary conferences is to have the fields and the speakers brought to you through the pages of the REVIEW. Here are a few comments by some of our subscribers:

"I want to congratulate you on the REVIEW, its new form and contents. They are magnificent. Keep up the good work." Dr. J. P. McCallie,

The McCallie School, Chattanooga, Tenn.

* * *

"The Topics of the Times are especially good. In these days of conflict with opposing forces and depression, we need the note of valiancy and hope.

(Concluded on page 121.)

THE MISSIONARY REVIEW OF THE WORLD

DELAVAN L. PIERSON, Editor

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MARCH, 1933

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* * *

The Foreign Missions Conference, in the Annual Meeting at Briarcliff Manor, appointed the following Missionary Executives to cooperate with the REVIEW Editor on the Editorial Council—Dr. Wm. P. Schell, Dr. Mills J. Taylor, Miss Florence Tyler, Dr. Wm. Bancroft Hill, Dr. John H. Langdale, and Rev. Wm. B. Lipphard.

* * *

The Home Missions Conference, at its annual meeting, also strongly commended the REVIEW for its valuable help in presenting Home Mission interests to the church. The following members of the Conference are cooperating on the Editorial Council—Dr. Wm. R. King, Miss Anne Seesholtz, Dr. John McDowell, Dr. Chas. E. Schaeffer, Rev. J. S. Stowell and Mrs. Orrin R. Judd.

The Review keeps you informed.

* * *

Our Annual Meeting

The Annual Meeting of the Missionary Review Publishing Co. was held in the Foreign Missions Assembly Room, 156 Fifth Avenue, New York, on February 9th at 3 p. m. Dr. Robert E. Speer presided. The reports of the Treasurer (Mr. Walter McDougall) and of the Secretary showed a greatly-improved situation compared with last year, both in finances and in the subscription list. There is great reason for encouragement. The Publication and Subscription office is removed to Harrisburg, Pa., in care of the Evangelical Press. The Editorial and Executive office remains in New York. The Board of Directors was reelected for the coming year. The president spoke of some outstanding facts in mission work today; the service rendered by the REVIEW was commended and the present need and opportunities were voiced by Dr. Paul DeSchweinitz, Miss Anne Seesholtz, Mr. Dwight H. Day, Mr. Wm. Albert Harbison, Dr. Cleland B. McAfee and Dr. John A. Mackay.

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YOU BELIEVE IN PRAYER. Will you ask God to aid the multitudes of sufferers from this dread disease?

"**CLEANSE THE LEPERS**" was a definite command of our Master. With Divine guidance, medical missionaries, doctors, and students of scientific research are carrying out His injunction and as a result lepers are actually being cleansed today. The leper is no longer necessarily a doomed creature, as science has discovered means to eradicate this scourge.

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YOU CAN HELP the Mission to Lepers provide medical treatment, kindly care, Christian teaching, and useful occupation for lepers in 40 countries at 150 hospitals. Thousands of lepers today are devoted witnessing Christians, and are finding new life and hope by being brought to Christ.

As we approach the Easter season, with thoughts of gratitude to God for making clear to us the Living Way into the life beyond, shall we not include a thank-offering for the lepers—the most needy and helpless of God's children?

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\$2—a blanket for a weak, sick body on a cold night.

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Our Good Night Book. Lettice Bell. 223 pp. 2s. 6d. Pickering & Inglis. London.

Only a Missionary. T. B. Ray. 224 pp. Southern Baptist Convention. Richmond, Va.

The Passionate Pilgrim. John McNeill. 197 pp. 2s. 6d. Pickering & Inglis. London.

Dates to Remember

March 3—World Day of Prayer.

April 18-19—Editorial Council of the Religious Press. Washington, D. C.

April 19-21—Federal Council Conference on Evangelism, Pittsburgh, Pa.

May 9—General Conference of the United Brethren in Christ. Akron, Ohio.

May 17—General Council of the Reformed Episcopal Church, Triennial Meeting. Germantown, Philadelphia, Pa.

May 23-29—Northern Baptist Convention, Annual Meeting. Washington, D. C.

May 24-31—General Council of the Congregational and Christian Churches. Cleveland, Ohio.

May 25—General Assembly of the Presbyterian Church in the U. S. A. Fort Worth, Texas.

July 8-13—International Christian Endeavor Convention. Milwaukee, Wis.

Personal Items

Dr. E. Stanley Jones, who has recently completed a very fruitful series of meetings in China, has been invited to give half his time of each year to such work in China as he has been doing in India.

* * *

Rev. George Fraser, son of Dr. Donald Fraser, formerly of Nyasaland, and now a missionary secretary in Edinburgh, has taken up missionary work in Africa, the scene of his parents' long and notable service.

* * *

Rev. Juan de Silva, oldest Baptist minister in Ceylon, has passed his one hundredth birthday, full of vigor and enthusiasm. As a lad he was converted from Buddhism by a blind catechist of the Church Missionary Society.

* * *

Rev. John S. Chandler, veteran missionary of the American Board, has sailed once more for India, to spend his last days with his daughter, a missionary. He has been retired from active service, being now in his 83d year.

* * *

Mrs. Daniel A. Poling was elected the new President of the Council of Women for Home Missions at the Annual Conference in January. She succeeds Mrs. Orrin R. Judd, who has served effectively and devotedly in this office for two years.

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New Books

William Carey of India. Percy H. Jones. 223 pp. 2s. Pickering & Inglis. London.

Dan Crawford of Luanza. John Hawthorne. 96 pp. 1s. Pickering & Inglis. London.

The Church Surprising. Penrose Fry. 96 pp. \$1.25. Harpers. New York.

The King's Pen Knife. C. F. Higginson. 128 pp. 2s. 6d. Pickering & Inglis. London.

The Man from Tarsus. Lawrence O. Lineberger. 240 pp. \$2. Revell. New York.

The Negro's Church. Benjamin Elijah Mays and Joseph William Nicholson. 321 pp. \$2. Institute of Social and Religious Research. New York.

Native Disabilities in South Africa. D. J. T. Jabavu. 25 pp. Student Volunteer Movement. New York.

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The Missionary Review of the World

PLANT AND MAIN OFFICE:

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Dr. and Mrs. R. Gordon Agnew, missionaries stationed in the West China Union University at Chentu, have announced a discovery by which decay of teeth can be warded off by Vitamin D and phosphorus in the diet. This discovery is a result of ten years' research in 3,000 diets and experiments on 350 children. Vitamin D comes from cod liver oil or substitutes and phosphorus from egg yokes, milk, meats, seeds, grains, tubers and leafy vegetables. The feeding of Vitamin D to children and enriched saliva by phosphorus prevented and even stopped decay. Sweets only indirectly cause tooth decay. General health is a most important factor in the prevention of tooth decay.

Obituary Notes

Dr. W. H. Main, Executive Secretary of the American Baptist Publication Society, died in Philadelphia on January 4. In 1929 he was one of the deputation which visited the Near East to make contacts with Armenian and Greek churches.

Dr. J. Howard Boyd, for almost 30 years a missionary of the United Presbyterian Board in Egypt, died suddenly at his home in Tanta on November 12, where for the past 20 years his work centered in the Evangelical Church.

Winfield S. Dudgeon, Ph.D., Presbyterian missionary and Vice-Principal of Ewing Christian College, at Allahabad, India, died December 26, at Ames, Iowa.

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Dr. Mary W. Niles, noted medical missionary, died January 14 at Monte Vista Grove, California, at the age of 78. Dr. Niles was a medical missionary in China for 46 years and rendered notable service in Southern China, particularly for blind children at the school in Canton, which she conducted from 1889 until 1928. This school taught blind boys and girls to become self-supporting.

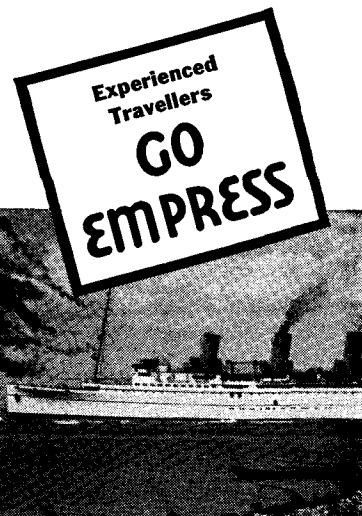
Dr. Mary Gregg, physician and missionary, died December 25 at the Presbyterian Hospital, Chicago, as a result of a fall. In 1906 Dr. Gregg went to Guatemala under the Presbyterian Board of Foreign Missions. During her 10 years there she established a hospital and nurses' training school. Owing to many attacks of tropical fever, she returned to Chicago in 1916, where she began work with the Mexicans of Chicago.

Dr. Horace Newton Allen, diplomat and missionary, died at his home in Toledo, Ohio, December 11, aged 74. He had been a missionary of the Presbyterian Board of Foreign Missions in China and Korea, and for many years was American minister to Korea, to whose government he had been commended by his medical service as a missionary, including his saving the lives of several members of the Korean court. He was the author of several books on Korean history and life.

The Rev. Dr. Charles Alvord Nichols, who during 52 years as head of the Sgaw-Karen Mission, of the American Baptist Foreign Missionary Society, at Bassein, Burma, built up one of the largest self-supporting missions in the world, died on December 9 at his home in Danbury, Connecticut. He was 79 years of age.

In an area in Burma, containing more than 50,000 persons, Dr. Nichols increased the size of his mission until it had 16,000 communicants and 150 churches. Buildings costing \$240,000 were built and paid for by the people of the mission, no support being sought from America. King George of England presented a gold medal to Dr. Nichols in recognition of his services to the British government.

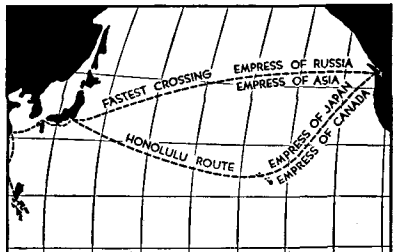
Dr. Nichols was born at Greenfield Hill, Connecticut, was graduated from Colgate University, married Miss Jennie Root, a cousin of Elihu Root.



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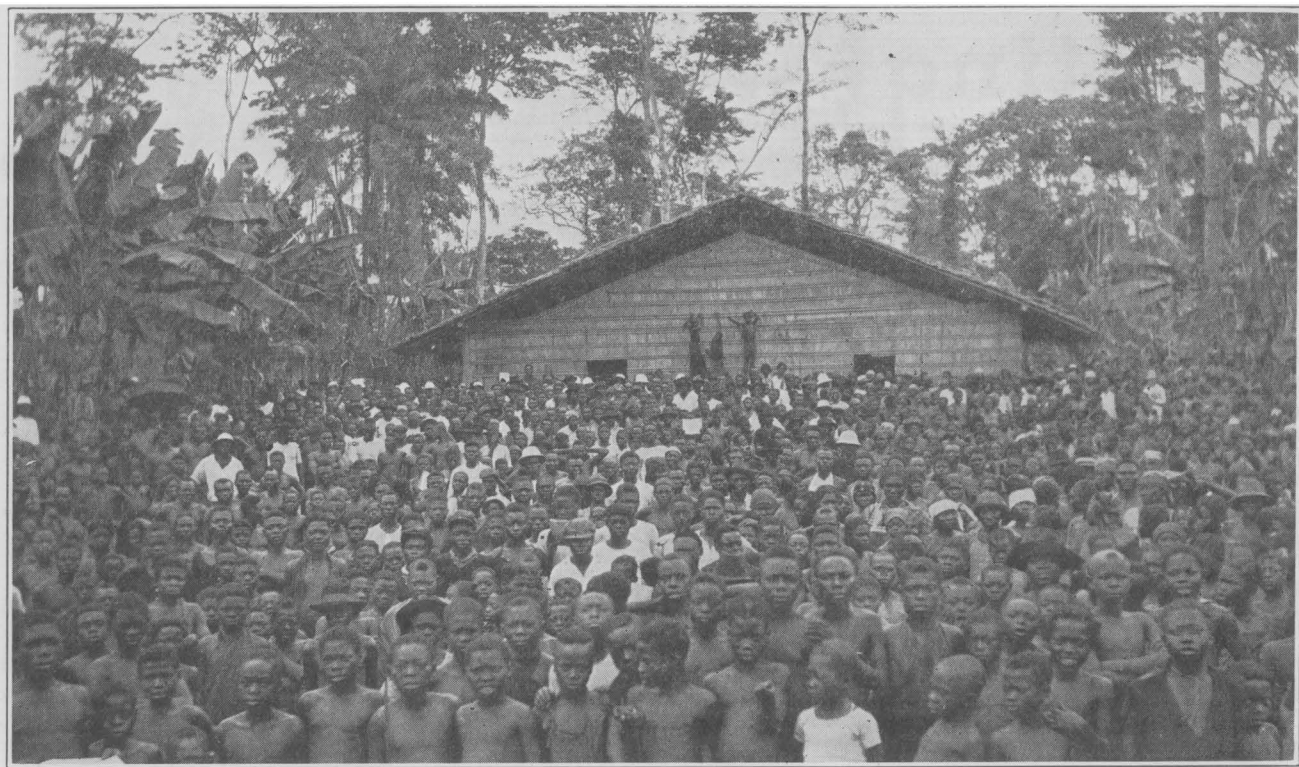


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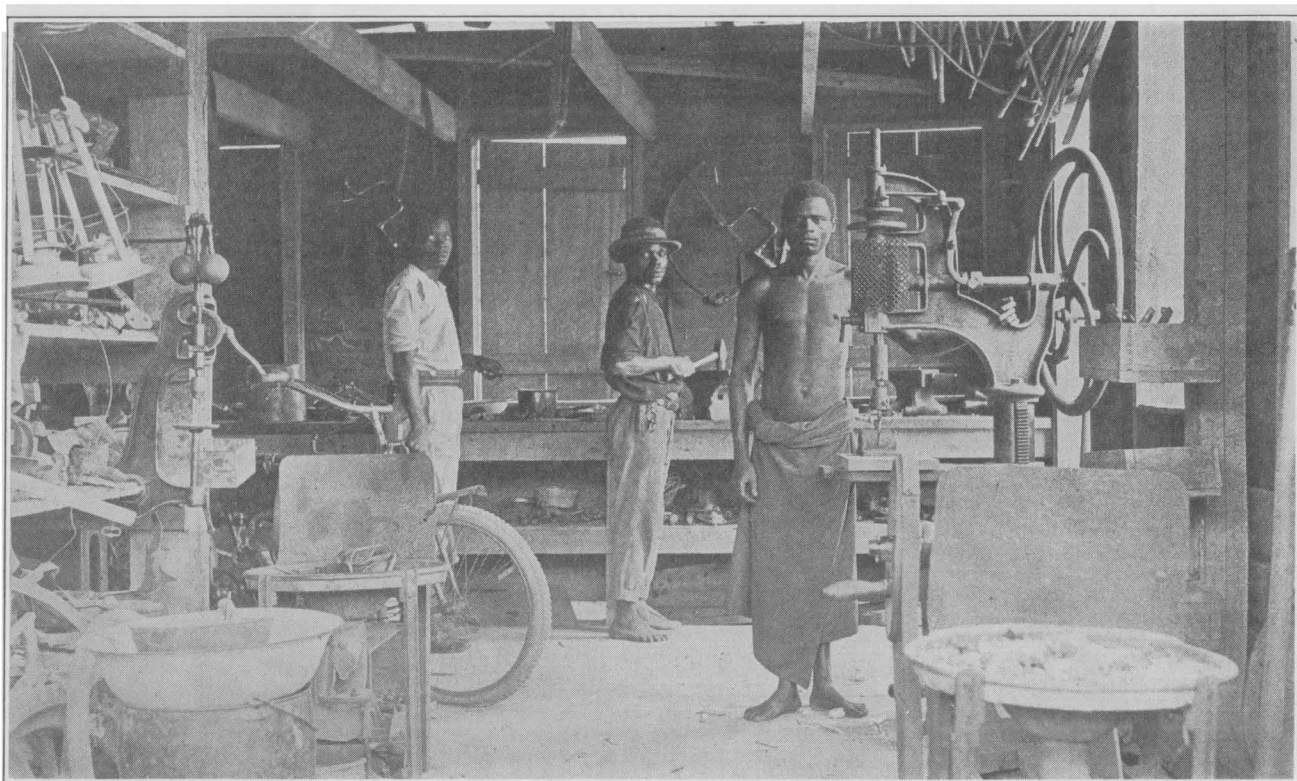


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Coming from a Church Service in the American Presbyterian Mission at Nkol Mvolan, Cameroun



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Learning to work in metal at the Blacksmith Shop; Frank James Industrial School, Elat, Cameroun

THE MISSIONARY REVIEW of the WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVI

MARCH, 1933

NUMBER THREE

Topics of the Times

CHINA'S IMPERTURBABILITY

Some Americans may find it hard to believe that one of the most marked characteristics of the common people of China is their imperturbability. Sudden alarms may drive those locally affected into incontinent flight, with or without their limited possessions. These fugitives may carry the panic to the next village, but the remainder of the county may not hear of the matter at all, or if it does, is likely to regard it as solely the business of the village or clan immediately affected, and go on with the humdrum of life as if nothing had happened. This is not due merely to limited means of communication, but also to the age-long narrowing of interests to family and clan, and to the inborn and inbred relegation of remote interests to the few educated leaders, who were also the "powers that be" under the imperial régime.

This accounts, in large measure, for the fact that, while the outside world has thought that all China must surely be in turmoil and so completely absorbed with the pressing emergencies of her famines and floods, her civil wars, her bandit and communist raids, and the military and political aggressions of her neighbor, as a matter of fact, aside from those immediately affected, the large majority of the people have plodded along their usual course, eating any available food, sowing and if possible reaping, buying and selling whatever grew or could be made, and accepting almost stoically the common fate. It is true that popular education, the improvement of communications, and the multiplication of newspapers have affected this inheritance of imperturbability. The students have lost it long ago and have gone to the other extreme under the influence of modern social and political propaganda. The merchants have grown less provincial in contact with the world. Even some of the farmers are awake to opportunities to improve their lot and to make the future of the

nation somewhat better than the condition into which they were born. Yet enough of the old racial characteristic remains, to combine with a more and more widely pervasive sense of defeat and despair, in the production of a degree of openness to spiritual suggestion which would hardly have been expected among a war-torn and bandit-infested people. Thus we find, on the one hand, a perilous leaning of the national leaders toward the conviction that the only way to make and keep a place for China among the nations is to learn Japan's lesson of military superiority; on the other hand there is a "divine discontent," among the people and some of their leaders, with anything material or temporal as an ultimate goal or an immediate quest.

The Spiritual Situation

With these things in mind, one is better able to comprehend China's present situation in relation to the Kingdom of God, and to forecast her future. Her time of grievous affliction and desperate weakness in things material and political is also becoming her time of radiant joy and overcoming strength in things spiritual and moral. And while other nations seem selfishly reluctant to help her national leaders in the former things, so great help has already been given by Christian missionaries in the latter things that many nationals have now advanced to a spiritual leadership which is bearing such fruits of repentance, restitution, faith, joy and witnessing power as the Church in China has probably never seen before. This movement is spreading from place to place, from province to province, and should constitute one of the greatest possible encouragements to the missionary spirit in American churches. At the same time it presents to them one of the most inescapable challenges to renewed sacrificial giving, even in these difficult times, in its assurance that, whatever may or may not be done for China by the League of Nations, there

will be such a League of the Churches in prayer and effort as to save China from the worst of all her foes, and to make her a mighty power for the salvation of Asia and of the world.

It is no mere coincidence, no superficial observation, which has led several prominent visitors to mission lands to agree in pronouncing China, even in her present plight, the greatest and most promising evangelistic opportunity in all the world. It is no time for us timidly to "await the day of peace" before taking the Gospel of the Prince of Peace to that great and needy and prepared land! COURTENAY H. FENN.

COUNTERFEIT RELIGION IN RUSSIA

As Russia starts on her second five year plan, the Soviet leaders have declared that religion will be obliterated by 1937. The worship of God there will be banned; He will only be an empty name; churches will be destroyed or turned to other uses; children will be ignorant of the meaning of the name of Jesus; the Bible will be wholly neglected and discredited. The statement reads, as reported in the press correspondence,

On May 1, 1937, there must not remain on the territory of the U.S.S.R. a single house of prayer to God, and the very conception *God* will be banished from the boundaries of the Soviet Union, as a survival of the Middle Ages which has served as an instrument for the oppression of the working masses. In the first year it is proposed to suppress all religious schools. . . . In the capitals all churches and prayer-houses are to be closed by May 1, 1934. . . . The printing of religious books will be strictly prohibited. Special attention will be devoted to the inculcation of the principles of "reasonable unbelief" among the masses, and one of the main instruments for achieving this purpose will be the production of atheistic films.

Men have made threats like this before but less drastic, less imminent and less official. Russia has always had more religion than Christianity. That has been the trouble. Under the Czars, religion was a mixture of formalism and reverence, of faith and superstition, of honesty and hypocrisy. The lack of unselfish, intelligent Christianity on the part of the leaders of Church and State led the revolutionists to discard all religion as synonymous with ignorance and hypocrisy, with capitalism and imperialism, with slavery and empty form. The Russian leaders have not discarded Christianity for they do not know Christ, His work or His teachings. They have condemned and banned a counterfeit.

Soviet foolish tactics to discredit belief in God are illustrated by their anti-religious propaganda in kindergartens and primary schools. Children are given two plots of ground. One is called the child's plot; the other is God's plot. Both are planted with the same seed but while the child's plot is weeded, watered and nourished, the other is left alone to see what God will produce. When weeds and briars come from God's

plot and vegetables and flowers from that cared for by the child the contrast is used to impress the idea that God is a myth and that we must depend on our own efforts. Apparently the thought never occurs to Soviet atheists that man is dependent on God's sunshine and rain, the air and the earth, without which human effort would be in vain. Some day they may see the truth that God's plan is cooperation,—that fruitfulness comes from human labor and obedience to divine laws. Without God man can accomplish nothing that will abide.

Educationally and economically Russia has made great strides in the past decade but in trying to establish a godless state, Russia is a menace. Human energy and some heroic sacrifices are harnessed to achieve their ideals. These include an effort to end hunger; social justice and equality of opportunity; the duty of all to work and the right of all to enjoy the fruit of one's labor; the distribution of property and produce, with the abolition of the contrast between wealth and poverty. In these earnest endeavors they awaken our deep interest and sympathy. But when Russia seeks to plant suspicion and discord in the earth; when she neglects the weak and the aged and destroys family ties; when she treats with tyrannical cruelty those who oppose or fail to cooperate in her régime; when she deliberately seeks to blot out belief in God; then Russia loses respect and confidence. As Dr. Ernest F. Tittle says:

In the social struggle, as in international strife, it is a vain hope by war to end war.... You cannot maintain a great and glowing vision by an appeal to hate.... You cannot secure social justice by practicing injustice—you cannot reap peace by sowing strife.

Nor can you cultivate truth by a system of spies, suspicion and falsehood; you cannot develop respect for law by teaching children to ignore or despise the divine Law Giver. There is no liberty in Russia today—less than in the days of the Czar. Dr. Will Durant, the author, says: "You have no conception of what the suppression of civil liberty and free speech means. Great masses of the people are ragged, miserable, diseased, starving and cowed by fear."

But the fight against God is the most serious feature of the Russian program. A Lutheran pastor, who recently escaped from the country, describes Russia as "an inferno of blood and pitiless persecution against Christians"—worse than in the days of Nero—since the torture of the soul is added to that of the body. Christians are bravely enduring this persecution and rather than renounce their faith undergo banishment, separation from wives and children, and forced to labor in the arctic regions.

What can American Christians do to stem the tide of godlessness? With regard to Russia we seem limited to three things: (1) maintaining a vital personal spiritual life; (2) manifesting to others the power of Christ to give victory; and (3) praying individually and unitedly for the Christians of Russia and that God may manifest Himself there.

FIRST CENTURY CHRISTIANITY TODAY

The time is ripe for a new spiritual movement to bring men face to face with God. Present unsatisfactory conditions show that we need to consider seriously our responsibility to live out the teachings of Christ. A sense of failure brings a desire for power to live, power of the Holy Spirit. The increase of suicides and murders, of banditry and racketeering, of intemperance, dishonesty and greed, of immorality and irreligion—especially in our cities—show that the whole world is sick. There is need for a true physician. The technocrats acknowledge it; the prophets of the depression declare it; statesmen, peace advocates, social reformers, temperance workers and others are all looking for some remedy for our international, interracial, national, business, domestic and personal ills and worries. There has recently come into prominence a group that claims to have discovered and to have successfully applied the sovereign remedy. The prescription is nothing new, in fact the remedy is nineteen hundred years old. It is the remedy introduced by Jesus Christ and put into practice by His apostles in the first century. The claims of this group are interesting and, if true, the remedy should be immediately and universally applied. Why not?

The First Century Christian Fellowship is a movement only ten or twelve years old, though its roots go further back. It is also called the Oxford Group Movement from the fact that a number of the leaders are from Oxford University, but must not be confused with the Oxford Movement, led by John Keble and John Henry Newman, inaugurated one hundred years ago. The members of the First Century Christian Fellowship are tired of hypocrisy and form—as are many of us; they seek reality in religious experience. They have been largely recruited from the youth who are weary of sham and have found no real satisfaction in self-indulgence. But today the Movement includes men and women of all ages, classes, conditions, communions, races and nationalities. It has enlisted not only students but bishops and theologians, professors in universities, business men, statesmen and bums. It has spread from America to the British Isles, the Continent, South Africa,

Asia and the Islands of the Pacific. Today it has been reporting success in New York, Washington, Louisville, Detroit, Chicago, Montreal, Ottawa and Toronto and is now attacking the Pacific Coast cities. What is this Fellowship? Should we ignore, condemn, criticize or cooperate?

The Fellowship—or Movement, for it moves—presents no new sect, no new Gospel, no new theology, no new Saviour, no new remedy, no new methods. The leaders frankly state their conviction that Christ offers the only basic remedy for personal and public ills. They advocate full surrender to His claims, complete abandonment of known sin, confession and restitution where due, testimony to others as to what God has done for you, regular daily Bible study and prayer for guidance and power, and obedience to the revealed will of God without regard to the personal cost. They have adopted some new terminology to attract the attention of youth but what they advocate is not new. The impressive fact is that hundreds and even thousands testify that the remedy has actually worked wonders in their own lives. What is more many of their friends and neighbors testify to the reality and value of the transformation. Their experiences, as related, sound like the record of how God worked in and through those who cooperated with Him in the days of the early Church.

What are some of the fruits of the movement by which it may be known? While there may be weaknesses, due to the human elements, there are clear characteristics of Christ—reverence without formality, sympathy without sentimentality, sincerity without stern severity, obedience without legalism, and evidences of personal peace, faith, joy and unselfish service. Christ is exalted as Lord and there is experienced the love and power of God in human life.

Many who have been in close touch with this Fellowship see in it signs of spiritual life and power, even where they disagree with some of its principles and methods. The criticisms are based chiefly on some tactics of certain human leaders; the apparent lack of emphasis on the Atonement of Christ on the Cross; over emphasis of the need for public confession of personal sins; the claims of special guidance in minute personal matters; the fashionable, "worldly," atmosphere of some of their meetings; the failure to express disapproval of certain habits and popular amusements; a lack of emphasis on systematic Bible study; a tendency to organize separate cliques in churches or communities; and the reproach of backsliders. Many of these criticisms might be made of other religious movements. They show some of the dangers to be avoided or corrected and do not inhere in the principles and activities of the Fellowship itself.

All Christians and Christian organizations may well covet the signs of life and power seen in this First Century Christian Fellowship. Emphasis is rightly put on the relation of the individual to God; but it does not stop there. The second commandment is also stressed in the need for right human relationships. What would be the effect if the new Testament ideals were realized in all our churches, in Y. M. C. A.'s, Y. W. C. A.'s and other organizations? What would be the effect if true Christianity swept over Europe, over Russia and Turkey, over India and China and Japan, over South America and North America? Is there any other adequate remedy for war, for interracial antagonism, for dishonesty, immorality, domestic unhappiness and personal failure? Are there not in this movement forces that should be conserved and utilized? Theological distinctions are not stressed but Christian truth is accepted and the New Testament is adopted as the textbook of faith and practice. Laws to govern amusements are not laid down but all are urged to give up any practice that hinders fellowship with Christ and effective service.

As the influence of this or any other strong movement is felt, many will be caught up and borne along, like pieces of paper drawn upward and onward by the passing of a railway train, but those truly attached to Christ will be carried on to the end. Any movement that exalts Christ as the Son of God, looking to Him for forgiveness and life, and that obediently seeks the guidance and power of the Holy Spirit, has in it the divine dynamic that is needed to regenerate individuals, to revive churches, to transform society, and to save the world.

NEW OPPORTUNITIES IN MEXICO

Crime, war, pestilence, famine or earthquake seem to be required to direct especial attention to any particular land and people. When life runs smoothly it is not interesting to outsiders. But most countries have had their share of attention for each, in turn, has been overtaken by some calamity.

Mexico was much in the public eye a few years ago. Recently she has sunk into the background, except for an occasional dispatch relating to the government's decrees limiting the number of priests or the Papal reaction to such laws. Nevertheless Mexico is going forward—economically and intellectually, if not spiritually.

"The relations between the United States and Mexico are growing closer every day," writes J. M. Allardyce a layman of the Presbyterian Church (South), in *The Christian Observer*. He has recently visited Mexico for the third time and says:

Mexico has undergone many changes since 1928. At that time everything pointed to an advance movement in religious affairs. Now everything points to the destruction of religion or of the worship of God. The day of missionary supervision in Mexico is practically gone. The Church is asking missionaries to enter new fields—such as Bible institutes, lecturing, club work among the boys and girls, correspondence classes, teaching and training native workers, which is the greatest need of the hour.

The great Guadalupe celebration in the city of Mexico two years ago, at which several hundred thousand people gathered to celebrate the four hundredth anniversary of the "appearing" of the patron saint, Guadalupe, stirred the Government as nothing else could have done. Immediately they began to enact some of the most drastic anti-religious laws ever written on the statute books of any nation. The federal district, which includes Mexico City and has a population of more than a million and a half, passed a law allowing only one priest or minister to 50,000 people. That gave the Roman Catholic Church twenty-five priests and twenty-five churches.

It is estimated that there are at least 275 Catholic churches in the federal district. About 250 of these have no services. While this has worked hardship on the Catholics, it has opened the greatest opportunity for the advancement of Evangelical Christianity. On the books of the government each Protestant denomination is put on the same level with the Roman Catholic Church as a whole. In the federal district each Protestant denomination is allowed twenty-five ministers and twenty-five churches. There are at least ten Protestant denominations working in Mexico City. That gives us the privilege of having 250 ministers and 250 open churches, against the Catholics' twenty-five priests and twenty-five open churches.

The greatest obstacle is the article which prohibits a minister from officiating in any other church than the one to which he is assigned. A splendid work is being done by the laymen. They can speak in any church. The seminary and training school students are doing a very valuable work for they go out every week-end to near-by villages and touch thousands of people with a Gospel message.

In fighting the Catholics the Government has drifted to another extreme. They have gone wild on education, but much of it is without civilization, taking out of the lives of the young a worship of God and the highest ideals of life, giving them nothing but a hero-worship instead. They are teaching communism and anti-religion and atheism to the young, who will be the old of tomorrow.

The Protestant Christians include many outstanding men for whom the Government has the highest regard.

But Mexico has still a long way to go before true liberty—civil and religious—is experienced there. She has many problems to settle in the treatment of peons; in social justice; in ecclesiastical affairs; in the management of church property. Education and Christian evangelism must go hand in hand for the promotion of righteousness, purity, peace and progress.

African Appraisals of Missions^{*}

West African Christians tell their American brothers of some of the wonders accomplished since the missionaries of the Presbyterian Church first came to Cameroun country forty years ago

LET me tell you what we were like in the old days before the missionaries came to us. We dressed only in the leaves and the bark of trees. We could go seven days without bathing in water. I tell you we were dirty with every kind of dirt, inside and outside. Our hearts were brimful of filth and the dirt of our bodies resembled a disease.

Then all of a sudden we began to hear about Jesus. Our brothers from America came here about forty years ago. The first thing we heard was their voice calling us to go to school. But when we saw their white skins we said, "Surely these are the ghosts of those of us who have died." We feared exceedingly but they were persistent in calling us and teaching us. Finally, we decided that they were not ghosts and we went to school until we began to learn and really to know Jesus. Some of us began to try to convince our fathers.

They taught us the sawing of plank. We marveled at that, but when we saw them build a plank house up on posts we said, "These people must be from God's town to do such wonderful things."

Years went by and a man arrived at Elat (Fred H. Hope) who said he was going to start a new kind of school,—one where trades would be taught. We didn't know what he was talking about. The few who consented to go to this school were teased by all the others. We played more than we worked in those days. We carried the logs in on our shoulders but we wouldn't bring in more than one a day. When we

sawed those logs we wouldn't make more than about one hundred planks a month.

Then another teacher (H. W. Grieg) arrived. Mr. Hope brought a machine (steam engine) to saw logs. When the steamer arrived with that machine, we went down to the beach to push it up to Elat. That day not a

man nor a woman went to work but all came to see this new thing. Some looked and then ran with fear to hide.

When it started to work many people ran to the bush with fear and when the whistle "spoke" at noon the people fled, some running two kilometers and some one and a half kilometers into the forest.

Our teachers continued to teach us many things about Jesus and about the trades. We were very happy. We give thanks to those who started the school. We give thanks without measure,—and there is one man whose heart would give 2,657,899 thank-yous to friends in America.

They got some wagons on which we pushed in the logs—three or four in a day. Where we used to cut a hundred planks in a month by hand, now we sawed four hundred in a day.

Another wonderful thing our school has done was when they called us to dig a great pit about fifty feet deep. They told us we should find water down there. We said, "Even if you should find water down there, how would you ever dip it out of such a deep hole?" But all of a sudden they produced some pipe and some wheels and a belt, and then they put in something they call "lightning" (electricity). Then something started to shake and move something inside and turn it around, and all of a sudden water began to flow outside. We surpassed

The Frank James Industrial School of the Presbyterian Mission, Elat, Cameroun, is one of the largest institutions of its kind in West Africa. It maintains shops in which are taught carpentry, building and cabinet making; rattan furniture making; tailoring; blacksmithing and machine shop practice; motor driving; shoe making and repairing; brick making and bricklaying. It operates a saw mill, various kinds of wood working machinery, and a machine shop where almost any work can be handled. There were enrolled in the school last year 111 apprentices, and 41 instructors (old graduates). In addition there were 81 graduate men still employed in order to meet the demand for buildings and furniture which the apprentices could not supply alone. There were also 680 unskilled laborers employed during the past year. The apprentices are divided among the paid workmen in the shops. The average apprenticeship is three years. Church membership is an entrance requirement.

^{*} Quoted from *The Drum Call*, a paper printed in the Halsey Memorial Press at Elat, West Africa.

marveling and were speechless with amazement. We said, "What kind of a miracle is this?"

Time passed and the missionaries said, "Come, we're going to build a real medicine house (hospital)." A crowd went up there and built a whole town. The whole of Cameroun has help today because of that hospital. Everyone who goes there is cured,—except those whom the Lord takes. He takes them because He is the ruler of all, not because there is no help to be had.



THE OLD STYLE AFRICAN HUT, WEST AFRICA

When they saw how many babies died because their mothers had died and there was no way to feed them, they had us build an orphan house. I tell you, my brothers, there are many babies alive today because they work day and night caring for those orphans.

Then, one day, these brothers of ours had us build houses in which we ourselves were to live. Beautiful brick houses they are. We have also beautiful tables, beds, and chairs.* O, but we're happy to live in these houses! All of a sudden they began to put ropes in our houses and hung small bottles on these ropes. They told us there was fire in those bottles. I tell you we doubted *that!* They said, "Well, just wait until tonight." When it began to grow dark and we heard that engine begin to tremble and talk, we left our houses and sat in the street to watch what would happen. Suddenly, all those bottles shone all at one time and there was much light. We wailed and marveled and sent word to all our relatives to come and see this miracle. Many nights have passed and now we are acquainted with these lamps and we are very happy because of their help.

Without this industrial school we should still be like the animals of the forest making no effort to become clever. This school not only teaches

us many kinds of work, but teaches us cleanliness, and righteousness, and beauty—as witness the big church we are building now. Whatever should we have been without this teaching!

We have named our brothers of America "A Spring of Blessing" because the blessings which have come to us through them cannot be counted.

Not only our children, nor yet our grandchildren, but may be our great-grandchildren, shall have the privilege of this school! I pray that you and your descendants may continue this school for I fear we shall not soon be able to care for ourselves.

Where we were like animals, now we live like people; where we were blind, now we commence to see because of your help. O, my brothers, what shall we say? When we think of what you have done we read Psalm 91 and Psalm 104. If I tell the good you have done us, how could I count? What thing can we give you? Not a thing but our continual thanks without limit.

May God's blessing rest upon you always. I greet you with my right hand and I sign myself

The least of your friends,

Simon Nna Nsim.

* * *

Brothers across the sea, I give great thanks because you remembered to send us missionaries to teach us the Words of God.

We were so ignorant! We believed that when a person died he turned into a chimpanzee, a



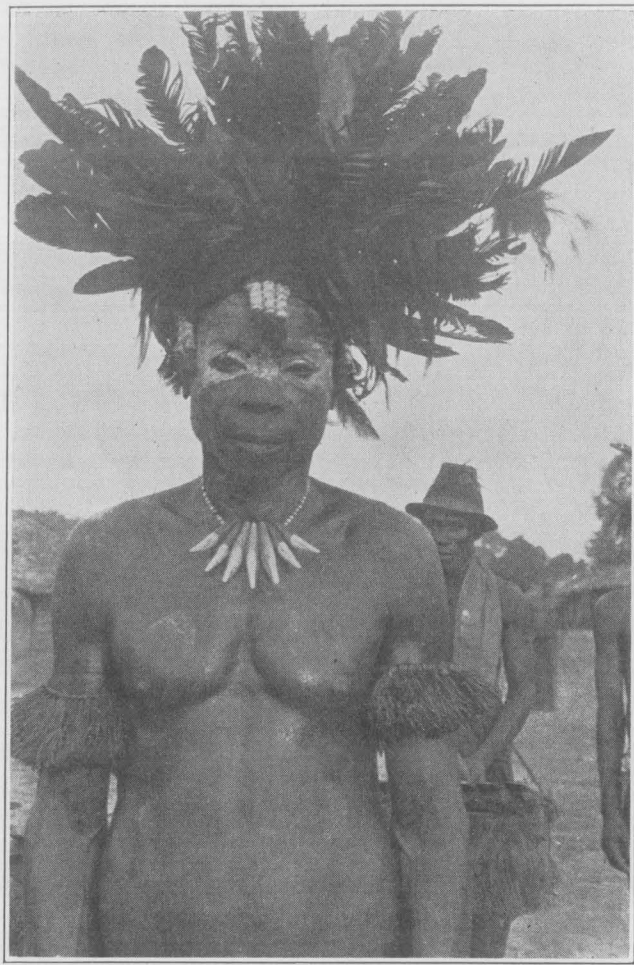
THE NEW STYLE AFRICAN HOUSE—A TEACHER'S HOME

termites' nest, an elephant, or an antelope. Now we know that when one dies who believes in Jesus he goes to live a new life with God. When one does not repent and believe the Lord Jesus, he goes to Satan.

I thank the teachers who came to us to teach us the Words of God and the trades. In the old days, we did not know there was any value in a tree. We used trees only to cook our food, or to bathe in the warmth of their fire. Now, we make doors of plank, chairs of wood, tables, and beds.

I thank you for sending an engine to cut plank

* The beds are made of unplanned boards, the tables and benches are of the simplest possible construction of planed boards.—*Editor's note.*



OLD STYLE—A NATIVE WEST AFRICAN DANCER

(sawmill). The missionaries tell us the Words of God and at the same time teach us such cleverness as this. This has caused many people to repent and to believe God. The industrial school is doing a great work for God in this land of Africa.

I am glad, also, because they teach our wives. They teach them the Words of God and how to care for their bodies. They help us to care for our children and to keep them well.

One thing I want to say to you across the sea: Do send us more missionaries for there is a great work here.

Greetings,
Hermann Okôtô Okonô.

* * *

I am surpassing glad to tell you about my life. I was like a corpse—so little did I know of the real things of life. Now I am like a person who really lives because the Good News of our Lord Jesus Christ has come to us from across the sea through the American Presbyterian Mission. This knowledge brings us great joy.

When the news of God came to us we doubted

at first because we were told that God loved everyone. We asked, "Does He love *us*?" And we were answered, "Truly, He does." They also told us that we were all brothers; and we said, "Is that really a true word that a white man can really be a brother to a black man?" We thought that these white men had come to us like the white traders—to get ivory and rubber.

We respect these white men who come to us and ask of us not a single thing but only tell us the Good News!

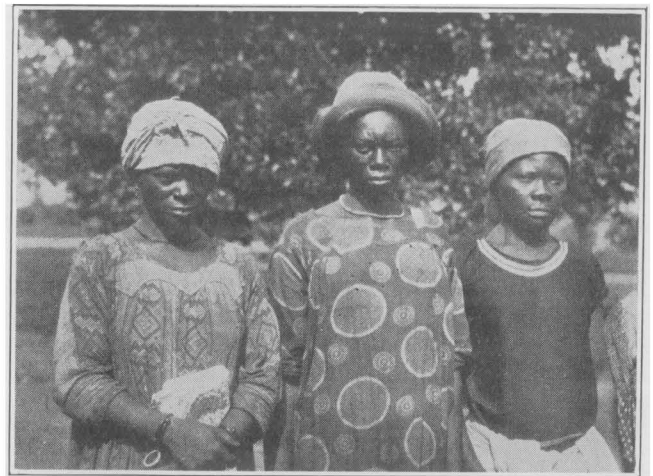
This industrial school has revolutionized our tribe and made us a new kind of tribe in this land of Africa.

When we saw the things which came from across the sea, we couldn't believe that people had made such things with their hands. But *now* if you could see the things my brothers make with their hands you would say that it is marvelous.

The missionary women have endured the trouble of teaching our wives. They have taught them to respect their marriage, to care for our children, and to do the work of women. You couldn't possibly know how stupid and dirty and bad and ignorant we and our wives were in caring for our children. Now women even know something of sewing and of the wearing of clothes, and of reading and writing. They try to keep their bodies and houses clean, and above all the women are beginning to respect marriage and to be obedient wives.

Our children were terribly dirty and full of itch. Today they are progressing in cleanliness. Itch is decreasing. Children grow and become fat.

If you could have seen us in the days when we rubbed our bodies with red powder and poured our hair full of oil you would have pitied us. I



CHRISTIAN WIVES OF VOLUNTEER MISSIONARIES IN WEST AFRICA

These women and their husbands responded to the call for helpers to go to new tribes and tongues. One has gone to Bafia, three to Abong Mbong

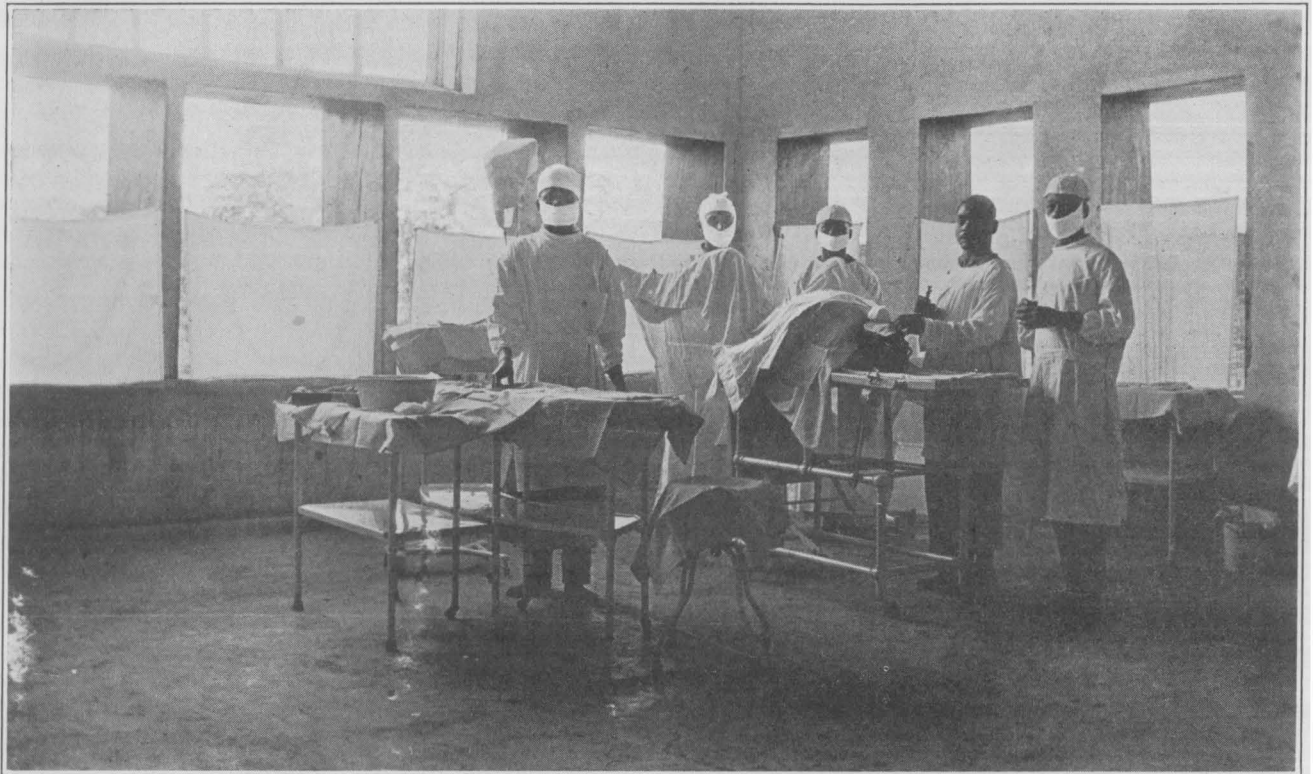
Speak truly! Thanks, great thanks for the people you have sent us. Rewards certainly await you in God's town in heaven.

If this teaching can continue we shall become

real people in this world, and we shall go also to meet our Lord Jesus with joy.

I greet you as a friend,

Solomon Enyumu Avebe.



HEALING AND TRAINING AFRICANS TO HEAL IN THE MISSION HOSPITAL



TEACHING AFRICANS TO TEACH IN THE MISSION NORMAL SCHOOL AT FOULASSI, CAMEROUN

A Jew Appraises Missions in China^{*}

By GEORGE E. SOKOLSKY

*Press Correspondent in the Far East; Author of "The
Tinder-box of Asia," etc.*

I AM a Jew and should therefore abhor Christian missions, but I have lived in China during most of my adult life. To the foreigner in China, the Christian mission cannot be a mere question of religious affiliation, for the Christian mission is one of the most vital revolutionary forces in that country.

It was the impact of Christianity upon China which, letting loose the Taiping rebellion, opened the carefully erected dykes of seclusion to the full stream of Western ideas and practices. Thus, China finds herself today attacked by six powerful revolutionary forces, namely, the renaissance, Christianity, the social revolution, nationalism, the industrial revolution and communism. It is the interplay of these forces upon the Chinese people that creates that order of life there which Westerners call chaos but which in reality is only the slow and constructive alteration of a huge mass of mankind from a primitive (in some places) and medieval (in others) civilization to a twentieth century political, social, economic and intellectual life. For better or for worse, unalterably Christianity serves China chiefly as one of two or three bridges between China and the West.

Whether one is a Christian or a Jew, whether one believes in evangelical activities or not—Christianity as represented by the Protestant missions in China must be understood and accurately appraised if there is to be a sound comprehension of current China.

The report of the Commission of Appraisal of the Laymen's Foreign Missions Inquiry left me at times breathless, for whereas I sought an understanding of the value of the individual missionary and his work to China, I found that that was overlaid by an astonishingly exhaustive appraisal of Christianity as a current world force. It took me pages to discover that the answers were not to the question as to whether the Protestant missionary was of value to China, but rather to the tremendously more significant problem of the value of evangelical Christianity and its relationship to other world social and intellectual forces.

I plodded through this verdant field of speculation and came upon this paragraph:

"No one can study the religious life of the countries of the Orient without being impressed with the fact that Christianity in these lands is something very much larger than the roll of church membership would indicate. Christianity has plainly outstripped the Church. It is notable how many persons there are who have felt the attraction of the ideals and personality and teachings of Christ and who are not enrolled as actual members of the Church. They have never been counted nor can they ever be counted, but no one can fully estimate the effect of the missionary impact until he takes into account the fact that there are great numbers of persons who have felt the unimaginable touch and drawing power of the life of Christ and who are quietly living on a higher level because of it."

To me for more than a decade that has been the whole story of the Christian mission in China. All else has been commentary and detail. Questions of internal organization, of the relationship to home boards, of the registration of schools, of the waste of money on bricks and roofs and the shortage of money for brains and experts—these always struck me as details in organization and program, to be adjusted from time to time, to be worked out as plans are worked out among sincere but differing human beings. It had never occurred to me that it required so much energy and expense to appraise these *things*; I rather thought that the Commission would worry less about them and more about the usefulness of the Christian missionary in the remaking and rebuilding of China, in the revival of a vital personality among the leadership of a people who had grown stiff and sluggish and forceless through ages of crude materialism unrelieved by social responsibility.

It is the rôle that Christianity has played in the creation of a distinctive personality that has made the missions so attractive to me. What matters it whether there is a large or a small number of churches? China will not be saved as a nation by multitudes or by buildings. She requires leadership, and the Christian mission has done more than its share in the reorientation of the Chinese mind from Confucian selfishness,

^{*} Abbreviated from *The Christian Century*.

as evidenced by the family system, to a social consciousness as evidenced by the effort of an increasingly large number of Chinese men and women to serve China in a modern manner.

Dr. Sun Yat-sen was a direct product of missionary effort. The Soong family represents the peak of the missionary influence upon personality, for the father of this household, Charles Jones Soong, was himself a teacher of the Christian religion and English. Gen. Chiang Kai-shek may have become a Methodist to please his mother-in-law, but his outlook altered constructively after he came into direct contact with Christian influences and his Officers' Moral Endeavor has engendered an altogether new spirit and attitude toward the Chinese masses in the armies under his control.

It would not be difficult to trace the effectiveness of missionary influence on personality in political leadership, in education, in science with particular emphasis on medicine, and in business. Personal critical observation has forced me to the conclusion that the Christian missionary's principal task is character building and the results of his work can be measured only in an analysis of the type of individual produced under Christian influences. All other measures of effectiveness are unrealistic and meaningless.

If this is the measure, then it is impossible to say that the missionary has failed. Furthermore, it is not necessary to make the fine distinction between the prophetic genius who moves masses by his intense oratory, and the simple person who settles in a village to work among the people. Many of those homely persons, so severely criticized by the Laymen's Inquiry, serve effectively in character building by their direct contact and example. The presence of a missionary in a Chinese city, far from his own people, serving

strangers, unselfishly asking nothing in return (not even fees for his church), providing aspirin or castor oil, binding a wound, teaching the children, quarreling with the local magistrate in the interest of his parishioners, braving bandits to rescue the kidnaped, living in moral and physical cleanliness—how this contrasts with the opulent Chinese official or the local gentry!

It was Wen Shih-tsen, "a practical Christian" he called himself, a physically weak man with a twisted spine, who climbed Paotzeku with a missionary's son, Roy Anderson, to negotiate with the Lincheng bandits for the release of the Chinese and foreign captives held there. I could cite examples all over the country of the value of mere contact with the simple Christian life—not the sophisticated Christianity of the New York theologian who thinks in terms of social doctrine, but the simple Christianity of missionaries whose personality enriches those whom it influences.

If the task of the mission is to create a new personality in China as a result of contact between Chinese and Christian types, then it is of advantage to China that the Christian missionary should continue to come to that country and in increasing numbers. It is true that there are Chinese Christians who are ready to take over the administration of churches and schools. Such men as Dr. C. Y. Cheng, Henry Fowler, L. T. Chen, David Yui, T. Z. Koo, Chang Po-ling, T. T. Lew and many more are quite capable of doing any job that any foreigner can do. It is not, however, for that that the missionary should come to China. He should come just to be there. He should come as a living example of the selfless life. He should come as an interpreter of the Western assumption of social responsibility to a people who still live, on the whole, in stark individualism.

RESULTS OF THE GOSPEL IN INDIA

During century after century, many gods, many castes, illiteracy, and disunion made India a weak and helpless country. But the Gospel of Jesus Christ is removing these hindrances and obstacles, and is preparing India to take her rightful place among the nations of the world. The love of Jesus Christ—even though it is not always acknowledged—is binding the people in a new fellowship and is setting India in the way of becoming a strong nation.

Christianity is discrediting the caste system.

Christianity is uplifting the depressed classes.

Christ is removing illiteracy.

Christ is creating a new spirit of brotherhood. The Church in India is bringing into Christ's fold the outcaste and depressed classes, as well as to the higher castes. From Brahmans to Shudras they come to worship one God, in one faith, and in one hope.

Here is India's greatest hope for national unity.

—GULZARI LALL LORENZO in *The Christian Advocate*.

Can Business Men Accept the Appraisal?

Views of a Business Man who has visited the Mission Fields and has helped finance many Mission Enterprises

By GEORGE INNES, Bettendorf, Iowa

A FRIEND sent me a book, the title of which was "Re-Thinking Missions—A Layman's Inquiry." Being a business man and interested in missions those two titles appealed to me. Just inside the cover was a list of seven groups of Directors of the Inquiry, representing seven denominations, five names in each group. Among those thirty-five men there are seven with whom I am acquainted—six business men and one a lawyer. It was plain that none of these friends had taken part in the inquiry or in writing the book, but their association with it caused me to read the book with greater interest.

The charm of the literary style of the Report both pleased and puzzled me. The reasoning was clear and skilful. It was evidently not written by business men. My business friends who are interested in missions not only could not have written a book with such excellence of literary style, but their philosophy would have been different, their logic would have been less subtle, and their style would have been more simple and direct.

Furthermore, they could not have written the book: First, because its theological views are not those held by any group of business men I know, who are sufficiently interested in missions to express themselves upon the subject. Second, they would not have ventured to set up a theological and doctrinal hypothesis so greatly at variance with the historical Christian missionary message. I wonder why the authors of this book did it! I could name five hundred business men, with whom I have acquaintance in sixteen states from Kansas eastward, who are interested in and support missions. I am convinced that four hundred and ninety of them would not subscribe to the doctrinal position of the book. I feel free therefore to say that business men could not and would not have written this book.

I have asked in the past twenty years many business men to help missionary enterprises, including educational, medical, evangelistic and industrial effort. Many tens of thousands of dollars were given for missions, because I asked for it,

but there never was an instance of such solicitation and response where the religious aspect was absent from the conversations. In every instance, so far as I can recall, the money was given because of a genuinely evangelical and deeply religious motive. In these years during which the foreign missionary enterprise has grown from small proportions to its present scope and power, I have known many business men who, as well as giving money, gave their sons and daughters. I have met these men in their offices and homes, at their family and church altars, and none were out of sympathy with the New Testament message. None would have wished their money or their sons or daughters committed to a different message.

The first time I met the late William E. Conroy of Pittsburgh, was nineteen years ago. We had a brief visit in his office. The missionary cause was presented and very explicit assurances were required and given that earnest and unremitting emphasis would always be placed upon the Christian character of the message. While it was an educational institution we were discussing, it was understood that the sole motive of the founders was that it would be outstandingly evangelistic. I assured him that great care had been and would be taken to guarantee that its Christian character would be soundly evangelical. Mr. Conroy gave \$500 that day and each year for many years sent a like amount. I was in Mr. Conroy's home a short time before he died and he told me that he had planned for that cause in his will. When his property was distributed that particular educational institution received \$100,000. In the winter of 1916 I went to the office of a manufacturer in Cleveland. I had never met him before. The conversation did not dwell upon the subject of missions, although he understood that it was that cause that brought me there, but we talked of our mutual appreciation of the uniqueness of Jesus as our Saviour and Lord. He gave me a very generous sum of money to be used in foreign missions, and the key to the gift was the uniqueness of Jesus.

At a hotel in the pine woods in New Jersey

twenty-two years ago I first met W. S. George, a manufacturer from East Palestine, Ohio. We were there several days together and talked a great deal about foreign missions. I found him very companionable; a very keen and capable business man with a brilliant mind, and a very great heart. I never knew a man who had a firmer conviction, that Jesus, when He saved him, had worked a miracle. In later years he made many gifts for hospitals, colleges and evangelistic work in foreign fields—\$20,000 here, \$30,000 there, \$10,000 to another place—and I think he never made a gift without praying with the one through whom the gift was made, that the result would be that souls would be saved.

I could tell of many others who were influenced by the same motive—Percy L. Craig of New Castle, David C. Wills of Cleveland, James L. Wilson and Fred and George Shane of Philadelphia, E. E. Olcott of New York. These business men all have passed beyond but their works are following them from abroad. A long list could be made of such men, *all* of whom carried and carry their missionary interest and passion because they believe that the name of Christ is above every other name and that He is the only Way to God. Let us ask again, for it is not an easy thing to comprehend, Why did these laymen who wrote "Re-Thinking Missions" imply that there is any other way?

Evangelism and Healing

This is not intended to be a critique on the book. The writer simply intends to set down a few observations. We have raised the question: why it seemed necessary to the success of foreign missions to have other than the New Testament message as its message. Next we would state our belief that hospitals should evangelize, and by very positive and direct methods. "Which is easier, to say to the sick of the palsy, Thy sins are forgiven, or to say, Arise and take up thy bed, and walk?" Not until the spirit of the Great Physician had so permeated the minds and hearts of men, were they able to develop the science of healing to its present glory. Not until His spirit came into control were men willing to make the sacrifices necessary so that yellow fever, typhoid, smallpox, sleeping sickness and other plagues which took a toll of millions of lives could be almost abolished. Men willingly and consciously courted death in order that pestilence would be banished not only from Christian lands, but from all other lands as well.

While our Lord made it plain that not all sickness was punitory, yet He clearly taught that sin and sickness have a very definite connection. What other religion really deals with the sin question? What other religion leads its followers to

heal people from a religious motive? Is it consistent in missionary practice, in view of Scripture teachings, to recommend the separation of healing the sick and saving the sinner? Can the Church carry to the mission field the science of healing and offer it as a thing apart from the Christian Gospel? Can man "live by bread alone?" There are sicknesses that are clearly the result of sin. Is it honest to heal that sickness and not deal with the cause? Has not the patient a right to know how he can remove the cause? The physical healing alone will not remove it. How is the physician going to show the patient what Power can overcome the temptation to sin, which caused the sickness? Can he avoid feeling responsibility, prescribing the remedy that will remove the guilt that is on the spirit, as well as the responsibility for removing the deadly virus that was in the flesh? What Christian physician would be content to spend his life in India only to heal a few sick bodies when he might do much more? Are any of the missionaries whom the Appraisal says are weak, as weak as that? If we could add together the years that Christian doctors have spent in their work of healing, because of the constraint of their Christian consciences, these years would run to milleniums. This wonderful science has been developed through their devotion not only to the cause of science but to God. What do these names mean over the doors of hospitals in America: St. Lukes, Good Samaritan, St. Barnabas, Presbyterian, Methodist, Baptist, Congregational, Lutheran? They mean that healing and religion are interdependent. They are not things apart. But if those who give the money to build and support the hospitals in India, China and Japan do not wish these hospitals to be evangelistic, then they need not be. But those who want to change the purpose and plan of hospitals that have been built as Christian missionary enterprises should in common honesty be willing to reimburse donors who have established them with that end in view.

What About Mission Colleges?

Does anyone know a mission college or school or university that was not originally established with an evangelistic purpose? All the colleges and universities with which we are acquainted were built with that purpose prominently in mind. I solicited a large part of the funds that financed the opening of one university on the foreign field. When it was being organized I went to the field and in a national gathering of the missionaries, gave them definite assurances that we would make every effort to insure that the university would be and remain both evangelical and evangelistic. Everyone who was active in securing support for its establishment intended that it should be defi-

nately and aggressively Christian and that it should continue so. The money was given because such assurances were made. In these assurances our minds met in a common understanding that "In none other is there salvation; for neither is there any other Name under heaven, that is given among men, wherein we must be saved." If therefore, in this or any other similarly conceived educational institutions, there is to be a change away from the evangelical Christian character and evangelistic purpose, then those who gave their money to establish it, should at least have their money refunded.

Should We Proselytize?

Jesus proselyted—if we mean by that an effort to lead a man to change his views. He told Nicodemus plainly that he must undergo a change and be born again. He made a skilful but very direct approach to the woman at the well to lead her to a change of belief and of life. He was very thorough with the rich young ruler and he pointed him to a new and very rugged path.

It is hard for business men to believe that missionaries or the laymen who wrote the book have found a better way than the one pointed out by Jesus Christ. Naturally non-Christians in China or India or Japan will criticize any one who tries to influence men to leave an old way for a new. They do that in America. Did the laymen find any warm-hearted Christian in China or India or

Japan who was angry at the one who led them to Christ? Most of us could name the person who proselyted to our eternal good when they led us to accept Christ and join His Church. No doubt we resisted at the time, and may even have thought they were meddlesome but we do not think so now. Few of us would have found and followed the way of faith without the aid of some minister or Sunday school teacher or parent or friend. Will these people over in Asia ever find the way alone? Business men see no way for advancement if we are not permitted to urge people to a decision. We see the whole program of progress wrapped up in the principle of making a new and better article and then urging its acceptance as forcefully and by as many means as we truthfully and honestly can. All advancement in life is ordered that way—commercial, political and social. We urge and persuade men to believe in and accept the thing we think to be the best. We proselyte in the best sense.

I doubt if the business men who have, or will support the missionary program would long be interested in any program that is not partisan for Christ. As a matter of fact we have no such option. It was never delegated to any man or men to choose the missionary message or missionary objective. The enterprise received its charter and its content from that never repealed mandate of the Son of God Himself: "Go ye into all the world and preach the gospel to every creature."

"THE BANKS ARE ALL DOWN ON EARTH"

By S. D. GORDON, Author of "Quiet Talks on Service"

Here is a man who gets through his life down on the earth and goes out into the other life.... Here he comes up to the gateway of the upper world. He is lugging along a farm or two, some town lots and houses, and a lot of beautifully engraved paper—bank stocks and railroad bonds and other bonds.

As he gets up to the gateway the gateman will say: "What's all that stuff?"

"Stuff?" he will say, astonished. "This is the most precious wealth of earth, sir! I have spent my whole life, the cream of my strength, in accumulating this."

"O, well," the reply will be, "I have no doubt that is so.... But that sort of thing does not pass current up in this land. That has to be exchanged at the bankers' offices for the sort of coinage we use here."

The man looks a little relieved at this last remark. The other talk has sounded strange and given him a queer misgiving in his heart as he listened. But "banker" and "exchange"—that sounds familiar. The ground feels a bit steadier. He picks up new spirit.

"Where are the bankers' offices, please?" he asks eagerly.

"They are all down on the earth," comes the quiet answer. "You must do your exchanging before you get as far up as this. That stuff is all dead loss now. You can't take it back to the bankers now, and it is of no value here. Just leave it over on that dump heap there outside the gate and come in yourself."

And the man comes in with a strangely stripped and bare feeling.

What we get and keep for the sake of having, we lose, for we leave it behind. What we give away freely, for Jesus' sake, for men's sake, we will find by and by we have kept, for we have sent it on ahead.

When the Government Forced the Issue

Facing the Problem of National Control of Mission Schools in Hamadan, Persia

By COMMODORE B. FISHER, Hamadan, Persia

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

(In Persia more than a dozen mission schools have been closed by the Government orders which prohibit all foreign elementary and primary schools of whatever nationality. So far, only the Hamadan Church Committee has made a successful attempt to continue the work of the Christian mission schools.)

THE Persian Ministry of Education took special steps in 1927 to create a uniform educational system throughout the whole country. All schools were required to secure special Government permits and to conform to a uniform curriculum, hours of instruction and official examinations. All Moslem students were to be taught the Koran and no other religious teaching was permitted. The mission schools in Hamadan received an order demanding complete conformity to the Government regulations otherwise they would be closed. This meant that instead of the Bible, the Koran must be taught to all Moslem students. The mission replied that since the schools had been originally founded for children of Christian parents, the Moslem students (more than half of the enrollment), would be excused from attending the schools.

The excused students besieged the offices of the Department of Education, which at once sent a special messenger to Teheran. As a result of his representations of "this insult to the dignity of education," the local Department of Education received a telegram ordering that the mission schools in Hamadan be closed. Accordingly, on December 18, 1927, the schools were officially closed and continued so for more than three months.

This "calamity" forced the missionaries to do a lot of thinking; better still, it forced the Christian and non-Christian friends of the schools to think and act. As long as things had run smoothly and their children had been acceptably educated there was little incentive for these friends to exert themselves. But the closing of the mission schools revealed the weakness of the foreigner's plea to be permitted to "serve" on his own terms. Numerous meetings were held with Persian nationals, students and teachers. Chris-

tians and non-Christians sent protest after protest to the Ministry of Education in Teheran and they discussed with one another how best they could guarantee the continuation of such schools as the mission had established.

Finally in the following April, official permission was received from Teheran to reopen the schools on condition that they obey Government regulations, which were finally modified to omit the Koran and Moslem law and to permit the teaching of ethics to all students. Moslem students were required to take the official examinations on the Koran but the mission schools were not required to teach it.

When the schools were reopened most of the subjects were taught in Persian instead of English, and from necessity the curriculum became more like that of Government schools. In the absence of a creditable Government program of education, the school constituency had grown up to believe that an imported American program with English was better than the Government's imported French program with emphasis upon Persian. Now it was discovered that ability to pass the Government examinations was essential. Only here and there were complaints made that the standard of English had been lowered.

The alumni of the mission school were encouraged to elect an advisory committee which rendered valuable service. This experiment in adjusting the program of the mission schools to the Persian way of doing things convinced the missionaries that it was wise to set up a Persian Christian Committee, rather than to form one under pressure when face to face with the issue of national control. In August, 1931, the consent of the Persia Mission of the American Presbyterian Church was secured to the following recommendation:

Believing that the time has come to turn over a larger degree of responsibility for our educational work to the Church, we recommend that the annual meeting authorize Hamadan station to turn over for a period of two years to a joint committee of the local churches, the management of the Boys' School, to-

gether with the school's annual appropriation from the Board and such missionary service as the station shall assign to the school.

The committee shall conduct necessary negotiations with the Department of Education, choose the principal and treasurer of the school, employ the teachers, fix tuition rates and have general oversight of the school. The committee shall consist of eight nationals and two Americans. It shall begin to function as soon as constituted and shall assume full responsibility at the close of the school year 1932.

In transferring the direction of the school, it is understood that the school shall be open to pupils of all nationalities without distinction and that the Christian purpose for which the school has hitherto stood of training Christian children and evangelizing non-Christians shall be maintained and that it shall be the aim of the school to carry out this program to the fullest extent possible within Government restrictions.

The Board of Foreign Missions also gave approval to this recommendation. The next step for Hamadan station was to select the national committee. As a result of conversations with leading church members, two Armenians and two Assyrian Christians, two Jewish converts and two Persian Christians, together with the two missionaries in charge of the Boys' School, were asked to serve as a school committee. One by one they sent in their written acceptances, eloquent testimony to their willing spirit. In January, 1932, the first meeting of the school committee was held.

Since no organization was back of this indigenous committee, the members were chiefly concerned as to the nature of their responsibilities, especially financial. They were eager to discover the motive that lay behind this new policy of the mission and expressed the fear that this might be an entering wedge to separate them from the benefits of mission teachers and foreign appropriations. It had been evidenced that the school would have to raise its standard from ten to twelve grades to meet requirements for standard high schools; otherwise it must be reduced to a primary school. The national committee realized their financial inability to raise the standard of the school; but they did not relish bearing the onus of reducing it to primary grade. Perhaps this was the chief reason why, at this first meeting of the committee, the nationals refused to organize, though they professed a willingness to act in an advisory capacity.

A few weeks later the church proposed an exchange of sites with the school. It was pointed out that the mission would more favorably consider this request if the church school committee would organize and recommend the transfer. This led the nationals to meet and organize as a school committee. Their first act was to elect the missionary principal as chairman of the com-

mittee: "Since he knows how everything should be done and is here to do it."

The committee rendered valuable assistance, giving unstintedly of their time, choosing the commencement speakers, and setting the date and hour for the exercises. They chose the teachers for the coming year, fixed their salaries, approved the budget and assessed the tuition rates of all the students so as to cover it.

During the summer of 1932 there were rumors of an impending Government order closing all foreign primary schools. Though the missionaries in Hamadan had been far-sighted in their efforts to develop a national school committee, they were hardly prepared for the following order which was delivered to every foreign school in Persia:

In view of the fact that the Government has decided that the elementary teaching for the Persian students in all the country should be limited to the Persian schools, therefore it is necessarily announced that starting with the coming year, September 7, 1932, the acceptance of a student who is a Persian subject in all the elementary classes of your school is entirely forbidden. Also, all the students who are Persian subjects and who have been studying in your elementary school classes in the previous years should not be accepted in your school as from September 7, 1932. It is obvious that the elementary classes connected with the Middle School classes are affected by this law. (Translation of the American Legation.)

Unwittingly the church in Hamadan had been in a measure prepared to make the most of just such an order. Immediately the school committee was notified that, officially, the mission could have no further responsibility for primary education.

The national committee reorganized, this time one hundred per cent Persian, and sent a representative to Teheran to secure permission to conduct two primary schools. Meanwhile the other members and numerous friends who realized how much had been done for the community by the schools during the past fifty years, worked nobly to create a demand for their continuation.

In three weeks the committee secured temporary permits and with inadequate equipment the primary schools for boys and for girls were opened on September 15. One of the members of the committee was made principal and after numerous conferences the city Health Officer was persuaded to fill out the official applications for permits for the two schools. The local Department of Education approved these applications, forwarded them to Teheran and promised to accept the students for the official examinations.

One hundred and eighty boys have been enrolled in the boys' school, as many as were formerly in the mission school, and the girls number

170, which is more than in previous years. Tuition receipts cover current salaries except that of the superintendent. The church session voted a subsidy to cover the cost of fuel, repairs and summer salaries.

The boys' middle school also enjoys an increased enrollment of almost 40%. This may be partly attributed to the backing that has come from a strong national committee and partly to the promised addition of two more classes which will enable the school to meet the requirements for a standard high school. The establishment of strong church primary schools will ensure a steady stream of students to continue on through the middle schools under Christian influences.

Throughout Persia, in addition to many Russian and French schools, more than a dozen flourishing mission primary schools have been completely wiped out by a Government order. With the exception of Hamadan, the Christian communities have not been able to take care of their own children who are now scattered among other schools, Moslem, Jewish, Armenian, Catholic and Bahai.

What Do We Learn?

First: The experience in Hamadan seems to show that it takes more than the work of an institution to challenge the vital interest of nationals. When the educational welfare of the community is properly linked up with its religious interest there develops an element of permanence. Transient interest wanes as soon as a committee member's children are educated. The church gives the sense of security and backing that any committee has a right to expect, and without which it is impossible to secure permanent results. No mission institution can guarantee its own perpetuation nor make a lasting contribution to a community unless a church is developed which will assume the responsibility for carrying on such an institution when the foreign element is removed.

Second: It is evident that committees must be developed, not simply chosen. Regardless of hesitancy and possible incompetence, a church committee must be cultivated rather than mistrusted. The men who compose the Hamadan committee are not extraordinary. They are of

such varying opinions and temperaments that it is a continual wonder how they can work together at all. When they were unwilling to undertake the larger things they were encouraged to direct the smaller things, and were permitted to really direct them. Until the committee is willing to accept responsibility, it is mutually beneficial to have them act in an advisory capacity. Most committees are as reluctant to assume responsibility as are the missionaries to give it. Natural modesty, a feeling of incompetence, respect for the missionary and his accomplishments, and perhaps primarily the fear of offending and so losing the benefits of the missionary enterprise, account for this reluctance. Under the best of circumstances it is a delicate matter to shift responsibility. It is easy to offend and cause ill-feeling that will not be conducive to a real spirit of co-operation. It may be too soon to say that the closing of the mission schools is a blessing to the church in Hamadan, but certainly it cannot be said that it is an unmixed evil. Perhaps it is a fortunate event when the Government forces the issue and makes the church take the final step!

Third: We have become convinced that an institution must not become an end in itself. There is no direct ratio between the size and the permanent contribution to the community. The school work in Hamadan has been kept simple and comparatively small. The school program was thoroughly Persianized so that the nationals could comprehend it. This created a favorable spirit on the part of the local Department of Education and other officials which has been of value to the school committee. There must be a continual effort to instil into the people the fact that the work is theirs and that the missionaries are only temporary helpers in this common task. If the work has been carried on somewhat as the nationals themselves would carry on, it can be transferred quietly and easily without upsetting the regular work.

In conclusion, any task which challenges the best that is in a church will become a great blessing to that church. Confusion and death await any institution whose end is its own development. If the Hamadan Church succeeds in saving its schools, this very responsibility will assure its continued life and growth.

A MAN WITH A PASSION

It is reported that Dwight L. Moody traveled a million miles in the course of his ministry; that was in days when speed was not as now. He addressed over one hundred million people; personally prayed and pleaded with hundreds of thousands of inquirers; spoke and worked with an enthusiasm that set on fire his coworkers as few have done since. He had a passion for saving souls. He took Jesus Christ so seriously that He was in fact the major passion of his life. Mr. Moody was a tireless, impassioned, personal worker for his Lord and Saviour, who scarcely let a day pass without speaking to some one concerning the great theme of salvation.

The Heart of Home Missions*

By the REV. JOHN McDOWELL, D.D., New York
*Recently President of the Home Missions Council; Secretary of
the Board of National Missions of the Presbyterian
Church, U. S. A.*

WHATEVER the present conditions in the United States and Canada may mean to other organizations today, there can be no doubt about what they mean to the missionary agencies in these countries. They mean at least three things:

1. A challenging opportunity to affirm their belief in home missions in terms of the Christianity of the New Testament.

2. An imperative demand to put first things first in the home missions enterprise.

3. An inescapable responsibility for the projection of a united, cooperative program which will eliminate the waste of spiritual energy and of consecrated money.

We are under peculiar obligations to give serious attention to each of these vital subjects. We cannot blind our eyes to the present situation and to the demands which are growing out of it. The hope for the nations and for the world is to get Christianity understood, accepted and embodied.

The Challenging Opportunity

Let us first of all frankly and fearlessly face the challenging opportunity before us today. The future of the missionary enterprise, in the last analysis, will be determined by the type of Christianity upon which it is based. Hence it is important for us to settle at once this question which in recent days has again been opened. The missionary enterprise from the beginning has been based on the Christianity of the New Testament. Again and again when the right and place of the enterprise has been questioned, we have had to turn to the New Testament for its final justification, as the only authentic record of the facts and truths upon which Christianity is based.

What, then, is the essential character of Christianity according to the New Testament? By "essential" we mean that without which Christianity is not Christian. Fortunately the New Testament is not silent nor indefinite on this vital question. It is clear and positive and consistent. The writers insist that Christianity is not mere

discovery of a few devout seekers after truth, or a brilliant invention of a gifted young Jew of Nazareth, who in a moment of spiritual exaltation dared to think of God as His Father and man as His brother and who died a martyr's death in loyalty to these convictions.

Nor is the Christianity of the New Testament an induction reached by the study of reverend and profound minds, gathering a truth here and there from the religious ideas of Egypt, India, Greece and Rome. The New Testament asserts that Christianity in its

essential character is a distinct and definite revelation—a message from God Himself—making known to men that which they can absolutely depend upon and which they could not find out by their own natural and unaided faculties.

Of course, every religion purports to be more or less of a revelation. Both the Old and the New Testament remind us that "God has not left himself without a witness." Our claim for the Christian message is not, therefore, unreasonable in itself or peculiar. But the New Testament goes further and insists that Christianity in its essential character is a distinct revelation of God in and through a Person, and that Person is Jesus Christ, the Son of God, the Son of man, the Saviour of the world. Apart from Christ, New Testament Christianity has no distinct message, no saving power, no inspiring ideal, no assured hope, no abiding joy. Eliminate Christ from New Testament Christianity and its essential character disappears, its words are empty, and its vitality and reality vanish. Bereft of the irre-

Is our Christian work in America and elsewhere based on solid, enduring foundations? Is the Church alive or dead? The pioneering days in Home Missions have passed and with them have gone much of the sacrifice and passion. What will bring success to the cause of Christ in America, and in the world? What are the proofs that Christianity will be victorious?

* An address delivered at the Home Missions Conference in New York, January, 1933.

sistible spell of its Founder, Christianity would pass into an intellectual and ethical theory. It would cease to be a religion and become just another of the many philosophies of the ages. Take Christ out of history, and the Face of God, the Father, suffers an eclipse.

In these days, however, there is a serious and sustained attempt to discount the place of Christ in Christianity. We are told that "God's relation to man would be simple enough if Jesus Christ had kept out." We need to turn again to the old record of the Christianity of Christ and there learn that Christianity when true to its essential character, as revealed in the New Testament, is not a discovery or an invention, nor yet an induction, but is a clear and definite self-revelation of God in and through Jesus Christ.

This makes Christianity more than a system of ethics, though it has revolutionized ethics; more than a method of worship, though it has given a new character to worship; more than a philosophy of life, though it has given philosophy, itself, a new interpretation and application. In its final terms, the Christianity of the New Testament is a revelation of *a new life*, founded on the following historic facts: "that Christ died for our sins, according to the Scriptures; that he was buried and that he arose again the third day, according to the Scriptures" (1 Cor. 15:3-4). Take these facts away and you rob Christianity of its essential character. You make it merely a message of "good advice" rather than a message of "good news" to a sinful, sorrowing, suffering world.

In the light of this teaching and in the light of the facts of today, Christianity assumes a momentous significance for all missionary enterprises. If missions are to retain their place and power in the life of the world, they must hold fast to the great historic facts and truths concerning Christ essentially as they are narrated in the New Testament, and also to the great spiritual fact that in the God whom Christ has revealed to us there is abundant forgiveness for all the past, motive power for all the needs of the present, and assurance of abundant life for the future. Anything less than this is not true to the essential character of Christianity as given in the New Testament, nor will it satisfy the elemental spiritual needs of the individual or of human society.

What makes Christianity a triumphant religion is not its law of love, but its love of Jesus. The heart of Christianity—that which gives it creative power, which sends out missionaries, which saves sinners, which builds churches, which produces character and enriches civilization—is not a precept but a personality. The supreme thing

in the Christianity of the New Testament is not Jesus' teachings, however superior, but the Spirit of His life; not interest in an ethical code, but loving and obedient discipleship.

We agree with Dr. Henry Van Dyke when he says, in his "Gospel for an Age of Doubt":

It is certain that this age of ours, with its ruthless, critical spirit, with its keen historic sense, will never respect the intelligence, though it may acknowledge the goodness, of a man who professes to speak in the name of Christianity, without proclaiming as the core of his message the Divine Christ. To imagine that we can adapt our preaching to this age of doubt by weakening, concealing or abandoning the truth of the deity of Christ is to mistake the great need of our times. It is to seek to commend our gospel by taking away from it the chief thing that men want, an assurance of sympathy and kinship with God.

Let Us Put First Things First

In the second place, let us face with equal frankness the imperative demand growing out of the present conditions, which is that we put first things first in the missionary enterprise. Never was there an age that asked more earnestly than our own that we Christians proclaim our message, or confess that we have no message to proclaim. The men of our day want to hear the man who has a message and who is ready to proclaim it fearlessly and honestly at all times and in all places. We make a mistake when we conclude that the people do not want a definite and positive Christian message. That is just what they do want and are willing to hear. The people are saying to their spiritual leaders and teachers today, just as they said to Moses: "Go thou and hear all the Lord, our God, shall speak unto thee, and we will hear it and do it."

What men want now is the essential message of Christianity translated into the thought forms of present-day life. They want this message delivered with moral and spiritual authority so that it will grip and command the mind, the conscience, the will, and the heart. The people are hungry for the great spiritual verities of religion. They are tired of doubts and speculations, and abstract theories. What they are asking for today is not more sermons, but more soul messages; not more services, but more spiritual life; not more ceremonies, but more Christlikeness of character. Men want a message today that will catch the ear and change the heart of the sinner, win the mind of the scholar, and satisfy the soul of the saint. Only one message will do that—the Gospel of Christ, which is the essential message of Christianity, the proclamation of which is the primary function of missions when they are true to New Testament Christianity.

In these days when home missions are called

upon to do so many things, and to be so many things to the community, all of which are important in their place, we do well to go back to these early records and remind ourselves that according to this Commission the primary task of all Christian missionary agencies is not vague and indefinite, but real and definite, that it is nothing less than to be a living witness to Christ and for Christ in every community.

While home missions have other functions which are of great value to the community, even these, apart from the primary function of home missions, will sooner or later disappoint the community and be discounted by the people. The ideal for every home missionary agency ought to be a saved soul in a saved body, living in a saved community. Home missions will succeed in proportion as they win the affection, confidence, support and loyalty of the people by doing their work, by witnessing to and for Jesus Christ. Apparent success on any other basis, political, financial, agricultural, educational, social or sensational—means for home missions a living death. If we minister to life, personal and social, in this ministry we will respond to the three deepest and most universal desires of mankind, namely, the desire for peace and the desire for power and the desire for service.

To be effective home missions in our day must claim for Christ the absolute dominion over all the life of men and of nations. When based on New Testament Christianity home missions must aim at more than the salvation of the individual: they must aim at a society on earth known as "the Kingdom of God." Present world-wide conditions make it clear that there can be no social advance apart from social justice, and no social justice apart from the Kingdom of God, and no hope for the Kingdom of God apart from individuals who are filled with the Spirit of God and dominated by the ideals of that Kingdom. It is still true that inward regeneration precedes outward; that "out of the heart are the issues of life." Home missions that witness to Jesus Christ will soon reveal the fact that the secret of social well-being is the individual life and the secret of all individual life is acquaintance with God and the supreme source of acquaintance with God is Jesus Christ.

If we are to be true to their primary task, home missions must be unflinchingly loyal to the divine commission and close to the needs that call them into existence. We must attend strictly to our specific job and not attempt to duplicate the work of other institutions. There must be a deepening of the conviction that home missions exist because man has a soul that needs to be saved and needs nurture,—worship, sympathy, love, hope and the cultivation of the spiritual life.

Scripture, history, and experience unite in saying that home missions exist primarily to lead men to repentance, to give them faith in God, teach them high ideals, to equip them with motive power: in a word, to make men open and loyal disciples of Jesus Christ.

While home missions will not adopt any of the socialistic programs, they must be the exponent and agent of the social impulse for human betterment. We must hold fast to all that is good in the past, appreciate all that is better in the present in order to establish the rule of God. In other words, home missions must embody the backward look, the receptive mind and the forward push. To accomplish this high purpose home missions must excel all other forces on the field by the effectiveness of its methods, and in the wisdom, power, and spirit of its representatives. The primary need is not more ecclesiastical authority, more equipment, more money, or more men, but more of the Spirit of Christ actually lived by His disciples and effectively applied to all the serious problems of human society.

Our Present Responsibility

In the third place let us with courage face the inescapable responsibility which is growing out of the present conditions. It is obvious to all thoughtful men that we must unite our own forces before we can effectively urge other forces to unite. We must federate our own groups before we can demand the federation of other groups. One of the most heartening features of the present religious situation is the widespread, though often inarticulated, demand for an effective cooperation not only in terms of spirit but in terms of actual service.

Overlooking and overlapping are as great impediments to the coming of the Kingdom of God as are inertia and indifference. Home missionary agencies, like the individual, may have a one-track mind. The harder they work, the deeper is the rut into which they fall, but fortunately our denominations are stirred today as never before by a longing to rise out of the grooves of custom, an inherited method and conventional piety, and federate our efforts to advance those primal Christian truths which underlie all divergencies of creed or race. Emancipated minds in all denominations are rising above the separating barriers, are looking over the man-made fences and learning that the garden of the Lord is larger than their own little door-yard.

If we cannot settle ancient disputes, we can, at least, ignore them in the name of the Lord. If we cannot remove these mountains and cast them into the sea, we can bore through them or carry the King's highway around them. This denominations are now honestly striving to do. We

shall not meet the inescapable responsibility for better cooperation by lamenting the failures of the past, but in constructive planning for the future. There never was a day when the need of collective leadership and collective service in the missionary cause was more imperative than in our day. The whole future of the work will be determined by the response that we make to this imperative demand.

The General Education Board, when entering the foreign mission field through cooperation with the churches in medical work in China, frankly declared: "We do not now propose any great thing in missions unless we can do it together." Christian givers are saying today that "anything not done together is not a great thing, or an abiding thing." This attitude in time will, no doubt, affect the whole nature of the missionary enterprise. The call of the day is this: "Simplify your message, heal your divisions, combine your resources, and unite your forces." Stronger churches federated in every noble cause will mean abler ministers; superior young men will be attracted to the pulpit because it will seem more worth while to be there, when freedom shall be granted for prophecy and also from financial stress. Stronger men of God in the pulpit will mean more respect for religion in the community; more ethical authority operating among young people; more attention to the church among business and professional men.

We must have more power in the pulpit and more piety in the pews before we can have better government, fewer speakeasies, fewer divorces, more righteous business and industrial methods. We must have better churches with wiser leadership and closer cooperation before we can have a higher civilization; and we must appeal more effectively to all people before we can have these wiser ministers and stronger churches. To make home missions victorious we need not only regeneration but reorganization, not only spiritual dynamics but more effective and economic mechanics. We need today intensive, rather than extensive policies, not simply more wheels in the machinery but a religious output of greater personal, civic and ethical value.

It is evident that what is needed today in the home missionary enterprise is not so much an intellectual demonstration of Christianity as a practical embodiment of Christ in personal, economic, political and social life. Everything is ripe for this kind of missionary service. Faith in the God revealed in Jesus Christ has not collapsed. Home missions in terms of New Testament Christianity has nothing to fear from any modernism or modern rival. Christianity holds the clew to all other religions because it sets forth, not as symbol but as its ultimate personal

reality, One who is the desire of all nations. What has been discredited in the missionary enterprise today is not the Christianity of the New Testament but a reduced, compromised, conventional, souvenir Christianity. So long as home missions are based on the Christianity of the New Testament and so long as we proclaim the Gospel of Christ as our primary function, and so long as we seek to operate through a united, coordinated, cooperative program, so long will the outlook be bright and the results permanent.

When home missions refuse to meet the call of human need from any field they will cease to share in Christ's passionate love for men, women and little children. We must never forget that the power of Christianity as a home missions' force is the measure of the Spirit of Christ, not the size of the budget, or the excellency of the equipment, or the number of supporters. In this tragic hour we need to remember that the Christianity of the New Testament is self-sacrifice and burden-bearing, not self-pleasing and self-indulgence. What the followers of Christ need today is to have awakened in them a sense of personal obligation which will make clear that the home missionary enterprise is not the Church's afterthought, it is Christ's forethought; it is not secondary and optional, it is primary and vital. Christ put it into the heart of His Gospel. We cannot really see Him or know Him or love Him unless we know and love His ideal for us, and that ideal is embodied in the missionary enterprise.

A traveler was watching three stone-cutters years ago building the House of Parliament in Ottawa—that building has since been desolated by fire—and he said to one of them jocosely: "What are you working for here?" Answering in the same vein the man said, "For two dollars and a half a day, if you want to know." Then he said to the second man, "What are you trying to do here?" Pointing to the blueprint he said: "I am trying to cut this stone so it will look like that part of the blueprint." There was a man that had gotten a sense of the relation of his work to that of the workmen all about him. The traveler said to the third man: "What are you doing here?" Pointing to the rising walls and battlements and pinnacles of the home of legislation for a great part of the British Empire, the stone-cutter said: "I am trying to do my part in building that House of Parliament." There was a man whose drudgery was redeemed by his vision, who saw his daily task as a part of the building of an empire. May these days give us that great vision, and so make home missions mean the building up of a finer and nobler North America, which will be at once the leader and the servant of a nobler world!

What Can the Church Do?*

By the REV. IVAN LEE HOLT, Ph.D.

St. Louis, Missouri

Pastor of the St. John's Methodist Episcopal Church, South

A JUGGLER in an English music hall, thrilled with stories of diamond discoveries in South Africa, decided to go and try his luck with other adventurers. Within a short time after his arrival he had obtained a handful of diamonds, and before him rose visions of luxurious living at home, his neighbors envious of his great wealth. In order to make a greater impression he decided to trade the handful of diamonds for a very large diamond and then sailed for home.

On the long journey back to England the passengers became weary, and the ship's officers asked the passengers to contribute to a program of entertainment. The juggler exhibited his skill, and to create greater excitement, he began one day to juggle the diamond. The interest of the passengers led him to attempt a more daring thing. Standing with one foot on the ship's rail, he dexterously juggled the diamond. Suddenly the boat gave a lurch, he missed the diamond, and it went to the bottom of the sea.

Today, many an American has suddenly lost his wealth. It is difficult for him to believe now that it is gone. Many hope that conditions will soon change and prosperity return. This is evidenced by the willingness of the unemployed to accept the situation without a riot. Men hope that debts will soon be paid or adjusted. Local banks are urged to extend credit. People still indulge in gay parties and seek pleasure in sensual satisfactions. Men and women seek to forget their troubles for a few hours in order that they may be ready for a new effort to regain their prosperity. The diamond will be ours again!

In commenting on this attitude, a business man said: "In a period of rising prices, men desire to be salesmen. Even in the church men have talked of 'selling the Gospel'! What we need today is people who can read a balance sheet."

Some Modern Church Problems

The Church has been almost as ineffective in these days of depression as many of our churches were in the World War.

These problems now confront the Church:

1. Debts on buildings and decreased incomes are producing a sense of defeat. In Indiana there is a church which has had three buildings on the same lot in one hundred years. The lot cost \$50 in 1837; the present building cost \$150,000. That church, which is without a debt, is a fine example of the progress of Protestant Christianity. Another Indiana church built a fine building when money was readily available through an investment bank. The bonded debt is now \$125,000 and the church is unable to meet the interest. Hundreds of churches in this predicament have either closed or given up their programs of service.

Another financial difficulty confronts the Church because for a generation it has preached chiefly a social gospel. Financial drives have gathered money for general enterprises until the church benevolent boards are almost bankrupt.

2. Two great efforts for the establishment of the Kingdom of God seem to have failed. With the enactment of prohibition and the signing of the Kellogg-Briand Pact for the Outlawry of War many thought the Kingdom had come. Now a modification of the Volstead Law and a repeal of the Eighteenth Amendment seem certain and we are likely to face a drunken debauch. The failure of the Disarmament Conference at Geneva indicates that nations are not ready to outlaw war. Today we are under the necessity of beginning anew the fight for temperance, and we must initiate a more effective program of education for peace.

3. In its missionary enterprise the Church is facing a problem. We are told by the authors of "Rethinking Missions" that evangelism must no longer be thought of as the winning of men and women to Christ but as ministering to the needs of man in the spirit of Jesus. With this shift in missionary thinking, there has come a decrease in missionary giving. The leaders of the Church are trying to save the institution and its program. So much of the effort of pastors must be given to cooperation with denominational executives that there is little chance to think through the Christian message for individuals who are confronting problems in their personal lives.

* An address delivered at the Chicago Conference on "The City and the Church in the Present Crisis," held November 29 to December 2, under the auspices of the Home Missions Council and the Federal Council of Churches.

The Present-Day Message and Strategy

The church which I serve has been a force in our city, and the leadership responsibility is heavy. In the midst of many other demands connected with efforts to save our Christian institutions and the denominational work, I have tried to bring a helpful message to individuals. In company with my fellow ministers I have been saying:

1. Material things have counted too much with us. We have thought more of dollars than of men. Now the time has come to emphasize human values and to put our faith in things that do not pass away.

2. It is the function of the Christian religion to give us courage to go on. It may not answer all our questions, but it can give us strength to face the future unafraid. This is the only religion which gives hope of ultimate triumph.

3. If we catch step with Christ, then God will lead us to greater things. His Kingdom will come and it will be a mightier kingdom than we had anticipated.

A new strategy might be suggested for the Church:

1. Perhaps it is true that the only way to capitalize depression and rescue the debt burdened Protestant Church from a sense of defeat is through a closer union of Protestant denominations.

2. The Church must begin again to fight for temperance. In pleading for sober living and self-control, the Church will be occupying ground where no one can dispute its right to stand. The Church will also find it necessary to begin a long program of education for peace. There may be more progress by that method than through hastily passed resolutions.

3. Statistical evidence of the growing membership of the Church may be found less conclusive than evidence of the permeation of non-Christians with the spirit of Christ. Perhaps, the Kingdom of God cannot be dramatized as we have been doing!

Ministry to Individuals in Need

We are concerned here with the ministry of the Church to individuals, and must turn from a consideration of the organic task of the Church as an institution. I will try to introduce you to some individuals whom I have met in recent days:

Mrs. T— is a daughter of a loyal Methodist layman. Inasmuch as her family had money and influence, she became a member of the Junior League. She found a great deal of inspiration in attending lectures and gave much of her time to the social service program. Her father was

greatly concerned with her neglect of the church and asked what the minister could do to help.

Mrs. D— was brought up in a church atmosphere. As a girl she became deeply interested in society but remained active in church work until she married and moved to a different city. There she found it much easier to move in social circles than to take up the work of the church again. She belonged to a modern smart set that thought lightly of affairs between unmarried couples. This girl's affair with a young widower was well known, and her mother, anxious to bring her back to the church, came to ask what I could do to help.

Miss J— had always known a religious environment until she went to college. There her religious views came into conflict with the new philosophy she was taught. She had planned to major in philosophy of religion, but she soon learned that she could not accept her earlier concepts of religion. Now she is contemptuous of the beliefs of religious people and yet she expresses an earnest desire for a faith that she has not. How can I help her?

Mr. M—, a member of a large banking firm, concerned himself with many activities. His work with the church and with social agencies had won for him high esteem. Then he lost interest in all these things that had made his life and became restless and unhappy. Finally, he committed suicide, and a life insurance agent revealed the story of his relationship with another woman. When the woman threatened to expose him to his wife and children and friends, he knew but one way out. Had the minister known in time, what could he have done to save the man?

Another very different experience comes to mind, a story told me by a minister in another city. When a large industrial corporation discharged three thousand men, a minister preached a sermon on "Men or Bread." In his congregation was the treasurer of the corporation and at the close of the service this man came forward to ask, "Have you seen the last statement of our company? If not, I would like to bring it to you this afternoon." The minister examined the statement and asked some direct questions. He learned that the dividends had averaged 27% over a period of ten years, though they had fallen to 6% the preceding year. Only the seven directors of the company knew these figures. "If you use them," the layman said, "and give the source of your information, I will lose my job. However, you may do it because I believe you were right in that sermon. I want you to have in your possession facts sufficient to defend yourself against attack." What a wonderful thing for a minister to have a layman like that in his congregation.

Many of our laymen are being drawn out of the Church into community service. At a recent luncheon a minister was urging a group of laymen to support the church program. One of them said to him: "For fifteen years you have been preaching a social gospel and urging us to serve our world. Now do you want to take me out of that work?" How is a minister to answer such a question?

The Unimportant and the Essential Things

Endless problems have arisen due to the present economic situation. I am convinced that some things which we have regarded as necessary are unnecessary and other things which we have been inclined to overlook are absolutely essential. Among the things which seem of least consequence just now are these:

1. The building of additional units for the church structure. A minister's success has too often been measured by his ability to raise money for buildings. Today we need a new standard of success.

2. Cleverness in maintaining prominence in a community by the use of clever advertising and in other ways. Today demands that consecration be substituted for cleverness.

3. The entering into the social life of the world. I have joined many clubs in recent years in order to make contacts and extend my influence. As a result, I fear that I have yielded too much to the opinions and standards of the world about me. There must be more of the influence of the Church in the world and less of the influence of the world in the Church.

Some things which seem to me essential today are these:

1. The confession of sin. A minister cannot forgive sin, but the minister of Christ can understand his people and help them to find peace. Never have human hearts been more heavily burdened nor human minds more worried. With smaller staffs of workers our city ministers face more different kinds of responsibility than for the past ten years. Time must be found for personal interviews. People are vexed in spirit, and take their own lives. A way must be found to allow time for personal visits and an opportunity for individual confession of sin and failure.

2. The class meeting. I am not particular about the name, but it is necessary to have some place for the interchange of experiences. It may be a forum where young people discuss vital questions, not one where very liberal or radical speakers give startling conclusions with little chance for discussion, and sane conclusions. It is too early to evaluate the Oxford Group Movement, but the idea of sharing religious experiences is fine.

We have been planning retreats, but we do not understand the technique as it is understood in the Roman Catholic Church. We must have at once a plan for retreats which will take a group of men or a group of women out to a quiet place for meditation and prayer and worship. It must be far more devotional and inspirational than the gatherings which ordinarily go by the name of retreat among Protestant churches.

3. A group fellowship. People need to live closer together. The director of charity relief in my city has been pleading with the churches to send out visitors to the homes of distressed people and to provide some kind of group life. People in distress need more than bread, and the city church has a wonderful opportunity of supplying the need. We can do something to put courage in to the hearts of the distressed hundreds in our cities, both in our churches and outside of them.

How to Use the Hour of Worship

The hour of worship finds the largest group assembled, and here the minister's supreme task confronts him. He has worshippers of different temperaments, and he must be as much concerned about their worship as his own. The service ought to make God real and promote integration of personality. Some ritualistic services are meaningless and some informal services are ineffective. In a great cathedral in England I have found only six worshippers present. I remember finding the very aisles packed in one city church that boasted a jazz band and a sensational speaker. The tendency in worship today is to formality and æsthetic appeal. But a beautiful service may be a hollow mockery! In a service of worship we must keep the end in view, What am I seeking to do for my people? Am I seeking to bring them into more vital relation with God, a realization of the wholeness of life and its unity, a new vision, or a passion for a better world? The goal must determine the type of service! Too many times we imitate or have the service which suits our particular taste.

In the Protestant Church service the sermon is still central. The message is important. In a time of economic distress and social change a Psalmist of Israel prayed to God:

Many there are who say, who will show us any good? Lord, lift thou up the light of thy countenance upon us. Thou has put gladness in my heart more than they have when their grain and their new wine are increased.

We must teach this Gospel. Faith in God offers compensations for the loss of material things. When we are confronted with the question, "Who will show us any good?" our answer must be that of the Psalmist. From the richness of our Christian experiences should we not be able to answer

men's perplexing problems through pointing out things which turn to good? The day is past when we compare ourselves with others. Our measuring standards are changed. After all the accumulations which count are in our hearts—beauties, and memories, and loves.

The Church and Society

In the beginning of Methodism John Wesley had a clinic, a charity society, and an old folks' home. He saved his preachers from an emotional fanaticism by having them arise at four in the morning to study their Bibles. But in the coming of the industrial revolution, the Church was helpless in its effort to direct a social movement. We must seek to change tendencies and only Perfect Love can do that—"as in heaven so on earth."

There are hundreds of ministers heralding the economic and social revolution, but in this discussion the question arises, "Are we ready for it?" Are there enough transformed men, Christians with Perfect Love, to make a respectably large citizenship were the Kingdom of Heaven at hand? I have a friend who is a radical socialist and who preaches in a wealthy church in a residence suburb. "How can he do it?" The people like him. I am inclined at times to boast of my freedom as an advocate of social righteousness. Yet I wonder whether those who have listened to me are better Christians. This is a kind of heart-searching which alone qualifies a man to preach. Economic readjustments do not come by resolutions or peace by pacts—nor will the Kingdom come by bold social declarations. We must have a return of faith to the individual. Science and criticism will not withstand a genuine return of spring and summer to the soul of man. Such a faith, in spite of its new interpretation, will have the same background. It will bring with it a newly recovered confidence in life.

Perhaps never, during the course of almost two thousand years, did Christianity so widely lose the character of a spiritual religion as during the last half of the eighteenth century. In all Protestant countries the general aim of its accredited teachers seems to have been to explain away its mysteries and to extenuate its supernatural character; to reduce it to a system of ethics; in short to enthrone the human mind. Religious dogmas

were almost openly admitted to be nonsense. Religious emotion was stigmatized as enthusiasm. Theology was satisfied if it demonstrated the possibility of a deity. Morality was low. The age showed no deep or strong feeling except that which came from the underprivileged from whom there came a real cry of hunger. Into that emptiness came John Wesley and through him the grace of God!

In America desire has been king, and a man claims that he must have his satisfactions. Zarathustra says, "Egoism is the essence of all noble souls. . . . All old-morality monsters, and especially Christianity, have waged war against the passions of humanity with a view to exterminating them. The praxis of the church is inimical to life." With such a philosophy, no wonder we have social irresponsibility and sexual promiscuity! Were the Tractarians right in feeling that the Church should stand aloof from men, that the Church is strongest when it is in protest against the spirit of the time?

The question today is not: "Is Christianity true?" but "Is it possible?" It will not work for worldly men. John Hutton says, "The Church needs today an aim short of the ultimate aim of the Kingdom of God. The religious life of Scotland has always had, I think, a very near horizon."

As Faust lay dying he saw a vision of a narrow peninsula of land extending out into the great ocean. He recognized the ocean as the sea of knowledge. As he gazed he saw a great wave of human knowledge let loose from the hard-won maxims of the human race, and with exultation he watched that wave as it crept up over the sand of the peninsula on which were two structures, the Christian Church and the Christian home. Sooner or later the sea would overflow and destroy those two institutions. Then his attention was diverted from the oncoming tide by the smoke of a fire which was consuming them. Though he had desired their destruction, he now called out in agony of soul to God that he might be spared to replace those haunts of the spirit. Such will be the attitude of many a destructionist.

May God enable us to lead men into the higher fellowship with one another and with Him. "Lord, lift thou up the light of thy countenance upon us."

Sad will be the day for any man when he becomes absolutely contented with the life he is living, with the thoughts he is thinking, and the deeds he is doing; when there is not forever beating at the doors of his soul some great desire to do something larger, which he knows that he was meant and made to do, because he is a child of God.—*Phillips Brooks*.

Pioneering in the Mountains of Mexico

By F. L. MEADOWS,
Baptist Hospital, Puebla, Mexico

THE Mixe Indian is very superstitious. Though every village has its Roman Catholic Church, the popular beliefs and practices are those passed on from the remote past. The lightning is the god that he fears most, and with apparent reason, for have not many churches been destroyed by this "storm king"? On many occasions the Mixe makes offerings to appease the wrath of this god so that his animals may not be struck by lightning as they graze in the mountains. Mount Zempoaltepetl (meaning twenty mountains because it rears its head so high that this number of ranges can be counted by one standing on its crest) is the center of his sacred places. Fresh turkey blood is supposed to satisfy the lightning god, which is thirsting for the blood of the peon's flocks. With much ceremony, chanting and prayers, the blood of the fowl is spilled upon the lofty crags and the tender flesh is left hanging for wild animals to devour. The Mixe does not eat many eggs, nor will he sell them, for they are considered food for his dead relatives. He buries them therefore near the grave of his loved ones, though he knows that dogs dig them up and eat them in less than twenty-four hours.

The humble home of the Mixe is sometimes made of sticks, through which not only wind but the chickens can pass. The straw roof is repaired often enough to protect him from the downpour that lasts for eight months of the year. We enter and may find him shaking with a terrible malaria chill. We offer to trade quinine capsules for a bit of corn for our horses. He does not refuse but he is enough Mexicanized to an-

swer: "Mañana" (tomorrow). The next afternoon when we are ready to travel, I give him an injection and leave capsules which the "professor" (local school-teacher) promises to see that he takes. The Mixe is not at all pleased because we are forcing a foreign medicine upon him.

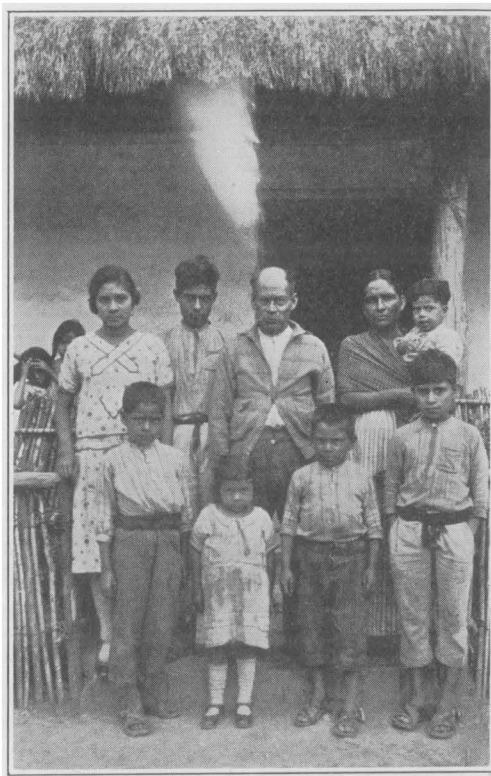
One man suffering from a contagious eye trouble used the teacher's eye drops until his eyes were nearly well; then, to hasten the treatment, he called in his witch. This fellow drew, with his mouth, apparently from the patient's temple, the wings of a grasshopper, and its legs from the back of the sick man's neck. These, he said, had entered through the inflamed eye.

The *curander* (witch) declared that a man suffering from pneumonia was lacking his spirit, which he had lost a few days before when he was deprived of his *carga* (merchandise) just as he had finished crossing a river that carried one of his burros down to its death. Fright and anger caused him to "lose his spirit" in that river and his life depended upon their being able to recover this spirit from another little

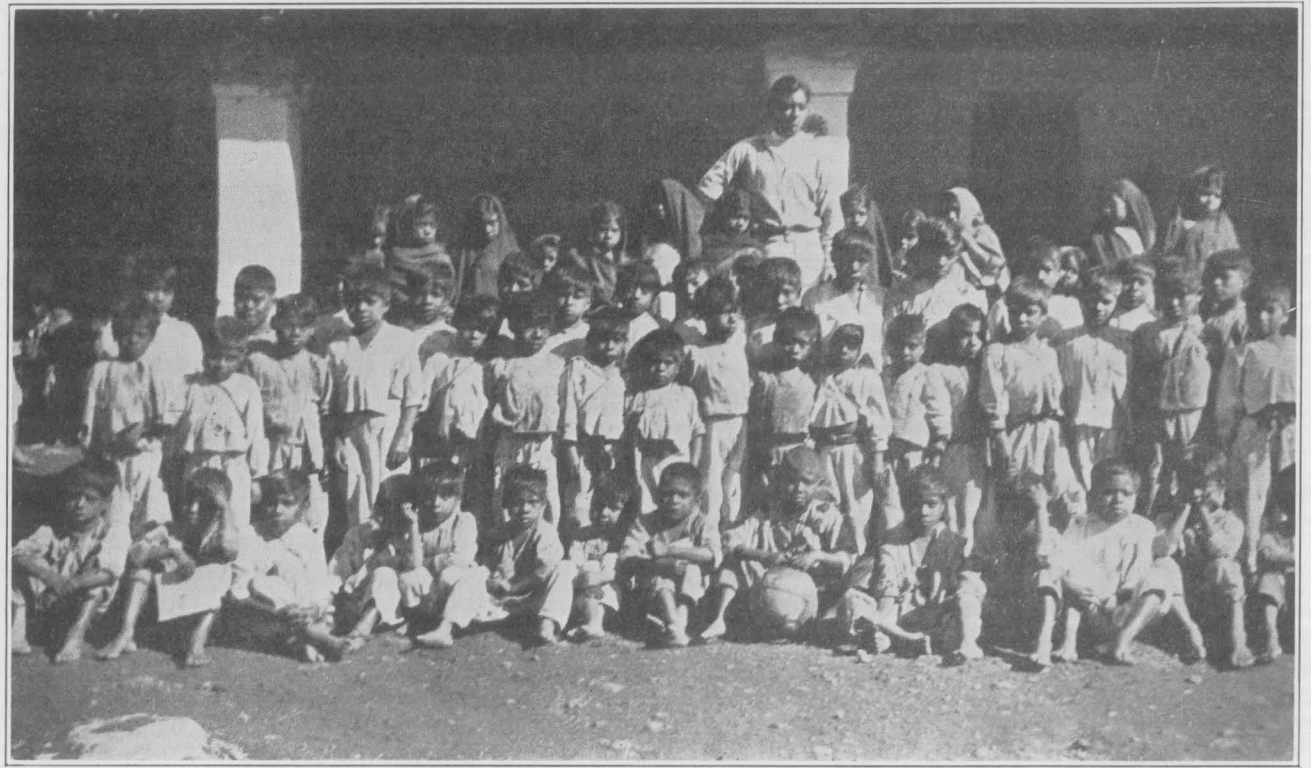
stream near by. Thus they deceive the people.

If a patient has affairs to arrange, the witch throws a rooster into the air, to see if he will live or die. If the fowl squawks or makes a noise before he touches the ground the patient will recover; if he alights without making a noise the man will die. Some of these people go to bed without real cause and hide within their thatch and mud walls where the beneficial rays of the sun cannot help them.

The Mixe has few wants—tortillas and black coffee, sweetened with his homemade brown



A MOUNTAIN TEACHER AND HIS FAMILY
IN MEXICO



A MISSION SCHOOL IN THE MOUNTAINS OF MEXICO

"The teacher understands no Mixe, and his pupils do not understand Spanish,—therefore he has a difficult task."

sugar, sustain his life. Peppers for which he is famous, give the taste that satisfies him. In every yard there are a few tobacco plants, and he considered himself happy, until the Federal Government got interested in him three years ago and began to send new chiefs to every village of five hundred heads or more. These new chiefs are in the form of school-teachers. Some had to be sustained for their first few months by soldiers. Even now, when oranges are falling to the ground, the people will give them to any who will come for them, except the "professor," whom they charge one-third of a centavo each. The professor is trying to convince them that certain herbs (vegetables) can be eaten, and that they should be planted, tilled and watered so as to add food for their rickety bodies. The teacher has a rabbitry, a modern hen house, some pigeons and a carpenter shop. These people of the mountains work so little and so rarely that in one village a commission of citizens came to inform their teacher that they were not sending children to school to work but only to learn to read and write. In another village, the officials fined a man several pesos because he showed the professor a hidden spring some distance from the village but sufficiently above its level for the water to be brought into town by ditches for irrigation purposes. The new "chief" was making them work on this project.

The emissary of the Federal Government makes a social center of his school to get rid of strife among the citizens over political questions. He must try to persuade them to till the soil so that the corn supply will not be exhausted before another harvest. In some places two crops can be grown each year, but it is hard for the new leader to induce the Indians to plant early enough for two harvests. He tells them that the Government has ordered that they plant one-third of their crop by a certain date and thus puts it over.

Each male citizen over twenty-one years of age (if married from his eighteenth year) must pay into the village treasury twenty-four centavos each month. As no salaries are paid to village officials, this tax is supposed to be used for the school and it is hard to collect. The mayor and town clerk receive the money that comes in as payment of fines. In many villages for years the town clerk has received a salary because he was the only man in town who could read.

It requires much patience to be a mountain teacher. To enter a town and gather the children together, when not one of them understands a word of Spanish, is a task that is often perplexing. Sometimes the "professor" begins by counting his fingers that he holds up before them; then by making signs he persuades the children to repeat after him the numerals; and later he names the objects in the room and asks them to

repeat the names. Too much praise can hardly be given the noble work of these school-teachers. They leave home and family, where are always some conveniences, to live where they are not wanted and where they labor to uplift a people who do not know how to appreciate their self-denial and endless efforts.

General Plutarco Elias Calles started to create a new Mexico when he founded the Federal rural school system. Already there are more than ten thousand such schools scattered over the republic. Right here is the challenge to us. Formerly it would have been very expensive to offer the

living Christ to the Indians of the great state of Oaxaca. Now with a dozen colporteurs, we could within a few years give every soul the opportunity of learning God's plan of salvation. Now thousands of Indian children are reading their school books at home to their parents. We should put the Word of God into their hands before trashy and harmful literature is carried to them by the ever extending mail routes. These people have lived for countless generations in darkness. It would mean much to them and to the Kingdom to have God's Book the first one made available to them.

Christ, Christians and the Jews

By REV. HENRY EINSPRUCH, Baltimore, Maryland

Lutheran Missionary to Jews

ALL too long have Christians acted the proverbial ostrich, while the Jewish population in America has grown by leaps and bounds from three thousand in the year 1818 to the present figure of almost four and a half million.

The reason for deliberately leaving out the Jew from the missionary program of many denominations has probably been because of the difficulty of winning the Jew to Christ and because of an inherent antipathy toward Jews as such. Many justify their negative attitude also on the ground that the Jew believes in God. No such argument is advanced in connection with missions to Mohammedans.

Advocates for missions to Jews have too often been content to employ the traditional argument (good though it be) that the Gospel should be given to the Jew from a sense of gratitude, because from them came Christ, the Scriptures, the apostles and the missionary zeal of the early Church. But most people do not like to be reminded of their debts, particularly when they are great.

A new approach is needed to awaken a sense of responsibility for Jewish evangelization. Christians should be challenged to show just cause why sixteen or seventeen million people in the world—in this instance Jews—should *not* have the Gospel preached to them. Is the missionary enterprise of the Church in this twentieth century to be characterized by a policy of exclusivism? What moral right has any true follower of Christ to draw a line of demarcation against any race or

group of people? The deliberate exclusion of the Jew from the missionary program of the Church is in direct conflict with the command of Him Who said, "Go ye therefore, and disciple all nations."

But more than this; the exclusion of the Jew is the most flagrant violation of the love of Christ, whose great heart embraced not only the despised Samaritan, but people of the farthest reaches of the earth and, let it not be forgotten—Jesus was a Jew.

Sometimes we hear it said that Judaism is an adequate religion. If it is, then why not scrap Christianity; why not become Jews, and thereby bring to an end the age-old struggle between Church and Synagogue?

But is Judaism an adequate religion? Was Jesus merely indulging in Oriental exaggeration when He charged pharisaism, a form of Judaism far superior to that of the present day, with being inadequate? "Unless your righteousness," said He, "shall exceed the righteousness of the scribes and pharisees ye shall in no case enter into the Kingdom of Heaven" (Matthew 5:20).

The issue is clear cut. Christians who obey their Master have no option and no alternative but to offer the Gospel to the Jew. If it ought not be offered to the Jewish people there is no reason to offer it to any one.

This additional factor should be taken into consideration. The Jewish people, with the exception of a few leaders, are absolutely ignorant of the New Testament message. They know of a

Christianity of fire and sword, but not the Christ of the Gospels. Rabbi Stephen S. Wise, the foremost Jewish leader in the country today says: "For 1,800 years, certainly for most of that time, Jews have not been given an opportunity to know what Christianity is, least of all, to understand who Jesus was and what the Christ means. The very ignorance of the Jew, touching Jesus . . . condemns not the Jew, but Christendom." (From his sermon *Shall Jews and Christians Worship Together?*)

Jews are admittedly no tame or torpid folk. In the realm of economics, science, philosophy and art they are no mere flotsam. An Einstein, a Bergson, a Freud, and the brooding spirit of a Karl Marx, are not only coloring but shaping and vitally affecting the Christian scene. What is happening in Russia, in China and in other parts of the world clearly shows that the Jew cannot be ignored by those to whom the evangelization of the world is more than a pious wish.

How shall the Gospel of Christ be preached to the Jew? Here in America at least, we cannot employ agencies similiar to those in foreign fields. It would be absurd to build large educational institutions or medical centers, both of which would be not only expensive but unnecessary. And it is idle to expect that specific Jewish mission centers can ever overtake the task. The work, if it is to

be done at all, must be done by the organized Church itself. No church with Jews in its midst should withhold its ministrations from them unless it is willing to be condemned for acting the part of the priest and the Levite when they passed by the wounded Samaritan.

One method which has been found very helpful, is to reach Jewish masses by means of open-air preaching. This involves tact, intelligence and some degree of courage. An effective medium for the Gospel is that of the printed page, not the promiscuous tract, but books and treatises dealing with Christianity in a positive, wise manner and showing sympathy with the Jewish people. Newspaper evangelism, in the form of a news sheet, could be utilized with very good results. Colportage work, well organized, has proved of value.

But the most potent and effective means of winning the Jew to Christ is through consistent Christian living on the part of those who are called by the name of Christ. This is not just pious talk. In a study of several hundred cases of Christian Jews, between sixty-five and seventy per cent stated that they owed their first Christward impulse to some act of disinterested kindness on the part of a Christian. Herein lies the answer which supersedes all other—and it is one which is within the power of every Christian to render.

The Mennonites Among the Indians

THE Mennonite Church began missionary work among the Arapaho Indians in 1880 at Darlington in what was then Indian Territory, now Oklahoma.

During the first years the missionary activity centered largely in the work with the children but was gradually extended into the camps. As the Government established more boarding schools to care for the children, the mission schools were discontinued after two decades and direct evangelistic and pastoral work both in the camps and in the Government boarding schools became the dominant method of activity.

The work among the Cheyennes at Cantonment became the main station. The Rev. R. Petter was stationed as missionary to the Cheyennes at this place in 1891. He reduced the Cheyenne language to writing and published a complete English-Cheyenne dictionary; he translated and published Bunyan's "Pilgrim Progress"; several editions of a collection of Cheyenne songs; large portions of the Old Testament paraphrased, and the New Testament is to be completed in a literal translation into the Cheyenne language.

The Rev. and Mrs. G. A. Linscheid, who had been active in the Oklahoma field for a number of years and had acquired a fair command of the Cheyenne language, were sent to open up the work among the Northern Cheyennes in 1904. They located at Busby, Montana, where a Government boarding school was opened for operation that same fall. The work spread rapidly till practically the whole field was covered by three main stations and a number of outstations.

In the year 1893 the Rev. and Mrs. H. R. Voth were sent to open another field among the Hopi Indians in Oraibi, Arizona. The desert-like country and the distance from railway facilities necessitated some real pioneering in this field and the Hopi language had to be reduced to writing. Parts of the Old Testament and almost all of the New Testament have been translated.

The Mennonite Brethren took up work among the Comanche Indians in 1895 at Post Oak Mission, Indian Territory, Oklahoma.

The total number of active communicants in the various fields of Mennonite missionary activity among the American Indians is about 600.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

GEARING THE CHURCH FOR MISSIONARY EDUCATION

In the apparent failure of former methods and motivations nowadays to impel to missionary endeavor, we are turning to a technique of thoroughgoing education, hoping that larger knowledge may blaze the path for a new régime. This is well: but let us not forget that it must be a spiritualized, God-directed campaign which does more than appeal to the intellect and reason. *The dynamic must be spiritual or the results will fall short of Christ's ideal.* The plans herewith presented give promise of filling these specifications.

Cultivating a Missionary Attitude of Mind in a Church

Miss Margaret Todd, church secretary of the Highland Park Methodist church in Dallas, Texas, tells forcefully how the missionary attitude can be developed by a program of education in the local church. "We had become so completely absorbed in meeting the local needs of a growing constituency that we had almost forgotten our responsibility for the larger field," she says. "There were scattered groups interested in missions, but our church as a whole felt no challenge and had accepted no missionary project. Therefore we set about an intensive 'missionary cultivation' program."

The first move was to reconstruct the missionary agencies already in the church, tying the keen interest of the Woman's Missionary Society to a wider church interest; appointing a Supervisor of Missions to arrange special programs, prepare exhibits and stimulate mission-

ary giving; selecting a Stewardship Chairman from the official board of the church, and the inclusion of missionary programs in the Church Night Calendar. A comparative record of missionary offerings served to arouse the groups to increased liberality. All this paved the way to an important step—the support of our own church missionary.

The next step taken by the pastor was to secure the cooperation of the several leaders of groups. Appearing before the women's group, the stewards and the Sunday School Council, he proposed for church support a missionary on the field, already esteemed by many in the congregation, a freewill offering to be taken to start the ball rolling. After the leaders voted their support, a committee was chosen and definite plans for the campaign were made.

Then the great art of advertising was utilized. Printed material was distributed regularly—a letter sounding a new spiritual appeal and enclosing a service pledge listing ways in which the recipient might render personal service was sent out by the pastor and the chairman of the board. Some two hundred people signed the pledge. In about a week, heads of families received missionary folders including a statement of the new plan for supporting a missionary through freewill offerings, the date for this offering being announced.

Two weeks later every teacher in the Church School received a letter appealing for support of the plan as therein outlined, a prayer for use in the general

exercises being included: an illustrated folder was mailed to all the church families in the fifth week, urging liberal support for the new plan; and on the Sunday just before the collection a card of instruction with an offering envelope was given to each member of the Church School, asking that the money be handed in the ensuing Sunday.

Auxiliary methods for creating atmosphere were: (1) The use of a movable poster board on which were displayed pictures and missionary news items; (2) a mission study class, organized to meet weekly; (3) well-informed speakers appearing from time to time before every department of church activity; (4) a large map of the chosen mission field made and illuminated, a new message or picture being placed in its center week by week; (5) a stereopticon lecture given weekly before one or another group of the Church School; (6) an afternoon tea and missionary exhibit held in the church parlors on the Sunday before the offering date, interesting articles being displayed by foreign students in their native attire; (7) an attractive missionary play given on the last Church Night of the campaign. What wonder that on the offering Sunday the fund amounted to more than \$1,500?

A vital part of this intensive plan was that of the follow-up work. Nothing was left undone to "keep the home fires burning"—excerpts from the missionary's letters were printed, his name used in the church publications, his work honored on missionary anniversaries, in-

formation and news from him were brought before the membership. In spite of the financial depression, the next year saw the offering increased by five hundred dollars, while the regular missionary offerings were accentuated 50 per cent! This is a rare project demonstration of what "prayer, pains and publicity" will do under adverse circumstances.*

A Coordinated Plan for Mission Study

Rev. Ralph A. Waggoner, D.D., pastor of the Broadway Presbyterian church of Sedalia, Mo., writes of the program used in his church, beginning in early autumn. In cooperation with the president of the missionary society, leaders are chosen and material placed in their hands during the summer months, the goal being to have at least 90 per cent of the membership hear some missionary presentation one or more times during the special campaign. Rally plans are made well in advance of the study period. The presentation is eventually made in three phases as follows:

IN THE BIBLE SCHOOL

Beginning the second Sunday of October, 20 minutes are used for five or six consecutive weeks, in the worship service of major departments of the school, the ablest story-tellers available presenting reviews of the 'teen age missionary books on a background of Scripture, singing and prayer. After this different classes give more detailed study to their group books and themes. During the rest of the year missions is presented once a month.

WEDNESDAY EVENINGS

The church meets for a covered dish supper at 6:30. This is without cost to those coming, each bringing only a covered dish of food. Entire families are urged to attend and the services are among the most popular social gatherings. The 7:15 worship is conducted by the pastor. Then people divide

into at least three or four groups—little folks, 'teen age and two adult units. Both home and foreign missions are presented and the selection of class is purely voluntary. Dismissal is at 8:30. The average attendance for three years has been from 20 per cent to 25 per cent of the church membership.

SUNDAY WORSHIP SERVICES

During the study period, it is the aim to have speakers representing both home and foreign phases of the work, with an occasional presentation of Christian Education. A young people's evening pageant is also planned. The missionary society divides into groups who accept responsibility for every phase of the program. Such an endeavor as this makes a good start for the winter's work.

Bringing the Bible School Into Line

In the detail of "rethinking missions today," a prominent place is being given to missionary education in the local church; hence the attention of pastors and Sunday-school superintendents may well be called to the policy and plan prepared by the Young People's Missionary Movement and recommended by the Missionary Department of the International Sunday School Association after approval by leading workers throughout the United States and Canada. In all schools not already well organized for definite missionary education and endeavor, it is urged that the superintendent assemble his workers at an early date to consider this model policy—which doubtless presents some valuable points for schools already in gear.

A MISSIONARY COMMITTEE

A strong committee of from three to five members, headed by a missionary superintendent or chairman, should be selected as representative of the different grades of the school, one of its members to be on the missionary committee of the church where such exists. (Pastor and Sunday-school superintendent

are always members *ex officio*.) This steering committee should have for its task the general charge of the cultivation of the missionary life of the Sunday school, each member being assigned some different department and made responsible for one or more points in the policy.

MISSIONARY INSTRUCTION

1. In the Class

By a missionary study of the Bible, teachers being urged to give special attention to the teaching of missionary principles of such lessons as are clearly missionary in content, and also to collect and use missionary incidents for the illustration of Scriptural truths.

By the organization of separate mission study classes or clubs. The sessions may be held during the week in the homes, or in connection with the church's annual School of World Friendship, the class teacher or some other qualified person directing the study.

By the use of regular graded missionary lessons. These require only a few minutes one Sunday of each month, or on 10 or 12 consecutive Sundays, being supplemental to the Bible lesson for the day. They may be used in either graded or ungraded school, though fitting more easily into the former.

2. From the Desk or Platform

(a) A well-prepared missionary program or exercise in the opening or closing exercises of the school. (b) A story or questions from the desk by superintendent or other qualified person. (c) An address to the whole school by a missionary or some other well-informed speaker. (d) Reference to maps, charts and pictures hung on walls. (e) Use of curios, stereopticon and specially prepared slides. (f) Reference to bulletin board containing fresh missionary items and pictures.

3. In Christian Worship

Missionary petitions in the public prayer; missionary passages of Scripture; similar psalms and hymns; by superintendent urging teachers to em-

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phasize Scriptural habits of giving to missionary objects; cultivation of definite prayer for missionary objects through use of prayer cards, calendars and lists.

4. *The Missionary Library and Literature*

Securing and circulating the best missionary books available, also solicitation of subscriptions to missionary periodicals, including *THE REVIEW*. The Juvenile Missionary Library, prepared by the Young People's Missionary Movement, may be had for \$5.00. Graded lists of suitable books may also be obtained from your own denominational headquarters, including those of the United Study Course for the current year.

5. *The Missionary Offering*

Prayerful planning should be done to develop the spirit of benevolence in the school through individual systematic and proportionate giving on the part of each member of the school, including giving to all objects in which each group should be interested, on the basis of a definite pledge paid weekly, where possible, in addition to the offerings on special days such as Easter or Christmas. The plan would naturally have to be varied according to the basic condition as to whether the school is supported by the church or carries its own expenses.

6. *Recruits for the Mission Fields*

Systematic efforts should be made to bring the subject of missions as a life work to the attention of members of the school, a Missionary Day having proved helpful to give definiteness to the appeals for money and service.

It is suggested that an outline of the plan adopted be sent to your denominational boards to ensure suggestions as to the best teamwork. Further information may be obtained by writing to the Missionary Department, International Sunday School Association, 805 Hartford Building, Chicago. Missionary mindedness is an absolute essential in following Jesus Christ. *The*

paramount ideal is: "Every member of the Church of Christ a student of the progress of Christ's Kingdom throughout the world."

Teaching Missions in the Sunday School

The following article by Shirley Swetnam Still, of Atlanta, Ga., gives another practical plan that has been tried and not found wanting. There are two groups of women in the church who study missions, but many who are in the Sunday school are not a part of either group. We believed that if these other women could learn about missions they would pray and give toward the cause; also they would be likely to come into one or another of the missionary organizations as they became interested. These women will probably never become interested unless it can be accomplished in the Sunday school.

There is a missionary committee in the women's class, and this committee decided to select some field to be studied each quarter. At the beginning of the lesson period, the teacher gives two minutes only for the presentation of a missionary fact. Then the missionary bank is passed through the class to receive the offering. If India is the subject for the quarter, then the committee brings facts on India or India's missionaries every Sunday. In this way by twenty-six minutes' brief and intensive presentation of facts on India, the women are much better informed. The chief danger is lest the committee overstep its two minutes. This must not be done or it will make the class resentful at the loss of time from the Bible lesson.

In next to the last Sunday of the quarter, the committee gives out a list of ten questions and answers on the country studied and on the following Sunday these questions are taken up and answered in the class. On this Sunday also the missionary bank is opened and the money sent to some missionary in the country studied. Then a new field is chosen for the next quarter and a new fund is started.

This plan has proved very effective in spreading missionary information and in arousing interest.

Indian Program Briefs

Mrs. Claire Goodsell Chandler, of Galesburg, Ill., sends the following cullings from her plans for this year's work among young women:

The most important event of the Guild year was the house party held late in August when the girls went into "retreat" in an attractive location for the better part of two days to prepare plans for the forthcoming study. Programs were considered, committee chairmen presented their new goals, new members were inducted, the Reading Contest chairman advertised her new books, etc. A tiny folded paper tepee contained the outline of activities and the agenda (entertainment and business being artfully combined), all phraseology being in terms of quotations from *Hiawatha*, as, for the White Cross work—"Took again their mats unfinished"; scenes from the year's study book—"All the marvelous dreams and visions"; games in the roof garden—"Skilled was she in sports and pastimes," etc. The closing "feast" was termed "*Hiawatha Banquet*," with program inside the folded garment of a beautifully made Indian maiden, the toastmistress being Nokomis, successive toasts on topics in *Hiawatha* language being given on "*Hiawatha's Brothers*," "*Hiawatha's Chickens*," "And beyond them stood the forest," and "Stood the grove of singing pine trees." The plan proved a great success.

I saw three ships come sailing in,
So fair at close of day;
Stewardship and *Fellowship*
And *Worship* led the way.

And what rare gifts were in them,
Beneath the sunlight sifting,
The sacrificial gifts and prayers
For living, loving, lifting.

Dear God, the Father of us all,
Increase our gifts, we pray,
Till every nation in the world
Shall bow beneath Christ's sway.

—*The Presbyterian Magazine.*

BULLETIN OF The Council of Women for Home Missions

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

FOLLOW THOU ME

Theme Hymn

Through good report and evil, Lord
Still guided by Thy faithful Word,—
Our staff, our buckler, and our sword,
We follow Thee.

With enemies on ev'ry side,
We lean on Thee, the Crucified;
Forsaking all on earth beside
We follow Thee.

O Master, point Thou out the way,
Nor suffer Thou our steps to stray;
Then in that path that leads to day
We follow Thee.

Thou hast passed on before our face;
Thy footsteps on the way we trace;
O, keep us, aid us by Thy grace:
We follow Thee.

Whom have we in the heaven above,
Whom on this earth, save Thee, to
love?
Still in Thy light we onward move;
We follow Thee.

—Horatius Bonar.

Tune—Hanford 8, 8, 4.

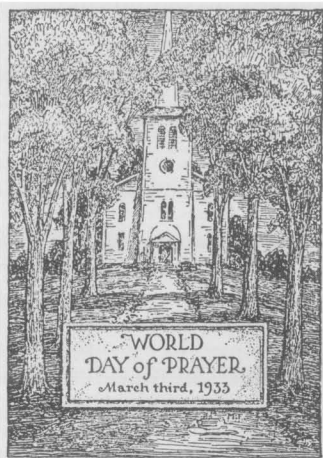
Collect

O Almighty God, whom to know is everlasting life: Grant us perfectly to know Thy Son Jesus Christ to be the Way, the Truth, and the Life; that, following His steps we may steadfastly walk in the way that leadeth to eternal life; through Jesus Christ, Thy Son, our Lord. Amen.

The theme of the annual meetings of the Council of Women for Home Missions was "Follow Thou Me." Miss Lindley of the National Council, Protestant Episcopal Church, led the meditation hour on Sunday, applying "Follow Thou Me" to the Church as a fellowship, through which the Kingdom of God is to be presented so beautifully that the world will pattern life on it. Not until all the communions are brought

into the Church together will the beauty of the Lord our God be fulfilled in the Christian Church.

Miss Nona M. Diehl led the meditation periods during the annual meeting on the following topics: Precedents to Following; Requisites to Following; Rewards of Following.



OUR INDIAN LUNCHEON

The Joint Indian Committee of the Home Missions Council and the Council of Women gave a luncheon on January 10 at which Dr. Frank A. Smith, chairman of the Committee, presided. The Rev. G. E. E. Lindquist, Missionary-at-Large for the Society of the Propagation of the Gospel Among the Indians, and also a member of the United States Board of Indian Commissioners, presented "Some Present-Day Emphases in Indian Work." After citing clear evidences of progress on the part of Indians who "like to be going somewhere," he named three great barriers in the pathway of Indian progress toward a worthy goal. These barriers are slowly but surely being over-

come. They are (1) tribalism which militated against united action, cooperation and effective organization; (2) isolation—the Indian constantly has felt the brunt of a cruel and relentless frontier; (3) segregation which stands for exclusiveness, —another way of expressing race prejudice. Segregation may be a temporary expedient as far as schools, hospitals, churches and missions are concerned but segregation must ultimately cease.

The goal of assimilation and merging of whites and Indians should be gradual. The Government owes the Indian more because he is a human being than because he is an Indian. A new charity and a new spirit toward the present relation of whites and Indians are needed. There are four chief requisites, namely—education conceived in its broader sense; sympathetic understanding—a matter of the heart rather than the head; patience,—"he who deals only with the head is foredoomed to failure" in his service to the people; fellowship in which "friendship speaks a language all tribes can understand."

In the light of the above, the province of the Christian missionary is the task of interpretation and guidance—the *sine qua non* of missionary endeavor. This may mean (1) decentralization in organization; (2) making use of resident forces; (3) demonstration; and (4) cooperation which is a practical demonstration of unity.



Rev. David Owl spoke at the same luncheon on "What the Indian Wants." "To say what the Indian wants," he said, "was difficult, for different Indians and different types of Indians want different things."

Mr. Owl has worked for eight years among the Seneca Indians on the Cattaraugus Reservation in New York. This reservation is twelve miles long by six miles wide and under state jurisdiction. The Indians there are really wards of the Government but the State of New York has voluntarily taken over jurisdiction. He has been trying to develop good fellowship and a spirit of cooperation with his comrades, his ministerial associations and with fellow missionaries. Indians want harmony among those who are working with them so that they may see a straight road ahead and may go ahead confidently, vigorously. That has been one of the main tasks of the missionaries.

"LET NO ONE DESPISE YOUR YOUTH"

—Paul to Timothy.

There was held on Sunday afternoon, January 8, 1933, in the Madison Avenue Baptist church, New York City, in connection with the Twenty-fifth Annual Meeting of the Council of Women for Home Missions, a conference of young people's secretaries of the various denominations represented in the Council. This conference was called in accordance with the following recommendation made at the 1932 Annual Meeting of the Home Missions Council and Council of Women for Home Missions:

It is evident that the future of the Christian Church not only in the pulpit but in the pew rests in the hands of the youth of today. We therefore urge upon the Councils that our programs shall give full recognition to the importance and the problems of the religious life and training of our youth. We therefore suggest to the Executive Committee of the Councils that a session be set aside at the next Annual Meeting for the consideration of our young people in relation to the Church and its missionary work.

Miss Sue Weddell, Chairman of the Young People's Commit-



—Courtesy of Lutheran Woman's Work.

tee of the Council of Women, presided. The following questions and topics were presented for discussion: The relationship of organized young women's groups to organized young people's groups in a local church; the relationship of the young women's group in a local church to the older women's group; the relation of organized Sunday-school classes to the missionary program of the local church and denomination; how does the missionary education program for student groups gear into the whole missionary education program of the denomination? does the information disseminated through denominational literature prepared for young people's groups give the full scope of the missionary task—(a) denominationally, and (b) interdenominationally; an appraisal of Home Missions in the light of the findings of the Home Missions Congress.

The *findings* are as follows:

1. We recognize the value of having missionary education a part of the integrated program of the church, but until this is possible, we recommend that all the agencies in the church correlate their programs.

The integrated program offers a place for special interest groups, such as young women's mission study classes, service groups, etc.

2. We recognize the trend in some denominations to build a total program of which missions is an integral part, that will reach all the young

people of the Church, and that these denominations are not promoting distinctly missionary groups.

3. We recognize the difficulty of promoting a youth-centered program in some young women's organizations which have in their membership those who should be enrolled in an organization of older women, and we realize that young women will usually profit most in an organization which is wholly their own responsibility. However, we do realize that after high school age, grouping might be according to interest rather than age.

4. We deplore the fact that our contact as a Council Committee with student groups is ineffective for the promotion of missionary interest; and we desire to do more along this line through a closer cooperation with student secretaries, student pastors, and others who have contacts with students.

We recognize the fact that students may not always be interested in the current theme for mission study and that our missionary literature should be related to their interests.

5. We recommend heartily the inclusion of information on the interdenominational missionary projects administered by the Home Mission Councils in the denominational literature which reaches young people.

Since the Council of Women for Home Missions is still an organization which is pioneering in the realm of program and relationships, just as it was twenty-five years ago when organized, Miss Seesholtz expressed the belief that its program would appeal to young people and hoped that they might have a share in building the program of the Council.

It was decided that this be discussed more fully at a future meeting of the committee on young people's work of the Council, together with methods by which the findings of the North American Home Missions Congress might be revived and brought to the attention of the young people of our churches.

Our World-wide Outlook

A Missionary Newspaper of Current Events

LATIN AMERICA

The General Unrest

Kaleidoscopic changes of government in the smaller republics of Central America and the Caribbean have long been commonplace, but at present, partly due to the world situation, even the stronger republics are in turmoil and confusion. In Chile and Peru the government is a military dictatorship; diplomatic relations between Argentina and Uruguay are strained for the most trivial reasons; Argentina, the strongest Latin American nation, is considering a new issue of paper money and a moratorium; Paraguay and Bolivia are at war over the Chaco district and many have been reported killed; there is an economic crisis in Colombia and conflict with Peru over Leticia; Ecuador is in the throes of a civil war in an attempt to oust its recently elected president; in Venezuela, the military dictator has ruled the country for 20 years; civil war is still threatening Brazil since the State of Sao Paulo, the strongest of the union, desires to control the country through its wealth. This great country is in danger of shattering what was left of its economic edifices by a fratricidal war.

Islam in South America

In Brazil there are said to be some 30,000 Mohammedans. Islam was introduced by African slaves, and more recently by immigrants from Syria. They are principally in Bahia (Central Brazil) and in the Amazon basin. In Manaus, a river port 1,000 miles inland, there is quite a circulation for literature in Arabic. Few Mohammedans observe the holy seasons and rites of their religion. Some of the

African slaves, probably Hausas, were compulsory Catholics, but on the liberation of the slaves forty years ago, tried to resume Mohammedan traditions.

A few years ago some Brazilian communities sent a delegate to a Mohammedan Conference in the Near East, and since then there have been some signs of renewed interest.

In Argentina the only Mohammedans are Syrian Arab immigrants and in Buenos Aires there is a Pan-Islamic Association.

The number of Mohammedans in South America has been estimated at 180,000 but Mr. Kenneth Grubb thinks 160,000 or 170,000 would be more accurate.

There is no special evangelical Christian work among these Mohammedans; but Bible societies, in centers where immigration is constant, distribute Arabic Scriptures. In Buenos Aires there are missions to immigrants, and every man who applies for help receives some part of the Scriptures in his own language.—JENNIE B. LOGAN.

Church and State in Peru

A powerful liberal party in Peru, desiring the complete separation of Church and state, has made a strong but unsuccessful fight to secure this declaration in the new constitution. A declaration was approved which reads: "The government protects and sustains the Catholic religion, although others shall enjoy complete liberty." One regulation is that "the religious patronage shall be established in accord with the existing practice and legislation." The women of the country, who are generally active Catholics, turned the tide. The original constitution declared Roman Catholicism to

be "the religion of the state, to the exclusion of all others."

Argentine Colonists

Argentina receives the largest number of immigrants of all South America and offers a large opportunity for evangelical Christian work. Over 300,000 arrived in 1931. The Rev. Paul Penzotti, American Bible Society Secretary of the La Plata Agency, writes in the Society's *Record*:

The province of Santa Fe was settled in 1870 by people belonging to three races: British, American and Waldensian. Today they constitute a colony of over three hundred families. They have a fine self-supporting congregation, with a school.

In the province of Entre Rios are several important colonies of Germans, Russians and Waldensians. One colony has a population of 2,000, which has six evangelical churches, one of them with over one thousand members. The Waldensians are numerous in Rosario Tala and in the southern part of the province of Buenos Aires where they number 3,000, with large properties and several good churches. In the south of Argentina the most important colony is in the territory of Chubut and belongs to the Welsh. Their churches send yearly contributions to the Bible Society.

EUROPE

Open-Air Meeting Commended

Ralph C. Norton of the Belgian Gospel Mission quotes an article by a "columnist" in an influential Brussels daily, giving an impression of an open air meeting of the mission. When he saw the compact mass of humanity grouped around several bareheaded men, he thought it might be a political meeting.

"I saw in the center of the circle a group of men of different ages, some giving away tracts and song sheets, one playing a harmonium. What surprised me most was that when the speakers addressed the au-

dience, it was not as 'Comrades,' 'Citizens,' or 'Ladies and Gentlemen,' but as 'Dear Friends,' as they went on to speak of the love of God for them. I was much struck by the serious attention of the crowd of 200 of all classes and ranks of society. During the discourse no one murmured, no one laughed or joked. These open-air meetings are a novelty to Belgians, but are to be commended for their dignity and simplicity."

The Gospel Mission is the first to be accorded permission to hold such meetings in Brussels.

Christian Youth Movement in Norway

A great religious awakening among the youth of Norway is taking place, according to the *Luthersk Ugeblad*. It affects people in every walk of life as is shown in greater attendances at church services, prayer meetings and Communion; in more diligent searching of the Bible and in Christian life, according to Bishop James Maroni. It is the hope of Pastor John M. Disloff that the awakening means the beginning of a new Pentecostal day.

"Red Christians" in Germany

The German religious press states that a new sect has arisen in Saxony known as "Red Christians" which has as its special objective the mocking of earnest Bible searchers. The society is under the direction of a "kultur" missionary. The "Red Christians" say that as Christ came to kindle a fire on earth" they will light this fire—red as blood. The first meeting was held in Dresden.

German Foreign Missions Increase

The Year Book of the United German Mission Conferences shows the following foreign mission work done by German societies: 567 chief stations; 1,620 German missionaries; 10,600 paid native workers; 1,143,000 Christians gathered among the heathen; in 3,944 public and 72 higher schools 240,000 scholars were taught. The receipts

for the year 1931 were 6,806,466 marks (about \$1,700,000). The increases are as follows: missionaries, 185; native workers, about 800; Christians, about 100,000; schools, 10, and scholars, 14,000. The income is more than 600,000 marks less than for the year before. The contribution for foreign missions from Germany for the period 1927 to 1930 constitutes 3 $\frac{1}{10}$ % of the entire missionary income of the world and with this money 5% of the missionaries of the world and 10% of the Christians among the heathen are taken care of.

Religious Trends in Spain

The Spanish Revolution is not anti-religious. The Minister of Foreign Affairs, Luis de Zulueta, has written a book entitled "The Prayer of an Unbeliever," written, however, in a religious vein and full of Bible quotations. A Spanish Bible lies on his work table. The President of the Council, Sr. Azana, has translated and published George Borrow's "The Bible in Spain." The Spanish philosopher, Ortega y Gasset, insists on a basis of Christian ethics for the building of the new nation. In the provinces of Badajoz and de Caceres public halls and trade union halls have been opened to preaching without charge. A secretary of the American Bible Society in Latin America, while visiting his native Spain, was elected a member of the Parliament from the province of Seville.

—*The Sunday School Times*.

Il Duce on Religion in Italy

Premier Mussolini in an interview with Mr. and Mrs. Ralph C. Norton of Belgium, gave his views regarding religious conditions in Italy. He said, among other things reported in *The Sunday School Times*:

There is real religious liberty in Italy, the same freedom for Jew, Protestant, or Catholic.

As to the place of the Bible in the national life Signor Mussolini said that the priests and nuns have the right to give one hour's religious instruction each week in the primary and secondary schools, but not in the university; that the Protestants have

the right to withdraw from this lesson, and the subject does not enter into their examinations. He repeated the assertion that the New Testament was the best book in the world. Colporteurs had the right to sell Biblical literature everywhere in Italy.

Fascism, he said, is not a religion in the traditional sense. It is only that we believe in it with all the fervor of our being, and give ourselves fully to its discipline. The Fascist symbol is placed below the Cross.

Religions in Hungary

According to the latest census report of Hungary, the religious affiliation of its population is as follows:

Roman Catholic	...5,634,103
Greek Catholic	.... 201,093
Reformed	.....1,813,162
Evangelical (Lutheran)	..... 534,065
Greek Oriental	.... 39,839
Unitarian	..... 6,266
Jews	..... 444,567
Baptist	..... 9,399
Nazarenes	..... 2,487
Anglicans	..... 242
Mohammedans	.... 291
Methodist	..... 67
Adventists	..... 409
Sabbatarians	.... 61
Unaffiliated	..... 1,859
Unknown	..... 309

8,688,319

The Balkans

A new missionary situation has arisen in the Balkans. Three million Mohammedans in Albania, Yugoslavia, Rumania, Greece and Bulgaria have become more accessible to Christian influence than ever before, especially in Albania. When the Turks began to revive the memories of their pre-Islamic Tataris and Turanian civilization, the peoples of the Balkans recalled their Christian civilization which Islam overpowered in the fifteenth century. At present Christian missionaries find a desire for Christianity, which heretofore has been unknown there. Albania desires to see its children educated and its women emancipated. They are most highly respected and in their mountains the company of a woman is more protection to a traveller than a troupe of soldiers.

Atheism's Five-Year Plan

"God must be out of Russia inside of five years" says Stalin, according to the London *Morn-*

ing Post. We are told that on May 1, 1937, there must not remain on the territory of the U. S. S. R. a single house of prayer to God, and the very conception "God" will be banished . . . as a revival of the Middle Ages which has served as an instrument for the oppression of the working masses. In the capitals of Russia all churches and prayer houses must be closed by May 1, 1934. The great cathedral of St. Isaac in Leningrad has been converted into an atheist theatre. "Reasonable unbelief" will be inculcated among the masses.

On the other hand, the commander-in-chief of the Red Army, Woroschilov, says: "Religion has in these years strengthened immensely. One finds in the army, more commonly than elsewhere, Communists who do not conceal their sympathy with religion, who have no intention of parting from it. While army secretaries report atheism to be one hundred per cent in the army, in reality religion has advanced. The whole army is infected with it. In Moscow forty per cent are religiously-minded Communists."

Dein Reich Komme quotes an unnamed Russian paper as saying that everywhere religious organizations are forming. . . . The return to religion is found not only among the older people, who are disillusioned by the present form of government, but even more among the young."

—*The Sunday School Times.*

AFRICA

Remarkable Changes

In 1875 Henry M. Stanley appealed to the Christian churches of Great Britain to send a mission to the unexplored and wholly pagan region north of Lake Victoria. The first part of eight missionaries, under the Church Missionary Society, left England in the following year. In March, 1882, five Uganda boys were baptized as the first converts. A year later King Mtesa died, and his son Mwanga began a persecution of the Chris-

tians, but in the face of this many others asked for baptism.

What is the result today? A recent letter from the wife of Mukasa, a prominent chief in Uganda says: "On the part of our church the Christians total 162,000 and more; the churches number 1,840. We have in Uganda 2,630 Christian teachers. In the population of four million the Christians number 559,000.

A Missionary in Libya

That apostle of the Sahara, Dugald Campbell, has been traversing the famous Red Desert of Libya, a vast world of sand dunes with scattered oases. "I ran into a Taureg caravan," he writes, "carrying dates to Ghadames and had a very interesting talk with the men. They were able to read my Tamachek translation of Luke." Of the Senussi Arabs he writes: "They are the hardest of all African people, proud beyond words. Islam has hardened into hate the once fine races of ancient Barbary. Yet Islam is crumbling and Mohammedan's name counts little today.

"This land of Libya has been cursed by the fury of the Senussi hordes, torn by war ever since the Prince of Peace was cast out by the wild armies of the False Prophet. My soul aches for Libya, my heart goes out to its deceived races, and my prayers are for its ultimate and effective conversion to the Christ whose cross Simon of Cyrene (a Libyan) carried to Calvary in the long ago."

—*The Sunday School Times.*

A Kpata Mass Movement

The old religion of the Kpata tribe seems to have died out. A sacred cave which has been a center of heathen worship for hundreds of years is now utterly neglected, and the path to it is overgrown. The descendant of the priest, who would normally have carried on the worship, is now a Church Missionary Society teacher. The old women, who are generally the last stronghold of heathenism, have given up their former worship

and are eager for Christian teaching and love to hear of the resurrection of our Lord and the life to come. A feature of the mass movement in this district is that the women learners outnumber the men; this is a hopeful sign, since the women usually lag far behind.

—*C. M. S. Gleaner.*

Ujiji Today

Although Ujiji, where Stanley and Livingstone met, is in the very heart of Africa, it is not inaccessible today. Livingstone took more than two months to go from the coast to the lake; (now it can be done in two days). Livingstone had an arduous and dangerous trek; one may now travel in a comfortable compartment of the Tanganyika Railway, and on reaching Kigoma, the railhead on the lake-side, the remaining five miles to Ujiji are covered by taxi.

Ujiji has 15,000 people. Other African villages have no kind of plan, the huts being dotted about as though they came down in a shower from the sky; Ujiji has as clear a plan as New York, and its long, straight streets cross each other at right angles with all the precision of a grid-iron.

Old men show the spot where Livingstone stood when he grasped Stanley's outstretched hand. Today he would see there a motor road, a mission school and a football match going on.

—*The Living Church.*

A Live African Parish

Rev. H. A. Neipp, missionary of the American Board, declares that he never knew the heavy burden of responsibility being carried by the elderly, loyal native pastor in Bailundo, West Africa, until he substituted for him and officiated at some 30 marriages in one week, beside funerals and other church ceremonies. For example at one church so many people attended that more than a third of the congregation was on the outside of the building when 39 babies, 49 grown-ups and 50 children took their first step toward full Christian discipleship.

"The native church is established to grow in spite of depression and retrenchment," says Mr. Neipp. "With rapid growth, however, there is the inevitable tendency for irregularities, where groups are not supervised. To check this the central church is limiting the number of out-stations which may be opened, and is sending out 15 reliable men to organize each out-station into a self-governing congregation."

A Century in Tumbuland

Clarkebury, one of the oldest missions in the heart of Tumbuland, was founded in 1830 and named in honor of the celebrated Bible commentator, Dr. Adam Clarke. At that time the country was in a turbulent condition and only the tact of the missionaries and the providence of God prevented the mission's destruction. When the work had been in existence nine months 20 boys, 30 girls and 15 adults were in school. In 1875 a boarding school was opened by Rev. Peter Hargreaves. Today this has accommodations for 250. About 3,000 have passed through Clarkebury since its inception. Forty-five of these became Christian ministers.

On the staff are seven European and eleven native instructors and several fine buildings have been erected during the last decade. A beautiful Methodist Episcopal church, centrally located, seats 700 people.

—*South African Outlook*.

WESTERN ASIA

Modern Turkey

George F. Tibbetts, known for years as director of Christian camps for young people in America, has recently passed through Turkey. He speaks of the difficulty of our understanding what missionaries, Y. M. C. A. secretaries and Christian friends have to face. Today the Mohammedans in all lands number nearly 250 millions. It is claimed that in the Near East there is an inner decay and attempts are being made to restore old customs, and revive be-

liefs. Turkey is trampling on traditions, an indication of new and higher ideals.

Compulsory primary education is her ambitious program. Until recently 96% of the men, and 99% of the women, were illiterate. By every device possible Turkey is striving toward higher educational standards. She is concerned not only with social and civil liberty, but with religious questions. In a book entitled "The Book of the Citizen" published recently, the chapter on Religious Liberty surprises one by stating, "Religious Liberty does not mean merely the right of every person to be free in his own belief, but it means that every church should be free to be established and to propagate its ideals by institutions such as hospitals, schools and universities; to worship God as he wishes and to believe as he thinks should be the right of every person. Blood shed in the name of religion has, in the past, been greater than that shed in political warfare. . . . Liberty is the fruit of the Gospels. Needless to say, this bold prophet, Husein Jahid Bey, has met with much opposition by the Mohammedan press.

INDIA

A Modern Miracle

A short time before his death, the President of the Bombay Legislative Council, leading Hindu in Western India, said to a group of British missionaries:

I consider it the greatest miracle of the present day that to this great country, with its 300 millions of people, there should come from a little island, unknown by name even to our forefathers, many thousand miles distant from our shores, and with a population of but fifty or sixty millions, a message so full of spirit and life as the Gospel of Christ. . . . The process of conversion of India to Christ may not be going on as rapidly as you hope, or in exactly the same manner as you hope, but nevertheless India is being converted; the ideas that lie at the heart of the Gospel are slowly but surely permeating every part of Hindu society, and modifying every phase of Hindu thought.

Changes Among the Kurds

Rev. Alfred K. Boerger, executive secretary of the Lu-

theran Orient Mission, reports evidence of a gradual change among the Kurds which he ascribes to the influences of the Gospel.

One evidence of this is that the leading liberal mullah held public evangelistic meetings in the open air in Urumia. The meetings were announced by notices printed and posted everywhere, inviting people of all religious faiths, Christians, Jews and Moslems, both men and women. They were conducted at 7:30 every morning for the first twelve days of the month. Audiences ranged from 2,000 to 5,000.

Almost every day the speaker gave ten minutes to condemning the use of the sword in the service of religion. "What right have you to want to kill Christians? Moses did not. Jesus did not; neither did Mohammed, for he pronounced them 'People of the Book' and ordered cooperation with them." Likewise the mullah stormed against fanaticism, saying: "Mistreatment of women and children is squarely against the law and spirit of Islam." The most striking position was his clear declaration for religious freedom. "Religion is free. Let every man embrace the religion that he thinks right."

—*Lutheran News Bulletin*.

The Fight Against Untouchability

Dr. J. J. Banninga of Pasumalai, South India, thinks that Gandhi's untouchability campaign in behalf of 65,000,000 outcastes is of even greater significance than the emancipation of slaves in America. The removal of untouchability from India will accomplish a greater transformation in this country than any other. Dr. Banninga says: "The outcaste is marked by a difference in dress, in haircut, in customs; he is shut out from schools, temples and wells—unable even to carry on normal business relationships. The untouchable has kept his distance, from 16 to 64 feet, from the high caste man or woman. I have seen a low caste passen-

ger on the train lay his ticket upon the ground from where the Brahman station master preferred to take it up rather than run the risk of having the low caste man hand him the ticket and perhaps inadvertently touch him."

Islam Aroused

A European convert to Islam, H. Marcus, of Berlin, has written a booklet which Moslems propose to scatter among all English reading people in India and the West. It is a dialogue between a westernized Moslem and an European Christian, and is an attempt to discredit Christianity and uphold Islam as the final religion for the world. Most Moslem leaders realize that "orthodox" Islam is doomed, and frantic efforts are being made to readapt its message to suit the spirit of the age. Systematic attempts are being made to weaken Christianity at its base, as well as on the mission fields of Africa, India and China.

—*Darkness and Light.*

Self-support—A Goal

The North India Field Finance Committee of the Methodist Episcopal Church took the following action in September, 1932:

I. *Resolved*, That we make self-support in the Church the chief objective of the North India Conference, believing that only as the Church becomes self-supporting, can it enter into that fullness of life, and true spiritual experience and power which is the heritage of all Christians; and only so can it ever become a vital, evangelizing agency to win others to Christ.

II. *Resolved*: 1. That only those churches which are dependent financially on money received from nationals and non-nationals, who are domiciled among us, be regarded as self-supporting.

2. That the Church be regarded as our unit of work, and in the matter of appointment and transfer of pastors, the wishes of the respective congregations be seriously taken into account.

3. That the time allotted for arriving at the goal of self-support from among the selected Christian groups in the Mass-Movement districts, and all other places where possible, be a maximum of five years from January, 1933.

One Hospital's Record

Dr. Ernest Neve, who has been forty-six years in Kashmir, says that in the Srinagar Hospital the number of new out-patients during last year was 20,472, and 2,000 were admitted to the wards. More than 7,000 operations, including about a thousand major operations, were performed. The daily services in the out-patient hall led to the sale of over 2,400 Gospels.—*C. M. S. Gleaner.*

Lepers in Burma

Rev. Richard S. Buker, M.D., the American Baptist Superintendent in Kengtung, writes that when lepers kept coming to him he had to shake his head and say: "I have no place to put you and no money to spend on you." They could not understand how the representative of Christ could turn them away. He says: "I wanted someone to give me \$10,000 to start a leper colony but finally I decided that I would not wait to get the colony; I would just begin treating them."

"One day a leper with three children came after me. A six-days' journey had literally worn holes in his feet. There was nothing for me to do but take care of them somehow. I said to God, 'I will do for this leper the best I can and if another comes, I will do for him, and for yet another, and then if it is Thy will that I establish a leper colony, I will do my best with the funds that may come.'"

"I know now that it was best the work should grow gradually. From that beginning, with the help of the American Mission to Lepers we are now caring for ninety lepers." Kengtung has about 2,000 lepers in a population of 225,000.—*Leper News.*

The New Siam Constitution

Siam is a Buddhist state, but it has always been friendly to missionaries. The new constitution provides that the king shall "profess the Buddhist religion," but it includes a section establishing religious liberty for citizens. "Every person is entirely free to embrace any reli-

gion or doctrine he pleases and to adopt any form of worship in accordance with his own belief, provided that it is not contrary to the duties of a national or to public order or public morals."

King Prajadhipok no longer has absolute power but in the new constitution the power and dignity of the king are constantly emphasized. He appoints the members of the executive committee, a group responsible to the legislature and has the power to declare war, to make peace, and to sign treaties. He may issue emergency decrees and he has the power to dissolve the legislature. During a transitional period of ten years the king will appoint half of the members of the legislature, the other half to be elected under provisions not yet made public. The new government has made strenuous efforts to balance the budget. Under the constitution princes may hold any appointive position, but may not run for an elective office.

CHINA

A Changing Spirit

General Chiung of Peking is reported to have said that only spiritual regeneration can save China.

D. S. Tappan, in the *Record of Christian Work*, writes that today there appears to be "no anti-foreign propaganda. The Chinese are more ready to acknowledge their own sins and failures; they know their worst enemies are those within. Four leaders have decided to enter the ministry, and desire to go to theological seminary this fall."

Student Christian Service

Wuhu Academy, south of Nanking, is training young men not only to become good Chinese citizens, able to earn a living, but active agents in a program of Christian service and brotherhood.

Yuen Peh Tsiao, principal of the Academy, firmly believes that China can be transformed only by the activities of students, leading to a new system of government based upon demo-

cratic ideas. He has gathered about him a devoted body of teachers who not only teach classes but share their lives with the students in a spirit of comradeship not often witnessed in Chinese schools. They stress the life of the Spirit with the result that nearly 100 per cent attend chapel (voluntary due to regulations of the new government) and a majority of students have elected Bible study. Groups of students were organized to preach in near-by villages; a school for poor children is conducted on Academy grounds with student teachers, and other service activities form a practical program of Christianity.—*World Call*.

The Bethel Evangelists

Dr. Mary Stone, the Chinese Christian doctor who is one of the founders of the Bethel Gospel Mission of Shanghai reports that at Foochow, a hot-bed for Communists and anti-Christian student movements, an evangelistic band held a crowd of 1,000 people twice a day for 27 days. Rain or shine, the people flocked to hear the Gospel so that schools could not hold classes. People confessed their sins and cried for mercy. After that 132 of these came to Shanghai to attend the Bible conference when 500 delegates came from 15 provinces, from as far north as the Russian border of Manchuria, and from the extreme south of Kwangsi. At the close of the meetings over 300 stood up to volunteer for Christian evangelistic service.

Going Steadily On

Amid the unrest and turmoil in China, Church Missionary Society workers are able to report some centers where there are "no disturbances of any kind, and the work has gone on steadily and happily." Such is the case in the Taichow district, Chekiang, where there have been a number of baptisms. Chinese pastors have organized Bible schools at a time of year when country people are able to spare time from their work. They gathered Christians and in-

quirers together, and with the help of catechists and Bible women taught them for two weeks from early in the morning until evening in order to get in as much as possible.

How the Chinese Give

A year ago at Christmas time the Chinese Christians in one mission devised a unique plan for their missionary offering. A large missionary map of the islands of Malaya and Australasia was portrayed in black and white. Borneo was cut out and filled in with black paper. At the appropriate surprise moment, to the strains of hymn after hymn, the black paper was removed and nearly the entire 700 present marched up to drop their offerings into the basket behind Borneo itself. This brought the contributions for that field up to \$546.29 in twelve months. Chinese offerings from one congregation and Sunday school have reached \$3,600 for the year, or \$300 per month. Not only have local expenses been wholly met, but above \$1,400 has been sent away in gifts to flood refugees, to Jews, to Borneo, to Bible and Home Missionary Societies; and about \$400 more flowed out for intensive evangelism.

Streams from Nanking Seminary

Nanking Theological Seminary in twenty years has graduated four hundred men who are now serving the Church in sixteen provinces of the Chinese Republic, and in three different foreign countries. They are serving twenty-five denominational organizations. In addition to the graduates more than one hundred others have taken part of the course, and later found their way into Christian work. Another three hundred laymen have taken the correspondence course, and through it have become more efficient servants of Christ. Of those who have taken seminary courses more than 90 per cent are now actively engaged in Christian service.

Young women also are now

taking the B.D. course. Another helpful move is that of sending preachers back to the seminary for a year's study, after seven years. For them the seminary has organized a "Refresher Course."—*World Call*.

Religion of the Tibetans

The religion of Northeast Tibet is a combination of two religions. Before Buddhism became the acknowledged religion of the land a dark system of witchcraft and demons, spirits of springs, caverns and mountain tops, held sway. Buddhism assimilated all this, but also gave the Tibetan a formal creed with incarnations, sin atonements and a dogma. This dual system now dominates every aspect of existence for the Tibetan. Innumerable prayers, ceremonies, pilgrimages, offerings, penances and observances confirm his belief that sin, salvation and the destined rebirths of his future are settled if he will walk in the way of his fathers. No camp is made without prayers and offerings, and even a hunting trip is safeguarded with sacrificial fires around which the hunters march with incantations and shoutings. From the bowl of sour milk the religious Tibetan flicks an offering to the hovering spirits of the air, for religion is all and in all.

Because of their nomadic life the missionary must travel great distances through a land where there is neither accommodation nor official protection, and when he reaches the great circle of black tents that is a nomad encampment, the proper contacts must be made before he can meet the people or witness for his Lord.—*Evangelical Christian*.

JAPAN—CHOSEN

A Christian Conference

An All-Japan Christian Conference under the auspices of the National Christian Council and the Kingdom of God Movement was held last November in Tokyo. Delegates were divided into three groups to consider Christian thought, the Church, and evangelism. The following

are some of the significant resolutions adopted:

(1) Hearty endorsement of the second period of the Kingdom of God Movement (1933-34), the major emphasis to be on rural evangelism.

(2) To ask the new Executive to prepare and issue statements in support of the proposed five-year plan for prohibition; the abolition of prostitution; and an appeal for the elimination of Sunday activities in the schools.

(3) Recommendation that denominational heads confer before opening any new work, and that investigation be made of the duplication of missionary effort in small towns.

What Has Elevated Japan?

The *Japan Times*, a Tokyo paper edited by Japanese and published in English, contains the following evidence of the growth of Christian ideas in Japan:

No amount of sophistry will hide the fact that it is the Christian workers and Christian civilization that have lifted Japan above the darkness of old ideals and backward customs and put her on the path of progress and higher culture. . . . Let us ask who it was that taught us in this struggle for uplifting ourselves. The answer is perfectly simple. The Christians and Christian ideas of love, humanity, justice and propriety, therefore Christianity. . . . In fact, it may be said without exaggeration that if Christianity as a religion be making but slow progress in Japan, the Christian ideas may be said to have already conquered the country.

Help for Geisha Girls

Miss Tamiko Yamamuro, the Evangeline Booth of Japan and daughter of Commander Yamamuro of the Salvation Army, says that in her judgment there is no great difference between the geisha system and that of licensed prostitution. Of 329 young women received in Salvation Army rescue homes in one year, 87 were seeking freedom from the licensed quarters, and 42 from the geisha business. About the only difference is that a geisha may become a licensed entertainer at the earlier age of 12, and many of them become regular prostitutes at the legal age of 18. The Salvation Army is seeking to help the increasing host of café girls in Japanese cities who are but a short step removed from the life of vice.

—*Christian Century*.

Looking for Light

New Life Hall in Tokyo, headquarters of the newspaper work of the Church Missionary Society in Japan, received 10,400 applications during 1931 as a result of newspaper advertisements and articles. The applications came from every prefecture in Japan. All this work is done in closest cooperation with the Japanese Church. A recent analysis of a single week's inquiries showed 43 from Tokyo and suburbs, 59 from places where there were Christian churches, and 79 from places where there was no church. For the latter a correspondence course has been worked out.

—*Record of Christian Work*.

Korea's Campaign

In 1931, special emphasis was laid upon Scripture reading and 50,000 families reread the New Testament. Last year a booklet of six lessons on "Soul Winning" was sent to each of the 4,000 churches of Korea, while a million copies of a small "Life of Christ" was put at the disposal of church members for distribution among neighbors. From January to March, 1933, at least a week's revival service was planned for every separate church, to be followed by systematic visiting.

To make the whole Korean nation "Bible conscious" a number of posters concerning the Bible and its practical value were placed in store windows, on Christians' front doors, on bulletin boards, and wherever people gather or pass. Space was bought in secular papers to advertise the Bible, and back of the whole program there has gone up a volume of prayer.

—*The Sunday School Times*.

Federal Council of Missions

Each fall there is held in Seoul the Federal Council of Protestant Missions, a delegated body of the six missions, the Bible Society, Christian Literature Society and the Y. M. C. A. The activities of this Council are limited to oversight of work among the Chinese in Korea,

the Language School, the *Korea Mission Field*, and a Rescue Home for Women in Seoul. For the past few years the Council has held a conference to find more effective means of bringing Christianity into the hearts of all Koreans.

The plans for a forward movement were discussed at the last conference, emphasizing what students may do as leaders; the evangelistic side of medical work; the careful study of forward movements in Scripture and history; the importance of right living within the Church and the value of personal work—*Korean Echoes*.

ISLANDS OF THE PACIFIC

A Mission Ship Wrecked

From Suva, Fiji Islands, word has come that the *Southern Cross VI*, mission ship of the Church of England Melanesian diocese, had been wrecked on an island November 2, on her first voyage. Two clergymen and the ship's crew had departed in a small launch for the island of Vila.—*Living Church*.

Lutheran Changes in Papua

The Ohio Synod (Lutheran) has arranged with the Rhenish Mission Society to return to the fields situated in the former Kaiser Wilhelm Land (German New Guinea). When German missionaries were not admitted there during the war, these stations were provided for by the Ohio Synod and Australian Lutherans. The Madang field, in which the Rhenish Mission worked for three decades with great sacrifices and where it gathered about 10,000 Christians, is ceded to the Ohio Synod. The latter in turn gives up the Neuendettelsau field, which returns to its former society. By this arrangement three missionary societies have reached an agreement upon a very perplexing situation.

A Chinese Merchant in Java

The director of a large firm of manufacturers in Batavia called on Mr. Chew Hock Hin in Singapore and talked with him

about Christ. As a result Mr. Chew surrendered to Jesus and on his return to Batavia the remarkable transformation of his character, life and purposes was such that the proprietor of the firm cabled him to visit, at his expense, the Chinese church in Batavia. Mr. Chew Hock Hin accepted the invitation and spent six days in Batavia. The church was crowded, and he had the privilege of speaking in 16 meetings and in five conferences. The Dutch missionary attended all the services. Since then the proprietor of the firm has said that he wishes to become a Christian. The managing director testifies that the power of Christ has not only changed his life, but changed his house into a home. His wife gives her testimony to the reality of his conversion.

—*Malaysia Message.*

A Cannibal King's Vow

As one King to another, a reformed cannibal chief has sent presents and a vow to King George. He is Ringapat, King of the Big Nambas, a tribe in the New Hebrides, and his vow, sent in care of Miss Evelyn Cheesman, woman explorer, reads:

Ringapat, King of the Big Nambas, wishes King George to know that he will never eat man's flesh, white man or black boy; that he will never kill man, white man or black boy, and that he will be good to all white men so long as they are good to his boys and do not steal them.

The gifts included beads of shells and other ornaments.

—*New York Times.*

Papuans Turn to Christ

The work at Kwato, founded by the late Charles W. Abel, is moving forward. One of the workers, Miss Scrymgeour, tells of a genuine work of the Spirit of God in New Guinea (Australian Papua). She writes:

Our evangelistic campaign resulted in a gracious revival which spread to the far corners of our territory. New fields have been opened up, including some distant valleys and hill districts.

The evangelization of these parts has been done entirely by our own Papuan young men and women. A party of about half a dozen set off together, pitch camp at some con-

venient center, and work through the villages scattered round about. From hills and bush and coast line children have swarmed into Wagawaga, where they have been willingly received by Christian people who keep them all the week. Many have been converted and sorcery has been wrenched out by its roots, and lives have been wonderfully transformed; sins are confessed and restitution made. The new Christians have come to Kwato for training and go back home to witness to their neighbors.

NORTH AMERICA

The Responsibility of the Church

The Rev. James E. Freeman, Episcopal Bishop of Washington, has announced the conclusions of a conference on the social message of the Church, held in the Washington Cathedral during the last days of December. This conference considered the reply to many searching questions, including the query as to whether church people have the wisdom and the courage to prevent recurrence of present conditions. The substance of the conclusions was:

Whatever may be the causes of this depression, it is world-wide. No one nation can save itself apart from the others. The world must learn that all men are members one of another. The American people may find it difficult to learn this lesson. But they must learn it, for we live in a world which requires world-wide co-operation. We must learn that intergovernmental debts incurred for destructive rather than productive purposes are harmful to debtor and creditor alike. They must learn that armaments, being by nature offensive and not defensive, are always competitive, and that our nation should join with other nations in a permanent effort to bring them to the lowest practicable level.

The World Court is established but we are not yet a part of it. The reign of law must be substituted for the reign of force. God has made of one blood all nations of men to dwell together. The Church of the Prince of Peace must stir the conscience of its own people concerning these things. Only as we Christians are ourselves guided aright can we bring our fellow countrymen to the light.

Cost of Small Churches

A study of rural churches in one of New York's southeastern counties (completed last year) reveals the fact that most of the 102 churches in this county are small, and growing smaller.

The average membership in 71 of these churches was 100 in 1900; it is 96 now. Financially, small churches are expensive and their main energies are spent in keeping alive, rather than in ministering to the community.

The following table compares the cost of the smaller churches with the larger:

	Membership	
	0-100	200 plus
Number of Churches	34	6
Total Members	1,592	1,517
Current Expenses	\$30,548	\$22,439
Benevolences	5,592	8,869
Total Expense	\$36,140	\$31,308
Average Per Member:		
Current Expenses	\$19.19	\$14.79
Benevolences	3.51	5.85
Total Costs	22.70	20.64
Per Cent of Total for		
Benevolence	15.5%	28.3%

It is clear that the increased cost is not spent in service to others but in self-preservation.

More Cuts in Home Missions

The American Missionary Association (Congregational) specializes in far-sighted planning for the conduct of schools and churches for Negroes, Indians, Puerto Ricans and Southern Highlanders. It was therefore able to weather two years of depression without greatly modifying its plans. But last spring Rio Grande Institute was closed, over sixty positions were discontinued, and all salaries for the present year were cut. In December the treasurer reported an anticipated shrinkage of \$152,000 in receipts below the estimated budget. To partially meet this situation the Administrative Committee reluctantly voted a further reduction in all salaries and in all pensions of more than \$300.

Religious Motive of the "Y"

An effort is being made by Y. M. C. A. leaders to restore the religious influence and the distinctly religious motive which characterized the beginning of the movement. The National Council of the Young Men's Christian Association has issued a call, prepared by the Special Commission on Message and Purpose, which summons secretaries of local branches to a new

religious emphasis. It suggests that this begin with the gathering of little circles of like-minded members for prayer, discussion and religious fellowship, and that these groups find some expression for their religious devotion. The Council hopes that from these groups will spread anew more of that spirit of Christian consecration.

—*The Churchman.*

Pioneering in Minnesota

Minnesota has still missionary territory. The parish of Rev. Bert Stanway in the north-east includes 7,500 square miles, with famous iron ore mines and a vast section of cut over timber land. Except about Duluth the country is sparsely settled. Over this great territory, Stanway itinerates, touching 41 communities and supervising Sunday schools in 18 of them. His work is in rural sections where there is no organized church. During the past year he made 1,780 calls on his widely scattered parishioners, necessitating his traveling 20,039 miles. Last summer 18 vacation Bible schools had an enrollment of 801 and a camp at Lake Esquagama with 197 boys and girls attending; this work being under the general supervision of Stanway with a large number of volunteer assistants. Constantly he is finding people destitute of food and clothing, and always helps them.

—*The Christian Century.*

Navajo Indian Religion

At the Government school at Leupp, Arizona, where there are between 400 and 500 Indians, mostly Navajo youths, from the first to the sixth grades, Mr. and Mrs. A. K. Locker, missionaries and directors of Religious Education, have to hold forty-odd services a week in order to take care of the groups in religious education; and several sessions of Sunday school on Sunday on account of the smallness of their auditorium. Attendance at the 40 services aggregates 4,360.

—*Presbyterian Advance.*

Christian "Social Ideals"

The Federal Council of Churches of Christ in America has adopted a new statement of the social ideals of organized Christianity to take the place of the so-called "Social Creed" which was adopted 25 years ago. The new statement is divided into four sections: (1) An historical statement, covering the period of the last twenty-four years; (2) an analysis of "The Social Order and the Good Life," which is a discussion of Christian principles as applied to economic relations, industrial relations, gambling and speculation, the rural problem, marriage and the home, race relations, international relations and the method by which the Christian ideal may be realized; (3) a summary of the revised "Social Ideals"; (4) an appeal for "A New Age of Faith."

The seventeen articles summarizing the general positions taken are as follows:

"The Christian Churches Should Stand For

"1. Practical application of the Christian principle of social well-being to the acquisition and use of wealth, subordination of speculation and the profit motive to the creative and cooperative spirit.

"2. Social planning and control of the credit and monetary systems and the economic processes for the common good.

"3. The right of all to the opportunity for self-maintenance; a wider and fairer distribution of wealth; a living wage, as a minimum, and above this a just share for the worker in the product of industry and agriculture.

"4. Safeguarding of all workers, urban and rural, against harmful conditions of labor and occupational injury and disease.

"5. Social insurance against sickness, accident, want in old age and unemployment.

"6. Reduction of hours of labor as the general productivity of industry increases; release from employment at least one day in seven, with a shorter working week in prospect.

"7. Such special regulation of the conditions of work of women as shall safeguard their welfare and that of the family and the community.

"8. The right of employees and employers alike to organize for collective bargaining and social action; protection of both in the exercise of this right; the obligation of both to work for the public good; encouragement of

cooperatives and other organizations among farmers and other groups.

"9. Abolition of child labor; adequate provision for the protection, education, spiritual nurture and wholesome recreation of every child.

"10. Protection of the family by the single standard of purity; educational preparation for marriage, home-making and parenthood.

"11. Economic justice for the farmer in legislation, financing, transportation, and the price of farm products as compared with the cost of machinery and other commodities which he must buy.

"12. Extension of the primary cultural opportunities and social services now enjoyed by urban populations to the farm family.

"13. Protection of the individual and society from the social, economic, and moral waste of any traffic in intoxicants and habit-forming drugs.

"14. Application of the Christian principle of redemption to the treatment of offenders; reform of penal and correctional methods and institutions, and of criminal court procedure.

"15. Justice, opportunity and equal rights for all; mutual goodwill and cooperation among racial, economic, and religious groups.

"16. Repudiation of war, drastic reduction of armaments, participation in international agencies for the peaceable settlement of all controversies; the building of a cooperative world order.

"17. Recognition and maintenance of the rights and responsibilities of free speech, free assembly, and a free press; the encouragement of free communication of mind with mind as essential to the discovery of truth."

The statement closes with an appeal for "A New Age of Faith," in part as follows:

"We may legitimately expect that the collective mind of the nation will be equal to the intellectual and administrative tasks involved, especially under the stress of critical social conditions, if the moral qualities required are present in sufficient power. What our people lack is neither material resources nor technical skill—these we have in superabundance—but a dedication to the common good, a courage and an unselfishness greater than are now manifest in American life. The tasks are beyond us and their accomplishment will be indefinitely delayed or frustrated, unless there can be a nation-wide spiritual awakening which has social goals. Our supreme social need is spiritual awakening.

"In our extremity, arising out of harrowing social conditions throughout the world, we therefore turn anew to Christ; for the faith of great endeavor, for an overwhelming disclosure of God in the life of humanity, for the dedication of innumerable individuals to the creation of a more Christian social order, and for the assurance that what needs to be done, with God's help can be done."

Our Missionary Bookshelf

Recent Books Reviewed for the Readers' Information

Treasure-House of the Living Religions: Selections from Their Sacred Scriptures. Compiled and edited by Robert Ernest Hume. 493 pp. \$3.00. Scribner's Sons, New York. 1932.

These selections of the best portions of the non-Christian sacred books and some of the finest passages from the Bible gives evidence of scholarship and diligence in research. "The 134 documents from which all passages have been selected were written originally in sixteen Oriental languages. . . . Of all the sacred Scriptures reviewed in this volume the minimum number of pages in the shortest English translations is about 37,835."

The subjects under which selections are classified fall into four main parts: Faith in the Perfect God, Man and his Perfecting, Man and his Social Relations, and a Program of joint worship. Theism, in the broadest sense, and ethics are therefore the foci of the ellipse that are made to embrace Hinduism, Confucianism, Jainism, Taoism, Shinto, Islam and Christianity. There are references to the original text and excellent bibliography and indices. The author is himself conscious, however, that the sum total is a case of special pleading—an exhibit of pearls and jewels from the ethnic religions without the Pearl of Greatest Price, Jesus Christ our Lord. In an explanatory note we read:

"In order that everything in the body of the book may be readily intelligible and universally acceptable, there has been omitted every proper noun, whether personal or geographical or theological. But the generic term 'God' or 'Deity' or

'The Supreme' has been substituted in place of the special terms used in Arabic, Chinese, Hebrew, Sanskrit and the other languages quoted."

This is an astonishing admission. The speaker in the Koran, the Tri-Pitaka, the Bhagavad Gita and the Avesta are all quoted as if "thus saith the Lord" were in the text and referred to Deity. The loved name of Jesus does not appear in the text or the topical index. His incarnation, His miracles, His death on the Cross and His resurrection have no place in this "Treasure-house." "The arrangement selected as best suited to the plan of this book presents these eleven surviving historic religions not according to age, birth-place, size, or any preferential estimate, but according to the alphabetical order of their names in the English language—from Buddhism to Zoroastrianism."

In seeking the least common denominator of all "the eleven living religions," Christianity is presented as a sort of Christless religion. The chapter dealing with "Salvation" as found in Buddhism, Christianity, Hinduism, Islam, Jainism, Judaism, Sikhism, Taoism, and Zoroastrianism, gives selections that present salvation only by human effort and character building. One selection from the New Testament reads, "I am not ashamed of the Gospel for it is the power of God unto Salvation," and yet the Christian doctrine of salvation is wholly omitted.

The collection is interesting to students of non-Christian religions but it shows all their beauties without their shortcom-

ings and fails to reveal the true essence and power of Christianity. After reading the jewel-thoughts of other faiths found here, we recall the lines of John Greenleaf Whittier:

We search the earth for truth, we cull

The good, the pure, the beautiful.
From graven stone and written scroll,
From the flower fields of the soul;
And, weary seekers for the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.

S. M. ZWEMER.

Religion in Various Cultures. By Horace L. Friess and Herbert W. Schneider. Illus. 8 vo. 586 pp. \$5.00. Holt. New York. 1932.

Religion is a subject of perennial interest in spite of all attempts to discredit belief in God and the supernatural. A man's view of religion is largely determined by his early education, by his philosophy and his experience. If he has ground for faith in Jesus Christ as the divine revelation of God and the living, personal Lord and Saviour, then other religions are naturally regarded as based on false and superstitious beliefs. This interesting presentation of various religions as related to various cultures attempts a scientific study of the subject. Horace L. Friess is Assistant Professor of Philosophy at Columbia University; Henry W. Schneider is Professor of Religion in the Department of Philosophy at the same university. They do not approach their subject as Christians for they do not accept the Bible as giving the true historical basis of Judaism and of Christianity. The deity of Jesus is denied and the supernatural is discredited.

This attitude affects also their study of other religions—Ani-

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

mism, Shintoism, Hinduism, Buddhism, Greek religion and Christianity. For some reason Islam is omitted—almost ignored. The view of the origin of religion is naturalistic, based on fear and superstition. Much interesting and valuable information is given as to the various sects, beliefs, ceremonies and social customs, but for any real knowledge of these various faiths and their influence on life we must look elsewhere. There seems to be here a humanistic and naturalistic philosophy before which all religions pass in review as interesting exhibits of the conceptions of man, as to his relation to possibly superhuman forces in the universe. The cultural and practical influence of religion in human life is very inadequately presented—as, for example, in primitive nature worship and Hinduism on the one side and in Christian religion on the other. The numerous illustrations in the volume are interesting and often illuminating—but their study throws no light on God and how man can come into harmony with the benevolent Will that rules the universe.

Gold Cord—A Story of a Fellowship. By Amy Carmichael. Illus. 8 vo. 375 pp. 7s. 6d. Society for Promoting Christian Knowledge. London. 1932.

Those who have read Miss Carmichael's earlier volumes—"Things As They Are in South India," "Lotus Buds," "Raj, the Brigand Chief" and others—will need no second invitation to read this fascinating and inspiring story of the work of the Dohnavur Fellowship.

Almost at the southernmost point of India lies Dohnavur, the little Christian oasis in India's arid and unwholesome spiritual wilderness. Here are brought little girls rescued from vile temple service, and small boys dedicated to immoral religious drama. They are purified, beautified in character, mind and body and become wholesome, happy Christians. The work has its pathos, its difficulties, its adventures, its tragedies, its joys and its rich rewards. Miss Car-

michael who has been the leader for thirty years and has given her heart and soul to it in loving devotion to Christ and the children, knows well how to tell the story of this work and of the transfigured lives. Those who read it will be enthralled and perchance may be themselves spiritually rejuvenated. The story is beautifully illustrated and is full of human interest and through it all runs the golden cord of God's redemptive love.

Copies of the book may be had from Miss O. Gibson, 4 Alan Road, Wimbledon, London, S. W., or from Dohnavur, Tinnevely District, So. India.

Undaunted Hope—Life of James Gribble. By Florence N. Gribble, M.D. Illus. 8 vo. 438 pp. \$1.65. Brethren Pub. Co. Ashland, Ohio. 1932.

Missionary pioneering days have not passed. Africa still offers unoccupied fields with hardships, superstition, opposition and opportunity for building on no other man's foundation. James Gribble went out first to Central Africa under the Africa Inland Mission and spent six years in fruitful service in East Central Africa. After a furlough in America, he and his wife returned for five years' further service in French Equatorial Africa under the Brethren Church.

Mrs. Gribble has given us a sympathetic picture of her husband as an earnest, noble, devoted Christian worker, who cheerfully faced many difficulties and hardships. His diary records the prayer: "Oh God, purge *me*, and send *me*, and put *me* into the very thickest of the fight." The book is full of valuable information about Central Africa and the Africans—the animal life, cannibals, medicine men, superstitions, manners and customs, Mohammedanism, missionary life and work and some of the converts.

The story is clearly told and stimulating to faith and service. Its chief faults are a lack of discrimination in the relative values and interest in facts narrated and the failure to select and arrange the material with literary skill. In the appendices are five biographical sketches of other missionaries, a chapter on

French Equatorial Africa and one on the Mohammedan peril in Africa. Here is a small but fruitful storehouse of information for those who will read and digest.

Community Organization in Religious Education. By Hugh Harts-horne, Ph.D., and J. Quinter Miller, Ph.D. 250 pp. Yale University Press. New Haven. 1932.

This study, made under the auspices of the Institute of Social and Religious Research contains, first of all, a description of thirteen Protestant community organizations in various parts of the country for religious education. Its second part is a detailed picture of the situation in one community, New Haven, Conn., and is made up of accounts of the social situation, the work of the local churches and social agencies, the existing status of church cooperation, and the success achieved in a community program in religious education. The entire study is distinctly impartial in character and maintains high scholarly standards. K. S. LATOURETTE.

O'er Land and Sea with the Apostle Paul. By A. A. Acton, B.A., B.D. 222 pp. \$1.75. Fleming H. Revell Co. New York. 1932.

It may seem audacious and unnecessary to bring out another book on Paul, but the author, aware of this fact, has attempted to popularize the life story of the great Apostle and, with the background of scholarship, to limit himself largely to Paul the missionary. He has succeeded remarkably so that the book should appeal to the busy pastor, lacking time for extensive research. In dealing with Paul and the Supernatural, the author is not satisfied with naturalistic explanations, for the apostle performed miracles in the true sense of the word and the greatest miracle was when he saw the risen Christ. The appendix gives a comparative chronology on the events of Paul's life, but alas, there is no map. The style of the book is as lively as the following paragraph:

Paul was the type of man who hews to the line; there was nothing of softness or of moral flabbiness in his

make-up. As one has finely said, If you can find a man's quitting point you can measure him; but if he has no quitting point, if he will not take his eyes from the light, there is no limit to his accomplishments. Paul was a man of the latter type. When he was a persecutor he was willing to go the whole way; when he was a Christian he was willing to do the same thing; and no combination of men and of circumstances could make him turn his face from the light which he had seen on the Damascus road. He drew a straight line in all his thinking. There was never any middle position with Paul.

S. M. Z.

Children of the Great Spirit. By Frances S. Riggs. Stories by Florence E. Means. 12 mo. 153 pp. \$1.00. Friendship Press. New York.

This excellent course of study on the American Indians is prepared for primary children. Mrs. Riggs shows the value of her experience in teaching children and Miss Means is a skilful story teller. Leaders are introduced to the Indians; practical suggestions are made for making the subject interesting and adapted to children; various games and ingenious activities are proposed; arts and crafts and music are presented, and valuable information is given on the Hopi, Navajo, Sioux, Mono, Tlingit, Seminole and Iroquois Indians — each tribe being represented by a short, well-told story. God is recognized only as the Creator, the Great Spirit and giver of good things; there is practically no recognition of the need of all children for Jesus Christ as Friend and Saviour.

Off to China. By Mabel G. Wagner. Stories by Helen F. Sweet. 12 mo. 146 pp. \$1.00 cloth; 75 cents paper. Friendship Press. New York. 1932.

Ten stories of China for primary children comprise the first third of this book. Then follows a course of study, suggestions for teachers-class meetings, worship and service activities. Material for the study includes scenes from Chinese home life, street scenes and the production of rice and silk. The last third of the volume contains hymns and songs, Scriptures, Chinese proverbs, verses, riddles, suggestions for costumes, a key

to pronunciation of Chinese words, Chinese characters, games and recipes. It is complete, practical and interesting. There are some hints as to Chinese religion and temple worship. A few references to the Christian religion point to Christ as the greatest of all religious teachers.

Chinese Children of Woodcutter's Lane. By Priscilla Holton. Illus. 12 mo. 68 pp. 85 cents. Friendship Press. New York. 1932.

This children's story of small children who went to school has too little Chinese atmosphere to represent real life in China. The little ones of five and seven seem beyond their age. The story is short and simply told and gives an attractive, though idealistic, picture of Chinese child life.

Clever Country. By Caroline Gardner. Illus. 12 mo. 159 pp. \$1.50. Revell. New York. 1932.

The executive secretary of the Frontier Nursing Service gives us this very attractive story of life and work in the Kentucky mountains. Mrs. Gardner knows the mountaineers and here pictures the dawn of a new era in the history of their virile but underprivileged people. Understanding and sympathy are awakened by this well-told story characterized by human interest, local color, romance, heroism, humor and sacrificial service. There is nothing in the story to reveal the religious life and thought of the mountaineers or to show any purpose in the visiting nurses beyond kindly and helpful service. It shows the physical and social needs of these interesting people but lacks recognition of their spiritual needs and a desire to bring them into vital relationship to Christ.

The Jew in Daniel's Image. By Mrs. G. Wingate. 12 mo. 152 pp. 3s. 6d. Marshall, Morgan & Scott. London. 1932.

This prophetic interpretation of King Nebuchadnezzar's dream, discards the idea that the clay in the feet of the image represents Democracy and gives seven reasons. On the other hand, Mrs. Wingate argues ef-

fectively that the clay represents the Jews who have mixed with other nations. The stone cut out of the mountain smites and breaks the feet of the image — this the author concludes relates to the approaching return of Christ to Palestine when the Jews are again established there, mixed with other nationalities. Then the hard clay will become soft and pliable in the hands of the divine Potter.

On Saying Good Night. By Lettice Bell. Illus. 8 vo. 224 pp. 2s. 6d. Pickering & Inglis. London. 1932.

I want you to sit at my bedside,
And before you put out the light
Tell me a story to think of
After we have said "Good Night."

Here is a hint as to the purpose and character of these good night stories for children. They are Bible stories with imaginary scenes added and a setting for children. In the introductions are incidents from the lives of modern men, women and children and at the close of each story is a good night text and a thought. Mothers and other lovers of children will find here vivid, well-told stories of Zaccheus, Elijah, The Good Samaritan, Jeremiah, Josiah, Samuel, Jesus and others not so familiar.

The Answering Glory. By R. C. Hutchinson. 303 pp. \$2.00. Farrar & Rinehart, New York.

After many novels, plays and moving pictures which misrepresent and ridicule foreign missionaries, it is a relief to read this novel in which the principal character is a foreign missionary whose life and work are sympathetically treated. The missionary is a woman who labored for forty years alone on an island off the coast of Africa. It is a moving story of patient, self-sacrificing, heroic, and consecrated effort for the evangelization of the savages. The *New York Times* reviewer characterizes it as "the story of hidden strength and piety which make it possible for one human being to take the torch from the hand of his predecessor and carry it along — indomitable courage and determination." A. J. BROWN.

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THE MISSIONARY REVIEW OF THE WORLD

DELANVAN PIERSON, Editor

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Dates to Remember

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

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

Personal Items

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

(Concluded on 3d cover.)

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Editorial Chat

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

* * *

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

* * *

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

* * *

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

* * *

Here is what some of our readers say:

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

*

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

*

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

*

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

*

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

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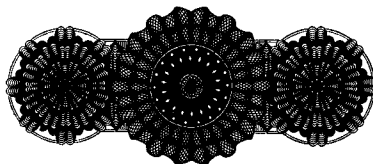


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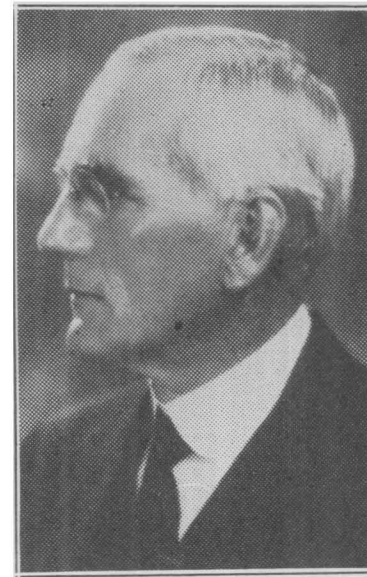
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SOME OF THE SPEAKERS AT THE FLORIDA CHAIN OF MISSIONARY ASSEMBLIES

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVI

APRIL, 1933

NUMBER FOUR

Topics of the Times

THE FLORIDA MISSIONARY ASSEMBLIES

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

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

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

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

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

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

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

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

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

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

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

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

Founded on such convictions we are not sur-

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

prised that these Assemblies have grown stronger each year and have made clear throughout the whole State of Florida that the missionary enterprise is not the Church's afterthought, it is Christ's forethought; it is not secondary and optional, it is primary and vital. Christ put it into the very heart of His Gospel. We cannot really see Him or know Him or love Him unless we know His ideal for us; that ideal is embodied in true missionary service.

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

JOHN McDOWELL.

"STRONG DRINK IS RAGING"

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

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

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

What has all this to do with missions?

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

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

Third, the manufacture and use of intoxicants

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

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

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

CHINA GROWS BY TRIBULATIONS

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

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

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

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

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

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

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

INTERDENOMINATIONAL MISSIONARY MEETINGS

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

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

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

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

HARLAN PAGE BEACH

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

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

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

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

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

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

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

By ROBERT E. SPEER, New York

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

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

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

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

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

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

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

Religion and Culture

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

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

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

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

Religions and Their Adherents

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

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

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

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

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

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

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

Against that criticism we may, in the first place,

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

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

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

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

Shall We Ignore Non-Christian Religions?

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

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

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

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

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

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

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

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

Shall We Perpetuate Them?

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

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

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

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

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

Christians as Truth Seekers

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

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

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

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

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

The Spread of Christianity

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

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

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

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

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

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

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

Shall We Amalgamate?

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

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

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

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

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

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

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

Shall We Attack Them?

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

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

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

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

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

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

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

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

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

The Recognition of Truth

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

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

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

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

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

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

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

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

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

And Mr. Macmurray said:

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

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

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

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

Is There Fulfillment?

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

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

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

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

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

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

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

Sharing Religion

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

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

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

The Conquering Christ

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



BUDDHIST PRAYER-MILL

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

[illegible]

THE LORD'S PRAYER PRINTED IN TIBETAN

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

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

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

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

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

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



BUDDHIST DEVIL DANCERS OF TIBET

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

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

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

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

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

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

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



A CHRISTIAN SEWING SCHOOL AT LEH

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

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

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

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

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

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

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

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



THE VILLAGE OF POO, ON THE BORDER OF TIBET

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

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

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

Christ Liberating India's Outcastes^{*}

By the REV. JAMES F. EDWARDS,
Poona, India
*Editor of the Dnyanodaya; Principal of United Theological
College of Western India*

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

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

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

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

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

touchability, and not on a comparatively small issue."

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

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

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

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

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

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

The Christian Influence

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

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

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

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

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

RIGHTS OF THE DEPRESSED CLASSES

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

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

When the Teacher's House Was Burned

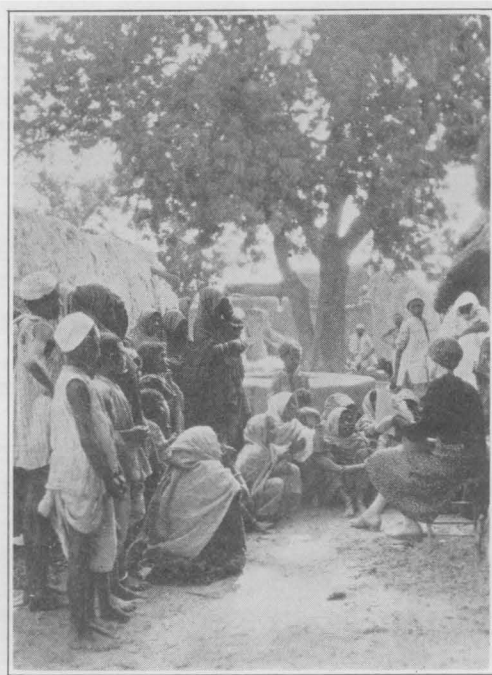
By the REV. GLENN B. OGDEN,
Kasganj, U. P., India
Missionary of the Presbyterian Church, U. S. A.

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

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

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

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

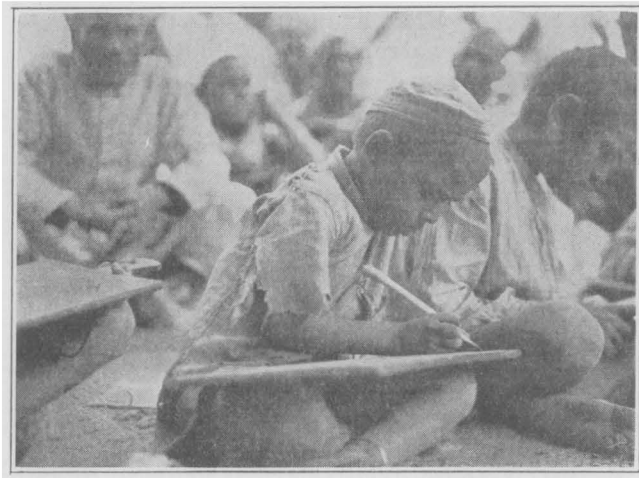


A FIRST VISIT TO A CHAMAR'S VILLAGE

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

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

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



THE OPEN AIR SCHOOL AT SAIDPUR

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

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

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

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

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

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



MEM-SAHIB CONDUCTING AN OPEN AIR CLINIC

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

What Is New in China ?

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

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

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

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

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

Shanghai has proved, they make excellent fighters.

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

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

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

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

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

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

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

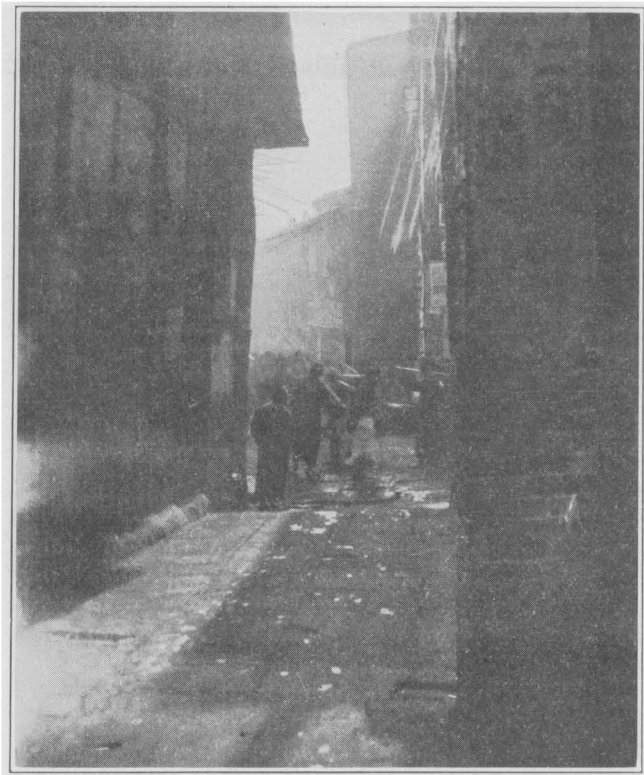
The Contrast—1908 and 1930

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

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

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

At the Eastern Asia Central Conference of the



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

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

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

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

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

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

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

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

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

Physical Changes in China

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



A NEW WIDE STREET—SEDAN CHAIR AND AUTOMOBILE

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

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

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

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

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



THE NEW EDUCATION—ANATOMY CLASS IN WEST CHINA UNION UNIVERSITY

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

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

Eight years ago there was not a mile of motor

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

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

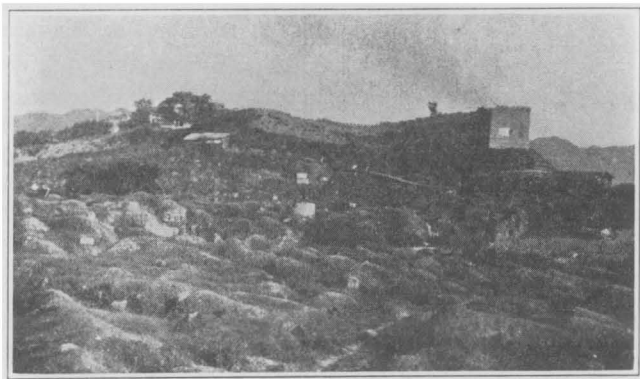
New China and the Church

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

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

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

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



VAST CEMETERY OUTSIDE WALLS OF CHUNGKING

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

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

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

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



NEW ROAD THROUGH OLD CEMETERY OUTSIDE CHUNGKING

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

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

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

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

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

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

A Message from African Jungles

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Story of Kondyabai

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

Free Methodist Mission of North America

THE first stories we heard about Kondyabai were unsavory.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

South America—An Analogy*

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

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

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

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

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

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

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

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

The Situation in Latin America^{*}

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

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

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

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

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

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

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

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

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

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

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

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

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

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

primary schools which might receive help from a religious organization.

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

Disorganized Student Life

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

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

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

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

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

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

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

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

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

The Clash of International Wars

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Need for Evangelism

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

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

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

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

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

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

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

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

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

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

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

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

John R. Mott: Missionary to the World

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

New Haven, Connecticut

Professor of Missions and Oriental History, Yale University

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

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

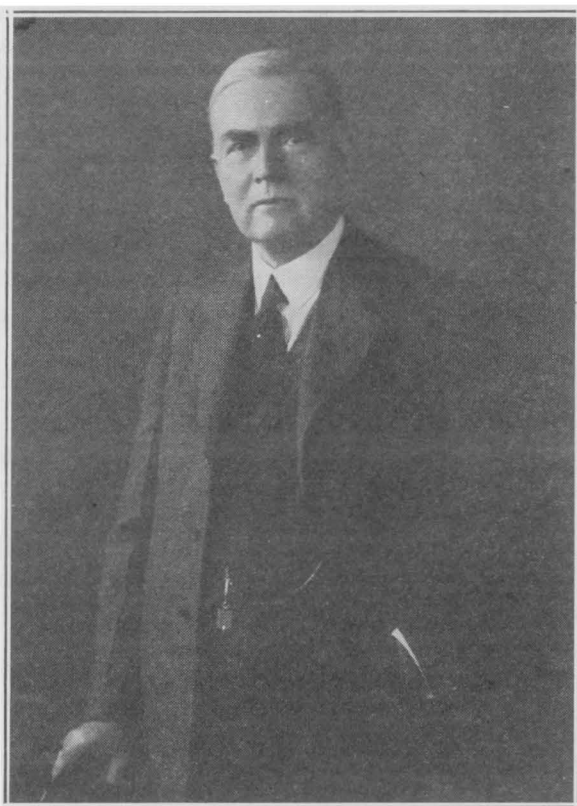
that have since passed he has sought great things, they have not been for himself. He has truly endeavored to "seek first the Kingdom of God."

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

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

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

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



JOHN R. MOTT

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

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

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

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

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

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

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

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

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

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

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

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

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

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

AMERICAN CHURCH EXPENDITURES FOR SELVES AND OTHERS

Gathered from United Stewardship Council Statistics, 1932

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

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

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

Communion	PER CAPITA GIFTS			TOTAL GIFTS				Membership in United States and Canada
	Denomina- tional Benevolences	Congre- gational Expenses	All Purposes	Budget Benevo- lences	Denomina- tional Benevolences	Congre- gational Expenses	All Purposes	
1 American Lutheran Con- ference	(16) \$3.08	(18) \$12.94	(19) \$16.02	.....	\$2,911,823.00	\$12,203,275.00	\$15,115,098.00	943,063
2 Baptist Convention of On- tario and Quebec	(3) 5.87	(2) 21.94	(3) 27.81	\$214,267.44	328,755.41	1,228,682.10	1,557,437.51	56,000
3 Baptist, North	(17) 2.80	(10) 16.81	(14) 19.61	3,759,707.00	4,046,704.00	24,313,734.00	28,360,438.00	1,445,615
4 Baptist, South	(25) 1.47	(24) 6.80	(25) 8.27	5,819,374.93	5,819,374.93	26,798,753.63	32,618,128.56	3,944,566
5 Brethren	(14) 3.15	(25) 5.96	(23) 9.46	233,380.00	450,984.00	855,543.00	1,356,477.00	143,425
6 Congregational-Christian	(21) 2.51	(6) 18.31	(8) 21.61	2,632,375.00	2,632,375.00	19,195,468.00	22,652,901.00	1,048,205
7 Disciples of Christ	(24) 1.85	(22) 7.13	(24) 8.99	2,065,166.14	2,917,017.23	11,217,168.93	14,134,186.16	1,572,732
8 Evangelical Church	(15) 3.12	(5) 18.66	(7) 22.75	442,079.00	708,246.00	4,245,640.00	5,129,171.00	227,472
9 Evangelical Lutheran Au- gustana Synod of N. A.	(10) 3.69	(13) 15.83	(15) 19.52	879,403.67	879,403.67	3,774,171.27	4,653,574.94	239,611
10 Evangelical Synod of N. A.	(22) 2.48	(9) 16.86	(13) 19.62	542,439.11	645,668.63	4,381,634.78	5,029,461.84	259,896
11 Lutheran, Other Synods..	(23) 1.89	(21) 7.66	(22) 9.56	.....	166,286.00	670,862.00	837,148.00	87,523
12 Lutheran Synodical Con- ference	(9) 3.87	(17) 13.42	(18) 17.29	.....	3,520,910.00	12,207,358.00	15,728,268.00	909,307
13 Methodist Episcopal	(13) 3.28	(8) 17.33	(10) 21.13	11,655,605.00	12,849,944.00	67,863,940.00	82,758,499.00	3,915,755
14 Methodist Episcopal S.	(19) 2.71	(20) 9.23	(21) 12.14	5,474,632.00	7,064,369.00	24,028,455.00	31,616,016.00	2,603,095
15 M'navian, North	(7) 4.61	(14) 15.55	(11) 20.53	84,758.46	84,758.46	353,739.22	445,369.83	18,378
16 Presbyterian in Canada	(8) 4.46	(11) 16.70	(9) 21.60	644,645.00	824,178.00	3,020,939.00	3,909,209.00	180,956
17 Presbyterian, U. S. A.	(5) 5.35	(3) 20.45	(4) 25.15	7,766,165.00	10,475,954.00	39,950,927.00	50,426,881.00	1,957,999
18 Presbyterian, U. S. (S.)	(2) 6.93	(12) 16.63	(5) 23.61	1,671,883.00	3,247,164.00	7,816,420.00	11,063,554.00	468,532
19 Protestant Episcopal	(20) 2.68	(23) 6.96	(12) 20.15	3,695,033.04	4,979,650.87	32,520,350.00	37,500,000.00	1,860,903
20 Reformed in America	(6) 4.97	(1) 22.55	(2) 28.52	715,955.00	795,428.00	3,613,035.00	4,569,420.00	160,198
21 Reformed, United States	(12) 3.29	(16) 13.87	(17) 17.41	672,776.00	1,141,523.00	4,812,035.00	6,041,769.00	346,945
22 United Brethren in Christ	(18) 2.72	(19) 11.05	(20) 13.93	947,210.00	1,080,210.00	4,383,171.00	5,525,590.00	396,687
23 United Church of Canada	(4) 5.42	(7) 17.44	(6) 23.27	3,243,693.00	3,334,774.00	10,735,812.00	14,326,371.00	615,751
24 United Lutheran Church ..	(11) 3.32	(15) 14.68	(16) 18.00	.....	3,334,045.00	14,702,601.00	18,036,646.00	1,001,520
25 United Presbyterian	(1) 9.24	(4) 19.13	(1) 28.96	1,855,803.00	1,645,863.00	3,408,516.00	5,159,950.00	178,177
	\$3.79	\$14.56	\$19.02	\$54,516,370.79	\$75,856,359.20	\$338,302,278.93	\$418,021,531.84	24,582,311

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

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

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

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

Facing the Future in Home Missions*

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

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

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

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

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

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

How Shall We Face the Future?

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

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

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

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

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

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

Preliminary Steps for an Advance

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

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

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

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

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

Lay Out Our Program of Advance

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

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

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

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

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

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

Casting Out a Demon in Korea

*The Story of Some Results of Student Evangelism**

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

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

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

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

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

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

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

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

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

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

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

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

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

"Don't strike me! Keep away!"

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

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

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

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

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

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

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

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

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

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

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

Student Work for Manchuria

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

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

A LUCKNOW GOSPEL TEAM

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

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

The pledge of the membership runs as follows:

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

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

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

A Continental View of the Laymen's Report

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Indian Mission of Fellowship

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

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

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

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

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

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

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

SPRINGTIME SUGGESTIONS

An Easter Program for Children

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

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

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

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

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

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

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

April Showers

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

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

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

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

AFTER THE SCHOOL OF MISSIONS—WHAT?

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

A Missionary-Minded Pastor

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

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

Importance of Follow-Up Projects

The paramount value of activating the study material is be-

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

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

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

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

IMPERSONATING MAGAZINES

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

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

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

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

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

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

(Secure subscriptions at close.)

INSTALLATION OF OFFICERS

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

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

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

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

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

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

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

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

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

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

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

Answer, "We do."

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

METHODS BRIEFS

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

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

Give each member in the fall

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

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

RECIPES FOR CHINESE EDIBLES

Candied Apples

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

The Chrysanthemum Bowl

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

Tea Eggs

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

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

Fish Chinese Style

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

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

Sweet Potatoes, Roasted Chestnuts

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

BULLETIN OF The Council of Women for Home Missions

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

CONTINUING PRAYER

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

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

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

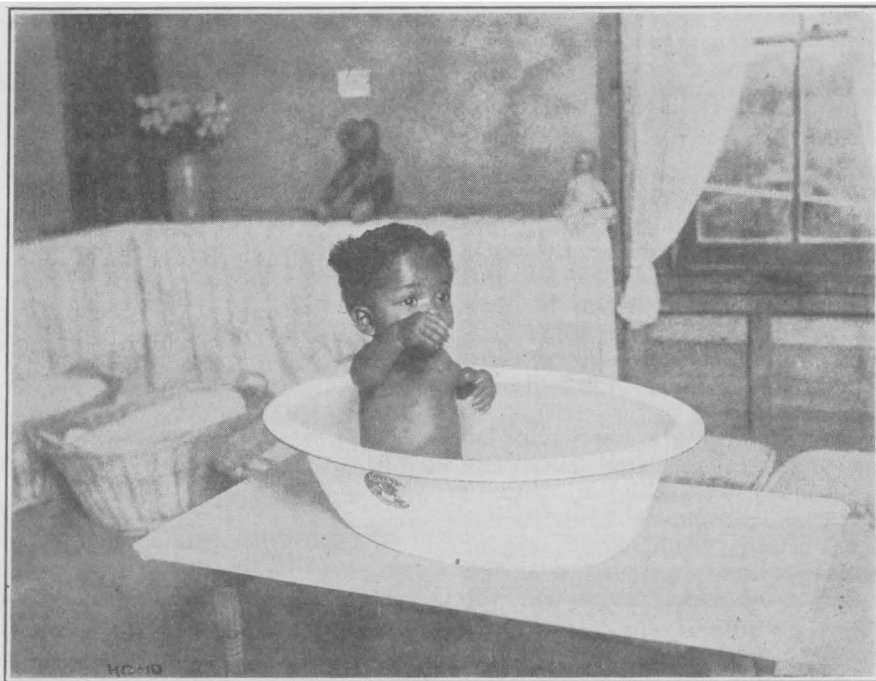
THE CRISIS IN THE WORK AMONG MIGRANT CHILDREN

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

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

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

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



ROSALIE READY FOR HER BATH

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

AGAIN WE SAY,

"Let No Man Despise Your Youth!"

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

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

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

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

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

EIGHTH CONFERENCE ON THE CAUSE AND CURE OF WAR

By ELINOR K. PURVES

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

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

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

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

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

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

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

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

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

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

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

Following Christ is no less than *living* Christ.

Live Christ

Live Christ!—and though the way may be

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

Live Christ!—and though the road may be

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

Live Christ!—and though the road may be

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

Live Christ!—and though thy life may be

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

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

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

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

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

—John Oxenham.

YOUNG PEOPLE'S PEACE CONFERENCE

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

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

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

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

CONTINUING PRAYER

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

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

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

Our World-wide Outlook

A Missionary Newspaper of Current Events

INDIA—BURMA

Waning Interest in Hinduism

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

Legislation by Fasting

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

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

Do Not Close the Garo Schools

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

—*Watchman-Examiner*.

Leprosy Arrested

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

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

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

—*Without the Camp*.

A United Work for Outcastes

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

—*C. M. S. Outlook*.

Dacca Mission to Students

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

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

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

—*Missionary Herald*.

Lahore's School of Islamics

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

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

—*The Mission Field*.

Origin of Gospel Teams

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

Student Questions

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

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

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

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

Is it possible to live a completely unselfish life?

Can a rich man live a Christian life?

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

Is there a God?

How can I get a vital Christian experience?

Do animals have immortal souls?

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

Burma, non-Christian as well as Christian.

CHINA

Multiplying Dollars

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

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

—*The Congregationalist*.

Schools for the Deaf

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

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

Evangelizing the Farmers

A mixed Bible school for farmers and students held at

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

Prices for Hospital Care

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

National Leprosy Conference

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

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

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

—*Without the Camp.*

West China's Woman Pioneer

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

—*Watchman-Examiner.*

In Tibet

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

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

—*World Evangelization.*

Christian Leadership

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

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

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

JAPAN

Peace Sentiment

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

The following stanza is from the pen of Kagawa:

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

—*Christian Advocate*.

Three Days with Kagawa

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

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

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

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

—*United Church Record*.

Makiki's New Church

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

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

—*The Christian Century*.

Give Us Religion Only

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

Baby Week in Seoul

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

—*Korean Mission Field*.

Evangelistically-Minded Korea

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

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

—*The Presbyterian*.

"You Can't Preach There"

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

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

—MARY HILL of Pyengyang.

ISLANDS OF THE PACIFIC

Challenge of the Celebes

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

Rural Life Institutes

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

—*Christian Council Bulletin.*

"A Dangerous Book"

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

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

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

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

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

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

—*Christian Advocate.*

NORTH AMERICA

Century of Progress Crusade

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

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

—*Presbyterian Advance.*

In Hell's Kitchen

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

—*Christian Intelligencer.*

Save Life League

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

Navajo Camp Meeting

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

—*Presbyterian Advance*.

Notable Negro Church

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

—*Watchman-Examiner*.

Colored Churchmen to Be Represented

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

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

—*The Living Church*.

Ukrainians in Alberta

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

—*United Church Record*.

LATIN AMERICA

School Must Close

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

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

—*The Living Church*.

Bibles for Mam Indians

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

—*Guatemala News*.

Jungle Indians in Peru

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

Converts in Uruguay

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

—*Home and Foreign Fields.*

EUROPE

Scandinavian Missions

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

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

Anti-Semitism in Germany

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

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

—*New York Times.*

The President of Czechoslovakia

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

To Establish Islam in Hungary

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

Cruelty in Russia

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

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

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

AFRICA

A Life Saver

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

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

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

—*United Presbyterian.*

Sunday Schools Rally in a Coptic Church

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

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

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

Apolo and the Pygmies

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

—*S. S. Times.*

A Revival of Superstition

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

Drum Call Brings 6,000

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

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

—*Presbyterian Banner.*

Bantu Essay Competition

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

—*South African Outlook.*

Money No Object

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

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

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

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

WESTERN ASIA

Friday or Sunday for Turks

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

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

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

—*Turkish Press Translation Service*.

Shall Turkey Accept Christianity?

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

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

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

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

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

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

—*Translation Service*.

Complications in Turkey

The situation here is always liable to unexpected complica-

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

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

—C. T. R.

Effects of Christian Education

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

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

—*Syria News Quarterly.*

A Christian Film in Meshed

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

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

MISCELLANEOUS NEWS

Church Membership Gains

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

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

The Growth of Christianity in the World

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

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

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

The growth of Protestantism is estimated as follows since 1851:

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

The American Flag

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

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

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

A Christian Protest

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

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

—*Alliance Weekly.*

Lutheran Missions Prosper

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

—*The Christian Century.*

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

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

Our Missionary Bookshelf

Recent Books Reviewed for the Readers' Information

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

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

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

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

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

The story of the Moffats in Southern Africa is a missionary

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

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

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

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

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

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

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

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

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

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

A. J. B.

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

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

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

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

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

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

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

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

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

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

H. A. ADAIR.

New Books

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PERSONAL ITEMS

(Concluded from 2d cover.)

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

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

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

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

Obituary Notes

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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Hugh R. Monro

Reactions from One of the Laymen

James M. Speers

Christian Messengers from the East

William Paton

Dates to Remember

UNITED MISSIONARY MEETINGS

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

DENOMINATIONAL ANNUAL MEETINGS

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

PASTORS' CONFERENCES

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

MISCELLANEOUS

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

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

THE MISSIONARY REVIEW OF THE WORLD

DELAVAN PIERSON, Editor

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Editorial Chat

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

* * *

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

They are worth reading.

* * *

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

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

Personal Items

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

* * *

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

* * *

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

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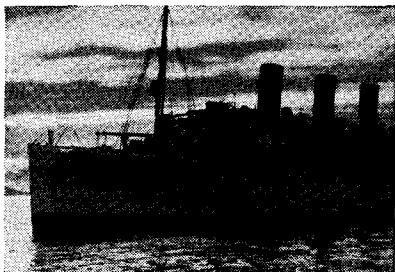
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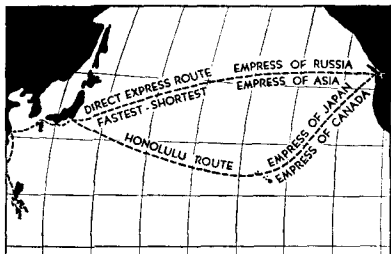
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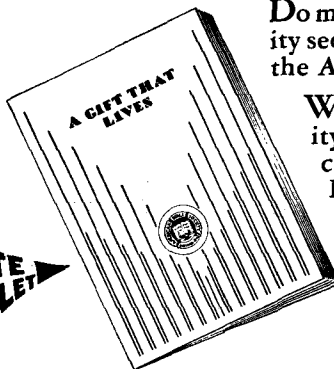
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Photo and print by Martins.

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

MORAVIAN MISSION WORK IN ALASKA—WINTER AND SUMMER

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVI

MAY, 1933

NUMBER FIVE

Topics of the Times

ACTION AND REACTION IN GERMANY

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

YOUTH AND RELIGION IN AMERICA

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

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

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

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

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

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

Dr. Harold F. Carr, director of the Wesley Foundation at the University of Pennsylvania, declares that he comes into contact with many a youth who wants proof of the existence of God. Many university pastors have been surprised to have some seemingly frolicsome youth turn serious and blurt out: "I'm going to blow up if I don't find something to tie to."

This is a time for the Church and for Christians of positive faith and experience to give the youth the leadership they are seeking. Religious interest in colleges seems to be increasing rather than diminishing—not in Bible study and chapel attendance, but in readiness to talk on religion and in a search for reality. The great lack is in the parents, the teachers, the preachers. One student writes:

"The Church strikes us as being too remote from life. It is not hard for us to see that the New Testament has some application to our own problems. It is hard for us to see that the Church makes much of an effort to give that application practical meaning."

Jesus Christ, the Christian religion, the New Testament are in reality all one and present not only a positive and final revelation of truth but a definite Way of Life that will purify and strengthen the individual, the home, the State, the school and the Church. This is the religion that the youth of today and tomorrow need and for which they are seeking.

A MISSIONARY CHALLENGE TO STUDENTS*

At this time when relatively few new missionaries are being sent to the field, there is a marked tendency to neglect missionary education and recruitment among students without regard to pos-

* This timely challenge by the General Secretary of the Student Volunteer Movement, appeared in the *Missionary Herald* for March. It is here condensed and is worthy of note.—Editor.

sible future needs. While mission boards and other agencies must direct their energies and funds toward the meeting of emergency situations, nevertheless, there is great need for missionary education in times like these for three reasons:

1. Students are now more open, responsive, and idealistic with regard to missions and international affairs and service in general than they have been at any time since the years immediately following the War.

2. If a student can now be challenged by a vital, forward-looking missionary message and program, they will help to redeem the present situation through the contribution they can make to the churches in missionary interest, knowledge, and passion.

3. If students of this generation are not won to the missionary cause there will be a hiatus between the older and the younger leadership even more serious than that which now exists.

The challenge necessary to win students today to cooperation in the missionary cause should be:

1. A challenge that offers some assurance of a cooperative, progressive, and continuing missionary movement. Students, with the spirit of adventure natural to youth, are willing to take a chance; they do not necessarily want to see the end from the beginning; but they are worldly-wise enough to be hesitant about giving themselves to a cause which offers no opportunity for a long-time investment, with the promise of progress and growth.

2. A challenge that presents a genuine need. Students today are not interested in promoting any cause merely for the cause's sake. If there are deep and poignant needs in the life of the world which they can help meet, many will be ready to give their best.

3. A challenge that has in it a measure of urgency. If the impression is given that the needs of the world can be met in another generation as well as in this, and if missions are presented in these terms, it is natural that students should be drawn into those tasks which call for unselfish action *now*.

4. A challenge based on a conviction that in Christ there are resources for the meeting of the world's need. This is the basic conviction of missions, and it is a mistake to feel that students will shy at this, but *will* respond to some human scheme of international friendship or world reconstruction. Our conviction that Christ is the answer to the world's deepest needs will lead the finest and best of students to offer themselves for missionary service and support.

5. A challenge that offers opportunities to make available to people the Christian resources in terms of real life values. The fostering of forms and ceremonies presents no challenge to the best of our young people today. They want really to minister to the hearts, and minds, and bodies of

individual men and women, and to make a genuine contribution to the corporate life of the world.

JESSE R. WILSON.

ON THE NEW TESTAMENT BASIS

There is no clearly defined historical basis for Christianity outside of the New Testament. There is no definite and adequate basis for Christian missions outside of the New Testament. It is there that we find the record of the life, the teachings, the death and the resurrection of Jesus Christ, together with the command to His followers to go out unto all the world and bear witness to His Good News. Human need and human philosophy, beliefs and ambitions might account for the spread of Christ's teachings, as they account for the spread of Buddhism and Islam, but they cannot account for the transformations wrought in human lives, in communities and nations. These transformations, in spite of great difficulties and fierce opposition, are only accounted for by the work of the Spirit of God in men's hearts.

Based on this conviction, and as a protest against the doctrinal position taken in the Laymen's Commission Report, there has been formed in New York "An Interdenominational Association for the Re-emphasis of New Testament Missions," sponsored by a committee of one hundred. This Association has issued a "Declaration" which, after expressing strong disapproval of certain positions taken in the Laymen's Commission Report, declares the Association's position to be as follows:

1. Faith in the inspired Scriptures "which are able to make men wise unto salvation." We believe that the risen Lord Jesus Christ is the only begotten Son of God, and that He died for our sins as a substitutionary sacrifice, and that there is salvation in no other name. We believe that this declaration is the heart of the Christian missionary message.

2. That it is the duty of the whole Church to proclaim the whole Gospel of Jesus Christ, the Lord, to the whole world. That we support the historic organization of Missions seeking to accomplish this end.

3. That it is the primary duty of missionary boards, executive officers and missionaries representing evangelical churches to faithfully proclaim and practice the Scriptural teachings pertaining to the Person, work and commandments of the Lord Jesus Christ, and, under the leadership of the Holy Spirit, to seek the regeneration of sinners throughout the territories where their ministry extends, and by these efforts to establish bodies of believers as indigenous, witnessing churches or assemblies.

4. That it is the paramount duty of every Christian to be mindful of the need of mankind to be saved, and to be controlled by a sincere devotion to our Lord Jesus Christ, leading him to practice and to persevere in a steadfast and systematic sacrifice, that he may support to the utmost the Cause of Christ at home, and to the ends of the earth.

5. We declare ourselves associated together on the basis of New Testament faith and example to the end of serving our Lord Jesus Christ through the promotion of knowledge, zeal and sacrifice concerning the evangelization of the world, as a duty of Christians wherever they may be found.

The first public meeting under the auspices of this Association was held in Calvary Baptist church, New York, on March 20th and brought together a large and enthusiastic audience of some 1,500 people. Addresses were given by the chairman, Dr. John W. Bradbury,* pastor of the Wadsworth Ave. Baptist church, New York; Mr. Philip Benson, president of the Dime Savings Bank, Brooklyn; Dr. Robert H. Glover, Home Director of the China Inland Mission; Dr. A. Z. Conrad, pastor of the Park Street Congregational church, Boston, and Dr. O. F. Bartholow of Mt. Vernon Methodist Episcopal Church, New York.

If the Laymen's Commission Report does nothing else, some stimulus to the cause of Christ will result from the stirring of Christians in all lands to a reaffirmation of their loyalty to Christ, His claims, commands and campaign, and a rededication to the proclamation of the Gospel, as presented in the New Testament, to all people by word and deed. This Gospel relates to the whole of life—here and hereafter—and is made effective only through acceptance of the atoning sacrifice of Christ and the gift of Life from God.

CONDITIONS IN CHILE

In general terms, we may say that Chile is experiencing economic chaos, political revolution, social reconstruction, educational upheaval and spiritual quickening. The struggle for continued existence as a civilized nation has left Chile little better than a hopeful convalescent.

Chile has a population of 4,340,000, scattered over a stretch of territory so long that armed police in large numbers have been necessary to maintain livable conditions. But militarism has strangled Chile. Sixty thousand of her choice sons are enrolled in the regular Army, the Navy, the Air Force and the Carabineers. (An immense Police Force is required in addition.) Almost half of the annual budget of \$125,000,000 is required to maintain the fighting forces. Chile might be likened to a swimmer weighted down by a full battle kit.

The Government is seeking to provide work, shelter and sustenance for more than a third of the electorate. A hundred and twenty thousand breadwinners, most of them unskilled laborers, are hostage in the larger cities and objects of charity. Homes and families are suffering. Gaunt

poverty is rampant. Even the most optimistic express their doubts and misgivings as to the future. The crisis has forced men and women to recast their political and economic ideas. There are today more signs of man's humanity to man in daily conduct and in national policies.

Widespread maladjustment has aroused the student class to vigorous protest against the theoretical character of public education. The younger generation suspect that they have been defrauded for they are not being trained to grapple successfully with the stern vicissitudes of life. Advanced thinkers among them are advocating needed reforms and from this welter of ideas some constructive measures are sure to emerge.

Evangelical Christians of Chile believe that they have a power and a program to cope with every emergency. The numerical strength of evangelicals is not shown in statistics for many sympathize with the cause but are not yet enrolled as members of a Protestant church. Chile is approaching Japan in the percentage of evangelicals within her population, and while mission schools have not enlisted as large numbers of enlightened citizens as in Japan the evangelical body includes men and women who are held high in public confidence and esteem. These Christians are being sorely tested by the slough of trade and unemployment. In many evangelical churches fully half the members are without regular work. They are severely crippled financially, but their faith and their moral heroism sustain them. Sacrificial sharing is the watchword of the hour. Penury is the challenge to Christian patience and valor. The Saracenic fatalism of their Spanish ancestors has been supplanted by their confidence in their heavenly Father. Most of these church members live literally from hand to mouth but they are persuaded it is God's hand that distributes their daily bread.

Throughout the past year of prosperity there has been, on the part of the more favored classes, a languid wistfulness in spiritual concerns. Before the specter of hunger, the privations that disorganize the home, and the shadowy attendant ills that batten on misfortune, even the most materialistic have become thoughtful. The alternatives they face compel a revaluation of Christianity. Staggering under economic burdens they begin to see the truth of Christ's estimate of imperishable treasures. National misfortunes arouse a sense of the benefits of unity and brotherhood. Christ shed His blood to make this brotherhood possible among all the family of the redeemed. Rather than embrace communism or political fascism many would advocate genuine Christianity with a reorganization of thinking and conduct under Christ's personal sovereignty.

J. H. McLEAN.

* The officers of the Association are Dr. John W. Bradbury, Chairman; Paul H. Graef, Secretary; Alwyn Ball, Jr., Treasurer. The office of the secretary is 75 Maiden Lane, New York.

Among the Eskimos in Alaska

By the REV. S. H. GAPP, Ph.D., D.D., Bethlehem, Pa.

President of the Society of the United Brethren for Propagating
the Gospel Among the Heathen

CHARLES SUMNER suggested the name "Alaska" for "Russian America," when the United States bought the land from Russia in 1867. It is said to be a corruption of "Al-ay-ek-sa," meaning perhaps "great land" or "main land." The price paid was one-half cent an acre or \$7,000,000 in gold, plus \$200,000 for expenses connected with the transfer. This indicates the enormous size of the Territory. It was a bargain, but the American public greeted the purchase with contempt and called it: "The Zero Islands," "Andy Johnson's Polar Bear Gardens," "Seward's Ice Box," "Seward's Folly," "Wal-russia," "The Polar Bear Treaty."

That part of the *tundra* or "plain," found in the lower Kuskokwim Basin is a flat, low-lying country, only a few feet above the level of Bering Sea. This district extends approximately one hundred to one hundred and fifty miles into the interior which is very mountainous.

Only one quarter of Alaska's area lies within the Arctic Zone. There are three distinct climatic provinces; our Moravian Mission District lies in the second, beyond the coastal mountains in the south. The summers are short and extremely moist and foggy but comparatively warm (50 to 58 F.). The winters are cold and dry with a mean temperature of from zero to 15° below. The variation in temperature is said to be more extreme here than in any other part of the earth—from 100 above to minus 75 and only from 18 to 24 inches of the surface ever thaws. Frost has been found to a depth of 300 feet and nobody knows how much deeper it extends.

Scenery is said to be Alaska's most valuable natural resource. Fortunately it cannot be exported. Everything else is. But none of this wonderful scenery belongs to the *tundra*, but the

folks there do see the wonderful Northern Lights.

The enormous wealth of the Territory in fisheries, mineral resources and timber does not come from the *tundra* and fishing for export is prohibited by law in the Yukon and Kuskokwim. Mineral resources are found in the mountains. There is no timber on the *tundra* where the natives hunt fur-bearing animals. They use fur for

clothing, and since the advent of the white man (whom they call "Cossack") they exchange furs for tobacco, sugar, hard-tack, clothing, rifles, ammunition, boats and outboard engines.

The physical condition of the terrain is uninteresting and an almost impossible habitat for human beings. It is flat and yet very uneven. "Niggerheads" or clumps of marsh grasses that lift up the moss make walking almost impossible in summer, when the *tundra* is a bog. No sand, ground, stones or trees. Only moss, gray, brown or white, sedges, browse and lichens. In winter there is nothing but a frozen mass covered with snow. No roads—and none can ever be built unless they should build them on piles "pumped" into the perpetual ice. They have no streets in the villages; at the mission stations boardwalks run from the house to the church and the store.

There is a surprising variety of vegetation on the *tundra* during the brief summer. Most of the flowers are only a few inches tall. There are no flashy colors among indigenous plants. The brilliant fire weed on the glacial silt banks of streams is exotic.

Animal life is strange only in that some varieties are missing. No rats, snails, snakes, spiders, centipedes, lizards, house flies and most of the insects so pestiferous in warm climates. Cold climate animals, game, fish and sea creatures are found in great abundance. The wildest animal is



READY FOR AN ARCTIC WINTER. AN
ESKIMO LAD DRESSED IN A
BIRD SKIN COAT

undoubtedly the mosquito. Unbelievable swarms of them make life almost unbearable for man and beast. Fortunately the malaria mosquito is unknown. Next to the mosquito is the little sand-fly, known in other parts of the world as "punkies." An Eskimo name for them is said to mean: "the little thing that gives you a big itch."

There are few tame animals in this region. The natives know nothing about cats, horses or cows. There is, however, the wingless, usually flattened parasite that feeds on warm-blooded animals including man—the trench soldier's pet aversion. Everything is alive with them. The natives call them by several names one of which is supposed to mean: "my dear companion." They actually eat them and say the flavor is fine!

The most important domestic animal is the "malemute," or the far-famed Eskimo dog. He is half wolf and half dog, with the virtues of the one and the vices of the other. There is nothing this creature likes better than a dog-fight and he will attack anything that comes his way. Each dog gets a dried fish every evening when his work is done but the master provides no shelter, even in the coldest weather. A team of "huskies" will travel about forty miles a day. He is a beast of burden for sled, wheelbarrow, push-cart and acts as horse, mule, donkey, automobile, Pullman and freight train, all in one.

The people who live in this strange land are known as Eskimos. This is a corruption of a name given by Indians in the interior and is supposed to mean: "those who eat raw fish." They call themselves *Utes*, which means "people." They are nomads and live by hunting and fishing. There is only one inhabitant for every ten square miles of territory.

The origin of the race has not definitely been determined but they are not Indians, though closely related to them. Their Mongolian origin is generally accepted for the children have the Mongol spots along the spinal column.

Unlike the Arctic Eskimos, the Yukon and Kuskokwim Utes are short, squarely built people, averaging about five feet or less. They have copper colored complexions and faces somewhat round. Occasionally the men grow thin beards and well-developed mustaches. Faces often indicate strength of character and personality. Children and young women sometimes have plump faces, somewhat attractive. They age rapidly and few become really old. The cheek-bones are higher than in the Indian and the cheeks broader; the lower lips are thick and eyebrows are protruding.

No real census of the entire Eskimo population has been taken but estimates range from 27,000 to 43,000. Mr. Rasmussen's figures are: Green-

land, 13,000; Canada, 5,000; Siberia, 1,200; Alaska, 14,000; total, 33,200. The densest Eskimo population in the world is between the mouth of the Yukon and Kuskokwim Rivers.

How Eskimos Live

Alaska Eskimos do not live in snow-houses. Their native places of abode are called igloos. They are dug-outs, with a low superstructure of poles picked up on the river bank, tied together with thongs of rawhide and covered with turf (moss) and in winter also with snow. A small hole on one side serves as entrance, covered with fur in cold weather. Many have vestibule storm shelters built in front of the entrance. The only window, made more for superstitious reasons than for ventilation, is a small hole in the roof. It is a wooden frame across which is tightly stretched a seal intestine. The igloo contains no furniture of any kind—no stove, bed, table, or chair; no cooking utensils or dishes. There are no sanitary arrangements, but there is plenty of filth and lice and a horrible odor. Light and heat are provided by a bowl-shaped piece of pottery filled with seal oil and with a wick of dried moss projecting over the edge. This gives more smoke than light. The air often becomes so impure that the flame dies down and folks can hardly breathe. The first time I entered an igloo, I stood in a cramped position for a while; then I shoved the window partly down the side of the roof so that I could stand erect. My feet sank deep in the mud of the floor while my head projected majestically from the man-hole in the roof! Such a half-underground hole perhaps ten by twelve feet, may be the home of two or three squaws and their children.

The men and larger boys live in the *kasheem* or *kashige*—a sort of community house. A hole is dug into the glacial silt five to ten feet deep and about fifteen to twenty feet square. Logs, the branches of which have been ground off by ice in the river, are laid crosswise over the hole till there is a superstructure twelve or fifteen feet high. At the top there is a seal-intestine window a few feet square and the whole structure is covered with moss and glacial silt. Near the middle of the floor of the hole in the ground they dig a tunnel with a gentle slant upwards and reach the open air fifteen or eighteen feet from the *kashige*. Over this entrance a storm shelter is built and to enter the house you must crawl on hands and knees through this dark, smoky, mushy, filthy tunnel. In this place the men and big boys live, work, eat, sleep, loaf, gossip, chew and smoke tobacco, take their sweat-baths, hold their feasts and dances in honor of the dead.

Here, in the *kashige*, the missionary preaches

the Gospel. When he arrives in a heathen village, he first obtains the consent of the chief to hold a meeting. When he asks permission for the women to attend, he is told that if the white man cares to have them come, yes, though really they have no business in the *kashige*. The men sit along the four walls, on benches made of split trees fastened against the wall about three feet from the ground. When the women enter, they modestly take their place on the floor and under the benches. In such a dirty hole the Gospel must be preached, except in summer, when meetings are held in the open air. In summer the natives live in tents at the fish, wood or hunting camps.



AN ESKIMO CHRISTIAN'S HOUSE IN QUINHAGAK

As can easily be imagined, health conditions are very bad. The commonest diseases are cuts, bruises, sores, skin troubles, boils, insanity, measles, diphtheria, influenza, trachoma, pneumonia, rheumatism and especially tuberculosis. More than half the population is tubercular. Venereal disease is very common along the Yukon but not along the Kuskokwim. They show no resistance to influenza and tuberculosis; they usually die of the former and always of the latter. Accidents cause the second largest number of deaths. Until recently they knew nothing of whiskey, or "fire-water." None are really long-lived. The women especially die early.

Medical treatment is virtually unknown. They had no idea of the medicinal use of herbs, after Indian fashion. Rubbing, blood-letting, the use of oil as a laxative, and a few things too disgusting to describe constitute the sum of their therapeutic practice—though most of them are not therapeutic at all. An aching tooth is removed by holding the sharp point of a deer horn against its base and striking the other end of the horn with a heavier object—a large deer horn possibly—used as a mallet. They ascribe all sickness and pain, not to germs, but to evil spirits. Only the *shaman*, working by arrangement with the devil, has power over these evil spirits. Hence

the hocus-pocus performed by the *shaman* is all that is ever done for the sick.

Death is terrible to the heathen Eskimo. Their indefinite ideas as to life after death and metempsychosis fill them with terror. The departed's *tarnera* (shade) is supposed to cling to the corpse four days—a woman's five days. Then it joins the *charaiyak* underground and becomes an evil spirit which must be propitiated.

Immediately after death, the corpse is dressed in the best clothes available and drawn up into the funeral posture—a sitting position; with heels pressing against the chest, the arms bent and against the body with the hands clasping the abdomen. Then the corpse is wrapped tightly in grass mats or fur and bound with rawhide. Superstition demands that it be lifted through the smoke-hole in the roof, or one made for that special purpose. Then the aperture is closed at once. If the body were taken through the door the spirit might find its way back into the igloo, and cause the death of another person. The corpse is laid on the driest spot in the vicinity and the implements of the departed are deposited around it. These may be intended for the long journey into the lower regions—but more likely the natives are afraid to use such implements, since the spirit



COAST PEOPLE IN FRONT OF THEIR IGLOO IN WINTER

An igloo is the partly underground home of the women and children. It is not a snow-house, but covered by snow most of the year. Notice the dog-sled on top of the igloo.

of the dead might cling to them. Food is placed beside the body at intervals. Totem marks (seldom poles) may be displayed or monument boards erected with horrid images and masks, perhaps for the additional purpose of scaring away evil spirits. The dead were never buried until the missionary brought the tools with which graves could be dug in the frozen glacial silt.

Fur only was used for clothing until the white man came. The *parka*, or fur smock, is the outer garment for both men and women but the style

is somewhat different for the two sexes. It is put on over the head and reaches almost to the ankle. It has a hood to be put over the head in bitter cold weather. Under the *parka*, the men wear fur trousers reaching from the ankle to the hips, where they are fastened by a draw-string. Socks are of deer-skin or woven grass, over which they wear fur boots. The lower garments of the women are combined boots and trousers reaching to the waist. In unusually severe weather they may wear a double set of furs—the lower set with the fur next the skin and the outer one with the hair on the outside. Waterproof coats and boots are made from intestines and fish-skin. For thread, they use sinews from the reindeer's leg. The threads are very sensitive to water and, swelling the instant they become wet, prevents water from seeping through the needle-holes—originally the needles were sharpened pieces of bone. The women chewed the raw fur till it was soft enough to be pierced by such a fur needle. Mittens are made from the skins of dogs, reindeer, wolves, cormorants, hair-seal and salmon. Many Eskimo girls and young women, in centers where white men have settled, now dress in the latest American styles, and usually in flashy but not discordant colors.

Eskimo Life and Morals

The Eskimos live by hunting and fishing. Cold-water fish are found in unbelievable abundance. The main diet is salmon—dried, smoked, boiled, raw, frozen and rotten! The last named is the dessert! They eat the eggs of migratory birds and the flesh of some game animals as well as the domesticated reindeer. They are fond of the intestines of the fox. The next most important item is "blubber"—the fat of seals, walrus, and beluga or white whale. They like their fat rancid. In the short summer they occasionally nibble at certain roots and leaves and use huckleberries in the fall, and cranberries which are frozen in winter.

Normally fish fairly swarm in their waters. Winter fishing through the ice, or watching a "blow-hole" for the seal to exhale and inhale, often means exposure to terrible weather.

Dr. Sheldon Jackson and the American Government introduced the domesticated reindeer from Siberia in the decade from 1891 to 1901 and these animals have multiplied with astonishing rapidity. One purpose of their introduction has been accomplished for the Eskimos can eat his flesh when fish and blubber are scarce and can use the hides for clothing and bedding. But the reindeer has not raised the economic condition of the native. The reindeer meat is sold in the States by a great white corporation. The

Eskimo has not found any method of obtaining the essentials of a cultured life; he still has practically nothing but his food and clothing. A few of them work for white people as longshore men, boat-hands, wood-choppers or guides, or they carve ivory trinkets or weave grass baskets. As a race, this means very little, and the Eskimo standard of living still is very low. The Christian Eskimo nevertheless is very much better off than his heathen neighbor.

The moral qualities of these people are fairly good. They are quiet and modest. Hospitality is a general virtue. They do not trust whites—and we can not blame them, but their confidence in the missionaries is unbounded. They pay their debts if they can get enough furs for that purpose. As they are very poor, begging from the "Cossack" has become a common vice. They lack self-confidence but readily assist each other in case of need. Stealing from neighbors is considered wrong and a thief is publicly reprimanded in the *kashige*. Theft from a stranger is less blameworthy. The Eskimos are not given to lying and profanity does not exist—except in English. Their strongest word is *ominakfa* which means, "how hateful." All smoke and chew—habits they learned from the Russians. Until recently, they knew nothing about alcohol for nothing grows on the *tundra* out of which they could brew or distill intoxicating liquor.

Deeds of violence occur rarely. Formerly they exposed children, the sick, or aged parents, and the aged often committed suicide to avoid exposure. Witches were tortured to a horrible death. Sex immorality is the commonest vice and their moral standards in this respect are very low.

They have a fine sense of humor, rigidly controlled. When something funny happens in school, the children will give not the slightest sign of their feelings, but during recess they may roll in the snow and laugh aloud in glee over the funny thing that happened perhaps hours ago. A priest once spoke a great deal about "the big fire" (purgatory). One night his cabin caught fire; he tried to escape through the one small window in his attic sleeping room. Half way in and half way out, his portly rotundity jammed in the narrow aperture. His loud shouts woke the natives. They saw the fire and rushed to his assistance, shouting: "The big fire, the big fire." The natives pulled him to safety but they enjoyed the joke on the priest so much that he left that neighborhood and never returned.

The sense of personal property rights seems to be entirely lacking and they share with the people of their village all they have. Occasionally they gather great provisions for a *potlach*—a give-away festival. People from another village

are invited to spend a week with them in feasting and dancing. At the end they give the departing guests all they have—often no food even is left in the village.

They never plan for the future. When a missionary urged a woman to gather wood in summer, so that she would not have to scratch in the snow twice every day for enough wood to boil water for tea, she would not do it. She gave as her reason: White people may have some prospect of life, but Eskimos, especially women, may die any time. If she should die, her husband would at once take another wife and she would have gathered wood for the second wife! That is too much to expect of an Eskimo squaw!

Social and Religious

The Eskimo man has little regard for womanhood. He considers himself so greatly her superior, that the Christian ideal of marriage and home life seems ridiculous to him. Today there are many Christian marriages and homes.

Social life is never fully developed among nomads, yet such as there is usually has a firm hold on the people. The Eskimo's wretched dwelling is always in or near a village, even though he does not spend much time there. They love the village and its people and social life expresses itself mostly in games, feasts, dances and ceremonial observances. As may be expected, some of their practices are such that missionaries never speak or write about them.

The Eskimo music is strange. Men keep up for hours a queer, doleful, monotonous chant while travelling on the water or while the women dance in the *kashige*. Both men and women dance, but never together. Mostly it is the women who dance while the men chant and keep time by beating a tambourine, which is rudely constructed by stretching a bladder over spruce-wood frames. Most of the dances imitate the work of men and women, such as seal hunting or kayak-making. A white visitor has described their funny mimicry of the antics of a "cranky" outboard engine.

The ceremonial observances are not "religious" in our sense of the word, yet they have a meaning deeper than merely entertainment. They are designed to honor the shades of the dead and to placate the evil spirits. In a sense the Eskimos have no native religion. There is no cultus, no ritual, no meeting for purposes of worship, prayer or thanksgiving. They believe in God—*agayun*—but their idea of Him is very vague. He is the Creator—but the myth about creation is very different in different parts of the Eskimo domain. No moral qualities are attributed to God, such as holiness, justice, love and the idea of Providence does not appear. The Eskimo knows nothing of

prayer for he believes himself too stupid to know anything about God. There is a God—that's all—only he does not express his agnosticism in the sesqui-pedalian phraseology of the Ph.D.

Fear takes the place of religion in the life of the Eskimo. "We do not believe, we only fear." Everything is full of spirits and all are evil, or at any rate may become enraged and seek his hurt. So he fears everything and all the time—*shamans*, witches, the forces of nature, cold, famine, sickness, death, the souls of the dead, the spirits in earth, air and water, things seen and things unseen—everything! He tries to keep the favor of the spirits by observing all the countless taboos the fathers have taught him.

His most constant fear is that of the *charaiyak*, or the spirits of his departed relatives. They live just under ground and have the power of appearing on earth. This they do for the purpose of finding a better home in the body of a living person. Unfortunately, the presence of the parasitic spirit in the body of the Eskimo means sickness and death to the host. An exception occurs, if the spirit soon after its disembodiment can enter the body of a new-born infant. In that case, the spirit can live human life over again. Hence they often believe that their own child may really be their own father or mother or one of the grandparents or some other relative. One Eskimo always called his daughter "mother," because his daughter was born on the same day on which his mother died.

Their attitude towards their dead combines two apparently contradictory elements—fear and regard. They certainly fear the shades of their own dead since they might unknowingly offend them and thus turn them into bitter enemies. They never mention the name of a departed—unless it has been given to a person soon after the death of a relative. A photographer once showed moving pictures in which were some Eskimos who had died since the pictures were taken. Their appearance on the screen caused great consternation in Eskimo hearts.

They also show great respect for the memory of the dead and do not easily forget them. Almost daily they offer libations and food in their memory; without speaking a word they throw on the ground a few fragments of fish or several drops of water. At certain intervals, a series of mortuary feasts are held, ending with "the Great Feast of the Dead," sometimes called by whites, the Ten Year Feast. During the feasting and dancing, they chant, not requiems, but soul-stirring appeals for the departed to return. "Dead ones, come here—*ala-aiya!* Seal-skins for a tent you will get—*ala-aiya!* Come here, do. Reindeer skins for a bed you will get—*ala-aiya!* Come here do."

If the dead could accept the invitation to appear, it is safe to say the poor Eskimos would be driven frantic by fear.

The shaman alone can save them from the sickness caused by the evil spirits. They call him "*tun-gha-lik*," owner of a *tunghak* or spirit. In Greenland the name is *Angakok* and in Alaska also *A-ngatl-kok* or *An-etl-kok*. He is a witch doctor and the world's greatest charlatan and scoundrel. He claims to have power over evil spirits by being in league with the chief of evil spirits—the devil. Through the shaman, the devil is the real ruler of the Eskimos. The shaman by strange and violent incantations, gets control of a strong spirit from the underworld, who tells him what to do for the sick. Often the shaman claims he first gets that stronger spirit into his own body and then commands it to go into the patient's body to drive out the spirit that causes the sickness.

This witch doctor demands good pay. He never "makes medicine" for sweet charity's sake. The Eskimos will give a shaman anything for which he asks—fish, dogs, sled, spear, net, trap, gun, ammunition, parka, house or wife. If he should refuse, the shaman would put an evil spirit into his body and that would mean death. The Eskimo is the abject slave of the shaman.

But the Eskimo does not enjoy the slavery. There are a few cases of the natives killing a shaman, but another one takes his place, that's all. Only the Christian missionaries fight this evil power. Sometimes they win easily. During the Great War, a missionary sat in a *kashige* with the natives. A shaman told the men what he had heard about monster guns, high explosives, ma-

chine guns and poison gas. He assured them again and again that none of these things could touch him. It was too much for the missionary. He said they would try it on him—and sent for a "thirty-thirty." But before the weapon was brought in, the shaman had disappeared. But sometimes missionaries have been in danger of death because of their opposition to the shaman.

"If the Son shall make you free, ye shall be free in deed," is the message of the missionaries to these mental and spiritual slaves. They preach the Gospel of Christ and rely solely upon the love of God, especially as shown in His sufferings, death and resurrection to break the power of sin in these dark hearts. They do not rely on "larger, or modern, or social or economic" methods in their efforts to win souls for the Lord Jesus. They do all the charity they can; they teach the children; they use all the medicinal knowledge they may possess; they help the natives get the best prices they can for their furs, grass blankets and ivory trinkets. But all that does not save souls. It has its good purpose, but the mission has one great purpose and one great method—to save the souls of the Eskimos by proclaiming the Gospel of Jesus the Saviour.

"The Power of the Gospel" has been demonstrated among these lowest people, as everywhere else, by making "new creatures" of many of them. They have their organized congregations, with regular services, prayer-meetings, Sunday school, church officers, with rules of conduct. Their home-life is Christian, with family prayers and Christian training of children. They partially support their churches and are already beginning to send evangelists out to their heathen brethren.

MISSIONS—A QUALITY OF SERVICE

By ERROL T. ELLIOTT

The Board of Indian Commissioners pays high tribute to missions among the Indians. The report makes this significant statement: "A doctor or nurse may pass an excellent examination and rank high on the eligible list for appointment and yet may not be suitable for work among Indians. . . . Success in the Indian field service calls for a certain amount of missionary spirit and a willingness to forego many of the conveniences that are taken for granted in most white communities."

Those are not the words of missionaries or mission board secretaries, they are the words of a group of men who look upon the Indian service as a government function. They sense the practical demands of that service. A mere secular service is insufficient. They want people who are not merely desirous of holding a job, but rather inspired servants who are spending their lives for a Cause.

The mission cause means neither a narrow dogmatism nor an inflated liberalism. It demands a type of servant that works as though God were involved in the affairs of men. It is important that Christians prepare the best they can both physically and mentally for any task which they undertake, but this preparation will not serve as a substitute for a heart that is kindled with a faith in God and a love for man. Christians who believe that Christ was everlastingly right in what He said and did will finally be unconquerable as they build the Kingdom of God.—*Friends Missionary Advocate*.



Left to right: A. M. Varki, Alwaye, Travancore, Principal of Union Christian College; Bishop Bannerji, Assistant Bishop of Lahore; Daw Nyein Tha, Head Mistress of Morton Lane Girls' School; P. Ooman Philip, Secretary, National Christian Council; Rev. A. Ralla Ram Secretary, Student C. A. of India.

Christian Messengers from the East

By the REV. WILLIAM PATON, London, England

Secretary of the International Missionary Council

OF ALL the currents of life and thought set moving, or encouraged in their speed, by the Jerusalem meeting of the International Missionary Council five years ago, not the least important was that which affects the relation of the churches on the mission field to the churches of the mission-sending countries of the West. The presence of an adequate representation of those "younger churches" was one of the most characteristic features of the gathering, so that it was in line with proved reality, when the Council expressed the conviction that the time had come when missions of testimony and friendship might come from the East to the West, enabling the

younger churches to share with the older their knowledge of the Gospel.

The first concrete outcome of this resolve was the decision of the Conference of Missionary Societies in Great Britain and Ireland to invite the National Christian Council of India, Burma and Ceylon to send a mission to Britain. The heads of all the great Protestant denominations associated themselves with the invitation, and keen interest was shown by the Archbishops of Canterbury and York. The reception of the Indian missionaries by the King and Queen, represented an acceptance of the mission by all that is most typical of British national life.

The Rt. Rev. J. S. C. Bannerji, assistant Bishop of Lahore, led the mission. He has spent his life in the villages of north India and never tires, son of a Brahman convert as he is, of identifying himself with the church of the outcaste mass-movements. Daw Nyein Tha, a Burmese Christian headmistress, came out of that vigorous life of evangelism with which the Burma Gospel Teams have been refreshing India. Her message was in essentials that of what are called the "Oxford Groups." Principal A. M. Varki, the leader of a most remarkable piece of Indian initiative in Christian education—the Alwaye Union Christian College—was also a representative of that ancient Syrian Church which has been in India at least since the fifth century of our era, if not, as its members passionately believe, since the days of the Apostle Thomas himself. The Rev. Augustine Ralla Ram, a graduate of Forman Christian College, Lahore, is a leader of the Student Christian Association of India, and the former pastor of the Jumna (Allahabad) congregation of the North India United Church. He brought a wide knowledge of the Christian enterprise throughout India. For the first month the missionaries had the invaluable help of Mr. P. O. Philip, one of the secretaries of the National Christian Council of India, who had come from the Herrnhut meeting of the International Missionary Council. The missionaries thus comprised a considerable variety of experience and could speak with inner knowledge of various aspects of Christian work in India.

The work of the mission was necessarily confined to certain defined centers—Belfast, Dublin, Newcastle-on-Tyne, Leeds, Liverpool, Bristol, Bangor, Cardiff and Swansea, Birmingham, Edinburgh, Glasgow, Manchester, Leicester and London. The program in each city was somewhat the same. On Sunday the missionaries preached in the pulpits of churches of all denominations; there were specially summoned meetings for clergy and ministers, for young people, students, and teachers, for laymen and for women. Some schools were visited and usually a big united public meeting was held. In two centers a convention was held, with an ordered program for several nights. In most places the audiences were larger than any had ventured to hope. In Newcastle, for instance, over 2,000 people came night after night, in Leeds there were 3,000 people at the closing meeting, and at the final meeting in St. Paul's Cathedral at least 2,000 people gathered for Thanksgiving.

What was achieved? Some things are already clear. First, is the effect of the mission upon the general attitude of Britain to India. These two peoples have been, in the Divine providence, linked together and are going through critical times. Now to thousands of people in Britain a new understanding of the reality of India has

come, and a new affection towards India has been born.

Second, there has been given an ocular, concrete demonstration of that world-wide fellowship in the Christian Church of which our missionary resolutions are full and yet which is so far from the minds of many who have never actually experienced it. Here was evidence that the Church of Christ includes differences of color, of language, of tradition and civilization. The Indians made us see their Church, sprung from the Brahman and from the outcaste, struggling with its own myriad problems of witness and life. In so doing they helped us to lift our own Church life into a diviner and ampler air.

Third, and far the most important, these missionaries from the East preached the Gospel of the blessed God with power and conviction. They glorified in having nothing new to say—no Oriental mysticism, no recondite interpretation, simply the message of God in Christ. On the great spiritual issues they spoke with accents of joyful certainty, and they reproved in many an unsuspected tendency to minimize the supernatural quality of our religion. Letters received by the missionaries show clearly that among the gifts of this mission must be counted the deepening of the spiritual life of their hearers and the preaching of the Gospel with new power. If it is true that for many Christians the faith has become too much a matter of custom and form, too much a part of social and national tradition, it is equally true that, in the world-wide character of the Church, God has provided us with the cure for such unreality. Many found that the vital Gospel broke through the muffling folds of custom and acquiescence as never before.

There are other consequences of this mission which it is not hard to foresee. First, this mission has pointed out a way whereby the contacts between the churches of the West and of the East can be made more real. If the administrative responsibility for Christian evangelistic work in the East is to be placed more and more on the shoulders of indigenous Christian leaders, while yet the generosity of the West is still needed as well as the sacrificial giving of the younger churches themselves, it is plain that most careful thought must be given to the maintenance of real understanding and affection between the two, East and West, younger and older. This mission suggests possibilities in this direction.

Second, they have shown the possibilities of evangelism on an international basis. China, Africa, Japan and the Near East, as well as India, both by receiving and by sending may prove the power of the Gospel of Christ coming to men across the barriers which separate the human family.

What Is This Foreign Mission Enterprise?

By the REV. CLELAND B. McAFEE, D.D., LL.D.,
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*Author of "Changing Foreign Missions," "The Uncut
Nerve of Missions," etc.*

WE CAN afford to raise the question even at this late day. The enterprise is nearly two milleniums old, and has become world-wide and bewilderingly varied in method and detail.

Why Ask the Question?

(a) It would not be surprising if the main objective were sometimes lost in the details of the program. John H. Converse, then head of the Baldwin Locomotive Works, said that it was often desirable for piece-workers to see a completed locomotive or a plain blue-print of one so that each could note the place of his own small part in the whole machine. Some missionaries may have lost their way because they do not know exactly what they are supposed to be doing. Some supporters may be equally befogged. There have been sincere questions lately about the real result that ought to be attempted and therefore the real program that ought to be adopted.

(b) An additional reason for the inquiry is the feeling that our present world is so changed that it can no longer be measured by the past. New times, new methods, new objectives. Are we to go back to the earliest days of the Christian faith to determine our course in our own day? At first, as anybody knows who reads the New Testament, accent was laid on sin and salvation from it ("for the remission of sins," etc.), on separation from the evils of the world ("come ye out . . . and be ye separate," etc.), on an eternal future and preparation for it ("the wages of sin is death," etc.). Have we something better to say, something different, something more fitted to our present world? Does our message include all that of the New Testament, or omit some parts of it? An enterprise of the first century might be one thing and the enterprise of this century something else.

There is a vast difference in the way in which men look at the Foreign Mission enterprise. Foreign governments have suspected it as the forerunner of imperialistic conquest; capitalists have sometimes thought of it as introductory to trade; adventurers have charged it up to a spirit of adventure. Many in foreign lands have failed to discern the motive and at home there are those who have charged that the whole enterprise is foolish and ill conceived. What is the truth? Read what one says who has studied the work at home and abroad from many angles.

So with later centuries. Granted that Livingstone, Judson, Morrison, Carey, did a magnificent work; is it also our work? Did they not do it in a world so different from ours that our objective must be different? Granted that their attitude toward other races and religions was proper for their day, are we to take the same attitude now? If they meant to replace all religions with the Christian faith, is it sure that we ought to intend the same thing? De we not, in the nature of the case, know some things they did not know? Is it not an honor to them to say that they made their own methods unnecessary to us? These are not idle questions.

(c) They are augmented by still another line of inquiry. Is it true, as is sometimes urged, that the major gift of one part of the world to another is not so much its religious impulses as its general culture and its equipment for ordinary life? Is not the finality of any form of religion more than questionable, and do not all religions have so much in common that our main task is to share mutually with others rather than give to them? Have we not as much to learn as to teach, as much to receive as to give? Shall we not sit down together to find the meaning of life and to bring out its fullness, not because we know it but because we can hope to find it by united quest? Is it not the part of humility to be seekers rather than claiming to have found?

If we say "Yes" to such questions, then the missionary enterprise is quite different from what the fathers understood. Paul never thought in terms of such questions, nor did any of the later missionary heroes. To them this "Faith," which had supplanted all possible "religion" in their minds, had a note of finality which is unmistakable; it was this or nothing. They "shared" it with others as the lad with the five loaves and two

fishes "shared" with the crowd—the lad had food, the crowd had not; the meal was not set up out of a series of lunch-baskets. This did not imply that the fathers denied truth in prevailing religions, for they did not. They welcomed it and used it, but it became simply another way of expressing truth already familiar in the Christian faith, not an addition to it.

Is It Different Today?

Two things may be mentioned. One is, that if any radical change is to be made, the burden of proof is on those who seek to make it. What the missionary enterprise has been down to date is not difficult to discover. Change must be argued; the presumption is in favor of continuance. A new and changed program must not inherit the historic program without full recognition that the original purpose and message are to be abandoned in substance.

The other is, that the newness of the day is easily exaggerated in its depth. It can hardly be exaggerated in variety and in its surface elements. Yet the earliest form of the Christian faith struck down below the ideas which prevailed in its day.

(a) It found an idea of sin largely associated with ceremonies and practices, but it disregarded that idea by stressing moral evil and fundamental human relationships in terms which are true for all days. It went after men who were "lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure more than lovers of God, holding a form of godliness but denying the power thereof." That is a modern list! Is this other list antique: "filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, malignity; whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, unmerciful"? These are not the sins of a passing generation. When men go out to cure such things they are not men of a period; they are men of the human spirit. They did not pretend that all men are of that sort, but they knew that such men are terribly real. Only ignorance could doubt the continued prevalence of such men in our day and in all days.

(b) Meanwhile, in the earliest day and ever since, the appeal of the Christian faith has implied that men have all the potencies which the most flattering advocates of human goodness believe in. The sins of the Corinthians were pretty

terrible according to Paul's letters, but they are still "saints" and brethren beloved. Nobody has believed in the potential goodness of human nature more earnestly than those who have recognized its moral ruin. The good doctor heartily believes in health but knows disease when he sees it. Only a poor doctor is so enamored of health that he cannot take disease seriously. That is the difficulty with a good many men who think they esteem humanity above the Christian faith when they count human nature good; they have a blind side to the perennial facts of human life. Human nature is good where it is not bad and when it is bad it can be brought around to good by the love and power of God. Nobody has believed in humanity more devotedly than missionaries. Otherwise they would not have gone everywhere trying to help it. No faith rates human nature so high as Christianity, and no faith sees more clearly how low human nature can sink. This is not a matter of periods or eras; it is perennial—as good for our day as for any other day.

(c) There has not occurred any change in the rational estimate of human nature: it has no higher values now than it had then; when it is fairly seen it has the same distressing perils now as then. If the early program had been addressed to the peculiar conditions of that day, then we might need to meet the peculiarities of this day in a new program. But it was not so. The terms on which men were considered then are quite as natural and reasonable now. The amazing changes in social and intellectual conditions since the first century have left the underlying realities unchanged. Man needs saving and is worth saving and can be saved—that was true then and is true now.

What About Salvation?

But does "save" mean the same thing as in the earlier day? Or, better, does it mean anything less or does it possibly mean something more? Might our present meaning include all that the early day meant and something which that day only slightly pressed? There was an early and pressing accent on being "saved" from something future, but did that involve omission of a more immediate salvation for the life that now is? Certainly our Lord did not conceive of His gift of eternal life as an experience alone of the future. There are "present tenses of the blessed life." The apostles did not suggest that men might be saved after a while if they were only decent until death; they argued that men are "saved" here and now, and that they ought to scale their lives by that fact. The indignation of Paul in writing to the Corinthian Christians was aroused by what they were then doing, the wrong social relations they were accepting, the evil companionships they

were at that very time encouraging—in short, by the actual present evil from which they should already have been saved. He did stress the future, but he did not overlook the present. His was simply not an “other-worldly” religion. Nor was that the religion of the later leaders. Undoubtedly we have passed into an era of large social and corrective movements which our fathers did not know. In the popular figure, we are more concerned to build a fence along the top of the dangerous cliff than to rescue those who fall over it. They rescued ruined men; we try to prevent the ruin. They accented picking up the injured man on the Jericho road; we accent breaking up the band of robbers. Meanwhile, however, we cannot neglect the rescue work while we are accomplishing the much slower task of correction. It would be hard on the half-dead man if we were so busy negotiating with the authorities to clear the road of bandits that we let him die. We have to mean by salvation all that our fathers meant and a good deal more.

Two considerations come to mind: (1) That in the earlier day it would have been futile for Christian believers to attempt purely social movements. They were shut up to spreading a spirit which would in due course correct the evil. Paul could not have led a movement to overthrow slavery in the Roman Empire nor to provide better housing. Later it could have been attempted and doubtless was left far too long. Christian believers can do such things today in almost any land. The whole scheme has “drive” enough back of it now to save such plans from mere day-dreaming. The earliest believers measured their program sensibly, without surrendering the further task which it would have been futile to undertake.

(2) The second consideration is that there had not yet developed in the earlier days a clear-cut Christian social ideal which could be used as a check on existing social conditions. A human condition can become so familiar that it does not occur to one to change it until some jarring experience or some penetrating insight makes it look the evil thing it really is. The social conditions of the West are not yet Christian—far from it. But they have begun to show such marks of the Christian régime that their divergencies from it can be seen. We have come to see that our Lord meant quite as much for the life that now is as for a continuing life, but we can never suppose that He meant less for the life that is yet to be. When we join to our individual and future salvation a present and social salvation we are only catching up with Him. It seems clear that He meant this all the while.

We have rather slowly come to it. The intermediate fathers never failed entirely to catch the double meaning of their work of “saving” men,

but it is true that they laid less stress than we do on the present and social aspects of salvation. If they erred in that, it is possible that we may err in under-accenting the future and individual aspects of salvation. Neither error is necessary.

Christ and Culture

This is one weakness of the suggestion that the present missionary task is the spread of culture or the development of a world culture, as though that were the end of the enterprise. Such an idea lays our enterprise liable to the charge of exploitation, which is precisely what we all want to avoid. A culture is something which we have developed and which has advantages for us; a faith is something we have received and is good for us as sheer human beings and therefore is good for all men. Propagating a culture may easily be an arrogance; extending a faith can be only sharing a gift with others.

After all it should be clear that changed personalities are all the more essential if there is ever to be a world culture or a world fellowship. We cannot hope to make good conditions with bad persons. It may be difficult for right personalities to bring about right conditions; it is impossible for wrong personalities to bring them about. All hope lies in getting enough changed men to change conditions. Even with added assent on social salvation we are thrown back on the old accent on personal salvation.

In early conceptions of the missionary enterprise there was an unmistakable accent on the person of Christ and on relation to Him. Of course there were always the truths He taught and the example He set, but they never got separated from Him. They were not the saving fact; hope did not lie in them. He was the saving fact and hope lay in Him. Indeed, there is a certain sternness about the truths and a certain disheartenment about the example of our Lord that cannot be missed by thoughtful persons. We are not simplifying the process by turning away from the person of Christ to His teaching and example; we greatly complicate the process by such an exchange of values. Truths may be condemning as well as liberating. Example may be depressing as well as inspiring. Everything turns on the power available for obeying the truths and for following the example.

It is here that the person of Christ has largest value in missionary preaching. The Christian belief in His presence and continued power was formed when the resurrection was assured. His death rounded out an earthly career of service and teaching; His resurrection restored Him permanently to the order of history and revealed the meaning and value of His death. Without the

resurrection Christ would have been what is sometimes thought of Him—another great religious leader alongside His fellows, leaving His teachings to be a contribution to the sum total of religious ideas available for the race. With His resurrection, He is revealed a Saviour and a permanent factor in the history of mankind. The missionary message from the first has been of a Saviour who has a place in history, with a series of actual events in an actual period of time, but who also continues with equal power in the life of today. The Jerusalem Council expression is from the New Testament: "Our Message Is Jesus Christ." That has been the missionary message from the first; it is the missionary message now.

The missionary enterprise, then, is the initial stage of the Christian movement. It is the effort of Christian believers, under the guidance and inspiration of the Holy Spirit, to make Jesus Christ known everywhere, with all that that implies. Its implications cannot safely be attempted unless its substance is secured. The implications include all sorts of social improvement and correction, all manner of changed relations among men, all enrichment of human life; but they are implications. They are not the main thing. They are fruit, and they do not grow without the root. The most visible element in any tree is its trunk and branches on which grows the fruit. These are the most visible elements also in the missionary enterprise—the institutions, the organizations, the social phases. But there would not long be trunk

and branches if the root were not preserved in strength. Any enlargement of the external phases of the missionary program needs to be kept true to an elemental phase—the actual securing of personal relation to God in Christ by which life is changed and personal character is developed.

Every movement for good in the world has its chief difficulty in finding enough men and women of the right sort to keep it going. The earliest Christian expansionists were wise in making this their first concern. The latest expansionists do well to keep it in the forefront of their concern. The earliest missionaries could not go much farther than that; the latest ones can go much farther and it is right that they do so. But the main lines struck out in the early days are still valid and logical. Much alteration of program and method must be made, but the main objective remains, its essential implications becoming clearer in later days than in some intervening days. The lessons of historical missions are to be considered on their merits, not accepted nor rejected because they are old, but solely according to their relation to the logic of the faith which is to be extended throughout the world. The great results already granted through the empowering of the Holy Spirit reveal His gracious approval: the growing National churches, the multitudes of personal believers in Christ, the thousands of young people now under Christian instruction, the wide-spread spirit of brotherhood among the races—all these give us new heart of courage for the future.

IS THE COOLIE WORTH CONVERTING?

What could Hsü want, coming into my room unannounced before breakfast time? He was a man of few words, and little knowledge, whom I had known as a famine refugee, then an inquirer, and now a church member. The leaders had said: "We may as well baptize old Hsü. Doubtless he is a Christian at heart, but he'll never understand much."

Each Sunday morning he came early, said "Peace" to the pastor and "Peace" to some of those he knew, and then seated himself in the back, sitting silently an hour or more till service time. His daily work was among sewage, and we rarely saw him during the week. Here he stood by my breakfast table, and he had something on his mind.

"Pastor, I understood your sermon."

"I'm glad to know that. Do you remember the text?"

"The Blood of Jesus Christ?"

"Quite right!"

"You said that sometimes foreign doctors can take a healthy man's blood to help a dying patient. I think I understood."

"Yes, that was an illustration I used, to show how blood might save human life."

"And you are going back again this week to our dear 'teacher lady' away there in Peking, suffering all these many weeks from that terrible cart accident?"

"Yes."

"Well, I want to send her my blood that she may get better soon. I am a strong man. The doctors may take all they need for her. Tell 'teacher lady' it's all I can do."

* * * * *

"I would not give a penny to Missions in China," says a rich critic; "they only cause dissatisfaction among the people, and create trouble and anti-foreign feeling."

Are Missions worth while?

—ROBERT GILLIES, *China Inland Mission*.

British Students Facing God and Life

Some Reflections on the Recent Edinburgh Quadrennial Conference

By JESSE R. WILSON, New York
General Secretary of the Student Volunteer Movement

HOW many students in one of our large state universities or in Harvard, Yale, or Princeton would turn out to hear an archbishop—or any one else—speak on “Sin and Repentance”? If they should come once, would they be likely to come night after night in response to an announcement of similar themes such as “What Do We Mean by God?” “The Place of Christ in History,” “Is There a Moral Standard?” “The Meaning of the Crucifixion,” “The Holy Spirit in Life,” “Prayer and the Sacraments,” “The Christian Society”?

What student Christian leaders would have the temerity to arrange such a series of lectures for American students? And yet, this very thing was done at Oxford. In a distinctively student mission sponsored by the Student Christian Movement of Great Britain and Ireland, the Archbishop of York spoke on these topics, and not only did almost every man in Oxford hear him at least once, but hundreds came every evening for eight successive nights and later joined in the observance of the Holy Communion. A similar mission was held at Cambridge and with a like response.

This reveals one of the marked differences between the students of Great Britain and those of America. The same was found in the program, attendance, and spirit of the Ninth Quadrennial Conference of the Student Christian Movement recently held in Edinburgh (January 3-9, 1933). The program was more varied and comprehensive than that of the Oxford Mission, but with two exceptions every one of the ten platform hours dealt with themes like “The Essential Message of the New Testament,” “How Is God Known?” “Jesus and the Reality of God,” “The Meaning of the Cross,” and “The Fellowship of the Spirit.” “The Christian Community and Communism” was the nearest approach to a platform address on a major social or economic issue of the day. A statement on missions was the only one that tried to open up to the delegates an area of activity in which they might really tackle the present world situation.

Yet this program, circulated in advance,

brought together over 2,000 delegates, chiefly men and women from British universities, but including also a hundred or more from the Continent. The quota for men was more than filled. Hundreds of students who wanted to come could not be accommodated. Delegates listened with all the interest of men hungry for some sure Word of God. Under the growing influence of the “Theology of Crisis” and the continuance of the *fact* of crisis, one might expect such a demonstration in the student movements of Europe, but in Great Britain it was somewhat of a surprise.

What does it mean? Essentially this: The crisis—the War, the falling off of world trade, widespread unemployment, and the like—has bitten deeply into the life of all classes in the British Isles as well as in Europe. With most of us it has merely meant the partial passing of the jazz age. With them it means a titanic struggle—grim and terrific, not yet like the War in its material aspects, but comparable to the War in its impact on thought and life. Under these conditions many things that used to count do not count greatly, if at all, now; many ways of living that were once satisfying are becoming no longer so. Life’s deeper meanings and truer values are the objects of earnest inquiry. Men seem hungry not so much for bread as for God, and the quest for Him and a dependence upon Him are widespread, involving many students along with all other classes.

The situation in Europe is perhaps even more intense. This was revealed in a meeting of the World’s Student Christian Federation immediately after the Edinburgh Conference. We were discussing the Conference, the emphasis of which had highly pleased almost all of the European delegates. I named point after point wherein Edinburgh was strikingly different from similar gatherings in America—as for example, the fact that there were no student voices on the platform, no contrasts in speeches (all saying essentially the same thing, though in pleasingly different ways), no great convictions in the social, economic, political, or international realm; everywhere and

always a deep theological coloring. Those remarks, revealing by implication the kind of conference that has appealed to American students, brought forth from a British friend this statement: "Our students would scream (presumably with impatience) in such a conference as you describe." In the Edinburgh Conference our American students would probably have revolted on the third if not on the second day. We both said, rather lightly, that the difference is one of national temperament. I wonder if it is!

My deeper wonder is as to whether the British emphasis may be, with certain modifications, the right one for us as well as for them. The attention of our students is usually focused not on God but on problems. But how far have we really got by our problem approach? Has it led us to God? If not and if we are apart from him, where are we? Our problems are clearly not solved. Often after our discussions we are more baffled than before. Is the British way the best after all? Are we willing to face it—to be sure we know what it involves, and may possibly lead to, before we condemn it or congratulate ourselves on being closer to reality, to life?

It is only fair to say that the entire Student Christian Movement of Great Britain should not be judged by this one conference. The leaders chose to feature for this period of five days the fact of man's need for God, on the assumption that knowing Him and devoting one's self to Him will issue in right attitudes and relationships in every realm of life. In other parts of the Movement's program there are earnest attempts to discover and define these right attitudes and relationships.

God Through Life or Life Through God?

But the point at issue is as to where the major emphasis should be and as to procedures. What will best bring us to the supreme reality—to life and to fulness of life? Shall we begin with God and find life in Him and in obedience to Him, or shall we begin with the problems and frustrations of our own lives, individual and corporate—the living issues of our own day—and in and through them attempt to find life and God?

The British Student Movement's answer to this query, as given at Edinburgh, is to begin with God, to call men to God. As the Archbishop of York put it in one of the Oxford lectures: "To be in actual living union with Him is the fundamental business of life, and everything else follows from that."

The prevailing answer in the American Christian student movements in recent years is: Confront men with life-issues, especially in the social, economic, and international spheres; challenge

them to great endeavors and to the solution of great problems in these areas; as they respond they will find life; they will find God. In spite of our failures, this is still our approach; and in spite of a waning confidence in our powers either to find God or to set the world right, we still look askance at any suggestion of change.

My own judgment is that in this realm the British are more nearly right than we; though the real answer to our query probably involves something of both points of view. We must call men to God. That is basic and primary. We must at the same time by wise and definite design, create in them a sense of expectancy that God Himself will call them to great tasks—tasks He has already begun and at which we can see Him at work. The Word of God must sound in individual hearts above all the noise of earth, but having sounded, this same Word, incarnate in us, must through life commitments to tasks great and small be verified in every area and realm of life. The contact with God and the commission from God will make the work fruitful, and the work will bring us into closer fellowship with God. Together they will bring *us* to life and *life* to us. God and a needy world; God at work in a needy world; God setting us to work in a needy world; God in us the answer to our own and the world's need for life—life that is full, rich, abundant and victorious!

Is this not the message of Christ to all generations and to all of us regardless of differences in national temperament? "My Father worketh up till now, and I work." "The Son can do nothing of himself but what he seeth the Father doing." "My meat is to do the will of him that sent me and to accomplish his work." "He that sent me is by my side." "I do always the things that are pleasing to him."

Often when men begin to talk of God and of man's need and relation to God as the primary fact of life, a fear arises in their hearts and minds lest it should all lead to an individualistic withdrawal from life, a retreat psychology, a *laissez faire* attitude in which duties are neglected and responsibilities denied. And the history of the Church testifies that such a fear is not without foundation. Men tend always toward extremes. The golden mean is golden partly because "among men," as Confucius said, "it has long been rare." We think in alternatives and find it difficult to choose the middle course. Once a man starts toward God he is in danger of becoming a religious recluse. Simeon Stylites on his pillar is an extreme example of a kind of religious life which in more moderate expressions is not uncommon.

Especially in times of great strain and uncertainty, like the present, we are tempted to withdraw from the world and justify the withdrawal

by calling it devotion to God. The world—our world—gets into a hopeless mess. What can we do about it? God must act, and all our feverish haste is as nothing. We can only love God and wait for Him to bring to pass that which He wills.

The subtlety of this is that on a comparative basis it is true. For instance, in the present world situation men have failed—good men, intelligent men, earnest men. We are all disillusioned and humbled, and the temptation is heavy upon us to give over all effort and in some measure at least become Simeon Stilites worshipping God in an exalted mood while the world passes on beneath us. The danger at this point is very real and we are not at all wise if we deny or ignore it, but the way to avoid it is surely not to plunge into the thick of things on our own, to make great plans and great programs, and then to drive through with the hope that eventually we can of ourselves bring in the Kingdom. There is a better way and we can find it—are even now in process of finding it, or of refinding it, for it is clearly exemplified in Jesus and in the lives of the great Christians of all ages in whom the sense of the nearness and greatness of God has suffused lives of the most practical and helpful ministry. It is the way of quiet but intense devotion to the will of God, to His purpose for *us* as the part of His purpose for the *world* with which each one of us is directly and immediately responsible.

It is not, then, that we should not work; it is that we should be concerned to do God's work for us, knowing that underneath all our feeble efforts is the ceaseless activity of His great creative Spirit. Our hope is not in what we can achieve, and yet our achievements are not insignificant: God accepts them and uses them in the accomplishment of His own perfect will. Thus it is not so much our discovering God by tackling the problems of the world as it is our giving God a chance to set us to work at these problems. We can really know Him only as He lays upon us some great commission. The initiative must always be with Him, and no amount of our turning Him into an object of scrutiny will ever make Him real to us. It is only in an "I-Thou" relationship in which He speaks that He can ever become known to us.

Jesus set forth the principle of God's initiative when He said, "Ye did not choose me (we act sometimes as though we did) but I chose you and appointed you that you should go and bear fruit"—in every realm of life. No retreat from the

world is sounded here! It is a call to Christ but it is also a call to fruitful service, and it is the kind of call we need. Once again we should go into the temple and, knowing as Isaiah did that the king is dead (for the equivalent of the king, the wisdom and power of men, has died in our generation, too), get a fresh vision of God, feel His purging fire on our lips and in our souls, and then in response to His call say, "Here am I, Lord, send me."

The Edinburgh Conference placed supreme emphasis on our need for God, but, having placed the emphasis there, it might well have gone on to do a more perfectly rounded thing by creating in the minds of students a deep conviction that in this present chaotic world God is surely calling them to some great task. The fact that He wants us to come to Himself is only half of the story; the other half is that He wants us to go out into the world in love and practical helpfulness. All of us need to face in the most vivid and searching way the world of today concerning which it may be said that:

1. While there are goods enough to provide food, clothing, and shelter for all people everywhere, through faulty distribution and other correctible ills, millions suffer the lack of these things and therefore live impoverished lives.

2. While there is medical knowledge and skill enough in the world to heal most of the world's diseases and pains, this knowledge and skill is not made available to all.

3. While there is beauty and poetry and romance, and adequate and satisfying conceptions of God, of life, and of all other spiritual resources enough in the world to release the dwarfed and bound spirit of men, women, and little children everywhere, most people live under leaden skies through which their spirits never soar.

In all of these realms God is at work. The logic of the world is that because He is there, if we throw ourselves into the work, we shall surely find Him. But the history of Christian experience is that only as we come to Him and let Him give us His spirit and His commission will we ever discover the richness of fellowship with Him. Dr. Albert Schweitzer puts it rightly when he says, "*He* commands. And to those who obey Him, whether they be wise or simple, He will reveal Himself in the toils, the conflicts, the suffering which they shall pass through in His fellowship, and, as an ineffable mystery, they shall learn in their own experience who He is."

"Those Terrible Missionaries!"

By EDWARD D. GRANT

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MISSIONARIES need no defence. Achievements speak for them.

But the storm against the foreign missionary rages on in random statements from indifferent and blasé tourists or business men, whose sins the missionaries denounce. But we do not expect such outbursts from the missionaries' friends.

We are living in an iconoclastic age, when nothing shocks us, when nothing is taken for granted, especially if rooted in the past, and where scandal ceases to surprise us even in high places. Skeletons have been shaken in the closets of the mighty, and even our national heroes, once hallowed by school-boy worship, have had to undergo rather humiliating dustings off by those who proclaim themselves crusaders in the cause of truth.

There is no group of foreign missionaries anywhere who would claim for themselves infallibility or perfection. Missionaries are human; they do not always measure up to what is expected of them, and they are frequently a disappointment to themselves.

There are the recalcitrant, the noncooperative, the ultra-critical, the too-aggressive, and there are occasional examples of practically every other undesirable type to be found among the home senders and supporters. But who engaged in pioneer work, with no well blazed trails to mark the pathway ahead, had not strayed off occasionally in the wrong direction? These men and women are trail-blazers. They must give themselves sometimes to experimentation so that those who come after them may be able to follow through. They must accumulate that experience which others coming later may capitalize and perfect. They must learn largely by the "trial and error" process, their errors being no more numerous than those in other lines of pioneer endeavor. But, knowing all the facts and understanding their lives, who would say they have failed to profit by their blunders and have nothing to show for their labors?

If the foreign missionary goes on trial, the whole missionary enterprise goes with him, for the enterprise is but the missionary in the aggregate, plus the prayers and money of the home

Church and God's overruling power and presence. The foreign missionary with all his frailties is the most potent human factor in this whole business. If he has blundered so continuously, why has God continued to bless his efforts so abundantly?

We hear that these men and women have not kept up with the times. That they have "wearied" and "deadened all thought" with their preaching. That they are sadly in need of a "different approach." What is the full implication here? Is the missionary to speak with less certainty the truth he came to proclaim? Is he to apologize for or suppress his conviction that Christ is the Way, the Truth, and the Life? Through the ages there have been those who wished to alter the simple preaching of the Message. There is nothing new or strange about this. But history has proved that it is unthinkable that anyone should go to the foreign field who is not absolutely convinced beyond all shadow of doubt that Christ alone is the Way of Salvation, and that the proclamation of His Gospel is His main purpose and work. Without such certainty enthusiasm wanes and disappears before the withering reproaches of a scornful heathenism. Zeal for social uplift and moral improvement suffers a complete relapse upon the discovery that these things are both unwanted and unappreciated by a smugly complacent and supercilious paganism. Perhaps the time may come when men's hearts will be turned to Christ simply by righteous living and holy example without any preaching. But it did not work altogether in Christ's time, or in Paul's, and we have enough examples constantly before us in the homeland to convince us that it is not altogether a workable theory even yet.

What about the missionaries decorated and honored by foreign governments for conspicuous service? Have we no more missionary heroes? Are these missionary men and women living in perfect complacency today in spite of mounting needs, increasing labors, fewer helpers, poorer tools, decreasing salaries? If these are "little men and women," then God help the rest of us pygmies!

—Condensed from *The Christian Observer*.

A Banker Examines the Laymen's Report

By HUGH R. MONRO, Montclair, New Jersey
*President of the Montclair National Bank; President of the
Stony Brook Assembly*

THE Protestant Church has always been a predominantly lay institution. More than ninety per cent of its members have no professional relation to its activities. Laymen, to a larger extent than is generally supposed, engage in preaching and evangelistic effort; they have a prominent place on the boards and councils of the Church; they have an almost exclusive part in the administration of that great agency of Christian education, the Sunday School, and they furnish practically the entire support of the enterprises of the Church at home and abroad.

There are laymen of wealth, prominence and intellectual attainment, and vastly greater numbers of humble station, all bound by a doctrine in which the lowly mind and sacrificial spirit are exalted to foremost place. This fellowship belongs to all who hold the essentials of the Christian faith. Its leaders are chosen by the members, who also delegate from their number those who represent them in the various councils, conventions, and assemblies. Considering the Christian Church as a whole, therefore, no sharp line may be drawn between leadership and laity. Whatever distinction may exist is between those who serve as pastors, missionaries and administrative officers, and the great body of members whose service is of a voluntary nature. To some, however, a further distinction may seem necessary because of the increasing prominence of an intellectual group whose attitude toward all the activities of the Church is influenced by their qualified acceptance of the principles and teachings of historical Christianity.

It is to no minor group, however, but to the great lay brotherhood of thirty millions, that this appraisal of the enterprise of Foreign Missions is addressed and on whose behalf it assumes to speak. It is clear that a commission dominantly professional can not truly represent the great body of Christian laymen of America. It is representative, rather, of the much smaller intellectual group which has been conspicuous for its theological liberalism as well as its often critical attitude toward the foreign missionary enterprise.

But neither the personnel of the appraisal group nor its intellectual standpoint is of first im-

portance in the consideration of the Report. The question is: How valid are its conclusions; are these things true? Some of the questions involved are complex and have been adequately dealt with by acknowledged authorities in the sphere of missionary statesmanship. These leaders entirely dissent from the conclusions of the Report as to these matters. But, apart from doctrinal and administrative problems, the underlying issues raised are comparatively simple, and few Christians of ordinary intelligence will mistake their significance.

Shall We Rethink Christianity?

Foremost among these is the expression of Christianity presented in the Report. This, after all, is the supreme issue and will prove to be the basis for final judgment. Those who have little regard for the standards and aims of the Christian Church rarely exhibit deep interest in its progress. In many instances they find the demands of membership too exacting and drift into non-evangelical bodies. It is those who hold definite convictions concerning both the message of Christ and the mission of the Church who are its sacrificial supporters and who chiefly sustain its enterprises at home and abroad.

To this devoted discipleship is now offered, as the result of "Rethinking Missions," an entire change in the historic belief and practice of the Church—in effect a revision of Christianity. Missionary councils and great Christian assemblies have in the past set forth the nature of the Christian message and the responsibility of the Church on behalf of the non-Christian world; but the deliverances of these bodies of world leaders of the Christian cause have been remarkable for their unity of outlook and harmony of statement. The present appraisal, in striking contrast, sets forth a Christianity shorn of its distinctive elements. The outcome of "rethinking" is a creed in which educational, ethical, and humanitarian conceptions supplant the spiritual. It is proposed to transplant the fruits of Christianity independent of its roots. The revision involves a severance from the basic truth which has motivated missions for nineteen centuries—that apart from Christ all men are lost. The widespread protest by earnest

Christians against the perilous trend of these proposals was inevitable.

There are many indications that out of the crucible of present economic trial is coming the insistent demand for a more vital experience of Christian faith. Many who in recent years have lost their way are finding the satisfactions of their early faith as "the shadow of a great rock in a weary land." It may well then be asked: If trials such as these bring to the hearts of men and women so keen a sense of spiritual need, will a devitalized, humanistic Gospel suffice for the immeasurable sorrows of the non-Christian world?

A Diluted Gospel

Laymen are thinking of these things. They are also feeling the powerful influence of a number of added questions: Will this new conception of missionary responsibility present any challenge to young men and women who must fill up the missionary ranks? Will not the spirit of sacrificial giving die out in the absence of those great motives which have stirred the hearts of Christians in the past? Would not devoted missionaries regard the acceptance of this program as the denial of their missionary calling? There are numerous facts to suggest that these queries have more than a theoretical basis. Throughout the Church there is evidence of a rising tide of conviction that a diluted Gospel and a secularized program of Christian activity cannot succeed in any part of the world. Of timely meaning are the words of James Chalmers, famous apostle of the South Seas: "I have never met with a single heathen man or woman whom your civilization, without Christianity, has civilized."

There is a further consideration of serious import in relation to this appraisal which has deeply impressed men of the Church. Those who have heretofore given little attention to questions of theology and missionary administration are coming to see how these issues are bound up with the very perpetuity of the Church and of Christian civilization. It has become apparent that if the revolutionary concepts of the Appraisal Report should become accepted missionary policies, they must also control in every other branch of Christian activity. Thus there is no escape from the conclusion that if a Christianity shorn of its supernatural elements, its evangelistic motive, and ministered through a super-organization of vast complexity, is to represent the work of the Church abroad, it must inevitably follow that there will be the same drift from spiritual moorings at home.

With these considerations before us we turn to a number of more general issues raised by the Report on the determination of which we believe

the future progress of the missionary enterprise will largely depend.

Appraising a Spiritual Enterprise

Of first consideration is the standard by which the value and effectiveness of a great spiritual undertaking is to be measured. Since the missionary enterprise is conducted by fallible men and women it will, of course, have defects. Let it be conceded that in certain respects it is ill-balanced, poorly manned, inadequately supported; that it too largely perpetuates sectarian divisions and that there is wide diversity in the ability and training of its representatives. But this is simply a reflection of the infirmities of the Church at home. Even a distinguished member of the appraisal group has publicly expressed the opinion that the standard of character and intelligence among missionaries is higher than that of the leadership of the Church in America. Is there not then a degree of absurdity in setting up an impossible and unattainable requirement for leadership on the mission field and to invoke a criterion of judgment in the evaluation of the missionary enterprise which departs in every essential from the standards by which the Church has been guided in the past?

While the laity of the Church has been strangely inarticulate as to great spiritual concerns there is reason to believe that in any general expression they would manifest the same preponderating disapproval of this Report as would their brethren of the ministry. Laymen are not as well informed in matters of doctrine as they should be. Due in large measure to the decline of expository preaching, they are probably not as intelligent as their fathers were in this respect. They often grow impatient with controversies which seem to turn on fine theological distinctions rather than on basic truths of the Christian faith; nevertheless in those instances when direct issues are presented they almost invariably throw their influence on the side of Scriptural principles.

The Report raises issues of this precise nature. It more than suggests that the principles which have governed the conduct of the missionary enterprise during the past century have been outgrown. It implies even that the supernatural claims of Christianity may be subject to reconsideration and that a kind of synthesis of religions may prove the ultimate faith for all the world (pp. 6, 7, 19, 31, 33, 40, 55, 58). On issues of such basic importance as these there can be little question as to the overwhelming sentiment of the membership of the evangelical churches. These members may refuse to draw narrow lines in matters of interpretation, but there is clear discernment of the fact that through the ages Christian faith

has had the Bible for its sole anchorage. The minimum theology of the great body of men and women of the pews may be said to at least embrace three articles: that the Scriptures contain a unique and indispensable message; that Christ, through His death and resurrection, is the only Saviour; and that a self-centered, non-witnessing Church, one which has lost its world-wide vision, is disloyal, powerless, bankrupt!

The Efficiency Test

We have referred to an attitude toward spiritual things which is implicit in all parts of this Report. The message and mission of Christianity are expressed in terms unknown to the reverent student of the Scriptures. In numerous respects, however, the Report goes far beyond these points of difference concerning the essential nature of the Christian message. What emerges is a conflict of philosophies of missions, the clash of two worlds of thought. The modifications proposed, once admitted in a single sphere, must finally extend to every branch of spiritual training from the Theological Seminary to the Sunday school. How far will even the most apathetic and liberal minded in Christian congregations be willing to go when faced by the sweeping readjustments demanded by this new program? Considerations such as these lead inevitably to the factors which have consciously or unconsciously assumed a dominant place in the appraisal of the missionary undertaking. When the authority of Scripture is no longer recognized and the directing influence of the Holy Spirit is no longer supreme, what then will be the guiding motive? From the tenor of the Report we can draw no other conclusion than that the so-called principles of "efficiency" have been the accepted guide. It bears the marks of the professional investigator, the engineer, and the expert; it savors of Dun and Bradstreet rather than the Book of Acts.

While the average layman lives in daily contact with the methods and measures of organized business he, nevertheless, senses a new set of values when the spiritual realm is concerned. Even the most meager historical perspective assures him that the Church is not an industry, but a spiritual organism, and that her conspicuous failures have been due to dependence on carnal weapons.

There is an older ideal of missionary service which we may profitably recall. It directed attention to the unseen resources of Wisdom and Power. Its witnesses went forth with tears, burdened for souls; they knew the travail of prayer; they proclaimed the message of the Cross, and reasoned of "temperance, righteousness and judgment." To all of these the appraisal is a stranger.

The Bible is fundamentally a missionary book. It speaks of prophets, apostles, evangelists, teach-

ers, ambassadors, messengers, witnesses, but by whatever name called they are "missionaries." The missionary calling is no modern idea; it is of the very substance of Christianity. It has been well said, "God had but one Son and He was a foreign missionary." The reiteration of the phrase "modern missionary movement" is thus misleading; it means nothing more than that the history of the Church has been marked by alternate periods of revival and declension. The periods of revival correspond generally with those of missionary awakening, the modern movement having had its inspiration in the Wesleyan revival of the eighteenth century. The fact to be kept clearly in the foreground in all discussion of the progress of missions is that Christianity is in its very nature a missionary movement and that decadence is the inevitable accompaniment of a declining devotion to the missionary cause. Just as evangelistic zeal dies out in the heart of the worldly and self-centered Christian, so it dies out in the Church which has lost its vision and power. Nevertheless, every age has had its missionaries. God has not left Himself without a witness.

While no one will claim that missionaries have been exempt from the common human infirmities, we are inclined to believe that generally they have proved themselves to be the finest fruit of all mankind. They have been the truest, purest, bravest, and most sacrificial of the human race. We cannot estimate either our Christian heritage or our temporal blessings apart from the vast contribution they have made. It reveals ignorance and confusion of judgment to suggest that any comparable influence for good exists, or has ever existed, among the non-Christian peoples.

The missionary activity of the early Christian Church wrought a marvelous transformation in the Roman world, and far beyond. It may, indeed, be questioned if the world has ever been so nearly evangelized as it was during those early centuries. That the labors of later heralds of the faith, such as Bernard, Lull, Huss, Luther, and Calvin, were of wide influence is equally beyond dispute. The impulse of the Reformation missionary movement was not entirely spent even in the days of Wesley when a new era of spiritual adventure began. The early, as well as the medieval, missionary leaders were not only men of spiritual passion, but also of culture and ability. Many of their successors during the past one hundred years were even more conspicuously endowed. They have been explorers and pioneers, educators and physicians, social reformers and organizers of industry. They have been loved by the people, trusted and consulted by civil authorities, and honored—in some instances knighted—by rulers of great nations. Would it appear facetious to suggest that this Commission undertake to

"appraise" the contribution of Carey, Morrison, Judson, Livingstone, Moffatt, Paton, Taylor, Abel, and a host of others?

Other Lay Appraisals

The interest of the large constituency of lay supporters in the missionary cause is far from superficial. This interest is sustained by missionary reading, missionary addresses, and by personal contact with missionaries and missionary leaders. Not a few laymen have visited one or more of the mission fields. With such background of information lay criticism of this Report is by no means unintelligent.

Out of more than thirty years of such contacts, with the further advantage of an extensive correspondence with missionaries in many parts of the world, the writer may claim some qualification to speak on behalf of this more authoritative group of appraisers. As the result of this experience he offers the unqualified opinion that our missionary representatives conspicuously honor the Christian Church. The impulse which sends them abroad, in the face of all of the sacrifices and hardships involved, is in itself an indication of unusual strength of character and positiveness of conviction. In intellectual qualifications they rank unusually high as witnessed by the standard of missionary literature. Moreover, the varied experiences and discipline of missionary life tend to strengthen character, broaden intellect, and develop unusual gifts of organization and leadership. We have known well-trained medical men serving in obscure stations who have not only kept abreast of the latest developments in medical science, but through largest use of their unique opportunities, have reached a breadth of experience which would be exceptional in America. Men of these qualifications would command incomes of at least \$15,000 to \$20,000 in the home land, yet they labor to the limit of their strength on the foreign field for one tenth that sum. We have also known trained educators, gifted preachers, and capable executives, holding posts of high responsibility abroad on incomes so meager as to represent a mere fraction of the return for commensurate responsibility and ability at home. Missionary activity is almost the one avenue of service which has not succumbed in some measure to the lure of personal ambition and financial reward. The missionary literally lays down his life in sacrificial service.

A friend of the writer, a layman of broad cultural background and a close student of world conditions, recently returned from a twelve-month world tour. His impression as to the caliber of missionaries, gained through many contacts in his travels, is revealed in several typical

illustrations. First was the story of an elderly physician who, with his wife, had given a lifetime to missionary service in one of the islands of the Pacific and, returning to America in failing health, was honorably retired by the board. After a period of rest among friends in their old New England home, they were seized with the longing to be back among the beloved people with whom they had so long labored. It was impossible for the board to send them back, so they converted their only asset—some life insurance amounting to about \$1,500—into cash, and proceeded to the Pacific Coast in an old Ford. There they embarked for their former field of labor, concluding that though only a few years might remain, Heaven was as near to their island home as to New England. They were warmly welcomed by their old friends, and when they had confided their purpose, a well-to-do native placed at their disposal, free of rent, a building suited for dispensary, school, and home. So our lay traveler found this aged pair, far from civilization, radiantly happy in their ministry to the bodies and souls of a needy people whose deep affection and confidence was their all-satisfying reward. After other narratives of somewhat similar import, this keen lay observer summed up his impression with the convincing observation, "If results such as these follow the efforts of men and women taken from the missionary 'scrap heap' you may well imagine the influence of missionaries at their best."

An equally striking tribute to missionary devotion comes from that picturesque and widely known army officer, Brigadier General Smedley D. Butler, who for several years was in command of American Marines in China. The general says: "I learned some things about missionaries out there that made me like them. There was one chap in particular, and there were plenty like him in China, who lived in an unprotected spot outside Shanghai. Perhaps it was ten miles from the city—ten miles of Chinese roads. I met him one day and suggested that he had better come in where we could give him protection. I told him that if the Chinese should burn down his building they would be compelled to pay for it.

"That good old fellow said to me, 'I'm out here spreading the Gospel of Christ, and I never heard of Christ needing a bodyguard. If I have to be protected with bayonets in order to preach His Gospel, then I am going home.'"

Doctrine and Sectarianism

The recurring and generally slighting references to Christian doctrine throughout the Appraisal Report typify an attitude which is not uncommon in our day. We believe that such an attitude is both superficial and dangerous. When lawyers

and doctors, statesmen and scientists, all have their doctrines, why not the Christian Church? Does not the merest formulation of any system of truth end in a doctrine? How much would remain of the New Testament if shorn of its teachings—its doctrinal aspects? Doctrine is of the very essence of Christianity and its great precepts can no more be made intelligible without it than they can without language.*

There are also strong pronouncements in the Report against the intrusion of sectarianism, and while it is undoubtedly true that the missionary cause has been weakened by the undue prominence of such issues, these differences have been much less marked in the foreign field than at home. In no sphere has the spirit of Christian comity made such strides as in the foreign missionary enterprise. In large degree duplication, overlapping and competitive effort, have been or are being eliminated. Beyond all this, denominationalism, historically speaking, has not been the invariable obstacle to the progress of Christianity that it is often represented. The fact is that each of the great denominations arose to emphasize some neglected spiritual truth and to inspire a new devotion to the cause of Christ. Without condoning extreme denominational differences, we nevertheless believe the facts go far to establish the thesis that reform movements, leading to the rise of separate religious bodies, have been a potent influence in maintaining the vitality of Christianity during the past four hundred years.

Some Lay Conclusions

Much of confused thinking concerning the missionary enterprise is removed when the Gospel is conceived as a *proclamation of revealed truth*. It is not a humanitarian or sociological program, but a "witness" to all nations. This witness is attended with powerful social and humanitarian results, but these proceed from the new spirit and attitude wrought by the Spirit of Christ in the

lives of those who receive the Gospel. Thus, the true missionary, while ministering to the physical and intellectual needs of the people, properly regards this ministry as subsidiary to a spiritual end. He is first of all an ambassador, and his dependence is in those mighty spiritual resources which are promised to the representative of Christ.

It is our conviction that here is the heart of this entire discussion. If we know anything of the spirit of that earnest discipleship which has supported the missionary cause through the years, its sacrifice and passion has been sustained by a sense of partnership with God in His great purpose. Many in this devoted number have lamented the tendency to unduly emphasize the educational and sociological aspects of missions and, as a result, not a few have been led to give support to independent missionary organizations whose outlook and methods they have felt to be more nearly in accord with New Testament teachings. To all such conscientious stewards the program presented in the Report appears amazing and revolutionary. There is evident such a complete departure from Scriptural standards that there could be no possibility of its receiving their support. No true follower of Christ can give assent to the elimination of the supernatural, the abandonment of the teaching of the Cross, the excision of the doctrine of the New Birth, the substitution of the authority of reason for the leadership of the Holy Spirit, and the placing of teaching concerning the future life on a plane with Nirvana and kindred concepts.

We are unable, therefore, to seriously regard this Report as an appraisal, it is a criticism; it is not a diagnosis, but a prescription. It does not present a restatement of the Christian message, but a new religion; not a new program for missions, but the abandonment of its historic program for a system which might meet with the favor and cooperation of non-Christian peoples. The title of the Report is thus a misnomer.

* 2 Tim. 4:3.

THE STEWARDSHIP OF MONEY

By PROF. ADDISON HOGUE, Washington, D. C. (in *The Christian Observer*)

1. How do we get money? 1 Corinthians 4:7; Deuteronomy 8:18; James 1:17.
2. To whom do we and all of our possessions belong? 1 Corinthians 6:19-20; 7:23; Ephesians 2:10.
3. What use are we to make of money? 1 Peter 4:10.
4. What is required of a steward? 1 Corinthians 4:2.
5. What special sin is liable to beset a steward? Luke 16:1.
6. How is this sin to be avoided? John 6:12.
7. What should be our first object as God's steward? Matthew 6:33.
8. What should be our motive-power? 2. Corinthians 5:14; 8:9; Titus 2:11-14; 1 Peter 2:9.
9. How should it work? Isaiah 58:7-9; James 2:15-17; 1 John 3:17-18.
10. Why? 1 John 4:10-11.
11. How should we show this? John 14:15.
12. What is His chief commandment? Matthew 22:37, 38.
13. What one is like it? Matthew 22:39.
14. Where do we find the neighbor? Luke 10:27-37.
15. What results are promised for this life? 2 Corinthians 9:6-10; Philippians 4:19.
16. For how long do we reap dividends on such investments? Matthew 6:19; 19:21; Luke 12:33-34.

Reactions from One of the Laymen

By JAMES M. SPEERS, New York
*Chairman of James McCutcheon Co.; a Member of the
Laymen's Committee*

IN RESPONSE to your request that I give you something of my own impressions and reactions, as well as those of other laymen which have come to me regarding the Laymen's Foreign Missions Inquiry, I take pleasure in doing so.

The Presbyterian statement of the motive and aim for foreign missions is as follows:

The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian churches which shall be self-propagating, self-supporting, self-governing; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen, and in bringing to bear on all human life the spirit and principles of Christ.

As a Presbyterian, I should have liked to have had something more of our basis for promoting Foreign Missions included in the Report but the Report was not written for Presbyterians alone. While I do not in any degree surrender the basis of our Presbyterian statement of the motive and aims of Foreign Missions, I take the first four chapters of the Report just for what the commissioners say they were meant to be, viz., an attempt to put into everyday modern speech, free from the language of theological dogma, much of the essence of what Christianity really means in our lives. I have found these chapters exceedingly stimulating, expressed in language which I believe would be more readily understood and perhaps be more acceptable to our young people than our own phraseology.

The meaning of the Presbyterian statement and the meaning of the Laymen's Inquiry statement seems to me to run parallel a good part of the way. The two together sum up the charter which Jesus chose for His own mission and stated to the people of Nazareth on His first return home after the opening of His ministry, viz., "The spirit of the Lord is upon me because He hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised; to proclaim the acceptable year of the Lord."

As stated by the Commission, the views expressed in the first four chapters of the Report

and the Presbyterian point of view are not mutually exclusive. "No one statement can exhaust the aim of so great an enterprise which has for its purpose the making known of that majestic Figure to whom men's thoughts return as by a natural instinct of the heart."

While I was not troubled by its theology, I was tremendously impressed by its Christianity; its spirit of toleration, understanding and friendliness, its desire to share the best of what we have:—"One shares one's religion because that is the best one has to share,"—coupled with a deep humility in the presence of the fact of how poorly we of the West have lived up to what we have, and finally and most important of all its emphasis on Christianity as a way of life for all men. All of this is so greatly Christian that to me the question of theology becomes a matter of secondary consideration.

Another aspect of these chapters which has made a strong impression on me is that the message for the Orient begins with the great simple truths about God which Jesus brought to the world. All of these peoples to whom we go are seekers after God. What we bring to them is new knowledge of this same God which Jesus Christ brought to us.

With regard to the subject of cooperation with other religions, and more or less putting ourselves on the same footing with them, this it seems to me may be done without losing sight for a moment of our firm belief in the fact that Christianity is unique and superior to any and all other religions, but we are not called upon to flaunt such a statement in the face of other religions. As a matter of fact these other religions are likely to exist along with Christianity for a considerable period of time, and that is the practical fact with which the Laymen's Report is dealing. While we may feel, from our point of view, that Christianity is unique and supreme, such a proposition can not be proved by dogmatic statement. It can only be proved by its fruits, through the lives and conduct of those who profess it.

When Paul speaks of his Gospel being a stumblingblock to the Jews and foolishness to the Greeks, he is merely stating a fact. He does not at all lead us to believe that he thinks there is any

merit in making the Gospel offensive or unattractive to people. There is indeed a great advantage in presenting our Gospel in a way that will make it acceptable to those we would win. One of the first impressions one gets from reading the Report is the great consideration it shows for thoughtful people of other religions whose sympathy, interest and adherence we wish to win for Christ.

The key-note of the Jerusalem Conference was *sharing*, learning from, and helping each other, and that sharing was not to be confined only to Christians. There is no possibility of our Christ ever suffering by being brought into contact or temporarily being placed on the same level with representatives of other faiths. We have no manner of doubt as to what the results of such contacts will be, viz., an ever-growing appreciation of Him and drawing toward Him.

Is it not one of the signs of the supremacy and uniqueness of the Christian religion, as suggested by the Laymen's Report, that it is not afraid it will lose anything of its best by sharing with other faiths in a common quest for God? No other faith would do that. Jesus displayed that supremacy in His talk with the Samaritan woman at the well when He said to her in effect, "The real approach to God is something infinitely bigger than your Samaritan fathers had supposed or than my Jewish forbears have stated. The hour cometh when they that worship the Father must worship Him in spirit and in truth." This to His mind was an infinitely higher standard than either Jewish or Samaritan religionists had stated.

Anyone who reads the Report sympathetically cannot fail to see the vital importance attached to Evangelism by the Commission, "Nothing can displace or minimize the importance of a true and well-qualified evangelism." The Report nowhere suggests that Evangelism should be given up or even restricted but that in its narrower meaning of the spoken word it should not be considered the only thing of importance in our missionary work. Let it take its place along with other activities, all of which are evangelism and have the same end in view, viz., the bringing in of the Kingdom of God. Have we not at times limited or circumscribed what Jesus called His Gospel and which He asked us to proclaim, limiting it in our thought to the preaching of certain truths, overlooking the fact that there are more ways of proclaiming the Gospel than by word of mouth?

On a visit some ten years ago to the same mission fields as those visited by the Laymen's Commission I discovered, without looking for them, many of the weaknesses presented by the Laymen's Report, and I reported on these when I returned. The very first reaction I got to the Re-

port, from a lady who is a devoted friend of missions and has herself spent much time in Asia, was to the effect that the criticisms in the Report confirmed many impressions and experiences which she and others had received who had visited the mission field.

There is no difference of opinion amongst us anywhere in regard to the supreme importance, for the sake of the cause we represent, of doing whatever we undertake, whether it be educational work, medical work, evangelistic work, etc., in a superlative manner. That means of course that our teachers, doctors, preachers, and others shall have had the fullest and best kind of preparation and that the entire personnel shall be not only men and women of devoted Christian life and character, having the missionary spirit, but that in personality, social equipment, and in every way they shall be as nearly equal to their task as possible.

Some of the recommendations offered by the Commission are indeed idealistic but the ideals set up are worth aiming at, remembering that in the last few decades many things have been accomplished which at one time seemed as impossible of accomplishment as some of these seem now. We ought to keep these ideals in view and work toward them. Jesus was forever holding up a standard before His followers which the average run of men regarded as quite impossible. The Master Himself admitted that such standards were impossible of achievement by men alone but that "with God all things were possible." The missionary task will never be accomplished adequately until we can do it cooperatively and unitedly.

I believe that the Laymen's Commission had a far better opportunity to estimate the value of missions from some important points of view than the average Board secretary has had on his periodic visits to the field. The Commission was able to look at the work in an entirely detached and unprejudiced way. Besides, the Commissioners' contacts with nationals and foreigners, with missionaries and business men, both Christian and non-Christian, and with government officials and others, were far wider than those of the visiting secretary. The visiting secretary is burdened with problems of immediate policy and detailed administration; his visit is almost wholly limited to the work of his own Board, and he is so often called upon for decisions and advice that he has little time for outside contacts and too frequently tends to forget that part of his job on the field is to learn. The Commissioners had no other purpose than to learn from every available source and angle. From this point of view I think the Report has great value.

I am very much troubled and surprised by the continued resentment and hurt feelings of some Board secretaries concerning the Report. I was deeply sympathetic toward their first reactions. It was quite natural that they should suffer from the criticism at first. No one likes to have the work to which he has conscientiously and faithfully devoted his life criticized, or have its defects pointed out. Some of us have recently had just this same sort of experience in business. In times like these we call in capable people from the outside to review what we have been doing and the manner in which we have been doing it. They are asked to speak their minds plainly with the result that they sometimes criticize sharply and point out defects, some of which we had recognized and others which we had overlooked. It is not an agreeable experience but it is wholesome. The Board secretaries are having something of the same experience. No one dreams of questioning their faithfulness or diligence, or blaming them. Whatever indictment there may be in the Report is not so much of the Boards as of the churches which the Boards represent. This is why the Report was made publicly to the churches, rather than privately to the Boards. Missions are the business of the whole Church and as such the criticism of them should go to the whole Church and not to the Boards alone. One would think that the promoters of missions would welcome joyfully such a sign of deep interest in the cause of missions on the part of laymen as this whole undertaking indicates.

One of our young missionaries wrote me recently in commenting on the Laymen's Report, that we were already working toward the accomplishment of most of the things recommended by the Report and that in the course of time we probably would have worked them out, but he thought that the emphasis and impetus given by the Report in its recommendations would set the missionary cause forward twenty years. A much interested friend of missions with whom I talked a few days ago, quite independently of the former, made almost exactly the same comment. He thought the Report would set forward the cause of missions by twenty-five years.

Repeatedly in the reviews and critiques of the Report, which have appeared, it is said that the Boards themselves had for years been working toward the accomplishment of most of the recommendations of the Report. That is quite true. Long before the Commission took up its work some of us pointed out that it would not discover very much on the field worthy of change that was not already known to the Boards, but that one

great value of its work would be to put emphasis on defects and weaknesses, on the things that needed to be remedied, and upon new projects that ought to be undertaken, and by so doing would help the Boards to get them accomplished. This is the very thing which the two men just referred to were saying, and already we have evidence of this in the new lines of cooperation that are being planned.

The great interest which has been aroused by the Laymen's Report in the cause of Foreign Missions is quite wonderful and very gratifying. No one is claiming perfection for this Report; it may contain errors but these ought not to be allowed to detract from the great volume of constructive helpfulness to be found in it. What I am afraid of now, speaking candidly since candor seems to be the order of the day, is that while we missionary leaders are picking flaws in the Report, defending ourselves and seeking to make sure that our theological position is clearly understood, we may fail to take advantage of the great opportunity presented to us to promote the missionary enterprise.

Regarding the Report as a whole, one of the chief points of difference between it and those who criticize its point of view seems to me to be that the Report stresses the importance of Life and the critics emphasize importance of doctrine. No one believes that you can have Life without its being founded on belief, and no one believes that doctrine without Life has great value. The Apostle James expresses this very clearly. "Faith without works is dead. Show me thy faith without thy works and I will show thee my faith by my works." It was because the Commission saw so much of the presentation of doctrine that had "gone dead" that they were led to emphasize the importance of Life. Can we not each recognize the value of what the other is stressing and unite our efforts rather than enter into controversy?

I am proud of being a part of as fine an enterprise as I consider this Laymen's Foreign Missions Inquiry to be, an enterprise which I believe to be so potential for good in the promotion of foreign missions. The Commission appointed by the Laymen was a company of deeply interested men and women, sympathetic toward the cause of Foreign Missions and very desirous of helping in its promotion. The sponsors believe their report to be thorough, impartial, honest and sympathetic, and I have the feeling that if we are going to command the interest of the best of the younger generation for the cause of Foreign Missions in the future, it will have to be done through some such program as that which is outlined in this Report.

Another Layman's Reaction*

By FRANK A. HORNE, New York

Vice-President of the Board of Foreign Missions, Methodist Episcopal Church; President of Merchants Refrigerating Co.; a Member of the Laymen's Committee

TO ME the Report of the Laymen's Commission has been most stimulating and productive, and has deepened my interest in missions and the possibilities for the future. The larger number of laymen with whom I have come in contact, as well as an influential group of the younger ministers of my communion, are likewise very enthusiastic concerning the report and its effect on the Church.

There are two chapters, however, which I feel might have been revised to convey a fuller content of the thinking of the Church in the light of the future well-being of missions. The chapter on the Church, while conveying a necessary implication, seems to rather belittle the necessity and effectiveness of the church organization in dealing with nationals in their aspiration to achieve the Christian ideals and purposes. The chapter on Industry I believe falls short of the pronouncements of the Jerusalem Conference and does not measure up to the statements made on the economic order and on industry by the leading denominations or by the Federal Council of Churches of Christ in America. This is an evidence of the fact that many most devout and splendid laymen have not yet fully realized the full implications of the Christian message with regard to the existing social order.

Among the specific matters in the Report which appeals strongly to me is the fact of the unanimity of the findings with the diversity found in the personnel of the Commission. The note of great simplicity goes back to the sense of reality in the Gospels themselves. Harmony and beauty pervades the substance, spirit and expression of the Report. It should be remembered that this docu-

ment is a message of laymen to laymen, couched in non-ecclesiastical phraseology and is therefore welcomed by the laity as a fresh expression of truth, understandable and therefore helpful. After all, it is the specific and practical recommendations that laymen appreciate. They are not greatly concerned with the theological statements, and the current discussion of this phase of the Inquiry seems to be really non-essential. Its picture of the universality of truth, and its emphasis upon the emergence of a spiritual world culture, is compelling, as against the idea of older, more destructive measures of attack on other faiths. The substitution of cooperation and sharing for the idea of warfare and extinction, is in keeping with the present mode of thought in personal, industrial and international relationships.

Its insistence that missions shall maintain the highest educational and scientific standards in their schools and hospitals, with the highest Christian spirit and atmosphere, is in accord with the practice of our higher educational institutions and best hospitals under church auspices at home. Its strictures on personnel are so qualified as not to be applicable to any specific person or group, but set up a standard of spiritual efficiency and ability of racial understanding that is essential in this modern world. Laymen especially appreciate the emphasis on essential Christian unity, as against the creedal and sectarian divisions which are a scandal and reproach to our Protestantism.

It is my judgment that, when the Report is fully understood and interpreted, it will be provocative of a new day in missions, and again bring to this cause the enthusiastic allegiance of the younger folk who will soon succeed the passing generation of those now carrying the burdens of the missionary enterprise.

* This statement is made from the standpoint of a layman, and without reference to any connection with a missionary board or the committee of the Inquiry.

Every once in a while I hear someone growl against foreign missions because they think that the money and strength put into them are needed at home. I said that myself when I did not know better. God forgive me! I know better now. I became interested in a strong religious awakening in my old city of Copenhagen, and set about investigating it. It was then that I learned what others have learned before me, that for every dollar you give away to convert the heathen abroad, God gives you ten dollars' worth of purpose to deal with your heathen at home.—*Jacob Riis.*

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

SHALL WE LET DOWN?

The general impression in many quarters is that the time has come to let down on foreign missionary endeavor. This position is taken in view of the financial stringency, the indifference of the younger generation to time-honored missionary motivations, the rising tide of oriental nationalism that makes the western worker *persona non-grata*, and the fact that our foundation work is pretty well rounded up. Seers and prophets in the missionary world are earnestly trying to show us the fallacy and the folly of such a deduction from present emergent conditions.

Frank Kingdom, minister of Calvary Methodist church, East Orange, N. J., writing in *The Christian Century* says: Christianity is facing a world-wide call that is vastly more searching than anything indicated by this (The Laymen's Foreign Mission) report. We shall fail unless we save the Orient from the gastly paganism of the acquisitive society. *Missions have a strategic opportunity. They know the unintelligence and ethical bankruptcy of capitalism in the West. They can blaze a trail that will not only lead to the saving of the Orient from such a debacle as we are now enduring, but they can point the way to a genuine brotherhood of man which will serve as an inspiration and pattern for the West itself. The missionary has an unparalleled chance to be a pioneer of the Kingdom of God. Christianity must save the oriental world from the tragedy of that pagan selfishness which today is wreaking such terrible havoc on human lives in the name of capitalism.*

Parents and the Crisis

At this crucial hour in the world's history it seems urgent that Christian women take time to think and to think deeply of the present need and their responsibility. Women in all ages have been the moral barometer; therefore we must do our best to keep standards high. Is it not fitting that we pause to consider our responsibility in meeting the need, since it so vitally concerns our boys and girls and the future of the world?

We hear it said that the Christian Church does not seem to meet the people's need; that it is much harder to be good than it used to be; that there are so many attractions diverting people's attention from the things for which the Church stands. But listen! The Church has never presented more attractive phases of work than it offers today—the "institutional church"; the finely organized and equipped churches everywhere. Look at the graded Sunday school with trained, gifted teachers. Note the teacher-training classes and the summer schools for Bible and missionary instruction that will better equip workers for this Twentieth Century Christian service. Why all this expenditure of time and money? In order that your children may be helped to realize the personal value of the Bible and understand the meaning and purpose of the Christian religion. If there are more things to lure us away, correspondingly there are more things in the church to attract and to center our time, talent and interest on than ever before.

The burden of our message is that we must get back to fundamentals in order to protect our

Christian reserves. Would that this call might ring out to all nations! Attention, fathers! Attention, mothers! Awake from the error and indifference which have possessed you! Too long have you been ignorant of what the Church really may and should mean for you and your children. Visit the children's missionary organizations and look over the study and story books which the Church boards provide to instruct and attract the children. Attend a mission band meeting and hear your child repeat the missionary story and note the impressions which have been made. See how happy little children can be dressing dolls at Christmas for some mission school or tying picture post cards with ribbons to send to underprivileged children in the South. Not until you have given attention to these things can you really know what the Church today offers the children. Children reflect the attitude of their parents; and if they are not interested in church and Sunday school it is often because parents have made the mistake of putting first things last and giving place to non-essentials. If the advantages which the Church provides are not used, the Church is not to blame. Mothers, will you not put first things first and joyously help to drill the children of the Church into a mighty force of workers for the bigger and better Church that is yet to be?*

"THY KINGDOM COME"

Envelopes bearing this inscription were mailed to all the Episcopalian parishes and mis-

* Adapted from a pamphlet on "Missionary Mothers," issued by the women of the Presbyterian Board of National Missions.

sions in the United States and in some foreign fields, the enclosed materials including: An outline picture map on *Thy Kingdom Come*, with an insert sheet of black and white pictures mostly reproduced from views taken on various mission fields; stories and a responsive service of worship for junior and senior departments of the Church school; stories and suggestions for worship for the kindergarten and primary departments; offering boxes. This valuable project, as used in a variety of ways, is fertile with suggestions for workers in other denominations who can use their own specific materials.

The stories were read, discussed, criticized and evaluated by the children in the order of their preferences. They gained impressiveness by being dramatized entertainingly. Posters were made incorporating or applying the information. The stories were also linked up with books on allied subjects which had before been uninteresting. Profitable discussions were the outgrowth of the general theme, such as:

1. What do you think "Thy Kingdom Come" means? (A variety of answers reveal childish thinking.)

2. What things keep the Kingdom from coming? (Children suggested kidnapping and robbery, gossip, people injured in their work, etc.)

3. What things help to bring the Kingdom? (Ministers, missionaries, policemen, League of Nations, etc.)

4. What things happen every day that show the Kingdom is not here? (Murders, wars, unemployment, people going hungry, etc.)

5. If the Kingdom were here, what things in our affairs would be changed? (No more wars, strikes, people of all races would be brotherly, would attend church, etc.)

6. What can we do to show how the Kingdom is coming? One child in a given group suggested that they might study about different countries in which missionary work was be-

ing done and report on it. Out of this grew the synthetic construction of a missionary map, each child choosing a different country on the outlined sketch on which to paste pictures and write missionary data. This proved very profitable.

Simple practical projects were: Looking up all the Scripture passages bearing on the coming of the Kingdom; writing original stories on "Giving Our Best" and similar subjects; arranging a Parade of Peace for Independence Day, each child carrying a sign or banner, such as, "Things we want our country to do." (Keep people happy by making them well; Be peaceful with all the world; Be friendly with all nations, etc.) This included costumed representatives of Indians, Chinese, Japanese, Hindus, etc. Surely concrete foundations for growth not only in intelligence but in character may be laid in missionary instruction like this.*

ATTUNED WITH THE SEASON

Ever since "The Lord God planted a garden eastward, in Eden," agriculture has been basic among human interests and gardening as a simile one of the most stimulating to popular imagination. Missionary programs built around the theme are assimilated with an appetite that augurs well for their activation. As a corollary to the article on "Springtime Programs" in this department in May, 1932, the following plan contributed by Mrs. Annie Knott Benjamin, from a program series in the Garfield Park Baptist church, of Chicago, will prove worth adapting:

The Head Gardener announced that a new seed catalogue had just come through the mail (a catalogue of missionary literature) containing rare seeds from the ends of the earth, sent by men and women who hold their very lives as nothing compared with the thrill of venturing in strange places in quest of precious souls. "He that hath ears

to hear, let him hear," as the main items in this catalogue were set forth.

Forget-me-nots. The gardener reads the Parable of the Sower, emphasizing the importance of having the right soil, made ready through the work of the Holy Spirit. She summons the impersonator of the Forget-me-nots, who reads impressively a series of injunctions to remember the Lord, His commandments, His Word, to keep one's soul diligently, be mindful of the Great Commission, etc.

Rosemary (for remembrance): This impersonator introduces the missionary birthday book of the denomination, explaining how it keeps our workers in remembrance and opening to the page of the current date to present the missionaries whose natal days fall at that time.

Snow Flower: This blossom, coming in January, is used to typify a specific study magazine sent out in that month to bring letters from missionaries on all the widely dispersed fields, choice excerpts of a narrative nature being presented.

Orchids—these rare flowers being native to India, Mexico, South America, the Philippines, Africa, China, Japan and America: they are used as emblems of rare spirits among mission converts, such as Kagawa, and concrete material taken from their life-stories is introduced.

Golden-rod—the flower of stored-up sunshine: the missionary magazine for the current month is attractively reviewed as bringing the stored-up sunlight from many fields of endeavor.

Sugar Cane and Pansies: Sugar cane because so much of our sugar comes from the West Indies, and pansies for thoughts. A review of the situation on mission fields in Cuba and Puerto Rico.

The Head Gardener says that the presentation is far from complete and is intended to be only the dropping of seeds into fertile soil, to be nurtured and brought to maturity later. Prayer and floral music rounded

* Abridged from "Thy Kingdom Come" in *The Spirit of Missions*.

out this program. The setting of the meeting was a white picket fence in which were twined various artificial flowers. All speakers sat back of this fence, the Head Gardener wearing a smock and carrying in her hand a covered program marked "Our Seed Catalogue," other participants wearing cheese cloth scarfs of the same color as the flowers they represented and carrying cards marked "Seeds" and bearing a colored picture of the flower. The background was a wall decorated with large posters made from florists' catalogues. Invitations in tiny white envelopes marked "To You" were given out the Sunday before. They bore floral decorations and contained the lines:

Lady, lady, would you know
How to make your garden grow?
The kind of seed that's best to use?
Come Wednesday—we will help you choose.

Summer or late spring meetings may often be held out of doors, with automobiles mobilized to carry the members to the country. Bible verses, songs, etc., about nature are appropriate, and the program material may easily be selected from descriptive matter concerning the mission work carried out in the open. Agricultural missions, attempts to teach scientific farming to backward orientals, a review of the book, "The Rural Billion," the use of cut out and mounted pictures of tropical mission scenes, picnic suppers with a menu of international dishes—all these devices will help to hold interest naturally flagging in the heated seasons.

"What is the summer vacation for?" asks a wise program maker. This is the time of times to pack that Christmas box for Africa, Siam, China: time to do some reading and culling from magazines the items, articles and pictures that will be useful later: time to read books on the new study themes and fit in good supplementary material. Christmas boxes may be filled at the time of the annual Blossom Festival, Mothers' Party, Summer Birthday Party. For the last-named, make the room a bower of blossoms, with a central tree

made from one large branch all abloom with real flowers tied on, or little pink tissue paper buds. Each individual, group or class may contribute something, the gifts being later packed in boxes wrapped in pale shades of pink, tied with gay flowered ribbons or fastened with butterfly stick-ers. The rest of the afternoon may be devoted to singing, reciting floral or out-door Bible verses, presenting a little play.

AN INTERNATIONAL PAGEANT

Mrs. C. E. Timberlake, of Bellaire, Ohio, sends the following program on The Board of National Missions of the Presbyterian Church, but easily adaptable to the work of any denomination. She expresses willingness to send activating material to any one desiring it.

Devotional Service: Theme, "He Is Able," closing with suitable hymn as solo.

Quartet behind screen, "America the Beautiful."

Piano Interlude: "Santa Lucia."

European immigrant in white blouse and bodice, full skirt and headkerchief is introduced by the Spirit of National Missions after talk on scope and aims of the general work.

Piano Interlude: "Indian Melody."

Introduction of Indian maid in suitable costume with wide necklace made of wallpaper beads sewed on foundation.

Solo by concealed singer, "Trees." Girl from lumber camp, in knickers, sweater and beret.

Mormon girl—ordinary dress.

Quartet: "'Tis the Old Time Religion."

Mountain maid in print dress and sunbonnet.

Solo by Alaskan maid as she comes on stage with baby on her back, "Go to Sleep, Little Esquimau." Costume of old velvet and fur, with canvas boots.

Quartet: "Swing Low, Sweet Chariot."

Negro girl, made up brown, in old striped silk dress and head bandana. No burlesque permitted.

Oriental girl, coming down through church singing in Chinese without accompaniment, "Jesus Loves Me."

Piano Interlude: Spanish melody, "Juanita."

Spanish-speaking maid, with usual costume including mantilla on a wire frame.

Piano Interlude: "We Three Kings of Orient Are."

Girl from Near East, with full trousers, beads, white covering made of sheet draped over head and veil over face.

Spirit of National Missions, enumerating various other projects of Board not mentioned by participants, reemphasizing aim, methods and needs of Board. The talks made by the several impersonators stressed not only needs among their people but points of local interest, such as missionaries whom that Presbyterian supports, community workers in the districts, missionaries from Bellaire, etc.

International Cafeteria

From booths representing different countries and presided over by their costumed nationals, guests assemble their own luncheon on trays. In red Chinese booth, rice and chop suey are served; in green Hindu booth, coffee and fruit salad; in yellow Japanese booth decorated with cherry blossoms, tea and wafers; in American booth with national colors, bread, butter, slaw and cold water.

AN INDIAN POW-WOW

This was arranged by the Guild girls in the Galisburg, Ill., Baptist church, to be presented at a meeting of the Women's Missionary Society.

A totem pole seven feet high, composed only of grocer's cartons tinted with paint and decorated with Indian symbolic pictures and a bear with folded paws at the top, was flanked by a tepee and a camp fire. The tables were gay with tiny tepees, nut cup canoes and red programs decorated with an Indian "thunder bird." The guild president was dubbed the pow-wow chief, Wenonah, child of Nokomis, welcoming the women; Nokomis, president of the women's society, making the response; Minne-wawa, the songster, rendering Indian music; young chieftains (committee chairmen) presenting the aims and accomplishments of their committees; the bringer-of-the-news telling of the house party; "Ramona" describing its outdoor presentation which she had seen in California; Nowita—sweet musician—rendering more music, and Shah-Shah providing a play—"Such Stuff as Dreams Are Made Of"—by Margaret Applegarth.

BULLETIN OF The Council of Women for Home Missions

ANNE SEESHOLTZ, EXECUTIVE SECRETARY, 105 EAST TWENTY-SECOND STREET, NEW YORK

RECONCILIATION

I begin through the grass once again
to be bound to the Lord;
I can see, through a face that has
faded, the face full of rest
Of the earth, of the mother, my heart
with her heart in accord,
As I lie 'mid the cool green tresses
that mantle her breast
I begin with the grass once again to
be bound to the Lord.

By the hand of a child I am led to the
throne of the King
For a touch that now fevers me not is
forgotten and far,
And His infinite sceptred hands that
sway us can bring
Me in dreams from the laugh of a
child to the song of a star.
On the laugh of a child I am borne
to the joy of the King.

GEORGE WILLIAM RUSSELL ('A. E.')

PRAYERS

Forgive us, O Lord of Love,
all our many sins. But above all,
cleanse us from our thoughts,
words, and acts that sin against
the tender hearts and souls of
children. Free us from the
coarse and evil ways that stunt
or mislead their lives. Aid us to
put out of the way all that may
cause them to stumble. In the
name of Thy Holy Child Jesus.
Amen.

Eternal Father of all, into
whose kingdom only the child-
like can enter, through the life
and teaching of home and school
and church reveal Thyself, we
pray, unto our children; that
they may early come to know
Thee and to love Thee, and may
they never lose that knowledge
and love, but may grow each
year in fellowship with Thee un-
til they attain to the measure of
the stature of the fulness of
Christ. *Amen.*

—From *THE WAY*, by WILLIAM
PIERSON MERRILL.

THE FORGOTTEN CHILDREN

"Even if the depression passes
tomorrow, its wake will be dotted
with distressed, underfed, un-
wanted and forgotten children—
boys and girls that assuredly are
worth the saving. And they
should be saved before they are
forced into delinquency."

—GOVERNOR OF WASHINGTON,
January, 1933.



IN SAN JOAQUIN VALLEY

Child Labor and Illiteracy

In 1930, Miss Grace Abbott,
Chief of the Federal Children's
Bureau, estimated that "if the
school-leaving age were raised to
15 years throughout the coun-
try, about a quarter of a million
children would be taken out of
industry and returned to school,
and if it were raised to 16 years,
the number would be three times
as great."

Although school enrollment
has increased during the depres-
sion, more than 500,000 children
of 14 and 15 years are not en-
rolled in school. "There is a
level to which civilization may

sink when it is no longer a ques-
tion of economics but of hu-
manity."

Miss Lowry, Secretary for
Migrant Work of the Council,
has recently sent to church
women the following appeal:

The alarming increase of sweat
shops in many states with the break-
down of industrial standards for
women and children is arousing a na-
tion-wide protest among social work-
ers and the churches. Girls and
women are working long hours, in un-
sanitary conditions, sometimes for
wages of sixty-five cents a week.
Children are being cruelly exploited.
What it is hoped will prove to be a
great movement to abolish these dis-
graceful conditions has been initiated
by the United States Children's Bu-
reau, by industrial departments of
many states and by joint conferences
of thirty voluntary organizations such
as the National Consumers League,
the National Child Labor Committee
and others. Representatives of the
Federal Council of Churches and of
the Council of Women for Home Mis-
sions have already participated in
these conferences.

It is planned to set up in each state
a Labor Standards Committee which
will correlate and direct the efforts of
all forces in these states not only to
abolish the disgraceful sweat shops
but also definitely to press for ad-
vanced standards including:

1. A forty-four hour week for
women.
2. A minimum wage for women
and for minors.
3. A sixteen-year age require-
ment for children.

Such measures if adopted will help
to reduce unemployment and give
work to more adults.

YOU CAN HELP!

1. Work for legislation to
raise the age for entering em-
ployment and leaving school to
16 years.
2. Secure the endorsement of
such legislation by churches,
clubs, and other civic groups
with which you are connected.
3. Organize meetings to dis-

cuss the child labor situation in your state.

4. Write to the National Child Labor Committee, 419 Fourth Avenue, New York City, and find out what is being done about this in your state, and who is leading the way. Also ask for the free circular called "Where Shall They Go?"

5. Send to the U. S. Department of Labor, Women's Bureau, Washington, D. C., for the following bulletins: No. 99, 102, 103, and others relating to the subject.

6. Send to American Child Health Association, 450 Seventh Avenue, New York City, for suggestions to observe May Day as Child Health Day.

THE INDIAN GIRL

Her Social Heritage, Her Needs and Her Opportunities. (Revised pamphlet, 1933, available at Office of Indian Affairs, Department of the Interior, Washington, D. C.)

The Need of Religion.

One of the real needs of the Indian girl is her adjustment to a new kind of religion. There is, in most adolescents, an awakening of religious fervor, and a deep need for the security of some religious belief. How much more intense must be this emotional need in the Indian girl whose whole tradition is rooted in religion. To the Indian, religion is not a special kind of thinking, but an intrinsic part of every day living. (See pages 12-13.)

Whither?

What are we educating the Indian girl for?

She stands at the threshold of a new life from which there is no turning back. Struggling under economic pressure and the strong forces of a new social order, the tribal life is losing its hold. In large numbers the young people of the tribes are leaving the reservations, many of them never to return. Even where tribal life remains, white civilization is pressing close. Whether Indians wish it or not they must become a part of the life around them.

It is our task, then, to help the Indian girl equip herself to meet the demands of modern living—vocationally, spiritually and socially. Nor may we underestimate the task, for it is no easy one. Rather we must be always alert to make her path progressively less difficult, to place no unnecessary hurdles for her and to call all of our resources to her aid.

We must help her to appreciate what new life may hold for her—what are its opportunities and its rewards in terms of daily living. We must help her to fit herself, and the gifts she brings out of her own rich heritage, into the communities of which she is to be a part. This is our mutual task. (See page 17.)



INDIAN GIRLS ON MAY DAY

MAY DAY IN U. S. INDIAN SCHOOL

"The boys chose the girl who was to be May Queen. The girls chose the boy who was to crown the May Queen. Our program consisted of the crowning of the May Queen, a boys' drill, a girls' drill, winding the May Pole, and a grand finale in which the sixty boys and girls sang 'Welcome Sweet Springtime' to the tune of 'Melody in F.'"

COMING SCHOOLS OF MISSIONS

It was an experienced man who wrote: "*Wisdom is the principal thing. Therefore, with all thy getting, get understanding.*" Another leader of men urged a follower: "*Study to be quiet.*" These educational purposes and the response to the call of the Master, "Follow thou me," underlie the plans for the conferences and schools of missions. The following is a list of these gatherings with places, dates and names and addresses of the chairmen.

Bethesda, Ohio—Miss Mary I. Scott, 310 Tomlinson Ave., Moundsville, W. Va. July 10 to 14.

Boulder, Colo.—Mrs. J. Roy Smith, 1045 So. University Ave., Denver. June 22 to 30.

Chautauqua, N. Y., Home—Mrs. Orrin R. Judd, 234 Washington Ave., Brooklyn, N. Y. August 13 to 18.

Chautauqua, N. Y., Foreign—Mrs. F. I. Johnson, 156 Fifth Ave., New York. August 20 to 26.

Dallas, Texas, Interdenominational School of Missions—Mrs. W. B. Bailey, 3403 Knight St., Dallas. October 1 to 6.

Houston, Texas — Mrs. Chas. B. Mohle, 2309 Robinhood Rd., Houston. October 16 to 20.

Kerrville, Texas—Mrs. George A. Sprague, 319 East 12th St., Dallas. About August 10 to 17.

Lake Geneva, Wis.—Mrs. Henry Harmeling, 6131 Archer Ave., Chicago, Ill. June 26 to July 3.

Minneapolis and St. Paul, Minn.—Mrs. J. S. Leavitt, 1693 Ashland Ave., St. Paul. First week in June.

Mt. Lake Park, Md.—Mrs. F. I. Johnson, 156 Fifth Ave., New York. July 30 to August 5.

Mt. Hermon, Calif.—Mrs. W. S. Angwen, 1836 Clemens Rd., Oakland, Calif. July 7 to 14.

Northfield, Mass., Home and Foreign—Mrs. Virgil B. Sease, Parlin, N. J., and Mrs. John Cratty, 923 So. 28th St., Philadelphia, Pa., Joint Chairmen. July 7 to 15.

Los Angeles, Calif.—Mrs. T. M. Buley, 800 Rome Drive, Los Angeles. September 24 to 30.

Warren, Ohio—Mrs. George Konold, 314 Scott St., N. E., Warren. September 12 and 19.

Wilson College, Chambersburg, Pa.—Miss Martha C. Hartman, 420 So. 45th St., West Philadelphia, Pa. June 30 to July 7.

Winona Lake, Ind.—Mrs. Newton F. Fink, 1114 Grant St., Evanston, Ill. June 21 to 28.

Our World-wide Outlook

A Missionary Newspaper of Current Events

JAPAN-CHOSEN

Three Achievements

The Central Committee of the Kingdom of God Movement has authorized the preparation and publication of a full report of this Movement, now ending its third year. The *Outlook of Missions* calls attention to three of its achievements. (1) The movement has been of great value to the cause of interdenominational cooperation. Leaders of practically all the Protestant churches throughout Japan have met together to plan and carry through a united effort to advance the Kingdom of God. (2) The widespread development of training for rural Gospel workers has been one of the most notable achievements of the movement. The work of evangelism and character training in Christian schools has been stimulated. A beginning has been made in factory evangelism and city Gospel schools. (3) It has secured the services of great leaders. A host of pastors, teachers from Christian schools, and consecrated laymen traveled many thousands of miles and brought inspiration to churches in remote places, as well as in the larger centers.

Church Grouping

Some interesting groupings of denominational activities have been worked out in Japan. The missionaries of the Dutch Reformed, German Reformed, Northern Presbyterian and Southern Presbyterian Churches are all cooperating. Between 1921 and 1930 this body increased from 34,000 to 45,000 members. The Northern and Southern Methodist Churches and the United Church of Canada cooperate with the Japan Methodist Church, which grew

from 25,000 to 35,000 during the last decade. Congregationalists and Christians work with the Kumiai, which increased from 24,000 to 31,000 members in the last ten years. The Canadian, Australian, American and English Episcopalians make common cause with the Seikokai, which increased from 26,000 to 37,000 in the same period, a growth second only to that of the Methodists. The Northern and Southern Baptists work together, numbering 6,000 in 1921 and 7,000 in 1930. According to recent statistics, there are approximately 175,364 communicant members in the Protestant churches in Japan, 80 per cent of whom are members of five denominations, the Presbyterian representation being the largest. There are about 2,052 organized churches, three fifths of which are in major cities, almost two fifths in towns and about one tenth in the villages.

Religion and Nationality

The Commission appointed three years ago by Japan's Home Ministry to study and report on whether the so-called state Shinto is or is not a religion has discontinued its research, due to inability to reach any consensus of judgment on this question. This leaves the nation somewhat in a quandry just at a time when her superpatriots are seeking reinforcement of popular sentiment in support of nationalism through compulsory shrine observances by all schools and other public institutions. The home ministry has met the situation by deciding to treat state Shinto and worship at the shrines "as a national affair above religion. A new organization, with which many prominent Christians and other religionists are identified, is seek-

ing "the promotion of national prosperity through religion," and cooperating with the ministry of education to this end.

Christ or Communism?

Last year a prominent Japanese Christian remarked that the future of Japan would be a contest between communism and Christianity; that in these two movements alone is there sufficient driving power to check rising tides of reaction. "National religions are moribund; political liberalism is dead; democracy is here no more; a deep disillusion has settled down on men. Communism is gaining increasing strength and political leaders live in fear of a radical uprising." Nevertheless, Christianity makes steady gain. Fifty-two rural Gospel schools, short-time institutes for training young farmers in Christianity, agriculture and economics, were conducted between June, 1931, and July, 1932. Dr. Kagawa reports over 50,000 decisions during the past four years.

—*The Presbyterian.*

Prohibition Progress

It is encouraging that prominent men of Japan are taking the lead in the progress of prohibition. At the last meeting of the Imperial Diet no alcoholic liquor was allowed in the building, and it is said that this rule will hold at future sessions. Three government departments, the Home, Education and Commerce Departments, are uniting with the *Kyoka Dantai* to promote a movement for the regeneration of the country. Among the concrete proposals set forward is one dealing with prohibition, that each hamlet be urged to give up *sake* and tobacco. A judge of the Supreme Court

spoke over the radio, urging abstinence from liquor. A large motto, "Temperance Will Restore the Nation," properly mounted, was presented to the first dry village, Kawaidani. The authorities of the Home and Educational Departments have sent letters to all governors and schools calling on them to observe September 1 as *Sake-nashi* Day, in commemoration of the great earthquake which occurred on that date.

A Live Korean Church

Dr. Charles Allen Clark tells of a year's progress in the Presbyterian Mission, the heart of which is thorough evangelistic effort and instruction in the Word of God.

The evangelistic work has had few better years than this last. It began with the great revival meetings in the new Pyongyang college gymnasium which seats about 6,000. The building was crowded every night for two weeks, and then for another week with students. One Korean pastor did the preaching. New converts, men and women separately, were organized into classes under some Korean or missionary. My group of forty was one of the most interesting I have ever tried to teach. Many were clearly converted, and everyone brought near to God.

The revival spread to the country, and practically every one of our 414 churches in the villages had at least a week's revival with wonderful results. The central Bible classes have shown the effect and 1,000 men gathered for a week of Bible classes at Christmas, and 1,500 women studying for ten days in March, the largest class for women ever held in Korea.

Christian Endeavor in Korea

It is ten years since Christian Endeavor got its real start in Korea. Rev. Wallace J. Anderson was the moving spirit.

Korean customs had to be reckoned and respected. Boys and girls must not sit together. No girl could be allowed to lead a meeting; but girls might address girls.

It would not do to "throw the meeting open" for discussion. The plan of reciting Scripture and offering sentence prayers worked so well that the Endeavorers went out and organized other societies. In five months

from the organization of the first society it was possible to hold a convention.

There are now some 600 societies in the country, with 16,000 members. These young people are enthusiastic evangelists and they have started not a few churches by holding meetings and organizing Sunday schools. These churches are called Christian Endeavor churches.

Korean Endeavorers are so poor that when they pledge money, they must cut out one meal a day. They give time as well as money and volunteer for one day a month to organized evangelism. The methods are simple, and meet the need of the people. In some districts this work has been so successful that lay evangelism is entirely in charge of the Christian Endeavor societies.

—*Christian Endeavor World*.

ISLANDS OF THE PACIFIC

Winning Wild Men of Borneo

Rev. George E. Fisk is preaching the Gospel to degraded tribes in Borneo. He writes:

Apostolic days are being reenacted in Borneo and many Dyaks are turning to the Lord. I have just returned from a journey to the interior. Over two hundred Dyaks who have accepted the Lord Jesus Christ as their personal Saviour were baptized.

One of my meetings lasted until almost midnight, the Dyaks keeping me in the house of the head man after I had finished my message, to ask questions about Jesus Christ with relation to their daily life. They are a very religious people and have always looked to the gods and spirits for daily guidance in everything. Therefore they wanted to know, for instance, whether Christ would help them in their planting, or give them a good rice crop, or assist them in the jungle hunts for meat, or watch over them in times of sickness. This led to my giving them a message on prayer, to which they listened until midnight.

—*The Pioneer*.

A Gospel Ship for Filipinos

The Gospel steamer *Fukuin Maru*, which once plied the islands of the Inland Sea of Japan, has now become the possession of the Association of Baptists for the Evangelism of the Far

East, and is sailing in unevangelized parts of the Philippines. Recently it touched at Cadaga where no Protestant missionary had ever been before. Captain Skolfield writes:

"Everywhere I go I receive a cordial reception. I can understand how the Filipino people must have been before the priests came. I am amazed at their industry. Their streets are wide and clean. Yesterday we baptized ten, and while I explained the meaning of the ordinance several came forward and asked to be baptized with the others. One night at our open-air preaching service over 200 came out of the tremendous crowd gathered and took my hand confessing their faith in the Lord Jesus for salvation. This meeting lasted over two hours and a half. We simply could not drive the 200 home,—they were so hungry to hear the Gospel. . . . During this trip of fifteen days we have given medical treatment to more than one thousand. . . ."

—*S. S. Times*.

Tourists Demand Tribal Dance

Christian missionaries in Papua are alarmed at the attempt to desecrate the Sabbath at a time when their years of patient, sacrificial service are beginning to show fruit. The Australian Press Association has received a cable from Thomas Cook & Sons, Ltd., to the effect that intending passengers by the Carinthia were seriously disappointed at the refusal of missionaries in Papua to allow an exhibition of native ceremonies on Sunday, April 16, the day when the vessel was to be in the Papuan port, in the course of her projected world tour. The company mentioned even went to the length of deciding, it is said, to appeal to the Australian Government to authorize the lieutenant-governor of Papua, Sir Hubert Murray, to allow the tribal dances on the day in question. *The Australian Christian World* suggests that it would be well for the agency to remember that if its shipload of tourists had gone to Port Moresby on any day of the week in pre-missionary times, they would most certainly have witnessed the beginning of native "ceremonies," the completion of which they would not have survived.—*Christian Century*.

NORTH AMERICA

Religious Programs at Chicago

When Chicago's Century of Progress Exposition opens, that metropolis with its unenviable reputation for underworld characters, political graft and racketeering, will have the opportunity to show the world that there are many worthy things in its community life. It is the plan of Dr. Henry A. Ironside and his coworker of Moody Memorial church to conduct a continuous series of meetings under their own and other auspices throughout the period of the fair. The series will include two evangelistic campaigns, various conventions of Christian organizations with world-wide interest and Bible conferences. Many famous speakers will be heard. The Evangelical Theological College will put on a program during the week of August 20-25. This program will be rich and varied, as there will be available over twenty speakers and teachers, many of them widely known among the evangelicals of the world. The plan includes a morning institute throughout the week for ministers, to be conducted by members of the faculty.

Religious Who's Who

Luther Fry of the Institute of Social and Religious Research has been studying the religious attitudes of the "Who's Who in America" family. Dr. Fry finds that 56 per cent of the persons listed in the 1930-1931 edition reported a church connection. This, he says, is almost the same as that for the entire population. Only 17 of those listed "took occasion to classify themselves in black and white as infidels, atheists, free-thinkers or agnostics." Twenty-three per cent of actors, painters and sculptors, 35 per cent of army and navy officers, 37 per cent of natural scientists, 40 per cent of editors and authors, 50 per cent of doctors and 51 per cent of architects and engineers claim a church connection. Politicians, diplomats, judges and lawyers, agriculturists, bankers and business men

report from 54 to 61 per cent of affiliations, while the educators and social workers range from 63 to 64 per cent.

—*Presbyterian Advance*.

To Stimulate Bible Reading

The D. L. Moody Missionary Book Funds of The Bible Institute Colportage Association of Chicago supplies evangelical Christian literature for free distribution among needy classes of people in this and other countries. The Association corresponds with home missionaries and public school teachers who labor in mountain districts; and upon request sends each one a supply of attractive Christian books for a circulating library, together with the Gospel of John and Pocket Treasuries (sometimes called "Little Bible"). Every boy or girl who reads the Gospel of John or the Pocket Treasury, and memorizes a certain number of Bible verses, receives a neatly bound copy of the New Testament, on passing a satisfactory examination. During the present school term 11,380 boys and girls living in the Southern mountains and the Ozarks thus received copies of the New Testament.

—*Watchman-Examiner*.

Church Financing

Mr. A. C. Marts, prominent business man of New York City, has pointed out that during the past three years in the United States "one out of every six banks has been closed, one out of every 22 business and industrial firms went into bankruptcy, one out of every 40 colleges have been closed, one out of every 45 hospitals closed, but only one in every 2,344 churches has been abandoned." He believes that churches, colleges and hospitals have been far more conservative in their expansion plans than business. Philanthropic institutions usually raise the money before they expand.

Home Missions Cuts

To bring the appropriations of the coming year within the approved budget has necessitated

changes of program in the Presbyterian Board of National Missions, discontinuing work at a number of stations, and a reduction in missionary and headquarters personnel. With a budget of \$2,800,000, the Board will operate next year on \$710,359 less than during the current year, and \$1,310,00 less than last year. A comparison of this figure with the budget for the year 1924-25 shows a reduction of over 40 per cent. Reductions during the past eight years have meant corresponding changes in every field and all phases of the work. To help meet the situation, salaries have been cut nineteen per cent in two years.

—*The Presbyterian*.

Other Reduced Budgets

Practically all of the mission boards have been obliged, in the face of reduced incomes, to cut their budgets for the year from twenty to forty per cent. The Presbyterian Board of Foreign Missions is reducing their total appropriations by \$600,000 and the Board of National Missions by \$500,000, on top of previous cuts. The Methodist Episcopal Foreign Board, in addition to a deficit of \$1,000,000, is planning a further reduction of \$500,000.

The Administrative Committee of the National Board of the Congregational and Christian Churches voted salary reductions reaching thirty per cent for all officers receiving over \$5,000 a year. The reductions supercede two previous cuts of smaller percentages. Other reductions were made on a sliding scale but no salaries below \$1,200 are to be cut. Adjustments of salaries of 450 home missionary pastors were made on an individual basis, taking into account conditions affecting local financial support in each community.

In the tentative working budget for 1933 the National Council of the Protestant Episcopal Church voted reductions totaling over \$420,000. This is spread out over the work at home and abroad, and also includes a cut of over \$33,000 in the Church Missions House salary item. This leaves the tenta-

tive budget for 1933 at \$3,050,000 instead of the amount authorized by General Convention which was \$4,225,000.

Mono Indian Speaks

At the Centenary celebration of the American Baptist Home Mission Society in San Francisco last year, a feature was the participation of a number of Indian converts. For the first time Mono mission stations had representation at a national church gathering. The testimony of Jim Waley was typical.

"We are thankful to the people who are our friends. I don't speak much English but I will tell you what I know. Seventeen years ago I came into the Christian Way. I still walk it. I know Jesus has done a wonderful thing for me. He has changed my life. Seventeen years ago I had nothing. I lived for the world and did not know about Sunday. Then I got a spring wagon and horses to go to church. Now I have a truck and make a good living hauling wood week days and haul my friends to church on Sunday. When the men ask me to drink wine I say, 'No, I can't do it.' Before I heard the Gospel there were saloons everywhere, but the Indians can't get whiskey. They had to hire some one to get it for them and call it 'good stuff.' That always made trouble with my friends and made me quarrel with my wife. I spent my time drinking, gambling, swearing, dancing. When I became a Christian I cut all that off clean and never swore again. I am happy all the time in this Way."

—*Missions.*

LATIN AMERICA

Victory Over Disaster

The Baptists of Puerto Rico are manifesting a spirit of victory in their church life. The following is part of a letter recently sent to the Baptist Home Mission Society: "With the \$5,000 loaned us six years ago a parsonage was erected. Each year, with the exception of 1928, when the hurricane hit the Island, we have paid \$1,000. In September, 1932, when another hurricane hit us we felt that it would be impossible for us to complete the payment this year. As we closed the year, however, we found that we would be able to cancel our complete debt." Secretary Charles S. Detwiler reports a large response from

appeals made to fewer than one hundred individuals who are interested in Latin American work. Church buildings are being repaired and restored.

—*Watchman-Examiner.*

Whole Town Disappears

On November 9 more than 1,800 people lost their lives in a storm that swept across the islands in the Carribean Sea. The Baptist church disappeared along with other property. The Cuban Baptist Mission Society had started work here some years ago. President Robert Routledge of Cristo College visited the scene of the disaster two days later and says:

"I spent today in what until a few days ago was Santa Cruz del Sur, a seaport town of 5,000 people. The town has completely disappeared from the map. Part of one house is all that remains. Scattered tiles and bricks are to be seen, but no walls. Guards have burned the remains of wooden houses that had been swept two miles inland. Un-numbered bodies were burned in the heaps of rubbish. Only 16 of our 36 church members and five of the 11 candidates remain. In the town many whole families were wiped out. When the storm first started, relatives got together and when the sea came in they were all caught together." Almost the entire sugar cane crop was destroyed.

—*The World Today.*

Training Bolivian Leaders

The Bolivian Indian Mission is passing through a transformation in policy and methods. The whole responsibility is no longer to rest upon the missionary, but the native ministry is to be helped to undertake the handling of its own church life and work. Despite fanatical opposition some eight years ago evangelical work was started in Aiquile, and almost simultaneously at Misque, about 18 miles distant.

Agustin Garcia, a young Bolivian with his two years of military training, wishing to train for the Lord's work, went to the Bible Institute of San Jose,

Costa Rica, and there graduated from a three-years' course of preparation for the ministry of the Gospel among his own people. On his return from Costa Rica, he was installed as pastor of the Aiquile-Misque church, and was charged, along with the two groups of believers, with the evangelization of the two provinces of Campero (of which Aiquile is capital) and Misque. The group of believers is small, and the support of the pastor and his wife represents for them an heroic effort; but the baptism of several converts in Aiquile, of others at a point 27 miles distant and at least one in Misque has encouraged the church greatly.

—*Evangelical Christian.*

Brazilian Home Missions

The Baptists of Brazil, associated with the Baptist Southern Convention, U. S. A., organized a National Baptist Convention and a Home Mission Board in 1907. This was effected in the days when the Church was weak, numerically and financially, but not spiritually. The Rev. L. M. Bratcher, missionary Secretary of this Home Mission Board, writes that the first missionary of the Brazilian Church was sent to the far interior, to the territory of Acre. The journey required many weeks of travel—the territory is as remote from Rio as China is from San Francisco. Another work has been opened in the States of Rio Grande, Santa Catherina, Parana, Matto Grosso and Goyaz. Since 1926 work has also been opened among the Brazilian Indians and the immigrants. Mr. Bratcher reports that this work has not only brought the Gospel to many neglected Indians and other Brazilians but has meant a spiritual revival in the Baptist churches whose vision has been enlarged and whose consciousness of fellowship with God has been strengthened.

Nation Building in Paraguay

What Robert College is to Turkey, Colegio Internacional is to Paraguay. On its faculty are the Director General of Educa-

tion of the Republic, the Inspector General of Schools, the Director of the National College, two former directors of the National College, as well as several other of the best educators connected with Paraguayan education. The President of the Republic and leading educators mingle freely with the faculty of the Colegio in discussing educational problems. At the national Teachers' Institute held in the College, special emphasis was given to the moral and spiritual side of education. Thus, this institution is promoting the best values in Paraguayan life. An English visitor said recently that he regarded it as the best private school in South America. And Minister Saralegui records, "The best proof of my high esteem for Colegio Internacional is in the fact that I have my four children enrolled in it."

—*World Call.*

Dutch Colonists in Argentine

The British, American, Walldensian, and Welsh colonists in the Argentine Republic are not the only Protestants who have settled in that South American Republic. From 1889 to 1891 some two or three thousand Dutch people, many of them belonging to the Reformed churches of the Netherlands, migrated to Argentine, drawn by glittering promises of material prosperity. They were sadly disappointed, due in part to the revolution, and to a financial crisis in 1890. The Dutch people scattered but eventually a number congregated in Buenos Aires, Tres Arroyos and Rosario.

In 1900 a Reformed church was organized in Buenos Aires and in 1908 a congregation was established in Tres Arroyos, and for a time services were also maintained in Rosario. Consecrated men from the Netherlands maintained schools for teaching the language of the Fatherland, some teachers acting as pastors. At present a flourishing work is carried on by the Rev. A. C. Sonneveldt, pastor of the Buenos Aires congregation who also spends sev-

eral months a year among the Dutch Reformed and Boer families in Chubut.

Rev. M. Bruxvoort is being supported in Tres Arroyos by the Christian Reformed Church of North America, which has been assisting the struggling flock. Mr. Bruxvoort is also laboring in two smaller settlements and it is hoped that in the heart of Brazil, where some other Dutch people are settled, another congregation will be organized. The people go onward with courage and are not only maintaining regular services, but have also an organization. Some of the younger people are displaying a laudable interest in evangelizing the Argentines with whom they come in contact.

—HENRY BEETS, *Secretary of Missions, Christian Reformed Church.*

EUROPE

Religion in England's Schools

A recent periodical coming to the office of the World's Sunday School Association brings the news that as a result of the recent *manifesto* from the Conference on Unity at Lambeth between the Church of England and the Free Churches, large impetus has been given to the extension of religious education in the nation's schools. It is observed that of 316 local education authorities in England and Wales, 186 have authorized or adopted the use of agreed syllabi; 10 others have syllabi of their own; and 13 others have the matter under consideration. A committee of strong religious leaders is urging upon clergy and laity to extend religious instruction in the schools with all possible speed. These leaders point out that in their conviction the separation of education from religion, as is the trend in many countries, is a grievous wrong both to the children and to the nation. They, therefore, urge their fellow workers to develop Christian teaching in the schools as an indispensable basis for personal character and national stability.

London Missionary Society's Three Year Plan

After careful consideration and much prayer, the London Missionary Society has organized a "Three Year Plan," which is an attempt to balance the budget without undue hardship to its constituency. The words "crisis," "deficiency" and "withdrawal" will be wiped out of the L. M. S. vocabulary, and words like "balance," "surplus" and "advance" will be substituted. The increase asked for this year is £8,000, with further increase in the two years following. It is expected that by October a quota for each church can be designated, and it is planned by personal letters, by enlisting the young people, sale of literature and by special meetings to carry the plan through to success.

—*The Chronicle.*

Student Conference in Paris

During the last week of January a "Mission of Students" was held in the Latin quarter of Paris. Never before had students in Paris turned out in large numbers for a consecutive period to hear addresses, and to participate in discussions about the Christian message to the modern world. The results astonished even the most optimistic. For seven days the halls where the meetings were held were well filled with student groups, varying in number from 350 to 650. It was clear that sophisticated Paris students are eagerly seeking an answer to the deepest questions of life, and that many more students are searching for a Christian message than is generally supposed.

—*Christian Century.*

New Form of Cooperation

For a number of years the German missionary leaders have been urging the Berlin Society and the Gossner Society to merge because of the financial stringency and the unpleasantness inevitably resulting when two societies cultivate the same constituency. These two societies, which have always earnestly tried to preserve friendly rela-

tions, have now adopted a plan of independent work carried on cooperatively, which, it is hoped may be imitated by other groups. The plan is to carry on the publicity work on a common basis where the constituency is the same. All monies gathered in this way are to be divided on an agreed percentage basis, with the exception of designated funds.—*Allg. Miss. Nachr.*

Attention for Spain's Children

Republican Spain has been giving some attention to the nation's children and finds much requiring correction. The death-rate among infants is abnormally high—115 per thousand under one year old—while in other countries it rarely exceeds 70. It has been unofficially estimated that child beggars in Madrid alone exceed 1,000, while other large cities are thought to be no better. The government is embarking on a five year plan to abolish illiteracy, reduce infant mortality and to save the youth of the nation from vagrancy. Since the establishment of the republic the number of primary and secondary schools has been increased by 7,000, and the plan is to add 5,000 or more annually until the new schools number more than 27,000.

—*Presbyterian Advance.*

AFRICA

Across North Africa in a Ford

Two colporteurs, representing the British Bible Society and the Bible Society of Geneva, in an old Ford traversed 1,228 miles of the northwest coast of Africa, and in nineteen days sold 2,047 copies of Scripture in sixteen different languages. At points they met signs reading, "Passage absolutely forbidden," yet kept on, passing an occasional caravan. At Taroudant they reported themselves to the officer in charge who examined their papers, but advised them not to sell Scriptures to Moslems for fear of arousing their fanaticism. Thus a start was made at selling to Jews. Arabs, curious

to see what was going on, became interested and bought Gospels in Susi and Arabic. They then went to Tiznit, a fortified town, and here, too, sales were good, and all the Gospels remaining in Judæo-Arabic were quickly sold to the ubiquitous Jews. —*S. S. Times.*

Interest in Luebo

Mr. Allen M. Craig, of Luebo, writes of the depression all over the Southern Presbyterian field; many smaller business concerns having retired and those remaining having greatly curtailed their business. He says: "The result is that the natives, always poor, have less than ever. In spite of this, native Christians have shown a most encouraging effort to maintain their contributions. But the most encouraging thing is the great interest in the spiritual side of life, manifested in the large number seeking membership in the church with an earnestness not previously shown. Two months ago there were about 160 accessions one Sunday at Luebo, and two weeks ago 207 more; Mr. Hobson reported eighty-five accessions on an itinerary trip. If the same proportion continues, this year will probably exceed any previous twelve months in recent times."

—*Christian Observer.*

Menacing Secret Society

When one considers that native accomplishments in Africa are still on a par with the times of Job, it is understood why he marvels at our most commonplace possessions, and why the witch-doctors, always on the lookout for themselves, should take advantage of this great disparity in the distribution of the world's goods, and create a new secret society, with its inevitable potion to remedy this situation by transferring some of the white man's belongings to his less fortunate brothers.

First, according to the medicine man, it enables the possessor of the medicine to obtain anything belonging to a white man without being guilty of theft. Should the illicit transfer

be discovered, objections raised and the police called in, the medicine will insure one's acquittal. It also condones lies made in defense of one's conduct.

Two members of this society were found among the Christians. One had a bottle of greasy liquid for which he had paid the witch-doctor a goat. The whole system is a menace to the spread of the Gospel, to say nothing of the misery wrought in native life. The government has discovered and punished some of the ringleaders, but few are found brave enough to betray the secrets.

—*Presbyterian Survey.*

The Basel Mission

The Mission Church of this society on the Gold Coast is, next to the Wesleyans, the largest Protestant church of West Africa. It has 55,600 members, 41 native pastors, 600 catechists and teachers. This growth has been reached since 1917 when there were only 25,000 members. Three important points were ascertained by the recent visit of the inspector, Dr. Hartenstein. First, the need of the mission for the native church, both the training of further efficient native help for evangelization and the spiritual deepening of the congregation. Second, in view of the powers of the old religions, which have been overwhelmed by the rapid evangelization of this region, but which are by no means dead, are showing a determined opposition. Third, the relations between the Scottish Mission and the Basel Mission bid fair to develop into an increased friendly and closer activity.

Lovedale Bible School

The buildings of Lovedale Bible School were officially opened and dedicated on November 3, in the presence of a large gathering of both native and European people. On the evening of the same day there began a two weeks' course for native ministers. The syllabus included a series of addresses on the teaching of the prophets, and another on the teaching of Jesus.

The managing Board is representative of four denominations; it is expected that others will become identified with the work, and that there will be far-reaching results in the formation, in different centers, of groups of native ministers for prayer and Bible study.

—*South African Outlook.*

WESTERN ASIA

Conditions in Turkey

Ismail Mustak wrote in *Mulkiye* recently:

If man were an angel the world would become a paradise; but because man is far from being an angel the world is not different from hell. The genius of society desiring to make man an angel and the world a paradise has made such an alliance with greed that here we meet with people who are possessed with the spirit of the devil, and with events which have the marks of hell. It is difficult to make out where we are going, or what a great calamity we are confronting, but it is possible to see the terror of this calamity. With sorrow and shame we have to confess that in no age man has come so near the limit of terrible oppression and savagery. In no age of history has civilization become so horrible. Those men who would make the world a paradise are busy with the construction of batteries against each other, and with the preparation of deadly weapons. Hatred and cruelty disguised under hypocrisy threaten the peace and prosperity of mankind. The world which we considered as safe and sound with its inhabitants like angels, is nothing but a world of fear, hatred, jealousy and greed. Human life is governed by greed and guile. In all relationships, whether individual or social, the dominant power is hyperisry. Even the ideal democracy seeks its victory through hypocrisy. We are witnessing the crumbling down of the soundest principles like a house of cards. Society has lost its way in indifference and calamity, while its intention was to go to paradise, it fell into hell.

Palestine Liquor Traffic

The Mandate under which Great Britain held Palestine provided for the prevention of the slave trade, traffic in arms and in drugs, but there was no similar provision dealing with the liquor traffic. Mohammedanism, it must be conceded, did teach temperance; and the shameful fact appears that whereas before the War there were 25 licensed houses in Jerusalem, now there

are close upon 400, and in the whole of Palestine nearly 1,000. At least three breweries had been established, and the amount of liquor imported into Palestine, apart from that which was manufactured there, had been doubled.

A united Christian protest was enacted in London when resolutions were adopted urging the Colonial office to take measures to prevent this evil.

—*Dnyanodaya.*

Changed Attitude in Persia

Bishop Linton tells of the new attitude in Persia toward the Gospel in the past two years:

There is, generally speaking, more openness of mind about things that were formerly considered closed subjects; greater actual freedom for women, though there have been no laws enacting such; and more eagerness to read new books, especially those that have been translated and are thought to make for progress. All this has undoubtedly had its effect on the marked increase in the publication and circulation of Christian literature, and an evident decrease in the old-time spirit of fanaticism. There is not yet full religious liberty, and probably in many places it would take but a spark to light up old fires. But, speaking generally, among the educated classes Christianity is recognized as one of the great religions, and there is a practical toleration of Christianity so long as it makes no attack on Islam, which is still the official religion of the State. There is a new mentality which welcomes enlightenment, and is ready to give a fair hearing to the Christian message if it is presented with charity, and offered as an experience which the Christian has himself proved, and which he is desirous to share with others.

These are great days in Persia: great in opportunity; great in opposition; and glorious in triumph. Twenty-three years ago I came out to Persia, and never in all these years have I felt that the opportunities were so great in downright evangelism.

—*The Christian.*

INDIA AND BURMA

The Decay of Hinduism

The *Sanatana Dharma* is supposed to represent the highest moral ideals of Hinduism—the ethical basis on which all that is good in Hinduism rests. This is distinguished from the *Varnashram Dharma* or Hindu religion based on caste—in which

Mr. Gandhi believes. One of the signs of the decline of interest on the higher ethical ideals of Hinduism is the fact that at a recent *Sanatana Dharma* conference in Allahabad, in place of the thousands who formerly used to gather, only about one hundred came together. At the same time these Sanatanists contribute a very large part of the duty derived from intoxicants. Pandit Malaviya is one of those who declares that Hinduism is decaying; it is the more sordid and superstitious phases of this religion that are most in evidence in India today.

"Unseeable" and "Untouchable"

It would be a hard heart that would remain unmoved by the noble campaign which so many of India's greatest sons are waging against untouchability. In Tinnevely District there is a class of "unseeables" called the *Purada Vannans* who are not allowed to come out during daytime because the sight of them is considered to be pollution. When Mr. Amritlal V. Thakkar, secretary of the Servant of Untouchables Society in India, wanted to see members of this class, they were sent for but would not come. It was with difficulty that some of them were induced to come. Mr. Thakkar was told that untouchability was in its worst form in Malabar but the sight he saw in Tinnevely was harrowing in its cruelty. Half a mile from the town of Tinnevely live a class of people called "*Purada Vannans*" who are "unseeables." They are washermen for the depressed classes. These people can not come out during daytime because they should not be seen by others. They carry on their work of washing at nights till daybreak. Dogs and other animals are treated much better.

—*Dnyanodaya.*

Salvation Army Criminal Colony

A Salvation Army colony in India is composed of 2,000 hereditary criminal tribesmen. These outcaste people sent the

following letter to General Higin of the Salvation Army:

Hunted, hounded, a price upon our heads, Cains to society, fugitives and vagabonds in the earth, we had no settled homes and no normal relationships with the rest of the world. The law of the land had restricted us and registered our whole tribe as "criminal." "You must reside within a specified area; you must report yourselves to some given authorities; you must conduct your lives according to the rules that govern society." . . . We had only a scanty idea of what religion meant; you have given us not only a religion, but a living faith. You gave us the Bible which taught us that we are responsible to a living God for our actions. We despised education, but today we have among our men and women those who are trained teachers and nurses, and many of our children are studying in higher schools. You have given us homes and a chance to earn an honest livelihood. Many of us have embraced Christianity, and, thank God for the happy peace we enjoy under your leadership in this world-wide Salvation Army.

—*Alliance Weekly.*

Bar to Rural Progress

The most important deterrent factor against the universal adoption of the iron plough in India is said to be the ruthless intimidation and social boycott employed by those who stand to lose most if iron ploughs come into general use. These people are the village carpenters and blacksmiths, who are unwilling to relinquish this profitable source of livelihood.

According to the latest census there are 720,000 villages in India, with at least an equal number of blacksmiths and carpenters, an army of nearly a million and a half working to block agricultural progress. To solve the problem a five-year plan of research into the design of ploughs and other farming machinery on a sound, simple yet scientific basis, is advocated. This will provide work for the large manufacturer to produce millions of standardized iron and steel parts on a mass production scale, and at the same time give ample work to village blacksmiths and carpenters to assemble and put these parts together.

It is estimated that India's rural debt is between six and eight hundred million pounds.

—*Dnyanodaya.*

The Oldest Baptist Station

Dinajpur has the distinction of being the oldest station of the British Baptist Missionary Society in India. William Carey went there in 1794 before he settled at Serampore.

In a population of a million and three quarters the Moham-medans are the largest community. Hindus of many castes come next, but great numbers are non-caste Hindus and members of aboriginal tribes.

About 1,000 baptized Christians meet in organized congregations in twenty-four different centers. Eighty-six were baptized last year, about half from non-Christian homes.

—*Missionary Herald (England).*

Presbyterian-Methodist Union

During the past four years commissions representing Presbyterian and Methodist Churches in America have discussed the question of union. A comprehensive review of the questions involved revealed no insuperable obstacles to such union. The recommendation was made jointly by the commissions that the two Churches should cooperate in the use of home mission funds, in the organization and support of missionary work in other lands, in the establishment and maintenance of churches, colleges, hospitals, orphanages and the like, pending the consummation of the union.

—*Indian Witness.*

Vacation Experiences

To students in the Karen Theological Seminary, in Burma, vacation means a chance to "try it out." During this month young men and women go out, taking what they have learned and experienced in their classes and experiment with it in the villages.

Some of the girls from the Women's Bible school joined these groups and traveled out to the districts. As we had little money three groups walked a whole or part of the distance on these evangelistic hikes. Two young men started for Toungoo, 17 miles away, stopping at towns along the road. In two places

they found schools of 80 to 100 pupils. They divided the school into two sections and taught Bible stories, songs, played games, and in the evening put on a drama that they had taught the children, all in a few days. Their testimonies and messages touched the peoples' hearts.

In one village, where there is a large old church that seemed rather lifeless, they noticed that very few young people were in the choir. They found out that there were little cliques and everyone seemed at odds with everybody else. They got two or three of the young people to pack up their troubles and get together. On the return trip one of the students spent until after 1 a. m. three nights talking and praying with various of these birds with ruffled feathers and the results were beyond his wildest expectations, for in almost every case he found that there seemed to be a Power working with him for peace.

Another student told of an old man who said to him: "I like you young fellows. You seem to talk differently from other Christians. They used to preach at me and repeat some rules and laws and tell me I ought to leave my own religion and take theirs. But you tell us that something has happened in your own life that makes you different and that you have joy. I see you do really act as if you were different and I like it."

The Gospel Team Bus "The Ambassador" was not idle. It ran the 160 miles up the road to Prome with a team of Judson College students. They had a great time in visiting the Christian homes, and in giving them a new vision. An advanced student in economics gave talks to the people in his subject. Another on Sanitation, a third on the mixed political situation. The driver had a box of pills which he dispensed for malaria and simple ailments.

There is a brass band at the Seminary and the bandmaster took a few students and settled down in a village church. After a week of Bible studies, teaching songs, and drama he got the church that was supposed to be

moribund to going out visiting non-Christian villages around. When they began to really work for their neighbors they saw that life was full of thrills.

—H. F. MARSHALL.

"Forgotten Man" in Burma

Mission work in the Chin Hills began in 1899 when two Baptist missionaries settled at Haka. After several educational experiments, the Mission, in 1924, gave up its schools and the resident missionary was made honorary inspector of Government Schools. There are now thirty vernacular primary schools and two secondary schools where English is taught. A large majority of teachers are Christians, and although no Bible teaching is allowed in the schools, the influence is Christian. The teachers preach continually outside of school. There is no expense to the Mission in this educational work. The entire New Testament has been translated into one dialect, and parts of the Bible into the other two. Hymn books in five dialects have been prepared. Two quarterly papers are published, and a third will follow in a year's time.

Evangelistic work has always held first place. The first Chin convert was made after five years of work; he is still living and preaching the Gospel. About 20 paid workers, men from the different tribes, are scattered over the field. There are 15 organized, self-governing churches. The latest report showed 2,000 members, with 400 additions the past year.

—*Burma Baptist Bulletin*.

CHINA

Toward Greater Unity

After an extended relief survey in ten provinces of China and interviews with thousands of Chinese, Dr. David A. Brown, Chairman of the American Committee for Flood and Famine Relief in China, returned to the United States confident that a new unity is emerging in China. *The New York Times* reports Dr. Brown as saying: The attack on Shanghai and the invasion of

Manchuria and Jehol by Japan have done more to consolidate forces in China and stimulate unity among the Chinese people than any other thing." He was greatly impressed by the rapid development going on in Chinese youth among whom he found civil war growing unpopular. Communism and banditry are being fought on many fronts. Famine and flood are being attacked with great intelligence, as evidenced by thousands of miles of dykes and irrigation projects, and the people are being brought closer together. China is thoroughly awake to one of its major problems,—transportation—and thousands of miles of hard surface highways are in the making.

Infanticide's Toll

The *New York Times* is authority for the statement that in the streets of Shanghai and in the waters around the city there were found last year the bodies of nearly 34,000 infants, most of them the victims of infanticide. One of China's ancient customs still flourishes today in this, its most modernized city.

Shanghai is the leading industrial center of the country. The factory system here rests in large measure on women and child workers, as it has done everywhere in its early stages. The terrific pressure of overpopulation brings it to pass that in Shanghai every year twice as many infants are cast out to perish as there are deaths of all ages and all kinds in New York City, proportionate to the population.

Some Interesting Figures

China is a rural country. Eighty-eight per cent of China's population live in towns with a population of 10,000 or less. At least seventy-five per cent live in market towns, villages and hamlets. Only six out of a hundred people reside in cities of over 50,000 population, yet twenty-four per cent of Protestant Christians live in these larger cities. The proportion of Christian workers is still higher. According to the 1922 Survey Vol-

ume, thirty-four per cent of Chinese workers, and sixty-six per cent of the foreign missionary force reside in the large centers.

Christian evangelism and service reach out from the cities into the surrounding towns and rural communities. Missionaries and Chinese workers have planted and nurtured country as well as city churches. At least 10,000 out of the 15,000 organized congregations and evangelistic centers counted in 1922 could be classed as rural, and it would be safe to say that considerably over half of China's Protestant Christians are rural folk.

—*Outlook of Missions*.

Stanley Jones in China

In Foochow, where five years ago a rabid mob was burning mission buildings and expelling missionaries, great crowds listened eagerly to Dr. Stanley Jones. Canton was once the seat of the anti-Christian agitation. Doctor Jones had to repeat his addresses in order to reach the people who wanted to hear. In this hot-bed of radicalism, 1,000 signed cards, and came the next night for a special inquirers' meeting. Nowhere did students heckle the speaker; but they did want to know what he thought. For themselves it was either Communism or Christianity. At a Nanking Round Table Conference a leading Chinese said to Doctor Jones:

I am not a Christian, but I would say that Christianity is now on trial in China. Its hour has come. If it can do anything to save the country now is the time for it to exert itself. If it can do anything to save the situation we will all follow.

Three thousand cards were signed in Doctor Jones' meetings, and 12,000 copies of his books in Chinese were sold at cost.—*Christian Advocate*.

Working in Manchuria

In spite of banditry and warfare, Chinese pastors, evangelists and their missionary colleagues are hopefully continuing their task in Manchuria. Rev. James McCammon, of Newchwang, Manchuria, writes:

In contrast to this dark background of the reign of the powers of darkness

the Lord's grace has been wonderfully manifested in our midst. As far as spiritual results are concerned, this has been the best year we have had since I came to Newchwang. The number of baptisms for 1930 had been the highest for over ten years. The next year's baptisms will number about 250. At the new outstation, opened last year, 55 baptisms have taken place and last Lord's day here in Newchwang 37 people were baptized. A meeting was held before the service at which new converts gave their testimony as to what the Lord had done for them and how they had been led to accept Christ. Many of the testimonies were very touching. Among those baptized were a lame man and a blind man, the latter formerly a fortune teller. He heard the Gospel for the first time in February and was truly converted. Since then he has memorized the whole of Luke, John, Romans, Phillipians, Hebrews, and large portions of other books of the Bible.

—*Dnyanodaya*.

GENERAL

Encouragement in Asia

Among the signs of the effectiveness of Christian missions in Asia that the Appraisers of the Laymen's Committee apparently overlooked, are the numbers of volunteer Christian helpers who each year give themselves and their time to the work of the Daily Vacation Bible Schools. Some hints as to the past year's work of this association, of which the Rev. Robert G. Boville is founder and director, are given in the following facts:

India—A cable from Prof. B. C. Mukerji, of Serampore Baptist College, brought news of 978 schools held with 1,256 teachers and 10,510 children enrolled. Had these student-teachers been paid for their services at the rate of \$10 for the period of five to eight weeks it would have called for a total expenditure of \$20,000. The actual amount expended by the association in India during the entire year was only \$1,700.

China—Throughout the past twelve years this volunteer service has been given by 60,000 students. Had this company of student-teachers received coolie wages of \$15 a month for their services the outlay would have

meant \$900,000—or nine times the amount actually expended.

Malaya—The work has also been conducted in a similar way, but on a smaller scale, in Malaya, Egypt, Palestine, Latin America, Korea and elsewhere.

The Athetistic Movement

In a conversation with representatives of eight different foreign countries, Jaroslawski, the leader of the Russian Society of the Godless, according to a publication of the conversation which is reported in *Evangelisch Deutschland*, declares that there are at present over 5,000,000 members of the Society of the Godless, which are organized in more than 60,000 units or local circles. It is stated that in 1926 the society was comprised of only 87,000 members; in 1929 it had increased its membership to 465,000; in 1930 the growth was up to 3,000,000. In concluding the conversation in which the foreign representatives asked a number of questions concerning the cultural polity of the godless movement, Jaroslawski expressed his belief that the time is not far distant in which this year will be regarded as the fifteenth year of a new era and the reckoning of time will be computed from the beginning of the October revolution, "the day of the great dawning of a new humanity," in 1917.

Refund from Missionaries

Missionaries of the Woman's Baptist Foreign Mission Society have responded to the call for voluntary refunds to help meet the crisis in the current budget of that Society. To January 1, 1933, the total amount pledged by our single women foreign missionaries was \$9,397, and \$6,277 of this amount has been paid into the treasury. These gifts will reduce the salary schedule for the year, and together with refunds from the staff at headquarters and the curtailment of every item not actually required for holding the line, will make it possible, no doubt, for this Society to com-

plete the year 1932-33 without a further reduction in work appropriations on the field. Twenty-seven of the missionaries under the Woman's Foreign Mission Society will not be in active service next year. Of these, nineteen are being kept in this country on account of lack of funds to send them back. Three are unable to return on account of health conditions. Two have reached the retiring age, and three others, who will soon reach this age, have been put on the retired list because of lack of funds to return them to their fields.—*Watchman-Examiner*.

Women Soul Winners

Mrs. Uemera of Tokyo left a well-paid position as teacher to take four years' theological training in Edinburgh. Returning, she began with a "church in a house," which at the end of a year had 30 members, including a professor of Greek, an electrical engineer, a zoologist, and one woman,—a Y. W. C. A. secretary. Sunday morning service is preceded by a Sunday School with seventy children present, most of them from non-Christian homes. In the week are prayer meeting, Bible class for non-Christians and Christians, and a class in the Greek Testament. There are also two weekly classes for the instruction of those who wish to be baptized. An unnamed Bohemian seamstress pastors a church in a Czechoslovak city of 5,000 inhabitants. She lives in one room, earns her livelihood with her needle, and leads five services weekly. This has continued for 26 years.

Nang Charoen is a seventy-three-year-old woman colporteur in Siam of the National Bible Society of Scotland. She works in an area infested with tigers and robbers. Recently she was out thirteen days and sold all her books in eight villages in Sarabu. One day she came upon a band of eighteen robbers with knives and guns. She spent six hours talking to them, shared their noonday meal, and sold them six Gospels.—*S. S. Times*.

Our Missionary Bookshelf

Recent Books Reviewed for the Readers' Information

Dugald Christie of Manchuria. By his Wife. Illus. 8 vo. 231 pp. 7s. 6d. James Clarke & Co., Ltd. London, 1932.

This beautifully set up and beautifully printed book records the story of a glorious life. Dr. Dugald Christie was a pioneer and medical missionary in Manchuria, brought up in Western Scotland, first in the County of Glencoe, Invergarry and Lochaweside and then in Glasgow. He took his medical course in Edinburgh, deeply influenced by contact with Robert Moffatt. He was sent out by the United Presbyterian Church in Scotland as their pioneer medical missionary to Manchuria and from 1882 until his retirement to Scotland in 1922, Dr. Christie was engaged in establishing and developing the medical work and hospital and a medical college in Mukden. With untiring energy, with unwearied patience and tact, with rare skill and genius and with the noblest Christian devotion, he built up one of the most remarkable and influential pieces of medical work in Asia. He carried his undertaking through the Chinese-Japanese War, the Boxer Uprising, and the Russo-Japanese War, through plague and revolution, through the World War and into the maelstrom of recent years in Manchuria. He had to meet constant opposition and discouragement, not least from sources from which he should have had encouragement and support. But he never lost courage or confidence and he ever held fast to his purposes. He believed in a type of education which would send its product straight into Chinese life in town and country and he was a world's remove from the idea that medical work

in order to be scientific must be divorced from evangelism. He was a doctor but first and last and always he was a Christian doctor eager to heal both body and soul and to deal not with disease only but with human beings in the fulness of their life.

The flavor of Scotch heather and Scotch piety lies on every page of this beautiful story. No one can read its clear unfolding, with a wealth of incident and illustration, and not be a braver and better person for the reading.

R. E. S.

Worship in Other Lands: A Study of Racial Characteristics in Christian Worship. By H. P. Thompson, M.A. The Society for the Propagation of the Gospel in Foreign Parts. Westminster, S. W. 1, 1933. 168 pp. 2/6.

A very thoughtful and thought-provoking book on a subject that should be of deep interest to all missionaries. "As the races of the world are gathered into the Church, we believe that they will bring with them characteristic gifts to enrich the worship of the whole Church; the worship of no race can be perfect without the worship of all; every instrument is needed in the great orchestra. That each race has its own gifts our survey leaves no doubt."

The author is Assistant Secretary of the Society for the Propagation of the Gospel and his viewpoint is therefore that of an Anglican. The book is almost wholly limited to areas in which the S. P. G. works. There are three chapters on India, one on the Far East, and one on Africa. Our Lord, we are told, came to destroy nationalism in churches, but not the racial characteristics of the nations. Christianity

must not mean Europeanization. It is therefore the part of wisdom to develop all that is good in the traditional worship in each land, to take its gifts of art and music for the enrichment of the life of the Church. This little book is evidence of the process already taking place. In the adaptation, however, of Hindu customs, music, and art, there is the danger of syncretism. When the Hindu uses Christian words to Hindu tunes, will they retain their old evil associations? In how far can we adopt and adapt Hindu ceremonies connected with betrothal and marriage? The author is not blind to these dangers. He says: "If the Church, then, is to take over the Indian tradition of the religious life, it must transform it by filling it with a wholly new spirit. And this has already been done by a few outstanding Christians, of whom Sadhu Sundar Singh is the best known."

Is the following practice altogether wise? "It is a Chinese custom once a year to lay offerings on the graves of the dead; the Church meets this tradition by holding a service among the graves on All Souls' Day or at Easter time, at which special prayers are offered. All the graves are carefully tidied and beautified beforehand. Sometimes the graves thus visited are those of Christians martyred in the persecutions of the past."

In Africa it is proposed by one missionary to take over all that is good in the puberty-rites. The author clearly recognizes the dangers involved and points out a more excellent way. Altogether this is a most interesting book and worth many times its price.

S. M. Z.

Any of the books noted in these columns will be sent by the REVIEW publishers on receipt of price.

The Indian as Peacemaker. By Mabel Powers (Yehsennohweks). (With an acknowledgment to Mr. J. N. B. Hewitt, of Smithsonian Institute and others.) 223 pp. Illus. \$2.00. Fleming H. Revell. New York. 1933.

We are told that in an age of tribalism "when any one outside the tribe was common game," there was established on this Continent the first League of Nations that contemplated the civil advantages of referendum and recall, women's suffrage and religious freedom. We learn that those who founded the League were Indians who inaugurated a social and political organism that turned the tide of civilization in America, making it an English speaking country. All this may be news to many comparatively well-informed Americans. The author of this volume, beginning with the Six Nations and the Iroquois, has brought together a body of information that she hopes may prompt other Indian students to seek "to widen and extend this unknown, war-entangled, neglected Peace Trail which our first Americans blazed across this Continent."

Why did New Jersey have fewer conflicts between whites and the Indians of any other colony? Why was William Penn never molested by Indians? What furnished a greater protection against Indian attack than guns? Who is considered by most historians as the white man most influential with Indians? (It may surprise many to learn that the author's answer is not "William Penn.") Who was the "squaw man" who never lost caste? Who has the right to be a peacemaker among Indians? Why were the Delewares honored with the title "Petticoat Indians?" An extended list of authorities are cited to substantiate answers to these and many other questions.

The life histories of great peace chieftains and customs, legends, songs and stories centering about the red man as peacemaker, are also recorded here. Among the author's descriptions of early peace movements between red men and

white will be found an account of the largest and most representative gathering of Indians ever assembled for treaty making; also stories of the origin of famous wampum belts and peace movements among warring Indian tribes.

While the author contends that to follow a peace trail through the tangled growths of misunderstanding, war, aggression and intrigue has not been smooth trailing, she has constructed from a wide diversity of material a progressive and well-sustained narrative both interesting and informative. It should furnish material for the story hour about many camp fires this summer and excellent material for peace programs and missionary study groups. It is the reasonable hope of the author that "Indian Peace" will form a new subject in library files where "Indian wars" require many cards for their cataloging.

COE HAYNE.

Ramdas—A Translation of Mahipati's *Santavijaya*. Justin E. Abbott. 409 pp. Rupees 2. Published by Mr. N. R. Godbole, 627 Sadashiv Peth, Poona, India. 1932.

The author, the late Dr. Justin E. Abbott, after forty years' service in India under the American Board, used the years of his retirement after 1920 in producing a valuable series of books. These comprise the most authoritative English translations of the Marathi poets. This volume is the eighth in the series.

Rāmdās is one of the five outstanding poet-saints of the Marathi area. The volume here translated traces the life of Rāmdās from his boyhood to his death—his forest life, his frequent miracles, his building temples and dedicating idols, his travels, participation in festivals, and his religious devotion to Rama, an avatār of the God-Supreme. Any one who desires to know what ideals are provided by Indian saints, both in their approach to God and in their attitude to men, become indebted through this volume to the scholarly work of Dr. Abbott.

D. J. FLEMING.

Ventures in Simpler Living. By Daniel Johnson Fleming. 166 pp. \$1.00. International Missionary Council. New York. 1933.

The author, at one time a missionary in India, is now Professor of Missions at Union Theological Seminary, New York. This is, in our opinion, the best of his series of studies in Modern Missions. It is a heart-searching book and deals with a problem that faces every missionary and every Christian.

"Let Dr. Albert Schweitzer tell the story. 'We are Dives, while out there in the colonies sits wretched Lazarus, the colored folk, who suffers from illness and pain just as much as we do, nay, much more, and has absolutely no means of fighting them. And just as Dives sinned against the poor man at his gate, because for want of thought he never put himself in his place and let his heart and conscience tell him what he ought to do, so do we sin against the poor man at our gate. Moved by these thoughts I resolved, when already thirty years old, to study medicine and to put my ideas to the test out there.'"

Dr. Fleming discusses the venture from every angle, with sympathy and insight. He asks what motives and impulses lead to sacrificial life; tells of the planes of living that spell poverty, sufficiency or luxury; what shall be the standard when, on the foreign field, we represent Him who had no place to lay His head and through whose poverty we all are enriched? A mature Board secretary is quoted as saying: "We must take the Cross into the realm of economics if we are to be heard today as we try to interpret Christ to the masses whose economic burdens are so heavy. . . . The time has come for candid introspection and for candid criticism. . . . If we are to examine this economic question in its bearing on Christian missions."

The last paragraph bids the reader abstain from judging others. Nevertheless we have here a sober challenge such as came to St. Francis when for Christ's sake he made poverty his bride.

S. M. ZWEMER.

PERSONAL ITEMS

(Concluded from second cover)

sionary societies and dedicate the new Y. M. C. A. building in Jerusalem.

* * *

Dr. Paul Monroe is president of Robert College and Istanbul Woman's College, Constantinople.

* * *

Dr. Robert H. H. Goheen, physician of the Presbyterian Board at Vengurla, India, has received the Kaisari-Hind gold medal for "meritorious service to the Indian people."

* * *

The Guinness family name ranks with the Scudders, the Schaufliers and the Wilberforces in missionary annals. Dr. H. Grattan Guinness was a pioneer mission teacher; one son, Dr. Harry Guinness, was an international evangelist; his daughters were Mrs. Howard Taylor and Mrs. Karl Kumm; the other son, Dr. Whitefield Guinness, was a medical missionary in Honan. Coming to the third generation, Gordon Guinness is doing Christian service among students of England and Canada; Paul Guinness is a home missionary in Texas and Miss Joy Guinness is connected with a Bible school in the suburbs of Paris.

* * *

Rev. James Dexter Taylor of Durban, Natal, South Africa, in his spare time supplies a newspaper with a weekly two-column résumé of important world news, admitting no murders, or scandals; to another African newspaper he supplies a résumé of the religious and social-service news of the week in South Africa and a weekly sermon, all done anonymously.

* * *

Dr. and Mrs. William Bancroft Hill of Poughkeepsie, N. Y., who have had a large share in supporting and developing the American University in Cairo, have been honored with a tablet, unveiled at the dedication of a new wing in one of the buildings of the University.

* * *

Rev. Asuncion Blanco, the new President of the Presbyterian Seminary of Mexico, has held important pastorates, served on a number of educational boards, taught in the Evangelical Seminary of Mexico and is a popular speaker at national Christian gatherings.

Obituary Notes

Rev. F. H. Eveleth, D.D., Baptist missionary to Burma, died November 30, at Albany, N. Y., in his 90th year. Dr. Eveleth was president of Burma Theological Seminary from 1896 to 1907, when he was called back to Toungoo, his first field, for literary work. He had given 40 years of service to the cause of Christ in Burma.

* * *

Mrs. John C. Berry, missionary of the American Board in Japan from 1872 until 1896, died in Worcester, Mass., December 16.

* * *

Miss Harriet M. Lansing, Japan missionary of the Reformed Church for over thirty years died January 22, at Richmond Hill, Staten Island.

* * *

Rev. Asa Kent Jennings died suddenly in Washington, D. C., January 27. In 1922 Mr. Jennings was directing the "Y" work in Smyrna when the Turks burned the city. He succeeded in averting a massacre, and collecting a rescue fleet of fifty vessels, which took off 300,000 refugees. He was decorated for his services by the Athens government and the Turkish government was so impressed with his ability and fair-dealing that he was placed on the Child Welfare Commission.

* * *

Dr. Gilbert White, pioneer missionary died in Australia. He spent almost fifteen years in a small diocesan boat, the Francis Pitt, and with a native crew toured among the islands and up the Mitchell and Roper Rivers, where he went ashore on foot into some of the wildest and loneliest regions to which the white settlement penetrated. He helped organize aboriginal reserves and left behind everywhere an inspiring example of endurance and enthusiasm amid heat and danger. In 1915 he was appointed Bishop of Willochra and later served on the Australian Board of Missions. Among his books were "Round About the Torres Straits," "Thirty Years in Tropical Australia" and two volumes of poems.

* * *

Henry H. Hadley 2d, superintendent of Calvary Rescue Mission, New York, for the last seven years, died of heart disease on April 9, at the age of fifty-eight.

Mr. Hadley was a nephew of Colonel Henry Hadley, who founded a number of rescue missions throughout the country, and was the son of Samuel H. Hadley, for many years the superintendent of the old Jerry McAuley Mission at 316 Water Street.

Henry Hadley 2d was "a roustabout and frequenter of Bowery resorts" until twenty-seven years ago, when he was converted by his father. Later he was field secretary of the International Union of Gospel Missions and traveled for some time with E. C. (Ted) Mercer, a well-known evangelist.

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New Books

A Book of Instructions for Catechumens. Constance E. Padwick and W. H. T. Gairdner. 168 pp. Billings & Sons.

Adventuring with God. Esther E. Baird. 55 pp. Ohio Foreign Mission Society.

Cokesbury Handwork Cut-outs. Single 18 cents, group of four, 65 cents. Cokesbury Press. Nashville.

Freedom in Jamaica. Ernest A. Payne. 112 pp. 1s. 6d. Carey Press. London.

Flaming Arrows People. By An Acoma Indian, James Paytiam o. Drawings by the Author. 158 pp. \$2.50. Duffield & Green. New York.

The Furred Flag. Winifred Rawlings. 96 pp. 1s. Pickering & Inglis. London.

Forty Years for Labrador. Sir Wilfred Grenfell. 372 pp. \$4.00. Houghton & Mifflin.

Helps to the Study of Philippians. W. Wilson Cash. 90 pp. 1s. C. M. S. London.

Ann H. Hudson of Burma. E. R. Pitman. 96 pp. 1s. Pickering & Inglis. London.

Manchuria, Cradle of Conflict. Owen Lattimore. 311 pp. \$3.00. MacMillan. New York.

Our Heritage. The Church's responsibility in the Home Field. Frank Whittington Creighton. 164 pp. National Council, Protestant Episcopal Church. New York.

Presbyterian Missions in the Light of Recent Studies. 63 pp. 10 cents. Board of Foreign Missions. New York.

Round Life's Corners. B. J. Coombe Harris. 253 pp. 2s. Pickering & Inglis. London.

Sons of Sheba. Stuart Bergsma. 160 pp. \$1.00 Eerdmann. Grand Rapids.

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Evangelizing a Million Korean Homes

William Newton Blair

Editorial Chat

This number of the REVIEW is especially rich and varied. There are articles on Morocco, and the people of the Sahara Desert; on India and Korea and Japan; on Poland and the Jews; on Home Missions and Mission Problems; on Madagascar and the Philippines.

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* * *

Our next issue of the REVIEW will be a double number, covering two months—July and August. This is for the purpose of saving expense and because many readers are absent from home during the summer. It will also be a special number dealing with the home mission phase of the study topic "Christ and the Modern World."

Our last July-August issue sold out soon after it was issued and had to be reprinted. That edition was also sold out and the demand still continues. Do not make a mistake this year. Articles promised deal with Socialism and Christ; the Church and Modern Youth; Christ and the Foreign Born; the Unemployed; Christ and the Mountaineers; Migrant Workers; Christ and the City Slums; the Business Man and the Wage Earners; Christ in American Colleges.

* * *

Later we plan to publish the addresses by Dr. E. Stanley Jones, Dr. Sam Higginbottom and others, delivered during the United Missionary campaigns recently concluded. They have awakened very wide and deep interest.

* * *

Do you know what others are saying? Here are quotations from a few recent letters:

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* * *

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MRS. S. C. BECKETT, *Holmesburg, Pa.*

* * *

"During the past year I have found the REVIEW of great value in my work. I feel that I cannot get along without it during the coming year."

REV. ARTHUR J. ENGELBRECHT, *Breese, Ill.*

* * *

Look at the "Dates to Remember" column (page 281). This will be a good summer to attend some missionary conference or Summer School of Missions.

THE MISSIONARY REVIEW OF THE WORLD

DELAVAN L. PIERSON, *Editor*

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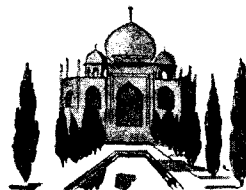
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Dates to Remember

DENOMINATIONAL ANNUAL MEETINGS

- June 11-17—Church Conference of Social Work, Detroit, Mich.
- June 8-13—General Synod of the Reformed Church in America, Grand Rapids, Mich.
- June 19-22—General Eldership of the Churches of God in North America, Hagerstown, Md.
- June 26-July 2—75th Anniversary of the formation of the United Presbyterian Church of North America, Pittsburgh, Pa.
- June 27-30—Evangelical Women's Union, Evangelical Synod of North America, Buffalo, N. Y.
- June 28—General Assembly of the United Presbyterian Church, Pittsburgh, Pa.

PASTORS' CONFERENCES

- June 19-24—Institute for Town and Country Ministers, Y. M. C. A. College, Springfield, Mass.—Prof. A. Z. Mann.
- June 26-July 7—Rural Leadership School, Madison, Wis., University of Wisconsin—Prof. J. H. Kolb.
- June 26-August 7—Auburn Summer School of Theology, Auburn, N. Y.—Prof. H. L. Reed.
- July 3-20—School for Town and Country Ministers, East Lansing, Mich., Michigan State College—Prof. Eben Mumford.
- July 11-21—Summer School for Rural Pastors, Brookings, S. D., South Dakota State College—Prof. W. F. Kumlien.
- July 17-28—Summer School for Town and Country Ministers, Ithaca, N. Y., Cornell University—Prof. Dwight Sanderson.
- July 25-August 4—Virginia Summer School for Rural Ministers, Blacksburg, Va., Virginia Polytechnic Institute—Prof. B. L. Hummell.
- July 31-August 4—Rural Welfare Conference, Ontario Ladies' College, Whitby, Ont.—Rev. Manson Doyle, 523 Wesley Bldg., Toronto.
- August 1-11—Summer School for Ministers and Christian Workers, Hollister, Mo.—Rev. C. E. Van Der Maaten, 724 Grand Ave., Springfield, Mo.

MISCELLANEOUS

- June 1-Nov. 1—World's Fair, Chicago, Ill.
- June 20-21—National Council of Federated Church Women, Chicago, Ill.
- June 24-September 4—Victorious Life Conferences, Keswick, N. J.
- July 5-7—Association of Women Preachers, Milwaukee, Wis.
- July 8-13—International Christian Endeavor Convention, Milwaukee, Wis.
- July 8-28—Eighth Seminar in Mexico under the auspices of the Committee on Cultural Relations with Latin America.

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THE WALLED CITY OF AGOURMI, NEAR SIWA TOWN AND TEMPLE



DUGALD CAMPBELL'S CAMP AS HE WAS LEAVING TRIPOLI TO CROSS THE DESERT

A MISSIONARY JOURNEY TO THE GARDEN OF ALLAH
(See page 315)

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVI

JUNE, 1933

NUMBER SIX

Topics of the Times

GODLESS PROPAGANDA

Atheism is nothing new; neither is immorality; nor is blindness. Since the beginning some men have denied God's existence, have ignored His laws and have rebelled against His right to rule. The reasons are many—ignorance, misguidance, prejudice, false philosophy and science, and the putting of other things in the place of God. But the greatest hindrances to a knowledge and acceptance of God are ignorance and wilful rebellion. Few men are atheists at heart, though they may have denied God's existence, have ignored His laws. Even those who claim to be atheists often show their fear that He may be a reality. This is true in Russia. It is scarcely reasonable to waste so much ammunition on a Being who is nonexistent. Russian Soviet leaders are not only bending their energies to put through a Five Year Economic program, they are also promoting an anti-God program, not only to ostracize but to abolish God.

The propaganda does not stop with Russia but extends to all lands where atheistic communism is active. The Soviet leaders are not only ignorant of God, as He is revealed in Christ and the Scriptures, but they are conscious that His laws of righteousness and love are opposed to their materialistic, loveless, autocratic program. Their only chance for success is in "the abolition of God." It cannot be done, any more than the sun can be blotted out by shutting one's eyes, by a campaign to promote blindness, or by establishing a home in a dark cave.

The sad and damaging fact about the atheistic propaganda is its influence on the young and uneducated. In America, Europe, and other lands, the godless and degrading literature that is being widely distributed in the form of tracts and fiction is having its evil effect on the youth. This propaganda unfortunately finds more ready acceptance in the present economic distress and is

fostered by the failure of those of us who are professed believers in God to reveal His character and power in our own lives.

The widespread godless propaganda is made clear in a paper, *Demain**, issued by a group of Russians in France. While atheism was introduced into Asia with western materialistic science and "free thought," it has been actively promoted by Bolshevik propaganda. The International Proletarian Freethinkers, at their meeting in Moscow in 1931, stated they had not yet succeeded in developing antireligious activity in such countries as India, China and Africa. Their most active propaganda is among the youth and malcontents in so-called Christian lands and in backward countries like Mongolia. *Demain* reports that in America, Australia and Asia, where branches of the International Proletarian Freethinkers have been organized, the propaganda is carried on along the following lines:

The most powerful weapon is the printed page. Atheistic books are translated and original publications are produced in the native languages. The influence of atheistic ideas in indigenous literature is a significant fact which can hardly be overestimated.

An important rôle is also played by the pro-communistic and antireligious films. Some are well done from the æsthetic point of view, but are calculated to stir up antireligious feeling and anarchy. At least twenty such films are now being shown in all parts of the world.

Special propagandists are trained in Moscow to carry on communistic and antireligious propaganda in various lands. This propaganda has a special influence upon peoples living near the frontiers of Soviet Russia, such as Turkey, India, Persia, Afghanistan, China and Japan.

The use of Esperanto and of the Latin alphabet in Asiatic languages has enabled the Soviet Government to introduce the natives of Asiatic Russia to books full of atheistic ideas.

The struggles of the past have been between revealed religion and superstition, between Christianity and ethnic religions, between spiritual

* The Social and Economic News Bulletin of the International Missionary Council gives the address of *Demain* as 132 Ave. de Clamart, Issy-las-Moulineaux, Paris.

ideals and materialism. The coming conflict is between Christ and anti-Christ, or godless communism. The anti-God propaganda can be successfully counteracted by the Gospel of Christ-made known, not only by the spoken and printed word, but translated into character, life and service. Men can withstand theoretical arguments, however logical, but they cannot withstand visible evidence of truth or the power and the love of God as revealed in Christ and in sacrificial service for man. Russia is now reaping the fruits of dead faith without works; mission lands show the fruit of living faith in Christ, manifested by works of love.

TURMOIL AND TROUBLE IN CUBA

Many are anxiously hoping for the restoration of confidence and harmony in Cuba. There are reasons to expect better things of the Island Republic but as the years go by the causes for unrest seem to be no nearer a solution. The situation is deplorable. Extreme financial depression has discouraged all business; foreign as well as national investors are making a desperate effort to hold on until a change comes; political leaders are determined to give no ground to their opponents, hoping that the other side will become exhausted. Mysterious forces make life itself unsafe; scarcely a week passes without some public violence, by assassination or bombing.

Education has had a serious set-back. For three years the University of Havana has been closed and the high schools of the six provinces have not been open for nearly that time. This has added to the state of unrest and unemployment and forebodes an even more serious condition for the future. If Cuba is to have a generation grow to manhood and womanhood without high school and college training much of the progress of the past three decades will be lost. Whence can the Republic expect to obtain its future teachers, scientists and educated leaders? When the market makes possible a recuperation of economic prosperity and when better political conditions restore public confidence, the leaders that should now be in school will be unprepared for their task. It is a desperate situation and, so far as an onlooker can see, one that is unnecessary.

The Christian Church has not been actively involved in the disturbances but the Christians are suffering and it is almost impossible to carry on. It is easy to visualize the pain and anxiety that haunt the lives of thousands who long to live a quiet inconspicuous life, to have the opportunity to work in peace, and to worship with their families, without the constant dread of disturbance, destruction and death by violence.

Cuba, which was for four centuries under Spanish control, has been a republic for about one-

third of a century. Its size is that of Pennsylvania but it has only one-half the population of that state. Who can estimate the amount of trouble and suffering it represents?

Roman Catholic missions had free course in Cuba for four hundred years; Protestant work has been carried on quietly since the island was set free from Spanish control. Today some thirteen societies are at work with about eighty foreign workers and a large number of Cuban pastors and teachers. The principal missions are those conducted by the Methodist Church (South), the Presbyterian Church (North), the Protestant Episcopal Church, the Northern and Southern Baptists and the Society of Friends.

The visible results of the work have not been large, but there are some 220 organized churches with approximately 15,000 communicants and as many more adherents. Most of the islanders are nominally Roman Catholic, but the economic, educational and moral standards are low. It is time for Christians to pray for Cuba, for the Christians there, for the missionaries, and for the new ambassador, Mr. Sumner Wells, that a way out of the present turmoil may be discovered and followed.

THE PRESENT MOVEMENT IN GERMANY

Many have been alarmed about the state of religion in Germany since the last revolution and have feared that the Church at home, as well as her missions in foreign lands, would be seriously affected. The reports concerning persecution of Jews and the abolition of the Old Testament in favor of nationalistic German traditional heroes and ideals, have revealed a purpose to promote a Teutonic civilization. No government, however popular, can make much headway with such a program.

The Hitler government went into effect in a Protestant church after a solemn service. The dramatic moment came when the aged Hindenburg grasped the hand of the young chancellor and Hitler in a solemn address, gave honor to God and pledged his emphatic support to the maintenance of Christianity.

A number of Protestant bishops, the venerable Lutheran Bishop Ihmels in the lead, have publicly indicated their allegiance to the new Germany and have pledged their full cooperation in the work of cleansing, uplifting and liberating the people. It has become evident that the Protestants will not consent to any attempt to splice together heterogeneous religious bodies. They desire the peace of the church and stand for the moral and religious renewal of the nation. Emphasis is placed upon honesty, purity and cleanness.

The Christian leaders stress the great responsi-

bility resting upon the Church to be the pure Church of Christ, not a state church, but with undiminished powers to proclaim the Gospel of God. Only in this sense is the Church to be regarded as the servant of the State. The excrescences of the former period are to be avoided—such as a pagan Germanism, attacks upon the Old Testament, on missions and religion and morality. They state among other things, "Have we Christians not received the commission from our Lord in Heaven to preach the Gospel to all nations, including the German nation?"

A notable manifesto by Dr. Zoellner, General Superintendent, directed to the Lutherans of Germany, contains the following points: First, the necessity of creating a new constitution for the government of the Church which shall not reflect the prevailing governmental form, as did the former attempts, which aimed at a democratization of the church. "We need bishops at the head and no church parliaments!" Second, the unification of the Church. "The confessional basis of the several Protestant churches is not to be touched. The entire work of the Church must be done, starting with its own confession. The chancellor has declared that the Church must be free for its work for the nation."

The most important statement in this document is the following: "The really essential task of the Church, one which must be worked out anew in every age, is, to bear witness in the world of sin and death, to the message of the cross of Christ and the certainty of the resurrection from the dead. Thus the Church stands with its commission in the midst of the nation, as the front of God against death. That is its service to creation."

C. THEODORE BENZE.

TOURING AMERICA FOR FOREIGN MISSIONS

"Good for a 'scare head,'" was a young woman reporter's estimate of the news value of one of the women's meetings of the United Missionary Campaign. The platform and the floor along the aisles, as well as every available seat, was crowded to hear Miss Carol Chen of China and Dr. E. Stanley Jones of India. Other equally popular meetings were addressed by Dr. Sam Higginbottom of Allahabad.

This series of foreign mission conferences, conducted in sixteen communities (April 19 to May 24), is the first extensive interdenominational series undertaken for many years and they have been remarkably successful. Crowds have been gathered in every city and in some cases hundreds have been turned away. Local communities have expressed regret that they had not had the courage to rent larger convention halls. In Harris-

burg, where they secured the State Farm Show Building, thirty-five hundred people came.

"Seems like the good old days. I never saw the building packed like that," was the comment sometimes overheard. Another said, "If we could only have a meeting like this every week there would be a revival in this place." Many of the audiences were made up of picked groups of official boards or delegates chosen as leaders to represent many congregations. Interdenominational dinners and luncheons were well attended, at times with five hundred men or women present.

One of the finest fruits of these Foreign Mission meetings was that they coordinated the missionary work of many denominations through the hearty and united efforts of the interdenominational committees, councils of churches and ministerial associations. In one small city it was said: "This is the finest thing that has ever struck our town."

The campaign showed the results of careful planning by the secretaries of the Foreign Missions Conference and by the local committees. The enthusiastic cooperation was a rewarding experience. One chairman remarked that the whole central portion of the state had been moved and each church had agreed to have a missionary speaker or a missionary sermon by the pastor. The main speakers of the team were well fitted to interest American Christians.

In many of the larger meetings there has been a very natural blending of the missionary appeal with a definite call to personal consecration to Christ, to prayer and to whole-hearted devotion to His service. The great crowds who have heard these messages and the intelligent interest manifested prove that the churches are eager to learn of the progress of Christ's work across the seas and to face the challenging implications of the Christian life as they ponder anew the "eternal values in a bewildered world." A. I. NASMITH.

A NEW CENTER IN JERUSALEM

Palestine, one of the smallest countries on the globe, is religiously one of the most important. Its location, at the juncture of Asia and Africa and next door to Europe, has made it a great battleground of history and the cradle of religion. Jews, Moslems and Christians of every type hold it sacred and struggle for its control. Pilgrims from many lands now journey thither to visit its sacred shrines. According to Biblical prophecies, the future of this land is to be even more important than the past. Jerusalem, the ancient "City of Peace," is the home of the ancient Jewish temple, the medieval Moslem mosque of Omar and the later Church of the Holy Sepulchre. Today it is the seat of a larger modern Jewish Univer-

sity, and the center of many Christian missions. It is also the site of one of the largest and best equipped and most modern Young Men's Christian Associations in the world. The building was dedicated at Easter time, the fiftieth anniversary of the incorporation of the Y. M. C. A. of the United States and Canada. The dedicatory address, given by Field Marshall Viscount Allenby, was broadcasted from Jerusalem so as to be heard around the world. A picturesque gathering of over 2,000 people assembled for the dedication, dressed in clothing that included the formal ecclesiastical robes of the Eastern Orthodox clergy, the gowns of Jewish Rabbis, the garb of Palestinian peasants and the formal dress of European officials. Among those who took part in the ceremonies were Dr. John R. Mott of New York, the Anglican Bishop of Jerusalem, a Jewish rabbi, an Arab Protestant clergyman and the Patriarch of the Greek Church.

This new building will welcome into its halls, classrooms, restaurant, gymnasium and swimming pool both young men and young women of all races and faiths. The building was made possible by a gift from the late James N. Jarvie of Montclair, New Jersey; the carillon, which is the finest in Asia, was donated by a niece of Mr. Jarvie; the four thousand pipe organ was given by the Juilliard Musical Foundation; and the library, which is largely devoted to the Life of Christ, was made possible by Miss Margaret Hop-

per of Honolulu. Altogether it is reported that over \$1,000,000 has been put into the equipment and endowment.

The Jerusalem Y. M. C. A. was organized fifty-five years ago and for ten years was conducted in the small bookshop of the Church Missionary Society. The magnificent new building, in Byzantine architecture, is located east of Jerusalem, on Julian's Way, facing the city. The corner stone (laid July 23, 1928) carries the inscription: "These buildings are given to the glory of God and in remembrance of His only begotten Son." On the facade of the central building are three inscriptions—one in Hebrew: "The Lord our God is one Lord" (Deut. 6:4); one in Arabic: "There is no God but God" (Koran); and one in Aramaic: "I am the Way" (John 14:6). From the "Jesus Tower" can be seen the sites of Bethlehem and Temple of Solomon, the Mount of Olives and Calvary and the garden tomb. This is significant for this Christian center, in the most sacred spot on earth, may well be devoted to the practical expression of the teachings of the Son of God who was born into this world as the Saviour, who, within sight of this building, lived and taught in the streets and Temple; who healed the sick and cast out demons; who gave His life a ransom for many on Calvary; and who rose again from the dead to bring life and immortality to light. The Y. M. C. A. in Jerusalem should emphasize the whole Gospel.



THE NEW Y. M. C. A. AT JERUSALEM

Arguments by Moorish Moslems

By JAMES HALDANE, Mazagan, Morocco

WHEN, for half an hour, I had been speaking to a group of Moslems in Morocco, suddenly a young man broke through the circle, stood before me, shook his garments vigorously and said:

"Our religion, like our garments, is wide, roomy and free from any uncomfortable tightness." Laying his hands on my shoulders he continued:

"Your message sets forth a religion which resembles the suit you wear, it grips and cramps and imprisons the body."

Another of the group, ready to support his co-religionist, added:

"The list of sins you lay to our charge is not exaggerated; we plead guilty. But God can wipe out our sins as easily as a boy removes an error from his slate by a touch of saliva."

The attitude of these men is supported by the whole trend of Koranic teaching. While their sacred book thunders heavily against sin in its various forms, the climax is usually reached by the assertion that Allah is merciful and the door of repentance is near.

When I read the Koran, or observe those whose lives are moulded by its teaching, there comes to my mind the picture of a mother who puts clean garments on her child, and after having threatened it with awful punishment if it goes splashing in the mud, finishes her threats by saying: "Of course, there is always soap and hot water in the bathroom."

When Moslems claim that there is an exalted doctrine of righteousness in the Koran, we can only say, after twenty years' experience among this people, that this doctrine and others of a more nebulous nature are not taken seriously so as to exert a practical influence on life.

There is only one sin which seems to have a dangerous significance—the sin of unbelief. The charge of being an unbeliever is brought against all who refuse to accept the Koran as the final revelation of God. The consequences of all other sins have been discretely whittled down so as to give scope for the indulgence of those cravings which are wrapped up in the human frame.

Sin, to the Moslem, is not a problem, it is a propensity which, though admittedly curving away from the straight line, does not to any inconvenient extent interfere with direction.

This attitude towards sin opens the road for an endless march of evil, and reveals depths of corruption almost inconceivable to those who have not encountered it at close quarters.

When I said to a notary on one occasion that it ought to be clear to him that the bribe he took in his left hand must make void the praise and worship he was offering to God through the use of the rosary in his right hand, he quietly remarked that the reverse was the truth, and that the rosary removed all blemish from the bribe.

Moslems do not see any inconsistency between a sordid life and a rigid adherence to religious ceremony. This is particularly well exemplified by the following incident.

I was sitting on the beach reading a book. Some fifty yards distant was a bundle of clothes belong-



RIVAL BOOKS: BIBLE AND KORAN

ing to a man who was fishing from the shore. An Arab who was passing, who thought I was too engrossed in my reading to notice anything else, lifted the best garment from the bundle and made off with it. To avoid creating suspicion he did not quicken his pace, and before he had gone far I managed to signal to the fisherman who, by my gestures, was quick to read the situation.

When the thief was caught there was a great uproar which attracted a native policeman to the scene and the man was arrested. Finding himself on the way to prison the thief requested the policeman to allow him a little time to perform ablutions

and say his prayers, on the ground that there would be little convenience for such an exercise within prison walls.

The policeman, fisherman and myself sat on the sand waiting for this law-breaker to finish his prayers. I said to the policeman:

"This is hypocrisy and you should not allow it."

"If a man breaks the law in the street," he replied, "and on his way to prison asks to stop at a certain street that he may pay a shop-keeper a debt he owes, you would not call that hypocrisy would you? Who am I to say to this thief, 'you have broken the law and therefore I will not allow you to pay your debt to God?' "

I often come to grips with Moslems over this inconsistency that mars their lives. But discussion is either cut short, or brought to a climax after a long debate by a saying attributed to one of the mystic saints:

Fresh supplies from the source keep scum from becoming stench.

In elucidating this saying the Moors remind us that they as believers may indulge freely in nights of sin with the assurance that morning prayers will enable them to make contact with those purifying influences that flow daily from Mohammedan springs.

In justice to the saint to whom the saying is attributed one must say that his admirers have allowed a too liberal interpretation to his message; but nonetheless it has always been true of Moslems that the point in their religion which they have stressed has been its divine origin, while its influence in purifying the daily life, has conspicuously failed.

God's Decrees as an Alibi

This attitude towards wrong-doing finds its main support in the doctrine of fatalism embraced by all Moslems. Mohammed's rule in regard to epidemics is:

"If plague breaks out in a country go not to that country, and if thou art there, depart not from it."

It is related that when Moses rebuked Adam for having lost Paradise to the race through his trespass, he replied: "Dost thou blame me for that which was decreed concerning me before I was created?"

They believe that a soul may have the highest intentions to seek righteousness, but is unable to achieve its aim because of some decree of God that is in opposition to that attainment. The acceptance of this doctrine by people who are lazy or vicious—as Emerson reminds us—gives them a peg upon which to hang the responsibility for all their evil actions. All barriers of discipline are broken down and evil passions move forward

without encountering anything more than a feeble resistance.

A man may divorce his wife for any other reason than that she is thirty and he desires a young girl of seventeen. No effort is made to predict whether or not such a union will become an encumbrance; neither common-sense nor calculation are of any service since our passions, even when they tend to tyrannize over others, must be allowed to run their course, since we have no more power to arrest their march than we have to turn a river at its mouth and send back its waters to feed the springs at its source.

There are multitudes of illustrations and metaphors used by Moors that reveal this creed of fatalism.

It is the direction of the wind that determines the course of the clouds, not the fool in the street who blows at them with a pair of bellows.

Fate is the wind, we are the smoke;
Its power upon us is absolute.

If we argue, as I have often done, that the logical conclusion of a creed like this should lead us to abolish all punishment, for crime being determined cannot be avoided, nor can punishment become a deterrent to its future development, the answer is that the inconsistency which appears in the punishment is decreed in the same way as the action that leads up to it. This is the vicious circle with a vengeance.

A people held in the grip of such a creed is not easily attracted to a Gospel that calls upon us to grapple with our sins and sacrifice our all to win eternal life.

Much praise has been lavished upon the liberality of the Arabs, especially in its relation to almsgiving. But when we dip beneath the surface and examine the motive that prompts the exercise of this apparent virtue its shallowness is quickly revealed. There are two sayings in use among themselves which lay bare this motive.

"Sudaka tiedifaa, baa wa ilbila." (Almsgiving staves off evil.)

On his way to a lawsuit a man gives away his coins somewhat freely to the beggars he meets on his way. The beggars know only too well that these men have little sympathy with their poverty, but they trap them with the cry, "May God save you from a fruitless lawsuit." In some mysterious way these coins are supposed to turn the balance in one's favor, and of course they do not stay to consider how the balance can be made to move in favor of both parties to the lawsuit.

A year ago a well-known beggar was knocked down by a car here in Mazagan and killed. He rarely spoke, seemed to wear out his clothes without washing them, slept in all weathers in a corner

of the street and was always slaving. His appearance was repulsive. When the news of his death went round the town, immediately there was rivalry among the notabilities to defray the expenses of an elaborate burial. It was the largest funeral I have ever seen in Morocco.

The man was credited with power to make contact with the unseen world, and such an one passing over to the other side might be in a position to distribute blessings or deal out blows to his fellows left behind. The reason for this scramble to provide funeral expenses, as also the long procession, is obvious, for there is no record of such liberality towards poor widows.

It is a thing of common occurrence in Morocco to find, in traps laid to snare animals, a piece of skin, an ear or part of a leg that has been wrenched off by the animal in a desperate struggle to escape. The saying has thus come into circulation: "Men, like animals, will surrender a part to save the bulk."

Moslem Contributions to Progress

Moslem lands remained stagnant for centuries until European powers brought to bear upon them the combined force of their wealth, industry and control.

I have frequently asked my hearers for an explanation of this fact. They soon find one and in substance it is nearly always the same. My latest experience called forth the following reply.

"What you say about Moslem backwardness is true but it does not humiliate us, for your argument loses much of its force when you take into consideration our view of this world. What is this world? A dirty garment which we cast off after wearing it for a time. Who can get up any enthusiasm over the patching of an old garment?"

On another occasion one of my hearers, who was evidently piqued by my reference to the backwardness of Moslem lands, said: "The chief occupation of vultures is to gorge themselves with the decaying bodies of donkeys, dogs and camels which die in the open fields. You Europeans spend Sunday strutting about in your best clothes, and bowing to one another. On that day you resemble the sparrow, and for the rest of the week you struggle with each other like vultures seeking for the largest share of a decaying world."

I reminded this gentleman that when Mohammed sent forth his followers to conquer the nations he promised them the possession and enjoyment of spoils which spoil consisted of the very things which he was not condemning Europeans for accumulating. I also drew the attention to the fact that if Europeans cleared out of their country tomorrow there would immediately be a scramble among Moslems for a share of the goods left behind.

But it is difficult to get Moors to face their inconsistency. These facts were brushed aside by another member of my audience who asserted that in any case no one could get into heaven without first becoming a Moslem.

I replied that I could not imagine God in heaven entering into fellowship with millions of men whose chief delight and occupation was with black-eyed virgins so that I was compelled to treat the Prophet's description of heaven as a piece of indecent fancy.

Students who have studied in the French schools are the only Moors found ready to acknowledge that the language used in the Koran to describe heaven is figurative. They all insist upon its acceptance in a literal sense. After all this is



AFTER THE BIBLE CLASS—FOR AND AGAINST THE MESSAGE

a natural climax to a religion that found its chief impetus to proselytize in promises of enlarged indulgence after death to faithful warriors who might be cut off from their share of battle spoil which included the women taken captive.

Mohammed evidently knew that his recruits were not of the kind to be swayed by words that were nothing more than symbols. Something more tangible was required to arouse the enthusiasm and courage necessary to achieve his aim.

Whether we test Mohammedanism by its earthly activities or its heavenly prospects, the defect is the same, namely, the lack of moral and spiritual standards that approach to the nature of God.

Let the Christian missionary proceed with the proclamation of his Message of Christ, which is so vastly superior to that of Islam.

The Christian “Wizard of India”*

Sir William Wanless of Miraj and His Million Patients

By DELAVAN L. PIERSON

“THE Story of the Impossible” is the title applied to the growth of the medical mission at Miraj, western India. It is more remarkable than the legendary tales of cities built in a single night by the magic of an enchanter’s wand. “I consider the hospital at Miraj my most profitable investment,” said the late John H. Converse, then president of the Baltimore Locomotive Works. He had put some \$20,000 into the enterprise which grew to have a mere money value of over \$250,000. But that is the least part of the returns on the investment, for in forty years it ministered to the bodies and souls of more than a million and a quarter patients.

In 1889 a young medical student applied to the Presbyterian Board of Foreign Missions for appointment to China. Later he volunteered for India. The Board did not at first accept his application and rather discouraged the young man. There were two reasons for this hesitation—he had not had a college education and therefore might not fit in well with the requirements for a missionary to people of an ancient civilization; again, the funds of the Board did not seem sufficient to warrant the appointment.

But William J. Wanless was not easily discouraged. He consulted his friend, Robert Wilder, Secretary of the Student Volunteer Movement, and was advised to try to interest some church in undertaking his support. The Presbyterian church of Bryn Mawr, Pa., where John H. Converse was an elder, invited Wanless to speak on a Sunday morning and the pastor, Dr. William Miller, and his congregation, were so impressed with the young volunteer’s earnestness and ability that they then and there pledged his support. The church had been giving \$100 a year to missions through the Foreign Board; this was immediately increased to over \$2,000 a year and in the next ten years that church gave over \$40,000 to the work.

When William Wanless and his bride sailed for India in October, 1889, he was a young man of twenty-four, whose only medical experience was

that obtained in his three-year course in New York University. When he arrived at Sangli he found neither hospital nor dispensary. But the news of a coming doctor had spread and he soon found a line of patients begging for treatment. The new missionary had been warned not to begin practice until after he had spent two years in language study—lest the demands of his early professional practice should hinder his preparation for later usefulness. “What to do?” as the Indians say. He had come to India as a missionary, and needed a command of the language in order to give the people the Gospel in their own tongue. But he had come to do medical work and here it was—some of the patients needing immediate relief. Should he turn them away saying, “We have not bread”; or was the Master saying: “You need not send them away. . . . Give ye them to eat. . . . Bring them hither to me.” This was the voice that the young doctor heard and obeyed.

Promptly sending to Bombay for more supplies, he used what he had, doling out the meager supply of medicines to those most urgently needing attention. But there was no surgery, “operating theater,” or equipment, such as some modern appraisers deem so essential to an acceptable medical mission. A small schoolroom (8 x 12 feet) was turned into a dispensary, the courtyard outside was the waiting room for patients and their numerous friends, and Dr. Wanless’ small private bathroom (7 x 8 feet), without a window, became the operating theater. Later he secured better, larger quarters in a “glorified chicken coop,” with mud walls and mud floor. For months it had been the stamping ground for donkeys. The patients slept on mats on the floor, with only such bedding as they could provide—for the missionary had no money for beds or blankets. There were no trained nurses or orderlies; no sterilizer, x-ray or other modern apparatus. Dr. Wanless spent his mornings from eight to twelve in seeing patients and his afternoons and evenings in language study. The first year he treated seven thousand patients, and in spite of what would seem to be very unsanitary conditions and many emergency operative cases, not one surgical death occurred during those trying days.

* See the recent autobiography of Dr. Wanless, entitled “An American Doctor at Work in India,” published by Fleming H. Revell Co., \$1.50.

After two years the mission station was moved to Miraj, a town of 29,000 inhabitants. The missionaries lived in a traveler's bungalow and rented a corner shop in the bazaar for medical work; it had been a cigarette factory. A commodious room in the rear was used for a waiting room and here they conducted each morning a Gospel service. Dr. Wanless was a skilled physician and surgeon, always ready to help suffering humanity and never slighting this phase of his work, but he was first of all a missionary of Christ to sin-sick souls and was ever eager to bear witness to His Lord.

The young missionary's fame soon spread like wildfire. Patients broadcasted the remarkable story of the foreign doctor who cured them of painful and dangerous diseases, while his gentleness, his sympathy and his cheering words had given them new courage. Most unbelievable of all, this care and skill were given without charge to those who could not afford to pay. Dr. Wanless never sought for money and lived a life of self-denying service. The Indians could not understand it. A poor man, Ram Chandra Garkwad, who had been blind for five years, heard, in his village 300 miles away from Miraj, a blind beggar tell of his recovery of sight through the wonderful doctor who treated poor people without charging any fee. Ram Chandra Garkwad went to Miraj and was operated on for cataract. When the bandage was removed he exclaimed,

"I see the ceiling! I see the bed! I see your face! May you live long and have much merit, oh meritorious one!"

"Listen," said Dr. Wanless, "and I will tell you of the One who is the Great Physician, who sent me here to heal the sick, and cure the blind. He it is who is the Light of the world. You need to see this Jesus who heals soul sickness, and who forgives sins and gives life. Believe on Him and follow Him if you would know the secret of strength and peace."

In forty years this work at Miraj has grown to be the largest, most famous and most successful medical mission institution in India. It has now over fifty buildings, including a medical school, a nurses' training school, a hospital with some 200 beds, well equipped operating theaters, two leper asylums, a tuberculosis sanitarium, six branch hospitals, two convalescent homes and a number of residences. Here Dr. Wanless himself had under his care over a million patients—as many people as live in the whole State of Colorado. Here he has restored sight to over 12,000 blind. In one year 70,000 patients were treated in Miraj and 7,000 operations were performed. Dr. Wanless came in contact with a great variety of cases and often performed a larger number of major operations in a day than many well estab-

lished surgeons in America perform in a month.

Not only is this work self-supporting but most of the land, buildings, and equipment have been given by Indians or have been paid for from the hospital income—and 75% of the work is done free.

Think of what the Presbyterian Church, the people of India, and the Kingdom of God would have missed if Dr. Wanless had been rejected as



WILLIAM J. WANLESS

a missionary candidate because, forsooth, he had not had a college education, or because the finances of the Board were low. No doubt if Dr. Wanless had settled in America he might have had an income of from fifty thousand to a hundred thousand dollars a year, and yet he lived for forty years on a modest missionary salary, turning all his fees into the work. "Sir," said a Brahman whom Dr. Speer met in a railway carriage traveling to Bombay, "I have just come from Miraj. I have watched those doctors and it is beyond my understanding that such men, who might have amassed wealth anywhere, do that work for nothing but love and their own bare support."

Dr. Wanless' worth was widely recognized. He was several times offered a large salary if he

would take charge of the state hospital in Kolhapur. The Indian Government recognized his services by presenting him with a silver, and later with a gold Kaiser-i-Hind medal, and in 1928 King George made him a Knight Bachelor of the British Empire.

This Great Heart of western India, who has been called "one of the greatest missionaries of



DR. WANLESS' FIRST HOSPITAL IN INDIA

modern times," was born near Toronto, Ontario, on May 1, 1865, and died in Glendale, California, on March 3, 1933. Impaired health—a slight stroke—necessitated his retirement from active service in 1928, after thirty-nine years of faithful Christ-like ministry as an Apostle of Healing. He became one of the best loved foreigners in India. Miraj became a place of pilgrimage and patients heard of his fame and came to him, not only from all parts of India but from Afghanistan, Baghdad, Africa and even from Europe. In one year the average distance traveled by patients was over 270 miles. Poor, ignorant Indians, who naturally feared to trust themselves to a foreign *hakim*, would put themselves and their loved ones entirely in Dr. Wanless' hands saying: "Sahib cut us. Never mind even if we die."

Not only did Miraj mission hospital minister healing to over a million patients but the medical schools have trained doctors and nurses who have gone out to all parts of India on their healing mission. Dr. Wanless not only imparted to them something of his medical and surgical knowledge and skill but they imbibed his spirit of sympathy and learned the secret of his life. Practically all of the 200 medical students have gone out as *Christian* doctors. When Dr. Robert E. Speer visited the medical school he found that out of 45 young men students, all but three were Christians. One of these young men said: "Perhaps you wonder why we, who speak nine languages, have gathered here from all the provinces of India. Two things have brought us here—Jesus Christ and Dr. Wanless."

The Christian influence of the doctor was widespread and was manifested in many directions. The Maharajah of Kolhapur, who had been a patient in the hospital after a severe wound suffered in a hunt, became a devoted friend of Dr. Wanless. In 1919 he issued a revolutionary order in his realm that showed the result of Christian teaching and example. It read, as literally translated:

Be informed that at all public buildings, chantry, rest houses, state houses, public government inns, river watering places, public well, etc., no defilement on account of any human being is to be taken into account. Just as in Christian public buildings and as Doctors Wanless and Vail in the American Mission treat all with the same love, so also here they are to be treated as not esteeming any "unclean."

In another address the Maharajah said that he was "trying to make the depressed class feel that they were human beings and not beasts. The selfless work of Dr. Wanless and Dr. Vail is before the eyes of the people and has its influence on them. They treat all alike—the rich and the poor, the high and the low."

The spiritual character and fruits of the work are also shown by the fact that when Dr. Wanless began his work in Miraj in 1892, there was not one known Christian in the city. Now, through the work and words of the growing staff, there is a strong, self-supporting Christian Church and Christian schools. The greatest single influence has been that of the Christian physician. He was a humble disciple, with a very real prayer life and one who did not neglect his Bible for his medical journal. He gave the same skillful and kindly



A PART OF THE PRESBYTERIAN HOSPITAL AT MIRAJ

attention to the humblest Indian as to those of the highest rank. Visitors to his operating room were thrilled to see him at work. "Not a wasted word or a lost motion," said one. The whole hospital has been an eloquent example of Christian love.

"The aim of all our work," said Dr. Wanless, "is by service and message to make clear to our

patients and to their friends, that Christ, as the Great Physician to sin-sick souls, is the real Founder of the institution that helps their physical needs."

One operative case recalled by Dr. Wanless illustrates not only the dire need for medical and



A BUSY DAY IN THE CONSULTING ROOM

surgical help in many parts of India but shows some of the direct and indirect results of medical missions. One afternoon a country bullock cart drove into the compound; a peculiar cloud seemed to extend from the rear of the cart and, on nearer view, this proved to be a huge swarm of flies attracted by the foul odor from the patient's wound. The young man of about eighteen years of age was suffering from a mass gangrene of the leg which was literally rotten. He had injured his toe and, no doctor being available in his district, the wound was bound up in a dirty rag; gangrene was the result. The father, a decrepit old man, was driving the springless cart. After removing the foul clothing and using plenty of deodorizing antiseptics, the offending member was amputated and the young man recovered. While convalescing he not only received good nourishment and kind treatment but spiritual instruction in which the old father participated. Next the doctor fashioned a pair of crutches with his small kit of tools and sent the two away, grateful and happy.

Some months later when Dr. Wanless was in the district where this family resided, the father and son came to pay their respects. They had walked eight miles that morning—the boy on crutches, the old father bent with age—and had brought three gifts: a dozen eggs, a live chicken and the family idols. This food was a gift out of their poverty and the idols were a sign that

they had no more use for them. Placing these on the ground, with profound salaams, the father pleaded: "Won't you send a teacher to our village. We are very ignorant and wish to be taught more of what we learned at the hospital. We have been in trouble. My son's wife died and we wished to have a Christian funeral. You taught us about Christ and His way of living but not about funerals. We just dug a grave and then we prayed: 'O Jesus, Master, have mercy on us.' And we used your name also. I hope it was not wrong. We want to be Christians and have brought our idols to show that we will not worship them again. Please send us a teacher."

When Sir William and Lady Wanless were leaving Miraj for America they were feted by many friends of all classes. At one of these farewells the doctor was presented with a silver casket in which was an inscribed address which read in part: "You kept before you two ideals—the glory of the Lord whom you serve and the welfare of suffering humanity. Your name has become a household word throughout India and in the medical profession, a name to conjure with; your energy, medical skill and organizing power has built up this institution. India needs such doctors and such missionaries."

Dr. Wanless' own estimate of the worthwhileness of medical missionary work is indicated in his farewell words spoken in 1925 when he was about to return to India for his last term. He said: "As one turns his face to the field, after



OPERATING, WITH INDIAN ASSISTANTS AT MIRAJ

thirty-six years of service, the question naturally arises: Is it worth while? Is the work of sufficient importance to call one to leave home and family? I can state that it is an unspeakable privilege to return to India to do the work that God gave me to do."

No church and no individual could make a better investment than in such a man as Dr. Wanless—and this is the man that, humanly speaking, was nearly prevented from going to the field because of lack of a college education, and lack of funds in the mission treasury!

Pioneering On the Madagascar Uplands

By the REV. A. M. CHIRGWIN, M.A.,
London, England
Secretary of the London Missionary Society

AFTER a few hours' journey by train, I stepped into the arms of a missionary friend. "Come along," he said, "the service has commenced; they are waiting for your address!" It was all rather breathless, but who can resist a man like that who never spares himself? He would not ask for a rest, and I could not either. So in three minutes I was in the crowded little church and on my feet giving the affectionate greetings of the "fathers and mothers" in England, as an introduction to my address.

After the meeting there was a hurried Malagasy meal, with sweet potatoes and manioc, and then we were off for Ambatolampy—a tiny village of some twenty houses tucked away in the great forest belt, in the Bezanozano country. The Bezanozano were originally one of the pure Malagasy tribes, but, like all others, they are now intermingling a good deal.

We had some hours hard traveling by *flanjana* over the mountains, nearly all the way being through coarse, brittle grass that whipped and cut the bearers' legs. I was told that cattle starve on that coarse grass. There was scarcely a tree all the way; just a wilderness of hills, range upon range, crowned here and there with a mighty granite monolith and a flat altar stone, a relic of half-forgotten religious rites and other old, unhappy, far-off things. On every hand the mountains were scarred and ripped with gullies and ravines like blood-red gashes in human flesh. Up and up we went, by narrow winding paths, the men sweating and grunting as they toiled on in the pitiless sun. The rise became a climb, and the climb a scramble, all the time at a crawling pace. The whole panorama was a wilderness of torn and tortured marl, heaped up as though by some giant convulsion. There was no sign of human habitation; it looked a magnificent desolation of green-clad mountains, slashed with terra cotta, inhabited by nothing but solitude. Against the sky-line was a saw-edge of bare and silent peaks, gloomy and forbidding in the distance; while a nearer ridge was dark with forest; that was our destination.

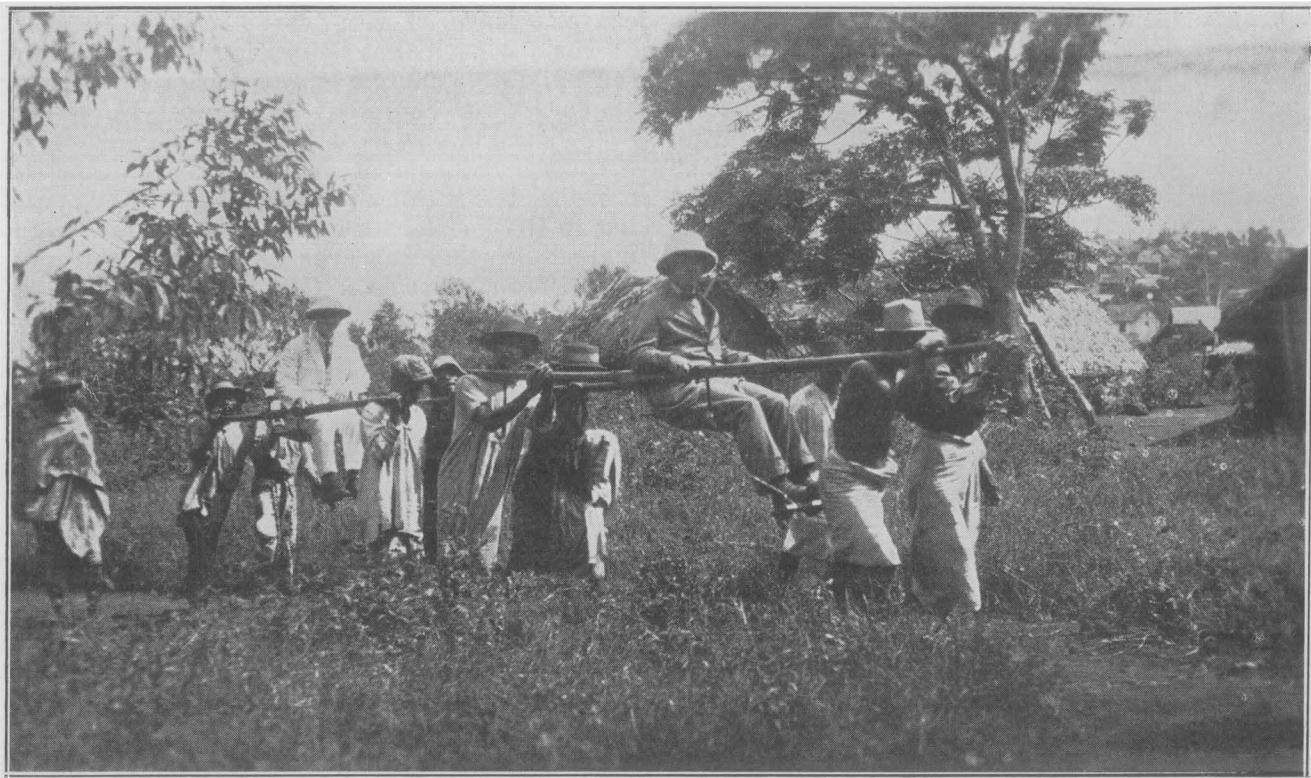
The path led through swirling mountain-streams, in which the bearers went down to their

waists, or along eerie edges, where I held my breath. In one place the mountain-side was so steep that the left-hand side of my *flanjana* was more than a foot higher than the right side, and I had to hang on grimly. One slip of the bearers and I should have gone down an almost vertical drop. In certain places I had to get out and was carried pick-a-back across some swampy bit or through a mountain torrent where the bridge was broken.

Along many of the mountain streams grew taro which I had previously associated only with the Pacific. The plant is like a giant arum lily, and has tubers, almost as big as one's head, which are used by the Malagasy for food, but rarely by Europeans.

At last we reached Ambatolampy, a tiny village of twenty huts and a diminutive church. For the last year or two the people had had to face a good deal of opposition, not to say persecution. Poor, ignorant folk, many had been terrified and were cowed and bewildered. In October, 1929, they received official word sanctioning Christian worship in the place. The little church building is only the usual reed hut, but because this one was to be used as a House of God the people had plastered it with mud and had put in a proper door and window frames. Not long afterwards a minor official came along, accused them of cutting timbers from the forest for the church, and ordered them to pay the usual \$95.00 for a new building. Though they asserted that they had not cut timber, he would not accept their word. The poor folk were terrified. The sum was quite beyond them, and in their fear of arrest they turned to their missionary. He took up the case and it was still under consideration.

They welcomed us with almost pathetic eagerness, and the little church was soon crowded. After we had spoken a few words about courage and endurance and the grace of God, they thanked us again and again, using picturesque Malagasy phrases. Their chief man said, "You have given us a heart of hope and we want you to assure the fathers and mothers in England that we will not give up. We will remain loyal to our faith." These people had been worshippers for only eighteen months and in that time they had had



TRAVELLING BY FILAJANA IN MADAGASCAR

more than their share of persecution. Their spirits had been nearly crushed; but they promised to hold out.

My missionary companion, a tireless evangelist, showed them two or three large Bible pictures, and described these in vivid style. He had the people enthralled, one moment laughing and the next holding their breath in expectancy as he told them the story of the shepherds on the hills of Bethlehem. They drank in his words and made a score of involuntary ejaculations. A new star was beginning to swim into the ken of these simple, forest folk. I have rarely seen people listen so intently. Grown men listened with the wide-eyed wonder of children. I was witnessing that solemn and wonderful thing, the birth and growth of souls.

After the service, in the falling dusk, we went to a little reed hut where the people brought us a meal. There were no plates, forks or spoons, just enamel dishes and a knife apiece; but we were thankful. Then the people asked for another meeting, so we went again to the little church and by the light of a single candle, falling upon white *lambas* and dark faces, we sang and prayed and spoke together. Our "hotel" that night was a native hut from which the family had turned out to make room for us. A reed hut has this advantage, that its many holes and interstices make ventilation easy! In any case we had our camp-beds and mosquito nets and we slept well.

Before we turned in a string of people came to be doctored. One woman had lumbago and another, suffering from elephantiasis, had legs as thick and shapeless as bags of flour; one child had ear-trouble; another had worms; one man had leprosy, another had smashed his hand with an axe. My companion examined them in the dark little hut, felt their pulse, looked at their tongues by the light of our single candle, made up a few simple medicines, gave them instructions and, since they could not read, he made them say the instructions again and again till they had them by heart. I watched, knowing that I was watching the Gospel in action, and was standing on holy ground. The authentic work of Christian missions still goes on, and people are being gently led into the Kingdom of God in the heart of the Bezanozano forest.

The next morning we were up at dawn, and off through the forest, stopping at one or two small villages en route. One of these had a little thatched church which was of unusual interest. In welcoming us the chief man of the place said that theirs was a memorial church. Years ago, a missionary, when he was dying, stopped his palanquin at this village and called the folk round him. Struggling for words and breath he raised himself and spoke to them for as long as his strength remained. Then, when his powers ebbed and his voice failed, his bearers carried him on to his home but in a day or two he was dead.

The people were greatly impressed that this stranger should give his ebbing strength to preach Christ to them. It made the words sink in; they began to enquire further; and today they have their own church and pastor, and with fitting gratitude they call it "The Memorial Church."

On we pressed through the dense and tangled forest. Suddenly we came upon a large clearing and a village of a type which I had not seen before. The houses were flimsy affairs of split-bamboo and banana-leaves, raised some two or three feet from the ground like American "frame" houses. The Betsimisaraka people who occupied them belonged to one of the most primitive pagan tribes in the island. The place was a lumber camp owned by a Hova trader who had obtained a concession to cut timber in the forest. Because they are the best for such heavy work, he had brought a considerable number of men from the Betsimisaraka tribe and settled them in his lumber camp. Though not a church member, he had been brought up in a Christian home and gradually the conviction grew in him that it was his duty to provide for the religious needs of his pagan work-people. He felt that it would be to his disadvantage if they became Christians since there would then be no work on Sundays. For a time he hesitated but soon began to gather such as cared to come for such Christian instruction as he was able to give. The numbers grew; his teaching began to bear fruit; the people were

eager to learn. There was no missionary whom he could consult, but before long he found himself building a church, and preparing some of his employees for church membership. He was in every sense a shepherd to his people.

On the occasion of our visit the church was crowded to its utmost capacity and after speaking to the people, we conducted the first baptismal service that had ever taken place in the village. Then followed a Communion Service, the first ever held in that neighborhood. Sixteen people were received into the church in the sight of a hushed and wondering congregation. Seven had once been members in other parts of the island and the other nine had been brought up in Christian homes; that, with the teaching from the "merchant-pastor," was deemed enough. They answered the questions quite creditably and each one could read the Bible. None of the Betsimisaraka were admitted; for they must receive further instruction and remain catechumens for some months more.

It had been hard to find bread for the Communion Service, for they use only rice, but they found a few bits of broken biscuit. They drink only water or bitter black coffee, but they found somewhere an old bottle containing a little fruit juice which, greatly diluted, was used for wine. It was a primitive but a wonderful service. There were people taking their first trembling Christian steps in the midst of that clearing in the forest;

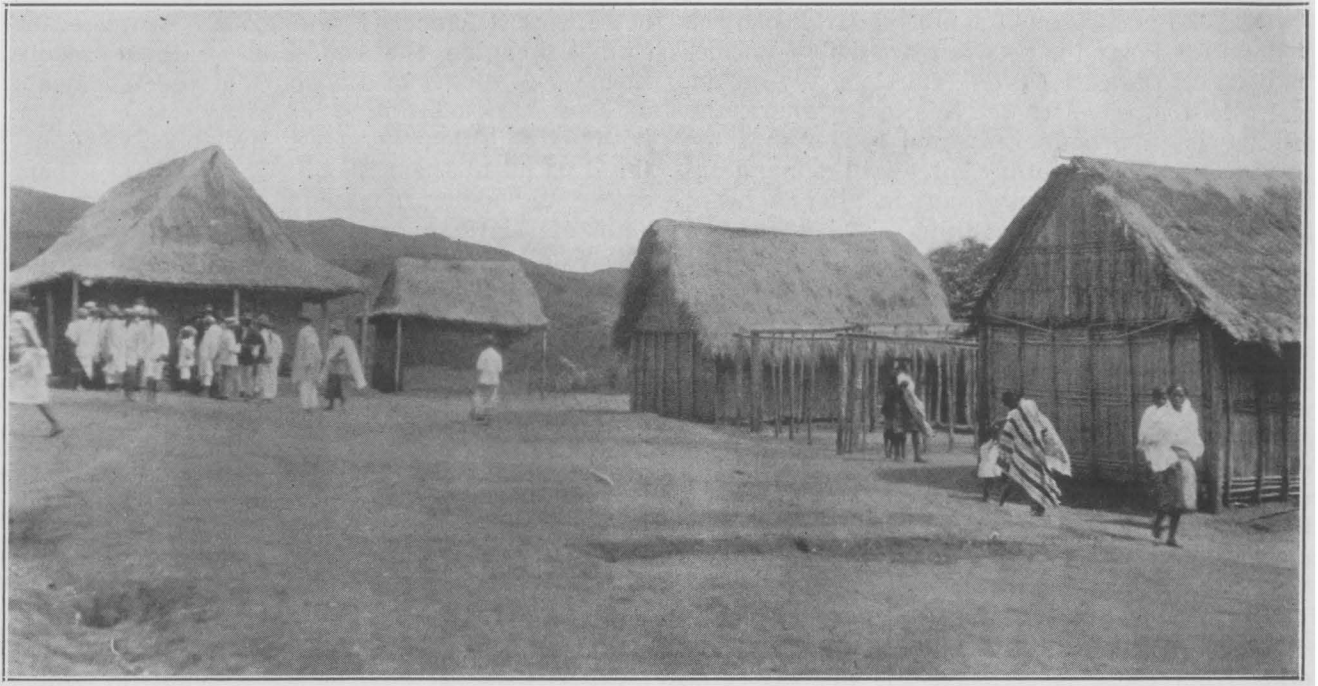


A TYPICAL VILLAGE SCENE IN MADAGASCAR

farther back in the church were the catechumens looking on with awe and wide-eyed wonder. Those Betsimisarakas are naturally a little coarse, but there was a stillness that we could almost feel; something like an angel's wing moved over the hearts of all. There were moments when neither my companion nor I could trust ourselves to speak. We knew that we were gazing with uncovered eyes upon "the many splendored thing."

The "merchant-pastor," who had prepared him-

their evening rice. Once I took the heavy pole and joined the women pounding the rice in the large wooden mortar. How they laughed, and when I failed to bring the pole down precisely in the middle—a feat which every little girl early learns—they would probably talk and laugh about it for days and weeks to come. They are like children and find endless amusement in little things. Primitive and ungroomed perhaps, but simple and lovable—of such is the kingdom.



WHERE A CHURCH HAS BEEN ESTABLISHED IN A MALAGASY VILLAGE

self at the same time, was received into the church side by side with his spiritual children, and that little group of seeking folk advanced into the kingdom together. In that clearing in the forest, a church was born and we went out with our hearts strangely warmed for the Lord had been known to us in the breaking of the bread.

We wandered round the little village and chatted with the friendly people, who laugh lightly and long at even the smallest thing. We went into their little one-roomed huts and watched them weaving grass mats on the floor or cooking

In the evening we were told of the arrival of seven people who had been too far away in the forest to get to the church in time to be baptized. They had tramped for hours, and as there was no knowing when next a missionary would come that way, they urged that we should baptize them that night. So in a native hut, by the light of a single flickering flame, we put the water of baptism on them. Then we went to the hut in which we were to sleep, talked about the day's doings, prayed together, and the day of wonder ended, but the work continues to bear fruit.

Under Christ's leadership we have come to think of the salvation of society as well as of individuals. If Christ means enough to us we can make Him mean enough to others. If He means enough to a sufficient number of men and women in North America, the entire life of our nation can be changed and the problems that seem too overwhelming can be solved. Such is the faith of missionary workers. Do those who cannot do much proclaiming of the Gospel, live so that the message that their lives proclaim will count in bringing about the transformation of the world?

What I Saw in Poland

A Recent Letter, Written from Berlin

By DR. CONRAD HOFFMAN, JR.

Director of Jewish Work, International Missionary Council

POLAND is an armed camp. Fear stalks the land for Poland is between two evils—Bolshevism on the east, revengeful Germany on the west. In trains, on the streets, everywhere, the military is in prominence; and sooner or later the power in that military force will demand action. Virile men will not *play* indefinitely at war; they will demand the real thing.

One is aware of a new spirit in the land which was not present two years ago. A sense of *being* rather than *becoming* exists. Pride rather than bravado prevails. Reasoned conviction has replaced the wild exultation and reckless enthusiasm of a few years back. The Poles have settled down to real work; they are no longer like children celebrating a victory.

Anti-Semitism—of which the Jewish press is full—is largely confined to the university centers; from these it occasionally bubbles over to the general public. Third-class travel by night reveals the absence of anti-Jewish discrimination among the travellers who represent the common people. Orthodox Jews crowd the coaches with their non-Jewish neighbors, helping each other with their big bundles and baggage of merchandise.

The clericals—certain members of the Catholic Church and largely the clergy itself—are behind much of the university anti-Semitism; the students being used as pawns to force the Government to do the clericals' bidding. The clergy objected to the recent civil marriage laws and demanded their suspension. The Government refused. The clericals retaliated by fomenting anti-Semitism. The Government replied by withdrawing autonomy and extraterritorial rights from the universities. The students struck in opposition to this action. The Government closed the universities. And so on, as though it were a game of tag.

The poor Jews are the scapegoats. They are poor, horribly so. Never have I seen such indescribable misery as among the poor Jews of Wil-

na, Lwow (Lemberg) and Lodz. A westerner cannot imagine the conditions without seeing them. The slums of London and the tenements of New York offer no comparison. One mother with six children, the oldest probably twelve, offered us all of them if only we would take them out of her sight; she could no longer bear the sight of their hungry faces and starving bodies. The family was living in one room—no water, no toilets—more like a dilapidated barn than a human habitation. A n o t h e r

widow with five children all in one room had sublet part of that room to an old Jewish couple, to help secure the rent. The old man sat on a bench, in a stupor, no work, weak from hunger.

Another mother remarked she loved to go to the Christian mission center for there she found friendly faces and clean environment, beautiful songs and sunshine; she could for the time being forget the tragedy and sordidness and hope-

lessness of her life. On Friday eve, it was pathetic to see the futile attempts of the more orthodox to clean up in preparation for the Sabbath. In a basement room the woman had scrubbed the floors, —a good many boards of which had rotted away exposing the dirt—gunny sack mats were strewn around, a linen sheet—grayish with dirt—on the table. Her life was a battle against filth and dirt. She complained that the *kehillah* (Jewish Relief) had given them no wood this winter and laughed about her children's delight over their camp visit last summer. Talk about heroism! We in America complain if we do not have hot running water at all hours of the day, or do not have fresh butter and several changes of clothes. It would seem like sacrilege to talk to these people about the love of God unless one had profoundest conviction and assurance of that love. The miracle is that hope is still alive here. They do believe in God and hope for a better time for Israel.

Why does fear stalk the land in Poland? Here is a graphic picture of conditions in one European country where militarism prevails and where anti-Semitism flourishes. Is the situation hopeless? Read what a keen Christian observer has to say of his recent experiences. What is the hope for Europe?

And then the synagogues! Amazing reminiscences of antiquity and the Orient; living still in Old Testament days and ways. One cannot imagine the reality without seeing it. A Chasidic renaissance! Little dark rooms jammed full with worshipping Jews. In their prayer-shawls, greasy with age and wear, some with the *fellim* (phylacteries), bobbing up and down in discordant prayer; boys squeezed in between and completely hidden from view. Literally hundreds of Jews in a room so closely packed that when you push one, the whole room is set in motion. A squirming mass—the air thick enough to cut. And among them some wonderfully fine patriarchal types with luminous eyes revealing deep spirituality. I crowded my way in;—who was I? An American and a Christian! Wonder of wonders. The boys stood gaping at me as though I were an American Indian with war paint, feathers and tomahawk! The old men came eagerly to shake hands. No opposition; no rejection but awesome acceptance! A new day! Truly the harvest is ripe. If only we had the right leadership, now!

And then the meetings in the missions. In Warsaw, two years ago, Jews came in such crowds to hear evangelistic talks, that many were turned away. Today similar crowds continue to come, arriving an hour before the meetings. Evidence that the interest was not a momentary fancy or novelty, but is of lasting power. It is easy to get crowds. What have we to offer!

I am more convinced than ever that ours is an organized church responsibility. It is criminal to leave the work to unrelated spasmodic individual efforts, effective as these may be.

Present efforts are so hopelessly inadequate, many of the missionaries so pitifully weak and oftentimes petty! The rabbis I have spoken to are so responsive, so genuine. Difficulties there are; in Lodz missiles were hurled at us as we passed through the ghettos; the Jews were antagonized by the unfortunate method of approach to them by a local missionary who thinks he is doing a good work by thus fomenting trouble.

In provincial towns literally hundreds of Jews crowd the Christian churches to hear the visiting missionary; this in spite of the threats of the rabbis. They buy up so much literature that supplies brought along are quickly exhausted. It is as though Pentecost were repeating itself. And the Church at home is prejudiced against Jewish missions because of unfortunate mistakes of the past.

In Germany anti-Semitism is synonymous with Protestantism. A feeling of inner spiritual ties with Catholicism is growing among German Jews, who regard Catholicism as Christian but Protestantism as having sold its soul to the Government.

Do you wonder that I am eager, anxious, determined and more convinced than ever of the need of our work? I wish you could have heard the rabbi with whom I spoke this morning. Sincere, appreciative of Jesus Christ, and of sincere Christians carrying on Jewish missions; recognizing Jews who through sincere conviction come to a faith in Christ; regarding good-will inadequate and convinced we must grapple honestly with the religious factor and our differences in faith and must face the essential fact of faith in God through Jesus Christ.

WAR A SIGN OF WEAKNESS

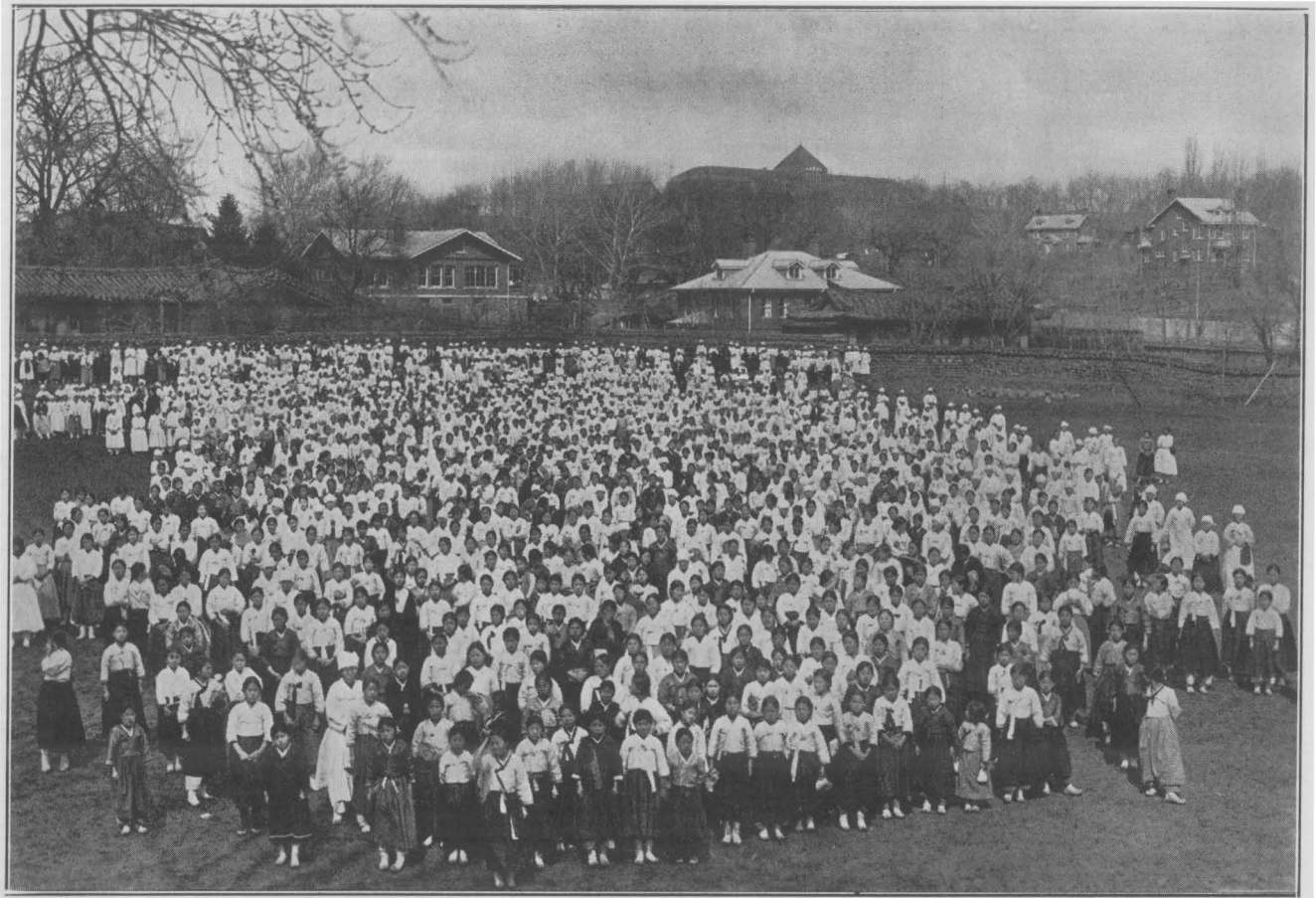
BY RAMSAY MACDONALD, *British Prime Minister*

War is a failure, not a triumph, of government. It is a waste of national wealth; so far from securing peace it defeats every influence that makes for the world settlement and world agreement.

The Western Hemisphere may imagine that it can keep out of a European war, but when the war is over, with all its destruction of life and civilization, then there will be smokeless factories in the Western Hemisphere; there will be grain rotting in its fields because the people who were to command labor and use the labor of America will be lying rotting corpses under the ruins of the destroyed buildings of the cities of the East.

War benefits nobody, therefore the British Government and every enlightened government in the world have declared that they will do their best to make war unthinkable and an impossibility.

But I must say this by way of warning—no one country can secure peace. Peace is an international venture. Great Britain cannot disarm whilst other countries are arming. Great Britain cannot trust to security of peace and cooperation and goodwill whilst other countries are pursuing an opposite policy in an opposite spirit. Therefore the question of Geneva is this, do we trust each other enough? Are we going to pursue our problems in the spirit of goodwill and with the determination to cooperate in order to secure peace rather than to arm against each other?



A PRESBYTERIAN PYENGYANG BIBLE CLASS FOR COUNTRY WOMEN

the "Life of Christ" booklets; holding revival services in the evening, special effort being made to sell copies of the Gospels in connection with these meetings.

6. Each church in the country to have at least one week of revival services sometime during the year.

7. Continued and earnest prayer throughout the Church for God's blessing on the campaign.

This program is being carried out in over 3,000 Presbyterian and Methodist churches. While it is too early yet to determine the permanent results, we know that evangelistic effort has been increased many fold and that large numbers of new believers have already come and are still coming into the churches everywhere.

The "Life of Christ" booklets are made up of selections from the Gospels (largely from Mark), put together in seven chapters, with verse numbers and references omitted. One million four hundred thousand copies of this booklet were printed and carefully distributed by individual Christian workers, one copy each to non-Christian homes, with an explanation of the purpose and spirit of the gift and an invitation to become a Christian.* The Judgment Day alone will re-

veal the total result of this country-wide distribution of God's Word. The books were gratefully received and are being read everywhere.

The largest Bible Study Class ever held has just been held in Pyengyang, where 950 women studied for one week. So many women attend that it is necessary to divide the class and hold one especially for country women. They enrolled 1,200 last year and the attendance is over 1,700 this year. Each of the six main divisions in this class has to be subdivided several times, and the groups meet in three school buildings during the day. Three large chapel rooms are crowded at five-thirty each morning for the early prayer services and at night two thousand women assemble in the West Gate Church. Men are not invited because there is no room for them.

Nearly all of the fifty churches in my own field report a large increase in attendance. As one result seven of the fifty churches are planning to erect larger buildings this spring. These days of world-wide disturbance have brought continued blessing to Korea. We suffer greatly from financial depression and unrest and ominous clouds darken the horizon but the Church of Christ continues to move steadily forward.

* The Scripture Gift Mission of England, provided for 220,000 copies of the "Life of Christ" by a gift of one hundred pounds. The remaining 1,118,000 copies were paid for by the various missions and individual missionaries and the Korean churches.

HOW THE GOSPEL SPREADS IN CHOSEN

When the Rev. Harry J. Hill, of Pyengyang, Korea, set out on an evangelistic trip to visit the district of Koksan, away in the mountains, a few of the items that made up the load he took along are:—army cot, bedding freshly covered to stand hard usage (it goes pony back part of the way), wash bowl, cooking utensils, eating utensils, sufficient food to last for two and a half weeks two meals a day (Korean food one meal a day seems to be as much as he can keep well on); grape jelly enough to make into communion wine for all the groups to be visited, for every service closes with the Lord's Supper; tracts and portions of Scripture, church rolls, water bottle, needed clothing, Bible-study outlines, Korean and English Bibles and hymn book, etc.

One group of Christians who were visited on this first trip is interesting. The first we heard of them from a colporteur and later more details came from the "saxi" (young woman) who figures most in the story. Cha Yong Wha, eighteen years old, grew up in a very isolated village, that was zealous in demon worship. A year or so ago she and her sister were taken sick with some strange disease, and tried in vain to appease the village demons. Years before, when she was a mere child, Cha Yong Wha had heard her uncle, not a Christian himself, tell of someone who had been healed of this same disease by believing in Jesus. This was the only time she had ever heard

of Jesus and she knew not who He was or what believing in Him meant. But she began to inquire of others in the village. Some thought her crazy, others had heard the Name but knew only that the worship was opposed to evil spirits and would bring down the wrath of the village demons! In spite of much reviling she persisted in her search and finally found a family who six years before had moved to this valley from a neighborhood where there was a "Jesus church." They had attended services, bought a Bible and hymn book, and had realized that it was "good to believe in Jesus." In the intervening years in a heathen community they had forgotten much and drifted away from that beginning of faith. The girl's inquiries, "Who is this Jesus?" "How does one believe in Him?" stirred them up and they brought out the Bible and shared with the eager inquirer that precious Word of Life. It was suggested that they worship together regularly. It was not long before the girl and her sister both recovered.

Then, in the providence of God, the colporteur-evangelist came to this village with his pack of Bibles and Gospels and the love of Jesus in his heart. He was entertained at Chang Yong Wha's house. As a result members of seven families have accepted Christ and another lighthouse is "holding forth the Word of Life." Yong Wha came down to Pyengyang to study for a month in the Bible Institute.

MARY HILL.

SOME IDEAS OF KOREAN YOUTH

A group of wide-awake young men, members of the Soo Pyo Kyo English Bible Class, Korea, meets every Monday evening at the Center, Seoul. Their attention is given to a wide range of subjects—economic, social and religious. The following answers of this group will prove of interest to all Christian workers.—*Reprinted from The Korea Mission Field.*

THE KIND OF A PASTOR KOREAN YOUNG PEOPLE WISH

1. A pastor who has the experience of the living Christ.
2. One who knows the needs of young people and can answer them.
3. One who is a devout, faithful follower of Christ.
4. A man of Christlike love and sympathetic understanding.
5. One who realizes the need of good books and who is willing to sacrifice in order to get them.
6. One who knows modern social and economic problems and who is trying to find some way to solve them.
7. One who maintains a proper balance between the old tradition and modern ways.
8. One who has good health, a commanding presence and a good voice.
9. One who can lead others to Christ.
10. Though a man of high ideals he must be practical and able to work out these ideals in every day life, not merely seeing the importance of the future life but also of the here and now.

A YOUNG MAN AS A GOOD CHURCH MEMBER

1. He must be a regular church attendant.
2. Cooperate with his pastor in order to build the best church.
3. He must be liberal in financial help and generous in dealing with faults.
4. He must be willing to work with others in humility.
5. He must have faith in and loyalty to Jesus Christ and a personal experience of Him.
6. He must fulfil obligations assigned to him.
7. He must read the Bible, pray and study the meaning of spiritual things.
8. He must realize the importance of the Church as an organization to fight evil.
9. He must have the missionary spirit and a loving attitude towards non-Christians in order to lead them to Christ.
10. He must practice following our Lord's words.

Defeat or Victory in India?*

By the REV. J. F. EDWARDS, Poona, India
Editor of the Dnyanodaya, a Union Christian Weekly

THE spirit of defeatism that seems to prevail in some quarters regarding the missionary situation in India, has various possible explanations. It probably arises in some quarters owing to the series of financial "cuts" to which the work and the workers have been subjected. In some cases it is probably due to the political obsession regarding the land's political destiny. With others it may be traceable to the fact that criticism of missionaries and the Christian Church has become much more vocal in recent years, a situation which is much healthier than when opinion is repressed. But whatever the reason for the spirit of defeatism in so many Christian quarters regarding India, we are certain this spirit is utterly unjustifiable and we present a few facts showing how unjustifiable it is.

We missionaries and Indian Christian leaders are so absorbed in the daily round of duty that the dust of the conflict is in danger of blinding us to the astonishing progress of the cause of Jesus Christ in India. We are really taking part in one of the biggest situations, if not the biggest situation of all, in the history of Christendom. Three revolutions are going on simultaneously in India, calculated to affect India's whole future, namely, the political revolution, the social and religious revolution that is convulsing Indian society to its depths, and the revolution concerning the basic ideals and methods of Christian Missions. The first and second we do not propose to discuss, save to say that we agree with Mr. J. Coatman's observation that "dogmatism in Indian political affairs requires ignorance, more or less complete, as its basis."

The Challenge of Indian Christianity

India's religious revolution brings us face to face with one of the very greatest Christian situations in history. "Here is the opportunity, prayed for, for more than a century," says the Indian Bishop of Dornakal, regarding one aspect of the revolution, the caste movement in South India. "Should we allow a passing financial depression to come in the way of our obeying these calls?" This unique situation presents untold encouragement to Christian Missions, for these have helped

to create the situation, while at the same time a great challenge arises for Christian Missions to buy up this opportunity for the Kingdom of Christ. India's far-reaching religious revolution brings a twofold challenge to Christian Missions—from Indian Christianity on the one hand and from Indian nationality on the other. In both these realms, Indian Christianity and Indian Patriotism, let us see what has been done and how to accomplish what still remains to be done.

India's Pentecost Without Parallel

The Christian achievements of the past decade in India give cause for ecstatic praise. Before the last Indian census was taken the present writer ventured to predict, on the basis of published facts, that the census figures would reveal that during the previous ten years there had been *ten thousand new converts won for Christ every month*. The 1931 census figures return over six and a quarter millions of Christians, the exact figures being 6,296,763. This means that well over a million and a quarter were won for Christ during the decade, or more than 150,000 a year, or more than *twelve thousand every month*. The intensive process leads one to expect a great acceleration in the rate of increase, and *our great concern must never be for numbers but always for spiritual quality*. At the same time it is "as unwise to ignore numbers as to over-emphasize them." When we remember that the percentage of increase among Hindus was only 10.4 and that among Moslems only 13 per cent, while the Christian rate of increase was 32.5, truly there is "amazing ground for thanksgiving." This increase, be it remembered, was maintained through ten of the stormiest years India has known.

Over twelve thousand won for Jesus Christ every month during such a decade, means that Indian Christianity is passing through a veritable Pentecost, for which history itself provides no parallel. The success of Christian Missions in India has been so striking that we shall need far more convincing reasons than have thus far been assigned by *any* Commission to lead us to believe that missionary aims and methods need the *radical* alteration suggested by the *Report of the Appraisers*. Let it not be forgotten that in recent

* Abbreviated, from the *Dnyanodaya*, February 23, 1933.

years there has been on the one hand such a growing insistence on the importance of genuine and enduring missionary work, and on the other hand such a constant process of readjustment and adaptation to new conditions, that one of the most observant of editors, among those whom we call non-Christian, has stated that no other organization he knew was so honest with itself and so constantly and thoroughly introspective as to its methods as was the organization of Christian Missions.

Indian Christianity, however, cannot be fully measured by its six and a quarter millions of professed adherents. Just as neither Joseph of Arimathea nor Nicodemus was numbered among the open disciples of Jesus during His days on earth, but were the two who remained near Him to the end to bury the Crucified Lord, so in India today there are large numbers who daily read the Bible and pray to Christ in secret. Indeed we believe that the number of these exceeds the number of those returned as Christians in the census. Some criticisms give the impression that Christian missionaries in India not only report all their success, but are in danger of magnifying them. There are facts in our possession, as doubtless there are in the possession of Christian editors in other parts of India, showing that some of the most important results of Christian work are purposely withheld from the public press and from missionary reports. In one center alone we know of three baptisms from highborn Indian families, and on each occasion we were urged not to publish a word on the subject.

Jesus Christ in India's Heart

There is an increasing amount of striking evidence of the fact that all over India Jesus Christ is winning His way into the Indian mind and heart. This is the testimony of Dr. Stanley Jones as the result of his recent visits to a number of the chief Indian centers. In every place he presented Jesus Christ as the one and only Hope of Asia and he had an astonishingly encouraging response to his definite appeals for surrender to Christ as the only Saviour from sin. Many of these lectures were attended by some of the most distinguished Indians in the land. It is our growing conviction that large numbers of educated people in every part of India secretly regard themselves as followers of Jesus Christ and live as conscientious a life of prayer to Him as do His openly professed disciples. In one province alone, numbers of Indian officials are so classified. In many inti-

mate interviews, Dr. Jones was assured that when India comes to adopt the Ceylon practice of new converts remaining in their own homes, there will in all probability be a very great increase in the number of confessed disciples of Jesus Christ who now are doing their Christian praying in secret. So widely and so profoundly is Christ revered that reliable judges affirm all such barriers to an open confession in domestic circles may be removed within twenty-five years.

Christ and Indian Students

Among Indian students the uniqueness of Jesus Christ is so increasingly believed that, as one thoughtful student expressed it, there is a growing dislike to allow His Name to be mixed up with current political controversy, with communalism or with communism. The students connected with the Hindu university of the most sacred city of Hinduism made a request to the Hindu Principal that Dr. Jones be invited to give a lecture under the university auspices and on its premises. The Hindu principal not only granted their request but said that he himself would preside. At the close of Dr. Jones' lecture on the value and power of Christ for India the principal stated that he could not claim the chairman's usual privilege of differing from the lecturer, "For," said he with emphasis, "what Dr. Jones has been saying is calculated to help us greatly." This emphatic remark of the Hindu chairman was of special significance in light of the fact that the All-India Inter-University Debate had been held shortly before in Benares on the subject: "In the opinion of this House, religion is a great obstacle to the development of a healthy and vigorous growth of Indian nationalism, hence it should be abolished." Such a debate had shown what is the growing attitude of Indian students to the ancestral religions of the land.

One of our British missionary readers, well known everywhere in Western India, writes to say: "What a pitiful thing it seems to us who are close up to the facts that a Commission of Christian men (and women) should agree to issue statements that would deprive us of any justification for being in India at all. What a glorious privilege to be singing and preaching the Gospel as we are doing here to numbers who are listening as I have never known Indian audiences to listen before." The writer of those words has won the right to speak by the fact that he has been working in Western India villages for nearly forty years.

When Pastors Discuss Missions

By the REV. HUGH VERNON WHITE, D.D.,
Boston, Mass.

*Secretary of Education, American Board of Commissioners
for Foreign Missions*

THE value of the round table discussion consists chiefly in the fact that, when successfully carried out, it constitutes real group thinking. My own experience during the past two years has convinced me that such discussion is of much greater value than formal public addresses. There is a degree of passivity on the part of those who listen to a speech. The psychology of the round table is different; each member of the group may be, and many do in fact become, active participants in the thinking that is going on. In the give and take of discussion ideas are explored, deeper meanings are developed, and formulated difficulties come to expression and often find solution.

Coming from the pastorate and being plunged into the current thought regarding foreign missions, I have been astonished to find how vitally foreign missions are integrated into all aspects of Christian thought and living. A free discussion with ministers makes this apparent and tends to give them a sense of the reality and intimacy of missions as a part of their own Christian service. They come to see that no essential problem confronts the foreign missionary which does not in some form confront the minister in his parish.

Some factors in the successful conduct of group discussion are important to its greatest value:

1. The leader must have clear in his own mind the points or ideas he wishes to have considered, and be able to present them freely and informally.

2. General discussion should be preceded by the leader's presentation of a body of thought which will constitute the focus and point of departure for what follows. The mere stating of questions by the leader, or entertaining of what-

ever questions members of the group may propose, will usually result in aimlessness.

3. The leader should be able, after one or two points have been made in his introductory address, to admit interruptions in the form of response to his statements. If these responses are to the point they usually lead on to things the leader wishes to bring out. If much of what he planned to say can come out in open discussion it is better than to give it in a continuous address.

4. The genuineness of this process depends upon the leader keeping an open mind and letting the group really develop the thought with him. If he has any axe to grind, any special pleading to make, or any dogmatic barriers to new ideas, the discussion may develop into an argument or debate but will not be creative.

There are new ideas emerging in religion. On the mission field these ideas are receiving their most clear-cut and concrete formulation. A forum on foreign missions may be the most vital point in our church life for clear thinking, for the deepening of spiritual life and the creation of a genuinely evangelical spirit. But

such a forum must keep close to realities and be unafraid of clear and critical thinking.

I have found that, starting with the same body of thought and encouraging a free criticism and discussion, no two groups go in exactly the same direction. There are certain main points that usually come up for further consideration, but new ideas and new slants on old ideas are always appearing. I am convinced that one of our greatest needs today is clear doctrinal thinking. This is peculiarly the case as regards foreign missions. It happens that I hold a thoroughly lib-

The human leadership of each church rests, or should rest, with the pastor. If he is a man of low spiritual life, little education, or narrow vision, his congregation will naturally be of the same caliber. "Like people, like priest." If he is truly a man of God, with a vital Christian message, the gift of leadership and a heart and vision that reaches out to all in need, then his church will not only grow in numbers and character but his congregation will be a working force for the salvation and enlistment of others. Read what Dr. White and Dr. McAfee say about how pastors respond to the responsibility for arousing missionary interest in their churches.

eral point of view and present the concept and validity of foreign missions upon that basis. I have not found that theological liberalism and boldness tend to lessen interest in missions. Indeed, for many, it alone can sustain that interest.

But, whether liberal or conservative, the ministerial leaders of our churches need to think through the relation of missionary effort to the central principle and the motivating spirit of our Christian faith. The human appeal and the dramatic presentation of missionary work are indispensable for the church at large. But strong conviction based on clear thinking is needed for vigorous support of missions from the pulpit. Intimate discussion with groups of ministers from five to fifty furnishes about the best stimulus to this clarification of thought and conviction that I know. Incidentally it is a vastly interesting and rewarding experience for the secretary who leads it.

Impressions from Pastors and Elders

By the REV. CLELAND B. McAFEE, D.D., New York
Secretary of the Board of Foreign Missions, Presbyterian Church, U. S. A.

My experience in conferences of pastors and elders has been varied. I have learned that it is better to weigh opinions than to count the people who are there. With that in mind let me put down a few impressions.

1. There seems little question in the groups which I have met about the fundamental duty of foreign missions. This is taken for granted, and an increased knowledge of the world has not raised in the minds of those who come to such conferences any question about the duty of making Christ known everywhere.

2. There seems little question about the fundamental message to be given. Some of the people present feel that we ought to do more in the application of our faith and some think we ought

to do less. I find no serious question in these groups regarding the Jerusalem statement: "Our Message is Jesus Christ."

3. There is some question about the collateral methods of our work, especially the increased complexity of our program. A number of these conferences revealed a confusion of mind about the vast range of missionary institutions and programs. There seems a very general feeling that the evangelistic or direct appeal ought to be increased.

4. There is some inquiry about the ability of the Nationals on the mission fields to take over the work. This seems especially to apply to those who know the older fields and wonder whether the time has not come for the transfer of much of the responsibility to the Nationals. Few of the groups seem to know how much of this is being done; others fail to realize how vast is the field left for the National Church if it is turned over to them and they need to see how devolution leaves abundant tasks for the missionary force.

5. There is some discussion about the possibility of effective cooperation on the field among Christian forces with divergent beliefs. It appears that confidence in cooperation plans is not uniform. Some wish cooperation pushed much farther and would welcome the absorption of denominational administration into an interdenominational agency. Others are strongly opposed to anything of the kind. It is on the whole the most confused single item of my conferences.

6. Criticism of missionary personnel is for the most part resented. This is always accompanied by a recognition that there are faulty missionaries, as there are faulty workers at home, and that various tests applied to missionaries might reveal various levels of attainment. There is an almost universal assertion, however, that the missionary force is the best selected and the most effective in our entire Christian enterprise.

A LAYMEN'S VIEW OF LEADERSHIP

The world is not going to be stormed into religiousness; but it may be shepherded there. Let individual pastors become dominated by the conviction that they are the Church's real leaders—endowed with the Spirit; ordained by the Church and commissioned by God—and they will slough off the "inferiority complex" which makes them so docile and deferential toward professional "leaders," who are leading nowhere. One definite remedy for the present inertia in Christian activity would be to declare a moratorium for a few years upon professional "leadership."

Suppose every church and clergyman should decide to ignore the very existence of all the super-salaried secretaries and causes and organizations and "movements"—outside of the normal denominational life—and devote themselves wholly to aggressive activity in their own local fields.

Would not the result be a new sense of dignity and responsibility and power for every pastor; who would then know that whatever leadership in religion comes to his community is dependent upon him and his fellow ministers, as led by the Spirit of God?

In a word, the Church already has leaders, except where the shepherds have become sheep. Once let them resume the pastoral staff and the Church will soon be able to exult, in the words of Deborah's song:

"For that the leaders took the lead in Israel,

For that the people offered themselves willingly,

Bless ye Jehovah."

—William T. Ellis, LL.D.

Learning New Lessons in Missions

By PROF. KENNETH SCOTT LATOURETTE,
New Haven, Conn.
Author of "The History of Christian Missions in China"

WORKING as they are in the midst of a rapidly changing world, Christian missions must repeatedly make readjustments in their policies and programs. Almost inevitably so widespread a movement tends to become institutionalized and, as a whole, to lag somewhat behind the march of events. While we vigorously dissent from some of the basic ideas and findings of "Re-Thinking Missions," the fact remains that the volume contains suggestions which may be of real help to the missionary enterprise. The Laymen's Inquiry and its Commission on Appraisal have done a great service in urging on the Protestant Church the importance of facing certain specific situations and problems and in suggesting possible solutions. To be sure, they have brought forward very little that was not previously known to those familiar with the facts. The very absence of novelty in most of the defects pointed out and the solutions proposed, makes it particularly imperative that we take heed to the findings so frankly put forward. If we seek to dodge any of the issues raised on the ground that we have long been aware of them or cannot entirely agree with the form in which they have been phrased, the enterprise for which we are trustees may suffer harm.

In the judgment of the present writer, the most sobering of the criticisms are those which are made of the younger churches which the missionary enterprise has helped to found on the mission fields. The weakness which the perpetuation of sectarian differences has brought about; the failure of some of these churches to win the younger generation and even to hold many of the children of their own members; their perpetuation of imported foreign expressions of their faith in hymnology, order of service and architecture; the pitifully weak character of so much of the theological education; the appalling failure in numbers of regions to attract and hold in the Christian ministry any considerable proportion of the ablest of the Christian youth; and the paralysis and parasitism wrought in so many congregations by the unwise dependence on foreign financial subsidies—these defects are all too familiar to those who have been intimately in touch with the work of the Church abroad.

To be sure, the picture is far from being entirely dark. Any of us can cite enough splendid exceptions and point to sufficient evidences of progress to make us all thank God and take courage. It is probably, however, that our gravest problems lie in these young Christian communities.

The problems are serious because the continuing witness to the Christian Gospel in India, Burma, China and Japan, as in the United States, must be found in some kind of forward moving Christian community. From the beginning of the modern Protestant missionary movement declarations have been repeatedly made that the task of the missionary is in part to make himself unnecessary. We have said almost *ad nauseam* that the foreign mission boards must seek to bring into existence self-governing, self-supporting and self-propagating churches. Often it has been insisted that these churches need not, and should not be exact reproductions of their parents in the West, but that in each land followers of Christ should so make the Gospel their own that, while remaining in spiritual fellowship with the Church universal, they should express their faith in institutions adapted to the needs of their particular communities.

Nor has the dream failed of some degree of realization. In each of the lands visited the Appraisers found noble Christian lives and many congregations and groups of congregations which for vitality, awareness of the needs of the communities around them, and active attempts to meet those needs, will stand comparison with individual sister Christian communities in the West.

Yet the fact remains that in the main forms of missionary activity we have come short of our professed goal in assisting to establish what we have chosen to call "indigenous churches." Traditionally, the chief channels through which Protestant missions have sought to serve the peoples to whom they have gone have been schools, medicine, literature, and what in its largest implications we have termed evangelism. In education and medicine we have made outstanding contributions. In India, Burma, China and Japan, as in other lands, mission schools have played a large part in introducing Western education and in

moulding the new educational systems. In some of these countries, notable China, the missionary physician has been largely responsible for the emergence of a modern, scientifically trained medical profession. In literature, the missionary has made notable contributions, particularly in the very early days. In the translation and distribution of the Bible, he continues to fill an important function. For centuries to come, China, Japan, India and Africa will be profoundly different because of the presence of the missionary in the days of the coming of Western culture. Yet in all three of these functions the place of the missionary is transient. In general education, in medicine and in literature, the institutions established by him are decreasingly prominent. At a pioneer of these phases of Occidental civilization he has performed an immense service. In all of them he still has a place, but this, while important, seems destined to be decreasingly so. In India, China and Japan we have reached the stage, in some regions years ago, in which the "indigenous" churches must bear most of the brunt of continuing and strengthening the Christian witness in the life of the nation. It is precisely in nourishing such communities that we seem to have been least successful.

What, then, shall we do? First of all we must concentrate more on the task of reenforcing these ongoing Christian communities. In these days of declining and stationary incomes and missionary staffs, we must sacrifice first those institutions which contribute least to the achievement of this goal. Among these will be many of our schools, where the proportion of the student body which is Christian is very small and where the positive contribution to the production of Christian character, is slight.

In the next place, we must face courageously the problem of indigenous Christian leadership. This will mean the complete reorganization of most of our theological and training school education, with experimentation in curriculums more

nearly adapted to local needs and with the combination or elimination of many existing institutions.

In the third place, we must deal more realistically and persistently with the problem of the type of professional leadership which will both bring the vision and training required by the churches and whose financial support can be compassed by the Christian communities without foreign financial assistance. This is one of the most perplexing problems of all and the resulting pastoral institution may prove very different from that to which we have been traditionally accustomed in the Occident. Fortunately experiments in this direction have been made in several fields, some of them over the course of many years, and a few of them with considerable success.

In the fourth place, we must deal more intelligently and heroically with the use of foreign funds than we have yet done in all but a fraction of the area which we have sought to cover. This will undoubtedly mean the cutting off of many subsidies (usually a wholesome deflation).

In the last place, and always, we must seek to remember that no mechanics or institution, no matter how intelligently devised, can be a substitute for life—the life which is the fruit of the Spirit. If that life is to be realized we must, as the Laymen's Commission has rightly reminded us, seek to appoint as missionaries only those who have found its secret and give promise of transmitting it. For the next few years financial limitations will probably prevent us from sending out as many missionaries as often as in the past. We must see that those who go are the very best, the most spiritually alive, and that they have been given an opportunity to obtain the finest preparation possible. Such individuals can come only from a church which has rising within it springs of Life. By repentance, faith and devoted love each of us must seek to make it possible for God to produce that life in American Christianity.

SIX MISSIONARY BEATITUDES

Blessed are missionaries of the Gospel, for to them is given the promise of the presence of Christ (Matthew 28:19, 20)!

Blessed are the sowers of the Word of God, for they shall abundantly rejoice (Psalm 126:6)!

Blessed are those who turn many to righteousness, for they shall shine forever (Daniel 12:3)!

Blessed are they who spend themselves in helpful service amongst the needy brethren of our Lord, for they shall have the benediction of the King (Matthew 25:34-36)!

Blessed are those who give to help forward the Kingdom of God, for these have the approval of the Saviour (Acts 20:35)!

Blessed are they who give up loved ones for the service of Christ, for they shall have eternal compensations (Matthew 19:29)!

—*Record of Christian Work.*

The Missionary of the Future

By the REV. ERNEST E. TUCK, New York
*Associate Secretary, Board of Foreign Missions, Methodist
Episcopal Church*

It is not too much to say that upon the quality of personnel, far more than upon any other factor, depends the real and permanent success of the missionary enterprise. . . . The history of Protestant missions is a story of the influence of personality upon individuals and communities.—*Re-Thinking Missions*.

THIS has always been so. Christianity began with the impact of one Man upon other men and we define Christianity in terms of the life and teachings of this Son of Man—Jesus Christ. The missionary enterprise is the passing on, through human personalities, of His influence with all of its implications for individual and social conduct. Every true disciple of this matchless Person must inevitably be a transmitter of the power and beauty and standards of His life. But some have been especially set aside and “commissioned” by the Church of Christ to be the interpreters of His life and Gospel to people of other lands. We have come to call them foreign missionaries. What an amazing list of names could be assembled of the great missionaries of the Church from the earliest days until now! But men are saying today that we have come to the end of another epoch in this glorious enterprise and that we have already entered upon the new day.

A new spirit of freedom, a wholesome emphasis on the worth of human personality and a demand for greater equality in human rights and opportunities for all men are everywhere apparent. Furthermore, our world has been rapidly changed into an “apartment house world” where we hear the neighbors’ radio in Paris or Rome or London or Shanghai or Geneva or Manila, and it is sometimes disturbing to our peace and quiet. But disturbing or not such is our world. It is a world of human relationships and not a world of earth and sea and sky. In many lands a vigorous young church has arisen and it has produced some great souls who have a genuine contribution to make to Christian thought and life. In view of all this men are rightfully asking what the future missionary must be, what kind of men and women must the Church commission to “go and make disciples of all the nations.”

The missionary of the future cannot ignore the missionary of the past. He owes too much to

those great personalities who have sacrificed and pioneered to bring in this new day. But his reverence for these great souls who have made his work possible must not bind him to the past in his methods of work nor in his attitudes. His face is toward the future and he must live his life in each new day that dawns.

What then are some of the requirements for this missionary of the future? Many of them are not new and the mention of them here only emphasizes their importance. Some distinctly new emphases, however, belong to this new day.

In the first place, the missionary of tomorrow must have an increasingly intelligent understanding of what the Christian message really is, and all that it implies. He will know that it is not something set in a fixed mould, like cement. It is a living, personal experience that grows with the expanding knowledge that comes from God Himself. He must know where are to be found those spiritual fountains that give life and he will drink from them deeply and often. His message will be expressed in an active “loyalty to Jesus Christ regarded as the perfect revelation of God and the only Way by which men can reach a satisfying experience of Him.”

In the second place the future missionary of Christ will, in a very real sense, be a creative personality with an abiding and sustaining faith in the ultimate triumph of the spirit of Christ in the world. He will so live his way into the hearts of the people whom he goes to serve that all their human relationships will be enriched and blessed through the years. He will take situations as he finds them and so help to transform those human situations as to create a new and better world. He will be willing to experiment, to venture, to abandon old methods and plans when they have been proved inadequate.

Third, the missionary of the future will have the capacity for growth. Professor Oscar M. Buck recently declared that great missionaries are *grown* not made. True, and the *capacity* for growth is a prerequisite. Conditions of work in many lands today make the growing of great missionaries difficult, but the creative, understanding missionary will soon recognize those unsatisfac-

tory conditions and will so set about changing them that in the very process he himself will grow and help others to grow through the sunshine and warmth of his own and his Master's radiant personality. The missionary that has lost the ability to grow spiritually, to grow in understanding and sympathy, to grow intellectually has no rightful place in that company of men and women who venture forth to reveal to men of other lands, the spirit and power of Christ. If a missionary allows himself to settle down to a deadening daily routine and lose all consciousness of the movements of life about him; if he allows the assigned tasks to overwhelm him and destroy the fine enthusiasms he once had for the interpretation and evidencing of the values of the Christian way of life; if he does not know that all about him are new and awakening forces and agencies for the enrichment of life; if he falls into the pit of mere mechanical making of reports, holding of stated meetings and crowding his days full with many activities, then he has lost the capacity for growth.

The personal relationship and attitudes of the missionary of the future will be even more important than before. He must exemplify the spirit of Christian brotherhood not only with his fellow missionaries but with his fellow men of other races, colors and conditions. He cannot be a cause of friction and misunderstanding. In these days national sensitiveness as to personal relationships and attitudes is sometimes even unreasonable, so that it is particularly important that the missionary shall be able to enter sympathetically into the experience of others. Regardless of race or position personal interests cannot be served first. He must strive truly to represent his Master who came not to be ministered unto but to minister. He will constantly seek to understand the universal human emotions and aspirations so that he can enter fully into the deepest human experiences of those whom he seeks to serve.

Other essential qualities in the missionary of the future occur immediately to one familiar with missionary service today. The necessity for an effective prayer life is not a quality apart from the others; an intelligent understanding of the Christian message, a creative personality, the capacity for growth, and Christlike personal relationships are not possible without such a prayer life. This is such an intimate personal experience that it is the missionary's very soul. It is also true that without intellectual honesty, and a reverence for truth, combined with a deep sense of

mission, the missionary dare not go into the future.

In speaking of the missionary of the future we have enumerated qualities which are found in the lives of many missionaries who are today exemplifying these qualities. These choice men and women of the present missionary force will be the first to recognize that every worthy enterprise in modern life is increasingly demanding abler, more consecrated men and women to carry it forward; they know better than any of us "that upon the quality of personnel, far more than upon any other factor, depends the real and permanent success of the missionary enterprise." The missionary of the future has received a great heritage from the missionary of the past.

CHRISTIAN STEWARDSHIP

Principles

1. GOD is the OWNER of ALL
2. MAN is the STEWARD of what he POSSESSES
3. GOD requires ACKNOWLEDGMENT

By	{ Intelligent	GIVING of	{ One's self Service Substance
	{ Cheerful		
	{ Systematic		
	{ Proportionate		
	{ Sacrificial		

Methods

Keep a Strict Account	{ Of your income
	{ Of your expenses
	{ Of your gifts
Separate unto the Lord	{ A definite proportion
	{ The first-fruits
	{ At least one-tenth
Use the Remainder in	{ Christian living
	{ Christian thrift
	{ Christian service

Effects

FINANCIAL	{ Insures God's Blessing
	{ Increases Church Revenue
	{ Supplies World's Need
SPIRITUAL	{ Confirms Faith
	{ Energizes Prayer
	{ Ennobles Character

It Glorifies God

"Shall We Appraise Home Missions?"

By the REV. JAY S. STOWELL, Philadelphia, Pa.
*Bureau of Publicity, Board of Home Missions and Church
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IT IS too early to forecast the total effect of the Inquiry into Foreign Missions. In ten years we will know more about that. Already, however, suggestions are coming from many quarters, "Let's study Home Missions." Curiously enough this proposal comes from two distinct groups, those who rather gloatingly imply that such a study would do away with Home Missions, and sincere friends who covet the wide-spread publicity which the Foreign Mission enterprise has just received.

Substantially the same agencies which directed the Foreign Mission study have spent in the study of Home Missions in the past fourteen years, amounts which we suspect would dwarf into relative insignificance the half million dollars expended on the Layman's Foreign Missions Inquiry. The results of those studies are available in a multitude of carefully-written volumes which make a library, compared with the one volume thus far published from the foreign study. An enormous amount of material is also available in the files and reports of the home missionary agencies.

Able as was the commission which studied Foreign Missions, it has been difficult to locate any important facts which the commission discovered which were not already the common possession of those acquainted with the missionary enterprise. It seems unlikely that a study of Home Missions could reveal any particularly important or significant items which are not now available.

What Do We Now Know?

The amount of general information we now have is almost appalling. We know how many churches there are in the United States and where they are located. We could make a map of them, if we wished to spend the time. We know that

we have over 200 Protestant denominations. We know how many church members there are, how many Sunday-school pupils, the value of church property, the amount spent on annual budgets, and a multitude of other totals. Similar data are at hand with reference to distinctly home missionary enterprises, although not all of this data has been tabulated. Some of it has been so tabulated and more is now being put into shape by the Home Missions Council.

But our information does not stop with these generalities. It goes into many intimate details.

We are told that Foreign Missions are too denominational in character; Home Missions are probably even more so.

The laymen report that a percentage of Foreign Mission money is expended unwisely, because of lack of adequate planning. The same is true of Home Missions. Buildings are wrongly located, ceilings are

made too high, bad floor plans are adopted, inefficient workers are employed, and ill-advised programs are laid out—mistakes aplenty are made.

Of course, there are other things that we know about Home Missions. We know that for heroism and Christian devotion it would be hard to equal and impossible to surpass the sacrificial courage shown by the home missionaries who have served and are serving so unselfishly to exalt Jesus Christ in our country. We know that Home Missions have helped to build into American life some of its finest qualities (and, in spite of much pessimism, there are some fine things about America). We know from actual court records in particular communities that home missionary churches in congested city centers have kept thousands of boys and girls out of the clutches of the law and have turned their feet into paths of usefulness. We know that a perfectly amazing

Foreign Missions have recently come in for a great deal of publicity. Not only have missionaries and secretaries sent home their report but travelers, business men and special commissions have expressed their opinions for and against the large expenditure of life and money. Home Missions receives less special attention from outsiders but it is no less important—nor are less money and lives expended at home. Should a special commission be appointed to appraise the needs, the methods, the force and the results in America?

number of people—young and old—are dependent upon home missionary agencies for religious opportunities and religious nurture. We know that, in spite of all that is being done, there are millions of boys and girls in America growing to maturity without religious training and that there is a perfectly appalling number of American homes into which no representative of a Christian church ever goes.

The Problem of Interpretation

Probably nothing good or bad has been found out about Foreign Missions which could not be more or less directly applied to Home Missions. No further assembly, however, of either obvious or hidden facts, no matter how comprehensive, will get us very far toward the solution of our problems. Our difficulties do not grow out of any serious lack of, or disagreement with reference to, matters of fact, but rather in the interpretation of those facts, and, in that realm, there are basic and possibly insoluble difficulties, as the laymen's inquiry has rather clearly demonstrated. It is easy to be misled in general gatherings and to confuse Christian courtesy and fellowship with the disappearance of basic differences in philosophy and thought.

To an outsider it would seem that the most obvious fallacy of the Appraisers' group studying Foreign Missions was what appears to have been the assumption that they had prepared a statement and interpretation of the foreign missionary enterprise upon which diverse groups could agree.

Where Opinions Differ

Take, as an illustration, the matter of preaching, upon which both Home and Foreign Missions seem largely to have been built. Many seem to be agreed that preaching has been overdone and should be subordinated in the future; yet it is doubtful whether any representative group of preachers or laymen in America would vote with them, if they really understood what they were voting on. The study group may be right—we suspect they are—but the church is fully imbued with the preaching idea. Where is the supreme court which will settle the matter?

And what of denominations? While home missionary leaders are probably a little less denominationally minded than others, yet, in general, Home Missions are about as good and about as bad as the denominations they represent. To one group denominations are not only anathema but the marked child of the evil one. They can hardly find adjectives severe enough to describe anything

denominational. Their impatience has reached such a stage that, if they cannot induce others to join them in a church unity movement, they will withdraw and have unity by themselves. Others are equally convinced that, even though many of our present denominations may disappear, denominationalism in some form will characterize our ecclesiastical organizations so long as the race maintains any interest in religion; they believe that goodwill between groups and individuals is more basic than an ecclesiastical unity attained by the surrender of convictions and interpretations which seem important to the holder.

When we have established the fact that many home missionary workers lack satisfactory training, what is to be done about it? Some would doubtless feel that all inadequately trained workers should immediately be released. They may be one hundred per cent correct, but others certainly would totally disagree with that position. Similar diversity of opinion exists with reference to the support of so many preachers and so few persons skilled in the religious nurture of youth.

The point that we are trying to make clear is that, were any new general study of Home Missions to be undertaken, the results would not be largely affected by the facts discovered, or which are even now available to those who desire to use them, but the outcome would almost entirely be determined by the presuppositions of those who made the study.

Feasible Lines of Advance

Much has been done in the field of comity, but there is need for further application of the principles of comity, not in any wholesale fashion or after a formula, but according to the conditions in each particular situation. There is, also, a need for a further extension of cooperation in certain types of work. One factor holding back such cooperative enterprises is that the technique of cooperation has not yet been mastered. A more improved technique must be worked out if cooperation on a national basis is to be developed on any considerable scale.

Over and above comity and larger-group cooperation there are important lines of work which should be taken up, and fields which should be explored, which will probably wait eternally if their entry is dependent upon reaching a total agreement. For such types of work, congenial, like-minded groups must be organized, while others, even though they are doubting Thomases, exercise Christian charity and forbearance and offer an occasional prayer for their brethren whom they love but with whom they cannot at all times agree.

Good Will and Good News

A Jewish View of Missions to the Jews

By the REV. JACOB PELTZ, Chicago, Illinois
*General Secretary of the Hebrew Christian Alliance
of North America*

EVERY Christian should be interested and active in giving the Gospel to the Jews. It is a command of Christ to preach the Gospel to every creature. The entire missionary enterprise is motivated by this Great Commission of our Lord, yet most Christians take it for granted either that the Jews do not need the Gospel or that there is a magic way of salvation for this people other than the way provided through Christ on the Cross on Calvary.

As a substitute for the Gospel of salvation some well-meaning but misguided Christians have in recent years inaugurated what is known as the "good-will movement" in place of the divine Good News Movement. This "good-will movement" is but a temporizing, watered-down, sentimental method of attempting to solve the Jewish problem. Needless to say that this and other substitutes for the Cross of Christ are futile. It is lowering the standard; it is not carrying out the commission of our Lord. The good will we proclaim is the good will of Christ for the salvation of man made possible by the Cross of Calvary. This applies to both Jew and Gentile.

The Jews need the Gospel of Christ as much as any other non-Christian people—Mohammedan, Buddhist, Hindu, Confucianist or Animist. These religions are inadequate, and the same is true of modern Judaism, which is in many cases contrary to the teaching and Spirit of the Prophets.

But, more than this, in America the greater number of the four and a half million Jews have given up Judaism and are now religiously adrift. Rabbis say that between seventy and eighty percent of the Jews today are not connected with any synagogue.

We hear a great deal today about "proselyte" and "proselytizing." These terms usually refer to unethical methods that are sometimes used to win adherents to a particular organization. But these terms do not apply when we go to the Jewish people with the Gospel. We are giving them a message which they do not know, and a Christ who transforms. We are not aiming to persuade them to abandon the faith of their fathers for Christianity is not the negation of the true Jewish

faith. It is the fulfillment of the hopes and ideals of the Jewish prophets. When a Jew becomes a follower of Jesus Christ, he does not lose his religion—he finds it; he does not give up his ancient faith, but rather that faith is transfigured. In fact, Judaism without Christ and without the New Testament is incomplete and unsatisfying. This is the reason that so many Jews today are abandoning Judaism.

Giving the Gospel to the Jewish people is the way to solve the Jewish problem. There is no really anti-Semitic movement in America today though there may be the spirit of anti-Semitism manifested here and there in colleges, clubs, hotels and summer resorts. But any student of Jewish and Gentile relations in America realizes that all is not well between these two groups. Underneath the current of affairs there is still a deep seated prejudice and sometimes bitterness. Now how shall we solve this problem?—by education? by good-will meetings? by the holding of seminars and lectures? These methods have been tried and found wanting because they do not reach the root of the problem. We must realize that the unregenerated Jew will always be a problem to the Gentile. The Jew's character and ethics will be found wanting. The Jew's mannerisms will jar. The Jew's mode of living will not appeal. The unregenerated Gentile will continue to be prejudiced against the Jew as an irritant in American life. What is the solution to these problems? Only the regenerating power of Jesus Christ transforming individual lives, making them anew and producing winsome characters. So the Gospel of Jesus Christ must be preached to the Jew in order that we may have a solution of the Jewish problem in America and avoid anti-Semitic persecutions such as we see in countries of Europe.

The Jewish people respond to the appeal of Christ as do any other people. During the nineteenth century, something like 200,000 Jews were won to Christ. Today there are a quarter of a million of Hebrew Christians in the various countries of the world.

Missions to the Jews may take the form of com-

munity centers in various cities where the Jews live in congested neighborhoods. Thousands of churches all over the country have Jews in their neighborhood and the Church must realize that it has a message, a Gospel for all the people of this community, including the Jew. The fact is that there are many Hebrew and Gentile Chris-

tians in America today who understand the Jewish problem and who can develop an adequate Christian approach to the Jew, if the Church of Jesus Christ is aroused and calls them to definite service in carrying out the commission of our Lord Jesus Christ "to preach the Gospel to every creature"—including the Jews.

DIFFICULT DAYS IN MANCHURIA

By the REV. W. T. COOK, Sinpin, Manchuria
Missionary of the Presbyterian Church, U. S. A.

We returned to Sinpin our mission station, after our furlough, with the sense of apprehension deepened because of the uncertainty about conditions. After leaving the railroad we traveled at the head of a caravan of ten carts until we reached the town. But it was not the city we had left less than a year before. Insurgent Chinese soldiers were everywhere. Even the postal and telegraph services were entirely abolished, so that for four months we sent no letters and none were delivered by the post—no home messages, no magazines, no Christmas packages! In October the city fell into the hands of the new Japanese-Manchukuo régime. The pacification reaches chiefly along the main roads and centers for in between there are many irresponsible roving bands, committing depredations.

The robberies suffered by the Chinese are more severe than this district has known before. One man in the hospital has both his feet frozen. Robbers entered his home from which, in his haste, he fled barefooted. He was chased through the snow and bitter cold at night and some of his toes must be amputated. Another man, when accosted by the robbers, told them to clear out as he had no money. For answer a pistol bullet sped into his forehead and lodged at the base of the brain. Robbers do occasionally put an old man into a large Chinese kettle and boil him to death in their attempt to make him divulge where his money is—when perhaps he hasn't any at all. People come into the hospital with burns on their bodies as a result of torture by bandits who have held lighted bunches of incense sticks against the flesh to make them part with cash.

The Koreans have not escaped; many have been robbed or driven from their homes. Some have been robbed so frequently that the people have no shoes or decent clothing to wear and cannot come to church. During the summer over eight hundred Christians were huddled in refugee camps at Sanchengtzu, a center north from here. Their homes in the country were forsaken, the churches disbanded; some buildings being wrecked by the bandits. Every week scores of Koreans leave so that the churches are depleted. Like Paul in his shipwreck, when everything was thrown overboard, so we and the churches of South Manchuria Presbytery long for the day when peaceful conditions will prevail and the many exiles may return. It is the belief of the best informed that this restoration will come in the next two or three years and that many thousands will come in with them to replenish the churches and the general population. A general expansion of church work and a revival is anticipated.

In the meantime we carry on almost alone. We are encouraged by the attitude of the Christians who are faithful in distress and we believe that they appreciate our staying with them at a time like this. The Sinpin church, in the hour of trouble, has given even more generously to the work among the Chinese than in years gone by. The Bible class, in February, was attended by over two hundred, about half of them coming from the country. Beginning with prayer meeting before daybreak, two periods of study were held in the forenoon; then meetings in the afternoon and evening. They drank in the consolations of Paul's epistle to the Philippians. Our hearts go out to them as they return to their barren little homes, devoid of comforts which we regard as necessities, but they go with a light and a song in their hearts.

Many pastors have moved away. Five evangelists, largely supported by the Koreans, are appointed to build up the depleted churches. They are courageous men with a fervent and consecrated spirit. The Men's Bible Institute was attended by twenty-seven earnest young men of fine caliber. One pastor in Korea sent greetings to them as the "morning stars" of the Manchuria Church.

Not as the conquerors come, they, the true hearted, came!
Not with the sound of rolling drums or the trumpet that sings of fame;
But amidst the storm they sang, and the stars heard and the sea;
And the arching aisles of the dim wood rang with the anthem of the free.

In the Garden of Allah

By DUGALD CAMPBELL, Kano, Northern Nigeria

Agent of the National Bible Society of Scotland

God hath His deserts broad and brown;
A solitude, a sea of sand
On which He lets heaven's curtain down,
Unknit by His almighty hand.

FROM the Atlantic to the Red Sea, and from the Mediterranean to Lake Chad and the lordly Niger, stretch great sandy deserts which we call the Sahara. Nameless nomads, commonly called Arabs, with veiled and besworded Tuaregs, and fanatical mop-headed Moors wander about among the waddies, or live around the wells and waterholes. They shepherd their herds of goats and sheep and camels which feed on the scant pasture these places afford.

The greater part of the wandering tribes are direct descendants of the hardy and autochthonous Berber peoples. Carthaginians, Romans, Vandals, Greeks, and Arabs found them in occupation. Prior to the Islamic advance after the death of Mohammed they were devoutly loyal to Jesus Christ. According to tradition, their evangelization received its first fiery impetus from the man who carried our Saviour's cross—Simon of Cyrene, himself an African.

The vast far-stretching Sahara region is known among Arabs and other nomads as the *Ganat Allah* or "Garden of Allah." It is not all sand and wilderness for there are many verdant valleys where camels feed and become fat; there are endless waddies where flocks of sheep and goats stand on their hind legs to crop the low green branches of succulent thorn bushes. There are high mountains, like Tamgak, Tibesti and Mouydir, overrun with mountain sheep; lakes and springs and potholes provide crystal clear water, cold and covered with ice in winter; fish and crocodiles are found there.

In many parts of the Sahara no rain falls for five years, or more. Yet, after three days of rain the desert becomes spangled with flowers and shrubs, and grass springs up everywhere, giving it the appearance of a magic carpet. In Kidil, in the Ifoghas mountains after a night of heavy rain I have seen the waddy in flood, forming temporary lakes, and carrying all before it like a mountain tarn in Scotland. Those short stormy rain spells send shooting up into ephemeral life

a wondrous wealth of hitherto hidden grass, flowers, and shrunken shrubs.

In the oases I have bought turkeys for two shillings each, grapes black or white at three pounds for a penny, apples, peaches and apricots and plums, and delicious oranges, lemons and dates, for almost nothing. I fed my camels on dates and barley when I was compelled to travel through pastureless places. The Garden of Allah is the most appropriate name for the Sahara for only Allah himself could make things grow in this land of dearth and sterility. There are beauty spots in the Hoggar and Aïr mountains, the Harug-es-Sôda and Tibesti, which tourists will visit in days to come, and which bear comparison with Alpine scenery. A facetious French friend declared he would build a hotel on the top of Tamgak to entertain tourists. In various parts of the far-flung Garden of Allah live multitudes of unevangelized men and women of the old Berber stock—in Mauretania and the Rio del Oro, the Anglo-Egyptian Sudan, and the rich populous oases of Eastern Libya, with Italian Libya and the southern Sahara, the Tenere and Tanezrouft, the northern bend of the Niger and Lake Chad. I lived among many of these people; I taught them and traveled with them—among the Atlas Mountains, the Adrar and Ifoghas, the Hoggar and Azben, the black and green mountains of Libya, the towering volcanic mountains of Tamgak, and Tibesti that soars over 12,000 feet into the Saharan blue.

Camped in tents of goatskin or black camels hair, surrounded by their flocks and herds and families, live a race of soldier-shepherds. They are muscular men, both veiled and besworded; they are silent and strong and live hard, hungry lives, eating very sparingly once a day, and rarely drinking. These people await the coming of tried and tested Christian missionaries, but they must be prepared to live along the dangerous frontiers, hard, loving, self-denying lives, and ready to die, if need be, that Ishmael may live before God.

Men of Mauretania and Numidia, Getulæ and Garamantes, Libyans and Fezzani, men of Rhaphsa and Cydamus, Santaria and its southern oases;

travelers along the old *Derb el Arbain* and the other long twisty trails that span the Sahara;—all these have been left in the inexorable grip of Islam. They have been shunned and isolated, shut up to Koran-chanters and Moslem proselytizers—and all because Christians were timid and avoided lands that lay under the shadow of the Crescent. The day of cautious and timid approach has passed, the day of speedy and fearless declaration of our faith and all it stands for, is upon us. It behooves us to go forward with courage to “preach the Gospel to every creature.”

On my first visits to these desert dwellers in 1925, I was amazed at the readiness with which they listened to the Gospel. Their women wore silver crosses round their necks, (called *tenaghal*), the camel saddles were bedecked with a cross, their swords and daggers were cross-handled, and in a score of other things the cross stood out conspicuous. This led me to surmise their Christian origin.

When I started to learn their language, called *Tamashek*, I found in it many Greek, Hebrew and Roman terms—such as the words for merit, sin, angel, God, Passover. I found many customs which are similar to those in Christian lands—such as monogamy, chivalrous treatment of women, and a dislike of Islamic interference. Though many are nominal Moslems, I found noble tribes that have withstood Islam. In other words, there is everywhere a great open door for the Gospel.

The People of the Veil

My first contact with the “People of the Veil” was in 1925 at Abecher, the capital of French Wadai, and from there I found them everywhere throughout the southern Sahara as far as Kano in Nigeria. Again, during my long visit to the Air mountains, the capital of which is Agades, and through to Iferouan I came into contact with interesting and intelligent populations. In the valley of Aouderas, among the black mountains that rise all around, there is a healthy climate, good and sufficient water supply from wells, and groups of camps and stone villages. At Timya, Tintellust and Tintaghoda and among shepherd camps I received a warm welcome. Iferouan, and the noble tribe of cave-dwellers who live in Tamgak, made another good center. East of there live the Kel-Fadei and other nomad peoples.

Toward the southwest and the bend of the Niger, live many Tuareg folk who belong to the Tademekket and Oullimmeden confederations. In the latter place the Christian and Missionary Alliance has begun a work, but northward, as far as the Ifoghas and Hoggar mountains, live other Tuareg tribes not yet reached by any Christian missionary. Away east to Lake Chad, and on into the Sudan, as far as El Fasher, are found

these interesting veiled men and their unveiled women. They represent different divisions and speak different dialects, but all belong to the same old Berber stock. Shilha, Susi, Riffi, Kabyle, and other Moroccan, Algerian and Atlas mountain dialects are all members of the same Berber language family.

The old Berber dialects are in daily use throughout Libya, including Augila, Jalo and Kufra, and even across from Jarabub into Siwa oases where they speak nothing else. Traveling south to Bahariya, Farafra, and Dakhla oases I met many pure Berbers. I also saw many exclusively Berber towns during my recent two and a half months camel journey throughout eastern Libya.

It will require serious language work to collect, coordinate and classify this widely removed Berber speech family. It has never yet been attempted. Morocco has Scripture translations in three Berber dialects—Northern Shilha, Central Shilha, and Southern Shilha. Algeria has translations in two dialects, called Greater and Lesser Kabyle. A portion has been printed in one of the many Tuareg dialects, and a work is being done in the Mزاب dialect to the south of Algiers.

Missionaries for many years have been at work in Tripoli, but their work has been done in Arabic, and the commonly spoken Berber dialect has been ignored. No missions have gone to Siwa, or the other wonderful oases of Eastern Libya, hence no translations have been attempted, and only a few vocabularies have been collected by travelers and officials. The Bantu language family has received much more attention, but Berber, which is by no means less important, has been neglected.

When Will Missionary Work Succeed?

When the Berber language family receives the attention due to its historic and geographical importance; when the Scriptures are translated and published in this famous North African speech; then, and not till then, can we count on conversions commensurate with the missionary effort expended. If the early Christian church of North Africa had done for Berberland what modern missionary societies have done for Bantuland, i. e., translated the Word of God into the vernacular and put it into the hands of the people, then North Africa would never have gone down before the fanaticism and ferocity of Islam. The Copts, Abyssinians, Armenians and Syrians had the Bible, and they have stood, and still stand an impassable barrier to the implacable religion of the false prophet.

In the early days the 700 North African bishops had to run their dioceses and teach their congregations by the medium of Latin which was



DUGALD CAMPBELL'S CARAVAN DESCENDING TO THE OASIS OF BAHARIYA

understood only by a few. Augustine of Hippo, and many of the great North African Fathers recommended the use of interpreters to reach the many Berber congregations. Why did they withhold the Bible from the Berbers and not give it to them in their own language? Bible Societies have forced the Roman Catholic Church to circulate the Scriptures in French-English and Italian and other tongues to prevent "protestant" proselytism. Had they done so throughout Berber Africa, then Islam would never have gained the victory it has; Spain and Portugal would never have succumbed temporally to the religion of Mohammed. Europe has not seriously realized how narrow was its margin of escape from Islamization. Now is the time to rectify past errors, and work to evangelize the one hundred and one Berber tribes who have a common mother tongue. Let us give them the Word of God in their own language, or help the Christian and Missionary Alliance, the Sudan Interior Mission, and others who are making an effort to do so.

My recent camel journeys through the Red Desert of Libya took me to the most southerly part where live the Veiled Tuaregs of the Azgeur Confederation. Their chief—*amenoukal*—is Abubekr-Ag-Allegue into whose hands I placed copies of the Scriptures. I visited the six stone-walled towns that lie along the Tanezrouft valley and spoke with both chiefs and people. I saw doors in the narrow streets decorated with the cross,

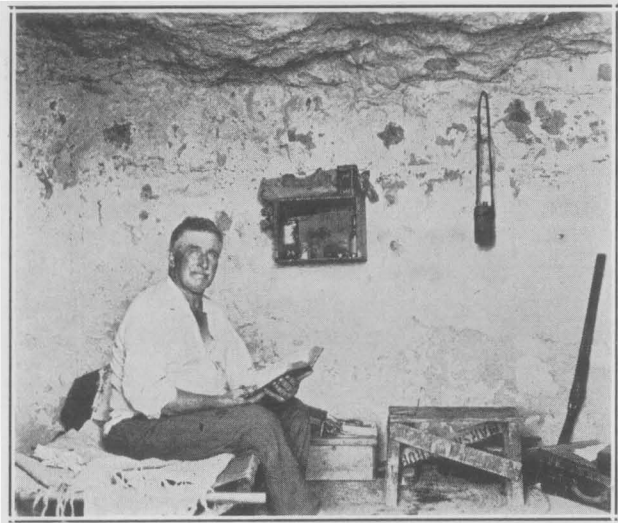
painted in black; the bodies of men and women were also tattooed with the cross. As I rode alongside my two Tuareg guides through the sand dunes I heard one chant "*La illaha, illa Messiner*," and I could hardly believe my ears: "There is no God but our Christ." Surely there is a future in the plans of God for this waiting race who still retain the name of Christ in their songs and speech.

Here is a great people who have been waiting ever since the extinction of the North African Church and the advent of Islam. They have penetrated further and further into almost inaccessible mountains and desert regions to escape the Islamic efforts of Mohammed's fierce followers. There are tribes who, though they hate Islam like the plague, have forgotten the tenets of their Christian faith and are known by their Islamized brothers as *kel-acouf* or "wild people." South and Central Africa have large numbers of Christian missionaries, but the northern deserts, with the Rio del Oro and Mauretania and the fertile chain of green emerald oases that stretch from Moghreb-el-Akhsa to Mersa-Matruh, are still untrod-den by heralds of the Cross.

The lost Atlantis, which is said to have sunk into the sea off Africa, seems to have left behind a few fragments such as the Hoggar mountains. Some say that the Tuaregs are the remnant of a lost race whose origin and history are obscured in the mists of antiquity. The tomb of the famous

Tuareg queen, Tin Hinan, founder of the race, lies at Abelessa in the Hoggar, surrounded by the tombs of her twelve nobles. Her jewels and other ornaments were discovered near by. Though the Tuareg alphabet is perfect, no books in that language have been discovered. Their writings are found on the rocks and stone walls of the Sahara but are difficult to decipher, though much of the inscriptions are quite legible.

The Roman Catholics have tried hard but have failed. Comte de Foucauld, member of a famous



THE CAVE FROM WHICH MOHAMMED BIN ALI ES SENUSSI WENT FORTH TO FOUND THE SENUSSIGAH FRATERNITY. MR. CAMPBELL LIVED IN THIS CAVE AT SIRVA FOR THREE WEEKS.

old French family, who lived a wild life in his youth and was then soundly converted and yielded his life to God and his Church, fell into the hands of an Abbe who trained him to be a priest. After much severe training and discipline, he went south into the Sahara to work among the Hoggar Tuaregs but was killed during the Senussi-Tuareg revolt in 1916-17.

Cardinal Lavigerie twice sent White Father priests to Christianize the Tuaregs but both parties were massacred. Since then the Sahara has been left to its solitude and silence; its peoples still grope in the dark. The Roman Catholics tried later to establish a work in the Tuareg city of Timbuctoo. A priest still lives there as a citizen of Timbuctoo, and he is now a servant of the Government with a wife and family. The Christian and Missionary Alliance of America has had work there for several years. One American missionary lady is buried there in the little cemetery, while her brave husband still labors there, helped by others. They have initiated work among the Tuaregs.

Where are self-sacrificing young men who will esteem it an honor to pioneer among the descend-

ants of this ancient Christian people, a lost race whose land lies at the doors of Europe! Such work must be done on camels, for the Tuaregs are wanderers and nomads, but unlike Arabia and the *haramein*, work among them would produce no fierce opposition. Motor cars now regularly cross the Sahara, north and south via Lake Chad and Kano. French officers dare the perils of thirst and hunger and capture by bandits, to serve their country. Where are the young men willing to venture all to serve Christ and the Gospel, to reach at least one tribe of the great Berber race?

May God thrust forth some strong spiritual laborers, full of faith and the Holy Spirit to learn the Berber languages and eventually to win souls among these tall noble Berber people, whose home is The Garden of Allah.

TALENTS NOT FOR SALE

As my dear father did not believe in selling his medical knowledge, so it nauseates me to have to sell my musical ability. I was born with music in my system. It was a gift of Providence. I did not acquire it. So I do not even deserve thanks for the music. Do you thank birds for flying in the sky, or do the birds charge you fees for singing in the woods? Music is too sacred to be sold. The outrageous prices the musical celebrities charge today truly is a crime against society.

To keep my conscience free from contamination, I never look upon the money I earn as my own. It belongs to the public. It is only a fund entrusted to my care for proper disbursement. If I spend the money for my personal pleasure I should feel guilty of a heinous crime. How can I squander money on myself while there is so much misery, so much hunger in the world? To be perfectly healthy, the human body does not need much. We artificially create and increase our needs; develop costly habits; then feel miserable when we cannot have things.

I constantly endeavor to reduce my needs to the minimum. I feel morally guilty in ordering a costly meal, for it deprives some one else of a slice of bread—some child, perhaps, of a bottle of milk. So many people go hungry in the world every day! My beloved wife feels about these things as I do. In all these years of my so-called success in music, we have not built a home for ourselves. Between it and us stand all the homeless in the world!

For the welfare of the human race—for the preservation of civilization itself, a revaluation of individual and of national success is essential.—FRITZ KREISLER, in *Success Magazine*.

Some Problems in the Philippines

By the REV. GEORGE WILLIAM WRIGHT, D.D.,
Manila, Philippine Islands
*Professor in the Protestant Theological Seminary, and
Pastor of Ellinwood Church*

PROBLEMS are like the poor, always with us. To our surprise the solution of one set of problems often ushers in others, frequently more numerous and more difficult than those which preceded them. The problems in the Philippines are not more, if indeed as much, involved as in many other countries, but they are many and difficult.

The Influence of World Changes

The first problem runs around the earth—the problem of readjustment to changing world conditions. While the Philippines are not as well equipped with modern invention as America, nevertheless hosts of new things and new ideas have come in to change their habits and environment. The islanders now travel all over by autobus and spread these new ideas and new conditions develop.

The problem of national political status is not new but it is now to the fore. There is friendliness between the Filipinos and Americans but many have learned to like each other personally while they do not mix racially. The national problem is everywhere a real one, and could easily become most difficult. The Filipino people feel that it is not the missionary's function to take active part in politics but both his rights and his obligation when he refuses to be drawn into discussion of it. There are those—mostly outside the church—who insist that the missionary must declare himself to be in sympathy with Filipino aspirations. One thing that the Christian, foreign or native, should insist upon is that we do not seek to nationalize Christianity, but to Christianize nationality.

The problem of denominationalism is not really serious in the Philippines. The greatest criticism on this point often arises from those who are

entirely outside of the evangelical Church, and do not intend to enter. Roman Catholics use this so-called reproach to prevent the spread of evangelical Christianity. Many in the churches deeply desire one evangelical body in the Islands, but thus far this has seemed impractical. Three denominations have come together to form what is known as the United Evangelical Church—the Congregational, Presbyterian, and United Brethren. The union has been eminently successful, no one group undertaking to dominate the others. Other churches or groups may later unite with the United Evangelical Church. Unless this comes naturally it would be likely to bring disunion into the present united body. Most of the denominations have, from the beginning, accepted territorial assignments to prevent overlapping. Some, however, do

A nation is in process of development in the Philippines. The Islands have been held in the lap of the United States for thirty-five years. Now the people are becoming restless and wish to walk alone—but not economically. The evangelical Church has also been growing and is encountering the problems of growth. What are these problems and how will they be solved? Look through the eyes of Dr. Wright.

not agree to such alignments. There have also been some splits from the large denominations, and independent churches have sprung up. Denominationalism is more or less a human product, but the so-called "crime of denominationalism" is sometimes overstated.

Education and the Educated

One of the most baffling of problems today is educational. A short time ago many felt that education would solve practically all our problems. We know better now. It has brought tremendous problems of its own. While the world has not quite gone mad on the subject of education, at least it seems obsessed over the question of "degrees." If the United States, with its vast resources, is unable to absorb all of its "degree" product of today, what can be done with the same type of men in lands where, from the very nature of economic conditions, it will be possible to absorb only a few. The cure has not been

discovered. Evidently the rage must rage on until perchance it spends itself.

We would not deny an education to young people. We would be distressed if they did not want it. The extension of private high schools has already become a present necessity. The Government, once so sure of its educational program, has itself begun to discuss the failure to develop moral character in its students. It has been so careful not to allow sectarianism to enter into the teaching of the schools that it now wonders whether its influence has not been against religion altogether. Today the educated young man is in danger of becoming an increasing menace to society. Far more than the church people are now asking whether one can leave out all religion out of education and yet teach morality. A prominent business man in Manila employing a thousand clerks, said not long ago: "If you missionaries cannot turn us out moral young men, the case is hopeless, for the public schools certainly cannot do it."

The Problem of the Church

Missionary work in the Philippines, in relation to the Filipino Church, has passed through two stages and is now in the third stage, which is the most difficult one of all. The first stage was one marked by curiosity. The Filipinos wondered what the Americans had to offer them in religion. After being accustomed to the Roman Catholic faith for over three hundred years, they wanted to know what might be the difference in a Protestant nation.

Then came the building stage when those who listened in seriousness became converted and many were moved with deep desire to spread the Gospel. The new faith made strong appeal with the open Bible, the fellowship of its service, and the opportunity for participation in the management of church affairs. Church organizations were effected, and were cared for by the deacons, elders, and other church officers who did much of the preaching themselves.

Then followed the period of strengthening and development with the training work which from occasional Bible training courses grew into a full fledged theological seminary. The curriculum is now practically complete, and students are taking both the longer and shorter courses. The problem now is not one of training but of settlement as pastors of churches.

Many of the evangelists of the first and second stages were able preachers but knew nothing of pastoral work. The people at that time would hardly have understood it and did not understand the advantages of a pastor. Even today a number of congregations prefer to manage their own

affairs, rather than follow the leadership of a pastor. Gradually, however, it has begun to be appreciated that a man who has been well trained and who can give his whole time to the work of the ministry will serve a congregation more effectively, both in the pulpit and in the homes, than would the lay church officers. But a pastor who is lacking in education is not wanted, and a well-trained pastor is hard to hold. How far should the mission go in helping to provide proper salaries? The situation is complicated by the fact that many independent congregations have sprung up with no paid ministry.

There are decided differences of opinion in regard to the question of self-support. It is an extremely difficult problem but there is marked progress in many places. It is hard to manage self-support anywhere without a vigilance program.

Now Filipinos are for the most part poor. As in the apostles' day, not many of the rich seem called. Under Roman Catholic tutelage they were not accustomed to give outright for church support but paid for various church rites and privileges. Pastors need to urge their people to recognize the duty of supporting the church. Laymen are being educated to the right idea, but it is a slow process. When a young man can easily command a much larger support as a teacher, or Y. M. C. A. secretary or welfare worker than as a pastor he feels humiliated to plead for what seems asking money for his own needs. Is it strange that many capable young men are not inclined to take pastorates when their support for wife and children is uncertain? Many sincerely desire to preach the Gospel but of late young men who have been in training for the ministry seem to slip away just as they finally face their life work. Graduation precipitates the crisis. These young men often are happy to serve in mission schools and do not seem to lose their evangelistic fervor but bring their students into personal contact with Christ.

The little churches in the provinces are composed of very lovable folk. They need pastors. Could the passion of the Master enter deep into the souls of these young men, the people would rejoice. No less emphasis should be put upon a good education but evangelization must be the watchword of the day. In some places the missionary may need to undertake pioneer work all over again. He must ever burn with the Master's passion to save the lost and wandering sheep and bring them into the fold.

The doors of opportunity for helpful, loving service abound. The prospects are bright if we are ready to look up and move forward.

"Noble Jo" of Kobe*

By MRS. ROY SMITH, Kobe, Japan
Missionary of the Methodist Episcopal Church, South

ONE of the greatest privileges that comes to one who lives and works in the Orient is meeting and knowing some of the great personalities, only a few of whom are known in Western lands. . . . Many a visitor to Kobe has said, "I shall remember Kobe because of Mrs. Jo." "Never shall I forget Mrs. Jo's face." How she laughed when she was told that more than one had said, "She is so homely she is beautiful." They have compared her to a fine old oak tree—buffeted by the winds and storms but standing with grace and strength in old age to afford protection and shelter for the weak. They have said that she is like an old sailing vessel in the harbor, beaten by the waves and winds but standing so picturesque and fine as to be etched and used for engravings. Tall and gaunt and with a swinging walk strange for a Japanese woman, she has become a well-known figure in Kobe to Japanese and foreigners alike. Some may at first fail to admire her masculine stride and mannerisms but when they learn that for eighteen years the police of Kobe have relied on her to help them meet their problems with women and girls, and that over 5,000 would-be suicides have come to her after reading her sign-boards, they forget everything but the greatness of the woman.

The wife of the principal of a Girl's High School in Kobe remembers her when she came to Kobe forty-three years ago at the age of 18 years, a schoolgirl from Matsuyama. Mrs. E. said that Jo Nobu came to the home of her uncle, who was running for some political office in Hyogo Prefecture, to make stump speeches for him. Clad in a boy's dark *hakama* and with her face lit with zeal she made a stirring speech. It was quite the fashion then for women to be interested in politics. I remember my uncle asking her if she ever expected to be married and she answered, "I haven't time for such foolishness now." Later Mrs. E. moved to Korea and was much surprised to hear that Jo Nobu had married and had a little son. She has kept that same masculine bearing but with it she has become "Mother" to 20,000 women who have felt the grip of her hand and the warmth of her heart as she has helped them out of their troubles and shared her home with them. One

hundred and fifty little children in her kindergarten, most of them with pitiful stories, cling to her skirts and run to her with shining faces as she shows the visitor through the plant. Many a foreign visitor thinks her name is "Noble Jo." How well her name fits her!

The courage required for a woman to accomplish what Mrs. Jo has done is remarkable. She came to Kobe when her husband died, a year after their marriage, a widow with a little son; without a sen. She became the matron of a small orphans' asylum at a salary of 16 yen a month and added a department for old men and women. Soon the police found her out and began to bring to her women and girls who were wandering the streets of Kobe and for whom they had no help or refuge. She was so singularly successful in her dealings with them that her time was almost entirely filled with this rescue work. She came to know the awful need and she could not sleep for thinking of these women without home or friends.

One day, a letter came from an old farmer in America who had heard of her work through some returned missionary; he sent her five yen, saying that it was very small but that he hoped it would help her in this work. It was a large sum to her then and she felt the responsibility of it so truly that she went to Mt. Maya to think and pray. She stayed there three nights and days in prayer and when she came down she came to give her life and to persuade others to give of their means to establish a home for the unfortunate run-away women and girls that had come to Kobe from all over Japan. She began to canvass for enough money to start. The answer came with many small gifts from people who could not resist her appeal. She trudged up and down the hills of Kobe for months, carrying a tiny five-sen notebook, in which she had pasted her purpose, which said "I Nobu Jo wish to provide a place in Kobe for the women who are homeless, or in such trouble that they must either take their lives or sell their bodies. I wish to erect a building and maintain a home for them until they can obtain work or learn to be self-supporting. And I wish to teach them new hope through God, who is Love, and Salvation through His Son, Jesus Christ." That was her platform and loyally has she stood for it. She did not even waver when a Kobe man offered her 20,000 yen

* Condensed from *The Japan Christian Quarterly* for January, 1933.

if she would use it with the condition that the work should not be done in the name of Christ.

In 1916 Jo Nobu rented a house and advertised widely through the police, and posters at wharves and stations, stating that she would give help to any women or girls who were in trouble. The results were so striking that her Kobe friends organized the Kobe Women's Welfare Association—"Do Jo Kwai." A board was formed of Japanese and foreign women and from the beginning it has been splendidly organized and supported. In 1918 she bought land and built a house at the cost of 7,050 yen and was able to take care of 20 women. In 1922 she added four rooms and a chapel at a further cost of 6,800 yen. Being so pressed for room and coveting a better neighborhood for her family she dared, in 1926, to sell out and build a big home in Harada. The new Home includes a girls' and women's department where they are taught domestic science and sewing and are prepared for positions as maids—a mother's department with ten tiny apartments, each consisting of one room and a tiny kitchen, where a woman with children can live and take care of her own. There is a children's department where one finds a very well equipped kindergarten for 150 in which the mothers can leave their children. Her newest venture is a small dormitory in Rokko where working girls, on a salary too small to live decently, can have a Christian home.

The thing for which Mrs. Jo is best known in the Kwansei district is the "WAIT A MINUTE" sign-boards that she has erected, electrically lighted and put up at places where there are frequent suicides. The first one was erected in Suma. It is a curious fact that in Japan people choose a fashionable place for suicide. Young men and women go from all over Japan, and even from Shanghai and Manila and Hongkong, to throw themselves into the crater of Aso or Asama or to jump from the Kegon waterfall at Nikko. Suma, a beautiful suburb of Kobe on the seashore, has long had a reputation as a suicide pact spot. A factory girl first set the fashion and the papers wrote it up so luridly that a stream of people, one every day and often two, came to this spot to take their lives until the police were in despair. (Here the fast trains go around a sharp curve at a place especially beautiful for its scenery. Seascape and mountain make their last look at the fair earth a dream of heaven.) Mrs. Jo was so desperate at this condition that she consulted officials and Christian workers and put up a huge sign-board reading:

"WAIT A MINUTE — GOD IS LOVE — IF YOU FEEL THAT YOU MUST TAKE YOUR LIFE, WHY NOT COME AND TALK IT OVER WITH JO NOBU."

The response to this sign was unbelievable. Not only those who went there to take their lives came to her, but hundreds of others who saw notices about the sign in the newspapers. Scores came for sympathy and found Christ. What stories she can tell! They are too intimate and private and heart-rending to repeat. Wives cast out by concubines, girls running away from brothels where they had been sold, children kidnapped by shows, women beaten by drunken husbands, wives displaced by jealous mothers-in-law, a girl brought by a repentant man who had bought her to take care of him while he died of tuberculosis, girls hiding from the police, the wives and children of murderers and pickpockets and thieves. Over 5,000 girls have come to Jo Nobu because of those sign-boards. (Now such signs are copied and put up by welfare organizations other than Christian.) The records show 2,751 women and girls have lived in the Home for a time while they have been readjusting their lives. There are some eighty living with her all the time. It costs over 15,000 yen every year to run this institution on the most economical lines.

Mrs. Jo's friends rejoice that during the past few years her work has been recognized by the public and the government. . . . Officials recognize her as a woman of rare judgment and common sense and ability. To this she adds a heart of love and a spirit so Christlike that it wins rich and poor, high and low.

Besides running this big Home and giving unlimited time to the personal side of every case, Mrs. Jo is in demand all the time to speak in purity and prohibition campaigns. During the last three months she made 18 lecture trips. When at Omi Imazu she spoke for three hours to an audience of over 1,000 people who stayed till eleven o'clock, asking questions as to the way in which they might clean up their town. She speaks so courageously against the brothel and all forms of exploitation that she is often attacked by ruffians after her meetings and threatened by brothel keepers and liquor-sellers. Eighteen times she has been attacked seriously. Absolutely without fear she attacks anything or anyone that drags down the womanhood of her country. In many places they have advertised her as the "Woman Kagawa."

Forty-two years ago at the Matsuyama Girl's School this Nobu Jo was baptized, led to her decision by one of the first missionaries to Japan, Mrs. Cunnison, whose name is hardly known now. Where would the unusual strength and ability of this unusual girl have taken her without this guidance? Where would the thousands of women and girls off the streets of Kobe have found a mother and a home?

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

OUR SUMMER SURVEY

The time draws near for missionary planners to don their distance glasses and look thoughtfully over the field of next year's endeavor—taking “summer vacation” rather than Jan. 1 as the equatorial boundary. Autumn is the well-nigh universal birthday for new Year Books: and summer leisure, conventions and conferences afford opportunity for fresh plans and a new outlook. What are some of the high lights worth incorporating?

1. As a prime prerequisite, see to it that your planning committee realizes the paramount importance of the task—not as an adjunct to Christian work but the Church's supreme endeavor without which it has no justification for considering itself more than a club or fraternal order. Use preparatory means to give the committee membership the far vision and the inclusive spirit—the whole world for the field, the whole human family as the brotherhood, the missionary working personnel cooperating freely outside of denominational corrals. One hears too much of “the triumphs of our Baptist work,” “our Methodist work,” “our Presbyterian work,” when it should be “the triumphs of our Master's work.” A discriminating study of the Laymen's Inquiry, “Re-Thinking Missions,” (in conjunction with Dr. Speer's “Re-Thinking Missions Examined”) is calculated to remedy short-sightedness and denominational clannishness. Then we should pray sincerely for divine guidance in shaping plans not merely *ex post facto* blessing upon them.

As a means to the foregoing ends, saturate the planning board with the best of the new literature, inclusive of the study books, so that they may integrate the local themes and methods with the plans for the current year. As it is manifestly impracticable for every member to read all the books, assign certain tasks to different individuals well in advance, so that the eventual planning shall be synthetic and cooperative rather than a rubber-stamping of the leader's ideas. After due attention to the foregoing fundamentals, invoke all the natural aids possible to make the planning attractive. “The best is none too good.” To that end, note the following:

2. Strive for artistry and literary quality in the make-up of your Year Book or other printed activating material. Worthful things are much more effective if pleasing.

3. Expel the Faithful Traditionalists and live up to your own membership in the Anti-Rut Society by aiming at freshness, variety, change rather than duplication. How many program committees are expert manifolders of “the usual”!

4. Plan for recognition of special seasons and red letter days. Timeliness is always doubly acceptable.

5. Arrange the year's schedule to include joint meetings of various missionary units in the church so there may be mutual appreciation and teamwork. If you have daytime sessions, as in the case of Women's Societies, hold an occasional evening meeting to include family groups and especially “the men folk.” The usual feminine monopoly of

adult mission study is neither wholesome nor profitable. Missionary information and missionary giving are the Siamese Twins of the cause. And don't forget at least one interdenominational gathering for fellowship and the exchange of plans and ideas. “The Best Thing We Have Tried This Year” would be a fertile topic for discussion.

6. Plan for unique invitations, posters, souvenirs, where the latter are used. The business world should not be given the monopoly of the art of advertising. It pays inside the church as well as outside.

7. Choose a dominant theme to be played up to through the year or a definite period, using its variations in picturesque ways calling for a play of imagination on a groundwork of facts and ideals. There is no question about the attractiveness as well as the value of sequence. The kangaroo is an undesirable mascot for the missionary society, landing this week on China and next week amidst the islands of the Seven Seas. Follow, if possible, the dominant theme for the current year and thus conserve the values of the helps exploited in missionary publications. This will involve keeping abreast of the times and recognizing to some extent at least the year's study and reading books, even if a definite period in the church year is set apart for a School of Missions.

8. Take pains to coordinate sub-themes, devotionals, music, news items and refreshments or luncheons, if any, with your dominant keynote.

9. Choose carefully the personnel for the various plans and programs, aiming not only to

give all the membership tasks and recognition, but the assignments for which nature seems to have fitted them. "Where does he fit?" "In what does she excel?" These queries should be expertly answered.

Lastly, make a place in the planning for an annual presentation of missionary magazines and solicit new subscriptions in an atmosphere of specially created interest. Except for actual contacts with missionary workers, no means of awakening and sustaining interest compares with the frequent reading of attractive missionary literature. Plans for unique presentations of the magazines will be found in the April, (1932), and April, (1933), issues of this department. Special suggestions for programs and Year Book building were given in May, June and December, (1932). Every issue contains tried-and-proved-good plans which you may well ponder. It is nothing short of criminal waste to let past copies of *THE REVIEW* go the way of the "Ol' rags, ol' paper" collector!

The Year's Study Themes

GOD'S CANDLELIGHTS. In *The South African Outlook*, (February, 1933), a "Challenge in Missionary Methods" is sounded which may well be considered by all pastors and missionary leaders regardless of the specific theme under discussion, for it incorporates one of the suggestions in the much-discussed "Re-Thinking Missions." The writer says, in part:

"Within recent years the demand has become more and more insistent that the rôle of the missionary is not to destroy but to fulfil what is good in primitive Africa. The life of the African is essentially social and based on tribal conditions and customs; therefore everything that is good in the African's heritage should be conserved, enriched and ennobled by contact with the spirit of Christ. Many have wished for a fuller account than has hitherto appeared of the life and work there, and their desire has been met by the publication of "God's Candlelights." Mis-

sionaries should read "God's Candlelights" because of its beauty and charm . . . and again and again with questioning as to whether there is not being disclosed a more excellent way." The ensuing passage tells how the new idea of the Holy Spirit was taught on the background of the African's natural idea of the Great Spirit, and the catechism was made to read, "I believe in the Chief Jesus Christ and in His law," etc. "The aim was so to present the Christian faith to the community and to the individual that they see it not as the White Man's religion but as the fulfilment of that towards which their fathers groped—a way of life not through foreign lands but through the familiar ways of their own thought and habit. Christianity is a gradual expansion of life in all of its manifestations, whether lived in the village, in a European town or in the large mine compound. . . . Through the African love of dancing and pageant and plays the Gospel story is impressed." A wealth of concrete illustrations impresses the lesson of this book that "Christianity is not another cataclysmic change, not still more of the White Man's wisdom and cunning, *but something essentially theirs.*" Can you get this viewpoint across to your constituency in the next few months?

AFRICA IN YOUR HOME. This was a demonstration given by two women, one of whom had no use for Africans or African products, resenting having her coal delivered by a Negro or accepting a laundress who proved to be of that race. She discarded her rubbers when told of the vast output of the raw material from Africa, put back a half-eaten chocolate on hearing how much chocolate was shipped from Africa, and even a diamond ring given her by her husband lost its attraction when the source of diamonds was made known. The cotton in her dress, the palm-olive soap, her piano keys, etc., all came in for like disfavor. (Thus artfully our economic dependence upon that

country was revealed.) Her hostess tactfully led her to realize that if God were the Father of Africans as well as of herself, we must be brothers and sisters, and she finally went home resolved to think the matter over and do her best to change her *instinctive attitude of mind.* (This is not unusual.)

A PROGRAM: LIGHT FOR THE DARK CONTINENT. As an advertisement poster use a darkened outline map of Africa (or black cut-out pasted on light ground), a yellow candle built or sketched in at point where emphasis is to be placed. Inscription: "Come to our candle-lighting service and hear about lives that have been great lights in darkest Africa." As a visualization at the service, use a large candelabrum or group of candles centered by a tall white one. When meeting is called to order, devotional leader takes her place without announcement saying, "I represent the Headlight on this program to illumine the way through the Dark Continent." Lights central candle and announces hymn, "The Light of the World Is Jesus." Calls on audience for Scripture verses mentioning Light. (Have a few previously prepared.) Prayer for more human candlelights in the needy land.

Program leader as Keeper of the Lights then comes forward and impresses need for immediate illumination to keep pace with the new commercialism and industrialism that are exploiting the vast continent. Gives basic facts briefly. Summons first Candle-Bearer who will shed the Light of Evangelism (lights from central candle a red one, to represent this speaker). Second Candle-Bearer similarly receives blue candle and speaks on the Light of Education. Third, with yellow candle, gives talk on the Light of the Healer (medical missions). Music, "Send Out Thy Light." The Searchlight speaker is next summoned to peer into the future (needs, new methods, etc.). Program may conclude with prayer or else a beautiful candle-lighting ceremony in which audience

files past candelabrum and lights tiny candles while they sing, "Send the Light," or similar hymn.

Introducing New Literature

This should be a dominant note in the summer or early autumn program of church, missionary society, denominational convention or associational gathering. Send for the descriptive catalogue listing by grade and subject the study and reading books published by the Missionary Education Movement, including those issued jointly with the Council of Women for Home Missions, addressing your denominational department of missionary education or the Missionary Education Movement, 150 Fifth Ave., New York City. Then try using the following story presented by some enthusiastic leader (given from notes, not read), in which nearly all the new volumes prepared for study and supplementary reading are incorporated. At the mention of each book have someone step promptly forward on the platform, holding up the volume, or, if not all those mentioned are at hand, using a placard, poster or replica of the book cover. Have the participants fall into groups according to the graded classifications, adult studies in one group, young people's in another, etc. In the following story, the books for adults are designated (A); young people (Y); seniors (S); intermediates (I); juniors (J); primary (P); and beginners (B).

Voyage of the Airplane, "Goodwill"

"All aboard!" called the pilot in cheery tones as our party of "Pioneers of Goodwill" (I) stood around the capacious airship admiring its graceful lines. "We must get started while the visibility is high if we would carry the 'Good News Across the Continent' (I), of 'The Never Fading Light' (A). We're 'Craftsmen All' (A), but to some of you this will be a new experience as you 'Meet Your United States' (I) at near range."

"It will be pioneering for me indeed," said one of the "Eastern Women" (A), "but I am quite willing to 'Follow the Leader' (J) as we explore 'The Christian Mission in America' (A)."

"Yes," spoke up an earnest-faced business man, "this tour affords me a long-coveted opportunity to make my own survey of 'Christianity and Industry in America' (A), which involves one of the severest practical tests to which the teachings of the Carpenter of Nazareth can be subjected."

"I am glad to see some young people among my passengers," remarked the pilot as the plane hummed merrily along over meadows and mountains, almost drowning even his hearty voice. "They must be the 'Builders of a New World' (Y)—and a far better one we hope. 'Today's Youth and Tomorrow's World' (S)—that's our hope for 'Christianity and the Health of the World' (I)."

Our first landing was made at noon somewhere in a backwoods region of the South which a much-traveled elderly man said almost made him think he was "In the African Bush" (J) again, especially as the luncheon summons from the cook shack was "The Call Drum" (P) in the hands of a little negro lad. "If I Lived in Africa" (J), added the genial traveler, "The Children of the Chief" (P) would gather around and watch me, wide-eyed, as I wielded my knife and fork—implements as awkward for them as 'Wee Wong's' (B) chopsticks once proved for me. I really grew very fond of 'Kembo; a Little Girl of Africa' (B), and I believe she might have grown into a fine Christian woman if she could have become one of your 'Child Neighbors in America' (P)—addressing the alert little girl who was proving the life of our party. "You would know better how to entertain her than I did, my dear, for it is remarkable how 'Young America Makes Friends' (J)."

"I'm afraid, Sir," said the little girl modestly, "that I couldn't shine very far for Jesus yet."

"You're one of 'God's Candlelights' (A), my child," said the old gentleman kindly. "If you burn faithfully in your little corner, you may do as much good as we older folk in ours."

Our hearty country luncheon was finished by this time, and after signing "The Yellow Friendly Book" (P) in which a record of all tourists was kept, we were again on our way. The busy afternoon was marred by only one unpleasant incident, when some of the party became faint from flying at such an altitude when crossing the Rocky Mountains and inquired anxiously, "How Far to the Nearest Doctor?" (I). The dizziness soon disappeared however.

Each succeeding day brought its meed of information. "So This Is Missions," (Y) exclaimed the man from Missouri, as we landed in Los Angeles for a few days of rest before beginning the second week. "When we embarked I thought I was launching on a foolish quest, just because I had promised my pastor to make a first hand investigation of an enterprise which I deemed neither profitable nor promising. It now appeals to me as being in every way the best worthwhile investment of time, money and life which a Christian can possibly make. To the limit of my ability I will now back the Enterprise of the Great Commission."

Other good methods for presenting study and reading books are given in the February, 1932, issue of this department, as follows: Dramatizing the Reading List; Around Our Library Table, or The Animated Catalogue, with reporters sitting around a library table and brought into action by a librarian, or else having the various publications come to life and speak in the first person; the Recipe for a Delicious Literature Cake, the last-named being a very snappy presentation of all the new material, at the opening of the autumn schedule. *Whatever the plan, get the new literature into action early in your organizational year, and then watch it work!*

BULLETIN OF The Council of Women for Home Missions

ANNE SEESHOLTZ, EXECUTIVE SECRETARY, 105 EAST TWENTY-SECOND STREET, NEW YORK

CONTINUE IN PRAYER

"Continue in prayer and watch in the same with thanksgiving," as the Apostle Paul has said in his letter to the Colossians, is a springtime message in the combination of "watch" and "thanksgiving."

Another has said that we should pray hardest when it is hardest to pray. In all our praying and in all our watching and waiting it is profitable that we search our hearts and be grateful that we are God's children, grateful that Jesus Himself has invited us to follow Him, grateful for His amazing declaration,—

Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you.

And then the significant searching command—

These things I command you that ye may love one another.

"There is a direct implication for the inspiration of the home builder and the home lover in these words of the Master and in the call to prayer. The cornerstone of the home is the family altar and the very life of the nation rises from the spiritual foundation of its homes," writes Mrs. Daniel A. Poling, president of the Council of Women for Home Missions.

"What are we doing to build and to rebuild the American Christian home? Here is a fair question. Certainly more real preparation is needed.

"There will be few to question the statement that the mother's vocation is the greatest of all. Her task, her burden is very

heavy; her whole life must be a dedication. The desire to strengthen home ties, to enrich home associations and to lift home aspirations comes just by setting the worthy example at our own firesides, and by establishing our own family altar."

Prayer: Our loving and all-wise Heavenly Father we come to Thee with hearts full of gratitude thanking Thee for Thy gracious care, thanking Thee for Thy willing forgiveness and for Thy greatest gift—Christ, our Saviour. We live and have our being in Thy love. For our forgetfulness and for our wanderings we ask Thy forgiveness. For our worries and for all our thoughtlessness that have dimmed our vision of Thy loving face we claim Thy forgetfulness. May Thy peace and prayer be upon our homes and with our children and with all men and women everywhere. In His Name we pray. Amen.

THE CHRISTIAN MISSION IN AMERICA

The very first sentence in Hugh T. Kerr's book, "The Christian Mission in America,"* speaks of "a moving of the dawn wind as if the morning were at hand . . . Disillusioned as to economic security and social progress there is confident hope that the night is far spent and the day is at hand."

More than one person may ask, "What shall we Christians do about it?" If the answer is "Study, and think before acting," the question comes back, "We have studied and we have thought, to what purpose? Let's do something." Surely what we

have done individually and collectively has brought us to these days, called depressing and dark.

The opening chapter of Dr. Kerr's book is named "The Ever Challenging Gospel." The closing paragraph outlines the subject matter of the book.—

This is the Christian mission in America. It is the effort to share Christ with all men whatever their race or religion. It is not set for battle against any man or against any man's faith; it is consecrated to the task of giving him the best we have—Jesus Christ. This book is an attempt to show with what success this effort has been carried forward. In this first chapter the moral wrongness of our modern world and the adequacy of the Gospel to meet this moral wrongness have been set forth. This is primary, for before there can be any enthusiasm for missions there must be enthusiasm for the Gospel itself. The second chapter interprets the faith of the fathers and enquires whether their children have kept that faith. The third chapter analyzes the principles which compelled the expansion of Christianity in the early Church and endeavors to show that these same principles are operative in our modern world. The fourth chapter considers some phases of the Church's task in transmitting the Gospel to the younger generation and opens interesting questions concerning the loyalty of youth to Christ and the Church. The fifth chapter examines the charter of the Christian Church and enquires into its allegiance to its message and mission. It seeks to present an *apologia* for the Church of today. The last chapter introduces the reader to the inspiring motive and sustaining power of all missionary work—the cross of Christ, which is in our age as in every age the power and the wisdom of God.

WORLD PEACE AND THE CHRISTIAN CITIZEN

A program for church women prepared by Mrs. Thomas Conyngton and Mrs. Pierson P. Harris of the Mid-Atlantic Conference, Congregational-Christian Women's Association.

* To be published in May by Council of Women for Home Missions and Missionary Education Movement.

- I. Opening Service.
Hymn—O God of Love, O King of Peace, (Tune Hesperus).
Scripture—Micah 4: 1-6; Ephesians 4: 1-6.
Prayer.
- II. Study Program.
 - A. Interdependence of Nations — economic; political; social (matters of health, use of drugs, etc.); cultural.
 - B. War Machinery — counteracting peace progress, — Army and Navy equipment; munitions; power of organized war forces as expressed in personal interests, armament interests, and R. O. T. C. (Reserve Officers' Training Corps).
 - C. Peace Machinery — working toward a negotiated rather than an enforced peace as expressed in — League of Nations; World Court; Nine - Power Pact; Kellogg - Briand Pact (Stimson interpretation).
 - D. Obligation of Christian Citizens—
 1. As voters, know the position of candidates on international as well as national affairs. Let them know yours.
 2. Make use of the power of public opinion.
 3. Unite with other organizations in support of legislation helpful to the cause of Peace.
 4. Cooperate fully with all local groups working in definite ways for the furtherance of international understanding.
 5. Continue study of international as well as national affairs.

III. Moral Disarmament—The Disarmed Mind (Service of worship to be held at the close of a meeting for World Peace).

Call to Worship

The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. (Isaiah 11: 6).

In hearts too young for enmity
There lies the way to make men free.
When children's friendships are world-wide

New ages will be glorified.

Let child love child, and strife will cease;

Disarm the hearts, for that is peace.

Hymn: Choice of the following or a similar one, if these are not in hymn book:

1. These Things Shall Be—A Loftier Race. (No. 293 in The New Hymnal for American Youth.)

2. At Length There Dawns a Glorious Day. (No. 286 in The New Hymnal for American Youth.)

3. In Christ There Is No East or West. (No. 299 in The New Hymnal for American Youth.)
Thought for the Day. (To be given by the Leader.)

Recently I found a poem that was written soon after the World War, called "German Prisoners."

When first I saw you in the curious street

Like some platoon of soldier ghosts in grey,

My mad impulse was all to smite and slay,

To spit upon you—tread you 'neath my feet.

But when I saw how each sad soul did greet

My gaze with no sign or defiant frown,

How from tired eyes looked spirits broken down,

How each face showed the pale flag of defeat

And doubt, despair and disillusionment,

And how were grievous wounds on many a head,

And on your garb red-faced was other red,

And how you stooped as men whose strength was spent,

I knew that we had suffered each as other,

And could have grasped your hand and cried, "My Brother!"

—Joseph Lee.

"When first I saw—how each face!" It is only when we look

into the *faces* of the world through the light of Christ's regard for personality, that we *lose* all sense of race rivalry and hatred, of alien skin and features, of ours as the superior humanity, and *gain* the desire to grasp the hands of "our brothers." Moral disarmament cannot come through debate, or through pages of figures, or through economic necessity alone. When we see personality shining through the external, when we see that personality as God's supreme concern,—then only will we "disarm the hearts,"—then only will we realize that armaments, suspicions, and prejudices which lead inevitably to conflict, *cannot* be. We must make this a *moral* issue; we must make folks understand that brother cannot kill brother any more than he can violate other great moral laws.

Do you remember Henry van Dyke's story of "The Hero and Tin Soldiers" found in his book, "The Valley of Vision"? It concerns Captain Walter Mayne, home from war for Christmas Day. One leg was gone and he was ill but he was *home* with his family. When his eldest son came in with a big box of tin soldiers sent by Aunt Emily, the father said to the child, "You have lots of other toys, you know. Would you give the soldiers to me?"

The child looked up at him puzzled for a moment; then a flash of comprehension passed over his face and he nodded valiantly. "Sure, father, you're the Captain; keep the soldiers."

Then Captain Mayne burned the soldiers and said to the pastor sitting near by:

"If ever I find my little boy playing with tin soldiers, I shall spank him well. No, that would not be quite fair, would it? But I shall tell him why he must not do it and I shall make him understand that it's an impossible thing."

"I shall make him understand that it's an impossible thing." Morally impossible! We, too, must find war morally impossible. We, too, must have moral disarmament.

Our World-wide Outlook

A Missionary Newspaper of Current Events

AFRICA

What One Leper Did

Through the gifts of the American Mission to Lepers, nine brick cottages have been constructed to form a leper colony near Central Hospital at Elat, West Africa. Lepers cleared the ground, made the brick and served as carpenters and masons under the direction of the American Presbyterian Mission. The Hospital Report for 1932 tells of one leper, who, single handed, has been going into neighboring villages doing personal work with those who never attend church services. He has been used of God in winning forty-five souls to Christ. Other lepers, closely associated with him, report sixty-two more that this one leper has brought to a saving knowledge of Jesus Christ last year, thus making a total of 107 souls won.

—*Drum Call.*

Walk 140 Miles to School in Africa

Five tribes are represented in the Boys' Agricultural Mission School at Katoke, British East Africa. There are fifty boarders and a village school with forty-five boys. Twenty-five boys came on foot from Bugufi, a distance of about 140 miles. Some set out with just a thin cloth and no blanket, and with only sufficient food to last two or three days. The journey takes about eight days or more. The natives in these parts are not hospitable and will not ordinarily provide for and lodge a stranger for a night. The boys simply trusted in God to help them and all arrived safely. One was a boy of about eight. A Christian boy in the school, seeing that this little fellow had

only one small rag to wear, gave him his only singlet. This Christian boy who is an orphan, remembered when he himself wandered hopelessly about, sometimes insufficiently clad and often hungry.

—*C. M. S. Outlook.*

A Congo Memory Contest

In a preparatory school of the Congo, where 12 men from Lolo and 16 from Vungu had been in school for one year, the book of Colossians was chosen for the Bible study, and a goal was set for each man to commit the whole book to memory. Some read with difficulty, but there was a remarkable measure of success. Of ten participants four received a perfect mark and the reward, a small French Testament. After a competitor made four mistakes he was out of the running.

—*Congo Mission News.*

Practical Progress in Angola

Dr. H. S. Hollenbeck of the American Board Mission at Sachikela, West Central Africa, describes the Native Church as practical and progressive, growing steadily in membership and maintaining its enthusiasm. To prove the point he compares the subjects for discussion at the Foreign Missions Conference at Atlantic City and those in Angola. At Atlantic City: "(a) Village agriculture and industry; (b) Health and hygiene in villages; (c) Mass education; (d) Specialized service for women and girls." The Native Church agenda: "(a) How can the Church help make the medical work more effective in the village?; (b) What can we do to improve our agriculture?; (c) How can we encourage larger attendance at school?; (d) What

steps can we take to promote

Christian work among women and girls?"

Visiting East Africa

Rev. W. S. Nelson of Tripoli, Syria, writes of a visit to Uganda. A missionary who had served there for 36 years told him that when he first went to Uganda there were about 8,000 Christians in the state, while now the enrolled Protestants are a quarter of a million, with an equal number of Catholics. In a total population of three million there are only 65,000 Moslems, so the Christian numbers show a relatively large proportion. There is a finely equipped Mengo Hospital operated by the C. M. S. It has about 160 beds in all departments. As it has the only X-ray in Uganda it does all this kind of work for the government hospital as well. Every effort is concentrated upon efficient service. The visitor can now travel in comfort through a region where less than a century ago were dense jungles and savage men and beasts.

—*Presbyterian Advance.*

Hartzell School's New Building

As a memorial to Bishop Joseph C. Hartzell of the Methodist Episcopal Church there has been completed at Old Umtali, Rhodesia, a new educational building for the Hartzell Training School, to train pastor-teachers for Christian service. In 1900, Bishop Hartzell opened the work at Old Umtali and later under Bishop Johnson it spread until today the Rhodesia Mission Conference has four districts. The Christian community numbers 7,500, and there are 6,000 Sunday-school pupils in ninety schools. Hartzell Training School is the chief cen-

ter for these four districts. Radiating from here, the Christian workers enter a territory of 62,500 square miles—the size of the states of New York, New Jersey and Massachusetts.

—*Christian Advocate.*

WESTERN ASIA

Bible Readers in Bible Lands

The Bible Society has provided funds to translate the Bible into Arabic and Armenian. The Bible Readers Association has published 2,000 leaflets annually, containing daily Bible readings as a help to Sunday-school teachers and students. In many village schools they are used in connection with the daily prayers in the school, so that actually many more than 2,000 persons are benefited by the leaflets. This Society seems to persuade people of all ages and of many nationalities to read a portion of the Bible each day. Today the Society has nearly a million members in many lands, including 2,000 or more in the Near East.—*Bible Lands S. S. News.*

A New Conference Center

Since the War, Christian workers in the Near East have increasingly sensed the value of conferences as a means for the exchange of thought and experience, for increasing fellowship and understanding among groups of workers. It follows that a permanent conference center, devoted exclusively to this great service, is found necessary, and the American Presbyterian Mission has granted on generous terms a five-year lease of a building of the Mission in Choueir, in which the Bible Lands Sunday School Union purposes to conduct annually during the summer months a conference center, hoping it may meet the needs of many missions, societies, churches and individuals for physical and spiritual refreshment. Several conferences, conventions and institutes have been tentatively booked for this summer.

—*Bible Lands S. S. Union Leaflet.*

Iraq Missions

With its entry into the League of Nations as an independent kingdom, Iraq has attained a degree of publicity, and has shown some evidence of becoming in reality what it is in name. As conditions to entrance into the League, Iraq gave several guarantees, two of which affect missions. One is freedom of conscience and worship, and the free exercise of religious, educational and medical activities of all denominations subject to the maintenance of public order and morality. The other is of the equal rights of racial, religious and linguistic minorities.

—*Outlook of Missions.*

INDIA, BURMA AND SIAM

India's Anti-Untouchability Movement

A few years ago the Hindu caste system seemed like an indestructible barrier to Christian progress in India. Today there are increasing evidences that the system is slowly crumbling. An All-India Anti-Untouchability League has been founded and Mahatma Gandhi's fast has stimulated the movement. Now he has announced a new fast because he finds that caste is a greater evil than he thought. While Mr. Gandhi has aroused Hindu public opinion and led many to think of the social evils of untouchability, orthodox Hindus have also been aroused to defend the ancient custom and its religious basis. They are appealing to the British Government's pledge of neutrality and non-interference in religious matters, strongly opposing the Untouchability Abolition Bill, proposed for the Central Legislative Assembly, and the Temple Entry Bill for Madras. The latter, which has been disapproved by the Viceroy, would permit untouchables to enter the temples—from a Christian viewpoint a doubtful privilege. A similar bill has been introduced into the Legislative Assembly in Delhi.

In the meantime the work of educating the Hindu public on

the injustice and evils of caste is going forward. As one result a proposal has been made by some of the Hindu priests that a purification ceremony for outcastes may be introduced to solve the problem of permitting them to use the temples. The tide seems to be turning in favor of the removal of untouchability, a curse which has for so long kept 60,000,000 Hindus in bondage and poverty, ignorance and despair.

High Caste Inquirers

The Alliance mission in India reports a unique situation in their field. A number of high caste Hindus have been attracted, and come to the mission bungalow at Murtizapur (Berar) almost daily to read the Bible and inquire concerning the Way of Life. They are among the most influential men in the town, and most of them are wealthy. This, together with their high caste, makes it exceedingly difficult for them to accept Christ, but some of them are very near the Kingdom.

—*Alliance Weekly.*

Indian Church Over 100 Years Old

Bruce Petta church, Bellary, has long passed its hundredth birthday. It is the mother Church of the district, and has a membership of over a hundred and sixty. Some of the older members began life as Hindus, but most have been born in Christian homes and have little temptation to join in Hindu feasts or ceremonies. On the whole, it is an educated group; many of the young men are teachers or in government service. Also, many of the women are teachers in government or mission schools.

If contributions are evidence, this church has grown stronger; it has not only paid all its expenses but contributed toward the Council. The disappointing feature is that it does not grow by additions from the Hindu community, yet it stands for definite Christianity.

—*The L. M. S. Chronicle.*

Aid for Pariahs

Since September, 1932, the Government has allowed Mahatma Gandhi freedom to carry on work connected with the removal of untouchability. Statements and interviews that emanate from his prison are eagerly read and discussed by all classes. Work in this connection has grown so much in volume and value that it was thought advisable to start a weekly paper exclusively for discussion of topics related to the removal of untouchability. The first number appeared on February 11 from Poona under the title *Harijan*, meaning literally "God's people." Mr. Gandhi, [who has just been released from prison and has begun another prolonged fast] writes most of the articles.

—*Christian Century*.

Sacrificial Giving—A Spiritual Tonic

Rev. W. G. Menzies of the Central Provinces gives the following proof that financial depression can be a spiritual tonic:

"Our masons, carpenters and other artisans have had about four months' work this year. Some of their number suggested that they would do better not to have a Thanksgiving on account of unemployment and hard times. The farmers of the community have had little or no hauling to do and their prices for grain are so low that they cannot afford to sell it, but they decided to have their Thanksgiving just the same. I have never seen more heroic giving. Fifty maunds of grain were stacked at the rostrum in the church. Men, women and children came forward and in cash laid their offering on the table. It amounted to Rs. 374 and others gave to bring it up to Rs. 400. This exceeds many of the offerings they have given in years that were flourishing. This has come about by continual teaching on stewardship and tithing. There were those in our midst that gave the widow's mite for they gave all they had in their possession. One old couple gave their last four *pice* each and had

nothing left. Others made similar sacrificial gifts.

Vellore Medical School Opened

Vellore Medical School for Women, the institution built and equipped through the untiring efforts of Dr. Ida Scudder, was formally dedicated on December 2, 1932. Streams of visitors made their way to the scene by car or cart or afoot, while red turbaned police made sure that nothing should obstruct the way for the Governor of Madras, Lord Stanley. His speech and that of the Surgeon-General showed how deeply the Government appreciates the aid which mission institutions, such as this, supply in fighting disease and ignorance. The appreciation of the patients finds its voice in such testimonies as this: "Oh, I always go to Vellore Mission Hospital. There is no other where they are so kind and loving, or where they take such pains to look after every one, rich or poor. My mother always went to the Big Doctor (Dr. Ida) and I always go to that young woman the Big Doctor has trained. She knows just what to do."

—*Christian Intelligencer*.

Mr. Gandhi on Hinduism

The answers given to Dr. E. Stanley Jones by Mahatma Gandhi, during a recent conversation in Yeravda prison, are thus reported by Mr. Gandhi himself in *The Indian Witness* (March 2, 1933).

1. *Why do you not try to do away with the caste system altogether?*

ANSWER—Untouchability as practiced in Hinduism is a sin against God and man... Untouchability of a healthy kind is undoubtedly to be found in the Shastras and it is universal in all religions. It is a rule of sanitation... The castes are a social institution. There is nothing sinful about them... They are no bar to spiritual progress... I am a firm believer in Varnashram... (four principal castes) They are a gift of Hinduism to mankind.

2. *Are not Hindu temples the lowest thing in Hinduism?*

ANSWER: I do not think so for one moment. Temples are to Hindus what churches are to Christians... That in Hinduism we have images of stone or metal inside temples makes to me no difference... Deprive a Hindu of his temple and you deprive him of the thing he generally prizes most in life... It is my conviction that temples are an integral part of Hinduism.

Salvation Army Commended

General Higgins, Salvation Army Chief, has made a tour of India. When presiding over a Bombay City meeting in his honor, the governor of Bombay said:

It is a relief in these days of confusion, even opposition, between politics and religion, to find a body of workers who prefer work to words, and whose policy is to devote themselves entirely to the practical issues of human life. They have chosen the motto of Him who "went about doing good," and who inculcated the doctrine of rendering to all their dues.

In reply General Higgins said: "The four Salvation Army officers that originally came to India have increased to 4,000 commissioned officers today; and where there was only one Army center in Bombay in the old days, there are today 5,000 centers." Reviewing the Army's history in India he mentioned three stages in its growth: first one of persecution, when officers of the Army sometimes paid for their convictions with their lives; one of misrepresentation, when it was suggested that the work of the officers was being done mainly for mercenary purposes; and lastly a chapter of appreciation and praise.

—*Dnyanodaya*.

Baptisms in Burma

In a section of Burma where the Gospel Teams toured some three years ago there gathered by the edge of a lake about six to eight hundred people. Twelve men in white coats received one after another candidates for baptism who had already been accepted by their churches in nearby villages. It was found

that 353 persons had confessed Christ by baptism. More than half came from families that had found no satisfaction in Buddhism, and were now seeking it in Christ. This was only one result of the work of the Gospel Teams. Village pastors and the district evangelist, a leading man in Burma who two years ago represented the Karens of Burma at the India Round Table Conferences held in London, have been stirred up with the power of the Holy Spirit.

Cantonese Church, Bangkok

The Christian work among Chinese in Bangkok includes a school, an organized church, a street chapel, and daily preaching of the Gospel on the streets of Bangkok. Important advances have been made in the work of the Cantonese Church during the past year; the organization of the Cantonese Church with its national pastor, two elders, seven deacons and a membership of 117 and the reception of nine persons on confession of faith, and three by letter. There was also a city-wide evangelistic effort. Beside the regular Sunday morning, afternoon and evening services, the Cantonese church has opened its doors at least four evenings a week for evangelistic meetings. Every morning the two pastors and other workers have met at the church for a brief season of prayer, after which they have gone forth to preach here and there throughout the city. Many and varied are their pulpits—dirty, narrow lanes, opium dens, schools, workshops, working men's mess houses, under green trees, in the scorching sun—but always sure of an audience of from one to more than a hundred.

—*Siam Outlook*.

CHINA

Rural Mass Education

The National Christian Council is laying emphasis on rural evangelism and mass education in many parts of China. Briefly, the method is to gather country people into night schools or short-term day schools for a few

weeks in the slack season, and to teach them to master a thousand characters so that they can read simple books written in this vocabulary. When they have "graduated" from this first stage they can take further teaching in religion, improved agricultural methods, or some subject allied to their particular occupation. One of the greatest advantages of the plan is that it calls for active help from young, educated Christians.

—*C. M. S. Outlook*.

Teaching the Illiterate in Honan

Rev. J. H. Bruce, missionary of the United Church of Canada, writes of country classes held at a village 40 miles west of Weihwei, Honan, a region marked by poverty, ignorance and sin. Since few could read or write, the first lessons were Phonetic Script, which about thirty boys and girls succeeded in learning in two weeks' time, being able to read Gospel of Luke. Fifty-seven boys in all were under instruction, in addition to adults. Twice a day all were drilled in the singing of hymns. Each noon the classes would assemble to consider the meaning of the Christian life, and all were urged to respond to the call of Christ to follow Him. Three courtyards were furnished freely for the work and all expenses were met by the Chinese.

Not long after writing this account, Mr. Bruce died of typhus fever, a disease which constantly menaces missionaries who itinerate in villages.

—*United Church Record*.

Famine Relief Work

Dr. David A. Brown, Chairman of the China Famine Relief, (U. S. A.), has returned from a 10,000-mile trip of inspection of the areas in ten provinces of Northwest China in which famine relief and prevention activities have been conducted during the past five years. He reports encouraging results—roads built, irrigation projects completed and in progress, dykes constructed; the use of drouth resisting seeds, and the establishment of

village industries and agricultural cooperatives.

Most important of all is the change of mind that has come over China's leaders who now see that by proper programs the menace of recurring famines can be overcome. Thousands of square miles of fertile land are now adequately assured of water through engineered irrigation works and are producing food in spite of drouth while motor roads make possible the rapid transportation of food into areas that otherwise would be plunged into the direst distress when drouth, hail, locusts and other calamities occur.

Fighting the Opium Evil

The "Anti-Opium Society," organized by Swatow Christian Institute, South China and in which other organizations are represented, had a week of lectures on the evils of opium. A petition was sent to the Provincial Government, asking that measures be taken to prohibit the raising of poppy plants. This was granted, and notices were sent out to that effect, officials being sent to see that the order was enforced. Another petition which received favorable attention asked that in every large city some provision be made for treating addicts of the habit.

—*Watchman-Examiner*.

Anti-mission Films

Under the title "The Bitter Tea of General Yen," a photoplay expresses a most cynical attitude toward missionary effort. Every implication is of futility. The Chinese attitude is one of contempt. *Time* (January 23d) calls it "morally subversive and eloquently anti-Christian." The Chinese scene is comprehended in battle, massacre and philosophical cruelty. It seems to us unfair both to the Chinese and to the part taken by foreigners in China.

This presents an excellent opportunity for mission boards to protest, and lead their constituencies in protesting against such gross misrepresentation. Communications may be addressed to H. E. Cole, vice-presi-

dent of Columbia Pictures, 729 Seventh Avenue, New York, and to Carl E. Milliken, Motion Picture Producers and Distributors of America, 28 West 44th Street, New York.

Gospel Jig-Saw Puzzles

Dr. H. G. Stockley, of Siaofu, tells in *Conquest by Healing*, of a new use for jig-saw puzzles. "A friend recently gave us an excellent jig-saw puzzle. One day my wife and I were discussing this puzzle and the thought came to her to get some of them done by a carpenter. The idea then advanced a little further. Why not use some of the pictures put out by the Christian Literature Society, Christ seeking the lost lamb on the mountain side, the picture representing Christ with the children of the world gathered around him, and other such pictures? So we called the carpenter and had him prepare a number of these, so that now each ward has two jig-saw puzzles, each with a Bible message behind it. The evangelists have been instructed to tell the patients the meaning of the pictures they are piecing together. It gives us pleasure to see the patients at all times playing with these puzzles, and, we trust, getting a message from them.

The Church in Manchuria

As might be expected, the Church in East Manchuria has been seriously affected by events of the past year. A year ago one hundred out-stations were reported in this field. Today there are not more than fifty, and many of these are so depleted that their future is very uncertain. Since, on the whole, life and property have been more secure in towns than in the country, large numbers of refugees have crowded into the towns. Most of these churches have therefore gained very considerably in numbers but not in financial strength. Four village church buildings have been burned. The fifty churches which have gone out of existence entirely were in districts where conditions were such that all had to flee. When peace is re-

stored many will be able to return to their farms and some churches will be reestablished, but it will be years before the loss is retrieved. Christians have stood the test and faithfulness has been manifest on every side. While the bandits treat Christian and non-Christian alike, communists have not shown like impartiality, and the lives of leading Christians are constantly threatened. Not a few have elected to die rather than deny their Lord. These have proved a great inspiration to other Christians so that a deepening of spiritual life, with new enthusiasm in preaching has been apparent, and every Sunday sees a number of decisions registered. —*Korean Echoes*.

Missionaries in War Zone

The Japanese advance in North China has brought imminent peril and destruction to missions in that area. On April 20th, cable reports stated that Japanese bombs had been dropped on the American Methodist mission property at Myunhsien, (a few miles south of the Great Wall) seriously damaging the buildings but causing no loss of life. The School for American Children at Tungchow, east of Peiping, was also reported bombed, endangering the lives of some 200 American children. There is apprehension for the Peking Medical University and the Yenching University, in case the Japanese undertake to occupy the city. The seaport town of Shan-hai-kwan, where the American Methodists have a station; the summer resort Peitaiho, where there is a large summer missionary colony, and other places between the Great Wall and the Lwan River have fallen into the hands of the Japanese. Tientsin, where there are fourteen missions; Tang Shan, a united Methodist mission station, Changli and Tsunwha, American Methodist mission stations are among the stations in the area of conflict.

Japanese to Chinese Christians

At the All-Japan Christian Conference held in Tokyo, Mr. Chang Fu-liang, Rural Secretary

of the National Christian Council of China, after summing up political and social developments, said:

It would be an ungrateful act of omission, if I should refrain from touching upon the question foremost in our minds, on the relationship between Japan and China. By the constant interchange of messages of sympathy and good will during the last twelve months or so between our National Christian Councils and by the courageous stand taken by some Japanese Christians, the Christians in our two countries have come closer together in the fellowship of prayer and sorrow, although our respective countries seem to drift farther apart . . . The fate of mankind . . . calls for action on the part of Christians. . . . Will the salvation of nations lie in wars and more wars? God forbid! The Christians of the world, especially those in Japan and China, must aggressively and incessantly work for the cause of justice between nations, peace on earth and good will among men . . .

To send messages of greetings and to exchange fraternal delegates without sharing with each other the heavy burden of a common task in Christianizing the international relationships between our two nations, especially at this extraordinary time, seems to me to miss a great opportunity in our Christian fellowship. In spite of the small numbers of Christians in our two countries, let us therefore rededicate ourselves and redouble our efforts in the cause of international justice and good will. Then and only then shall we be laying the foundation for a lasting international peace.

—*Missionary Herald*.

JAPAN—CHOSEN

Religious Hunger

The Higashi Hongan temple in Kyoto, headquarters of the Shin sect of Buddhism in Japan, has appropriated 20,000 yen to open a school for farmer priests in Manchuria and is expecting to plant a Buddhist colony there. Christian churches also are busy making plans for evangelism among both Japanese and Manchurians in the new state. Rev. Rokuro Miyazawa reports that moral conditions there are almost indescribable, approximating frontier days in the American west.

Writing of religious conditions in Japan, Toyohiko Kagawa says: "Although there is a wave of atheism abroad in the country, wherever I go in Japan,

and without exception in every town and all villages, there is a hunger to hear the Gospel. Near the most famous shrine in all Japan there is a strong radical party, for there are many outcasts there. In five days of meetings thousands came to hear, including all kinds of creeds, with fascists and communists."

Missionary By-Products

Mission work has many by-products. J. P. Moore, of the Reformed Church in the United States, enumerates some of these in Japan. In all the principal cities there are charity organizations. There are now asylums for the care of the needy; orphanages, most of them organized and fostered by Christians—Japanese and missionaries; and asylums for the insane. Formerly these unfortunates were put in cages by families to which the insane belonged. Now they are mostly cared for by the Japan authorities. There are no poorhouses, because according to law and custom the poor and aged are cared for by their relatives. There are homes for lepers, and schools for the blind. The Red Cross Society is country-wide, and the Emperor heads it.—*Outlook of Missions*.

Where Depression Helped

New buildings are nearing completion for three institutions maintained by the American Board, Kobe College, Glory Kindergarten and the Women's Evangelistic School. It was fortunate that Kobe College completed its building-fund campaign in July, 1929, prior to the Wall Street crash, which would have made the raising of the fund next to impossible. Even allowing for possible loss on building-fund securities and the usual percentage of noncollection of pledges, the college is still advantaged in the amount of *yen* available for the new equipment. The Bible School, through the sale of its old property, has acquired a larger campus of cheaper land near the new Kobe College buildings. Although these building programs were worked through prior to

the fall of the *yen*, the gain in exchange has made possible a better job and better equipment.

—*Congregationalist*.

Campaign Results in Chosen

Scattered reports show some results of the "Nation-wide Evangelistic Campaign."

In one place, two college students held a three-day revival, the attendance increasing from 50 on the first day to 600 on the third.

A new church, established only last year, took in 20 new believers as a result of special meetings.

Another country church which has a congregation of about 200, reports 60 new members this winter.

Sun Kyori, in the industrial suburbs of Pyengyang, a five-year-old church of less than 300 adults, had a week of revival meetings during which 118 men and women decided to become Christians.

At Muchin, in the country, over 200 people attended special meetings for two weeks, with 50 new believers as a result.

Another church reports that its congregation of 50 has grown to 200.

Two Bible Women brought in 47 new believers during a week's class.

A new Sunday school, started last June, reports the following weekly increases for last month: first Sunday, 81; second Sunday, 96; third Sunday, 121; and fourth Sunday, 165; an increase of over 100% in one month.

At Nansan, a small country village, six years ago one man went to church Sunday by Sunday, rang the church bell, and held services all alone, the only Christian in the village: this winter evangelistic services were attended by about 70 Christians and as many non-Christians, and over 500 *yen* were raised for a new church building.

—*Station Letter*.

ISLANDS OF THE PACIFIC

Musical Bible Coach

The Secretary of the American Bible Society in the Philip-

pinas has equipped his Bible coach with a loud speaker for both victrola and microphone connections. Programs are broadcast by switching back and forth from records to microphone. A motor installed in the coach drives the mechanism where electricity is not available. The society has been swamped with invitations for outdoor meetings.

In the Philippine Islands, there is nearly as much preaching under the open sky as inside buildings. A concert of sacred music attracts the people. They crowd around the Bible Society's coach to see what's going on, and how. They soon find that this coach is a bookstore as well as an enormous music-box; for the sides are lifted and shelf upon shelf filled with Scriptures come into view. That gives the colporteur his opportunity. Long after the meeting has closed, groups of men and women linger about the automobile to hear extracts read from the Bible and to purchase copies for themselves; worship is stimulated, instruction given and the people are drawn together.

—*Christian Advocate*.

Filipino Becomes "Y" Secretary

The Y. M. C. A. in the Philippines now has a Filipino Secretary, Mr. Jesus Dineros. The "Y" came to the Philippines with the soldiers and sailors in 1898. Nine years later, the American-European branch was organized. Then in rapid succession the Filipino "Y" was incorporated in 1911; the city and student buildings threw open their doors in 1915; the army-navy branch was inaugurated in 1918; the Chinese "Y" organized in 1922 and a program of provincial expansion launched in 1923.

—*Christian Century*.

Moros Carry On

Another outgrowth of Dr. Frank C. Laubach's work in literacy for Filipinos is the move on the part of enthusiastic young Moros to organize English-speaking societies to carry forward the work begun by Dr.

Laubach. These societies list 29 forms of useful service including the spread of knowledge in improved methods of agriculture, animal husbandry, and proper health measures. They hope to collect Moro literature and put it into print; encourage native arts and crafts; promote new ideas in education. Number 10 on the list reads "to act as peace-makers among the Moros and between the Moros and Christians," while number 29 says "to prepare ourselves to be worthy of the leadership of this province, which will fall upon our shoulders as we grow older."

The Bible in Bali

The charming island of Bali has attracted attention both for its beauty and interest.

The first attempt to give the Bali people the Bible in their own language was recently completed by Missionary Vielhauer of the Basel Mission, who has published the New Testament, translated by him in spite of many difficulties. For example, they have no word for "river" and are compelled to say "water." They have no words for colors and can distinguish only three, white, red and black. They have no word for "light," although they have one for darkness. In John 8:12 Mr. Vielhauer was compelled to translate, "I am as the sun and enlighten the world." For the idea of God, he found only a word that has a disturbing connection with woods. The people of Bali think of divinity only as a forest spirit. As there was absolutely no word for "spirit" the translator was obliged to say "breath." These examples might be multiplied.

A Real Revival in New Zealand

A New Zealand business man writes of a spiritual revival now taking place. He reports that hundreds of backslidden churches have been revived, and that many hundreds of people outside the churches have made an open confession of Christ as Saviour and Lord. The movement began with repentance and

prayer on the part of churches that had become cold and indifferent, and has been accompanied by a mighty outpouring of the Spirit of God. The awakening is more pronounced among the youth of the country.

—*Watchman-Examiner*.

A New Hawaiian Church

On a recent Sunday, at the church building now under construction by the Methodist Board of Missions at Kahaluu, sixty-five were baptized, one of the largest group baptisms for many years. The baptism was by family—in many cases entire families, including father, mother, children and other relations requested baptism. The historical background of this church is of unusual interest. Some eighteen years ago E. Tokimasa, Japanese manager for Libby, McNeill & Libby, who had once been connected with the Methodist Mission, proved so helpful an influence as a Christian business man that the Japanese with whom he had contacts have been anxious to have a church of their own.

His daughter organized a Sunday school, gathered the children about her, and fostered a religious culture in the community. The result, after several years, is a substantial church, in which the Japanese community is co-operating heartily.

—*Christian Advocate*.

NORTH AMERICA

Colleges Face a Crisis

The Presbyterian College Union has summarized conditions in the 34 Presbyterian colleges. These contain twenty-two thousand students, eighteen hundred professors, with college plants worth thirty-four million dollars and endowments of thirty-two millions, of which ten and a half millions now yield no income. Debts of four and a half million threaten the existence of the colleges. Salaries have been reduced 10 to 35 per cent, hundreds of well-trained professors may be obliged to resign and students are being cramped to the limit. A simi-

lar crisis faces other denominational institutions. Commenting on these facts, the Union maintains that "all contemporary life and problems verify the claim so long made by the Church and Christian college, that the dominant and ultimate need is for intelligent Christian character, for a release of our spiritual forces in order that the moral life on which civilization rests may be restored and maintained. The supreme influence through which this is to be brought about is the Church. But along with the home the greatest channel through which the Church is to gain this result is the Christian College."

—*Presbyterian Banner*.

Churches Survive Depression

In Texas, while one out of every 22 business and industrial concerns went into bankruptcy during the past three years, and one out of every six banks was forced by failure to close, only one out of every 40 colleges, one of every 45 hospitals, and only one of every 2,344 churches have been closed on account of financial difficulties.

—*Presbyterian Advance*.

Religious Trends

Herbert Hoover's Commission on Social Trends reported that Protestant church membership kept pace with the growth of population from 1926-1931; while from 1916-1926 church expenditures increased 50% more rapidly than the national income. Today, as a generation ago, the church rolls contain the names of five women to every four men. In Negro churches the proportion is five to three. Ninety-three per cent of the Roman Catholic priests and 59 per cent of the Protestant ministers are college or seminary graduates. In 1910, at the world missionary conference in Edinburgh, the chief objective was "The World for Christ in this Generation"; in Jerusalem, in 1928, it was "Sharing Spiritual Values." In 1909, 94% of mission funds came from living donors; in 1929, only 89%.

—*The Churchman*.

Great Commission Prayer League

As it enters its twenty-third year, this League reports a total of more than 250,000 confessions of Christ in answer to prayer. Millions of pages of tracts, leaflets and bulletins on prayer have been mailed to members upon request.

Funds for this movement are received in answer to prayer. Seven principles laid down by Thomas E. Stevens, the founder, have guided the League's efforts. They are:

1. The exaltation of Christ rather than any human name.
2. Full devotion to the vital doctrines of the Word of God.
3. The showing of the Spirit of Christ to all similar movements and every evangelical church, without "entangling alliances."
4. Strict avoidance of debt, commercialism and fleshly ambition.
5. Its methods to be kept open to the members of the Body of Christ.
6. All correspondence kept as a sacred trust.
7. No personal or public appeals for money on behalf of the League.

—*Sunday School Times*.

Save-A-Life League

Among the many welfare agencies found necessary in these times of stress is the National Save-a-Life League, with headquarters at 299 Madison Ave., New York. Officials of this League have evidence that the suicide impulse is almost always induced by sudden loss of mental poise which can be restored by the right influence. The fact that suicides in New York City for 1932 numbered 111 less than the total for 1931, a period when suicides in the nation as a whole have been steadily increasing,—is substantial proof that the League's efforts are bringing results. In one day, 18 persons were won over to a more hopeful outlook on life. During the first six months of 1932, 1,738 persons came to Dr. H. M. Warren, president of the League, both by letter and personal call. He and his assistants first persuade them to delay, there is never argument, then work toward rebuilding confidence. To those amenable to such method, the religious ap-

peal is used, and when this appeal goes home it is most effective of all.

"God's Acre"

The spread of the "God's Acre" movement is infusing new life into hundreds of country churches, according to the *New York Times*. The number of people participating is double that of last year. Some of the mission churches in the Philippines, Burma, Siam, India and South Africa are adopting this plan for raising money. Different names are applied in different places as "God's Acre," the "Lord's Acre," the "Lord's Plot," "Planting for the Lord" and the "Lord's Portion." The participants dedicate a certain part of their portion to the church, the proceeds being given to carry on the activity of the church.—*United Presbyterian*.

Advance in Southland

The Southern Presbyterian Home Board has been making signal progress in the southwest. Calvin Institute has become Oklahoma Presbyterian College, valued at \$325,000. Stillman Institute for training Negro ministers had in 1901 only \$10,000 worth of equipment and a handful of students; now it has 110 acres and a plant valued at \$300,000, and has educated 500. Again, in 1901, the Church was carrying on its work among the Mexicans of Texas almost without equipment. Now every fourth Christian among Texas Mexicans, other than Catholics, is a Presbyterian, and the Church has two schools for them valued at \$200,000.

—*The Christian Century*.

The Indian and Missions

The Indians may be called a "Vanishing Race," but their imprint will always remain upon America. Consider that:

One-half our states have Indian names.

Thirty counties in Michigan are named after Indians.

In both New York and Iowa are seventeen counties bearing Indian names.

From Mt. Katahdin to Tacoma most of our mountains have been named by the Indians.

As to our rivers—Piscataqua, Ohio, Monongahela, Mississippi, Missouri, and on to the Yakima are Indian names.

Indians named Lake Winnepesaukee, the Finger Lakes, and all the Great Lakes except Superior.

George W. Hinman, in his book, "The American Indian and Christian Missions," tells the story of missionary work among these "first families."

Lutherans Move Forward

The Lutheran Foreign Missions Conference, at its 1933 session in Chicago, last February, made two important moves. The first is the appointment of a committee to prepare "A Plan of Cooperative Possibilities on the Part of the Lutheran Foreign Boards in America." Representatives are to be appointed by the Boards themselves. The second has to do with the program for 1933-34, and calls for a two-day session at a conveniently central part to which all missionaries on furlough and all secretaries of boards and board members shall be present. It was decided that the program should be arranged so as to give time for conferences and discussions of "The Problems and Opportunities Common to All Lutheran Foreign Mission Boards."

Black Man's Burden

Negroes form one-tenth of the population of the United States, but own only 1/140 per cent of the wealth. Their per capita wealth is \$215 as compared with \$3,000 for the average American. In those southern states where eight of the twelve million Negroes live there is not one Negro member of a legislature, not a Negro who holds a county office, not a member of a city council. Negroes are thus taxed without representation. In the sixteen former slave states, during 1930, over a million Negro children of school age were not in school one day in the year. Southern

Negro children, forming a third of the school population, received but a tenth of the school funds, while the average term for the million and a half who attended school was only six months. Many of the persons thus called and treated as "Negroes" are predominantly of Nordic blood, with perhaps one Negro great-grandparent out of sixteen.

—*The Crisis*.

Japanese-Americans

The Japanese in California are steadily decreasing through return of considerable numbers to their home country, but there is a rising tide of second generation Japanese. The California Health Bureau reports 76,000 American-born Japanese in California. The birth rate is estimated at 5,000 a year. The decline of the first generation and the rise of the second is expected to be greater and greater, due to the fact that the influx of the first generation from Japan has been greatly cut off during the past 18 years, and the average age of the first generation is thought to be between 50 and 55. Therefore the Christianization of the Japanese community rests largely upon the second generation. There is at present a real spiritual awakening among them.

The Reformed Church in the United States has sent missionaries, kindergarten, social and educational directors to California to take up the challenge to help these Japanese-Americans to become responsible Christians. They endeavor to give religious instruction to the young people through well-organized Sunday schools, through young people's societies, leader's training classes, Boy Scout and personal counseling.

—*Outlook of Missions*.

Radio Preaching in Alaska

Rev. E. L. Winterberger, minister at First Presbyterian church, Anchorage, Alaska, with his singers broadcasts an hour's service from 8:45-9:45 every Sunday evening, and in this service practically covers the whole of Alaska from Ketchikan

to Port Barrow, and from Nome to Juneau, including Yukon territory. Every mail brings letters telling of groups of miners and others who gather for these services in the homes of their friends. Contributions to maintain this service come from Stewart, Yukon Territory, to the Aleutian Islands and southeastern Alaska.

—*Presbyterian Advance*.

LATIN AMERICA

Against Odds in Puerto Rico

Two destructive hurricanes within a short period might well prevent the paying off of a church mortgage, yet Puerto Rican Baptists in Rio Piedras sent the following letter to the Home Mission Society:

With the loan of \$5,000 six years ago a parsonage was erected . . . Each year with the exception of 1928, when the hurricane hit the Island, we have repaid \$1,000. In September, 1932, when another hurricane hit us and did great damage to the parsonage as well as destroying over 30 homes of members of the church, we felt that it would be impossible to complete the payment. But we trusted in God and went forward, with the result that as we closed the year, we were able to cancel our complete debt.

—*Missions*.

"Philosophy Chats" in Chile

Dr. George P. Howard has been successful in giving radio sermons over a commercial broadcast in Valparaiso, Chile. He calls them "Philosophy Chats" and says: "I have discovered that these people will listen eagerly to a religious talk, provided it is not labeled 'religion.' Roman Catholicism here has spoiled that word." On one occasion talks were given between acts of a grand opera broadcast, with the nation of music-listeners as audience. "My subject that evening was the Christian solution of the problem of the struggle between the individual and society. The following day the editor of a Socialist paper and one of the organizers of a workingman's 'university,' invited me to become one of their lecturers. I have *carte blanche* to talk to them on any cultural, philosoph-

ical or religious subject I desire."—*Christian Advocate*.

Obstacles in Venezuela

Mr. George W. Jackson, of the Orinoco River Mission, Venezuela, gives the following account of an evangelistic trip to San Antonio:

The people had been told I was a black man with burning red eyes, that I was a devil, and that I was paying each convert twenty cents a day and two bottles of milk. We entered the town, to find the doorways crowded with curious people. Securing a house for meetings we held the first service with a good crowd and good order. In the evening there was some disorder outside. Presently, the mayor appeared with twelve armed men, and took fourteen of our Christian men prisoners. I tried to speak with him, but was curtly told to appear at the police station in the morning. The men were not permitted to take their hats, hammocks or blankets. I asked permission to accompany them, but was refused. After spending most of the night in prayer I was preparing to go to the police station, when two policemen arrived to take the women of the house prisoners and to bring me before the mayor. After some palaver he finally dismissed me, and I asked if we were free to continue the meetings, to which he replied, "Yes." But when the men arrived they came with a different story. He had threatened to shoot them and to put the women to sweeping the streets if they did not give up their religion. They all said they would be quite glad to do that for Christ's sake. After another interview with the mayor the heart of a lawyer was moved so that he wrote a permit which he requested the mayor to sign, granting us freedom to hold meetings. In the two following public meetings souls were really saved.

Christian Living Taught

Colegio Internacional at Asuncion, Paraguay, like other mission schools, lays chief emphasis on the development of Christian character. It is recognized that mere teaching of the Bible and sacred literature will not ensure Christ-like living, and that every day personal conduct is the essential dynamic. Classes teaching Christian principles are called "Conversations." Here moral, social, educational and religious problems are discussed. It is recognized that religion has to do with every phase of life, and students search all over the city for facts and illustrations. Four distinct methods of incul-

ating Christian teachings are employed at the School: through the personal influence of the Christian teacher; through the teachings of the Bible and principles of Christian living in each grade in the School, with required attendance; through the Sunday morning service, conducted for all the boarding students, on the same lines as a like service in the United States; and through the extension work of the institution, consisting of public lectures and the participation of the Christian teacher in the life of the community through the Rotary Club, federal school and government institutions, and the numerous activities in the community where both privately and publicly these Christian educators are making a profound contribution to spiritual values.

—*World Call*.

EUROPE

Income Rises—Costs Fall

In the memory of most people, last year was the darkest financially for Scotland, yet the foreign mission income went up by many thousands of pounds in the Church of Scotland. The total income was £169,641 compared with £151,491 in 1931, and the total expenditure £172,795, compared with £176,267. There was also received at headquarters £5,708 toward the liquidation of last year's deficit. This giving was in response to the assembly's appeal to prevent cuts in the missionaries' salaries and curtailment of the work. The ministry committee has announced that in spite of a curtailed income, the minimum stipend has been maintained at £300 and a manse, through economies arising out of local church unions. —*Christian Century*.

Religious Issues at Geneva

Seven religious organizations have a representation in Geneva:

World Alliance for International Friendship through the Churches.
Life and Work Committee of the Stockholm Conference.
European Central Office for Inter-church Aid.

International Missionary Council (Department of Social and Industrial Research).

World's Committee of the Y. M. C. A.
World's Committee of the Y. W. C. A.
World's Student Federation.

Leaders of the World's Sunday School Association hope that this organization may also be represented, since its religious education program is deeply concerned with the issues that are centered here — World Peace, Disarmament, Protection of Women and Children, Anti-Opium Activities, and the like.

France Promotes Buddhism

The well edited and beautifully illustrated Catholic mission journal *Die Katholischer Missionen* publishes a statement on this subject from which we quote the following:

The French colonial government in Cambodia distributed money among the animistic population for the spread of Buddhism and entered them officially under the caption "diplomatic presents." These, observes the magazine, are the political reasons that make a "Christian" colonial government the missionary of heathenism. This agrees with the address of the governor-general to the king of Cambodia in which he called France a Buddhist power. The Apostolical Delegate of Father India has accordingly raised the question with the colonial government, as to the reasons which impelled them to give the preference to Buddhism over against Catholicism in a population which as yet does not know either.

Gipsies in Germany

The Gipsy mission in Berlin has a real gipsy caravan, with two horses, and a worker for the British and Foreign Bible Society worked among the Gipsies for two months the past summer, accompanied by a young Gipsy convert as driver. The first visit was in Pomerania, where, in certain sections, police are hostile to the Gipsies; but upon reading the words "Gospel Caravan of the Gipsy Mission" allowed the workers to remain. Three meetings were held at Naugard horse market, where two thirds of the listeners were men. Sixty-nine Gospels were sold. Gipsies met on the road proudly displayed the Gospels of John which they had bought the year before. One knew the en-

tire Gospel of John by heart. In the course of this journey 400 copies of the Gospel were sold. —*Bible in the World*.

Rome Prepares for a Campaign

According to both secular and religious papers, the Vatican is preparing a campaign in anticipation of the time when Soviet Russia will abandon its anti-religious policy and again allow Christianity to have an open field for action. Rome is preparing colleges for training students in the mentality and the history, as well as the Liturgies, etc., of the Eastern Church. Monasteries are working intensively at this in Belgium, Czechoslovakia and Poland. Many of the teachers are of the Dominican Order, and the colleges are located at various points, some in Rome, others on the field expected to be conquered. It is hoped that Rome, who has always had her ear to the ground, is justified in her belief that the Soviet policy is certain to change.—*The Living Church*.

Unusual Celebration

This summer the churches in Czechoslovakia, especially in Slovakia, will commemorate an unusual jubilee: in 833, 1100 years ago, the first Christian Church was built at Nitra, Slovakia, by Prince Pribina, whose dominions included present-day Slovakia and North Hungary, at a time when, before the invasion of the Magyars, those realms were purely Slavonic. This church is older than any other in present-day Bohemia and Moravia. It was built a generation before the coming of the "Slavonic apostles" of Christianity, Cyril and Methodius, from Saloniki to Moravia. This beginning of the Christian mission is at the same time also the beginning of a civilization by which the Slavonic nation was connected with the ancient cultural centers of Southern and Western Europe. Protestantism in Czechoslovakia shows an increase from 990,000 in 1921 to 1,132,000 in 1930; the National Church of Czechoslovakia grew

from 525,346 to 713,092, among a total population of 14,732,644.

—*The Brotherhood.*

"Youth Week" in Bulgaria

The number of communist periodicals in Bulgaria has increased to forty-three. Methods imported from Soviet Russia for "penetrating" schools have aroused strong protests among both religious and patriotic groups. In reply to the communist campaign to win youth of school age, the Bulgarian Church recently organized a Youth Week, with daily lectures in all parts of Sofia. These meetings were held in restaurants, cinemas and other public places, where the most talented speakers in the church addressed large crowds. In all, fifty-five lectures were given. A nation-wide radio campaign carried not only the lectures but musical programs to all parts of the country. Over 100,000 specially prepared pamphlets were distributed; in short, the effect of hostile propaganda has been to stimulate all the religious forces in the country to renewed activity. The "Father Paissy" Society, a federation of all patriotic and religious societies in Bulgaria, has just petitioned the government for more religious instruction in the schools.

—*The Living Church.*

Fellowship in Saloniki

Greek Evangelicals in Saloniki have in a brotherly spirit shared their church with the Armenian Evangelicals, who are refugees with no church center of their own. During the Week of Prayer union services were held. Greek, Armenian, Turkish and English were the languages used throughout the week. One evening the Greek pastor would lead the meeting and the next an Armenian, but when the meetings were thrown open to the congregation for testimony, prayer or hymns, all the different languages could be heard from many parts of the church. The little church was packed each night. At the Sunday morning communion service

seating capacity was taxed. Both nationalities sat around the communion table, while both Greek and Armenian pastors, deacons and deaconesses officiated.

—*Congregationalist.*

MISCELLANEOUS

Back to Original Purpose

The National Council of the Young Men's Christian Association has issued a call, prepared by the Special Commission on Message and Purpose, which summons secretaries of local branches to a new religious emphasis. The Council suggests that this begin with the gathering of little circles of like-minded members for prayer, discussion and religious fellowship, and that these groups find some expression for their religious devotion. The Council hopes that from these groups will spread anew more of that spirit of Christian consecration which characterized the beginning of the movement.

—*Alliance Weekly.*

Meeting Human Need

The "Missions of Biblical Education," with headquarters in Toronto, is an interdenominational organization which for 23 years has ministered to a vastly scattered and cosmopolitan company of folk. Personal contact with the lonely in isolated communities—the fishing settlements of the Maritime Provinces, the prairie home, the mining town, the lumber camp, or the foreign-born colony—is made through evangelistic campaigns held in their midst by Rev. F. A. Robinson, Director of the work. Sometimes special services are held in redemptive homes for girls, several meetings being held each day during the campaign. Many curious settings have featured the evangelistic services held during these twenty years in which Mr. Robinson has devoted himself to this special work. Often a dance hall has been converted into a mission hall, while frequently an abandoned barroom has echoed with sacred song and prayer. On

one occasion a saloonkeeper closed the barroom an hour earlier each night that he might give the traveling preacher a chance. One of the most outstanding bits of service rendered through the Missions of Biblical Education is the correspondence, whereby the evangelist and his workers keep in contact with reclaimed and lonely, and frequently discouraged, men and women.

Birthday Band Helps the Blind

Robert A. Byers, a blind and paralyzed Christian of Australia, moved by the helplessness of blind girl babies in South India, desired to save one of them. A friend suggested that he form a birthday band and solicit a shilling from his friends on their birthdays. This was in 1918. He found ten friends willing to help, these enlisted others, so that during his lifetime the Band was in touch with work for the blind in twenty-one parts of the world. Its objectives are: To save infant life; to rescue blind orphans or castaway children from death, starvation, ill-treatment or worse, and support them in mission schools; to support blind evangelists and Bible-women, colporteurs and masseurs, home teachers and musicians, who work under the supervision of missionaries; to help supply the ever-increasing demand for Scriptures and other literature in Braille in heathen languages, by cooperating with other organizations engaged in this work; to put Gospel into Braille by hand, and use it to begin pioneer work for the blind in places where nothing has been done for them before, and to help in any other way possible to advance the interests of the blind in non-Christian lands.

The Birthday Band cooperates in work for the blind in India, Ceylon, Burma, China, Korea, Japan, Palestine, Syria, Persia, Egypt, Algiers, Nigeria, Sudan, Morocco, Brazil, Chili, Peru, Philippine Islands, New Britain, Solomon Islands, Fiji and North Australia. —*Report Letter.*

Our Missionary Bookshelf

Recent Books Reviewed for the Readers' Information

An African Pilgrimage. By A. M. Chirgwin. 12 mo. 158 pp. Paper, 2s. 6d. Student Christian Movement Press. London. 1932.

The "greatest religious experience of my life" is what the author says of this year of travel in Southern Africa and Madagascar, visiting the mission stations of the London Missionary Society. In this "wonder year," the author says, "I saw God at work, and I can say now as never before I believe in the Holy Ghost, the living, acting, working God."

Mr. Chirgwin has selected from his exceedingly interesting letters the material chiefly relating to the planting and development of the Christian Church in South Central Africa. He says: "I came back from my long tour, convinced that amongst the movements afoot in Africa today, such as the break down of tribal organization and morality, the coming in of western industrialism, the trek to the towns, there are many that are disintegrating and even sinister, but there is one that is constructive and wholly welcome; that one is the growth of an indigenous Christian Church."

These delightful letters not only give a vivid and instructive description of the growth of the Church in Southern Africa but they are most interesting travel letters of an intelligent and careful observer. Here we read of the influence of the Africaner, or South African Dutchman, and of the growing use of Africans, the Dutch-African tongue. Life in the Karoo and the veld are pictured and we see the Africans—Christian and heathen—in clear contrast, with many lights and shadows.

Mr. Chirgwin left England in August, 1930, landed at Capetown, traveled through Cape Province, Orange Free State, Natal, Transvaal, Basutoland, Bechuanaland, Northern and Southern Rhodesia, Portuguese East Africa, Tanganyika, the Belgian Congo, Zanzibar and Madagascar. He saw missions and churches in all stages of development—in the process of planting, struggling for life, emerging under native leadership and fully established as self-governing and self-propagating. The story of what he saw is far from dry reading. There are vital facts presented and there is life described in sufficient detail to make the picture live. The author observes:

"I was much impressed with the way in which Christianity has spread in the Northern Kalahari Desert. This is largely the work of native ministers and evangelists who, almost unknown as well as unseeing, have gone through this desolate land and have carried the Gospel with them.

"In Bechuanaland, in the old days, it was customary for the chief to arrange for a pagan service just before the people began plowing. The object of the pagan rites was to secure fertility from the spirits of the earth and air . . . when Khama became chief the headmen asked him to arrange for the rites as usual . . . Khama's reply was that if they wanted their rites they could have them, but as for himself and the Christians in the tribe they would have a meeting for prayer in the Kgotta. From that day the "Ploughing service" has taken place, but it has been baptized

unto Christ, retaining the good and dropping the bad features. I found my heart in my throat more than once as I realized the wonder of the thing."

* * *

In the description of the work in Cape Province one of the most interesting narratives relates to the "big meetings" as they are called. "It is a remarkable festival—the most memorable experience of the whole trip. . . . The people bring and cook their own food. . . . One party of seventeen had walked 160 miles, every inch on foot. . . . Some five languages were spoken. . . . Counting children there were about 1,000 people assembled for the 'big meeting.' . . . Canterbury pilgrims were not so numerous. . . . The first day was spent in an examination of the catechumens by a specially appointed committee. In the Kuruman district there are some 1,800 church members, three ordained ministers, seven evangelists and some elders and deacons. . . . Evangelists and deacons reported on those whose names were to be removed from the roll. During the year fifteen had died and twenty-three had fallen. This may sound terrible but it is hardly more than one per cent of the membership and when we consider the conditions of life in native huts and villages, the terrific temptation and strong sex urge, the figure is surprisingly low."

* * *

There are also word pictures of Tiger Kloof where church leaders are trained, a visit to the mines and a study of their problems, the life in the "bush," and following in the footsteps of

Any of the books noted in these columns will be sent by the REVIEW publishers on receipt of price.

David Livingstone—all intensely interesting—but the ending of the book is rather abrupt without the gathering up of any general conclusions. It is well worth reading—for Appraisers and others.

The Dark Continent—Africa. By H. A. Bernatzik. Illus. quarto. 256 pp. B. Waterman Co. New York.

Here is an unusual picture album of African people and scenes with 256 photogravure plates. The photographs are taken by a real artist and show realistically and attractively the varied scenery of mountains, glaciers, fauna and flora, jungles, sands, rivers and lakes. Little is left to the imagination as to the way the people live and do not dress—their dances, fetishes and spirit houses, their industries and customs, houses and Christian churches. Some of the grotesque African customs must be seen at least in pictures, to be believed, but with all many of the people are attractive and intelligent in appearance and their villages are picturesque though dirty. The variety in landscape and in human features, customs and houses in various parts of the continent are clearly seen at a glance. Relics of the stone age are pictured in ancient carvings and remarkable rock paintings are shown from southern Rhodesia. The modern gold mines and diamond mines are not so attractive and interesting.

The text accompanying this album is merely introductory and gives a general description of the territorial divisions of the continent where the photographs were taken. It might be well for intending missionaries to become acquainted with the appearance and surroundings of their future parishioners, and for supporters of missions to see some of the natives that need transformation.

Moral Man and Immoral Society—A Study in Ethics and Politics. By Reinhold Niebuhr. 8 vo. 280 pp. \$2. Charles Scribner's, New York. 1933.

Dr. Niebuhr's latest volume provokes and greatly interests

but does not inspire. Its thesis is the essentially irreconcilable conflict between the ethical ideals of individual men and all the group areas in which men seek to carry out their individual ideals. The politico-social universe is too much for morality. The latter has no promise for the ills of society. With skillful, if somewhat involved arguments, the author reviews the field and the forces in and through which moral men seek to unravel the tangled threads of immoral society. The quest is interesting and serious and not without alluring aspects, but it is utterly futile. Every known type of philosophical as well as ethical remedy for social ills is rigidly investigated and ruthlessly discarded. The author reaches no real conclusion for the title of his volume is both its thesis and its finale. Moral man is shut up in the squirrel cage of economic, political and social limitations. He may perch for a while upon some comfortable round of the wheel within the cage, may run slowly or swiftly or may even try to run backward, but he is fastened in a cage.

Dr. Niebuhr writes with charm and conviction. The ease with which he riddles fanciful schemes "of the weal and the woe" emboldens him to brand all ideals, hopes and aspirations as illusory. He seems to be certain of only one thing, namely, that the human squirrel is in the cage of society with its revolving wheels; he is perhaps certain also of a second thing—that the wheel will always be going around. The prologue of the publisher, printed on the cover "What lies ahead of us is told in this book—realistically, bravely and clearly," is undoubtedly true if we are ready to grant that the author has insight and foresight to such marked degrees. The accompanying sentence of the cover page forward, however, is not so conclusive. "Something can be done about the wars, depressions, sufferings and follies of modern society and will be done inevitably." No, nothing is to be done, nothing can be done. It is an eternal tragedy, not without its beauty,

says Dr. Niebuhr. Even in the most perfected form of social redemption the author believes that "the most effective agents will be the men who have substituted some new illusions for the abandoned ones. The most important of these illusions is that the collective life of mankind can achieve perfect justice. It is a very valuable illusion for the moment; for justice cannot be approximated if the hope of its perfect realization does not generate a sublime madness in the soul. Nothing but such madness will do battle with malignant power and 'spiritual wickedness in high places.' The illusion is dangerous because it encourages terrible fanaticisms. It must therefore be brought under the control of reason. One can only hope that reason will not destroy it before its work is done." (p. 277.)

To such a withering climax "Moral Men and Immoral Society" leads us, or into such a morass of utter futility it plunges us. "Society" says the author "is man's great fulfillment and his great frustration." So, with a wide sweep of his hand he dismisses Christian social ethics and idealism and leaves helpless man at the baffling, buffeting mercy of his revolving cage—forever to be cabined and confined, always struggling, never achieving. Dr. Niebuhr's philosophy does not claim to be called Christian, not even in a unique sense of his own, let alone in any of the traditional molds. Liberal Protestant Christianity, too, is given a particular castigation and at the hand of one who has been regarded as a most valiant devotee.

Yes, man is a squirrel in an inhospitable cage, according to Dr. Niebuhr. Even the nuts which caprice or fate put in his paws are either too hard to crack or empty when they are opened. Yet this brilliant and candid author is too thoroughgoing to be summarily dismissed and too serious to be taken lightly. The volume is rewarding reading for those who are willing and ready to follow the tragic procession of futilities,

led forth by one of our most penetrating thinkers.

WILLIAM HIRAM FOULKES.

China's Foreign Relations, 1917-1931.

By Robert T. Pollard, Ph.D., Assistant Professor of Oriental Studies, University of Washington. 416 pp. \$3.50. Macmillan, New York. 1933.

Amplly documented, yet in attractive, popular language; avoiding prolixity, yet affording an adequate conspectus of China's relations with the world, especially during the last century, this book is heartily recommended to those who would understand the present political situation in the Far East from the point of view of history. Dr. Pollard is eminently fair to China, showing a very real sympathy with her in her rudely awakened realization of her own medieval weakness and her far from harmonious determination to be strong; yet free from the partiality of that unreasoning nationalism which repels, by its manifest exaggerations, those who read some of the works of Chinese partisans on the same theme. He is also fair to the nations of the West in setting forth the provocations which they have suffered while also depicting in true perspective the selfish exploitation which characterized too much of their earlier intercourse with China. There is a clearly drawn contract between the commerce and diplomacy of Europe and America during the last twelve years and that which had preceded it, marking the dawn of a new era in China's relations with all nations except Russia and Japan. No nation has professed such unselfish friendship for China as Russia, yet no nation has more insidiously sought China's conquest; while Japan has continued to show a complete unwillingness to abandon the old spirit of imperialism in favor of the mutual helpfulness of the new era. Rather than yield her ruthless dominance of the Far East, she will hold it in contempt of the judgment, and defiance of the power, of the whole world. In this she has at least been consistent since she first learned from Western nations

the policy which they have now discarded as definitely destructive, rather than constructive, of truly prosperous and progressive nations.

This is an excellent book to read in connection with the Lytton Commission's Report, as each supplements the other.

COURTENAY H. FENN.

Japanese Invasion of Manchuria and Shanghai, from Sources Other Than Chinese. 8 vo. pp. XI, 445. Shanghai Bar Association, Shanghai, China, 1932.

The Publicity Editor of the Shanghai Bar Association explains the purpose of this volume as a compilation of articles from the foreign language press, written by Europeans, Americans, and a few Japanese, during the period from September, 1931 to May, 1932, describing and judging the Japanese Invasion of China, which has stirred the world. Mr. Lei, with no other comment than the headlines, has simply provided the material for a world judgment of the invasion, independent of the League of Nations and its Lytton Commission. The First Part of his book records in detail the famous "Tanaka Memorial," which was either the work of that radical premier or of a Japanese military officer, in 1927, outlining a Japanese policy of ruthless world conquest. This was followed, in December, 1931, by the Japanese General Honjo's less detailed but even more outspoken project, presented to Gen. Jiro Minami, Minister of War, and accompanied by sketches and plans.

The Second Part consists of descriptions of the military efficiency and moral unscrupulousness with which Japan carried out her long prepared conquest of Manchuria, reprinted from Shanghai's Weekly News Magazines, some of the articles written by eyewitnesses in Manchuria. Not only were the Chinese unprepared to resist this onslaught of a vast military machine, but in their desire for peace and their loyalty to their pledge as a member of the League of Nations, they long desisted from serious attempt to

drive back the enemy. The whole shockingly medieval yet terribly modern story of murder and spoliation and pretenses and broken promises, on the one hand, and retreat and suffering and disillusionment and despair, on the other, is most graphically set forth, concluding with the setting up of the puppet government of Manchoukuo, under the nominal headship of Henry Pu Yi, the long deposed "boy emperor" of China.

Part III gives similar detailed descriptions of the far more sharply contested Invasion of Shanghai, with its enormous destruction of Chinese lives and property.

Part IV is concerned with Japan's Warlike Actions Elsewhere, in Mongolia, Tientsin, Jahl, Nanking, Hangchow, etc.

Part V includes an article by one of the few protesting Japanese, and a large number of foreign press and individual views on Japan's defiance of the League of Nations, the Lytton Commission, "The Soul of Japan," etc.

These documents afford a very fair cross-section of the material supplied to the Lytton Commission while in China, which, with their personal observations and interviews in Manchuria, proved altogether convincing as to the right and wrong in this undeclared war, which still drags on in defiance of world opinion.

C. H. FENN.

Manchuria: Cradle of Conflict. By Owen Lattimore. Maps. 331 pp. \$3. Macmillan, New York.

Mr. Lattimore shows a remarkable first-hand knowledge of the Manchu, Chinese, and the Mongolian psychology. All Sinologists will welcome this contribution to their libraries, and the volume will also be valuable to the heads of merchantile concerns, and to others who seek to understand in some measure the Far Eastern "Mind." Christian Missions, contemplating the opening up of new fields, will find the maps invaluable. Chapter four, dealing with Chinese Culture, is exceptionally good, although one fears that the "or-

dinary reader," even after trying to grasp the difference between "East and West," will be left in a fog. Even "The World Tourist" will find the book too academic, but it is an excellent textbook for students specializing on Far Eastern questions.

EDWIN J. THARP.

Manchukuo—Child of Conflict. By K. K. Kawakami. Illustrated. 311 pp. \$2. Macmillan, New York.

This volume, written from a Japanese viewpoint, will be welcomed by every unprejudiced lover of China. It teems with interest. The author, with scarcely a trace of bias, unfolds the Sino-Japanese situation in a masterly fashion and, with a thorough understanding of the present chaotic conditions, makes clear the necessity of someone putting China's house in order for her. He suggests that Japan is giving her an example of the way to do it, in what she (Japan) is doing in Manchukuo. This work may well be read after Mr. Owen Latimore's *Manchuria—Cradle of Conflict*. Even the general reader will find this volume intriguing in the extreme, but statesmen, politicians, merchants, and churchmen should read it to get their minds straightened out. Every mission in China, Manchukuo, and Korea, will find the discussion illuminating. One feels the American and European world is indebted to Mr. Kawakami for throwing upon the screen a very clear view of the War-lord-ruled-China.

EDWIN J. THARP.

Ecumenical Handbook of the Churches of Christ. By D. C. Fabricius. Translated by Ethel T. Scheffauer and Yvo O. Waln. 118 pages. 2.50 R. M. Ev. Pressverband für Deutschland. Berlin-Steglitz.

The author, a professor in the University of Berlin, in the Introduction discusses various aspects of Unity and Variety in the Christian Religion. This is followed by a historical review of the several churches in Christendom. The sketch is so exhaustive that one has the impression that no church of any account has been passed by.

Anglo-American Christianity receives a far fairer treatment than is usual in continental writings. Wherever the confessional books of any church are presented in translation, it is on the whole done in versions that are officially authorized in these churches, a thing which to the reviewer's mind is most commendable. The conclusion is devoted to a consideration of the outlook for greater unity among Christians, in which the author pleads for freedom in politics, doctrine and worship. He offers some suggestions for the federation of churches, among other things, that Christians should unite in the Lord's Prayer after making the following declaration: "In the name of our Lord Jesus Christ and in the power of His Holy Spirit we pray in communion with all Christians: Our Father," etc.

C. THEODORE BENZE.

Lutherisches Missionsjahrbuch. 1933. W. Gerber. Leipzig. H. G. Wallbaum.

This dear "old faithful," which appeared now for 46 years, is a volume of 158 pages with the usual addition of statistical charts, and a full account of the Lutheran Missions in all the world, particularly those conducted by German societies. The American statistics are given in full and there are two separate articles on American Lutheran Missions, one on the mission work of the United Lutheran Church, by Dr. Augustus Steimle of New York City and one by Pastor Kuechler of Germany on the entire work of the American Lutheran boards. The volume also contains articles on the mission to Israel. The yearbook is almost indispensable in its field.

C. THEODORE BENZE.

Samuel Crowther of the Niger. By Jesse Page. Illus. 190 pp. 2s. Pickering & Inglis. London.

This is a reprint of an earlier biography of one of the most interesting figures of modern missionary history. Bishop Crowther died in 1891 and had given the MS of this book his approval as to accuracy of statement. A

Negro slave lad, barely rescued from shipwreck on a slaving vessel, educated under missionary guidance, he gave his life to the spread of the Christian faith among savage and barbarous tribes. He lived to see whole areas of Africa redeemed from savagery and superstition. The story is well told, showing conditions which have been almost entirely eliminated largely by the work of Christian missionaries.

C. B. McAFEE.

Case Studies of Present-Day Religious Teaching. By Hugh Hartshorne and Elsa Lotz. 295 pp. \$2. Yale University Press. New Haven, Conn.

This volume presents the results of a study of religious training in Sunday schools, under the auspices of the Institute of Social and Religious Research, of which Dr. John R. Mott is Chairman. It portrays actual instances of present-day Protestant religious teaching as examined in personal visits to 150 classrooms of church schools, week day schools of religion, young people's societies, religious clubs, vacation schools, and a summer camp. The classes were selected as representative of the best teaching to be found in the United States. The conclusion of the investigators is that, in spite of the emphasis on methods found in texts and teacher's training schools and colleges, the ability to teach in accordance with these views is limited to relatively few teachers, and the authors endeavor to show how methods of teacher's training could be modified so as to improve the quality of the instruction that is now given. The volume is an important contribution to an improved curriculum of teacher's training, and a manual of sound, practical advice for teachers.

A. J. BROWN.

Dan Crawford of Luanza. By John Hawthorn. 8 vo. 96 pp. 1s. Pickering and Inglis, 14 Paternoster Row. London.

Among the pioneer missionaries of Africa Dan Crawford occupies an honored place and is perhaps best known by his unique book, "Thinking Black."

There is a larger life history written by his son-in-law, but for an introduction to one who was known as "The Gatherer of the People" this brief story of his thirty-seven years in the interior of the Dark Continent will be found readable and inspiring.

JAMES CANTINE.

Many Moons Ago and Now. By Katherine E. Gladfelter. Maps (Indian Reservations in the United States). Illustrations (of Indian arts and crafts), Indian music. 132 pp. Friendship Press. New York. 1932.

The great interest in the American Indians at this time, because of the atmosphere of adventure and also the exploitation of the Indians by white men, will make this a welcome book among boys and girls. It will enable them to enter into the lives of Indian youth. The opening chapter on "Motive and Method" is not only indispensable to the understanding of the rest of the book but suggests a new kind of missionary meeting, that not only has atmosphere but makes far away peoples as real as our neighbors. The leader of boys and girls who wants an appealing program will find it admirably portrayed. It is bound to develop true conceptions of Indian life and customs. Children have "played Indian" but here is play as Indians play. The book is inclusive in its study of Eastern Indians, Plains Indians, and Indians of the Southwest. To the body of the book has been added chapters on arts and crafts with practical suggestions for copying the simpler forms, and a number of Indian songs with the melodies and words. There is also a complete reference list. To anyone who wonders whether boys and girls can be interested in missions, the answer is "try the book." There is ample opportunity for any leader to enrich the program with additional information from one's own home mission work among the Indians.

FRANK A. SMITH.

The Career and Significance of Jesus. By Walter Bell Denny, Professor of Philosophy and Religion, Russell Sage College. 8 vo. 466 pp. Maps.

Thomas Nelson & Sons. New York. 1933.

This book for teachers and students, primarily for use in the classroom, treats of the "Historical Jesus" and the "Religious Interpretation of Jesus." The 36 chapters are admirably outlined for study, with Scriptural references and questions bearing on salient points. The writer's comments and conclusions are followed by questions for discussion and lists of reference readings. The arguments are brief and not involved and the style most pleasing.

The attitude of the author to his subject may be summed up in his own words, "the understanding of Jesus is beset with problems at every turn—some historical, others religious." His aim to be to tell how modern scholarship would solve them. The trend of the studies is to magnify what is called "modern scholarship" (the term is used so often as to lose its appeal) at the expense of the traditional interpretation. It is a scholarly book for scholars, but its conclusions leave our Gospel maimed and impotent and Jesus divorced of much that has made him unique and supreme in our lives. It may lead the student to see in Jesus "an ideal example and the most powerful of all spiritual energies," but it will not help him to say "My Lord and My God."

JAMES CANTINE.

The Partiality of Jesus. By E. C. Comfort. 154 pp. \$1.25. The Reformed Press. Grand Rapids, Michigan. 1933.

"This book was written by a man who has failed," says the author in the foreword. But the reader hastens to say that it was written by a man who at last has gloriously succeeded. The author has had such a rich religious experience that he thinks God must be partial—to sinners. Hence, the title.

Here is a series of meditations on Eight of our Lord's Favorites. "His Favorite Friend: The Sinner"; "His Favorite Book: Deuteronomy"; "His Favorite Name for Himself: The Son of Man"; "His Favorite Title for God: My Father"; "His Favor-

ite Place: Olivet"; "His Favorite Time: Evening"; "His Favorite Tone of Voice: Loud"; "His Favorite Attitude Toward Man."

In "His Favorite Attitude Toward Man," we find in a refreshing way how much more Jesus wants to serve us than for us to serve Him; and here the author places his unerring finger on modern Christianity's greatest need. If Christians would let their Lord first serve them in hours of Bible study and prayer what mighty service they could then render Him. The book deserves a wide reading.

HOWARD A. ADAIR.

The Near East. 78 pp. 1s. Church Missionary Society. London. 1932.

Egypt and the Sudan, Palestine and Transjordan and Persia form the scenes in which is carried on the work described here. It is a study book on mission work for Moslems and the stories told are full of life and hope. Much information is given about Moslems, their beliefs and surroundings. The story of opportunities and transformations in Persia is particularly thrilling.

Indigenous Ideals in Practice. By W. F. Rowlands. Pamphlet. 1s.

The Indigenous Church in Peru. By John Ritchie. Pamphlet. 6d. World Dominion Press. London. 1932.

These pamphlets relate to the building up of native Christian churches in North China and Peru. The policy is to do this—not by foreign mission workers and funds, but by simple evangelism and Gospel teaching and the development of self-supporting, self-governing churches. Every mission worker will find it worth while to read these testimonies.

The Gospel of John—His Life and Writings. Dr. W. H. Griffith Thomas. 8 vo. 372 pp. 4s. Pickering & Inglis. London. 1932.

The late Griffith Thomas was a reverent and stimulating Bible teacher. His studies in the Gospel of John bring little new light on their teachings but they are analytical, spiritual, constructive and practical. They form an

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THE MAYWOOD PRESS
Box 2554 Sidney Center, N. Y.

The Finality of Jesus Christ. Robert E. Speer. 386 pp. \$3.00. Revell. New York.

The Holy Bible — King James Version. 263 pp. \$0.50. American Bible Society. New York.

Brevier Bible. 12 mo. P 54 G. American Bible Society. New York.

Heroes of the Cross. 4 volumes. William C. Burns; Gilmour of Mongolia; Hudson Taylor; John William; James Chalmers; Abel of Kwato; David Livingstone; Robert Moffat; Apolo and the Pigmies; Pandita Ramabai; Mary Slessor; Rasalama and Heroes in Madagascar. 96 pp. 1s. each. Marshall Morgan and Scott. London.

Mother Whittemore's Modern Miracles. F. A. Robinson. 310 pp. \$2.00. Mission of Biblical Education. Canada.

My Lady's Golden Footprints. E. E. Enock. 317 pp. 2s. 6d. Pickering & Inglis. London.

Modern Tendencies in World Religions. Charles Samuel Braden. 341 pp. \$2.50. Macmillan. New York.

My Life in the Moslem East. Emma Cochran Ponafidine. 320 pp. \$3.50. Bobbs-Merrill. New York.

Bishop Montgomery. A Memoir. M. M. 109 pp. 2s. 6d. S. P. G. London.

Our Seal. Marshall Broomhall. 173 pp. 2s. 6d. China Inland Mission. London.

Open Road in Persia. J. R. Richards. 68 pp. 1s. Church Missionary Society. London.

Out of My Life and Thought. Albert Schweitzer. 288 pp. \$2.50. Henry Holt. New York.

Religion in Our Times. Gaius Glenn Atkins. 330 pp. \$3.00 Round Table Press. New York.

Social Work Year Book—1933. Fred S. Hall. 680 pp. \$4.00. Russell Sage Foundation. New York.

The American Indian. George W. Hinman. 176 pp. \$1.50. Revell New York.

The Castle on the Cliff. Kathleen M. Macleod. 96 pp. 1s. Pickering and Inglis. London.

The Epistle of Paul to the Ephesians. Charles R. Erdman. 130 pp. \$1.00. Presbyterian Board of Christian Education. Philadelphia, Pa.

The Heart of Rachel. Winifred Rawlings. 190 pp. 1s. 6d. Pickering & Inglis. London.

Wayfaring for Christ. A. M. Chirgwin. 160 pp. 2s. Livingston Press. London.

The White African. G. A. Wilder. 192 pp. Morse Press. Bloomfield, N. J.

Lutheran Mission Year Book—1933. 158 pp. M2. H. G. Wallman. Leipzig. Germany.

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Annual Report — American Board of Friends for Foreign Missions. 1932. American Board. Boston.

W. Eugene Sallee—Christ's Ambassador. Annie Jenkins Salee. 256 pp. Southern Baptist Convention. Nashville.

Triumphant Christianity — Life and Work of Lucy Seaman Bainbridge. A. H. McKinney. 206 pp. \$2.00. Revell. New York.

Die Evangelische Mission in Fern-Und Sudost-Asien, Australien, Amerika. Julius Richter. 488 pp. S. Guttersloh. Bertelsmann. 5 vol. \$20.00.

The Land and Life of China. William G. Sewell. Illus. Map. 144 pp. 2s. Edinburgh House Press. London.

Susie Sorabji, Christian-Parsee Educationalist of Western India: A Memoir by Her Sister, Cornelia Sorabji. Illus. 3s. 6d. Oxford University Press. London.

Egypt Since Cromer. Vol. I, from 1904-19. Lord Lloyd. 390 pp. 21s. Macmillan. London.

Pagan Tribes of the Nilotic Sudan. C. G. and Brenda Z. Seligman. 565 pp. Illus. 42s. Routledge.

The Passing of the Black Kings. Hugh Marshall Hole. 334 pp. 15s. Philip Allan. London.

Zanahary in South Madagascar. Andrew Burgess. 251 pp. \$1. Board of Foreign Missions. Minneapolis.

The Word of the Cross to Hindus. E. W. Thompson. 328 pp. 7s. 6d. Epworth Press. London.

Islam and Modernism in Egypt. Charles C. Adams. 283 p. 7s. 6d. Oxford University Press. London.

The Heritage of Asia. Kenneth Saunders. Illus. 224 pp. \$1.75. Macmillan. New York.

The Buddha and the Christ. B. H. Streeter. (The Bampton Lectures for 1932). 235 pp. \$2.00. Macmillan. New York.

The Indians of Canada. Diamond Jenness. 446 pp. \$2.50. Department of Mines, National Museum of Canada.

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excellent introduction to the book for Bible classes. The problems and suggestions at the end are especially stimulating.

New Books

The Ambassador Supreme. Edward D. Grant. 152 pp. \$0.50. Presbyterian Board of Publication. Richmond, Va.

The Buddha and the Christ. Burnett Hillman Streeter. 330 pp. \$2.00. Macmillan. New York.

Ecumenical Handbook of the Church of Christ. D. C. Fabricius. R. M. 2.50. Ev. Pressverband für Deutschland. Berlin.

Personal Items

Rt. Rev. George Graham Brown, Anglican Bishop in Jerusalem, is the new president of the Bible Lands Sunday School Union. Before coming to Jerusalem, Bishop Graham Brown was principal of Wycliffe Hall, Oxford University.

* * *

Dr. Mary Florence Denton, often called "best known foreign woman in Japan," has been decorated by the Emperor in recognition of her 43 years of service in the cause of education. She is a missionary of the American Board of Commissioners for Foreign Missions and lives at Doshisha University, Kyoto.

* * *

Dr. Yoshimune Abe, well-known minister and educator in the Japan Methodist Church, has been elected president of Aoyama Gakuin in Tokyo. Dr. Abe was graduated from Drew Seminary, Madison, N. J., in 1915.

* * *

Dr. Roland V. Bingham, editor of the *Evangelical Christian*, Toronto, and secretary of the Sudan Interior Mission, has recently celebrated the fortieth anniversary of his entrance into active Christian work. Dr. Bingham was born in England 60 years ago, and after experience in the Salvation Army, founded the Sudan Interior Mission. He has also been very active in the Evangelical Publishing House, the Gowans Home, and the

Canadian Keswick, in all of which he has rendered significant service for the cause of Christ.

* * *

Dr. and Mrs. R. E. McAlpine of the Presbyterian Church, South, who have been missionaries in Japan since 1885, have recently been retired from active service. The Nagoya Chapel, founded by Dr. McAlpine, has developed into four organized churches conducting five Sunday schools and work at six country stations.

* * *

The Rev. George Van Bibber Shriver has been appointed the first missionary to India representing the American Protestant Episcopal Church. A careful estimate shows that the budget for five years will be \$10,020.

Mr. Shriver, who has been studying at the Kennedy School of Missions, Hartford, in final preparation for his new work, is a graduate of the Calvert School, Baltimore, and Johns Hopkins University. He is to sail this summer to begin work under Dr. Azariah, the Bishop of Dornakal. The Metropolitan of Calcutta and the Bishop of Dornakal have expressed their thankfulness that the American Church is to cooperate with them in southern India.

* * *

The Rev. Canon W. E. S. Holland, who has served as Principal of St. John's College, Agra, India, has recently retired from missionary service and has returned to England after thirty-three years of service. Holland Hall in Allahabad is named in his honor. The Rev. T. D. Sulley, of the staff of St. John's College, is succeeding Canon Holland as principal.

* * *

The Rev. Ernest W. Riggs, D.D., formerly a missionary in Turkey and for some years a secretary of the American Board of Commissioners for Foreign Missions, was recently elected president of Anatolia College, Saloniki, Greece. He expects to take up this work in September. Dr. Riggs comes of a line of missionaries who have devoted their lives to giving the Gospel to the people of Turkey. His grandfather, Elias Riggs, was a pioneer and a remarkable linguist. His father, Dr. Edward W. Riggs, was a missionary in Marsovan, and several brothers and sisters are also still working in that needy field.

Obituary Notes

Dr. B. H. Niebel, an honored minister of the Evangelical Church for fifty-two years died in Harrisburg, Pennsylvania, on April 9th, at the age of seventy-nine. Dr. Niebel was born in Pittsburgh, August 10, 1854. His father and grandfather were both Evangelical ministers. Benjamin Hershey Niebel was married in 1881 and began his ministry with a salary

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of \$175 a year. In 1906 he was elected corresponding secretary of the Missionary Society of the United Evangelical Church. In 1926 he was made honorary secretary.

* * *

Rev. G. W. Painter, D.D., for thirty years a pioneer missionary in China, died on March 7th, at Pulaski, Va., at the age of 93.

* * *

John Polglase, first man in Singapore to join the Methodist Church, died in London in April at the age of 79. He rendered valuable help in building up a successful Malaysia Conference.

* * *

The Rev. Ephraim H. Jones, Baptist missionary in Japan from 1884 to 1920, died on December 24, 1932.

* * *

Mrs. William Borden, one of the generous supporters of the REVIEW, and a warm friend of Christian Missions, died at her home in New York on May 9th, at the age of seventy-one. Mrs. Borden was a director of the American Bible Society and was active in many religious organizations. Her son, William W. Borden, of Yale, 1909, died in Cairo, Egypt, about sixteen years ago, while preparing for missionary work among the Moslems of China. A Mission Hospital was erected in his memory and is now carried on by the China Inland Mission.

* * *

Mrs. Frank Gaylord Cook died at her home in Cambridge, Mass., on April 20th, after a long illness. She was fifty-nine years old. Mrs. Cook was deeply interested in the Federation of Woman's Boards for Foreign Missions.

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Dates to Remember

- June 1-Nov. 1—World's Fair, Chicago, Ill.
- June 24-September 4—Victorious Life Conferences, Keswick, N. J.
- July 1-30—Institute of Race Relations, Swarthmore College.
- July 3-14—Missionary Education Conferences, Blairstown, N. J.
- July 5-7—Association of Women Preachers, Milwaukee, Wis.
- July 7-15—Summer Schools of Missions, Northfield, Mass.
- July 8-13—International Christian Endeavor Convention. Milwaukee, Wis.
- July 8-14—Conference of the Association for the Reemphasis of New Testament Missions, Silver Bay, N. Y.
- July 8-28—Eight Seminars in Mexico under the auspices of the Committee on Cultural Relations with Latin America.
- July 30-August 5—Christian Workers Conference, Stony Brook, Long Island, N. Y.
- August 5-12—Missionary Education Conference. Asilomar, Calif.
- August 10-17—School of Missions, Kerville, Texas.
- August 13-18—School of Home Missions, Chautauqua, N. Y.
- August 20-26—School of Foreign Missions, Chautauqua, N. Y.
- Pastors' Conferences are listed page 281 in June REVIEW. Other summer schools of missions are listed on page 268 of May REVIEW.

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Personal Items

Rev. John A. Mackay, Litt.D., Ph.D., authority on Latin America, writer, educator and recognized on three continents as a leading exponent of Christianity, is making a six months' tour of South America. He is a secretary of the Presbyterian Board of Foreign Missions, U. S. A. and will visit Peru, Chile, Brazil, Argentina and Uruguay, not only as a Board member, but will take part in evangelistic work.

Mrs. William J. McClure a veteran missionary of Bangkok has retired from Presbyterian missionary service in Siam after 48 years.

Dr. H. H. Kung, Christian leader in Chinese affairs, has been made governor of the central bank of China. Dr. Kung is a graduate of Oberlin and Yale, has introduced many reforms in the Chinese Republic and has held a number of important posts.

The Rev. Gilbert Laws has been chosen vice-president of the British Baptist Union, which means that he will automatically succeed to the presidency next year. Mr. Laws is known as the author of devotional booklets which are in demand outside his own country, and some have been translated into several languages.

Dr. Samuel M. Zwemer of Princeton, N. J., and a member of the Board of Directors of the REVIEW, sailed from San Francisco on May 26th, to give a series of addresses in China. He went at the invitation of the Kuling Conference and the Society of Friends of Moslems in China. He expects to visit various Moslem centers and to speak at conferences in Peitaiho, Mokansan and Kuling, sailing from Shanghai for the United States on August 19th.

Dr. Ethan T. Colton, formerly associate general secretary of the Y. M. C. A., is in Germany gathering lecture material. His courses on current Russian conditions have been rated among the most illuminating expositions that have reached the public. Dr. Colton is a graduate of Dakota Wesleyan University.

Dr. John McDowell, a secretary of the Board of National Missions of the Presbyterian Church, U. S. A., has been unanimously elected Moderator of the Presbyterian General Assembly. Dr. McDowell has given thirty-five years to the Christian ministry and has served the Church effectively as a missionary secretary for nearly fifteen years.

Bishop J. H. Linton, Church Missionary Society missionary in Isfahan, Persia, has recently been in America and returned to England on June 7th. Bishop Linton has had remarkable success in winning Moslems to Christ in Persia and in conducting

evangelistic campaigns in Great Britain. He has been working in America with the First Century Christian Fellowship.

Mr. Basil Mathews, author of a large number of excellent missionary books and missionary lecturer at Boston University, has recently returned to England for the summer. He is at present engaged in preparing the life of Dr. John R. Mott. Mr. Mathews expects to return to America in the autumn.

Obituary Notes

Rev. John McNeill, D.D., famous Scotch evangelist, died April 19th. Dr. McNeill first came into prominence in America in 1893, when he came by invitation of D. L. Moody to speak at the Chicago World's Fair.

Miss Belle M. Brain, author and authority on the history and literature of missions, died May 26th, at Schenectady, N. Y. She was born in Springfield, Ohio, in 1859.

She was the author of fourteen books and a contributor to many papers and magazines. Her first book was "Fuel for Missionary Fires," which was in circulation for more than thirty years. For several years Miss Brain was associate editor of THE MISSIONARY REVIEW OF THE WORLD and originated the Best Methods Department in that magazine. Miss Brain was at work on an exhaustive study of missionary history and dates when her eyesight failed four years ago.

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Editorial Chat

The difficulty of securing the proposed articles on "Christ and the Modern World," as the mission study topic relates to America, has necessitated a change of program. Some of the articles appear in this number of the REVIEW and others are promised for later issues.

* * *

Among the topics on Home Missions—or "Christ in America Today," we plan to publish one by Commander Evangeline Booth on "Christ Among the Outcasts," one on "Christ in the Southern Mountains," by Helen Dingman of Berea, and others on "Christ and the Unemployed," "Among the Foreign Born," and "The Gospel for Migrant Workers."

* * *

The Foreign Mission topics are shaping up for our October number. In fact each issue of the REVIEW deals with the mission study for the year showing the need for Christ, how He is working and some results of His life and teachings today.

* * *

The readers of the REVIEW continue to express their sense of the value of the magazine to them and to the cause for Christ. Read what some of them say:

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"Chunking, China."

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"Oak Knoll, Danvers, Mass."

* * *

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THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, Editor

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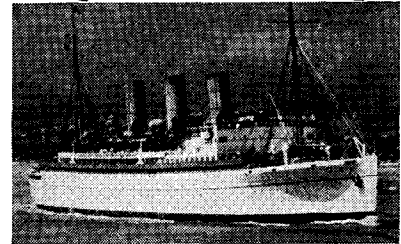
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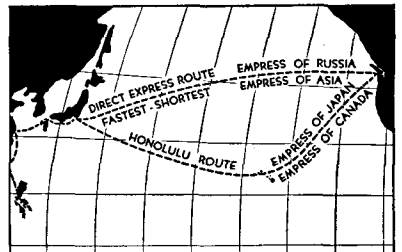


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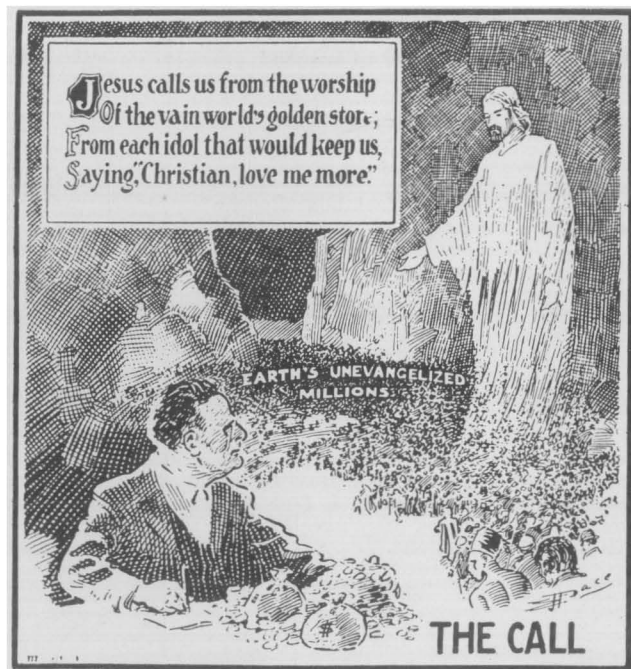
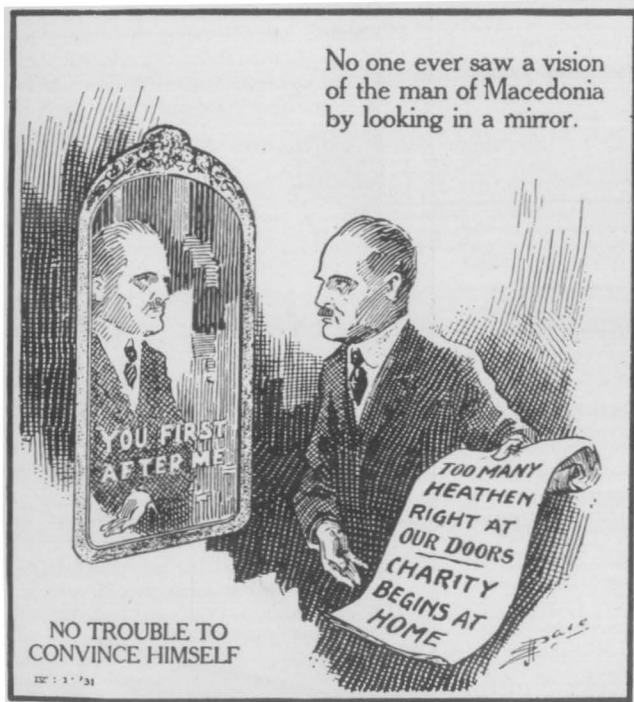
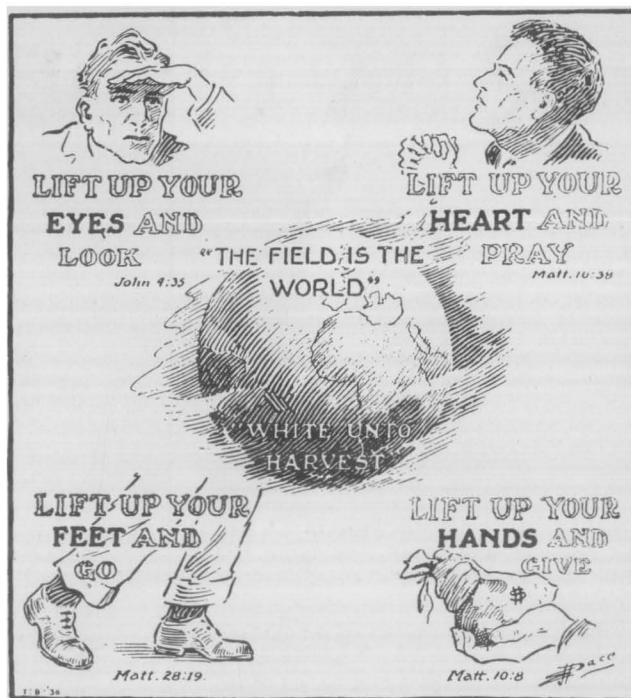
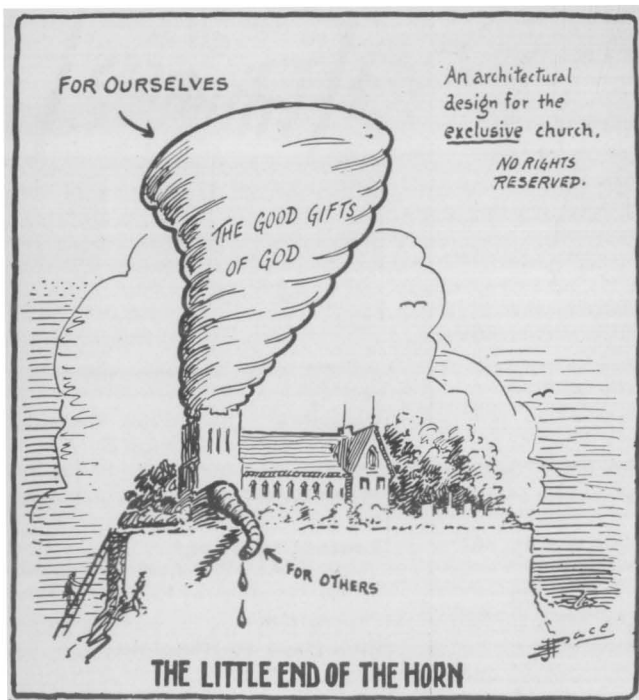
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MISSIONARY CARTOONS BY E. J. PACE

These and a very large number of other Biblical and missionary cartoons can now be had in posters and lantern slides. Dr. Pace has also prepared some excellent cartoons in Spanish which can be had in posters for missionary work. Address Box 824, Orlando, Florida. The above cartoons were originally drawn for *The Sunday-School Times*.

THE MISSIONARY REVIEW of the WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVI

JULY, 1933

NUMBER SEVEN

Topics of the Times

SOME ENCOURAGING SIGNS

Anyone can find causes for discouragement in these days of economic depression, unemployment, racketeering, banditry, warfare, youthful revolt against conventions and control, decreasing church attendance, decline in missionary gifts, international misunderstandings and racial prejudice. These conditions are difficult but they are not new. They are recurring symptoms of human failings. But there are remedies or one great Remedy—if men are eager for a cure.

There are many encouraging signs that the sovereign Remedy is working. In the missionary situation there are spiritual awakenings in many lands—as in China and Korea; among the Papuans in South Sea lands; in India among the caste Hindus of the Deccan; among the Mohammedans of Persia; also in the Camerouns and other parts of Africa, and in some fields in Latin America. If we could see what is going on in thousands of places throughout the world, we would realize how powerfully God is working to transform lives. These facts are not always reported in print but there are more wonderful things taking place every day than anyone can know.

It is encouraging to note the unselfish devotion to Christ and the missionary cause shown by thousands of humble Christians in America and Europe. The reaction to the Laymen's Commission Report and the rejection of its theology, is an encouraging sign. In every land earnest, intelligent Christians have come out against these views of God and His missionary program. Note the quotations from the mission fields, printed on another page, in reference to "Re-Thinking Missions."

Again we find strongly emphasized the supremacy of Christ and the absolute need of all men for salvation through Him. Testimonies come from many fields to show the vital and lasting results of Christian missionary work. Evan-

gelical Christianity and the missionary spirit are living and active in the Church.

We also note the growing strength and devotion of the churches in foreign lands and their readiness to take up the responsibility for evangelizing their own people. There are signs of promise, for example, in such enterprises as the Kingdom of God Movement in Japan; the Evangelistic Movement in Korea; the China for Christ Movement, and the evangelistic work of the National Missionary Society of India.

At home, in spite of the falling incomes, sacrificial gifts for the missionary cause continue to pour into the treasuries. We cannot wonder that gifts have decreased in amount but many are giving more largely in proportion to their incomes than they did in times of prosperity. Some missions have had practically no falling off in receipts; others have had much less decline than is reported by commercial corporations. If we could see the inside of mission offices we could see how Board secretaries, church members at home and missionaries abroad, have been making great sacrifices to continue the work with as little loss in efficiency as possible.

There are also among the students and young people in America and England very encouraging signs of a new religious and missionary awakening. Many of these young people are out of patience with some features of organized Christianity and are critical of the failures of the Church and of Christians to carry out the Spirit and teachings of Christ in political, economic and social life; but they are ready for a real challenge to sacrificial devotion in a service that is worthwhile and under leaders that truly follow Christ and inspire confidence.

A negative ground for encouragement is the failure of false ideals, erroneous philosophies and materialism on which many have relied. Christians are more and more coming to the conclusion that intellectual, financial, political and social

strength and reforms are not sufficient; that men of all nations and classes need new life and light from the Spirit of God. There is today a new emphasis on the need for an unadulterated Gospel of Christ, for evangelism—not shallow and temporary, but deep-rooted and lasting—an evangelism that means such a transformation of individuals as will transform their environment.

The problems, difficulties and disappointments that we face each have a lesson to teach, so that our dependence may be more completely on God, our obedience to His laws may be more perfect, our estimate of values may be more clear and our surrender to Jesus Christ as Saviour and Lord may be absolute.

THE CHILD—MOVIES—MISSIONS

We may know what our children are taught at home and in Sunday school, and even what they learn in day school, but what are they absorbing in the movies, in the literature they read, in the contacts they make on the street, in other homes, and during the summer? Are they learning respect for parents, regard for the rights of others, reverence for God, the importance of self-control and the nobility of truth and life and purity, unselfish interest in other boys and girls, or are they coming to covet free license, self-indulgence and money, without regard for law, justice or true love?

Children can be taught and inspired to admire high ideals and loving service, or they can be left to drift on the rocks—to their own destruction and that of others. A recent study has been made by the Motion Picture Research Council as to the influence of popular movies on children. These studies are being published by the Macmillan Company with a summary by Henry James For-
man.

Many do not seem to realize the tremendous importance of early training or the influence of the imagination on health of body, mind, morals and religion. It is estimated that in the average weekly attendance of 77,000,000 at motion picture theaters in the United States, at least 23,000,000 are under the age of twenty-one and 12,000,000 are under the age of fourteen. Dr. Edgar Dale of Ohio State University says that children of all ages attend the movies for two hours on an average of once a week, about twice the time they spend in church or Sunday school, if they go at all. Many attend movies two or three times a week, or more, if they can beg, borrow or steal the money. This is a menace to health as well as to morals and interferes with other more beneficial recreations and with reading. What would have been the result if modern movies had been a dominant influence in the lives

of Livingstone, Moffat, Judson, Duff, Hudson Taylor, Grenfell or Isabella Thoburn?

British parents of education and character apparently give more careful oversight to their children's recreation than most American parents. The *British Weekly* publishes a list of children's answers to the question, "What are the loveliest things you know, persons not included?" The girls mention such things as the following: Cool wind on a hot day; the scrunch of dry leaves underfoot; looking down from a hill; the smell of rain; an organ playing; the moon in the clouds. Boys' lists include: The feel of running; a swallow flying; a mounted policeman's horse; the feel of a dive; a thrush singing.

Evidently it is possible to develop in children an appreciation of beauty, power, heroic service and a sense of reverence for God. They have imaginations, shall they be used for good or for evil? Boys who have been detected in crime and degenerate habits have acknowledged that their impulse to steal, to kill, to impurity, and to vandalism have been stimulated by movies. In classifying some 1,500 pictures Dr. Dale reports that their chief emphasis is largely on crime, sex, murder mysteries, and detective stuff. Over seventy per cent of these movies centered on crime, illicit love and drink. Boys report that in the movies they have learned how to "make love," how to "get the drop" on a rival, and how to stage a hold up. Is it any wonder that property rights are disregarded, that true love and fidelity are discredited and temperance is held up to ridicule? Shall our children learn to imitate the criminal and the debauched or to admire missionary heroes and heroines?

What changes would Christ make in amusements? Christian parents cannot reform the non-Christian stage, motion pictures or the dance; they cannot drive out crime or enforce chastity or honesty or total abstinence from strong drink; but they can surround their children with high ideals; by precept and example they can teach obedience to the laws of God and man; they can uphold the noble characters and can endeavor to fill the lives of their children with the most wholesome education and recreation. The safe and sane course—one that has proved its effectiveness—is to lead children to Christ while they are young, to help them make contacts with worthwhile people—personally or in books—and to enlist their interest in worthwhile pleasures and service—in partnership with their parents. An excellent opportunity is offered in missionary hero stories. It would be interesting and instructive to study the early training of some of the outstanding Christian leaders of the world to see what influences have moulded their ideals, their choices, their talents, their characters. The

best Christian education is related to Jesus Christ and His teachings and life, and to the work of advancing His Kingdom.

A DIAGNOSIS OF GERMANY'S CONDITION

Germany is passing through *revolution*. When, therefore, one learns of atrocious suppression of freedom or the high-handed abrogation of existing forms of constitutional law, he should look to either Russia or Italy—not to England or the United States—for any adequate comparisons. What the nature of the revolution will turn out to be it is now impossible to predict, for it is still far from complete. In general, the men in power—with the exception of Hugenberg's conservative Nationalists—envisage a reconstruction of Germany in terms of a united people and a cooperative social system which is very different from the Junker-aristocracy of pre-war Germany and at the same time bitterly hostile to communism. The Nazi régime finds its strength in a popular mass movement of the lower middle class, a class impoverished by the inflation of the post-war period.

The Nazis, however, are divided among themselves. Hitler and some of his friends are believed to want a more moderate and conciliatory policy than is represented by Goring and Goebbels. The Nazi revolution means a pronounced rebirth of German patriotism and a revival of hope in the country. Even liberals hope that it may be a blessing through arousing the spirit of the people. The basic appeal of Hitler lies in the fact that millions of Germans, despairing of accomplishing anything by the democratic processes that have been followed since 1918, frightened by the prospect of either national disintegration or a communist revolution, have been eager for a leader who might save the nation from complete collapse.

We should also reflect that the Nazi movement is largely the outgrowth of the policies of the Western nations toward Germany since the war. A young German, who has just finished his education, cannot find any place to work. He bitterly repudiates the implication that Germany was exclusively responsible for the war. He resents the loss of German territory, especially the erection of the Polish corridor, dividing Eastern Germany from the rest of the country. He perceives his own nation forcibly disarmed while the other nations, instead of fulfilling their assurance that they would reduce their armaments correspondingly, keep on piling them up bigger and bigger. The reparations keep him smarting under the demand that both he and his children must pay toll for sixty years because of a war in which he had no part. He sees his government as having for fifteen years tried to follow a policy of modera-

tion, conciliation and international cooperation but without its getting his country anywhere. It now takes something as extreme as Communism on the one hand or Nationalism on the other to appeal to him. German youth responds with ardor to Hitler's dramatic call: "Germany awake!" If the nations had been willing to make a peace that bore any resemblance to the Sermon on the Mount, there would be no menace of a Hitlerite movement today.

Some evil aspects of the Nazi movement even the best friend of Germany cannot deny. The three worst features are an exaggerated psychology of nationalism, grounded in the absurdly naïve notion of a "pure Germanic race"; a resulting campaign of deliberate discrimination against the Jews; and a relentless attempt to crush all opposition through denial of freedom.

The treatment of the Jews in Germany is undeniably a scandal. Occasional cases of physical violence have been due, not to the action of the Government, but to irresponsible groups of the Nazi "storm troops" who take matters more or less into their own hands. Jews generally have been in a state of anxiety and uncertainty, feeling that they are living on the edge of a precipice. Far more serious, however, is the official policy of ousting Jews from positions in public life, in the universities, in the courts of law and in hospitals. This cold-blooded procedure is taking place on a large scale, including some of the most eminent scientists, musicians and other leaders.

The defense which thoughtful Germans make for the anti-Jewish policy is that great numbers of Jews have flocked into Germany from Poland and Galicia and have overrun certain professions, especially law and medicine. Three-quarters of the lawyers in Berlin are said to be Jews. As a result of such competition, many of the young non-Jews who have been graduating from the universities have been unable to find professional openings. The Germans further feel that Jews represent an alien influence on the Germanic culture and through their strong position in the press, the movies, the theatre and literature, make it difficult to preserve a clear consciousness of the distinct worth of Germany's historic heritage.

While the Jews and the communists suffer most, the Nazis' iron policy of stamping out all dissenting opinion falls heavily on many others, especially on Socialists and pacifists who have ever said a word against the Nazi program. The complete suppression of the trades unions throughout Germany is the latest example of the blind determination to tolerate nothing that may prove an obstacle to Nazi absolutism.

The one institution in Germany today that has not passed under the direct dominance of the Gov-

ernment is the Church. The preservation of a considerable measure of freedom for the Church appears to be due to the action of the present Church leadership. When in Mecklenburg-Schwerin the civil authority appointed a "commissioner of religion" to supersede the bishop and the church council in the administration of the Church, the leaders made a firm protest. The result was a revocation of the appointment. How the churches will use the freedom from external control that they have thus far maintained remains to be seen. Within the Church a struggle to keep it from being completely identified with the Nazi party is now going on. But it can at least be said that at the most critical moment, when it would have been easy to capitulate completely, the Church had enough spiritual vitality to insist that it is something more than a mere arm of the State.

Germany today is like a sick man with a high fever. In such a condition a certain amount of delirium must be expected. Whether the delirium is a passing phase which will cease with a return to a more normal temperature, or whether it will go from bad to worse is a question one cannot answer with any assurance. But for those of us who are outside of Germany it is important to realize that her present abnormal conduct is not the mark of criminality but of a mental illness due to causes for which Germany is not solely responsible. One must not treat a patient as if he were a criminal. If one is in any measure to play a healing rôle or even be a helpful friend, he must make a careful diagnosis of the illness and not jump to misleading conclusions on the basis of surface symptoms. That is supremely our duty as Christians in our attitude toward Germany today.

SAMUEL MCCREA CAVERT.

RELIGION IN CONSERVATION CAMPS

Unemployment is a serious matter to individuals and a menace to society. It is therefore an important movement that has led to the plan for mobilizing 275,000 men in 1,200 Civilian Conservation Camps in the United States. It is also an important step to care for the spiritual nourishment of these men. The General Committee on Army and Navy Chaplains has offered its services in helping to provide such a religious ministry. The War Department, which has these camps in charge, is deeply concerned with the religious welfare of the members. The Welfare Regulations contemplate the use of Reserve Chaplains on duty with this Corps and of volunteer civilian clergymen in the vicinity of the various camps. The Chief of Chaplains, Colonel J. E. Yates, has been in frequent conference with the General Committee on Army and Navy Chap-

lains, which is composed of representatives of the communions in the Federal Council of Churches and others, under the chairmanship of Bishop James E. Freeman of the Protestant Episcopal Church in Washington, D. C.

The Chief of Chaplains has written to 1,400 Reserve Chaplains, in the hope that at least 150 of them will offer to serve for six months. The plan provides that one Reserve or Regular Chaplain will be attached to the staff of the commander of each of the nine corps areas which are divided into districts and groups comprised of ten of the conservation camps. The chaplains in charge of these camps will give personal religious ministry in such camps as his time will permit; will maintain contact with all the camps in this group, arrange schedules of religious worship and act in advisory capacity to his district commander. The religious work will be carried on by volunteer civilian agencies supplied either from churches in the vicinity or from more distant agencies.

In addition to the service by the Reserve Chaplains, it is expected that much volunteer service will be rendered by the ministers and the churches situated near these camps. The gratuitous service of these volunteer clergymen and other religious workers will be accepted for the camps as the requirements of such religious faiths not otherwise provided for may arise. No appropriation is available for this purpose, but transportation to and from camp and board and lodging while at camps will be provided.

The General Committee on Army and Navy Chaplains hopes that clergymen near the conservation camps will take the initiative in offering their services.* Dr. William R. King, General Secretary of the Home Missions Council, is to cooperate with the Chaplain in Chief, the Reserve Chaplains and with the General Committee on Army and Navy Chaplains, in securing such help from the home missionary executives throughout the country.

Provision is also being made for camp recreations. Various social welfare organizations and the Young Men's Christian Association are engaged in working out plans for civilian cooperation in the interests of the physical and social welfare of the men.

While the camps cannot be used for sectarian or other propaganda they offer a real opportunity for Christlike service and for personal work in winning these men to a higher life and to a real religious experience in the name and spirit of Jesus Christ.

* Information concerning the location of the camps in a state and the name of the commander in charge of the area can be secured by writing to the General Committee on Army and Navy Chaplains, 815 Woodward Building, Washington, D. C.

Communism, Socialism and Christianity

By the REV. JOHN McDOWELL, D.D., New York

*Moderator of the General Assembly of the
Presbyterian Church, U. S. A.*

IN THIS article I am dealing with communism and socialism as forms of religious thought. They mean many things. The words are used in many senses but the communism and socialism of which I am thinking are more than political platforms or economic theories; each stands for a creed, an inspiration, a program. To millions of people, communism and socialism today are what Christianity is to the Christian—ways of life, gospels of hope.

Socialism and communism have made great progress in recent years in all nations. Their specific solution for the labor problem and the collective ownership of land and capital is still in the process of doubt and debate, but the idea that the service of society is better than the service of self and that those interests which affect the welfare of all should be administered not for private gain but for public good, and that the welfare of the State is the health and happiness of people—this ideal, which is the heart of these theories, gains ground steadily. In dealing with any systems of thought we must learn to look at them from two points of view: from the point of view of the ends they seek, and the methods by which they seek to reach these ends.

Applying this, let us ask, first of all, what are the ends sought? The communist and the socialist look out on the modern social and industrial world and see it not as an effectively organized system but as a chaotic struggle that constantly tends to lapse back to the law of the beast. They see men acting as though rivalry and enmity expressed the natural relations of man to man, as though it was a definite law that the prosperity of the few should only be purchased by the sacrifice of the many. And seeing these things they

declare that the time has come for a new attempt to organize human relations on a fairer and sounder basis—to lift mankind from the methods of a mob to the methods of an army. The communist and the socialist desire to see national and international life organized to another principle, namely, the principle of equality of opportunity, “to every man his chance, to every man his work, to every man his reward.”

It is obvious that in all this the communist and socialist are seeking ends that are essentially Christian. When St. Paul saw human society as a body having many members, each performing its office for the life of the whole, when St. John saw the new earth, wherein dwelt righteousness, what did they mean but just this—organization of human lives into an organic society where each should be for all and all for each, and where the common good should be the supreme motive of human action?

So far, the ends that communism and socialism seek are ends that Christ came to make possible. As Christians we ought to judge every system of thought by its wisest and not by its wildest. It is as unfair

to judge communism and socialism by the recklessness and foolishness of some of its advocates as it would be to judge Christianity by the utterances of some of its unqualified representatives. Any great cause is nobler than those who advocate it.

Many of the ideals of communism and socialism are similar to the ideals of the Christianity of the New Testament. The communist and the socialist claim to be the friend of the poor—does anyone deny that title to our Lord, Jesus Christ? The communist and the socialist is the enemy of irresponsible and predatory wealth—can they say anything stronger than such words of Christ as

Some believe that the great struggle of the near future will be between Communism and Christianity. Both have a missionary passion. Both call for devotion of time, talents, and life. Both are worldwide in their program. But Communism, with many excellent features, is a human, social and economic theory, which promotes class hatred and is linked up with materialism and atheism. Christianity is a divine Way of Life that controls also human relationships under the motive of righteousness and love, and is definitely related to God as revealed in Jesus Christ. Dr. McDowell has made a life study of this subject. What he says is illuminating and is based on experience of “Christ in the Modern World.”

these: "How hardly shall they that have riches enter into the Kingdom of God?" The communist and the socialist believe that men are meant to be brothers, not enemies. Christ habitually emphasized brotherhood.

In view of these facts, and many others that might be stated, why are we not all communists and socialists? To find an answer to this question we must look from the ends to the means. How does communism and socialism expect to achieve these ends? The answer to this is the reconstruction of the machinery of social and industrial life by appealing from the selfishness of the individual to the moral instincts of the whole body.

Why Christians Are Not Communists

While communism and socialism and Christianity are alike in that they are laboring for a new and higher social life in which all men and women and children shall live better and happier lives, they are unlike in the position taken by each as to the relation of these individuals to society. Communism and socialism expect society to make good individuals; Christianity expects good individuals, by Christ's indwelling power, to make a good society. Christianity assumes that it is impossible to have a good social order composed of bad men. Thus the point of attack, so to speak, in the case of communism and socialism, is environment; in the case of Christianity, it is the individual. It is always easier to attempt reformation by legislation than by education and individual conversion. Communism and socialism say: "Make the economic man prosperous and the moral, the altruistic, the intellectual, the æsthetic will inevitably be prosperous." History and experience prove that good economic surroundings in themselves are in no way a guarantee of good or even contented men; as a working theory of life the teachings of Christ are not only more philosophical but more practical; "seek first the Kingdom of God and His righteousness" is the fundamental law for any social order that is to function effectively. It may well be that a truly Christian social order will be—partially—socialistic. It is by no means clear that a socialistic order would be Christian. But if not it will be a failure.

In a reconstructive system of social and industrial life, by which the control of national industry is taken over by the State, every man will, it is asserted, have his chance. Passions of greed and selfishness and envy are expected to have no scope for exercise and to die out of human society. Now, it is futile for us to meet carefully considered schemes like these with mere declamatory outbreaks. We must remember that calling names is not argument. Here, at least, are suggested solutions for the diseases of the body politic, pro-

pounded by men and women who do sincerely believe what they advocate. As Christians we ought at least to treat their proposals with fairness and respect.

We cannot in loyalty to our Master fail to accept as our ideal a society organized on the basis of love and service, or refuse to condemn the ghastly alternative—a society based on force and greed. But what are we, as the representatives of Christ, to say to the advocates of these other theories? This we must say, if we are true to the teachings of the Scriptures, our textbook: that the evil that lies at the heart of the human race is a moral and spiritual evil and will only be driven out by a moral and spiritual Conqueror. So Christianity meets the social and economic evils of our time not with the prayer, "Renew right institutions about me" but with the prayer: "Create in me a clean heart, O God, and renew a right spirit within me." From the Christian point of view reconciliation of the individual soul with God, through the work and influence of the Holy Spirit, is the foundation upon which any effective transformation of the individual or the nation or the world must be built. This does not imply that Christianity is indifferent to right living conditions but that we have learned from experience that right conditions are impossible without a clean heart and a right spirit. Regeneration, therefore, of the individual from the point of view of the Christianity of the New Testament is the basis of all moral progress and enlightenment, the necessary first step toward every good, whether personal or public, social or political, commercial or religious.

The Individual and the Race

Though communism and socialism get their programs translated into universal law, still the social problem will be found unsolved. Human nature must be changed. It can be changed in the case of the individual; that is the verdict of abundant experience. It can be changed also in the nation and in the race; that is the verdict of history. Until that is accomplished, little is done. The regeneration of society still waits on the regeneration of the individual. The Kingdom of God comes only when men come into the Kingdom. The soul, not outward conditions, makes the man. There cannot be a brotherhood without brothers, and there cannot be brothers apart from common Fatherhood through Jesus Christ.

History and experience prove that to feed the roots of life with the Gospel of Christ is the most effective preventive work, making the journey of life safest wherever men may go. Experience has proven that a heart made new through the love of Christ is the greatest preventive of crime and

the chief assurance of adequate help wherever it may be needed. Philosophic and practical materialism, touched with social enthusiasm today contends that all that is needed to change the whole structure of human society—its domestic conditions, its moral happiness, its civil institutions and even its religious beliefs—is a reorganization of its economic groundwork. The implication is that circumstances make the Kingdom of Heaven; that manhood is the product of physical conditions; that if we properly distribute material comforts, spiritual blessedness will become universal; that if we effectively discourage large fortunes, we shall make the misfortunes of the masses impossible; that to abolish poverty will create holiness and happiness; and that a just division of property would be the pledge of universal peace and the source of infinite progress.

This contention is the dominant note of all communistic and socialistic literature which pours upon us in an ever widening stream. We have here not so much a narrow, selfish materialism as a socialized materialism. With the ardent demands of the communist and the socialist, in general, for the improvement of the conditions of human life, their impassioned condemnation of numberless wrongs and endless inequalities; their loud and urgent protests against the havoc of war; their deep sympathies for those who toil—for these things every Christian must cherish a hearty appreciation but many of us cannot accept the remedies that they advocate or adopt their philosophy of human life. In a large part of the literature on these radical theories of the present day, no account is taken of the real power and glory of true individualism. There is no adequate appreciation of the part played in historic evolution by individual motive and individual initiative. A perfect human society can come into existence only as we have perfect individuals of whom it is made, and to improve the individual by the reactive operation of the grace of God in his heart is the special task and the special glory of the Christian Church, which so many earnest communists and socialists do not see.

Putting ten or ten thousand imperfect individuals side by side in a new communistic or socialistic experiment will not necessarily free any one of them from his imperfections. Although we relocate them in the social order or rearrange the profits of their labor, the inherent personal defects of every one of them will remain to work havoc as before. Social salvation does not lie in the rearrangement of human units but in the regeneration of human hearts. No one will deny that a true human life must have an adequate material basis, and worldly comforts enter largely into the purpose and structure of civilization. But the advance already made, even along these lines, has not been so much the result of any form of social order or tendency to nationalism as it has been the outcome of intellectual liberty and industrial freedom.

Two things are everywhere needed today in order to foster and hasten the progress of mankind: a larger opportunity and a nobler incentive. A chance to learn and to labor on the one hand, and this the State must provide; on the other hand, a yearning for holiness, an ambition for excellence, a desire for perfection which carries with it a joy in work and the habit of thrift, and these nobler incentives Christ must help to create. With economic programs of all sorts the Church, as an organization, should have nothing to do, but with the demands of communism and socialism for economic justice and its unquenchable determination to secure for all, however humble, the rights and enjoyments of common humanity, the Church should be profoundly concerned.

"I am ready to admit," says George Bernard Shaw (at one time a Socialist and at another a Communist), "that after contemplating the world and human nature for almost sixty years, I see no way out of the world's misery but the way which would have been found by Christ's will if He had undertaken the work of a modern, practical statesman. . . . Though we crucified Christ on a stick, He somehow managed to get hold of the right end of it, and if we were better men we might try His plan."

CHRIST A NECESSITY

Albert Schweitzer, physician, philosopher, theologian, author, composer and formerly organist of the Paris Bach Society, writing "On the Edge of the Primeval Forest," in his fever-ridden parish in Africa, says that daily, at noontime, when his comrades are sleeping, he nourishes his soul by studying in the field of civilization, philosophy, and ethics, seeking to find the mind of Christ for our age, or by playing some of the difficult fugues of Bach. He tells us that all experienced African travelers carry with them some solid reading and that the only men who can live under tropical conditions are those who feed the inner life. For Dr. Schweitzer, as for all questing, achieving souls, Christ is a necessity; He is no less necessary for those who live in the wilderness of civilization, with its whirring wheels and the awful pressure of its demands.—JOSEPH FORT NEWTON.

The Influence of the Church in the World

By the REV. WORTH MARION TIPPY, D.D.,

New York

*Department of the Church and Social Service, Federal Council
of Churches of Christ in America*

THE Church needs to ask searching questions with reference to its relations to the social order and the larger life of the world.

The point of departure in thinking on the problem is absolutely fundamental. Shall we begin by asking, "How comprehensive is God's concern for human life and human society, and therefore, What is in His mind and purpose for the social order? Or shall we ask, What is the point of view of the theology we have inherited?" A further question is more significant than may seem at first consideration: "Shall we expect to be guided wholly by the concrete patterns of social thinking and social action which are found in the New Testament, which were adjusted to ways and needs of a far distant and primarily agricultural and monarchical society, or shall we expect fresh guidance in the changed conditions of a present-day industrial civilization from the ever-present Spirit of God, who, as the Apostle Peter said at Pentecost, is now 'poured out upon all flesh'?"

To ask these questions seriously, and in the quiet of a dispassionate mind from which the zeal of controversial thinking has been cleared, will be for most people to answer them. In the first place it will settle, or ought to settle, the amazing controversy which has so long agitated the Church, to its immense discredit both to God and man, as to whether the Gospel is a message to the individual soul alone. That cannot be the only concern of God for human life. Our heavenly Father is infinitely better than we who are fathers and mothers and who care for every aspect of the lives of our children—their growth, their health, their food, clothing and shelter, their play, their education, their mating, their training for citizenship, their vocation, the

control of the evils that surround them and the development of social opportunities in which they may find opportunity and joy. If we are good parents, and know God ourselves, we care also supremely for the awakening of eternal life within them.

God created the heavens and the earth and sus-

tains everything to the minutest detail by his inconceivable goodness and power. He feeds the birds of the air and not one falls to the ground without His knowledge; He clothes the grass of the field; the very hairs of our heads are numbered; He knows that we need food, clothing and shelter. What could be plainer? Our Lord himself did not limit His concern to the soul. He spoke the parables of the Sheep and the Goats, and the Good Shepherd. He fed the multitudes. He conducted the first unprecedented and passionate attack upon disease? Did He not in his insistence upon the dedication of life to the more abundant life of the masses, as expressed in the Good Shepherd, the washing of the Disciple's feet, and the child in the midst, lay the foundations for the society of the future which will

Does the world have more influence on the Church or the Church on the world? All with Christian ideals realize that the Church is far from the standards set by Christ. History makes clear that men by wisdom have not discovered God. It is the Christian belief that God has revealed Himself and His Way of Life to men. The Church is ideally made up of men who have been made new by the Spirit of God and who are revealing God and are putting His ideals for man into practice in all relationships of life. What is the chief responsibility of the Church in the world today—in politics, business, industry, amusements and moral training? Read what Dr. Tippy says on this phase of "Christ in the Modern World."

inevitably make that object its supreme endeavor?

One may therefore speak positively, and with the confidence that it is a demonstrated fact as plain as anything can be demonstrated, that God is concerned about every aspect of human life, and is intimately involved in what is taking place around us in society—in honest government, in the correction of the vices which devastate human life, in the magnificent conquest of disease by medicine and public health organization, in popular education, in the understanding and control of natural forces and resources by science and invention, in the present breakdown of our acquisi-

tive society and the gradual building of a more Christian society, which has for its object the larger opportunity and true happiness of the masses, a society in which the strong and gifted become good shepherds, after the pattern of the Master.

The answer to the third question, which was not clear to most Christians fifty years ago, is now also clear. We have in the teaching and ministry of Christ a timeless revelation of the principles and powers of the spiritual order of the world. In the New Testament these ideals were partially interpreted to the world as it was, as men were then thinking. The social imagery of the New Testament was necessarily expressed in terms of kingly rule. They could have understood nothing else. Christ's metaphors and parables were drawn from the field and the open sky, and not from factories and great cities. He did not touch specifically upon evils around him, such as slavery and the aspects of current religious and social thinking which they had no basis for understanding and which would but drive men away, but He promised that the Spirit would lead His followers into all truth.

The Imperative Need of the Hour

A clear guidance by the Spirit of God in relation to the problems of modern society is now the great and imperative need of the Church. We shall learn God's will in the present hour, not by turning to the theological thinking, even so recent as a generation ago, but by going directly to Christ in the New Testament for a way of life and for the secret of power, and then by studying what God is actually doing about us, and listening for what He has to say to us in regard to the intense movement of our time.

What then is now stirring the heart of the world? That is a question of great importance. A few supreme objectives are: to make an end of wars; to lift the economic and social status of the masses; to use the natural resources of the earth and the forces of the new technology in the interest of the common welfare; to recognize acquisitiveness and the selfish use of power as manifestly un-Christian, anti-social and shameful; to break down racial and sectarian isolation and prejudices; to bind the nations closer together in economic, political and cultural understanding and sympathy; to break through theological and institutional unrealities and racketeering of religions into the pure air of the eternal Kingdom of God which, as Christ said, is free to all, like God's rain and His sunshine.

The problem of the Church is to find its rightful and effective place in the great undertakings of the hour. The Church cannot do everything. It cannot run the government nor can it direct in-

dustries. It cannot and should not desire to take over education in a modern state. It has not the resources for so vital an undertaking. The world plainly does not want these interests under the control of its ecclesiastics. Even in social work the major undertakings in America have gone over to the community-wide agencies and to public control. Under the stress of the economic depression private agencies, supported by private gifts, have been shown to be inadequate, and the municipality, the State and the Federal Government have been obliged to take up the tasks of relief.

What then can the Church do in the reconstruction of the social order, and what will be its place in the future social order? As to the long future, nobody can know. Doubtless the future effectiveness of the Church will depend upon the reality, the unselfishness and the wisdom of the service which it renders. In America it has still a large measure of public confidence and regard; but it also has the handicap of its divisions, a disquieting sense of unreality and futility in much of what it says and does, and a growing impatience in the public mind over its theological controversies.

On the Church's present function and opportunity in the social order, and in barest outline, I offer the following conclusions.

After pastorates during a period of twenty-five years in Indiana, Ohio and New York, in which I always organized the social teaching and ministries of my churches as carefully as the spiritual work, and now after sixteen years in the field of the social relations of the Protestant churches in the Federal Council's Department of the Church and Social Service, I say with the strongest possible conviction, that the Church's greatest possible contribution to social well being, and to the revolutionary changes which are needed and are in progress about us, is the spiritual awakening and nurture of each succeeding generation. What the world most needs in its citizens is a consciousness of the presence of God in the life of the nation, the achievement of individual life lived under His eye and by His strength, the consecration of personality to tasks of human welfare, and the faith of great endeavor.

Inseparably bound up with this spiritual ministry is the need for moral teaching and discipline, which must begin in childhood but which must never cease, and must be strong enough to give to society in each generation a controlling body of unselfish, honest and public spirited leaders and rank and file. This means not only a spiritual Church but a teaching Church, which sees clearly and teaches faithfully the social implications of the Christian Gospel.

There follows a third function which grows out of the fact that the Church is a great and universally distributed agency: namely, that of cooper-

ating unselfishly in social effort. Everywhere and in all lands the churches through their leaders should be actively working with the schools, the law, medicine, social work, organized labor and the State itself, at the problems of social organization. I can see no sufficient reason why the Church should not enter freely into such collaboration, at least in this land, or why it should not offer its experience and points of view to public officials and legislative bodies; but it should never intrigue or attempt to control candidates for public office.

As to forms of social service, such as schools, hospitals, old people's homes, child caring agencies, Christian centers among needy populations, and parish social ministries, a few things can be said with confidence. Church social work should everywhere be brought up to the standards of the community agencies. The Church should understand and work with these agencies. It should lend its spiritual resources to them for the rehabilitation of individuals and families. The churches should not start new orphanages, hos-

pitals, old people's homes, colleges or primary and secondary schools, without first surveying the field and making sure that they are needed. Co-operation between our Protestant denominations has advanced so far that such institutions should be financed and used in common, unless a study makes it clear in a particular instance that this is not practicable. Parish social work should be greatly developed. Every strong church having a staff should have a trained social worker to supervise the relations of the church to the social agencies and to develop the church's ministry of kindness to the young, to the sick, to struggling families, to the unemployed. Every Protestant church that has a right to exist should be developed strongly as a seven-day-a-week neighborhood center of religious service, friendship and social ministries.

Beyond these primary undertakings, guided by these simple principles, and led by the Spirit of God, the Church will know what to do as the years pass, and new situations emerge.

THE CHALLENGING WORLD

FACTS PRESENTED BY MISSIONARIES IN MANY LANDS

"We have never had such opportunity to present Christ as Lord and Saviour as we have now. The Scriptures sell readily anywhere, any time, and high caste and low caste listen to the Gospel."—PRESIDENT A. A. PARKER, Leonard Theological College, Jubbulpore, India.

* * *

"I wish I could make America see the challenge in the Philippines! One converted Mohammedan in the Southern Islands said he could have one hundred Mohammedan children in every village in a Christian school if he had the teachers. We must not fail in this great opportunity!"—MRS. H. E. LYONS, Manila.

* * *

"We have a splendid opportunity for work among the neglected Batak people. The entire country of the Simahunguns, about 120,000 souls, is still deep in the darkness of heathenism. Until the Dutch Government took control of this district, cannibalism was practiced openly, so that human flesh could be bought in the markets. The chiefs are opposing Christianity because the old heathenism formed the foundation of their power. . . . A woman in the village of one of the biggest chiefs said, 'We are tired of the ways of spirit worship.' Through the influence of missionaries, the people are beginning to be critical of their own customs. The time is here when this entire territory could be taken for Christ."—REV. A. H. PRUSSNER, Sumatra.

* * *

"The evangelistic campaign was tremendously enthusiastic, and of those who came to the Street Chapel, at least 3,500, or one-fourth of the total attendance, stayed for a further discussion of Christianity. Over one thousand registered as interested enough to ask for follow-up calls from the workers. Already thirty have joined on probation as a result of these meetings."—Report from Chu-Shihkou, China.

* * *

"The results (of the evangelistic campaign) are very encouraging, both as to the evangelistic enthusiasm of our workers and members, and as to the willingness of the non-Christian Chinese to listen attentively to the Christian message. . . . The Chinese are beginning to realize that the fundamental weakness of China is not so much a matter of organization, but rather a lack of moral qualities on the part of the people as a whole, and that such moral forces can be supplied only through Christianity."—DR. WALTER W. DAVIS, Peiping.

A Mission in the Solomon Islands

A New Testament Work Among Former Cannibals

By PASTOR W. MALLIS, Sydney, N. S. W.
General Director of the South Sea Evangelical Mission

LIKE most effective spiritual movements, this mission, now operating in the Solomon Islands, had its birth in a heart moved by the Spirit of God, and yearning that the dark places of the earth should have the light of the Gospel. This yearning found expression in the life of Miss Florence S. H. Young, who was later ably seconded by Miss Deck, and Dr. Northcote Deck.

The thousands of South Sea Islanders had been brought into Queensland to open up the great sugar lands of that State and the Holy Spirit who laid the burden on the heart of Miss Young also gave the plan that would meet the need and bring spiritual results.

The plan was to put first things first—salvation before education or outward civilization. The Word of God, with dependence upon the Holy Spirit was the means used to present Jesus Christ, crucified for human sin, and a risen living Saviour able to save to the uttermost.

Those mixed multitudes of laborers from the Pacific Islands spoke many different languages, so that it was necessary to make use of the widely spoken "Pidgin English." The Bible was the only textbook. Like a tiny rivulet, the work started with a small beginning and gathered power and volume as it went on its way until, like a wide-flowing river, the work developed and grew to larger proportions. The result has been a large body of Christians, gathered from those Pacific Islands, and there are "added daily such as should be saved."

When the Australian Government ruled that this form of labor on the sugar plantations of Queensland should cease, Miss Young and her helpers followed the "Pillar of Cloud" as it moved to the Islands, and took up work on the Eastern Solomons where no evangelical mission was operating.

In the year 1904 the Mission was reorganized, and called the South Sea Evangelical Mission with its headquarters in Sydney. Some of the men converted in Queensland returned to their Islands to lay the foundation of the Church there.

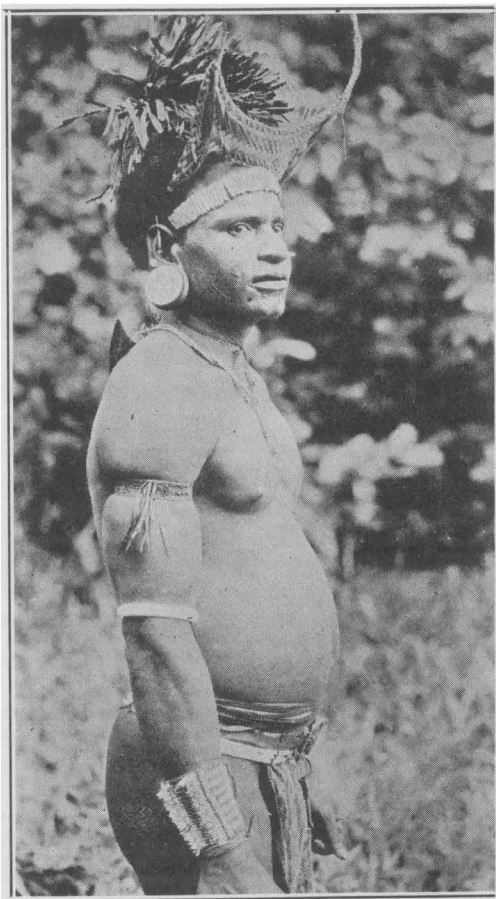
The work is conducted on three large islands, namely, Malaita with a population of 60,000; Guadalcanar with 40,000, and Makira with 12,000. Sin, ignorance, superstition, and cannibalism reigned supreme on these islands at that time and a white man landed at the risk of his life. It was virgin soil for the Gospel.

The plan given to the Gospel pioneers was to attack this almost unbroken line of heathenism with the Word of God, in dependence on the Holy Spirit. From the first it was recognized that the church should be self-sup-

porting and self-propagating. This was the principle adopted from its inception.

The Solomon Islanders are extremely poor and in their heathen state are practically naked. They live in miserable huts and their food consists chiefly of taro, yam, and fish.

After twenty-six years' labor 5,372 have been added to the church on the Islands, in addition to 2,484 baptized in Queensland. The converts



A HEATHEN WARRIOR OF MALAITA

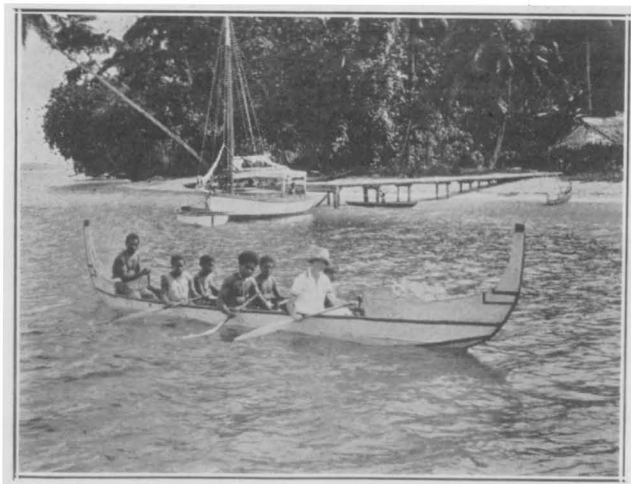


A VILLAGE ON MALAITA

are shepherded by three hundred unpaid native teachers who work under the oversight of a small band of missionaries. The Christians meet for worship and Bible instruction in hundreds of schools, erected and kept in repair by themselves.

A central training school is conducted at Onepusu on the Island of Malaita, where there are usually 180 trainees undergoing a two years' course of Bible study. The object of the school is mainly threefold: 1. To teach the native to read the Bible; 2. To instruct them to teach others; 3. To help them gather spiritual messages from the Word.

They are taught to read by the simple "look and say method," in the unit class system. One man teaches the other. Once a pupil has mastered a lesson he begins to instruct another beginner. In this way the teacher becomes more fluent, and acquires the art of imparting knowledge, so that he is prepared to teach when he returns to his village. While in the training school all are required each day to do a certain amount of manual labor, such as caring for the small coconut plantation belonging to the school; building, and repairing houses, and making boats. This helps to keep them physically fit, gives them an under-

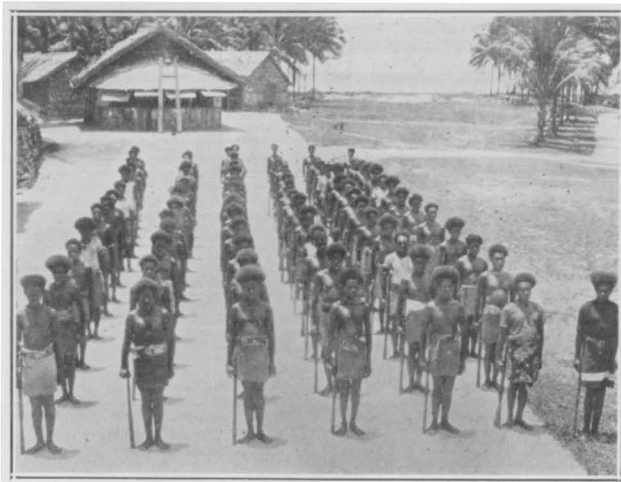


MISS JOAN DECK AND NATIVES IN A CANOE OFF NONOSILA, A SMALL ISLAND NEAR MALAITA

standing of the use of tools, and inculcates the spirit of independence, helping to provide for their support while in training. They purchase their own Bibles and hymn books. All goes toward the building up of an independent church.

Teachers are not paid by the Mission so that our only hold over them is spiritual. The maintaining of a high standard of spirituality creates an atmosphere where spiritual decisions can be made and where God can make His will known.

When calls for teachers come from various parts of the Islands, these calls are laid before the trainees for prayer. Since the Mission accepts no responsibility for their support, the Holy Spirit is free to guide the trainees in their response. A man will come and say: "God, He speak strong 'long heart belong me about this thing—me go." On the next round of the Mission schooner, *The Evangel*, this man, with his wife

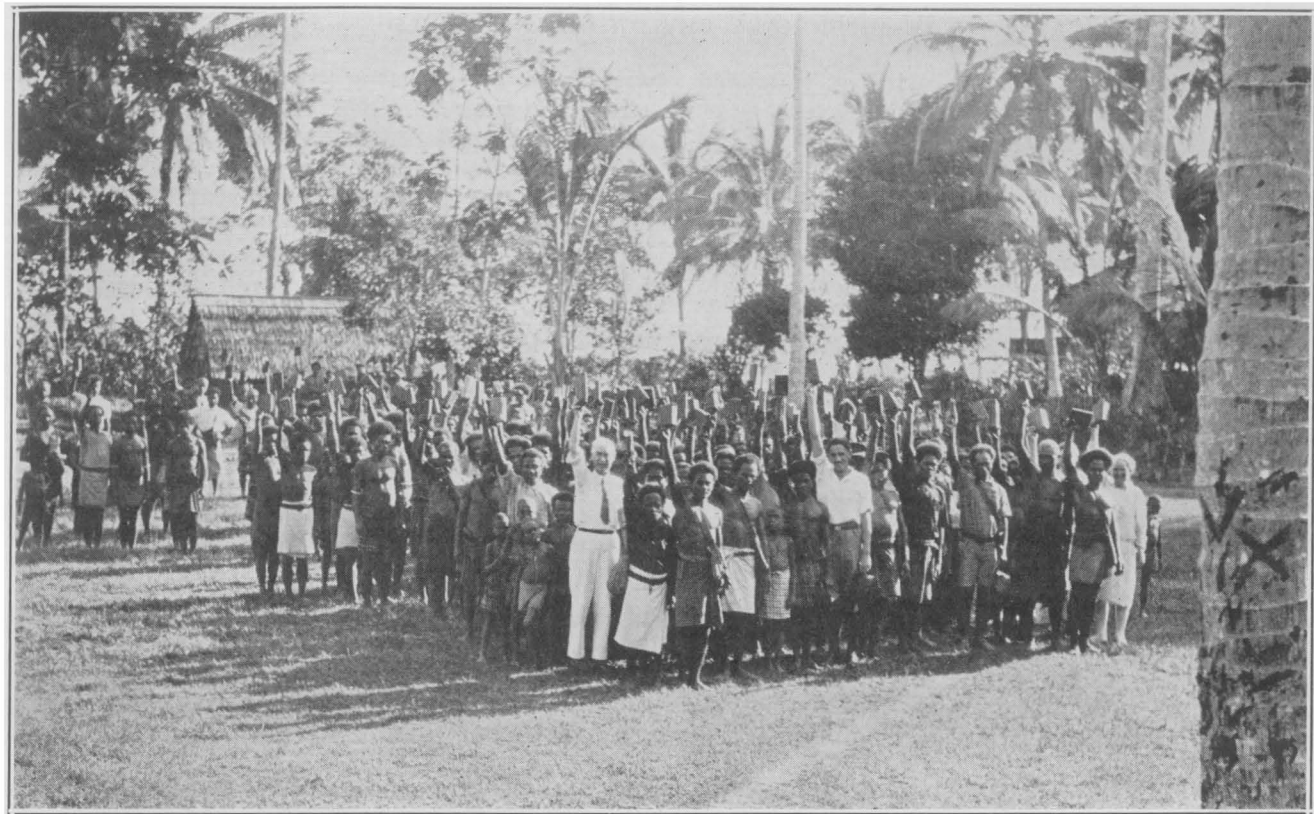


MISSION SCHOOLBOYS DRILLING IN SOLOMON ISLANDS

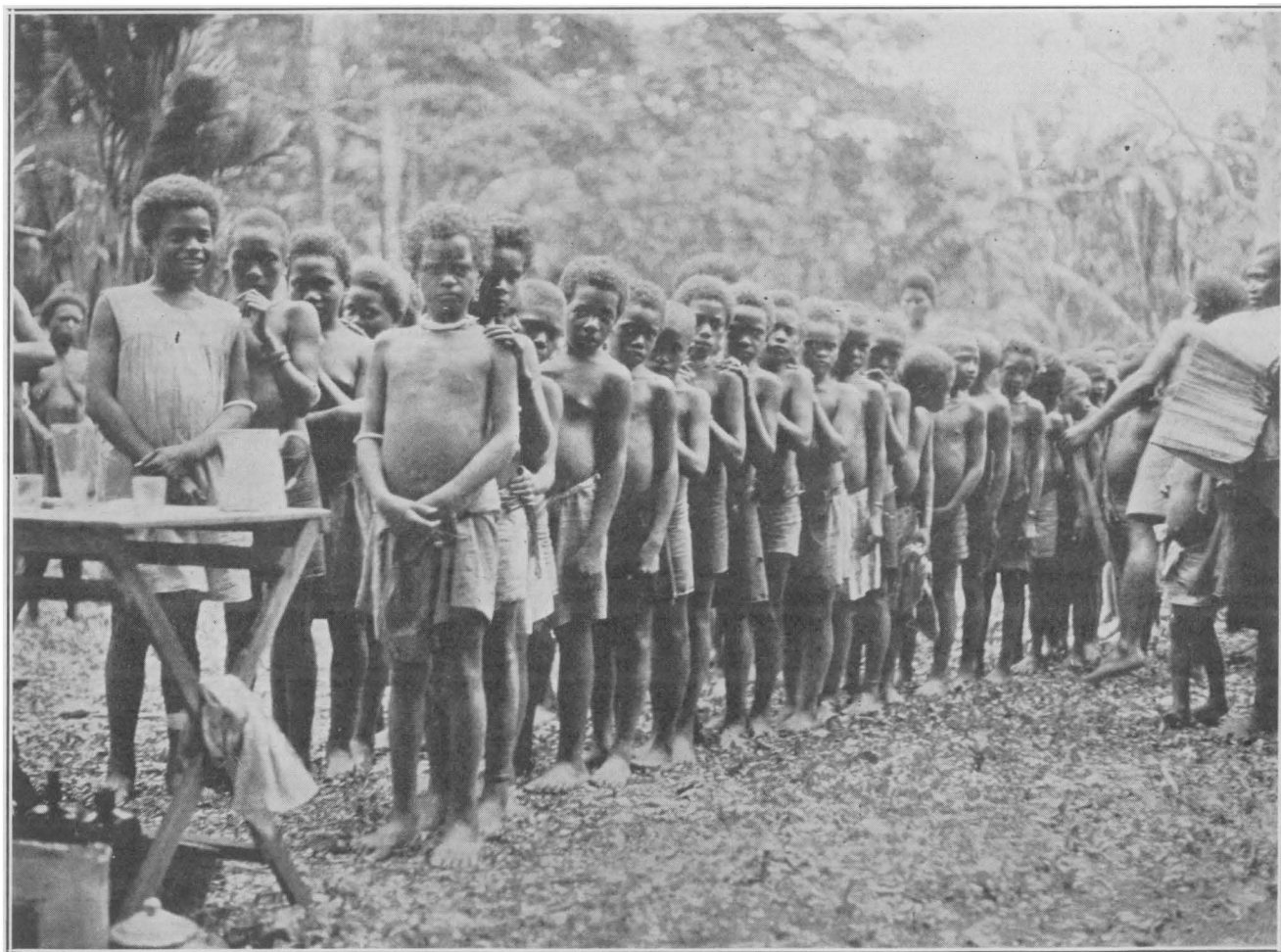
and family, will be landed on the beach of the island from which the Macedonian call has come, and will find their way back into the bush and there begin their new labors.

It is not easy work. Food is short at first; fever often lays hold of them; they are intensely lonely away from their own people. Great is the heroism of those native workers! This system produces spiritual leaders who are accepted by the people. They are encouraged to handle difficulties, examine converts, and to take over the burden of church affairs.

The chief work of the missionaries is to encourage native leadership and personal responsibility. Western money is not relied upon for the support and development of the native church. The adherence to this plan is sometimes difficult, but by prayer, and kindly explanation of the reason, we find that the church rises to meet this responsibility. At times it would be easier to supply the money from foreign funds but the other method



SOLOMON ISLAND NATIVES HOLDING UP THEIR BIBLES



SOME OF THE FOONDO CHILDREN COMING FOR INSPECTION

produces much better results, with an independent, aggressive, and happy people.

Native teachers, like the other Islanders, support themselves by cultivating gardens, while they give morning and evening to Bible teaching.

This plan for developing self-support needs constant watchfulness, lest financial help from outside, insignificant at first, shall produce fatal consequences.

Conventions for the deepening of spiritual life are conducted annually, with teaching of what is generally known as "Keswick teaching." It is remarkable to see how responsible these Islanders are to these messages. At one center 1,200 people gathered for three days, bringing their food

with them, and erecting little leaf huts for themselves and their families. The local church soon became too small for the crowds so that the people pooled their resources and spent weeks in erecting a new meeting place to seat 1,400 people. All this was contributed out of their great poverty, and in a district that has no resident missionary. The "big fella" church as they call it was planned and erected by themselves entirely of material gathered on the Island, and without any supervision from the missionaries. It is an indigenous, self-supporting church!

The Mission Headquarters is "South Sea," Newington Rd., Stanmore, Sydney, Australia. The Mission paper, *Not in Vain*, can be secured from the secretary at the above address for one shilling, six pence (50 cents) per annum.

How They Preach in "Pidgin English"

THE following lesson was given by a Solomon Island native of about seventeen years of age, who, six months previously had been steeped in the darkness of heathenism.

* * *

Parable of the Rich Fool. Luke 12: 15-21

"Verse 15, the Lord Jesus say, 'Take heed and beware of covetousness.' This mean, Look out, watch, so you no put money, feast and garden more high long heart belong you. And so to make you me every one savey good fella long this thing, the Lord Jesus tell about one fella man.

"16. One fella rich man have big fella garden where he carry too much fruit.

"17. He think long heart belong him, 'Which way me do now? No more room he stop, yam house belong me full up finish. Where me putim yam, and fana, and altogether fruit belong garden belong me?'

"18. Now he say, 'Me savey what something me do. Me pull down yam house belong me, and me build one where he more big, and me put inside fruit belong me.'

"19. And by and by me say, 'Too much tucker belong me stop, for fitim plenty year; more better me laze now, me eat plenty, me have good time.'

"20. But God say long this fella man, 'You fool, tonight me ask you for soul belong you. Now everything belong you, who he takeim?'

"21. And everyone where he heap up everything long this ground for himself, and he no heapim up for God, he all same this man."

* * *

"Now we think about meaning for heart belong you me long this lesson.

RICHES

"1. Riches no savey give life. No matter man get every kind something long this ground, they can't give him eternal life. They can't give man blessing. You savey long this thing finish.

"2. We can't take riches go with us time we finish long this ground. Job say in Job 1: 21, 'Time me born long this ground, me come naked, no anything me takeim come with me; and time me die, me can't take anything go with me.'

"Riches belong to God; He want us to use them for Him. Haggai 2: 8.

THE RICH MAN

"1. He work hard too much. This not wrong, because God been make garden belong him grow, but he sin because he keep everything for himself. He never think about giving to God—he never think to help nother man.

"2. He think he very wise; he think he savey more than nother man, but God say, 'you fool.'

WHY HE WAS A FOOL

"1. Because he never think about God. He forget God been make garden belong him grow, and he talk all same man where he savey make something grow himself. He say, fruit belong me; yam house (barns) belong me; goods belong me; soul belong me. (vs. 17-19.)

"2. He was a fool because he think he stop long this ground plenty year, but God say, *this night* me wantim soul belong you. He think he need plenty yam house where they big fella too much, but he only need a small fella grave. You me no savey what time God He say long you me, 'This night me wantim soul belong you.' (v. 20.)

"3. This lesson teach us we not think about riches and everything long this ground, but we live so we rich in good works. (1 Tim. 6: 18.)"

Youth's Need of Christ

By HARRY N. HOLMES, New York City
*Field Secretary, World Alliance for International Friendship
Through the Churches; President of New York
State Christian Endeavor Union*

CONFIDENCE has always been characteristic of Youth. Eager-hearted young life is conscious that in some way it can abolish the evils, eliminate the mistakes and build a world at once more beautiful and just.

It is exceedingly rare, however, for Youth in any period of history to be brought face to face with such demoralization as exists today. It is growing up to witness a colossal upheaval in the economic processes of the world. They certainly had no hand in creating the disastrous moral and financial heritage now passed on to them. Glittering promises were made to Youth for their sacrifices in the war—and they have been unfulfilled. The generation succeeding the Youth of the World War are plagued with postponed hopes, unsolved problems and life commercialized to an extent unknown in previous years. A straight, clear path for them seems impossible. They are a disillusioned army “clinging desperately,” as one writer suggests, “to the fragments of their shattered dreams with a gnawing hurt of defeat and an increasing sense of futility.”

Miss Margaret Bondfield, the first woman member of the British Cabinet, speaking recently in London, used words of discerning power in picturing this sad story: “There is one section of the community which needs our help more than any other—that large group of young unwanted life, those who have left school and have not found a place in the labor market.” They are in danger of losing heart. It is small wonder that sometimes they are rebellious, scrapping compasses and charts and even unshipping the rudder. The shadow of great realities is constantly upon them, stable

bearings seem to have been lost; help, sympathy and understanding must be given if they are to find deliverance. A college president declared that in thirty years’ experience in education no finer group of idealistic life had ever peopled the campuses of American universities. This is a great tribute but the youth of today need help.

There is need, in the first instance, of a fixed moral base. In the confusion and perplexities, Youth needs to be reminded of the abiding and permanent values of spiritual history. Superficial things may change but great realities live on unchanged. When the life of men and nations is hurled into a welter of chaotic strife a moral base is essential. There is increasing hunger and yearning for something that will not yield. This urge has led Youth in many lands to devote themselves to Nationalism as the thing that has not broken in their broken environment. Is there anywhere in the world a moral order that does not change? What is a sure thing on which to bank in a shaking world? Is there a light that never grows dim? When gold standards and moral standards are receiving terrible blows—what is *the* standard? Is there

The future offers little hope unless the present-day Youth—the leaders of tomorrow—are won for Christ and prepare to carry out His program. The Youth of today are out of patience with the failures of yesterday which have caused the present tragedies. How can we correct these failures and prepare for a better world in which to live and work? The answer is a better Youth—more intelligent, more idealistic, more self-sacrificing, more virile. But Christians believe that this can be attained only as youth is brought into living fellowship with Christ, so that He can carry out His good purposes through them. Read what Dr. Holmes says of the present-day need of Youth and how to satisfy that need.

a magnetic pole to correct the compass of life?

Nineteen hundred years of history point to the figure of One around whom all moral expedencies were focused and who survived every conflict and emerged the perfect and universal Redeemed. The verdict of the Jerusalem Conference deserves to be recalled, “Christ stands before men as plainly greater than western civilization, greater than the Christianity the world has come to know. Men who hitherto have not been won to His Church find in Him their hero and ideal.”

When life is adrift from moorings and storms crash, faith runs low or hope grows dim, the experience of the centuries and of the present is that He holds steady and certain. He is an anchorage that has never failed. "He speaks the final word about God and redeems my disordered life," says Dr. James Black of Edinburgh. To commend the faith of the years to the mind and heart of Youth is the supreme contribution of maturity. Jean Paul Richter sums it up in a thrilling sentence, "Christ, who being holiest among the mighty and mightiest among the holy, lifted with His pierced hands empires off their hinges, turned the stream of centuries, and still governs the ages."

There is need of a hero. Youth always responds to a call that is heroic. It always needs a leader who is able to inspire. Youth always makes its hero its pilot. We agree with Principal Jacks that the greatest appeal to the heroic in history is the figure of Jesus Christ. The chivalric in Jesus is needed by Youth. Not to give Youth of our time this Christ is to rob them of the personality who when known personifies all their dreams of the heroic. It was an American boy who penned the demand, "Give us a virile Christ for these rough days."

There is need of discovery. Youth contacted with Christ finds life crashing forth in music and power. Only one illustration of this is necessary. Follow the long and weary trail of David Livingstone as it crossed and recrossed Africa and then stand in respectful silence before his grave in Westminster Abbey and repeat the immortal tribute of *Punch*:

Open the Abbey doors and bear him in
To sleep with kings and statesmen, chief and sage;
The missionary come of weaver kin,
But great by work that brooks no lower wage.

He needs no epitaph to guard a name
Which men shall prize while worthy work is done.
He lived and died for good — be that his fame;
Let marble crumble — this is Livingstone.

That superb eulogy and the character it enshrined was possible only because a youth discovered Christ. There is somewhere in the United States or elsewhere a youth who needs Christ that he may save our generation.

There is need of Christ for guidance in the larger relationships of life. He gave a flaming and vivid emphasis to the fact that God was our Father. The result of this interpretation was to disclose that all men are brothers. Life is to be hallowed by the filial spirit and become powerful in the consciousness of a universal fraternity. Brotherly love is instinctive with Him. He has set before the world enduring peace as a goal of history. There is no more important lesson Youth

can learn as it picks up the threads of world government than the blazing words of Christ, "They that live by the sword shall perish by the sword."

For the herculean task of making a brotherhood on this planet, Youth needs the assistance of Him who is called "The Prince of Peace."

It is unthinkable to imagine that the guidance of Christ cannot lead through the uncharted seas in front of Youth today. He is needed in 1933 as he was needed by that gallant band of Youth in the year 33. He did not fail them then. He will not fail us now. He brings conviction of ultimate victory. The verdict of history coincides with the verdict of experience that to know Him is the greatest need of the time—yes, of all time. To know Him is to find satisfying life and a blue print and a power for the service flowing out of that life.

POWER THROUGH PRAYER

We kneel how weak, we rise how full of power.
Why, therefore, should we do ourselves this wrong

Or others—that we are not always strong;

That we are ever overborne with care;

That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,

Such joy and strength and courage are with Thee?

* * *

The invisible bond of union between God and man, which is freighted with such wonderful possibilities, and which brings to the suppliant such spiritual power, is what the Church needs today more than anything else, if it would accomplish its divine mission in the world.

* * *

Power with men means first, power with God, and implies an intimacy of relationship only possible to those who often seek His presence, and confide to Him their joys and sorrows, their doubts and perplexities, their desires and their needs.

* * *

If half our working time were spent in prayer, we might look for results more than double their present value. In the bustle and hurry of life, we might find it hard to drop our tasks and withdraw for a quiet hour in "the secret of His presence"; and yet we read that Luther, in the very busiest period of his busy life, said, "I have so much to do, that I cannot get on without three hours a day in prayer." Christ thought it not lost time to spend whole nights in prayer, and if prayer were necessary for Him, how much more is it for us?

A Bible Society in Spain in the Sixteenth Century*

By A. ARAUJO GARCIA

IT SEEMS quite natural that in England, a country well known for its love of the Bible, many Bible Societies should have originated. But could there have been in Spain a Biblical press, altruistic and generous, long before Bible Societies originated in other countries?

In Spain, we are forcibly impressed with the three centuries of religious darkness in which our native culture, the love for the Book of books and other good qualities of our race, perished almost completely.

Jumping over this ominous period, as Fray Luis de Leon used to jump over that of his incarceration, repeating his classic phrase, "Let us say . . . yesterday," we may link up the present work of the Bible Societies with some details given by Cipriano de Valera, in the Prologue of his edition of the "Reina Bible" of 1602. Here we meet the characteristic traits, on a small scale, of a modern Bible Society. Phrases of the illustrious reformer may serve us as texts for the different parts of a review of the work of today.

"Casiodoro de Reina, moved by a pious zeal to advance the glory of God and of doing an outstanding service to his nation, and coming into the land of liberty to speak and treat of the things of God, commenced to undertake the translation of the Bible which he finished."

With Reina, Encinas and Juan Pérez, we have the body of the translators of the embryonic Spanish Bible Society. Although Encinas and Juan Pérez showed an ardent faith in making their translations for Spain, it was a movement of "hope against hope," which induced Casiodoro de Reina to busy himself with so great a labor as the translation of the Bible after the principal *autos de fe* of Sevilla and Valladolid (in 1559 and 1560), which destroyed all likelihood of religious reform in Spain. His faith was more than repaid, not only in the use subsequently made of his translation, but in the thousands of copies which have been printed in modern times for the whole world of Castilian speech.

This purpose of realizing the impossible is the most salient trait of the work of translation in all times. From a Morrison in China, or a George Eliot among the Redskins, all translators have struggled with almost insurmountable difficulties. Hostile peoples, lack of dictionaries, unjust prejudices, ignorance and savagery, even to the point of forcing the translators to create an alphabet and to teach the people to read, all this was conquered by the same faith as was practised by Casiodoro de Reina. How happy he would be to see that one society today has on its lists 655 languages and dialects of which the Holy Scriptures have taken possession.

* * *

They also had "revisions" in those times of our Spanish evangelical heroes. Cipriano de Valera was the very discreet reviser of Casiodoro's translation. To this he chiefly owes his imperishable fame, as editor and reviser of Reina's Bible. Editing and revising is not an easy job. Let us hear Valera:

"The labor which I have undergone in order to bring to light this work has been very great and has taken a long time. . . . I was fifty years old when I began this work and in this year 1602 in which God granted me to print it, I am seventy, an age in which the natural strength diminishes, memory grows sluggish and the eyes become dim. So that I have spent twenty years upon it. I consider this time and effort was well spent. My intention was to serve my God and to do good to my nation."

To print in a foreign tongue a voluminous work without any cooperation from a Spaniard at an advanced age, required patient and slow labor. How many times divine aid was absolutely necessary to complete some editions of the Bible which the public receives as achievements that might almost have been done of themselves! The name of Valera, as reviser, should be associated with the names of Lucena, Palmer, Jameson, Pratt, Rule, Cabrera, Tornos, Fliedner and others whose works adopt the form of new translations. All have contributed to the ideal Castilian version

* Translated from *Español Evangelica* by Dr. C. Theodore Benze, of Philadelphia.

whose original will ever be the work of our brethren of the sixteenth century. The Commission of South Americans and Spaniards, meeting in Puerto de Santa Maria and in Madrid, have given us the Spanish-American version of the New Testament, which is daily being more appreciated.

In Valera's Prologue we read: "Thus in the year 1569 he (Casiodoro de Reina) printed 2,600 copies, which by the grace of God, have been carried into many regions, so that today there are hardly any copies left, if anyone should wish to buy."

These 2,600 copies of the Bible, together with some thousands of copies of the Testaments of Juan Pérez and Reina, form the whole circulation of the Scriptures in Castilian for forty or fifty years. Today in the same country which drove out Reina and Valera by its intolerance there have been sold in one year alone (1932) 14,791 Bibles, 18,173 Testaments and 225,849 portions.

The data of the British and Foreign Bible Society raises the total number published to 1,889,000 complete Bibles, 2,000,000 New Testaments, and 11,000,000 portions, to a total of 15,000,000 copies in Castilian.

A Colporteur and Martyr

There was also a colporteur, and what a colporteur! If we were to name a patron saint of colporteurs, it would be Saint Julian Hernandez, the martyr.

"Julian Hernandez, moved by the zeal of doing good to his nation, carried very many of these Testaments and distributed them in Seville in the year 1557."

All the characteristic traits of the ideal colporteur were found in him. Love for the Bible, patience, skill, genius, perseverance, heroism, self-abnegation even unto death. The cleric, who pretended to hear his confession, pronounced involuntarily the greatest praise of the brave Julian when he said, "O Spain, ruler and mistress of the nations, but in this moment perturbed on account of one single little man! Let him die! Let him die!" This cleric did not remember that of the Apostles too it was said, "They disturb the world."

Julianillo has some 20 successors in the Spanish Agency of the British and Foreign Bible Society, and perhaps as many others among the other persons and missions in Spain. Year by year the Spanish Agency publishes a leaflet telling of its adventures, struggles and victories.

Julianillo, whose capture by the Inquisition was due to his zeal for the extension of the Word, since he gave a New Testament to a blacksmith without the precaution then necessary, might understand what these figures of colportage rep-

resent. In 1932, the twenty colporteurs of the British Society sold 7,624 Bibles, 6,621 Testaments and 139,122 portions. The Society has some 1,000 colporteurs in the world. As the human heart is very much the same everywhere, we are sure that if these colporteurs could speak with each other without the barrier of language even the most distant countries could understand each other and find much in common as to their experiences.

* * *

Likewise in the Prologue of Valera we meet the review of spiritual results, proper to the memories of a Bible Society. How great, how noble are the words of the reformer!

"In our Spain very many scholars, very many nobles and illustrious people have gone for the same reason to the *auto-da-fe*. There is no city, and no town nor place, there is no noble house in Spain which has not one or more whom God in His infinite mercy has enlightened with the light of the Gospel."

We feel compassion for those who suffered so much. Valera sees principally the privilege which they enjoyed from knowing the Word, the "infinite mercy" of God toward them.

At present the result of reading the Bible is great. To it the evangelical churches scattered over Spain owe their being. The Bible has entered in many places before the missionary, the evangelist, the pastor, the teacher. The Bible has remained in the hands of those who cannot keep with them either a pastor or any guide. But it has perhaps also the invisible fruits which are greater. How many in Spain have been consoled by the reading of God's Word! How many have seen a Christian faith strengthened which vacillated under the attacks of unbelief or under the censure of those called religious! How many have found moral strength to resist temptation, when they could find help nowhere else! Who knows if Spain has not escaped more promptly the leaning toward scepticism on account of the three million Biblical volumes circulated in the second half of the past century! The work of the Bible has been great among those who are not openly evangelical. The colporteurs have found many volumes in permanent use and preserved with a singular reverence.

Enemies of the Bible

Valera also speaks of the enemies of the Bible. There have always been such, and always will be, since it is the Book of God.

"Our adversaries have done as much as they could to quench this light of the Gospel and have offended with deprivation of property, life and honor very much in Spain. It must be noted that the more they insult, the more they flog, the more

they dress up as penitents in the Inquisition, force to the galleys or into perpetual prison, or burn, so many more multiply, since the blood of the martyrs is the seed of the Church."

This paragraph is mysterious for having been written or published in 1602 when the groups of Reformed in Spain seem to have entirely disappeared. The last *auto-da-fe*, in which "Lutherans" appear, was in 1561, forty-one years before this paragraph appeared. Without doubt the evangelical movement was buried but not dead; and when the Reformed congregations disappeared in Spain, others, composed of migrated or fugitive Spaniards, formed in foreign lands. In 1622 and 1625 there were still published editions of the Bible or the New Testament for the use of the Reformed, and then came the great period of silence, hardly interrupted, by an edition in 1807 and not finished until well along in the nineteenth century.

In the Prologue we have also a passionate appeal to Spaniards to read the Bible.

"Do you see here, Spaniards, how our Spanish have kindled two torches of evangelical light? (the Polyglot Bible of Cisneros and its second edition produced by Benito Arias Montano). Now there is another of your Spaniard's lights, the third (the Bible of Casiodoro), which while it will not enlighten the whole world will at least enlighten our Spain. Therefore do not resist the Holy Spirit. Do not extinguish the light with which God wants to enlighten us. Make use of this work for the glory of God and the salvation of your souls."

In this same spirit the Bible Societies exert themselves today, not to do a foreign work, but to preserve to the Spanish their own version and to promote others which they themselves prepare. With announcements in the press, with special efforts in the Week of the Book, with splendid campaigns by the colporteurs, the Bible is recommended to our people as their greatest treasure, as the Light with which God wishes to enlighten them.

* * *

The Prologue of Valera does not lack the part which is usually devoted to the material resources necessary for every work.

"This Bible was printed with the aid and assistance of pious people. I have stated this in order that the remembrance of them might be eternal, and that others following their example might be busy with similar works of piety."

Surely English and Flemish money was put into this undertaking, which we might name the Spanish and Foreign Bible Society, but a large part of the outlay came from Spaniards. We know that Juan Pérez and Casiodoro had help in

printing the Word of God. Others also collaborated. Today this want is reflected in the present evangelical Christians of Spain, who have contributed during the last few years about 10,000 pesetas annually to the Bible work.

Although it should not be so, since the Society works to the advantage of the most general Christian interests of the nation, there can be expected only from the Evangelicals today the sympathy and collaboration which such a work necessitates. The smallest gift of no one will be refused, if it is the evidence that it is given by him who loves the Word of God and desires it spread. God make us worthy of a past so evangelical and so glorious!

NOTE:

EARLY SPANISH TRANSLATIONS OF THE BIBLE

1. Castilian Version of 1543, by Paul de Enzinas. Has been printed by the British Bible Society.
2. Juan Perez, New Testament, 1556. The Old Testament translation was made by Jewish scholars and revised and published by Casiodoro de Reina in 1569.
3. The preceding revised by the Reformed theologian, Cyprian de Valera, 1602. This became the authoritative version for Spanish Protestants.
4. Felipe Scio de San Miguel. This was repeatedly printed by the British Society ever since 1828. It did not preface the one of Valera, which remained until a few years ago the most accepted version and was regularly printed by the British Society.
5. Revision of Valera, published in 1916 by the British Bible Society for the American Bible Society.
6. Revision by Spanish Protestants, mentioned in the article.

FACTS ABOUT THE BIBLE

The first book printed from movable metal type was the Latin Bible in the year 1455.

The first Bible printed in America was in the Indian language in 1663 by John Eliot.

The first English Bible printed in America was in 1782.

The Bible is now printed in 900 different languages and dialects, representing the speech of nine-tenths of the population of the world.

In the thirteenth century a Bible cost as much as the earnings of a laboring man for fifteen years. Today the entire Bible may be obtained for sixteen cents, and the New Testament for six cents.

The Bible contains 3,536,489 letters, 773,093 words, 31,173 verses, 1,189 chapters, and 66 books. The 66 books were written by about 40 men during a period of about 1,600 years.

The 39 books of the Old Testament are classed as: Law, 5; History, 12; Poetry, 5; Prophecy, 17. The 27 books of the New Testament are classed as: History, 5; Epistles, 21; Prophecy, 1.

Ezra 7: 21 contains all the letters of the alphabet except "j."

The middle verse of the Bible is Psalm 97: 8.

About 30,000,000 copies of the Bible or New Testament are printed and distributed every year.

The Bible is a divine Book and from its pages God speaks to man.

Christ is the center of Scripture, its one central preeminent theme.—*Exchange*.

Korean Zeal

By the REV. WALTER C. ERDMAN,
Germantown, Pa.

CERTAINLY Pak Bright Stone was a Christian. Very clearly could be remember the first time when he heard the preaching of the "Jesus Doctrine" as he sat on the smooth wooden planks of the narrow shelf-like platform which served as a verandah in front of the visitors' room in the two-roomed thatched house of Kim the miller. Some foreigner from beyond the sea had told of the coming of a Saviour into the world. Peace had come into Bright Stone's heart as he listened and believed. He couldn't explain why, but it gave him peace to believe. So he went again to the miller's house on worship days—once in seven—and on the midweek Fourth Day too, even though the miller's house was in another village ten *li* from his own home.

Pak Bright Stone obeyed the teachings as he learned them. He kept the Lord's Day free from unnecessary work. He learned to sing from the Praise Book. He learned to pray. He tried to live a life of love and service. He was kind to a leper waif whom the village boys were pelting with turnip ends. He was eager to pass on the Word to others. The young man was only eighteen but his father and mother depended upon him for the future. He was an only son and dutiful as only sons were dutiful in the days before the tides of youthful independence swept around the world and weakened the bonds of filial piety even in Confucian communities. He was dutiful to his parents not merely because of Confucius' five rules of propriety but because "Honor thy parents" was a Christian teaching too. And yet Bright Stone was worried about one thing. His parents refused to join the growing group of Jesus' believers that met at Kim the miller's house. Exhortation failed; argument was useless; pleading brought no result. The old way had served them through the years, they said. Why should they change now?

Winter came with its frosty mornings. A sprinkle of snow was on the yellow thatch where the scarlet peppers had been drying. The pools in the rice fields were frozen and ice formed when water spilled on the flagstones around the mouth of the courtyard well. There was no curb to the well and its mouth was open and treacherous. Bright Stone's mother came in the early morning to draw water for the rice kettle. When she let

down the dipper, the rope of braided straw was stiff with frost and slipped from her fingers. Lurching forward to grasp it she slipped on the ice and slid feet forward into the well. It was not deep and the water reached only to her waist but it was cold and uncomfortable.

"Father of Bright Stone! Father of Bright Stone!" she yelled shrilly. "I have fallen into the water and am about to drown. Save me! Save me!"

Bright Stone's father dropped the fork with which he was mixing fodder-mash for the family ox and came running across the courtyard. He could not locate the cry at first.

"Where have you died?" he shouted.

"In the well. In the well. I shall die," came the muffled answer.

Bright Stone's father rushed to the well and peered down. Then he lay on the flagstones and leaned over the edge but suddenly losing his balance he slipped on the brink of the wide-mouthed well and splashed down into the water beside his wife. Thrashing about in the water he scrambled to his feet and tried to climb out but the stones were too slippery.

"Bright Stone! Bright Stone! You fellow! Where are you?" he shouted.

Bright Stone hearing the cry pushed open the door of the room and leaped into the courtyard. Finding a roll of straw rope in the ox shed he ran to the brink of the well to let it down. Then he paused and if you had judged merely by his words you might have thought that his filial piety had suddenly deserted him. Leaning carefully over the mouth of the well until he could see his parents' heads about six feet below the edge he called down, "If I pull you out will you become Jesus-believers?"

"You boy! What kind of business is this! You rascal. See your father drowning and your mother freezing to death and stop to preach! Since the world began was there anything like it? Pull us out you rascal!"

"You have fallen into a well and can't get out without help. It's the same way with sin. Only Jesus can get us out of it. Will you please believe?" said Bright Stone politely.

"Believe! Believe! If I could get my hands on you, you low fellow! You whelp without par-

ents!" roared the elder Pak, not intending to be literal and forgetting in his rage that under the circumstances the Korean phrase or vilification might seem to backfire!

"I am greatly ashamed of myself," said Bright Stone with becoming humility, "but it appears to me that you can understand now, that men do need to be saved sometimes. Will you go to church with me next Lord's Day? Hurry up and decide before I slip and fall in too."

His father gazed upward in amazement, suddenly realizing that the boy was in earnest.

"I will believe," he said sullenly.

"You too, mother," said Bright Stone, "will you go along with father?"

"If I don't drown and freeze first," she said through chattering teeth. "Now pull us out."

So Bright Stone pulled his parents from the well, and they kept to their agreement. This was the beginning of their Christian life, for they became true believers in Jesus' way.

* * *

"I don't like your evangelistic methods," said a critic to a well-known preacher in America.

"I don't like them either," was the unexpected reply, "What methods do you use?"

"I have none," said the critic.

"Then I like mine better than yours," said the evangelist whose name might have been Bright Stone.

Presenting Christ to the Jews

By the REV. DAN B. BRAVIN, Pittsburgh, Pa.

Superintendent of the John Legum Memorial (Lutheran)

THE Duke of Wellington was once asked as to the advisability of Christian missionary enterprise. Soldier-like, the Duke tersely replied: "What does your Marching Orders say?"

No one can read the New Testament without being impressed with the directness of the command of giving the Gospel to the Jews. In all the activities of the Master and His disciples the Jew came first. It took the disciples some time to discover that the Gospel was also for the Gentiles. With the Saviour born of a Jewish maiden, the Apostles men of the Jewish race, the Bible written by Jews, the sweet singers of the Psalms Jewish poets, and the Jew of today recklessly disinherited of all this precious heritage, how can there be any serious question as to what the Christian duty is to the Jew!

There are other reasons why the Gospel should be given to the Jews.

(1) *Loyalty to Christ.* No one has forced us to be His followers. We might have rejected Him; but we did not; we chose to be His followers. We even pretend to love Him. Loyalty, then, demands that we obey His command that we should make every effort to tell the Jews of the Good News, to win them to Christ. If that is proselytizing it is the glorious privilege of the Christian Church to teach and proselytize all nations. The work of the Church is not finished until that is done. Proselytism, rightly understood, is one of the most beautiful words in the Christian vocabulary. It is the glory of the Church, despite the statement of "liberal fanatics" to the contrary.

(2) *Moral Obligation.* The philosophy of ethics teaches that if one believes that he has light that another has not, he is under moral obligation to make that light known. He has no right to force his views on another, nor is the other under obligation to accept them, but he must place the information he claims to have at the disposal of his fellow men. On that principle, we are morally responsible to make the Gospel known to the Jews in our midst.

(3) *An All-Inclusive Gospel Must Be Devoid of Discrimination.* Who are we to limit our Master's Command? There is no spiritual or moral warrant for such action. There was a time when Christians excluded the Jews from God's redemption plan because they were considered too bad. Now there are some Christians who would exclude them because they are "as good as we are." So, the Jew suffers either way. The Christian way is to discriminate against none in the presentation of the Gospel.

(4) *The Jew Needs Christ.* As a Jew acquainted with the "inside" of Jewish life, I state unhesitatingly that the Jew today is in greater need of Christ than he is of Palestine or any other material advantage. His mental faculties have outraced his spiritual assets. He is clever, sharp, shrewd, but lacks the Christian grace that tempers mental shrewdness. And that causes the Jew inestimable suffering. He is shunned even by those who profit from his shrewdness. Judaism does not possess the spiritual power Christianity offers the Jew; it has lost its hold on the Jew. Judaism, as understood

by the masses of Jewry, is a relic of the past. The voice of its ancient rabbis has lost its clarity; it sounds to the modern Jew like the voice of an old heavily-used gramophone record. It is an anachronism.

Rabbi So-and-so and Mr. — may seem to be famous religious leaders in Jewry. Yes; there are a few, but they are the fruit of Christianity rather than Judaism. They are men who drank at the fountain of Christian civilization and environment. They have accepted the fruit of Christianity without accepting the Root.

(5) *The Church Needs the Jew.* If it is true that the Jew needs the Christ it is equally true that the Christ needs the Jew. The reason why after 1,900 years we still have the vast Moham-medan and heathen fields is because the Church changed the order "to the Jew first and also to the Gentile" to the Gentile first and also—sometimes only as an afterthought—to the Jew. The Church needs the zeal, the oriental mind, the persistence, the wealth, the solidarity of the Jew. This powerful group in our midst should be for us instead of having it against us. What a strength, what a blessing Israel can be, and yet will be, to humanity when it is touched with the Spirit of Jesus!

(6) *Some of the Greatest Converts to Christianity Are Jews.* We need not go back to the days of Saul of Tarsus who became the mighty Apostle to the Gentiles. We shall take for our example Jewish converts of the immediate past. (We advisedly avoid mentioning names of Jewish Christians still living.) Here are some giants of the Church who have made rich contributions to our Christian faith by their acceptance of Christ:

Theologian and Author, Alfred Edersheim. There is hardly a pastor's library without the books of Edersheim. Someone said, "If one were to own but one 'Life of Jesus,' it should be Edersheim's."

Church Historian, Johann Neander. Of him it is said that "He was the father of modern Church history, a child in spirit, a man in intellect, a giant in learning, and a saint in spirit."

Composer of Sacred Music, Felix Mendelssohn. When we enter our churches and the organist plays a prelude to prepare us for the atmosphere of worship, is there anything to equal Mendelssohn's works, his psalm, his Oratorios of St. Paul and Elijah?

Painter of Biblical Subjects, Edward Bende-mann. His "Three Wise Men," "Fall of Jerusalem," and "The Jews Led Into Captivity," are world famous.

Missionary, Isaac Schereschewsky. This man spent a lifetime in China. Translated the Bible into the Mandarin language, established a college and seminary in Shanghai and became Episcopal

Bishop of China. He was a remarkable Christian.

There is a whole galaxy of names that might be mentioned of preachers, teachers, authors, singers, missionaries. Men whose worth was recognized by their respective denominations by honoring them with moderatorships, bishoprics, to say nothing of honorary degrees. There is no other mission field that yields such rich fruitage as does the Jewish mission field.

(7) *Communal Responsibility.* As it is important for members of a family living under one roof to have similar standards of life, so it is for members of a community living under one flag. In a land where Jews and Gentiles have equal rights it is important that they also have an equal appreciation of the religious values. Where such values differ it often leads to misunderstanding, animosities and clashes. The Name of Jesus, holy to Christians, is unholy to Jews. The Sunday-Sabbath, cherished by orthodox Christians is profaned by orthodox Jews. Bible reading in schools, advocated by Protestant Christians is fought against by "protestant" Jews. Are the Jews bad citizens? No, indeed not! But they are non-Christian and often anti-Christian. And the solution to this problem is in evangelization of the Jews. When they receive an equal appreciation of our religious values they will become guardians over the things we cherish. Surely 500,000,000 adherents of Christ ought to have some influence over 4,500,000 Jews. If our Christianity is false, let us get rid of it; if it is true, let us propagate it.

As to how Christians should give the Gospel to the Jews, it is not easy to state. The best way is the natural way. Let each Christian witness to his Jewish friends and neighbors. Then invite them to church or Sunday school. Have a spiritual conversation with him concerning the claims of Christ. Present him with a New Testament and Christian literature if he does not already possess it. Prayerfully and persuasively they can be won for Christ and His Kingdom.

I especially urge churches to include the Jew in their program. The church is not a club of Christians; it is a spiritual hospital for the maimed and wounded and spiritually undernourished. The Jew in the parish comes under those categories. A special invitation and an evidence of welcome will bring him to church.

Lastly, there should be intensive and extensive work done through missions sponsored and directed by some accredited church body. The mission should have as its aim the presentation of Christ to the Jews in a dignified way. Buildings, staff and literature should be of such type as to command attention and respect from the Jews in the neighborhood. Where there is a will to do the work the way to do it will soon be discovered.

Missionary Reactions to "Re-Thinking Missions"

*Quotations from Letters and Periodicals from the Foreign Mission Fields,
Relating to the Laymen's Appraisal Report*

HUNDREDS of letters, reviews, articles and editorials are coming from the foreign mission fields, concerning the Report of the Laymen's Appraisal Commission. Some of these are even more valuable than the Report itself for they reveal the real heart of the missionaries, their ideals, their devotion to Christ and the actual results of the missionary enterprise. All of these missionary writers welcome the constructive suggestions and many of them point out the helpful recommendations. Among these are the following:

1. The need for closer cooperation among missionary agencies, for less emphasis on sectarian differences, and the elimination of overlapping and "overlooking."

2. The selection of the best possible men and women as missionaries. There is, however, a deference of view as to the most important qualifications.

3. The building up of stronger, more independent National Churches, with more equality between National Christians and missionaries.

4. The union of some educational and other institutional work, and centralization with a view to improved standards and better central training schools.

5. The further development of rural work, with industrial or other features that will minister to the needs of each community in the Spirit of Christ.

6. A larger use of Christian literature, with a better type of indigenous literature adapted to the needs of the people.

7. The need for a clearer understanding of the cultures and religions of the people among whom missionaries are working; also a strong united front against materialism, social evils and atheism.

On the other hand there has been a general chorus of disapproval of several features of the Report, especially in such points as:

1. The cultural aim of missions as contrasted with a definite and primary aim to present Christ and His

Gospel so as to lead all who will to accept and follow Him as Lord and Saviour.

2. Disregard for the finality of Christ as the revelation of God and the authority of the Christian message.

3. Departure from the Bible teachings as to sin and its results, the Cross, the atonement, and eternal life and death.

4. The omission of reference to the Holy Spirit and His relation to regeneration, guidance and power.

5. Approval of sympathetic fellowship with non-Christian religions in the search for truth.

6. Subordination of the evangelistic purpose in educational and medical work.

7. The organic union of missionary agencies at home into one great superboard.

This Appraisal Commission's Report has been so subsidized as to make it available to students in a 25-cent paper edition and to missionaries either free or at a greatly reduced price. Efforts are being made to present the findings to groups in all churches, educational institutions and missions. It has thus become a propaganda for the philosophy and missionary ideas presented by the Appraisers. Without this intensive promotion the Report would not be of sufficient

general interest to attract the attention of those not already deeply interested in foreign missions. It is therefore important to note what *real experts*, the missionaries, have to say about it. The following are extracts from letters and articles, some favorable but generally unfavorable to the basic ideas of Christian missions as presented in "Re-Thinking Missions."

Some British Reactions

There are some phrases in this book which suggest that its title ought not to be "Re-Thinking

It is worth while to read these varied missionary views of the Laymen's Report. Some few missionaries accept it almost as it stands; others are strongly opposed to its basic ideas as to the aim, message and methods of Christian missions. All welcome candid criticism, acknowledge many weaknesses and failures and pray for better results. It is wonderfully encouraging to note the general loyalty of the missionaries to Christ and the Bible as the heart and charter of Christian missions. Many pamphlets have appeared to show the fundamental weaknesses of "Re-Thinking Missions." These quotations will help make clear the issues.

Missions," but rather "Re-Placing Christianity by a Sentimental Humanism."

REV. E. W. THOMPSON, of London. For over 20 years a missionary in India; now Chairman of the Methodist Missionary Society of Great Britain.

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The Laymen's Appraisal Report does not emphasize the one thing for which Christianity stands—the truth that God is seeking men and that in Christ He redeems man and reconciles him to Himself.

PRINCIPAL GARVIE—the *British Weekly*.

* * *

ALEXANDER MCLEISH, editor of "The Indian Directory of Christian Missions," survey editor of the "World Dominion Movement," and formerly an active missionary, writes in the April *World Dominion*:

The Appraisers describe the content of the missionary message and the motive of the missionary enterprise in terms which are not those of the evangelical faith or of the New Testament. It is indeed "another" Gospel. . . . It is not without significance that for the most part the Report names the Son of God as Jesus, nowhere mentions the Holy Spirit, and only once uses the word "sin." In spite of a free use of familiar theological language its outlook is distinctly unitarian. Its description of Christian missions as an exhibition of love to men, altruism, and goodwill, point to a humanistic world-regarding philosophy rather than to a Christian outlook.

Views of a Bishop in India

BISHOP BENTON T. BADLEY, of the Methodist Episcopal Church, Bombay, India, says in *The Indian Witness*:

The apparent broadmindedness and tolerance of a report, such as this Commission has made, must not be taken as evidence of a deeper interest in India's people than shown by those who lovingly seek to guide them to a place nearer God and more fully in line with His will. For the missionary, not Hinduism but the Hindu, not Islam but the Moslem, is the main concern.

The Report says that the Christian missionary should not "attack" the non-Christian systems of religion. My belief is that it is the duty of all Christ's true followers to oppose all systems of thought, philosophy or religion that are contrary to the Truth; but in doing this, there is no thought of belittling or attacking the people who hold them. Our concern, friendship and love are the only sufficient explanation of our being willing to reason with them, to run the risk of being misunderstood, to demonstrate the spiritual

truths proclaimed by living humbly, unselfishly, and even sacrificially; by bearing the Cross of Christ as well as teaching the necessity of it.

The Commission on landing in India seemed to have a very real fear that Christian missions and missionaries had made themselves "unpopular" with the people by proclaiming and standing for certain truths and principles which India's non-Christian people were not prepared to accept. Missionaries rather expect to be unpopular with radical proponents of Hinduism and Islam, because Christ's teachings are directly opposed to some of the fundamental teachings of these faiths. Ten years ago, Mahatma Gandhi, speaking before a missionary body, said: "Do not tone down your message." He is no longer saying that, but the missionary's attitude and activities are in no way dependent on a Mahatma's advice, or on the preferences of any man of any religion, anywhere in the world. . . .

Incidentally, it might be remarked that if a commission of experts from Cairo or even Mecca should come to India and advise the seventy millions of Mohammedans of this land to stop offering the Koran and Islamic brotherhood to people of other faiths, and cease to hold the motto, "Every Moslem a missionary," there would be such universal protest, and such immediate and complete repudiation of any such advice as to leave no one in India, or Egypt or Arabia, in doubt as to how Mohammedans feel about their religion, and what they intend to do to spread the Faith of the Prophet.

Let us not abate our zeal, but in the spirit of love and in the light of truth let us reason together about these deep things, and seek God. No reasonable man in India will misunderstand or resent that! No Hindu objected when, a decade ago, Mahatma Gandhi, drawing closer to "The Light of the World," exhorted Christian missionaries not to "tone down" the Gospel message; and today when, on the contrary, he says that unless the missionaries cease to do anything but "humanitarian" service, such as purely educational, medical and "uplift" work, he would ask us to withdraw from India, there is no great public sentiment back of him. When he first made the statement, in a much stronger way, public opinion in this land caused him to modify it twice over, and leave it as just quoted.

India is deeply religious, and despite even the menace of communistic atheism, the great religions of this land, including Christianity, will continue to press their claims upon the people. As long as this can be done in a spirit of fairness and tolerance, with freedom of conscience granted to every man to believe and worship as he is convinced is right, we have a good situation. In such a case, Christianity has nothing to fear: its

safety demands no new "alignment," no artificial buttresses, no modern wisdom of men, no counsels taken of our fears, no caution that cuts the roots of a holy daring for our Lord.

The missionary in India believes that Christ is to rule in India, as throughout the world. His Kingdom is coming, and we can see the signs of it. He is drawing, and "will draw all men" unto Himself. His cause may suffer temporarily through the lack of faith and timidity of men, but is in no danger of defeat or collapse. "He shall reign," "King of Kings and Lord of Lords," for He is "The Mighty God." *We follow not with fears*, but gladly herald His Evangel, and boldly claim for Him, in India and all the world, the throne.

Not Valid as a Missionary Basis

The following is from the Rev. J. A. CURTIS, in the *Madras Mail*, and expresses the thoughts of many other American Baptist missionaries in India:

The significant passages in the Report . . . are not valid for any missionary enterprise based on the Great Commission of our Lord. . . . Missionaries reject with all their might the assumption that modernism is the prevailing religion of those that send us out. Ninety per cent or more are Bible-loving evangelical believers. Evangelism is the driving power of missionary effort, and the stimulus to the support of missions by the Christians of the West.

The progress of the Anglican Church in Tinnevely is a concrete example of the triumph of simple evangelism. The founders of the Church in Tinnevely did not seek, as the Appraisal Commission would have missionaries seek today, for a synthesis of all religions. They preached the Gospel pure and simple, obeying the instructions of the Great Teacher. Their harvest was a rich one. Today the diocese of Tinnevely, which sprang from humble beginnings, is one of the largest and most soundly constituted dioceses in India. It is not merely self-supporting, but also assists the work of the Church in other dioceses.

The point at issue is whether missionaries should be inspired evangelists or "well-trained minds" engaged in the work of "constructive interpretation." Is the Christian message to be delivered in the simple language of the parable or in the complicated phrases of the textbook? The great Schwartz of Palamcottah must have seemed an odd figure to the stranger passing through that town, but his name lives forever in the history of South India. The Salvation Army, which today occupies an unrivaled position, uses all sorts and conditions of men in its great work. It does not employ only the professionally efficient, or "vivid personalities endowed with social pas-

sion," yet it exercises unusual influence for good. . . .

The glorious, though incomplete, structure of Christianity must be completed on the original foundations by workmen following the original plan. The preaching of the Divine Message was the foundation of the original plan; it has been followed by all great missionaries, whether St. Xavier in Malabar, Christian Frederick Schwartz in Palamcottah, or St. Thomas in Madras.

Ignores the Divine Message

The REV. J. P. EDWARDS, editor of *Dnyanodaya* (Poona), writes as follows:

We give place to no one in admiration for the ability with which the Appraisal Report is written and in gratitude for hosts of fruitful suggestions, yet the ideal and goal of Christian missions set forth by the Appraisers appear to us to be in a different climate from those set forth in that charter and textbook of missions, the New Testament. In the latter it is the Holy Spirit who is the Initiator, Energizer, Organizer and Director of Christian missions. . . . But from their published Report, which (let us gratefully emphasize) scintillates with constructive ideas, we should be led to infer that the Appraisers "never even heard of the existence" of the Holy Spirit, any more than did the twelve Ephesians. . . . Similarly absent are the Cross, the supernatural power of prayer and other vital Christian truths. Whom, then, shall present-day Christian missions and churches follow? . . . We must all of us be in favor of "re-thinking" the whole philosophy of Christian missions, but surely their biggest need is their reshaping and reenergizing by the Divine Power that initiated them. For important as are the philosophy and methods of Christian missions which need readjustment with every age in which missions work, still more important is it to remember that Christian missions are ordained of God to convey a Divine message and to transmit the Divine "life abundant," and what that message is and how that life is to be imparted we are shown in the missionary's New Testament charter, from which the Appraisers' Report appears to us to depart in certain essentials. . . .

In a thoughtful and most sympathetic review of "Re-Thinking Missions" in the *Indian Social Reformer* the editor concludes: "The attitude which Dr. Hocking and his colleagues are anxious for Christian missionaries to adopt is, in our opinion, the central teaching which Christian missionaries have drawn from Hinduism." If we rightly understand this sentence of Mr. Nataraajan, it serves to confirm our conclusion. That conclusion is: from the theological standpoint (the standpoint Dr. Hocking says is central to the whole) "Re-Thinking Missions" is a B. C.

book written in the A. D. era, and despite many useful suggestions on details it can afford no essential Christian help either to the Christian missionary or to the Indian minister or to those Indian theological students for whom the present writer has a peculiar responsibility.

* * *

It is a remarkable document for its open honesty and candid criticism; for its depth of thought and inspiring reach of vision; for its compelling challenge and the excellent literary quality of its pages. . . .

I do not find it possible to accept the Commission's interpretation of the Christian message as an adequate basis either for launching or maintaining the missionary program. It lacks the ring of authority and insurance.

DR. MURRAY T. TITUS, Methodist Episcopal Mission, India, in *The Indian Witness*.

* * *

The Report will be received differently by those whose interests in the missionary undertaking differ. For the most part the falling off in missionary support has come from those who have had merely a general interest in missions. It is not likely that this sort of interest will be stimulated by reading the book. . . . We do not believe that those who are vitally interested in Christian missions will be greatly disturbed by the criticisms for their interest rests upon something deeper than a demand for perfection in the missionary. Editorial in *The Indian Witness*.

* * *

We missionaries do not object to being called "bone-heads," but we do object to giving up Calvary and the Resurrection. We must have more than a "grave under the barren Syrian sky," or there is no hope for sinners and for the world.

A. L. WILEY, American Presbyterian Mission, Ratnagiri, India.

* * *

Candor compels us to say that the Commission's definition of the aim of Christian missions will not do. The search we pursue begins in the great discovery that God is revealed in Jesus Christ, who is the True and Living Way.

India—*National Christian Council Review*.

* * *

This book, in spite of its limitations and omissions, opens the door to a wider field of service and Christian opportunity. It sounds an advance and not a retreat.

W. S. DEMING, American Board Mission, Ahmednagar, in *The Guardian* (Madras).

I deprecate the idea of syncretism found in the Report. The non-Christian religions have not the Word of Life. They can never take the place of Jesus Christ. The Report is very weak in its presentation of Christ. We believe that He has the sovereign redemptive word. . . . But it will be a tragedy if the good in the Appraisal Report is lost in controversy over some of its opinions.

DR. E. STANLEY JONES, Methodist Episcopal Mission, India.

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The REV. VICTOR HUGO SWORD of the American Baptist Mission in Assam writes:

The Laymen's Commission Report has enough truth in it to make it vicious and yet it is falsely based. All of us missionaries welcome constructive criticism, but we have to know the foundation material before we can do much building. The Commission had little time to devote to study of the actual conditions among the churches in this district, as these are after all the foundation upon which we have to build. I see no hope for Christianity if it has to be shrouded in a saffran robe or a fez in order to be accepted by the Oriental. . . . There is only one thing that could keep me in India and that is the Great Commission of Jesus Christ. I will preach in season and out of season, in bazaars, in villages, in churches that Jesus is the Christ, that He is the Door and the only true Way of salvation for all mankind.

* * *

What a China Missionary Thinks

I have read "Re-Thinking Missions" with amazement. The premises on which the Report considers mission work should be grounded are so utterly at variance with the New Testament, that we do not even talk the same language. The Creeds are "theories"; the Church nonexistent. The primary aim of missions should be social service not the founding of a Church. Missionaries should go about exuding sweetness and light. (Shades of Henry James!) We should be broad-minded, like a box with no ends or sides.

No wonder Protestantism is felt to be failing at home and in heathen lands. Their Christology is warped or undeveloped. Christ's humanity is stressed almost to the total exclusion of His Divinity. The salvation of men's souls (according to them) lies in the recognition that Jesus was the best of good men.

The Report says that we should not ram Christianity down the throats of the heathen. They fail to see that you cannot ram anything down the throats of the Chinese, much less a Christianity that is real belief, if they don't want it. Nor is salvation by good works alone.

Most of the good things that the Report recom-

mends we have been trying to do for years. Our schools and hospitals are the best in the land. But the primary aim is, and should be, evangelistic. All else is secondary—not in respect of efficiency but in respect of motive. When they cease to be run primarily for the winning of people to Christ, then they should be closed. Let those who wish to do so carry on only with social service.

For instance the story of the "one-man hospital." . . . Personally, I am firmly convinced that the one-man hospital, or glorified clinic, is what is needed most right now in many places. We have well equipped, well run and expensive hospitals (although none of them have million (gold) dollar roofs) to take care of bad cases, all within travel distance of most of our work. But a man who would be able to take care of ordinary cases in an expert way would go far towards helping build the Church.

REV. HOLLIS S. SMITH, American Episcopal Church, Changshu.

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On Medical Missions

The China Medical Association, which is composed of Chinese and foreign medical workers, both non-missionary and missionary, has a Council on Medical Missions. After a careful consideration of the section on medical missions in the Laymen's Foreign Missions Inquiry, this Council unanimously adopted a report from which the following extracts are taken:

The Council heartily agrees to the necessity for a high professional standard in the work of mission hospitals and that no evangelistic fervor will excuse slipshod methods in the treatment of the patients. In China the Council is satisfied that there is little danger of this except possibly in one or two isolated cases. . . .

The Council approves the finding that compulsory attendance of patients at services in hospitals or undue pressure on the patients to alter their religious opinions is wholly undesirable but believes that such compulsion is rarely if ever found in mission hospitals in China.

The Council feels, however, that in its findings the Commission has failed to realize that the tendency of modern medicine is to stress the interrelation of physical, mental and spiritual, and is surprised to find it harking back to a view rapidly becoming discredited, that healing methods should in most cases be purely physical.

The Council desires to emphasize its conviction that the duty of a missionary physician to the patients under his care is a duty to the whole man and not merely to the physical side of his being; and it believes that he will feel it his duty and privilege to minister to the spiritual needs as well as the physical ailments of those under his charge.

The Council desires to express its conviction that the presentation of the full Gospel of the love of God as revealed in Jesus Christ to every patient in a mission hospital is part of the work of the missionary physician and that so far from imposing on the sick in doing this he is seeking to lead them to the Way of Life which contains in it the promise of both physical and spiritual health. . . .

Finally, the Council acknowledges that opinions may differ on many points of policy and it claims no infallibility for its own views, but it firmly holds that the essential motive in medical missions is the spiritual one dependent on personal relationships to Christ and that this should and must be the incentive behind all true missionary effort. It is greatly disappointed at failing to find any recognition of this as the one sufficient call to mission work. . . .

Lack of Purpose and Power

The REV. EDMUND L. SOUDER, Priest-in-charge, Episcopal Church of St. John Baptist, Hankow, writes:

What a group of earnest Christian laymen have to say regarding missions should receive the respectful consideration of every missionary. . . . The Report gives expression to a conception of the meaning and method of Christian missions which I am convinced not many missionaries of the Church in the field nor the majority of devout Church people at home will accept. The viewpoint appears to be that of a Modernist, whose interpretation of the Gospel is so "broad" that it has lost most of its depth. The preaching of "the glorious Gospel of the blessed God" has become little more than a program of humanitarian endeavor, an emasculated thing over which a man is not likely to throw his hat in the air, or proclaim at the expense of getting cooked on a gridiron! It has very little "punch." . . .

The lesson of today, that rejection of Christian life follows hard on the rejection of Christian truth, has not been learned. Indeed, the Commission seems much less exercised that non-Christians should remain such than that mission hospitals and schools should be used as "bait" to draw the unwary into the net of the Church.

When the missionary goes to the ends of the earth, what should be his hope? To reveal, through love in action, by word and deed, Him who said, "I am the way, the truth, and the life; no man cometh unto the Father but by me"? No! The Commission says, "The Christian will look forward, not to the destruction of these religions, but to their continued coexistence with Christianity, each stimulating the other in growth toward the ultimate goal, unity in the completest religious truth." This may be good theosophy, but to my

mind it is very poor Christianity! That the missionary should study sympathetically the religions and culture of the people to whom he would reveal God in Christ is profoundly true. . . . I know of no member of our mission who ridicules the faith of the non-Christian Chinese. It sounds as though the Commission were advocating some kind of syncretic faith in place of the Christian religion. . . .

The vague conception of missions as a mere civilizing agency is clearly shown when the Commission expresses itself regarding the function of mission schools. With reference to the general problem of Christian colleges in the Orient the Commission directs attention to "a grave danger—that of subordinating the educational to the religious objective, particularly in appointments to faculties." I have heard of mission institutions where religion was subordinated to education, but I had never supposed that that constituted a recommendation from the point of view of those at home who had contributed their dollars for missions! In a mission institution, of which I was a member of the faculty, we had one Modernist, with salary paid from mission funds, who publicly stated, "I am not a missionary; I'm an educationalist!" What I have thought of as a "horrible example" of the subordination of religion to education in a mission school is apparently to be commended as the ideal!

"We believe," the Commission says, "the time has come to set educational and other philanthropic aspects of mission work free from organized responsibility to the work of conscious or direct evangelization," and they make a recommendation "that where missions are conducting schools, the aim of these schools should be primarily education, not evangelization, and that teachers and administrators should be chosen with this standard in view."

I cannot believe that the great body of faithful laymen in the Church, who support mission work, would be willing to carry on mission schools on any such basis. No one questions the need for high academic standards in such schools. It is quite possible for Christian schools to have the highest educational standards combined with lofty devotional life.

The present world situation would seem to offer appalling evidence of what happens when you get education divorced from religion. Ours is an age of tremendous scientific achievement, but our conquest of self has lagged far behind our conquest of nature. The well-nigh godless education most Western children are receiving is beginning to produce some alarming results. Education without religion is as likely to invent a new poison gas as a new anesthetic.

Presumably every missionary is such "because he is a Christian," and humbly wants to serve his fellows on the basis of the "Inasmuch" principle; but since when has it been considered something to boast of that they do not "want to make Christians"? Imagine a disciple of Karl Marx doing agricultural work "because he was a Communist," but not "wanting to make Communists"! To be sure, mission doctors, teachers, rural workers, *et al.*, should be professionally qualified, but to treat medical and educational mission work as ends in themselves, rather than as being fundamentally aids in the Church's supreme task of revealing the Father of Love to all His children, seems to me inadequate.

Let the Christian give to the Red Cross contributions for the "disinterested relief of suffering" and leave to governments the handling of education that has been "set free" from responsibility for "conscious and direct evangelization," and let him save his missionary gifts for agencies which are Christian unashamed. The Gospel committed to us is not only for all people, but for the whole life of man. Body, mind, and spirit are all to share in the glorious salvation wrought by our Redeemer upon the Cross.

* * *

From Jonathan Goforth, of Manchuria

A personal letter to the editor of the "Sunday School Times" from the veteran missionary in China is a missionary document of importance.

DR. GOFORTH, a missionary of the Presbyterian Church of Canada, says in part:

The Laymen's Foreign Missions Inquiry is sending abroad a misleading report over the world. The Gospel of the grace of God, which gained divine results this month, is the same that I have been preaching in China for forty-five years. I glance back over the years to find that fourteen of the men who became evangelists and pastors in Honan were opium sots. With the utmost emphasis we assured them that "neither is there salvation in any other: for there is none other Name under heaven given among men whereby we must be saved." Through faith in the Lord Jesus Christ as God the Son they were lifted out of "the horrible pit." . . .

The Appraisal Commission admits that the missionary motive which prevailed in the past came from the conviction that the souls of the heathen could only be saved from eternal death through the Gospel of Christ. However, they affirm that during the last century the theological outlook has changed. . . .

Sincere and aspiring seekers after God in other religions are not to be condemned, according to this Commission. For forty-five years I have had large opportunity to come into contact with these

"sincere and aspiring seekers after God," but I have not found one. . . .

Jesus Christ is the same yesterday and today and forever. His last act on earth was to issue His great Commission. . . . That urgency of mission motive at the beginning must hold the same paramount place today. And it does, with all loyal servants of Jesus Christ.

I believe with the utmost conviction, based on a wide knowledge, that the cause of Christ would be much farther advanced today had no "Modernist" ever reached these shores.

* * *

The absence of any reference to prayer or to the Holy Spirit, in fact to anything which we can conceive as being the real heart and motive of Christian missions, is prominent in "Re-Thinking Missions." That we have a Divine Commission to "disciple all the nations," and that "neither is there salvation in any other" is naively ignored. I naturally take exception particularly to that part of the Report which deals with evangelism in medical missions. I am in charge of the largest Presbyterian hospital in China. We are doing our work with as high a medical and scientific standard as possible but I see no reason why good medical work should interfere with strong evangelistic work in the hospital. In fact I find more interest in the evangelistic message than ever before.

N. BERCOVITZ, M.D., Presbyterian Hospital, Hainan, China.

* * *

I see in this whole investigation idea an effort on the part of the adversary to discredit the cause of world evangelism. But there is no need to fear, if only we are faithful, God can overrule every attack and make it work out to the furtherance of His own purposes.

J. E. SHOEMAKER, Yuyao, Chekiang, China.

For forty years an American Presbyterian missionary.

* * *

From over thirty years' experience in China, I have had my faith confirmed in the Bible as being the Living Word of God.

I have found the Chinese readily admit that they know that they ought to do right but lack the power to do so. While they believe in a hell and have plans (vegetarianism, pilgrimages and purgatory payments) to escape it, they have no assurance that their plans are trustworthy. Hence they need to know Christ, the new and living Way, who is the propitiation for the sins of the world.

I have found missionary work to be a real conflict between the power of God and the powers of

darkness, and that prayer is absolutely essential to victory. Through prayer in the Name of the Lord Jesus I have seen opium sots set free in soul and body from the domination of Satan. The universal testimony is that those who use pills, etc., invariably go back to the drug.

The Laymen's Report should be met by a personal humbling on the part of all who love the Lord Jesus Christ in sincerity and with a renewed devotion to His great commission.

REV. MATTHEW B. BIRREL.

* * *

The Report of the Inquiry issued by the Appraisers offers plenty of food for thought. We may agree or disagree with the Report, but we can hardly afford to ignore it. That mission work needs restudy and revaluation few can deny.

DR. CHENG CHING-YI, General Secretary of the National Christian Council, Shanghai.

* * *

These laymen's conceptions are poles apart from those of the Apostle Paul, and their recommendation that Christian missionaries should suspend their work of evangelism and align themselves with non-Christian religionists in an effort to combat atheism is surely incompatible with loyalty to Christ and His great commission. Some of these laymen's conclusions, so far as China is concerned, find no support in the reports which reach us from our wide field. Had they spent less time in the educational centers and more in visiting some of the two million villages in which they tell us eighty per cent of the population of China live, I am persuaded their sweeping generalizations would have been modified. Hostility to all religion certainly does not characterize the attitude of the people generally; on the contrary there is almost everywhere among the common people an unprecedented readiness to give a respectful and interested hearing to the Gospel.

JAMES STARK, Secretary of the China Inland Mission Council, Shanghai.

* * *

Those who look upon foreign missions largely as an international socializing agency cannot be expected to look sympathetically upon the work of a group who regard themselves primarily as preachers of Christ and Him crucified. Those who consider Christianity as merely one of many religions, all seeking the same end in ultimate truth, must be expected to seem somewhat impatient with those who look upon Christ as God Incarnate, and His Gospel as a Divine Revelation.

The Bible for China.

In reference to what the Commission says should be our "message" in the future, one is somewhat depressed and feels that the life and vitality which one needs as one approaches the non-Christian peoples has been almost smothered. Emphasis is laid mainly on spreading truth in the abstract rather than upon the bringing of a new life. One looks in vain for the fundamental living truth, "Ye must be born again." . . . Christianity is not only different in degree from other religions but in kind. . . . As the missionaries come to the Orient they believe that they are carrying a new message of life and grace through Jesus Christ.

GEO. W. SPARLING, United Church of
Canada Mission, Chengtu, China.

* * *

Thirteen Missionaries from Six Missions in Japan

We regard the publication of "Re-Thinking Missions" as one of the most significant events in modern missionary history. We ourselves in our group study have been profoundly stirred by its sincerity, its courage, and its vision. . . .

The Commission showed a fine appreciation of the permanent values in the great cultures of Oriental peoples and a due concern about the danger of such values being lost as a result of the changes that are now taking place. . . .

We feel however that the Commission at times passes over too lightly the fundamental differences which exist between Christianity and the other religions of the Orient. . . . Such expressions as "Universal religion has not to be established, it exists," "the common ground of all religion," "this treasury of thought" (from which each religion makes its selection) and similar expressions are peculiarly misleading. They seem to imply that Christianity and other religions have at their core the essentials of this "universal and absolute religion"; and that they differ from each other only in the form in which they express this or in the degree of "clarity and certainty" which they achieve in their expression of this common element. . . . The fundamental differences (between Christianity and other religions) are not clearly defined. . . .

Christianity and the other religions are not sufficiently in agreement in their fundamental doctrines about God and human life. The non-Christian religion still stands for much which is a serious obstacle to all religion. . . . After all, Christianity has much more in common with the forces of our common world culture—science, modern education, the spirit of democracy, the passion for social justice—than it has with the

non-Christian religions, especially the superstitious religion of the masses. . . .

While we agree that the Church in any narrow sense is not an end in itself we still believe that it is the best means by which the fundamental aims of the mission can be carried out and to that extent the development of the ideal church must always be a primary aim of missions. While we recognize that preaching is not always the first way of making the Christian message known and that the living of a life is the first essential, we still feel that the Report tends to underestimate the importance of public expression of the faith that issues in life. In the matter of subsidies to churches, we heartily approve the principle of progressively decreasing support. The movement in this direction is already well advanced. We also cordially agree with the principle that "all new churches should, so far as humanly possible, be indigenous and self-supporting from the start" (p. 108). . . .

As a matter of fact, we cannot but feel that the Commission on Christian Education is much nearer to the actual situation than is the Laymen's Commission. This may be due to the fact that there was a majority of Japanese educators on the former Commission. . . .

* * *

Japan Missionaries of the American Board

DR. DWIGHT W. LEARNED, who perhaps is better acquainted with the Kumiai Church of Japan than any other living man, writes:

We are told that a profound transformation of the Church in the mission field of the Orient is needed, away from sectarianism toward unity and cooperation, and away from a religion focused upon doctrine toward a religion focused upon the vital issues of life, putting an end to sectarianism and denominational rivalry.

Our Japan Mission in no way controls or directs the Kumiai churches and has no power to transform them. When, many years ago, there was a hopeful movement toward union of the Kumiai body with another, most of the mission favored it but our Japanese brethren rejected it because it involved giving up a custom, not learned from the missionaries, which they regarded as important. Although there seems to be little prospect of organic unity there is hearty fellowship and cooperation between the various denominations.

* * *

DR. A. D. WOODWORTH, of Tokyo, wrote:

To some of us it [the Report] is "another Gospel" which neither Jesus taught nor Paul preached. . . . It may be that some are seeking truth by the philosophic route, but we think we

have found it by faith in Jesus Christ. . . . If Jesus was the divine Son of God, as the Scriptures teach, then it is my business to be just as broad as He was and just as narrow.

* * *

The REV. FRANK CARY, of Otaru, Hokkaido, Japan, writes:

The Laymen's Inquiry Report has been like a mustard gas or tear bomb to many of the missionaries. I can see that it is going to hurt giving to mission causes on the part of those of liberal mind (theologically) who have been waiting for an excuse. Perhaps most of them stopped giving before! But it is a great boon to missions to have a liberal statement flung out for everyone to read and mull over.

* * *

REV. WILLIAM WOODARD, of the Japan Mission, but living in Korea, writes:

The Report is positively the most important event in missions in two decades, if not in the half century. . . . The thing that seems to have hurt most is that we have been measured by the ideal of perfection, and the shortcomings, instead of being presented quietly to the mission Boards, have been spread upon the daily news sheets for the unsympathetic to gloat upon.

* * *

If ever the term "epoch making" was deserved by a book, "Re-Thinking Missions" should be that book. . . . If its principal recommendations are put into effect, it will cause a resurrection in the moribund Church both abroad and at home. . . . I cannot say that I agree with every statement in the book. . . .

But the Commission itself, being a super-efficient human agency, seems at some points to have forgotten that God should have anything to do with missions.

WM. M. VORIES, Omi Mission, Japan.

* * *

We in Japan have been rather embarrassed because the advanced Report of the Commission's Findings was released to the press before it was published through proper official channels. As a result newspapers have attached news values to it with strong emphasis and sensational headlines.

The REV. A. KIRA EBISAWA, General Secretary of the National Christian Council of Japan.

View of a Non-Christian Japanese

The American Christians represented by the Appraisers have forgotten the finality of Christianity. They have lost the sense of the supernatural, revealed religion, and have degraded

Christianity to a religion which is only relatively more adequate than others. . . . We, the Oriental religions, would prefer to struggle manfully to determine which is truth; we would prefer to decide the issue of the final truth in the combat of principle. . . . Now this group of American missionaries has declared an armistice in this battle of truth and is trying to open missionary work on such a so-called new principle with worldly methods. We cannot welcome them at all, not only that, but we express our regret for their elusive obscurity.

Editorial in a Japanese (non-Christian) newspaper, *Yomisura*.

* * *

In view of the fact that there are still more than 60,000,000 non-Christians in Japan we are unwilling to consider any permanent retrenchment policy in our work, though we are not unmindful of the financial difficulties of our Boards. . . .

We appreciate the new interest of the home Church in Oriental history and religions and realize our responsibility to help interpret the thought of the East in so far as it contains those values such as Jesus said "He came not to destroy but to fulfill." At the same time we feel in the Oriental religions a distinct lack of (1) a clear idea of God, (2) an adequate concept of personality and its eternal values, (3) a redeeming power from a sinful life, and (4) a developed conscience regarding social responsibility—all of which the Christian message does supply.

The missionary needs, as never before, to present Jesus Christ without certain historical accretions which through centuries have gathered around him and which may not be adaptable to Japanese psychology, and to have an intelligent and definite and joyous assurance of what is essential in Christian faith and teaching and to demonstrate the simple Christian life in daily work and sacrificial living.

Resolution of the Federated Council of Japan.

* * *

Close perusal shows the book to be distressing, disappointing, sadly lacking in initiative, and entirely devoid of any worthwhile information.

On the other side there is such alarming ignorance shown of conditions in this country that one wonders if what the Bishop of India said does not apply all round—"a visitors' book" he called it. We are sadly familiar with that class.

For an example of the incompetency of the Commission to judge conditions in Japan, read the Report under the heading "Rural Church" (especially on page 101) where New England and Massachusetts are given as examples to follow.

Think of Massachusetts with its wonderful organization of men and money, its comparative sparsely populated area; then turn to Japan with a rural population of forty millions raising two and three crops a year; people working twelve to fourteen hours a day; mothers with their babies on their back toiling with the husband from early morn to late evening; read again the advice about "productivity of the soil, etc." and you understand this Commission either did not study rural conditions in Japan, which indeed is so, or else the schoolboy could have done better. . . .

There is also a very dangerous side to the Report. Christianity must be boiled down, must be taught only as a means of world culture and its ability to attract the man in the street. There is no finality about the ideal religion, it must be synthetic. Christianity must cease its attempt to control, men of all faiths must unite in a common quest, and by implication the Incarnation, Resurrection, and Atonement must be thrown to the scrapheap. . . .

The REV. R. W. ANDREWS, of Tochigi Machi, Japan, in *The Living Church*.

* * *

Some Korean Mission Comments

If Christianity is anything it is distinctive and to throw it into the melting-pot with all other religions and take up and preach the resulting mixture would be to preach another gospel which would be no gospel at all. We would not be interested to proclaim such a religion. It takes all the power of the pure Gospel to pull men out of the pit into which they have fallen. A diluted mixture might have some cultural strength and promote international goodwill but the drawing power of the Cross of Christ would be enervated to the point of impotence.

C. F. BERNHEISEL, Presbyterian Mission, Pyengyang, Korea.

* * *

The thing that has hurt us most out here is the releasing of the radical sections of the Report to foreign language newspapers in the Far East. One would hate to say that this was done with intention of discrediting missionaries in the eyes of governments and the general public of Eastern countries, but that was the natural result, if the Report was taken seriously, as it no doubt was by those out here who dislike all our evangelistic work. . . . We are not here merely to make living conditions better, though we are glad to do all we can, but we are here because we believe that men are desperately in need of the saving power of Jesus Christ, both for this life and the next.

DR. WM. M. BLAIR, Pyengyang, Korea.

From Presbyterians in Other Fields

The results won by the life blood of missionaries who went forth in obedience to the Lord to whom they consecrated their lives, would never have been won by such men and women as the Appraisers recommend that we send forth today, because the Gospel they would have us teach is not the Gospel which is "the power of God unto salvation." . . . To have a volume published ("Re-Thinking Missions") to teach the Church how to carry on her divine mission, say that we must stop believing in "the superstition of prayer"—that is too much. . . . Any criticism of the methods and teachings of Christ should be thrown out of court.

PROF. R. F. LEMINGTON, Campinas, Brazil.

* * *

The laymen have tried to be fair . . . they have revealed some sore spots, known to us all the time. . . . On the other hand, there are aspects of the Report which arouse decided protest. . . . One does not get a very clear impression as to just what the Appraisers regard as Christianity, but it is clear that they think it should not be presented as final and should fraternize with other faiths. . . . Such eclecticism has always been sterile. . . . One can appreciate the efforts of other religions to know God and still assert with confidence and without bigotry that Jesus Christ is the Way, the Truth and the Life and that no man cometh to the Father but by Him.

DR. PAUL BURGESS, Guatemala, C. A.

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I have just come from conducting a meeting at Massin Institute, an outgrowth of Silliman Institute (Philippine Islands). In the week I was there 52 stood up to confess their faith in Christ in a vital way. I take it from the Appraisal Report that I should not urge the Filipinos to definitely align themselves with Christ so that they may serve the Master in the finest and truest way.

DR. ROY H. BROWN, President of Silliman Institute, Dumaguete, P. I.

* * *

Our endeavor is all too human on the mission fields, as elsewhere, but when the power of God in Christ Jesus our Lord is revealed on the foreign field, it is as effective as in the life of a "river rat" in New York. . . . I've seen and prescribed for more than 300,000 patients in Persia and have performed more than 20,000 surgical operations, but this effort is *worthless without Christ*, both in my life and in the lives of others.

H. P. PACKARD, M.D., F.A.C.S., Kermanshah, Persia.



SCENE IN KENGMA BAZAAR

Mr. Gowman, China Inland Mission, and Dorothy Buker stand in center. On the right are bamboo baskets, and baked earthen pots, much used in this country.

Pictures of the Campaign in Burma

By the REV. R. B. BUKER,
Loimwe, Kengtung State, Burma

Missionary of the American Baptist Missionary Society

MISSIONARY work may well be likened to a campaign that takes years and decades to complete. Those who take the lead gain valuable experiences for those who follow. Since I belong to the younger group I cannot speak as an experienced general. In the next two or three decades new ways of advance must be devised as many formerly effective methods have lost much of their effectiveness. Some hopeful suggestions have been weighed and found wanting. The underbrush has been cleared and we thank the unflinching laborers who have done pioneer work. We survey conditions, the lay of the land, the most likely lines of procedure. But we must be most careful to keep that Banner of the Gospel, which has waved so steadily in the hands of our fathers, unsullied by stains. "By faith they . . ."

My own work has fortunately been associated with one of the mass movements or the front line. I have also followed the surrounding work mainly in Burma and generally in China and India.

Picture I

Here is a Lahu farmer, between forty and fifty years of age, and particularly well-to-do for a Lahu. Besides his rice fields he owns ten or a dozen water buffaloes. He has three brothers and one sister. One brother, who has returned from advanced work in Lower Burma, is now a teacher in our central school. Another brother is taking advanced work in lower Burma. The family is outstanding for their Christian witness among the Lahu. Last summer this elder brother developed some abdominal trouble and after two weeks of treatment the doctor held out hope of a slow recovery.

One day this Lahu farmer asked permission to return home to sell a buffalo or two to provide the funds for the prolonged medical treatment. A few weeks later I received this report: The Lahu man went home and talked with some heathen Kaws who persuaded him to try some of their "evil spirit ways" to cure his trouble. He seemed

to feel a slight improvement and was persuaded to call in a Shan witch doctor. This "doctor's" first prescription was "Throw away all your new Christian doctrines and put up a nat altar; perform all the old heathen witcheries that I prescribe."

The sick man followed directions. "If any of my relatives come to stop me from doing this, I shall shoot them with poisoned arrows," said the Lahu man as he shook his cross-bow.

Why did not this Lahu farmer have sufficient faith in Christ to uphold him in the hour of trial?

Picture II

A Shan public-works official, about thirty years of age, because of exceptional educational attainments has risen to a high position in government employ. He is a Buddhist, and has carefully studied the claims of Christianity.

As we sat before my open fire he said, "I believe in Jesus Christ; I believe He is the Son of God; I believe He saves men from sin."

As he rose to go I said, "When will you step out and publicly take Christ for your Saviour. When will you give up Buddhism?"

"Wait a little," he replied, "I want to think about it a little more."

If I were swimming in a sea of destruction and daily found myself getting weaker, what would keep me from grasping at the first opportunity for deliverance? There must be something under the surface that holds this man.

A few days later a group of us went to this man's home for a chat before dinner. His Buddhist wife, a relative of the Shan royalty, was a gracious hostess though she could not speak a word of English. I was the only one in the party who did not participate in the whiskeys and sodas. Aside from our host we were all "Christians." On little things like this depends this Buddhist's present position in society and in his official position. How could I present the Gospel in such a way as to make this Shan man happy to cut the ties that bind him to Buddhism, brave the ridicule, and follow Christ?

Picture III

A group of Wa boys in their teens were working for me on the Lahu Central School Compound. When Sunday came they did not attend church though they were all Christians from the Wa Mass Movement.

"Why do you not come to church?" was the word sent by a trusted messenger.

"Our hair is not cut and we are ashamed to come," was the reply.

School boys are very particular about the neat appearance of their heads. That afternoon some of the Wa boys were at church.

The next Sunday came but no Wa boys were in church.

"Why do you not come to church?" I asked.

"There are no places for us to sit where we will be inconspicuous," was the reply.

That these boys did not attend the Christian service did not worry me so much as did their evident lack of a desire to worship. Why was not the Gospel which they professed sufficient to outweigh superficial reasonings and bring them to church for the love and joy of it? Why was not the Gospel which the Lahu school boys professed sufficient to insure a welcome to workers with hair unkempt, boys of another race? Is not the Gospel of Christ a sufficient bond to make all Christians happy and at home together?

Picture IV

A Chinese who could read and write, and was far and above the average Chinese of this area in training and ability, became a Christian. A year later he had to be urged each Sunday to attend church worship. We noticed that deceit and lies were common in his life. "Why did you become a Christian?" we asked.

"The Christian way is very good," he replied, "I want very good way, so I glad to be Christian."

If he were speaking with a New Testament background this might seem to be a fine testimony. But alas, he has been brought up in Confucianism. Christianity to him is merely a few sets of rules and ideas to add to his vast store. How can I cause him to see the vitality in the Way of Christ?

Picture V

A Hindu Punjab trader between forty and fifty years of age, is a most enthusiastic salesman. "By all means, fair or foul make a sale, make money" is his short creed of life. Once at the cost of his standing among his friends, and with threats against his life, he entertained Sadhu Sundar Singh. Now he is out on the frontiers of civilization, and for some months has been spending an hour each morning with the Bible. It has its effect. He has become an able colporteur for the Word of God among his friends. One woman has been accepted and baptized through the influence he has set up with his Bible work. He is the only qualified worker for the increasing numbers of Indians in the vicinity. He comes and asks for baptism. He is most regular at the services, and begs to be taken into the membership. Our reply is:

"We want to do this but what about your liquor selling business?"

"Yes, I know," he answers, "but a man must live and this is the only business that keeps my head above water. Besides Christians (the offi-

cials) buy this liquor and in Europe Christians sell it. Why cannot I?"

Why does not our Christian Gospel so impress this Chinese that he is willing to abandon all else in order that he might possess this priceless Treasure, whatever the cost?

Picture VI

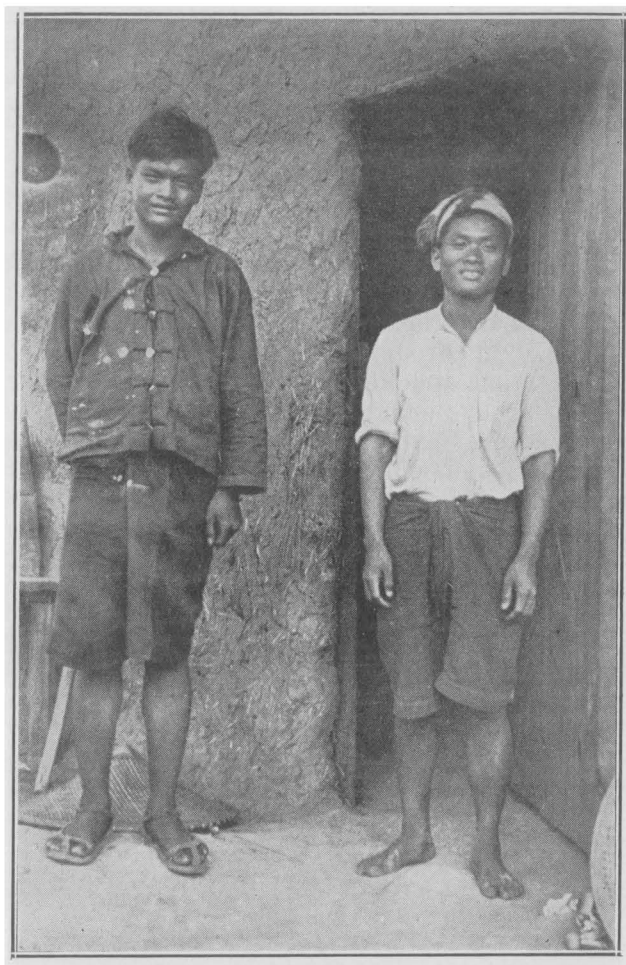
A Lahu young man over twenty years of age was my friend and companion. For three years I have worked, traveled, played with him, and loved him. A steadier character, more reliable in carrying out his duties, I have not met in Lahu land. We have plans for his future training. Then the ubiquitous problem of the need of a wife took possession of his imagination. It did not work in what we would consider a rational way. He slipped his leash as it were. So far as the girl was concerned his liberties were mild, but his views of life became colored and warped. No longer does he desire to prepare for a life of exceptional service. He is ready to turn back to the leeks and garlic of Egypt. Why, Oh why, could not this glorious Gospel of Jesus Christ be a rudder and an anchor to this brother's soul in this storm that beats on every young man?

* * *

As we look at these six pictures many will say, "These cases are exceptions to the general conditions among our native Christians." But these experiences were all in the last month. Every month of every year throws pictures like this on the screen of my life. We cannot call these cases "exceptional."

Someone may say, "Yes, we have the same kind of problems in America." True, but that is to beg the question. Whether in America or in Asia, if the problem exists, it should be solved. Mission problems among these other races are after all the same as among Christians at home. Human nature and temptations and trials are the same the world over. But praise God, so is He under whose banner we are serving.

What are we going to do about it? The Message that we present is very important. But by the time one has learned a new language, and has come into contact with new modes of thought any message must first be boiled down into very simple statements. Modernistic statements — when boiled down to a subject, verb, and object—are not a convincing Gospel. Those who lack conviction concerning the Gospel of Christ and His atonement soon find themselves swallowed up in committee work and social service. The Message given on these frontier lines must ring true to the Bible, and must be presented in a way that will bring its life-giving power to these thirsty, needy folks.



NATIVE BOYS

Many missionaries today share the Gospel with the folks of the country where they are working, as a messenger might give the news that a new king had been proclaimed over the land. We do not make real the significance of the Message by living before the people the life the new king would have his subjects live.

Consider two definite phases of this missionary's relation to the folk of the land.

Look at the pictures of the two houses printed here. The one is the missionary's home, the other is the house of a villager on this frontier. When the missionary goes to call on one of his parishioners, he nearly falls off and through the precarious steps of the native house. He mashes his solar-topee into one of the rafters. When he removes his topee he gets a smart crack on the top of the head as he passes through the low door. In the dusky interior he looks for a place to sit. Around the fire are some two inch high "seats" but when he tries to sit he loses his balance. Finally, all out of gear mentally, he endeavors to carry on a coherent conversation. So one might go on; in every detail of the visit the new mission-

ary feels, looks and acts out of joint. The inmates of the house sit oddly silent while he is present though he heard a lot of friendly jabbering before he arrived. Bumping and slipping he returns to the outside world.

Turn the picture around. The native parishioner decides to pay a call on the missionary. He reaches the house and the stone steps cause a feeling of awe at the grandeur of the place. As he slowly mounts these steps his head comes on a level with the glass window. It is closed but he can see right through it. Such a marvel demands investigation and he touches it with his finger, leaving a huge smudge. Then the visitor creeps slowly across the porch, wondering if he has gone as far as he should. The missionary comes outside and discovers him waiting patiently; invites him to come in through the mysterious door and stands or sits quickly on the edge of the room. It is almost unheard of for one person to have the



A HOME OF A NATIVE OF KENG TUNG STATE, BURMA

courage to come alone from his or her village home to the dwelling place of the missionary.

The missionary waits for the guest to tell his business but is met by complete silence. The visitor is too engrossed in looking at the pictures on the wall, the chairs, tables, couches, etc. Table runners, couch covers are gingerly fingered by admiring hands. Varnished wood work is caressed with incoherent expressions. He seems to be thinking, "This man tells of a place called heaven where everything is wonderful and now he is bringing a part of heaven down here to show us about it."

Great chasms and terrible barriers exist between the missionary and his would-be learner. How many, many times has the missionary been through this ordeal with a heart burning to explain the Love, the Suffering, the Joy, the Victory of a life with Christ. Barriers such as these prevent our voice from being heard.

Let me describe two more pictures to illustrate the same point.

A missionary is ready to set out on tour in the jungle. On his head is a solar-topee, the cheapest costing the wages of a man for ten days in Kengtung State; better topees cost a month's wages. Kahki shirt, kahki coat, kahki trousers cost about two months' wages. Those leather puttees, a never ending source of wonder to the villages, cost about twenty days' labor, and good hiking shoes would take another month of which to buy. Beside the missionary we see a pony, the price of which is six months of work, and two months' wages more for the saddle.

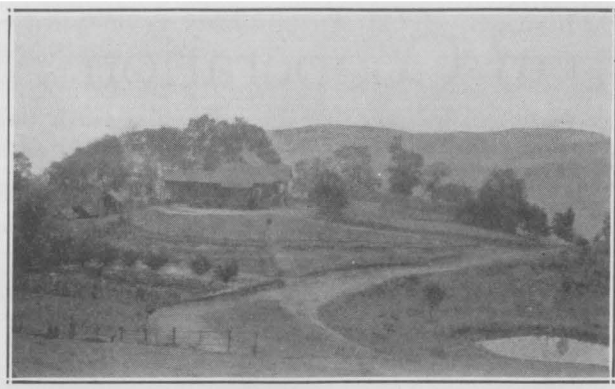
Is it to be wondered at that the villager, who sees this man with his personal traveling equipment equal to a year's wages for the better class villager, thinks that the missionary has one hand in a river of gold? Moreover, the bundles and boxes in the background contain the traveler's blankets, enough to keep a hill-family of six warm in the coldest weather; a bed, actually carried around and put up each night for him; a pony load of special food for this one man to eat; another box or two of books; spare clothes, and what not. Then consider the servants, a pony boy, a cook, and a private carrier to help with making camp. Then a tent is put up each night for this man to sleep in.

Another picture is that of a villager ready to start on a journey of two weeks or more. On his head is a dilapidated slouch hat or a cloth turban. A jacket of blue home-spun, and trousers of the same cloth, cover his body. Usually he has nothing on his feet, unless he is fortunate enough to have a pair of cloth sandals. Over one shoulder is swung a *dah*, or long knife, and on one end of a pole over his shoulder is a cloth bag which holds a couple of quarts of uncooked rice, a few vegetables and two small cooking utensils. On the other end of the pole is one blanket, a change of clothing and any other odds and ends. The whole equipment has a value that does not exceed one month's labor.

Is it any wonder that after a night's visit at a village, as the missionary pushes on, he wonders if this village will understand the love of God any better for his visit. To be sure the old men agreed after the service to all that was said, but no "conviction" was written on their faces.

Our modes of living and traveling are barriers too many, too forboding for us to have heart fellowship. We want to share, we need to share, we must share this Gospel with them. But such physical barriers prevent the simple humble minds of these unprivileged folks from understanding what we are striving to do? Do we hinder the Holy Spirit by our sophistication?

Our marvelous mission institutions, buttressed by hospitals and schools and wonderful buildings,



HOME OF A MISSIONARY IN KENG TUNG STATE, BURMA

have done much good. But this good has been for the most part in proportion as individuals have risen toward our standards of life. Our native teachers and preachers, because of superior training and circumstances often tend to develop a new type of caste which makes it difficult to share the Gospel in all its contents with the rest of the folks. This is probably due to their inherent oriental nature, and to their desire to follow in our footsteps.

How are we going to share the Gospel with those of the six pictures given in the first of this article? These people belong to the groups who cannot hope fully to adopt our ways and modes of living. What can we do to vindicate the fact that the Gospel of Jesus Christ is sufficient to act as the rudder, the hope, the power to meet any and every trouble, doubt and need of life?

I can only suggest possibilities. These suggestions have been tried out and found workable.

First, we occidentals must become within reasonable limits, orientals along material lines. In some places it will be most desirable to dress in the costumes of the country. In some places our homes should be similar to their homes. We must try to approximate living conditions of the groups for whom we work. In this way the bridge of approach for social intercourse back and forth will be made. At present we have to jump across, there is no bridge.

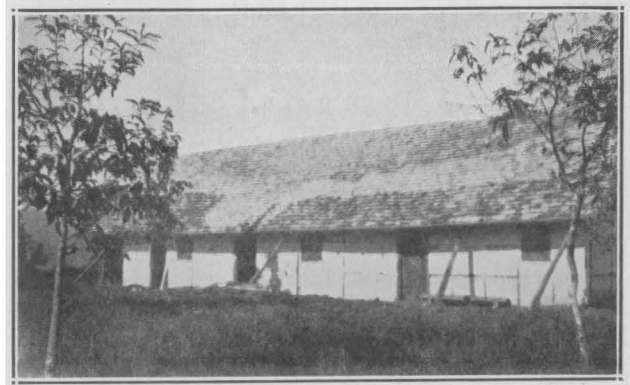
Second, we must live a life of love and joy that of itself invites sharing. Traveling, at home, in public, in meetings, in private, we must live as though we honestly believed that our Way of Life is the only true Way and a gloriously happy, lovely, victorious Way. Group evangelism, like the Gospel Teams, is a very good illustration of a very successful method. Groups radiating this joy of Christian life help to strengthen the weaker souls already in the walk of Life, and to bring forward those who decide to follow the new Way.

The main cornerstone of all this radiation of the Gospel of Joy and Love in Christ Jesus is

prayer, unending prayer. The groups of a dozen or more are the easiest to use, but a group of two can do this with the proper amount of prayer and with the help of the Holy Spirit. This Life is "caught and not taught." Our work has been far too much along the teaching ways, regardless whether or not the Life had been caught. After Life has been "caught" then we must "teach." Our mistake has been in supposing that those who mentally learn these things had received "salvation." Once they catch the real Life in this Gospel, the abiding presence of Christ Himself, then indeed the anchor, the guide, the hope is assured.

Third, keep every Christian, new and old, at work. He or she must be radiating this joy and love of Christ to others. Gospel Teams provide a universal opportunity such as no other method so far has demonstrated. After a Christian has been with the Gospel Teams, giving his or her testimony a few times, the habit of evangelism should have been started and then at or under every condition, witnessing for Christ will be a habit.

These three suggestions check with the approved methods of science and psychology. But



SCHOOL BUILDING

Three rooms, made under supervision of Mr. Buker, 60 feet by 24 feet; tile roof; lime plaster walls on bamboo

best of all they check with the words and life of Christ and the early apostles. They fulfil the last command of Jesus, "*Go and make disciples.*"

The story is told of Gordon Maxwell, missionary to India, that he went to a Hindu Pundit and asked him if he would teach him the language. The Hindu replied:

"No, Sahib, I will not teach you my language. You would make me a Christian."

Gordon Maxwell replied: "You misunderstand me. I am simply asking you to teach me your language."

The Hindu replied again: "No, Sahib, I will not teach you. No man can live with you and not become a Christian."

A Venture in Christian Cooperation

The Story of Achievement in Boulder City

By the REV. E. D. KOHLSTEDT, D.D., Philadelphia
*Secretary of the Board of Home Missions and Church Extension,
Methodist Episcopal Church*

WASHINGTON'S Birthday, February 22, 1933, witnessed an interdenominational achievement of far-reaching significance to Home Missions: a convincing exhibit of possibilities in Christian cooperation. With Secretary W. R. King of the Home Missions Council, Pastor Thomas E. Stevenson and several local denominational representatives it was my priceless privilege, that memorable day, to participate in the dedication of our attractive Grace Community church in Boulder City, Nevada, most of whose 6,000 people are directly or indirectly identified with the Hoover Dam project. Despite the efforts of extremist groups to secure a foothold that would have created competitive conditions, Boulder City has only three other churches: as might be expected, a Roman Catholic church; also, a modest Mormon church; and a struggling little Episcopal church, thrust into that situation by an individualistic administrator over the joint protest of several denominational home missionary secretaries, who had hoped for the establishment of a United Protestantism in Boulder.

Grace Community church is a well equipped, fully financed interdenominational project, representing a \$10,000 property investment of which \$3,000 was contributed by Boulder City people, sponsored and maintained by the following seven home missionary agencies: Baptist, Congregational, Disciples of Christ, Methodist Episcopal, Presbyterian U. S. A., United Presbyterian and United Brethren. Launched less than three years ago, located in the heart of a typical twentieth century city, the future of this "going concern," with a charter

church membership of 130 and a church school enrollment of 322, is practically assured.

A Cooperative Religious and Social Center Committee was organized in Boulder City on March 2, 1931. By October 1, general plans and policies had been agreed upon, definite procedures outlined, a \$3,900 budget for all purposes adopted,

an interdenominational pastor secured, and the work was under way with the good will and sympathetic support of all concerned. During the first year, inadequate social service facilities and unsatisfactory housing provisions for worship and church school exercises, hampered the pastor's program. However, notwithstanding the characteristic handicaps that hinder the stabilization of pioneer projects, essential adaptations ensured measurable progress: Sunday services were held in one corner of the Anderson Mess Hall, a courtesy that was graciously granted; a varied schedule of helpful social and boy scout activities was fostered in accessible dormitories and homes, as well as out under starry skies.



"PARSON TOM"

The Rev. Thomas E. Stevenson, affectionately known as "Parson Tom" throughout Boulder City's social strata, has become a confidential counselor to all classes, from the "graveyard shift" muck worker to prominent officials of the six companies that have contracted with the Federal Government to build Hoover Dam. Girls and boys bring their personal problems to this big-hearted bachelor brother. During a brief period of fellowship in his modest bungalow home on dedication day, some children actually called with a stray cat they had found, soliciting the advice of "Parson Tom" con-

cerning its disposition and finally urged him to adopt the forlorn kitten. With his background of World War religious work, plus a ten-year fruitful pastorate in Burbank, California, where he specialized in youthful activities, it is safe to assume that under this man's constructive lead-

the practice of infant baptism, there was no criticism of those who do and availed themselves of the opportunity to dedicate their children to Christ.

An Easter Cantata, entitled "Victory," rendered by our chorus under the leadership of Mr. O. G. Patch, made a memorable evening service. A capacity audience of 429 crowded the church and many more, unable to get in, clustered around the building. Every department of work is prospering. The challenge of this great group, many of them children, makes me very thoughtful.

Seven Christian agencies and six commercial companies are engaged in an unprecedented, tremendously significant twofold task at Hoover Dam and in Boulder City: the conservation of natural resources and the enrichment of human life. Both groups are positively committed to a cooperative program in the achievement of destiny determining objectives; interlocking interests are being capitalized to the decided advantage of related organizational units. The implications are prophetic of future service possibilities in industry, as well as in the realm of religion, where interdenominational

home missionary activities are increasing with remarkable rapidity. This Boulder City and Hoover Dam dual experiment in Christian and commercial cooperation will be watched with interest by thoughtful observers, and deserves to be studied by Christian leaders and statesmen.

Church comity pronouncements and practices are much more effective and continuous than partially informed critics of Home Missions can conceive. Denominational board secretaries, with



BOULDER CITY, NEVADA
The capital of the Builders of the Hoover Dam

ership our Boulder City Interdenominational Project, with its current budget of \$3,200, will become self-supporting in a few years.

A *Recent Boulder City Pastoral Report* shows substantial progress in the development of our Grace Community church program. The following items, culled from the Rev. Thomas E. Stevenson's April 19, 1933, summary statement, are suggestive:

A Christian Endeavor Society, with an enrollment of twenty-seven, was organized among our high school age young people three weeks ago. The meetings are well attended.

Our Women's Bible Class overcrowded the church kitchen, so it was divided and we organized a Young Matron's Bible Class, with a membership of forty interested women.

Passion Week was featured by the Sacrament of the Lord's Supper on Thursday evening, an impressive service with one hundred participants. Several young people joined the church and three of my finest "Comrade Club" boys were baptized.

The Easter Sunrise Service (5:30 a.m.) was a community matter. Only the Episcopalian church was unable to cooperate. The Roman Catholic church was represented by a layman who read the Scripture lesson. A Later Day Saints' octette furnished special music and Elder Wortley spoke. The Rev. Sumner Reynolds of the Las Vegas Methodist Episcopal church, brought the Easter message.

Twenty-four children were baptized at the Easter Sunday forenoon service. I know of nothing that more effectively revealed the fine spirit of this church. While many of our people do not personally approve



GRACE COMMUNITY CHURCH, BOULDER CITY, NEVADA

very few exceptions, whole-heartedly endorse the principle and practice of Christian cooperation. Pending proposals contemplate numerous interdenominational project and personnel readjustments in the interest of economy and efficiency; scores of merger possibilities are under consider-

ation; and aggressive advances on organized Christianity's entire administrative and cultural front are planned. Unflinching faith in the reality of moral and spiritual values, utter consecration to the task of developing a truly Christian

nation, readiness to recognize and appreciate the spiritual assets of kindred agencies, and a supreme purpose to "seek first the Kingdom of God and His righteousness" constitute unalterable imperatives to genuine Christian progress.

Presbyterian Foreign Missions

Important Action at the General Assembly

INTENSE interest centered about the report of the standing Committee on Foreign Missions at the 145th General Assembly of the Presbyterian Church, U. S. A., held in Columbus, Ohio (May 25-29), of which Dr. John McDowell was elected Moderator. The question of the attitude of the Presbyterian Church towards the Laymen's Inquiry and related matters appeared to be the one debatable issue.

Commissioners, as well as the pastors, in general, had been provided with copies of a publication which contained an extended criticism of the Board of Foreign Missions, its policies and its personnel. Some criticisms completely overshot the mark and produced a reaction of protest. The Presbytery of Philadelphia overtured the Assembly to elect only "orthodox" persons to membership and to insure "unswerving faithfulness" in its candidates for missionary services and warned of the "danger that lurks in union enterprises." The larger majority of presbyteries, however, commended the Board for its pronouncements and expressed warm confidence in its secretaries. The standing Committee on Foreign Missions, of which the Reverend Herbert Booth Smith, pastor of the Emmanuel church, Los Angeles, was the chairman, presented a report which read (in part) as follows:

After careful consideration of the Overtures presented, we submit the following recommendations as the actions which we believe should be taken by this General Assembly:

1. Doctrinal Statement

The General Assembly reaffirms its loyal and complete adherence to the doctrinal standards of the Presbyterian Church. We declare our belief that while certain truths may be found in other religions, complete and final truth is to be found in Jesus Christ alone through the religion of which He is the center. We recognize the necessity laid upon the Church as His visible representative upon earth to bring His full Gospel to the whole world as the final hope of men.

The Assembly lays upon the Presbyteries the duty of the most careful consideration of the doctrinal position of candidates ordained and presented to the Board for missionary service, and at the same time instructs

the Board to inquire carefully into the special fitness of all such candidates for their peculiar responsibility.

2. Estimate of the Board of Foreign Missions

The General Assembly is convinced that the work of Dr. Robert E. Speer, our Senior Secretary, and his associates, and also the work of the missionaries in the various foreign fields as a whole, deserves the whole-hearted, unequivocal, enthusiastic and affectionate commendation of the church at large. We know that Dr. Speer stands absolutely true to the historic doctrinal position of the Presbyterian Church, and we would be remiss if we did not testify to our recognition that his entire life bears testimony to his supreme effort to extend the Gospel to humanity across the world.

The Assembly also expresses its thorough confidence in the members of the Board of Foreign Missions and its belief that they have steadfastly endeavored, and are endeavoring by every means within their power, to support the secretaries and the missionaries of the Board in the Gospel enterprise.

3. The "Commission of Appraisal" of the "Laymen's Inquiry After One Hundred Years"

The General Assembly recognizes the profound interest in the foreign missions enterprise which is evidenced in the painstaking and far-reaching enquiry, the results of which are stated in the volume entitled "Re-Thinking Missions." The practical suggestions incorporated in that volume have been considered by the Board of Foreign Missions. The General Assembly is content to leave the application of these suggestions with the Board. The Assembly does, however, definitely repudiate any and all theological statements and implications in that volume which are not in essential agreement with the doctrinal position of the Church. The Assembly cannot see its way clear to approve a complete centralized administration of Protestant foreign mission work.

4. Method of Expressing Criticism

The General Assembly recognizes the right of any and all individuals in the Church to present criticisms of the program and work of any and all individuals or agencies which represent the Church in her various enterprises. The Assembly, however, deplors the dissemination of propaganda calculated to break down faith in the sincerity of such representatives.

The Assembly would remind every constituent of

the Church that there are orderly methods of procedure whereby through the established church courts all such representations ought to be made. The Assembly disapproves all methods of approach which would contravene such orderly methods, but would remind the Church that both in the common law of the land and certainly in Christian charity, a man must be held innocent until he is proven guilty of any charge; and that suspicion of motives is not adequate evidence against any man and certainly ought not to be used in the Christian Church.

5. *The Church's Responsibility Today*

The General Assembly recognizes that the need of the world is supremely great and that the general unrest and flux of conditions demands supreme effort. The Assembly is highly gratified to have received many earnest and whole-hearted commendations of the work of the Board, these commendations coming from practically every section of the Church. We, therefore, appeal with all the power at our command for a loyal sacrificial support of the work of foreign missions as carried on by our Presbyterian Board.

The passages referring to the secretaries, the confidence of the Church in the Board, and the deliverances of the Board with reference to the Laymen's Inquiry were vigorously applauded by the Assembly. It was obvious that a minority report, reiterating criticism and offering nominees for the Board had very slight support. The majority report was carried overwhelmingly. When Dr. Robert E. Speer rose to present the interpretation of the year's work, the applause developed

into an ovation, the Assembly spontaneously rising to its feet and singing the hymn, "Blest Be the Tie That Binds." Dr. Speer's address strongly stirred the Assembly.

The irreconcilable editor of the periodical which published the main attack on the Foreign Board afterwards issued a statement announcing the formation of an independent Board of Foreign Missions, "by Bible believing Christians to promote truly Biblical and truly Presbyterian Mission work." This new Board seems to be intended to be a distributing agency for designated gifts to be sent only to "sound missionaries now in the field." The question arose whether the setting up of such an independent organization by pastors in the Church might not violate their ordination vows to seek the peace and unity of the Church. Without doubt, while there may be some few Presbyterian missionaries who do not now stand four-square for the teachings of the Bible as accepted and interpreted by the Presbyterian Church, nevertheless their number is small and the missionaries as a whole stand firmly for the full authority and inspiration of the Scriptures and the necessity of belief in the atoning work of Christ for personal salvation. The work of Presbyterian missions is remarkable and reveals the stamp of God's approval, as is witnessed by the spiritual ingatherings and development of the Church in Korea, West Africa, Miraj (India), North China, Persia and other missions.

At the United Brethren Conference

By DR. S. G. ZIEGLER

General Secretary, Foreign Mission Society

THE quadrennial General Conference of the United Brethren in Christ met in Akron, Ohio, May 9-17. Growth in membership was reported as two and a half per cent, with a net gain of sixty-seven per cent in the past three decades. During that same period the average contribution per member has grown from \$8.56 to \$15.58 for local expenses and benevolences, with 21,541 tithers.

The Home and Foreign Mission Departments yet carry almost a full staff of workers, but present financial conditions threaten the detention of missionaries now home on furlough.

At a stirring missionary rally some thirty representatives from the home and foreign fields appeared on the platform. One field reported a sixteen per cent growth in its work and several showed large progress in self-support.

The conference made the following declarations:

We stand for equal rights and complete justice for all men in all stations of life.

For the protection of the family by the single standard of purity, uniform marriage and divorce laws, and adequate housing.

For the abolition of child labor.

For the distribution of the products of industry as to eliminate extreme poverty and extreme wealth.

For social and economic planning that shall alleviate and tend to eliminate unemployment.

For economic justice to the farmer that will provide for farm families and communities security and cultural opportunities.

For the building of an economic order that is not founded on the acquisitive instinct and the profit motive, but on the service motive and the instinct of love.

For the changing of the hearts of men to fit them to become citizens of this new Christian economic order.

We believe that war is contrary to the spirit of Christ and the Gospel of Love and Brotherhood which we profess. We hold, therefore, that a citizen's loyalty to his country should not be based upon his willingness to bear arms contrary to his conscience or to take part in war as a combatant contrary to his moral convictions.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

OUR METHODS KALEIDOSCOPE

It is the aim of this department to provide usable, attested plans for every line of church missionary activity. Turn our kaleidoscope this month and see how many suggestions you can find to meet your need for a more effective activation of the Great Commission.

Laying the Foundations with the Children

BY FLORENCE GORDON

*Grove Reformed Church,
New Durham, N. J.*

For a year past a group of girls with a difficult age-range—from seven to seventeen—has been meeting voluntarily for almost three hours each Friday afternoon, winter and summer, becoming acquainted with folk all over the world and truly enjoying the process. In a deliberate attempt to create in youth those friendly attitudes that will mean interested, informed members of adult missionary groups later on, the content and presentation of subject matter at the weekly gatherings has had to be modified to suit the ages of the children, methods of enlisting their interest opening up as the children themselves pointed the way. Experience has shown the prime value of physical activity, constant variety, indirect instruction through purposeful play, a certain amount of dignified, formal ceremonial, and free participation of all in a concerted, self-directed program.

The wide age-range presented a problem; but since it was a condition and not a theory, it was made to serve the total ob-

jective—full Christian training for each child. At the first meeting half the children were given bits torn from American newspapers and the other half bits in foreign tongues. Each was told to read aloud her clipping, whether she could or not, and in this way the “foreign” and “domestic” groups located their members, each group retiring to a different corner of the room, which became its “field” thereafter. In each group two of the oldest girls were chosen to be respectively “guide” and “assistant guide.” The guide was made responsible for attendance, attention and a certain amount of supervised instruction in her group, as well as passing on the announcements, gathering up the opinions and desires, etc. Thus she acquires leadership experience, and the smaller girls—who look up to those of high school age—have the benefit of her helpfulness and assistance. A Christian family atmosphere of older and younger sister cooperation is the result.

During the past year the domestic group paid especial attention to the American Indian and the foreign to the Chinese; but each group was also interested in the other's projects and all united in imaginary trips to other fields at home and abroad. When friendly competition was employed in missionary games, etc., it was never between individuals, as stars, but always between groups.

A MISSIONARY CLUB

The boy wants his bunch or gang: to the girl there is magic in the very word club; so this is termed a missionary club. It has a club song, “All the World”

(Farrington-Peery), and a club picture, Copping's “Hope of the World,” a postcard size copy of this painting being the membership card and a large framed copy the center of interest in the room. This club room is a special delight and affords opportunity not only for decoration with home touches such as curtains and plants, but with pictures, posters (affixed with clamps to wires strung along the walls so they may be readily changed from time to time), and shelves holding a museum of missionary curios—objects from all over the world, many of which come to us by way of the five- and ten-cent stores. The home mission group decorated one-half of our room and the foreign the other. Flags of all lands add color, the Christian flag in a prominent place being saluted at each meeting. The club room was formally dedicated in one of those simple, impressive ceremonies so dear to children, to bring light, warmth and refreshment to all who enter.

The club pin is only the five-cent button provided by the denomination, but it is cherished because it was formally conferred at an induction ceremony, after a member had attended at least three meetings and had come to appreciate the significance of the watchword, “Others,” and the club promise: “I am Number Three. I will try to put Christ first in my life and other people second, and to think of myself last of all.” As the guide brings forward the candidate to make her promise and receive her pin, those already inducted, standing in the form of a cross, renew their own promise, and then all join hands to

sing, "Blest Be the Tie That Binds."

Music, pictures, dramatics, poetry, etc., are used to enrich the program. Eyegate is so important that newspapers and magazines must be searched constantly for appropriate pictures to be mounted on construction paper and displayed prominently through the meeting. For a Negro program, a spiritual may be learned, or an old English ballad for one on the Kentucky Mountaineers. Reading aloud in school is a chore; but in a club meeting girls volunteer eagerly to read brief poems or clippings. Above all do they welcome "illustrated" stories, paper dolls or other objects visualizing the action and stories that they may act out themselves. Memorizing is not needed, a few typewritten lines suggesting the speeches.

Much instruction and all review is given in game form. Handwork is popular—building foreign homes and villages, coloring pictures, pasting posters of all lands, making paper dolls in foreign costumes. The older girls do the more difficult tasks and help the smaller ones. This handwork serves two purposes; for not only do the girls develop a world feeling as they work, but the finished products are placed in the kindergarten sand table or used to help decorate for the Sunday school entertainment or sent to the tots in day nurseries and hospital wards, thus teaching the essence of missions—sharing.

The offering is related to the topic studied, even the collection plate being varied each time. If the offering is to help a little Indian girl in school, an Indian basket, a paper tepee or a small Indian cradle may stand under the Christian flag. A Chinese tray or a straw shoe suggests a Chinese object. An empty milk bottle is mute evidence that hungry children wait for pennies and nickels from the more fortunate.

When a missionary hymn, a new offertory prayer or a benediction is to be learned, the guides are furnished with copies of the words and teach their

girls, one of the latter serving as pianist. The motto of the leader in a children's group should be never to do anything herself which she can teach one of the children to do.

All-day meetings were held during the summer. Inexpensive trips were taken in the mornings and a box luncheon eaten out of doors, with the regular meeting in the church in the afternoon. Some outings were purely recreational; others were trips to an Indian museum, etc. All through the year attempt was made to enlarge the horizons of the girls by tying up their groups to the work of other organizations with world purposes. Thus the girls joined in the current project of the Committee on World Friendship among Children, sending a portfolio to China. On the World Day of Prayer the special service for children was used and plans are now laid for a peace observance on World Goodwill Day.

NECESSARY INGREDIENTS

Something to do, something to look at, something to sing—these are necessary ingredients of children's meetings. No one type of activity may be maintained too long. Change to another before the child is quite willing; for by the time he is willing, he is weary. At each meeting the aim is, "something new," nothing "blue"; and for the "something old," the simple rituals gone through regularly will give familiarity that adds precious weight to a meaningful ceremony. The pledge of loyalty to the Christian flag, the marching with song into various significant formations to recite the watchword, purpose, policy and promise, the world-friendship symbolic circle in which the closing benediction is said—these set the tone for the more informal parts of the afternoon and are the parts the club members would last relinquish.

Missionary for One Night— a Plan for Pastors

How to arouse and keep alive the missionary interest of the

church perplexed and troubled us. Finally we concluded that most of those who lacked interest in missions were indifferent because they were uninformed upon the subject (despite missionary sermons and Sunday school lessons) and made very little effort to inform themselves. With this in mind we decided to present a series of programs that would make these indifferent members see the vital, human elements in mission work.

The plan we used was easy and proved very effective. The prayer-meeting hour each week, during the month of January, was our best time for the presentation of these programs. Early in December, 30 of the young people of high school age were called together. The purpose of the meeting was explained, then each one present was asked to impersonate a definite missionary, a native worker or some other character from one of our mission fields. Each was then given a brief outline of the life of the person he or she was to represent and a few facts descriptive of the country or place where his prototype had lived and worked. This information he was asked to learn so that he could tell it in his own words and in the first person. Usually one rehearsal was all that was required. Five or more of these characters were used each week. They were grouped according to the mission field or enterprise which they represented. Each was dressed in costume and told his story in five minutes or less.

Some of the programs were presented in an informal manner, the characters sitting around among the people and each in a conversational manner giving his experience, just as a visitor in one's home might tell of his work or travels. There was always special music to suit the occasion.

Another year the plan was varied somewhat. We made arrangements with our missionary headquarters to send us a missionary speaker for each of the four meetings during the month. This speaker was to bring a

message along human interest and inspirational lines, and was in no way to discuss the money side of missions. However, in order that the financial side of the question should not be overlooked, we planned as a part of each program a ten-minute pageant. This was given before the speaker delivered his address and dealt with the financing of the particular field to be discussed. The preparation of the pageants gave us further opportunity to enlist and hold the interest of the young people. The programs attracted wide attention, had a splendid effect upon those taking part, and without doubt stimulated a general interest in missions throughout the church.*

Plans for the Young People

A Missionary Treasure Hunt. Mrs. C. E. Timberlake of Shady-side, Ohio, tells how, on a pleasant summer evening, the following clues were posted and followed out, beginning at the church, the plan being adapted from that used by Boy Scouts. (The clues, herein adapted from the original, may be arranged to suit any local conditions.)

TREASURES FOR THE SOUL

Where the road runs west and the lights hang low,
Stand three white houses all in a row.
In the middle one an elder looks
For this group to enter with its papers and books.

(Devotions.)

TREASURES FOR THE MIND

Go to the left a hundred paces;
Follow the path as its way it traces;
Enter a cottage where an elm hangs low;
Turn on the light — your hostess you know.

(Study Books.)

TREASURES FROM LANDS FAR AWAY

Leaving this home, go four blocks east,
To a house where awaits you the program feast.

(Topical Program.)

TREASURES FOR BODY AND SOUL

Turn south as you leave this friendly door
And go to the place where the ——'s lived of yore.
Turn to your left and enter a gate,

Where rewards at the end of your journey await.

(Business and Refreshments.)

Scrap Book Contest. Mrs. A. T. Mac Donel, of Lima, Ohio, tells of the interest aroused by running a contest on scrap books covering Indian pictures, items, etc., the judges being selected from outside the church (from the staff of the public library) and the points being as follows:

1. Most interesting.
2. Neatest.
3. Greatest number of clippings.
4. Best illustrations.
5. Best arrangement.

The first prize given as an award was an Indian picture from Alaska, the second a vase from Mexico, the third an idol and the fourth a little tray from a mission field.

The contest having been held among guild girls, the books are to be taken to the World Wide Guild State Convention and later sent to the general convention. Mrs. Mac Donel adds: "The plan went over big and will probably be repeated next year."

Summer Blossoms that Turn into Christmas Fruit. Not only young folk but their elders may profitably forget the heat of mid-summer while they celebrate an early Christmas in the way of the decoration of a growing tree on lawn or in woodland, using durable articles of ascertained need for any definite mission field or fields. Hang the gifts on the tree or pile underneath: give a program of Christmas celebrations on fields all around the world: render Christmas music and, if feasible, close with a suitable pageant. Packing the gifts attractively may well end the delightful afternoon. This makes an ideal project for a Sunday school picnic.

For the Women's Society

A plan for a Missionary Clinic was given at a Methodist Woman's Foreign Missionary Society meeting at Lakeside, Ohio, this purporting to give all the latest "inside information" about the workings of that society. Despite the prejudice against vivisection, the Women's Foreign

Mission Society of the World was laid out in imagination upon a table, a section cut off for the portion of it in this country, this divided into branches (the demonstration being given by the Cincinnati Branch), and the branches into auxiliaries functioning in individual churches. The part played by each branch is so small that it might have to be put under the microscope to become visible; but even one germ-infested part or one small non-functioning organ — how it will affect the vital activity of the whole body!

We will now listen to Dr. A — (the vice-president of the organization) tell how many members (termed corpuscles) there are in the blood stream of the W. F. M. S., how many are ill and in need of special treatment, how many are in need of a tonic, etc.....

Next we will hear the special surgeons of Stewardship tell what treatment or operations are necessary to bring in all the uninterested members.....

Dr. B — will next read the report of the last clinic (secretary's report) and give suggestions for improving the patient.....

Dr. C — will now speak with the authority of a Dr. of Literature (literature secretary).....

Dr. D — (the treasurer) knows more about heartbeats than any other, since money lies nearest the heart of many. She will tell us what to do to bring up the subnormal temperature of the patient.

Similarly the extension secretary talks about absent treatment and dosage; the program committee explains whether ether is needed before administering worthwhile programs, and shows how programs may aid digestion, etc.

The membership chairman, as Dr. H —, offers suggestions for treatment of malnutrition, etc.

The clinic finally adjourns after a prescription is written for daily doses of Bible reading, prayer, missionary literature and the like. A diagram will greatly aid in working up this project.

* From *Church Business*, Duplex Envelope Co., Richmond, Va. Copyrighted.

BULLETIN OF The Council of Women for Home Missions

ANNE SEESHOLTZ, EXECUTIVE SECRETARY, 105 EAST TWENTY-SECOND STREET, NEW YORK

A REVEALING FORESIGHT

"And he showed me a river of water of life bright as crystal.....

And on this side of the river and on that was the tree of life.....

And the leaves of the tree were for the healing of the nations.

And there shall be no more anything accursed....."

—*John in Revelation.*

* * *

ANOTHER SEER

"And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."

They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah as the waters cover the sea.

—*The Prophet Isaiah.*

* * *

PRAYER

Dear Lord of all mankind and our Father, cause us too to see the river of water of life in our street. Help us all to recognize the tree of life and find the leaves which will bring healing to the nations so that in our day in accordance with thy Will, we shall fulfill the seer's vision that a child shall be in the midst of the wolves and lambs and not be hurt or destroyed. Use each of us to hasten the day when common sense and thy Will shall prevail over all the earth. Increase our faith, we pray. Amen.

A NATION'S FREEDOM

Where the mind is without fear and the head is held high;

Where knowledge is free; Where the World has not been broken up into fragments by narrow domestic walls;

Where words come out from the depth of truth;

Where tireless striving stretches its arms towards perfection;

Where the clear stream of reason has not lost its way into the dreary sand of dead habit;

Where the mind is led forward by Thee into ever-widening thought and action— Into that heaven of freedom, my Father, let my country awake.

—*Rabindranath Tagore.*

The prayer for "A Nation's Freedom" by the poet beloved by his people not only for his art but also for his service to them, may well be the prayer of patriotic citizens of every nation.

At the present writing, in the poet's land there is another great citizen who for the sake of his people (some of whom despise him) is enduring what the *Christian Century* (May 17) calls "Gandhi's Ordeal." The editorial points out that "perhaps it may again prove that victory for a human ideal is most surely achieved by one who carries that ideal to the very borders of death..... For the Christian mind Gandhi's ordeal strongly suggests the cross of Christ."

You who read this may object to the comparison between Gandhi and Jesus. Yet it may in all seriousness of mind and

purpose be asked by each of us, What am I doing today to set our nation free from fear, from ignorance, from false ideas, ideals? Have we today *one* conviction about life and its meaning which we against all hindrances would carry "to the very borders of death" and beyond?

A CHALLENGE TO THE YOUTH OF AMERICA

The time is at hand for determined as well as intelligent peace action on the part of ourselves as Christian leaders. The Young People's Committee of the Council is cooperating with the Department of International Justice and Goodwill of the Federal Council of Churches to bring about a determined will-to-peace on the part of the young people of our churches and of our communities.

"Shall guns destroy men or shall men conquer guns?" is asked by Miss Woolley in the first sentence of the Foreword to a booklet "Men Conquer Guns." The Foreword was written May 1, 1933. The booklet contains thirteen brief chapters of graphic accurate material useful in securing intelligent participation of young people. The plan includes "Two Minute Interview on Disarmament" to be secured by young people and then summarized thoughtfully by themselves. Both the booklet (20 cents apiece or 15 cents in lots of ten or more) and additional interview cards and "A Challenge to the Youth of America" (free with payment of postage) can be secured from the Department of International Justice and Goodwill at above address, or through our office.



STATEMENT

BY JOHN COLLIER

Commissioner of Indian Affairs

In taking office, April 21, 1933, Mr. Collier stated his policy, of which the following sentences are excerpts:

"I conceive that our task is to bring about liberty and positive opportunity for the Indians within an undiminished responsibility by the United States for their welfare.

"The years ahead are going to be peculiarly difficult. The conditions which will create difficulty can also, I believe, be made favorable to needed reorganizations and to the emancipation and social betterment of the Indians.

"The social, educational and health services of the States and counties can be made available to the Indians, supplementing the Federal services, through contracts between the Federal Government and the States, while preserving intact the guardianship which the United States owes to the Indians.

"I strongly believe that the responsibility of the United States, as guardian of the Indians, ought to be continued. Federal responsibility for the propertyless or so-called non-ward Indians should be reasserted. Within the continuing guardianship it is possible to establish a framework of Indian rights and responsibilities, and of Indian self-help. Administrative reorganizations, and new legislation, will be required to this end.

"The constitutional guarantees, with all that they imply, can be made a reality for the Indians without any curtailment of the Federal responsibility for Indian welfare. The method which has come to be known as

'indirect administration,' which in old times succeeded with the Cherokee Tribe and with the Pueblos, and which is now succeeding among dependent peoples as widely distributed as Asia, Africa, Canada and Mexico, can be made effective in our Government's Indian work.

"The Indian task of the years ahead is a task of cooperation between the Government's officers and the Indians of every tribe, and the many welfare associations serving the Indian cause. The attitude of Congress in Indian matters has been increasingly generous and just across recent years. But the paramount responsibility is with the Indians themselves. Within the limits of a protecting guardianship, the power should be theirs. The race to be run is their race. I shall try to be useful to them."

THE INDIANS ARE NOT 'FORGOTTEN MEN'

A government project for the relief of unemployment through reforestation is under way. Reforestation, in the sense used by the Forestry Division of the Government, will cover actual planting of trees, work on roads for fire protection, the conservation of water, protection from erosion, and the like. The Indian Office has asked Dr. Jay B. Nash, Professor of Education of New York University, to take charge of this work. Associated with him will be the head of the forestry, employment, and health divisions of the Indian Bureau. The present plan is to set up these camps in small units, several on some of the larger reservations in order that there will be not more than a hundred to the camp. This work must be on tribal land and must come under the term "reforestation." The Indians needing work may have to be transported to neighboring reservations where such work is possible. There will probably be about two hundred of these camps.

Dr. Nash is not only interested in giving employment to the Indians, many of them young men



who are going out from the larger schools this summer, but he is primarily concerned with what can be done to make these camps such as will contribute to the whole welfare and future life and training of the people. The Joint Indian Committee of the Home Missions Council and Council of Women for Home Missions is now planning ways and means of cooperating with the government in this enterprise. In a later Bulletin the project will be described more fully.

THE AMERICAN INDIAN AND CHRISTIAN MISSIONS

BY GEORGE WARREN HINMAN

The Honorable Samuel A. Eliot, chairman of the United States Board of Indian Commissioners, writes in the Introduction to this book:

"This book should bring to Americans the fact that within our own borders there are these considerable groups of peculiarly interesting people who need the help of Christian citizens. It should diffuse information, arouse sympathy, stimulate generosity. It should reassure the mission boards, and their representatives in the field, of the significance and importance of their work. It should cause the churches to see to it that their missionaries are furnished with a more adequate training for the special field of service to which they are commissioned; that they are given the equipment necessary for efficient work, and the facilities for establishing friendly personal relations with the people they want to help."

Published by Fleming H. Revell Company at \$1.50 a copy. Orders for ten copies to one address for ten dollars can be secured through Dr. Hinman, care of Commission on Missions, 287 Fourth Avenue, New York City.

Our World-wide Outlook

A Missionary Newspaper of Current Events

NORTH AMERICA

Perils to Children

Grace Abbott, Chief of the Children's Bureau of the Department of Labor, says in her Annual Report:

Child welfare workers everywhere look to the coming year with much anxiety. Multitudes of children today are underfed, poorly clothed and badly housed. This means that their physical resistance is low and they are subjected to many temptations to obtain what they need by unlawful means. Poverty of parents also deprives the children of other privileges in education and healthful amusements. Boys, whose homes are broken up take to "the road" and fall in with evil companions. The Children's Aid Society reports that 2,000 boys from the East sought shelter and food in Los Angeles last year and over 5,000 boys came to New York City in search of employment. The Church, the State and social agencies must work out some plan to prevent the demoralization of the youth.

Salvation Army Relief Work

The annual yearbook of the Salvation Army, recently issued, shows that during 1932, the Army provided 12,147,299 beds for the homeless and served 36,670,115 meals to the hungry. Temporary or permanent work was provided for 340,839, and 286,082 persons were placed through the employment bureaus. Never before, in the Army's activities, covering more than 50 years, has this organization occupied such an outstanding place in helping those in distress. It ranks with the Red Cross in relief work. There is real need of spiritual relief work also and the Army continues its ministry to the souls of those who have need of Christ.

Church Helps Unemployed

The *Christian Advocate* tells the story of relief work directed by Dr. Mecklenburg, pastor of the Wesley church, Minneapolis,

which stands in a congested section with 70,000 people inside of seven minutes' walk—American people, once prosperous, and now in need. Dr. Mecklenburg over the radio first begged clothes, and helped to clothe 4,000 people. Then he appealed to the farmers and received eighteen truck loads of surplus vegetables which he distributed. In August, 1932, he had three thousand unemployed men ready to offer work to farmers and others in exchange for farm products. Farmers within thirty miles of Minneapolis had plenty of work to do but were unable to pay. They were glad to trade their products for help. So men went out to paint buildings, fix fences, dig potatoes, pick apples. The Organized Unemployed paid these men in scrip; the farmer hauled in produce he was unable to sell. This was stored until there were 100,000 bushels of eatables. The fuel problem was tackled in the same way. Unemployed were sent out to the farms to chop and clear land. Gasoline companies have donated gasoline to pay for transport. At the time of writing the Organized Unemployed have a thousand men in thirty-five wood camps, and the commissary is able to feed them on thirty cents a day. From small beginnings has grown a great system of cooperative living in which 17,000 families cooperate, and 7,000 people actually receive their sustenance through this system of relief.

Youth Peace Program

To aid youth in the development of a public opinion against war, the Federal Council is launching a Three-Point Peace Project. Young people are invited to do three things: to study the peace and war problem; to interview their friends and neighbors re-

garding the cause and cure of war; to write an analysis of not more than 800 words of the answers given.

To be efficient peace crusaders, young people must know the facts regarding world problems. These facts, presented in a unique and readable style, are now available in a new ninety-six-page pamphlet, entitled "Men Conquer Guns," issued by the Federal Council of Churches. This pamphlet deals with such questions as disarmament, the Japan-China controversy, the new German situation, the League of Nations, the traffic in arms, the relations of the United States to the world's peace machinery, international security, and the stake of Christianity in the peace movement. Young people are invited to organize study groups for a discussion of these vital world issues. These study groups can be formed in young people's societies, schools, colleges and elsewhere.

Youth Interest Grows

The *Congregational Yearbook* reports a gain in eleven years of 70,000 in the membership of young people's societies. Harry Stock comments:

It is significant that there has been a gain each successive year and in almost every state. This 70 per cent increase cannot be explained away; it at least shows a one-way trend free from downward dips. Anyone acquainted with the field will grant that this represents a healthy, normal growth which has been free from contests and other artificial stimuli. It is due to summer conferences, an increasing number of aggressive state and district secretaries, the establishment of a Young People's Department in the Education Society, and the improvement in materials available to local leaders. It is significant that in a depression year, such as 1932, our forty summer conferences maintained their high peak of total enrolment.

Plans for Evangelism

The National Convention of Evangelists and Christian Workers, recently held at Indianapolis, was attended by 100,000 people during its eight days' session. Reports from every part of the United States indicates that pastors and churches are preparing for new emphasis on evangelism and are arranging for revivals during the year. Many of these evangelists are engaged for months ahead and some for over a year. More than 2,000 decisions for Christ were reported by the pastors of Indianapolis and surrounding towns through work of the evangelists in the various churches during the convention.

—*United Presbyterian.*

Missionary Education at Blirstown

For thirty years the Missionary Education Movement has held missionary conferences at Silver Bay, N. Y., to study missionary work in its ideals, program, and methods. Missionary education is a vital part of the program of the Church, and these are days when there is great need for a higher type of leadership for the Church.

This summer the missionary education conference is to be transferred to Blirstown, N. J., where it will be connected with the School of Methods of the New Jersey Council of Religious Education (July 3-14).

The buildings of Blair Academy for Boys are well equipped for housing the conference, which is open, at a moderate cost, to all over seventeen years of age in the area of New York, New Jersey, New England, Pennsylvania, Delaware, Maryland, Washington, D. C. Full information can be secured from Council of Women for Home Missions, 105 East 22d St., New York.

American Tract Society

At its 108th annual meeting, May 3, the American Tract Society reported that it had, since its organization in 1825, pub-

lished and distributed Christian literature in 181 languages. Up to the present time, 849,000,000 pieces of Christian literature have been circulated by the Society. In 1932 the Society printed and distributed over 5,000,000 pieces of literature in forty languages. Two-thirds of this number were supplied free to meet the needs of groups that have suffered severe financial losses. The records of the Society show that its colporteurs have, during its entire history, visited two and one-half million homes and conducted 650,000 religious meetings, and that they and the various agencies of the Society have sold 18,000,000 religious books. Fifteen colporteurs are now working in Greater New York and vicinity, and others are laboring in various parts of the country among neglected groups of all nationalities. The Society makes a specialty of Americanization work.

Cooperation in San Francisco

Few American communities enjoy such a wide range of choice in the matter of religious interpretation and expression as San Francisco's Chinatown, a compact area with some 20,000 Chinese. The Presbyterians operate two plants under the men's and women's boards, the Methodists the same. One establishment each is maintained by the Episcopalians, Baptists, Disciples and Cumberland Presbyterians. Several of these groups conduct educational and social service activities in addition to strictly religious propaganda. There is also a large Y. M. C. A. The Roman Catholics maintain a large school and church. For many years home mission executives have sought to coordinate all this work, but the net result so far is only the Hip Wah school in which the parent boards of the Methodists, Presbyterians and Congregationalists have united.

—*Christian Century.*

Trends in World's Religions

Representatives of the six great religions of the world will

meet July 25-28 at the University of Chicago, under the auspices of the Haskell Foundation Institute, to consider the general theme, "Modern Trends in World Religions," which will be concerned with a critical survey of the impact of modern social and intellectual forces upon religions. Among the speakers will be Dr. Hu Shi, a leader in educational reforms; Mr. K. Natarajan, editor of the *Indian Social Reformer*; Prof. Mordecai Kaplan, of the Jewish Theological Seminary of America; Prof. Lewis Hodous, Hartford Seminary; Bishop Francis J. McConnell and others. They will together seek solutions to such problems as Poverty-Amidst-Plenty, Unemployment, Racial and Religious Persecution, Fear, Prejudice, Disarmament, War.

Pennsylvania Federation

Here are a few achievements of Church Federation in Pennsylvania:

It has practically united the Protestant churches of the State. There are 2,800,000 Protestant church members. Of these, 1,685,000 are officially connected with the Pennsylvania Council of Churches and more than 250,000 others are affiliated.

Denominations are united in a cooperative church program, including Comity and Missions, Religious Education, Social Service, International Relations, with evangelism as the prevailing motive.

It has made possible a statewide survey to show where are overchurching and underchurching.

It has been cooperating with the Pennsylvania State Sabbath School Association in the sphere of religious education and has been successful in helping to coordinate most of the more prominent organizations of the State which are doing work among the young people of our day, through a Committee known as the Unified Staff.

It has stood firmly for prohibition and law enforcement, and has not neglected to use

every opportunity in supporting and strengthening movements for a better observance of the Lord's Day.

Negro Church Members

Five million American Negroes are communicant church members, with more than 2,000,000 Sunday-school scholars. They have thousands of well organized parishes. It is impressive to visit the Abyssinian Baptist church in Harlem with a congregation filling not only its huge auditorium upstairs, but its rooms below which are served by amplifiers; or St. Mark's or Mother Zion church with several thousand worshippers on Sunday. St. Philip's Episcopal church has every kind of organization for each age and sex. The Olivet Baptist church in Chicago has a membership of ten thousand, probably the largest in the country, and a budget of \$50,000. One of the best proofs of the genuine Christianity of the Negro Church in America is the active missionary work it is carrying on in the home country and Canada, in the West Indies, in South America and in most parts of Africa, spending yearly \$550,000.

—*The Living Church.*

Famous Christian Daily

The *Toronto Globe* is now nearing a century of service. This daily of large circulation and powerful influence is unique among metropolitan newspapers because of its uncompromising Christian testimony. Not only does it give special attention to church affairs and Christian activities, but for many years it has published every Wednesday on its editorial page a Christian message of true evangelical character. The *Globe's* "Wednesday Sermon," as many affectionately term it, has been a landmark in daily newspaper journalism for many years, and continues without interruption.

The president of the company is a brother of R. A. Jaffray, one of the leading missionary statesmen in the world today, having

represented the Christian and Missionary Alliance in China, Borneo and Bali, for many years. —*S. S. Times.*

LATIN AMERICA

Young Cuban Christians

Dr. McCall, a Baptist missionary in Cuba, says that it is unusual to find a young man in that island who is a faithful church member without a copy of the New Testament in his pocket. Dr. McCall further says, "We could name any number of young fellows from whom you could ask a Testament any time anywhere and not be disappointed." They not only carry their New Testaments but they use them when they find an opportunity to discuss the Word of God with their associates in school, in business, on the streets,—wherever they happen to be. —*World Comrades.*

Interest in Guatemala

Dr. L. P. Sullenberger, pastor of Guatemala City church, reports a noticeable growth of spiritual interest during the year. "Never have there been so many professed conversions, nor so much interest among older believers. Sunday-school attendance has maintained an average of above 450; cottage meetings have multiplied to five each week, with requests for two more; Bible classes and workers' training classes have been established by the young people and there are requests for more. Several series of evangelistic meetings have been held with good results, a great deal of personal work is being done and the city is becoming more and more evangelized. In the out-fields there has been good progress also. Native men in the Presbytery are taking more responsibility and initiative. In three fields there has been commendable growth—El Progreso, Sanarte and Cabañas. In El Rancho, El Progreso and Sanarate there are new properties and new chapels have been constructed at the first two places." —*Guatemala News.*

Alliance Missions in S. A.

The Christian and Missionary Alliance has missionary interests in five of the South American Republics,—Argentina, Chile, Peru, Ecuador and Colombia. The total staff of missionaries on these fields is 74, exclusive of a large native ministry. In Argentina and Chile there are thriving native churches, self-governing but not wholly self-supporting. A Bible school has been opened in Peru. Work among jungle Indians is being conducted in Peru and Ecuador, and an encouraging number have accepted Christ. In Ecuador, Alliance work is in three sections,—the Coastal Provinces, the Quichua Indians of the Sierras and those of the jungle. —*Alliance Weekly.*

Pushing Forward in Brazil

Southern Presbyterians report that their most conspicuous advance of the year has been in North Brazil, where evangelistic work was begun in a hitherto unreached section of vast proportions in the far interior of the states of Pernambuco, Parahyba and Ceara, under the direction of Rev. Langton Henderlite. Associating with himself five evangelists and one colporteur, and selecting a number of strategic centers along the frontier several hundred miles inland, he has opened a work that has gone forward with an abundant fruitfulness reminiscent of apostolic days. He has found a population spiritually starved, hungry for the Gospel's message of hope and salvation, out of which there have already been 149 conversions, despite the fact that the work is only a year old.

Brazil is one of the most flourishing mission fields in the world. —*Christian Observer.*

Among Primitive Indians

William M. Strong, of the Soldiers' Gospel Mission in Chile, writes of the opportunity to present the Gospel to groups of Indians who were alarmed over reports that the end of the world was near. Some of the chiefs

become so concerned that they decided to call their people together to see what ought to be done about it. The movement at first had nothing of a religious nature, but recognizing this as an opportunity a messenger was dispatched to tell them that someone was coming to town who knew quite a bit about the subject of the end of the world, and also what to do about it; and inviting them to gather at a certain large warehouse, prepared with seats for their accommodation. On the day appointed for the meeting they began to arrive long before the appointed time, and when the hour for the meeting came it was found that seven different localities were represented. The message was simply given, the effort being to show them how to prepare for the coming of the King of kings.

—*Moody Institute Monthly.*

Baptisms Increase

The number of baptisms reported by the churches in the six Latin-American Baptist Mission fields, totaling 1,797, has not been exceeded in any previous year. In 1930 the churches reported 1,772 baptisms. A comparative table covering the past three years follows:

	1930-31	1931-32	1932-33
Mexico	246	254	326
Cuba	434	307	587
Puerto Rico . .	548	367	378
Salvador	55	78	68
Nicaragua . . .	64	50	93
Haiti	188	260	345
	1,535	1,316	1,797

—*Watchman-Examiner.*

EUROPE

Glory to God Only

The *Soli Deo Gloria* Movement in Hungary means "Glory to God Alone," and is a youth movement to the end that all activity shall be to the glory of God.

Herr Soos, one of the leaders, states their leading principle thus: "In the place of *our* thoughts *about* Christ, the central point of our evangelism must be the living *power* of

Christ. . . . Christianity is neither a Sunday dress in which one forgets the sorrows of life, nor a narcotic against suffering, but on the contrary a power which in all difficulties of everyday life helps us to achieve victory."

The movement is mainly among students of colleges and secondary schools. There are now 2,200 members in sixty-five groups. There are Bible discussions, talks on vital problems and class work for the younger groups. The watchword for boys is "Purity, Temperance, Honesty," and for girls "Purity, Loyalty, Service."

—*Christian Irishman.*

The Bible in Spain

Since the Spanish Republic declared for religious freedom, Spaniards have taken to reading the Bible (says Reuter's Madrid Correspondent).

So many packets of Bibles now reach Madrid from Britain that the small hand-cart in which they were carried from the local station to the offices of the Bible Society has had to be replaced by a motor-van. The figures of 190,554 Bibles and New Testaments sold in 1931 as compared with 130,554 sold in 1930 clearly shows the considerable increase in sales.

Two of Spain's present Cabinet Ministers, it seems, were educated in Protestant schools, and the Republican Government is more favorable towards spreading the use of the Bible.

Learning that the film "Ben-Hur" was being shown in Mollet, a colporteur rushed to the village with a big stock of Bibles and took his stand outside the door of the local cinema. Every one of his copies was sold.

—*Evangelical-Messenger.*

Suicide Epidemic in Germany

No fewer than 17,880 persons committed suicide in Germany during the year 1930. Germany, with these figures, attains the highest death rate from suicide in Europe. Whether this already high figure has increased since the national revolution, re-

mains to be seen. The Thüringen Christian Press Bureau states that the loss of religious belief at comparatively trifling causes lead to suicide and that the example of others seems so infectious that it has become a veritable epidemic.

Opportunities in Poland

The Rev. Gaither P. Warfield in the *World Outlook* reviews the solid, encouraging growth of the Polish Mission and then strikingly describes the need and opportunity for the Gospel in that land:

Volumes could be written on the opportunities for Christ in Poland. Under the influence of modern social trends the masses are turning away from formalistic religion and clericalism. Dissatisfied with the old formulae, they are unconsciously looking for an answer to their spiritual hunger. Every Polish town or city contains a group of those seekers who eagerly welcome and accept the unadulterated message of the Gospels. When we turn to professional and educational circles, we find an even greater contempt for all forms of petrified religion. As a young psychologist said to me recently: "In Warsaw and most Polish cities over eight per cent of all educated Poles are totally indifferent to religion as presented by the established churches." Yet these same individuals are intensely interested in life and all ethical and moral problems devolving from it. We have found from experience that their hearts are open to any message that rings true. What rich possibilities among them the future holds for us! In a wide measure it depends on the church at home whether we shall fulfil the task set before us.

Soviet Atheism

A report published in *Das Evangelische Deutschland* indicates the determination of Soviet Russia to wipe out religion. The Lutheran News Bulletin translates this report:

The objective of the periodical, *The Godless*, is to lay hold on the entire mass of laborers in factories and collective centers. Religion is the strongest brake to the building up of socialism, it is the weapon of the counter-revolutionary fight of the kulaks (farmers) and of world capitalism. "The fighting Godless," through the development of their anti-religious works, are striking a blow against the enemy of the classes, against religious festivals, against individualism and against selfishness which is being protected by all shades of religion. The

banner cry is "the quickest possible transformation of believing workers into fighting Godless." To this battle cry belongs also the watchword given by Jaroslawski, the leader of the Russian *Godless*, that every effort be made to complete the extermination of religion in Soviet Russia by the year 1937.

The latest edition is devoted to the special obligation resting on "the fighting Godless" in connection with the execution of the second five-year plan. "The fighting Godless," quoting verbatim, will devote their full strength to this front in the fight to carry out the second five-year plan. The annihilation of the causes which create class differences and profiteering is identical with the annihilation of the causes which create and nourish faith in God.

Tyndale's Bible in Belgium

A reproduction of the Bibles in use in William Tyndale's time displayed in the shop window of the Flemish Methodist Church in Antwerp, has resulted in the sale of many new editions of Bibles and New Testaments in French, Flemish and other languages. The reproduction, chained to the pulpit, as was the custom in the old days, attracts special attention in Antwerp, because it was in Belgium that Tyndale was treacherously arrested and imprisoned for his Protestant faith; at Vilvorde, twenty-three miles from Antwerp, he was strangled and burned as a heretic, August 6, 1536. After nearly 400 years his prophecy has been fulfilled that the day would come when "every ploughboy would have the Word of God."

—*Alliance Weekly*.

AFRICA

Christianity in Egypt

Sheikh Metry S. Dewairy, Egyptian Secretary for the World's Sunday School Association, sends the following striking incident:

A few days ago one of the little girls returned from school and heard a woman with whom her own mother had been quarreling constantly, calling her little girl. The first little one said, "I will go and call her, auntie," which she did. When she reached home her mother beat her and said, "Don't you know that that woman and I fight all the time? Why do you disgrace me by doing her a favor?"

The little girl answered, "Well,

why do you send me to a Christian school? The Christians teach us to do good to our enemies, and I might as well stop school if you are not going to let me do as they teach us there." The mother relented. The child stayed in school. The effect on the neighborhood was very pronounced.

—*World Wide Sunday School News*.

Christian Chinese in Cairo

Cairo has a group of about thirty Christian Chinese, under the leadership of one who keeps a small shop for the sale of lace and various Chinese products. Twenty of them can read and write their own language. They go about the city and country, carrying their products for sale. One of their number became ill and died, and the others wished a Christian funeral. The Eastern custom of an intermediary was observed and a young Moslem business man acted as go-between to secure the help of the American Mission. The incident led to inquiries as to church connection and it was found that they know so little of any language but their own, that they have never identified themselves with any Christian organization in Egypt. However, they have the Bible in the Wenli Chinese dialect, and meet occasionally to read and pray among themselves. They indicated that they would be glad if services in very simple English could be held for them, and expressed their love for the Bible.

A Responsive Moslem Patient

Ishmael was a typical Moslem living not far from Shebeen Hospital, Egypt General Mission. When he became ill, and found the uselessness of native remedies, he sought admittance to the out-patients' department. He first of all had to give a few particulars about himself which were written on a card, to be brought with him each time he came for treatment. On turning the card over he read: "Christ Jesus came into the world to save sinners," also; "The wages of sin is death, but the gift of God is Eternal Life through Jesus Christ our Lord."

Pondering over these words he was shown into the waiting room where he found the very walls bore messages of hope, including the invitation which invariably goes to the heart of a Moslem, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Soon the evangelist appears and Ishmael and the others are listening to the old, old Story. Medical examination revealed that he needed the aid of surgery, and while lying between unaccustomed sheets, stared at the opposite wall where once again some Gospel truth met his eye. Just before the operation a voice was lifted in prayer for his recovery. Health restored, the time came for him to leave the hospital, but before doing so he had a long talk with a missionary about the Lord Jesus; and professed his love for and belief in Him as his own Saviour. Weekly meetings are now held in his home.

—*Egypt General Mission News*.

Nubas Calling

Changes are taking place among the Nubas as contacts with the outside world increase. They are no longer isolated tribes hidden in the hills. The former trend toward Islam has been checked by something like a Nuba renaissance, a new appreciation of tribal customs and of the tribe as a unit. With these movements there has come a demand for education; up to now no scheme of education has been developed for these pagan tribes. All the chiefs of tribes now require clerks who can read and write for purposes of communication and administration, and they are unable to employ the sons of their own people because there are no schools where they can acquire the most simple vernacular education. The government is therefore asking the C. M. S. to open schools. No restrictions are to be placed upon religious teaching. It is proposed to seize this opportunity by opening three schools, and it is hoped that some form of med-

ical service may be started. The government is offering liberal grants for the project.

—*C. M. S. Outlook.*

A Missionary Exhibit

Sierra Leone was first occupied as a C. M. S. Mission in 1816, and the church which has grown up there has long been sending its own missionaries to the interior. In 1908 most of the white missionaries were withdrawn for work elsewhere, and Africans were put in charge of stations in the interior. In order to obtain adequate support for this missionary effort, a missionary exhibition was put on to stimulate the people's interest in the needs of their own field. Three district organizers gathered information and material, others planned a bazaar; schoolboys prepared a play and the college a pageant to illustrate the history of the Sierra Leone church and its missionary work.

Large crowds attended during the three days of the exhibition and about £80 was realized for missions, although no special appeal was made for money.

—*C. M. S. Outlook.*

A Busy Missionary

At Kribi, West Africa, steamers discharge passengers and cargo for stations of the West Africa Mission. As there is no hotel in Kribi, Mrs. Albert G. Adams, missionary, opens her home to travelers on the way into the interior. Passing traders and missionaries of all denominations are also accommodated. Mrs. Adams is assistant treasurer of the West Africa Presbyterian Mission, the treasurer being Mr. Adams. She is also engaged as evangelist among the women.

Mrs. Adams says:

As we have had no resident missionary pastor, the oversight of our 38 outposts with evangelists and village school-teachers, and the directing of the local school at Batanga, has consumed no small part of my time. Men, women and children with their family troubles or physical ailments came daily to our door for advice and ministrations, there being no doctor available.

—*Presbyterian Advance.*

Gold in Kavirondo

The gold fields of Kavirondo are a challenge to Christian effort. Today, activities of the gold diggers extend over 700 square miles and larger areas are to be thrown open. A town, complete with hotels and cinemas is planned and partly built. The "benefits" which gold mining has brought are thus described in the *Daily Express*:

Before the settlers came, these tribesmen were little removed from savages, living in a state of nakedness. Now the young men swagger about in gaudy-colored shirts and shorts. Women of the tribe, used to scanty covering of sacking, are now strutting about in gay petticoats. I have not seen natives so fat, so truculent, and so prosperous as the savages who swagger about the high street of the newly-built gold town of Kakamega.

The Christian Church is the only agency to show him the true way.—*C. M. S. Outlook.*

For West Africa Lepers

The government of French West Africa is now organizing a system for fighting leprosy along the lines of humane, scientific treatment, rather than forcible detention. The new code provides for the examination of suspects, and their classification into cases whose liberty is not restricted while undergoing treatment, and those with open lesions who require hospitalization.

A leper "at liberty" must present himself weekly to a dispensary for treatment and observation; live in separate quarters, and use separate dishes and utensils; and inform the administration if he desires to leave the region.

A leper with open lesions must reside in the leper ward of a hospital close to his town or at the Central Leprosy Institute at Bakamo, which provides group housing where the patients may live in the manner of their own country and will be grouped according to race. A home for well children and a research laboratory will also be maintained. A specialist in leprosy will be in charge of the Institute and of

the entire organization for the prevention of leprosy in French Occidental Africa.

—*Without the Camp.*

WESTERN ASIA

Mosques Reclassified

A new law of the Turkish Republic limits the number of mosques within its boundaries in the following ways:

1. The classification of mosques will take place in each village and town under the direction of an official of religious affairs or a high civil official.

2. It will be considered whether the mosque is in the market place and whether there is an adequate attendance.

3. The picturesque or grotesque appearance of the Mosque, the form of its minaret, its historical value and its present structural condition will be taken into account.

4. There must be a distance not less than 500 meters between every two mosques.

5. It must be a flourishing mosque.

6. It must not be an obstacle to the plan of the town prepared by the municipality.

—*Turkish Translation Service.*

Changing Turkey

A writer in *Jarin*, published in Thrace, dares to predict that in ten or fifteen years the new Turkish generation will be perfectly free from Islam and the teaching of the Koran. E. Max Hoppe says that the Turkish Press a few years ago violently attacked him for sending Christian literature to Turkish schoolmasters. Recently, however, the editor gave him the names of all his subscribers in order to send them literature. Following this, other editors have done similar service, one writing with his own hand eight hundred addresses, for which service he asked the gift of a Turkish family Bible and "Pilgrim's Progress." A development of this has been the sending of Christian literature to Mohammedan schools, of which there are two thousand throughout Bulgaria.

Union in the Near East

The opening of the Near East School of Theology at Beirut, Syria, with thirty students from

Syria, Turkey, Greece, and Egypt, represents a merger of the facilities of the Presbyterian Board and the American Board in the field of religious training. Prof. Lootfy Levonian said: "We Eastern peoples are strongly religious, but this has not always been a blessing to us. Our strong religiosity has often been the chief cause of hatred, factions and antagonisms among us. The future of the peoples of the Near East will be determined by whether they can bring forth a fresh and living conception of religion which will appeal to the minds of men, and which will provide the basis for a new social order of peace and reconciliation. Here lies the justification for a School of Theology in the Near East."

Aleppo College, Syria

This "indigenous," interdenominational and interracial Christian college, established in 1872 under the auspices of the American Board, is the only college conducting work of college grade in the interior of Syria. It has American backing but the college management is representative of the native constituency and with a native Board of Managers since 1928. The college is a part of the local educational system and in this way helps to establish and strengthen the whole school system. It is supported in part by trust funds and contributions from America and in part by student fees and local gifts. Any student without financial resources can earn his way as a part of college activities. The purpose of the college is to strengthen the cultural and spiritual life of the country and people and to this end the regular curriculum includes not only the usual academic studies but also courses in Bible, Life of Christ, Origins of Christianity, History of Religions and the Development of Christian Thought. Dr. John E. Merrill is the President.

Activity in Persia

Presbyterian missionaries in Persia report that in order to

discourage all foreign influence the Persian government has forbidden the propagation of anything political or religious, and that this has meant a decrease in missionary itineration. However, this situation has led to a marked increase in Persian itineration and leadership along evangelistic lines. A missionary in Teheran writes of splendid work being done by Persian church members. Some of these evangelists maintain that they never have had such a wide open field of opportunities for personal work as they have had the last two years.

—*The Presbyterian.*

Palestine Prospers

It is reported that strife-ridden Palestine of three religious faiths is the one country in the world now enjoying an abounding prosperity. It is said that it is the one country not suffering from depression—having no unemployment, no dole, no income tax and no deficit. Jewish immigrants are reported as having taken \$200,000,000 of new capital into the country—quite a considerable amount for a country of that size—which has been invested in vineyards and citrus fruit groves, all equipped in a modern way and having a good market for their products.

—*Presbyterian Advance.*

INDIA—BURMA—CEYLON

Evangelistic Week in Moradabad

A week of special evangelistic effort was observed in Moradabad, March 1-8, in which all denominations, the S. P. G. and Salvation Army cooperated. During the week a special service of prayer was held each morning for Christians only. These meetings were well attended and helpful. A prayer meeting was also held in the afternoon for Christian workers, after which bazaar preaching was conducted for non-Christians in the evening. Bands of workers went out each evening to different Christian and non-Christian *mohallas*. A spe-

cial subject and leader were appointed for each day. That leader was responsible for that day's program. Some of the topics used were: Father Love, Call for Repentance, Christ's Sacrifice, His Resurrection, His Teachings and Example, Christ in Daily Life. The following are some of the results:

1. The Gospel of Christ was preached to thousands of eager listeners.

2. The Christian life of hundreds of nominal Christians was strengthened.

3. The spiritual life of all Christian workers was improved.

4. Some 500 portions were sold in addition to one full Bible and one New Testament, and several thousand tracts were distributed.

5. A large number of Christian laymen, especially those not connected with the missions, helped in this effort.

6. Although no baptisms took place during the week, a number of enquirers have been seeking more light.

—*Indian Witness.*

As India Sees Jesus

In the *Cultural World*, Swami Dhivananda sets forth non-Christian India's attitude toward Jesus.

The majority among the intelligentsia of India take Jesus as a man who developed himself from point to point through his own religious initiative and through the guidance of the Great Spirit until he reached the highest spiritual perfection. They believe that he was an incarnation of the Spirit and potentially perfect, but that he reached actual perfection only through intense inner struggle. India has always stressed renunciation, seeking God by leaving the luxuries of mind and body. So the picture of Jesus preaching God, wandering from place to place, knowing no fixed shelter, caring not about food and drink, a gentle, serene soul, a beggar and giver of love, a healer of minds, a rest to troubled hearts—that picture is stimulating to the Indian imagination. Jesus was a breaker of forms and a restorer of meanings. The social code of the Sermon on the Mount is reconciliation with the opponent, combating evil with good, loving where hate is the usual reaction. The religion of Jesus seeks spiritual values before material values. That is why she honors him and claims him as one of the great incarnators of the Spirit. India accepts Christ and the New Testament, but finds grounds for criticism of Christianity, Christian evangelism and Christian interpretation of the New Testament. The greatness of Jesus does not lie in his powers but in his life. He was im-

mersed in the life of God, was at the center of reality, and whatever he said or did proceeded from that center.

—*Congregationalist*.

Fellowship in Mandalay

There has been a "Fellowship Group" in Mandalay for about two years. It includes not only preachers and Bible women, but teachers and students. The group meets frequently, remembering especially Acts 1:14, praying together, planning together, working together, sharing experiences together, "all with one mind."

A young man from Myo-bingyi who had been in prison heard of Christ while a prisoner, and when released asked the group to come to his village. The team which went included three schoolboys, one schoolgirl, two experienced teachers, one lady clerk, a pastor and a missionary. The nine divided into three groups; two groups visited the homes, in some of which there was opportunity for prayer. The third group remained behind and played games with the children. They also taught these children to sing who had never sung before, and told them stories. The first night about 290 people came to the meeting, and listened attentively to the end. Many times Maung Shein, the young prisoner, proclaimed his allegiance to Christ and said, "I am so happy."

—*Koinonia*.

"Ten Virgins"

One day's work in the village—the women saw us coming and ran out to meet us. We salaamed to them, but they said to us, "You honor us by coming; let us salaam you first." As we walked with them through their village street, a narrow lane with high mud walls on either side, each one asked us to come in and sit on the bed in front of her house. It was thrilling to hear these thirty non-Christian women singing Christian hymns. We had them sing with us and without us. I am sure they go about their work singing these Christian songs. We showed

them the picture of the Ten Virgins, the story having been taught to them before. It was a joy to have them begin immediately to tell the story and end it up by emphasizing the fact that Jesus is coming again and that we must be ready to meet Him.

—*The Presbyterian Mission at Saharanpur*.

A Christian Sweeper

Rev. J. J. Lucas, D.D., of the American Presbyterian Mission at Saharanpur, writes in the *Indian Standard*:

A few months ago I arrived at a railway station at ten o'clock at night. I heard, behind an enclosure at the end of the platform, a voice, singing a Christian *Bhajan* (Gospel song). I found the singer stretched on his back on the floor. Under the dim light of a lamp above him he held a book from which he was spelling out and singing the Gospel songs. My heart was touched to find at that hour of the night this poor sweeper singing the praises of the Lord. He told me that he was a Christian, belonged to "Padre Buck's Mission." Among other questions I asked him, "Where is the Lord Jesus?" and at once he replied, putting his hand to his heart, "Why he is here in my heart," and as he said it, a look such as is born of the Holy Spirit, I verily believe, suffused his face. That conversation of a few minutes was sufficient evidence to me that within was the spark of life, and I would not have hesitated to baptize him had he been an enquirer.

Lee Memorial in Calcutta

This interdenominational mission was founded in 1894 by Rev. and Mrs. D. H. Lee. It was first called "Bengali Mission," but after the six children of Mr. and Mrs. Lee were killed in Darjeeling landslide in 1899, the name was changed to Lee Memorial.

There is a Girls' Boarding School, with classrooms and dormitories for 200 girls, and a day school with an enrolment of 70. Two miles from this center is a Boys' School and Community Playground of three acres. This is the home of 50 boys. The mission also carries on a Bible woman's work in Calcutta and villages. Temple children are rescued. The workers also seek to reach the pilgrims at Hindu festivals.

Ceylon Baptist Council

The new Ceylon Baptist Council is now caring for all the work hitherto directed by the B. M. S., the Ceylon Baptist Union and the Lanka Mission. Much readjustment has been necessary, but the work is going forward. Some schools have had to close and those retained have increased their enrolment. Over 4,500 pupils are under instruction. Fees paid by parents and government grants have enabled the three boarding schools for girls in Colombo, Ratnapura and Matale, and the one boarding school for boys in Colombo, to carry on with little help from the Council.

Evangelistic work has been vigorously maintained, in Singalese chiefly, but also in Tamil and in English. Open-air preaching services have been unhindered, women evangelists have been able to visit the village homesteads regularly, and magic-lantern services have proved a never-failing attraction. Large numbers of Scripture portions have been sold. There are 15 pastors and evangelists altogether supported by Church funds, and there are 14 honorary lay preachers.

—*Missionary Herald*.

Church Growth in Indo-China

The Christian and Missionary Alliance reports encouraging growth in Indo-China:

	1930	1932
Districts occupied by missionaries	17	22
Self-supporting churches under Native Church Government	19	36
(Many nonself-supporting churches are under Mission government.)		
Workers wholly supported by churches	20	34
Workers partially supported by Mission ...	59	79
Outstations	85	83
Baptisms	1,247	1,462
Church Members	5,592	7,508
Ordained Native Pastors	21	28

Need Among Burmese Moslems

A Christian tract, translated into Burmese, is being distributed among Burmese Moslems,

of whom there are said to be 400,000. So far as known, nothing has previously been published in Burmese, intended for Moslems. It is also planned to have this tract translated into Chinese for use among Chinese Moslems of Yunnan. Chinese Moslems along the border of Yunnan are as unevangelized as if they lived in Tibet.

Buddhism in Siam

Mr. Paul Gunther, of Eastern Siam, calls attention to the latest Siamese census, which records 16,000 Buddhist temples, 132,893 priests, with 77,483 novices of student priests, making a total of 210,376 Buddhist priests in that country. The total population numbers eleven and one-half millions. There are approximately 10,000 Protestant Christians in Siam.

—*Alliance Weekly*.

CHINA

Work That Counts

Kong Lao-teh, member of the C. I. M., at Kaifeng, Honan, manufactures a tape for wrapping parcels. He lives by faith in that he looks to God alone in times of crisis. For example, having claims to meet—wages to pay, perhaps—and no money, after prayer a remarkable sale of his goods is made. For six or more weeks he held nightly preaching services in a room about thirty feet by fourteen, which was crowded night after night and many standing about the door.

The son-in-law of the widely known Pastor Ting Li-mei is the head of a Government Tax Bureau in Kaifeng. He has started a service for his staff on Sunday mornings at 9:30 in the office. He is out to win these men. One of them is a devout Buddhist.

Dr. Sung cast his American diplomas into the Pacific when coming home to China lest he be tempted to forget God's call to him to preach. He preached for two years without a conversion. At last he made up his mind to find out the reason. He ago-

nized in prayer about it and it was revealed that he was not preaching about *sin*. Straightway he began and continued, and since then souls have always been saved. Every sermon deals with *sin*.

These are only a few of the outstanding Chinese evangelists who are "bringing in the sheaves." —*China's Millions*.

Prayers for China

Dr. T. T. Yew has prepared a ritual for the "Service of National Humiliation" in China. Of two prayers for this service, the following is quoted in part:

In Time of National Sorrow... We ignorant people fail to observe Thy laws in ordinary times.... Only when sufferings come upon us do we begin to turn to Thee for guidance. We deeply feel our own unworthiness.... We earnestly beseech Thee to grant us Thy Holy Spirit that we may have intelligence and wisdom, ability and resourcefulness, knowledge and piety and the constant realization that to love and fear Thee is our supreme joy. Thus, we can form right judgment when we face difficulties, endure hardship when we face suffering; we will not blindly follow partial views; we will not be downcast and we will not be filled with panic by unwarranted fears. We pray that through every trial we may reach fullness of life, and that through us Thy will may be completely fulfilled.

For the Unity of the Church.—O Lord of Heaven and Earth, who with wisdom ineffable hast founded Thy Holy Church throughout the world, bestow Thy blessing upon her that she may ever be holy, catholic and faithful. Hasten the day when Thy broken body may be healed and all those who love Thee may be truly one. So that in this world of strife, division, hatred and selfishness, Thy church may with the authority conferred upon her by Thee, effectively proclaim the message of universal love and successfully fulfill the task of reconciliation among all men. Through Jesus Christ our Lord, Amen.

—*Missionary Link*.

Preaching and Practicing

In an effort to bring home the dignity of manual labor to his students, Principal Yang Sheng-wu of the T'ung Jen Middle School, Paotingfu, North China, personally helps the students repair the public roads near the school. In addition, he conducts weekly visits to factories and public utility works. Boys and

girls who come into the school from the country where there is little or nothing modern thus see these new and strange sights in company with one who can explain them helpfully. Although the school is lighted with electricity, the dormitories, washrooms and heating facilities are kept close to the country conditions from which the students come. The buildings are typically Chinese in design, but have ample windows, giving light and ventilation.

—*Missionary Herald*.

Leprosy Program

The first National Conference of the Chinese Mission to lepers was held last year. It marked the beginning of scientific interest in the leper problem in China. Some outstanding conclusions of the conference were:

1. That uniform, modern, human laws should be made for the supervision and treatment of lepers in all parts of the republic.

2. That the Chinese Mission to Lepers and other organized bodies be encouraged to continue their activities toward the eradication of leprosy, and that the government be petitioned to lend its support to these ends.

3. That central leprosy institutions should be established in all affected provinces, and that existing institutions might be used and developed for this purpose.

4. That uniformity be the aim in methods of treatment and of education of the public.

5. That the aim should be toward three types of institutions:

- (a) Settlements for advanced, disfigured and "burnt-out" cases.
- (b) Hospitals for cases at an infective stage and where reasonable hope for a cure exists.
- (c) Dispensaries for early, non-infective cases and where hospitalization is impossible.

—*Without the Camp*.

Giving Out of Poverty

Last year, in spite of dire poverty and heavy taxes, gifts from one Chinese congregation for "foreign missions" amounted to \$3,600. Another church followed a novel plan for raising money. A large map was displayed, portraying in white the sections where Christian missionaries were working and

Borneo, the one neglected place, in black. A basket was placed in front of the last. Nearly the entire membership of 700 marched past the basket and dropped in an offering for this needy field. When the contributions were counted they were found to amount to \$546.59.

—*United Presbyterian.*

"Renewal of Vows" Movement

Robert E. Chandler, Congregational missionary in Tientsin, writes of a hopeful form of church effort, called a "Renewal of Vows" movement, which has been tried in two churches.

One was in the country and the other was the Hsiku Church in Tientsin. The method was one of thinking back to the solemn vows taken at baptism, thinking down to the loyalties that moved one then and which should hold one now. The reminding was not done through big meetings and much oratory, but just calling. The aim was to look up every member of the church who could be found. One or two invited guests from outside, along with the pastor and lay leaders of the church, did the calling. We were not given any cold shoulders; rather it was a joyful time. At the end of two weeks of concentrated effort it headed up with a most reverent Renewal of Vows worship service. After the members have thus pulled together and vowed together, there is plenty of church work ahead for them.

—*Congregationalist.*

Literature Promotion Fund

For many years Dr. John R. Mott has felt an urgent need for a wider distribution of Christian literature in China. He has therefore proposed the formation of an independent body for this purpose, responsible only to givers. As a test of the soundness of the plan he offered from sources at his disposal a gift of \$62,500, Shanghai currency, to be placed in the hands of a small group of trustees, to be administered in the interests of the production, distribution and use of Christian literature in China. The name of the new organization is: Literature Promotion Fund in China. The use of the money given through Dr. Mott is to be spread over a period of three years; the trustees have voted to limit their spending

budget for 1933 to approximately \$10,000. The larger part of the amount to be used this year is to be applied to the expenses of two conferences: of writers and others interested in a literature for the educated classes; and of leaders producing a more adequate literature for use in the training of preachers. Other projects which will be helped by small grants include a Christian paper for farmers, enlarging the usefulness of Dr. Timothy Lew's magazine of worship, known as "The Amethyst," and some special literature for women.

North China Industrial Service Union

Under the leadership of Dr. Chang Po-ling and Dr. J. Leighton Stuart, Presidents of Nankai and Yenching Universities respectively, a group of persons interested in China's pressing economic problems organized an association with the above name. Their action was taken in harmony with the desire of the National Christian Council to see a group formed both to study what can be done along industrial lines to help the farmers in North China economically, and to promote experiments in rural industry, believing that herein is a field for constructive Christian service. The Union will have a coordinating center through which experience can be pooled and a common program pursued. The first step will be the organizing of industries and serving them in business ways until the organizations so created are strong enough to function without such aid.

JAPAN—CHOSEN

Unselfish Christians

In addition to a reduction of 10 per cent in salary the Japan missionaries of the Reformed Church in the U. S., of their own accord, voted to contribute their December salary towards the deficit of 1932. It is also most deserving of note that the Japanese associates volunteered

to contribute from 12 to 15 per cent of their salaries. There is said to be untold suffering on the part of farmers and fishermen in this field. Economic conditions in the extreme north are acute. All values have been falling steadily for years and unemployment is increasing. Under these conditions it is proof of the influence of Christianity that the Christians, few as they are, have raised many thousands of *yen* to help feed the hungry and clothe the shivering. One of the hopeful indications is the increasing desire of the churches to become self-supporting. There are now 21 stations, operated by the independent churches, the contributions of which amounted last year to \$14,398.44. A Ten-Year Plan has also been put into operation, almost entirely of Japanese origin, looking towards the self-support of twenty other congregations.

—*Outlook of Missions.*

Temperance Film

Tokyo authorities have just ordered Kagawa's film, "A Grain of Barley," to be shown in every primary school in Tokyo. This is the story of the conversion of a village youth and the mill girl to whom he is engaged, and the consequent great change in the home which the father has dragged down through drink, and the whole village. This Christian film will reach thousands where the mission reaches one—working people, who are mostly Buddhists.

—*Missionary Link.*

Anti-Prostitution Drives

Owing to the miserable conditions of farming communities, especially in the Tohoku and Hokkaido, the selling of girls to licensed quarters and to geisha houses continues on a large scale. To combat this evil the Woman's Patriotic League has set aside 16,000 *yen* to be used as loans to save such girls,—a sum entirely inadequate since the sale of girls last year reached a total of nearly 5,000, about 33 times the average num-

ber. Buddhism has gone on record as favoring the abolition of this evil. Twenty-three priests of the Shingon Sect signed a memorial to the Home Department calling for an end of licensed prostitution. Petition drives have been made in Tokyo and a number of the prefectures.

—*Japan Christian Quarterly.*

Christian Women Speak

"We, the Tokyo Christian Women's Federation, are today uniting in prayer for love, peace and goodwill between our countries."

Such was the message cabled to Shanghai by the Tokyo Christian Women's Federation on March 3. It was also unanimously voted that a delegation be sent from the meeting to protest against the radio being used to broadcast war news every evening.

On March 6 the following memorandum was sent to the Japanese Premier:

We, the Christian women of Tokyo are praying for those who are responsible for the welfare of the country, and extend our hearty thanks for all your efforts in looking after national and international affairs at this critical time when all the world seems to be in confusion. We fully appreciate the fact that you have been carrying a heavy burden through these troublesome months which culminated in our country's retiring from the League of Nations. On March 3d, over 250 women representing about 180 churches in this city gathered together and prayed specially for those who are in responsible positions that they may have clear guidance. We know that what has been going on since September 18, 1931, is inevitable, yet we sincerely hope and pray that the strife in Manchuria will soon be ended, because we believe that the day has come when all nations should resort to peaceful means to settle all international troubles. We pray that Your Excellency, as well as all the members of the Cabinet, may enjoy special guidance and help from Heaven.

—*The Presbyterian.*

A Demon Worshipper Converted

In the "Five Fundamental Virtues" village, in Korea, a man bought a Gospel from the colporteur but with no intention of becoming a Christian. Some

time later, obliged to keep watch over his crop of millet to guard against the depredations of wild boar, and having nothing to do, he remembered the little Gospel so far untouched. An ardent demon worshipper, he was struck by the fact of the power of Jesus Christ over demons, in the Gospel of Mark. A consciousness of sin came over him and he exclaimed, "What a sinner I have been to worship the devil! I must learn about this One who has conquered him." He went on from that beginning and seems fairly out on the way now, lifted out of the bondage of a slave of Satan to the glorious liberty of a son of God. Five members of his household, all but the old father, have followed him into the Kingdom of God.

—MARY HILL.

Medical Work in Korea

From Alexander Hospital in Soonchun comes the report that notwithstanding the fact that the country is in a worse financial condition than it has been for years, the medical work has prospered and grown, because the germ is no respecter of depressions. The year 1931-1932 was the hospital's best in the number of patients treated and in the quality of work they have been able to do. Of the 5,031 dispensary cases, 495 were charity patients. No charity case is ever turned away for lack of funds, although sometimes there has not been enough on hand to run for two or more days. The money always comes from somewhere, but usually not from the mission, as only about 2,500 *yen* of the total expenses of 32,215 *yen* come from that source.

—*Christian Observer.*

A Transformed Life

Miss Pak Hak Joon is the head teacher in the leper Sunday school at Taiku. She became a Christian in the Taiku Leper Hospital and is now a very earnest believer. At five years of age she had developed the dread malady from which her mother died. The outlook

was dark and the child became despondent and when she was fifteen years old she tried to end her misery by hanging herself from the branch of a tree, but was saved. A year later she tried to drown herself, but met an old man who cheered her with the thought that there was hope of a cure. She heard of the Taiku Leper Hospital, was examined and admitted and cured. Do you wonder that in her Sunday-school teaching gratitude and thankfulness are frequently her theme?

ISLANDS OF THE PACIFIC

Large Offerings from Small Incomes

In spite of small incomes, a number of churches in Tayabas, Philippine Islands, have received substantial offerings, amounting to 66 per cent of normal contributions. One member presented the congregation with 20 additional hymn books and a pulpit Bible. Another paid his subscription for a year and then added another five per cent for "good measure." A former deaconess, and now a pastor's wife, was gravely ill. Church members made up a purse so that she might be brought to the mission hospital, where she was cured. A certain old lady gave her mite. She is a widow and a member of the new congregation at Candelaria. With her savings of five years the woman bought a lot on which the church may erect a chapel.

—*Presbyterian Advance.*

A Reborn Papuan

Bokamani is a Papuan, convicted of sin and born again after attending a Gospel meeting. Returning to his own village, where there was not a single Christian, his first thought was to tell his neighbors this great news. As he was praying about it, the Holy Spirit guided him to say nothing, for at least a fortnight, but to live as nearly like Christ as he could. An old man lived in his village whose joints were painfully set and whose only means of getting

about was on his hands and knees. Bokamani carried this old man on his shoulders to the river to bathe every morning and evening. He also visited the sick (who are often turned out of their houses and shamefully neglected) and in many others ways he "went about doing good." Before the end of the fortnight people began to question him—all this was so foreign to them. The whole village seemed to have been blessed since his return—what did it all mean? Bokamani's time had come to testify. He gathered the villagers together and told them how his own burden of sin had been lifted, and how the love of God had come into his heart. He told them of the new Power over evil which he had experienced. Because of this man's witness and the testimony of his life many came to know the Lord. Fortunately Bokamani can read a little and now this small group of Christians gather together to pray and read their Suau Gospels.

—MARY ABEL, of Kwato.

Temperance Education

The Malaya Woman's Christian Temperance Union sponsors temperance education through contests in oratorical, essay, story and poster competition. Eleven silver medals have been awarded first prize winners. In Methodist schools, the harmful effects of intoxicants upon the human body are taught in the physiology and hygiene classes as well as through posters, pamphlets and lectures. Pupils themselves sometimes arrange temperance programs. Both alcohol and opium are also studied from the standpoint of their disastrous economic and social effects upon human society. —*Malaysia Message.*

Quaker Centenary, Tasmania

One of the largest gatherings of Friends ever assembled met at Hobart, Tasmania, early this year, marking the centenary of Quakerism in Australia. Delegates were present from New Zealand, England, South Africa and America.

It is 101 years since James Backhouse and George Washington Walker landed in Tasmania. Their chief objective was to investigate conditions of the convict settlement, administering such spiritual comfort as was open to them. They traveled all over Tasmania, and visited New South Wales, especially prisoners and gangs of workers. They formed meetings of Friends in Hobart and Sydney, whose chief aim should be to continue the work after they left. The first of these was formed in Hobart in 1833, that at Sydney two years later. They were also the pioneers of the temperance movement. The subject of peace and war, traditional with Friends, occupied a large portion of the time at this assembly, and a strong protest was made against the proposal to reintroduce compulsory military training in Australia.

—*Christian Century.*

GENERAL

Where the Money Goes

The Church Missionary Society issues a pamphlet, "How the Money Is Spent." In the Near East the Society maintains some four-fifths of the entire Anglican work among Moslems in that area, and plans to expend upon it in 1933 £40,519. The Society's share of the work in Tropical Africa for 1933 is estimated at £66,085, in India £124,490, and in the Far East £54,786. These sums, together with £15,000 belonging to special trust funds, show a total of £300,880 to be expended *in the field*. Home payments amounting to £101,937 are applied to the training of missionaries, outfits and passages, pensions to retired missionaries, interest on loans, and the administration of overseas work.

—*C. M. S. Outlook.*

Protestant Mission Directory

The International Missionary Council has published a Directory of all the Protestant missionary societies of the world. It contains not only the name

and address of the organization, but the names of executive officers, budget, official periodical, fields of work, and in many cases an historical note. It shows the growth in indigenous Christian organizations in the various mission fields. In some cases, statistics of field situations are given; for example, China, Japan, Korea and India. Under each mission field is also given a list of all the foreign organizations that work there. This directory was compiled at the request of the Protestant missionary societies which support the International Missionary Council, and is obtainable from the offices of the Council.

—*Presbyterian Advance.*

Thirty Million Bibles a Year

Impressive are the figures which show the number of volumes of Scripture being annually issued by the Protestant Bible Societies of America and Europe.

	1931 Volumes
AMERICA	
American Bible Society	9,745,356
GREAT BRITAIN	
British and Foreign Bible Society (1804) .	10,552,284
National Bible Society of Scotland (1861) .	4,615,109
Scripture Gift Mission .	2,185,043
GERMANY	
Baden Bible Society, Karlsruhe	20,500
Bavarian (or Central) Bible Society (1823) .	10,951
Bergische Bible Society (1814)	74,270
Prussian Bible Society (1806)	86,727
Saxony Bible Society (1814)	23,291
Württemberg Bible Institution (1812)	606,100
FRANCE	
Bible Society of France (1864)	3,313
Bible Society of Paris (1818)	7,016
DENMARK	
Danish Bible Society . .	50,249
HOLLAND	
Netherlands Bible Society (1815)	148,691
NORWAY	
Norwegian Bible Society (1816)	76,071
SWEDEN	
Swedish Bible Society (1809)	25,098

Added to this are the volumes issued by commercial firms and by Roman Catholics, bringing the total number of Scriptures supplied to the world in one year to 30,000,000.

—*Malaysia Message.*

Cinemas for Mission Lands

The International Institute of Educational Cinemography, which was established in 1928 to make motion pictures educational and uplifting rather than degrading, is endeavoring to circulate the better class of films through the abolition of tariffs on such productions only. The Bureau, which is affiliated with the League of Nations, is preparing an international cata-

logue of educational films—scientific, geographical, social and dramatic.

This work has a very important bearing on missionary work, not only in the elimination of immoral films, but in helping missionaries teach hygiene, sanitation, international friendship, better race relations, history, geography and science. The Institute publishes a monthly bulletin at Geneva.

"Toned Down Religion"

Dr. E. Stanley Jones, who is at present in this country, is quoted as saying: "Several years ago when I asked Mahatma Gandhi what we should

do to naturalize Christianity in India he answered, among other things: 'You must practice your religion without adulterating it or toning it down.' Rather remarkable that Dr. Hu Shih, the father of the renaissance movement and the greatest brain in China at the present time, should have said the same thing to a group of Christians: 'Don't tone down your religion.' The two outstanding non-Christians in the East give us the same counsel. Dr. Hu Shih, who calls himself an agnostic, said to a group of missionaries, 'I do not believe what you believe, but if I believed half of what you say you believe, I would be more earnest than you are.'"

—*Watchman-Examiner.*



Used by courtesy of "China's Millions"

A PART OF THE GREAT WALL OF CHINA, DIVIDING MANCHURIA FROM CHINA PROPER

This wall extends from Shanhaikwan, on the Gulf of Liaotung, 1,400 miles to the western border of Mongolia. It was begun over 2,000 years ago by the Emperor Chin Shih Huang Ti and is a masterpiece of engineering. It crosses high mountains and valleys, steep slopes, deserts, river beds and great chasms. In some places the wall is thirty feet wide and observation towers are built in the wall at distances approximately a third of a mile apart. It was built to protect China from invasion from the north.

Recently the wall has proved ineffective against the inroads of the Japanese, with the aid of huge guns, tanks and bombing airplanes. As one of the wonders of the world this wall should be preserved.

Our Missionary Bookshelf

Recent Books Reviewed for the Readers' Information

The Christ of the Christian Faith.
By Dr. Douglas Mackenzie. 304 pp. \$2.00. Macmillan. New York.

This is a noble book. It sets forth the historic faith of the Church in the Deity of Christ with eloquence and learning, with a full knowledge of the critical questions of the New Testament literature and of modern psychology, and at the same time with full and assured faith in the real Deity of our Lord. "Modern critical scholarship," says Dr. Mackenzie, "by its very failures has proved that the true story of Jesus of Nazareth cannot be told by an unbeliever. The effort of the psychology of religion to account for the nature of the Christian life, without accepting the Gospel story as essentially true, is also a manifest failure." There are no doubt points in this book where we would diverge from or qualify the view expressed, but the central thesis and the thorough and competent explanation and defense of it are a rich contribution, one of the very richest, to our present-day Christian apologetics. The book is especially valuable for its study of the consciousness of Jesus as evidence of the truth of the New Testament narrative and of the unique and divine personality of our Lord.

ROBERT E. SPEER.

The Finality of Jesus Christ. By Robert E. Speer. 386 pp. \$3.00. Fleming H. Revell Co. New York. 1932.

This is a book that was urgently needed. It goes straight to the heart of present-day religious thinking. "What think ye of Christ?" is a question as crucial now as it was nineteen centuries ago. "We are facing today, in the Christian Church

at home and therefore of course in the missionary enterprise abroad, the fundamental questions of the meaning and value of Christ and of the nature of Christianity. Is He only man with divinity not qualitatively different from that to which we aspire, or is He man and God in a sense wholly unique? Are we to think of Him as a great human leader classified with other great religious teachers, or as the only personality of His kind, the Messiah of God promised in the Old Testament, the Saviour whose death atoned for sin and who actually arose from the dead and lives as the risen Lord and whose salvation must be offered to every man? And is the faith of Christ essentially the faith about Christ and wholly different from other faiths, with a unique and universal mission, so that its business is not to reach a synthesis and adjustment with other religions but to conquer and possess the earth in Christ's name and to set Him in the sole and supreme place?"

Dr. Speer's answer to these questions is "unhesitating and unqualified." He holds that Jesus Christ is unique, final, absolute and universal, the world's only Saviour and Redeemer, God and the only Son of God. He maintains this thesis with cogency of argument, and a wealth of documentary proof of the historic faith of the Church from the Apostolic Age down to the present time. The author does not view Christianity as the result of a human search for God or a quest for spiritual reality, but as God coming down to men, a supernatural revelation incarnated in Jesus Christ. This central fact, once accepted, settles a whole brood of subsidiary

questions—the relation of Christianity to non-Christian religions, the motive and aim of foreign missions, the proper place of evangelistic effort in missionary work, and the duty of the Church and its individual members.

The Stone Lectures at Princeton which form the basis of this book, were prepared some time before the publication of the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry. But the reader cannot fail to note that the conception of Christ here presented so clearly and powerfully is radically different from that which subtly pervades "Re-Thinking Missions." Everyone who has read the latter volume should read Dr. Speer's scholarly and truly Christian presentation of the unique character and mission of Jesus Christ.

We believe that this is the ablest, clearest, most decisive and convincing statement of the evangelical view of Christ that has recently appeared. It is a tonic to faith. If every minister and layman would read it carefully, much of the current doubt, uncertainty and confused thinking would be dispelled.

A. J. B.

Out of My Life and Thought—An Autobiography. By Albert Schweitzer. 288 pp. \$2.50. Holt & Co. New York.

Dr. Schweitzer is one of the remarkable personalities of this generation. His range of accomplishments is amazing. Theologian, philosopher, physician, scientist, musician, author, lecturer and missionary, he is eminent in every department. He is the world's foremost interpreter of Bach, and

Any of the books noted in these columns will be sent by the REVIEW publishers on receipt of price.

his organ recitals have delighted fastidious audiences in many countries, while some of his books on ethics, civilization, Paul, the historical Jesus, the Kingdom of God, the primeval forest, missionary work, and other subjects, are just regarded as classics. The facts regarding this extraordinary man are now well known. The world was thrilled when it was learned that this gifted man had left a great European university to found and conduct a Christian hospital for sick and suffering tribesmen in an equatorial forest in Africa. He did this unhesitatingly and joyously for the poor and ignorant people for whom Christ died. He tells the story in this book, tells it modestly and with no other purpose but to bear his testimony that "the essential element in Christianity as it was preached by Jesus and as it is comprehended by those who believe, that it is only through love that we can attain to communion with God; all living knowledge of God rests upon this foundation: that we experience Him in our lives as will to love."

This book comes as a current of cool, fresh air amid the murk and heat of much of the current religious discussion of our day. Here is a man who knows whom he believes, that He is able to save unto the uttermost, and that He calls His followers to a life of self-sacrificing service which, after all, is the only life worth living.

A. J. B.

Christian Unity in Practice and Prophecy. By Charles S. Macfarland. 396 pp. \$2.75. The Macmillan Company. New York.

While theologians and ecclesiastical lawyers are debating organic union, many of the churches are steadily moving closer together in practical work. Dr. Macfarland deals with the latter movement. He has had exceptional opportunities to observe it for he was for twenty years the general secretary of the largest and most successful of the cooperative movements of Protestantism—the Federal Council of the Churches of Christ in Amer-

ica. Beginning with the principles of unity in the teachings of Jesus, he describes its vicissitudes in the Ecumenical Councils and the Reformation and post-Reformation periods, its gradual growth in the nineteenth century as expressed in the Evangelical Alliance and other bodies, and its more highly developed forms as exemplified in the Federal Council, the Home Missions Council, the Foreign Missions Conference, the International Council of Religious Education, and the Stockholm Universal Christian Conference on Life and Work. While the volume is mainly historical, it also attempts to be prophetic and constructive so far as present conditions indicate present trends and tendencies. It is a notable contribution to the literature of the subject, comprehensive in its historical survey, progressive in outlook and suggestions, and yet sympathetic in its recognition of denominational values. An excellent index makes its rich store of material readily available for reference. The author has rendered a service to the cause of unity in this thoughtful study.

A. J. B.

Religion in Our Times. By Gaius Glenn Atkins. 330 pp. \$3.00. Round Table Press. New York.

The author, who left the pastorate a few years ago for a professorship in Auburn Theological Seminary, has already won a high place in religious literature by his former volumes—"The Making of the Christian Mind," "Procession of the Gods," "Modern Religious Cults and Movements," and "The Life of Cardinal Newman." In the present volume Dr. Atkins describes the changes that have taken place in the life of the churches during the forty years from 1892 to 1932, the new methods that have been introduced into religious work, and the conflict of new forces and old ideas in religious thinking. Many of the outstanding preachers of the period are characterized and the narrative is enriched by personal reminiscences and illustrative incidents.

The book has the literary charm of the author's former works and gives a vivid cross section of recent movements in religion. It is carefully documented and indexed.

A. J. B.

My Life in the Moslem East. By Emma Cochran Ponafidine. 320 pp. \$3.50. Bobbs-Merrill. Indianapolis. 1933.

This beautifully illustrated autobiographical book of travel and of venture gives the story of Madame Ponafidine until she went to Russia. She is the daughter of the well-known Presbyterian missionary, Dr. Joseph P. Cochrane of Persia. Her later life and the tragedy of the Revolution is told in her other book, "Russia My Home." Many years ago I met the author in Baghdad at the British Residency, where all were charmed by her unusual insight and sympathetic judgment of life in the Moslem East. She was born in Persia during a Kurdish raid. As a young woman she married a Russian diplomat, himself a student of Moslem affairs and for more than twenty years she shared the hazards and hardships of life in the Near East and traveled to its outposts. The picture of her childhood in the mountains of Persia, the romance of her marriage in London, the journey to Baghdad, and the descriptions of this ancient city holds the attention of the reader. Here we have Baghdad as it was thirty years ago, inconceivably hot in summertime with no modern conveniences, where pest and plague wrought havoc and sudden flames of fanaticism arose among the people. The description of Moslem life, etiquette, and religion is accurate. The changes that have come since the World War have left a sense of tragedy which the author expresses as follows: "Whether it is approaching old age, or sentiment, I am not sure, but a strange lonely feeling often comes over me as I let my mind roam about the past. I find with regret so few spots in all the countries in which we have lived that would be recognizable and where my thoughts can rest as

on something still existing. Our dear old home in Urumia (the very name now changed to Rizieh) has little left after the terrible massacres and revolutions that followed the Bolshevik catastrophies in Russia. Our Baghdad home has been turned into a hotel."

SAMUEL M. ZWEMER.

The People Next Door. By D. M. H. 8 vo. 40 pp. 3d. Highway Press. London. 1933.

This racy little story is a skillful bit of missionary enlightenment and inspiration by indirection. It is more natural in style and structure than most productions of the sort; in narrative form down to date it introduces adroitly material on India and Africa and stimulates the missionary impulse toward "sharing" with racial neighbors the world over. Through true-to-life incidents narrated in six chapters—each appealing to a different interest or type of personality—it reveals the shocking social conditions in non-Christian lands, the evils and abuses of unchristianized commercialism, the world-wide sources of supply for our indispensable commodities, our dependence on overseas labor and the close interrelationship of all members of God's widely dispersed family.

A missionary pull, upon the basis of simple human interests, is made on parents, agriculturists, business folk and social workers. In the course of the story, an effective reply is made to its initial inquiry as to whether a talented, well-educated person is making the best worth-while life-investment in foreign missionary service. There is also an appeal to the spirit of fair play: "Don't you think it is up to us to see that more of them hear of Him? It seems to me we are not playing the game if we take all that they do for us without troubling to share our good things with them in return." Spiritual dynamite is employed in the last chapter to blast Christian people out of their indifference:

"It seems to me that we here had all of us got into a nice, comfortable

rut, interested just in our own concerns and thinking our own country was the only part of the world that really mattered. And it took a lot to shake me out of my rut; but," with a glance around the room, "I think we're coming out nicely now."

The story affords good program material as a reading, a narrative or a homemade dramatization, to which last-named use the chapters easily lend themselves.

ESTELLA S. AITCHISON.

Things to Make: Some Suggestions on Handwork for Boys and Girls. Compiled by Margaret La Trobe Martin. 8 vo. 62 pp. 1s. Illus. Church Missionary Society. London. 1933.

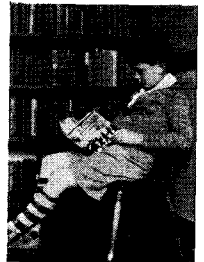
Well-informed leaders among young people are awake to the value of handwork as a medium for mental and spiritual culture, as well as an expression of developing initiative. The puzzling question is, where to get grist for the mill, namely, fresh plans and materials. To such workers this book is calculated to prove a mine of wealth, especially in these days of financial stress; it utilizes the greatest variety of waste material and remnants—tin cans, meat skewers, old broom handles, fish bones and the like, to make really charming things. The possibilities of its range may be judged from its Table of Contents: "Inexpensive Work for Boys and Girls; Inexpensive Work for Boys; Needlework; Raffia Work; Raffia and Canvas Work; Raffia and Cork Mats; Designing with Colored Paper; Leatherwork; Twisted Sea Grass Seating; Cane Chair Seating; Copper and Brass Foil Work; Beaten Metal Work; Ways of Decorating; Household Recipes; Gifts for Mission Schools and Hospitals; Ways of Earning Money.

A more ready reference handbook could scarcely be compiled. The materials used are classified alphabetically—American Cloth, Blotting Paper, Cans, Fir Cones, etc.—referring to the pages on which each article is exploited. In each chapter the successive paragraphs are headed in bold type and deal with distinct items. The illustrations are

numerous and very explanatory. The recipes (not omitting the toothsome English preserves and jams) are appetizing. The suggestions for money-raising are as available in America as in England.

The plans submitted have been tried out on one and another group of children "and the results have been saleable things," though the commercial intent was only incidental, as the primary object has been to

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ESTELLA S. AITCHISON.

Salting the Earth. A Story of Rural Reconstruction. By H. and H. F. Topping. Paper. 38 pp. 20 cents. Published by the Author. Tokyo.

The order of Friends of Jesus, founded by Kagawa, enrolls 1,300 members who advocate peace and brotherhood as essential elements of Christianity. The authors of this booklet express the hope that their account of one of the members may help Americans to realize that many of the common people of Japan desire peace and should have the sympathy of lovers of peace in other lands. The story is excellent material for mission study classes and missionary societies.

A. J. B.

Mystik Und Glaube: im Zusammenhang mit der Mission auf Java. By Dr. B. M. Schuurman. 125 pp. 3 Guilders. Martinus Nijhoff, Publishers. Hague, Netherlands.

The missionaries in Java have made notable contributions to the science of missions. Some years ago Dr. Bakker wrote a thesis on the subject of Polygamy in the native church which deserved a much larger circulation than it received. In the study of Islam there have been several remarkable books. The present treatise is for the specialist working among Mohammedans, rather than for the general reader. It deals with the relationship of Islamic mysticism and faith. As is well

known, the various dervish orders are found everywhere in Java; Sufism is the background of Moslem thought. The author is well acquainted with the literature of the subject. He quotes with approval the statement of Nicholson: "Notwithstanding the breadth and depth of the gulf between full-blown Sufism and orthodox Islam many, if not most Sufis, have paid homage to the Prophet and have observed the outward forms of devotion, which are incumbent on all Moslems. They have invested these rites and ceremonies with a new meaning, they have allegorized them, but they have not abandoned them." The book consists of three parts: first, an account of mysticism as it exists in Java; second, its relation to faith, and a final chapter on the conclusions that follow for the work of missions. The work is well documented and gives evidence of wide reading.

SAMUEL M. ZWEMER.

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Bishop Montgomery—A Memoir. By M. M. 109 pp. 2s. 6d. S. P. G. London.

Broken Bonds. K. S. Malden. 101 pp. 2s. S. P. G. House. London.

Craftsmen All. Edward Shillito. 159 pp. \$1.00. Friendship Press. New York.

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By Professor John B. Champion, A.M., Th.D.
Eastern Baptist Theological Seminary

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The Christian Mission in America. Hugh T. Kerr. 184 pp. \$1.00. Friendship Press. New York.

Faith—An Historical Study. Stewart Means. 334 pp. \$2.50. Macmillan. New York.

Joseph Jackson Fuller. Robert Glenine. 65 pp. 6d. Carey Press. London.

How Far to the Nearest Doctor? Edward M. Dodd. 163 pp. \$1.00. Friendship Press. New York.

India, Burma—Fact Finders' Reports of the Laymen's Foreign Missions Inquiry. Orville A. Pitt, Editor. 760 pp. \$1.50. Harpers. New York.

Mai-dee of the Mountains. Mary Brewster Hollister. 153 pp. \$1.50. Revell. New York.


The Press and the Gospel. W. H. Murray Walton. 160 pp. 2s. 6d. Student Christian Movement. London.

Reminiscences of Seventy Years. Hiromichi Kozaki. 404 pp. Christian Literature Society of Japan. Tokyo.

The Word of the Cross to Hindus. Edgar W. Thompson. 327 pp. 7s. 6d. Epworth Press. London.

What Shall We Do About Missions? John Leslie Lobinger. 44 pp. 25 cents. The Pilgrim Press. Boston.

Young American Makes Friends. Mary Alice Jones and Rebecca Candill. 122 pp. \$1.00. Friendship Press. New York.



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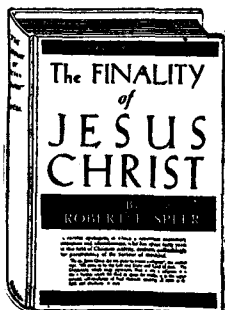
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The Finality of Jesus Christ

By Robert E. Speer

A remarkable presentation of the reasons for belief in the final authority of Jesus Christ. The author has spent forty years in the study of the subject and declares unflinchingly for the absolute supremacy of Jesus as the Son of God and Saviour of mankind.

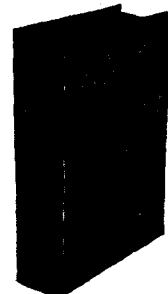
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Davis' Bible Dictionary

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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.

WM. NEISEL, *New York, Secretary of the Funk & Wagnalls Co.*

* * *

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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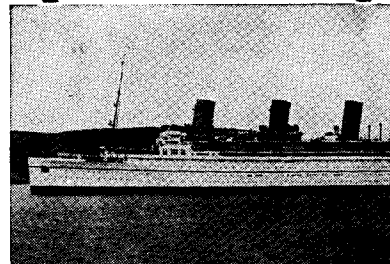
On page 368 in the article on "Presenting Christ to the Jews," reference was made to the total number of Christian adherents in the world but the figure to the Jews refers only to those in America. There are approximately 50,000,000 Protestant and Catholic church members in America and 4,500,000 Jews, 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).

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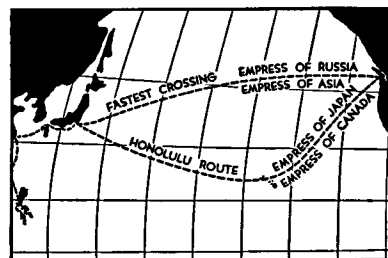


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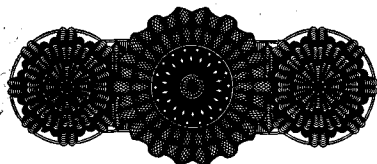
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THE MISSIONARY REVIEW OF THE WORLD

DELAVAN L. PIERSON, *Editor*

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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.

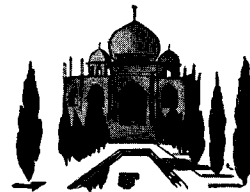
* * *

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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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 program at 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.

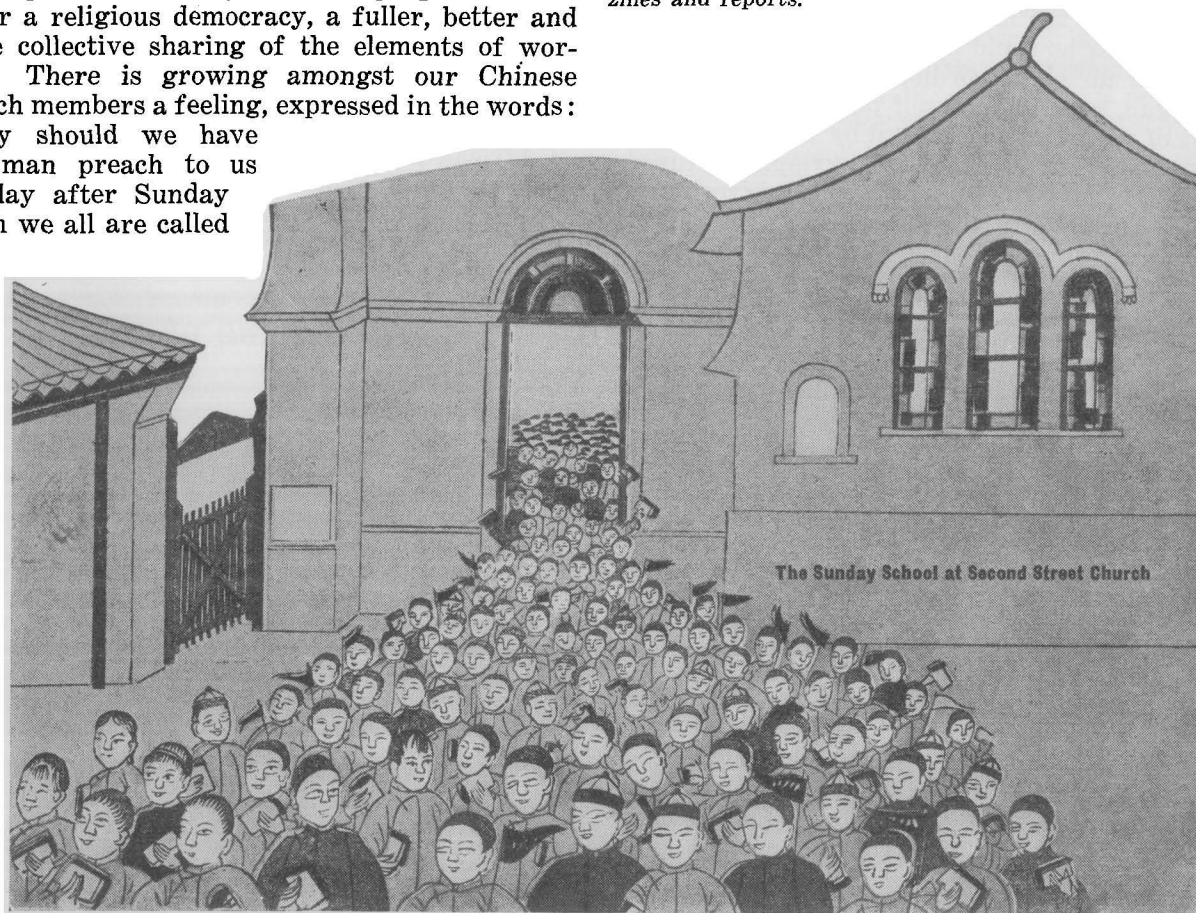
The present tendency in our Peiping church life is for a religious democracy, a fuller, better and more collective sharing of the elements of worship. There is growing amongst our Chinese church members a feeling, expressed in the words: "Why should we have one man preach to us Sunday after Sunday when 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^{*}

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.

^{*} 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-

daind 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.

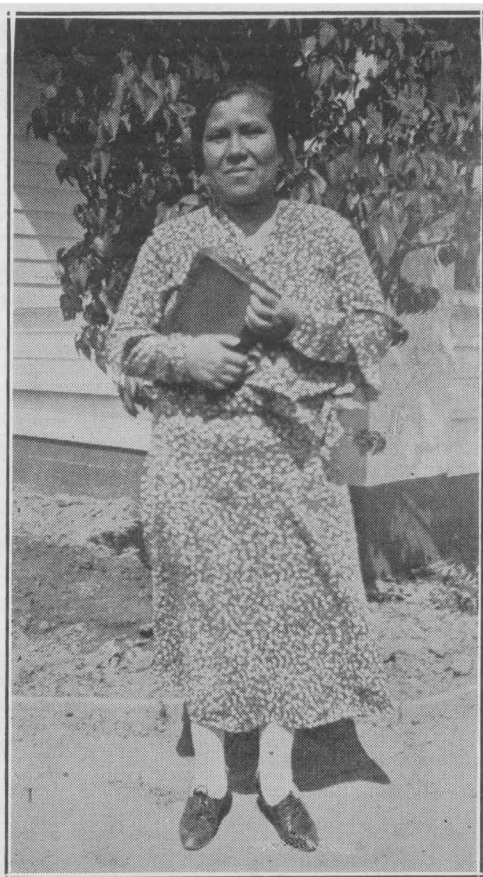
For many years the Presbyterian Church has maintained a mission in Jemez, New Mexico. Notwithstanding persistent opposition to the efforts to evangelize these people, the work has been continued for more than fifty years by consecrated men and women who in their zeal to win the Indians to Christ have 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
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تسعة

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 grave-clothes 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 Sheikh. 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.

THUS 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.

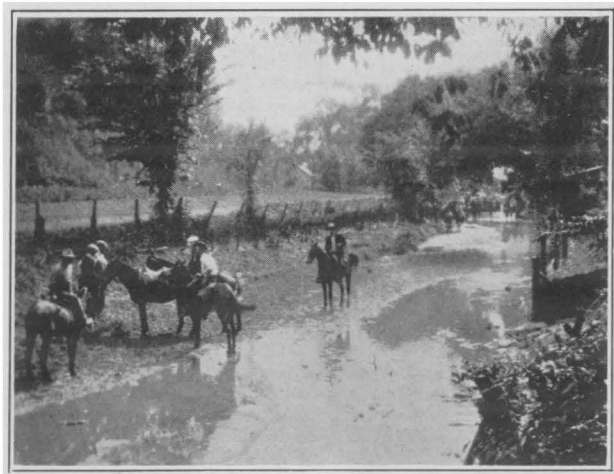
The approach to the situation was made under three main headings—economic, educational and religious. There was no pretense of finality about



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

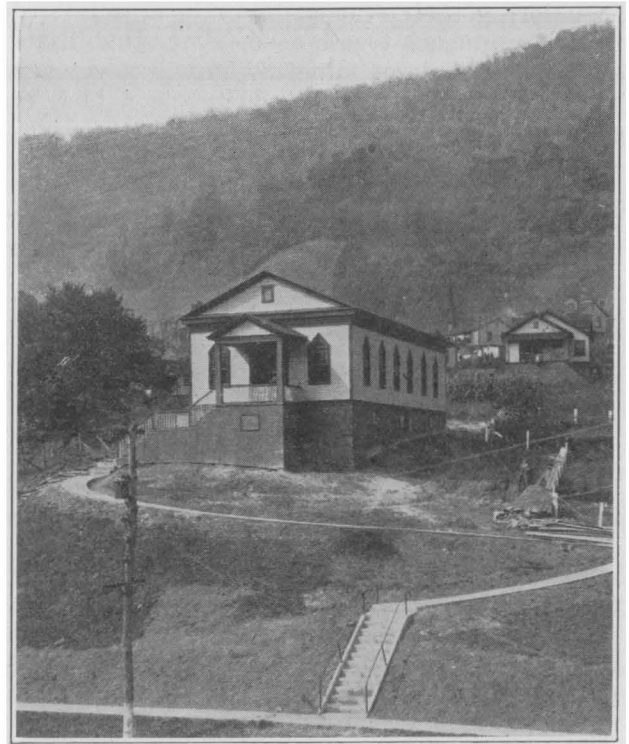
herself, was not putting her B.S. degree to work in a well-equipped laboratory but by using what the people themselves had, was teaching ninety-four girls in five different kitchens on the creek the art of real home-making.

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

BISHOP 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 un-reached 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 it 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.

GOD'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

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"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 reopened 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.

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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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Reports. Edited by Orville A. Petty. \$1.50 each. Harpers. New York.

Christianity and Industry in America. Alva W. Taylor. \$1. 212 pp. Friendship Press. New York.

Child Neighbors in America. E. C. Rodgers and Dorothy McConnell. \$1. 120 pp. Friendship Press. New York.

Church Union in Canada. Claris Edwin Silcox. \$3. 494 pp. Institute of Social and Religious Research. New York.

Educational Yearbook of the International Institute of Teachers College. Edited by I. L. Dandel. 495 pp. International Institute of Teachers College, Columbia University. New York.

Eastern Women Today and Tomorrow. Ruth Woodsmall. 222 pp. \$1. Central Committee. Boston.

The First Wife. Pearl S. Buck. 312 pp. \$2.50. John Day Co. New York.

Follow the Leader. Winifred Hurlburt. 50 cents, paper; 75 cents, cloth. Central Committee. Boston.

The Gold Cord. Amy Carmichael. \$2.75. Macmillan. New York.

The House of Exile. Nora Waln. 337 pp. Little Brown & Co. Boston.

His Own Received Him Not, But— Donald Grey Barnhouse. \$1.50. 185 pp. Revell. New York.

In the Secret of His Presence. G. H. Knight. 3s. 6d. 230 pp. Pickering & Inglis. London.

Indigenous Fruits. Sidney J. W. Clark. 6d. 30 pp. World Dominion Press. London.

Jungle Folk. G. A. West and D. C. Atwood. 83 pp. 2s. 6d. S. P. G. House. London.

The Jews in Nazi Germany. 99 pp. American-Jewish Committee. New York.

John Barleycorn. Dan Poling. 245 pp. \$1.50. John Winston Co. Philadelphia.

Materialism. J. S. Haldane. 221 pp. \$2. Harpers. New York.

The Never Failing Light. James H. Franklin. 207 pp. \$1, cloth; 60 cents, paper. M. E. M. New York.

The Oxford Group Movement. J. C. Brown. 80 pp. 1s. Pickering & Inglis. London.

The Outlined Galatians. Robert Lee. 115 pp. 3s. Pickering & Inglis. London.

Standards and Trends in Religious Education. Hugh Hartshorne, Helen R. Stearns, Willard E. Uphams. 230 pp. \$2. Institute of Social and Religious Research. New York.

A Self-Made Bishop—The Story of John Tsizehena. G. L. King. 1s. S. P. G. London.

Seen and Heard During Forty-Six Years' Evangelistic Work. James McKendride. 272 pp. 1s. Pickering & Inglis. London.

Today's Youth and Tomorrow's World. Stanley High. 186 pp. \$1, cloth; 60 cents, paper. Friendship Press. New York.

Towards Freedom. Phyllis L. Garlick. 6d. 31 pp. Church Mission Society. London.

Annual Report—Church Missionary Society of Australia and Tasmania. 50 pp. C. M. S. Sydney.

The Little Green God. Caroline Atwater Mason. 146 pp. 60 cents. Revell. New York.

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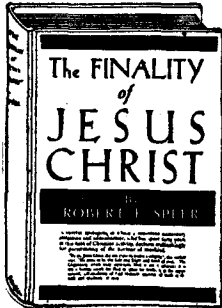
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Editorial Chat

Opportunity's "back hair" is still missing. Everyone within reach should attend the United Missionary Meetings to be held this autumn in America. Such inspiring speakers as Dr. E. Stanley Jones, of India, Dr. Herman C. E. Liu, of Shanghai, Dr. Wu, of Nanking and Dr. Charles R. Watson, of Cairo, do not come our way often. There will be large audiences. Make note of the dates and nearest meeting place in our "Dates to remember." We hope to publish a number of these addresses in the REVIEW.

* * *

If there is some topic which you would particularly like to have presented in the REVIEW, or some author whose views and experiences you would like to share, just drop a line to the Editor.

* * *

If you know of any special and well attested answers to prayer that may stimulate the faith of others, or any notable stories of conversion or effective Christian service, will you write

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Two Homes of Working-Class Families

HOW CHINESE FAMILIES LIVE IN PEIPING

By Sidney D. Gamble

Research Secretary, National Council, Young Men's Christian Associations; Author, "Peking: A Social Survey"

Mr. Gamble and his Chinese associates persuaded 283 families with incomes ranging from \$8 to \$550 silver per month to keep itemized accounts of incomes and expenditures during an entire year. The result is an illuminating record of the city's household economics, of special interest to economists, sociologists, and social workers.

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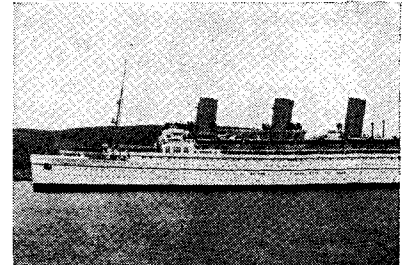
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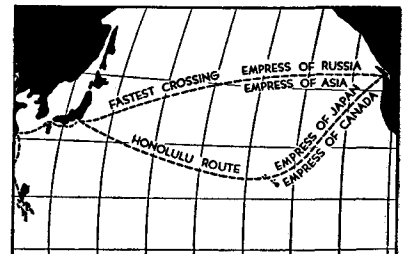


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THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVI

OCTOBER, 1933

NUMBER TEN

Topics of the Times

THE QUESTION OF LOYALTY

Love separates as well as unites. The love of the world separates from God and love to God separates from the world. Love—which is not a selfish fancy but a sacrificial devotion—is inseparable from loyalty. For this reason love of the truth sometimes divides those who have differing views of what is truth. Human conceptions of truth and loyalty cause wars, divide families, split churches.

Many divisions have come in mission work because followers of Christ could not agree on definitions, conceptions, methods. Such disagreements began in the Apostolic Church and they have continued to the present. In recent years disaffected Baptists and Anglicans in England have established new missionary societies because of theological controversies. In Canada the Presbyterians have divided; in America an independent Baptist mission has been formed and other denominational groups have threatened to divide because of similar disagreements. Every church has in it members who find it difficult to think and work in harmony.

Recently a group of conservative Christians, with strong convictions, have announced their purpose to form, not a new ecclesiastical body, but a new mission board within the Presbyterian Church, U. S. A. This course is taken because of disagreement with the present Mission Board as to the type of missionaries to be sent to the field, the form of work to be conducted and the doctrines to be emphasized. The present Board is, however, the authorized missionary agency of the Presbyterian Church and has been overwhelmingly endorsed by the General Assembly, the highest ecclesiastical tribunal. The doctrines accepted by the Board are those of the Presbyterian Church. The ability, Christian character, faith and unselfish devotion of the secretaries is unquestioned.

Those who propose to form the new independent board plan to select their own missionaries, and to receive and transmit money for the support of workers and work acceptable to them. Like most church splits this course seems unwise and unnecessary.

It is true that accusations have come from the mission fields and from members of the Church at home that some missionaries have departed from the faith of the Church that supports them or are not living and teaching in full harmony with New Testament standards. It is unfortunately true that some missionaries have proved unworthy representatives but such criticisms are not confined to denominational missionaries, they also apply to some representatives of independent missions. The first question to be settled is as to the truth of the accusations. If any mission workers, at home or abroad, are proved disloyal to Christ and His standards, as revealed in the New Testament, or out of harmony with the missionary purpose of the Church, their connection with the work should cease. This course has been followed in some cases. We believe, however, that no body of Christian workers, as a rule, are more loyal and worthy of support than are the missionaries on the field. It is always difficult to overtake a rumor or to disprove a suspicion. Loyalty is founded on confidence in persons, and on devotion to Christ, rather than on agreement with other Christians in all points of policy and emphasis.

What are the definite principles which may guide Christians in the home church in their support of mission work?

1. Loyalty to Jesus Christ and His message, as revealed in the Scriptures, must be supreme. There may be differences of gifts, interpretations, operations, ministries, among His followers, but loyalty to Christ should promote unity rather than divisions.

2. Any church has a right to expect loyalty from its members. This includes moral and financial support for the work committed to its mission boards. If any mem-

ber, out of loyalty to Christ, cannot conscientiously support the church and its work, the consistent step is to withdraw, rather than to split the body or to disaffect other members.

3. We believe that the vast body of workers, especially missionaries, are in harmony with the purposes and principles of the churches they represent. Personal contributions may be designated so that they go to work and workers with which the givers are in full sympathy.

4. The Church of God and the work of God is larger than any one denominational group or any particular field. While a member's first obligation is to his own church, it is his privilege to support other work also. "Tithes" may go to the board work and "free will offerings" to any independent enterprises that are promoting the cause of Christ. Their number, wide distribution and effectiveness are a cause for rejoicing—not of jealousy.

5. Every church and organization needs critics who are loyal, intelligent and courageous in pointing out errors and improvements. They need not resign or create trouble and arouse suspicion because of disagreements, but they may so exalt Christ and His standards as to promote unity and effectiveness in reaching His ideals. Life is contagious. Prayer brings power. The Holy Spirit produces results.

6. If an established board of long experience is ineffective, what is the convincing evidence that a new board will be more wise, more conscientious, more self-sacrificing, more successful, more used of God?

7. The true appraisal of missionary service must be from the evidence that God is working and has set His seal of approval on the men and the methods. If He is using workers can we refuse to cooperate?

Knowledge, honesty, loyalty, cooperation, self-sacrifice are prime requisites in any work for Christ. One benefit of the present financial difficulties of the boards, together with the criticisms directed against the work, may be to purge the Church and the missionary force, to clarify the purpose and strengthen the evangelistic program. An expression of confidence in leaders adds to their responsibility to prove worthy of leadership.

MISSIONS AND INTERNATIONALISM

It may be truthfully claimed that the foreign missionary movement has been, throughout the past hundred years, one of the vital factors in the development of a world view and in proclaiming the unity of the human race. Internationalism in political and other circles is of much more recent birth, emerged much more slowly and has often carried with it such a spirit of selfishness and such attitudes of distrust and suspicion, that it cannot be regarded as of a piece of the Christian missionary movement to which it owed its chief impulse. This spirit of internationalism had made considerable progress before the Great War, when international organizations of every sort came into being, representing scientists, musicians, bankers, artists, literary men, labor groups and peace advocates. So many were the strands

of sympathy and cooperation thrown across national boundaries that we were told that war of any size and duration had become impossible. Then came the Great War and these international bonds broke like gossamer threads. Alone the foreign missionary movement maintained its international ideals, continuing its organization in quiescent form where it could not function actively, never abandoning the ideal, and renewing these bonds in ever strengthened form at the close of the war in the organization of the International Missionary Council.

At present we are witnessing the lowest ebb of the international spirit in political and economic circles. Edward A. Filene, a leading Boston merchant, returning recently from Europe, is reported as declaring: "All European countries are headed for a régime of autocracy—that is, of economic isolation and intense nationalism, and America can do no better than to do likewise. . . . This is no time to hope for internationalism in trade. . . . I believe in intelligent selfishness," he added. In similar vein, Dr. Joseph Collins, author and lecturer, returning a week later from Europe, declared: "Today there is no such thing as the vaunted internationalism of the political idealists. . . . What each nation thrusts down the throats of her people is that 'this is your country and the best country in the world, so be ready to fight and die for it' The idea of loving your fellow man honestly means that you would love to strangle him if he gets in your way. It is the true survival of the fittest."

Without venturing to pass judgment on the wisdom or unwisdom of specific economic or political proposals which have been advanced in international circles, it is impossible to avoid the feeling that the ideal itself of internationalism and world brotherhood has undergone a serious setback from which it may take years to recover. That the prevailing atmosphere is unfavorable to foreign missions also goes without saying. But the really important question lies quite in another direction. It is whether the foreign missionary enterprise will respond to the challenge of the present situation and stand forth as an apostle of world brotherhood in Christ, preaching the Gospel of a world-wide love and service, refusing to yield to selfishness even though advocated by nationalism. No corrective to the present spirit of international ill-will would be so profound and effective as a forward movement in foreign missions. Here is one field at least in which international proposals are not dangerous or doubtful. In the face of so-called international disillusionment, let the Church move forward and outward in the service of Christ.

CHARLES R. WATSON.

TESTING TIMES IN CUBA

The Evangelical Church in Cuba is being put to the most severe test of its young life as the Republic struggles to solve its political, industrial and economic problems. With scarcely thirty years' experience, and its organization almost entirely in the hands of Cuban youth, it is inspiring to learn of the tact, loyalty and courage with which the work has been sustained in the midst of such trying circumstances. The Church is small numerically but it represents a fair cross section of the community, and political leaders of every faith meet in the activities of church work. "We all need Christ and His Gospel," writes a young Cuban pastor. There has fortunately not been the least tendency on the part of any political group to attack religion and it is the firm belief of church and educational leaders that the present upheaval will bring with it sympathetic attention to the message of hope, love, and peace that the Church has taught and preached.

The Council of the Presbytery of Cuba, following the establishment of the De Cespedes government, prepared a statement of principles that represents the attitude of all church members of that denomination and requested that other churches in the Island also subscribe to it. Among other recommendations it declares in favor of a positive recognition of the sovereign power of God, the brotherhood of man, equal rights for rich and poor, complete separation of Church and State. They declare their belief that the only solution to the problems of Cuba, and the problems of the world is found in Christ and His Word; that the faithful application of the Golden Rule will bring about a speedy solution. The paper closes with this very significant paragraph:

We believe that the problems of our country are not so much economic, or even social, as they are spiritual. What man needs is a change of heart that can only be brought about through an intimate knowledge of God and a sincere faith in Christ. This and this only will make our country a truly free nation.

There can be no doubt that the present youth movement of Cuba will eventually react favorably on the program of the Church. Many of the very finest young people of the land have studied at the feet of Christ during the past three decades since the last revolution. Many in the student group, who have protested against political and industrial abuses, have learned their democracy in the Sunday schools and day schools of the Evangelical Church. They have also learned loyalty. During the past three years these Christian students have remained silent, but they cannot be fooled and eventually their ideals for Cuba will find expression. A young Cuban woman writes of the situation:

We must pray for normal times to come to Cuba soon. This is called the "second independencia," and it really is, with the advantage that the Cuban people have learned a great lesson. There is much ground for the belief that a new and better Cuba has been born.

The question for the moment and the one that apparently has no answer is: How long will the day of quiet and confidence be delayed?

It has been twelve years since Cuban sugar returned any profit to the producers. The Island has depended upon this product for its very life. Each succeeding year has added to the distress and economic need. The Church is more perplexed with the poverty and suffering of the population surrounding it than it is with the problems of State, and yet it realizes that these questions are closely interwoven. As long as the Government is unsettled, business falters and the poverty and dissatisfaction of the populace make difficult a settled condition in the capital.

The *Heraldo Cristiano* in Havana, in an editorial printed a week before the fall of the Machado government, said:

We should like to hear someone say that the proposed changes in the government will feed the hungry, furnish protection for the homeless, provide instruction for our children, work for our unemployed and raise moral standards. If this were a part of the new program we would have great hopes for the future. Our Christian population, while it awaits a better day, must build for itself, and if these problems must be discussed let us beg of those who discuss them that they put salt in their plans. Yes, salt, "the salt of the earth." This is fundamental—even though men may not believe it.

E. A. ODELL.

RELIGION AT THE CHICAGO EXPOSITION

The Century of Progress Exposition has brought together a motley crowd from many lands. Between 100,000 and 500,000 have visited the grounds daily. In addition to the noteworthy exhibits showing progress in science and art, many with selfish purposes, or worse, have undertaken to exploit the visitors by offering trash for sale, by the use of gambling devices, by tempting to moral evil for profit or by the promotion of unworthy causes. Some exhibits show degeneration rather than progress. The "Midway" has offered vulgar dances and immoral exhibitions such as those in the "Streets of Paris," which represent not the best but the worst side of life. A number of these exhibitions have been closed or modified after protests. Investigators report that outside of the Fair grounds evil resorts have thrived on weak and low-minded visitors. The Rev. Philip Yarrow of the Illinois Vigilance Association writes of the closing of more than twenty of these degrading shows and resorts. Anti-Christian and anti-religious literature has also been distributed free or offered for sale.

Among the religious, but non-Christian influences, are the beautiful Golden Temple, filled with idols, to represent Buddhism; a Moslem shrine; a Malay temple and other exhibits picture certain phases of the ethnic religions. These are also promoted by addresses given under the auspices of the "World Fellowship of Faiths." The Parliament of Religions, at the first World's Fair in Chicago in 1893, was a distinct hindrance to Christian progress since it seemed to put anti-Christian religions on a par with Christianity and led non-Christians to believe that Americans are not satisfied with Christ. The present series of addresses by Jews, Moslems, Hindus, Jains, Buddhists, Sikhs, Zoroastrians, Taoists, Confucianists and Shinto leaders can scarcely fail to have a similar compromising influence. Mormons and Christian Scientists have special buildings to represent their faiths, and the Jews have put on a great Christless historical pageant—"The Romance of a People"—with 3,500 actors and singers. There is also a reproduction of the Temple of Solomon to show the glory that was Israel's.

Among the constructive Christian influences at work are such institutions as the Y. M. C. A. and Y. W. C. A., the International House, Hull House and other settlements; the Hall of Religion, visited by a thousand people an hour, has many fine exhibits of churches, missions, Sunday schools, and the work of various religious societies. Its bas-relief of Christ, saying "Come Unto Me," and many other features are deeply impressive. The Chalice of Antioch is a large silver cup, beautifully wrought, said to have been used by Christians of the first or second century in celebrating the Lord's Supper. An exquisite carving of "The Last Supper" is made in mother of pearl.

Definitely Christian activities are carried on by the Salvation Army, the Volunteers of America, the Moody Church, the Great Commission Prayer League, the Chicago Tract Society, the Gospel Tents, and the Noonday Evangelistic Committee. The Hymn Festival, conducted by Prof. H. Augustine Smith, was an inspirational feature. The daily meetings of the Moody Church have drawn many thousands of visitors who have heard the Gospel from such men as Gipsy Smith and Harry Ironsides. The Christian forces of America have, however, failed to unite in an aggressive Gospel campaign, to take advantage of the opportunity to present Christ to the millions of people drawn to Chicago by this Century of Progress Exposition.

THE MISSIONARY TREND IN CHINA

The progress of Christian missions in China, says Dr. A. L. Warnshuis, secretary of the International Missionary Council, is a most encourag-

ing development. During the years 1927-29 mission enterprises were handicapped due to anti-foreign feeling, inter-province warfare, the shifting of government and the writing of new governmental codes, particularly in the field of education. During the last two years missionary progress has advanced more on account of these and other difficulties than in spite of them.

The Church of Christ in China is the Chinese outgrowth of mission work by sixteen denominations from six countries. In 1932 this native evangelical church had 821 organized churches and 1,204 other preaching places; 334 ordained native pastors, 1,088 evangelistic workers and 120,676 members. The Holy Catholic Church is another strong national body, sponsored more particularly by the Anglicans.

Into the southwestern province of Yunnan and into Manchuria, the Chinese Home Missionary Society, composed of 100 auxiliaries, sends Chinese missionaries. For this work, in 1932, ninety-eight per cent of all money came direct from the Chinese.

There is a decided trend toward unification among foreign mission groups. The Christian Educational Association is composed of eleven provincial education organizations, with educators from many denominations. The Christian Publishers Association represents twenty separate publishing houses. Six of the largest missionary societies working in China have united to form the Associated Mission Treasurers in order to promote economy in financial transactions. Twenty-four of the leading missionary organizations and their affiliates, both American and European, together with representatives of the Chinese Church, are united in the National Christian Council, whose purpose is to promote the growth of the Chinese Church. Other cooperating groups are doing valuable work. The North China Industrial Service Union conducts a school where leaders are trained in spinning and weaving and has opened eight separate village industrial centers.

It is difficult to visualize this missionary cause and effort numerically. But here are facts. There is one Christian Chinese to every 1,000 population. Of the outstanding leaders, to date, one is a Christian to every six non-Christians. As we appraise the missionary enterprise and its achievement in China, it is too easy to do it from a strictly Occidental standard, making little allowance, if any, for the centuries' old customs and a placid, if not passive, temperament. This great missionary effort expended by the Christian people of various nations is bearing fruit in transformed lives, improved living and in the industrial pursuits of the nation.

What Can We Expect of Youth?

By S. FRANKLIN MACK, New York
*Young People's Secretary, Presbyterian Board of
Foreign Missions, U. S. A.*

MARGARET SLATTERY took as the subject of an address recently delivered at Columbus the words of Chanticleer demanding the right to be king of the feathered flock. "The rest of you sing when the sun is high but I demand the right to lead because I greet the sun *while it is yet dark*; while it is yet dark I call the sun for I know that nothing can stop its arising."

"While it is yet dark," she said, "I have seen YOUTH greeting the sun; while we wait for the dawn!"

My heart quickened as I heard those words. "While it is yet dark," I too have seen youth "greeting the sun."

The voice of youth is being heard in the land, insistent, often defiant, accusing, challenging. It can no longer be silenced, and perhaps it is just as well; it may do some of us good to be listeners for a change. Many thoughtful members of the younger generation feel strongly that those who are older have forfeited the right to lead. In the words of one of them: "How dare your generation ask anything of us? Whatever we do we can hardly do worse than you have done Look at the world you have made!"

The fairness of such an accusation is conceded by an increasing number of adults, themselves in positions of leadership. Dr. George Lang has this to say in his Moderator's message to the Synod of Alabama (quoted in the *World Tomorrow*):

In the midst of a society, shot through with racketeering, and its "front" of hypocrisy and skepticism in politics, business and industry, we have remained silent with the silence of unfeeling moral indifference, with silences of doubt, and have no outraged consciences because we have stubbornly refused to have our consciences exposed to the evils which abound about us To look back on our witness in this decadent society is to see ourselves in sorry cowardice, ineffective, and without real influence. It is not to be wondered at that we stand today discredited

in moral and spiritual leadership We have little to hope for from our laymen Their loftiest spiritual level is a cautious morality whose achievement is respectability; and their highest intellectual attainment is some outmoded conceit. In the debacle of their civilization they have shown neither imagination nor courage. They have lost their heads; they are afraid and cowardly. It is the institutions they have erected which need a moral house-cleaning; all of them, without exception

What is the cause of the present chaotic conditions in the world? Many say that the Church has failed. Others say that Christians have failed to give youth true leadership and to prepare them for taking their part in the fight for truth and justice and clean living. Acknowledging failures of the past and present—what about the future? What does rebellious youth of today demand? What are they preparing to do about it?

Read Mr. Mack's stimulating article and see how his views fit in with your experience and convictions.

The shifting to the shoulders of youth of an increasing share of what has long been the responsibility of adults, and the fact that youth takes the reins with confidence and assurance, does not mean necessarily that the "new deal" will be better than the old. "We can hardly do worse than you have done" offers scant comfort to those who, however great may have been their shortcomings, have run the course and know the pitfalls. They have a right to expect something *better*. So they ask of twentieth century youth, "What may we expect of *you*?"

Let us turn the tables for a moment and ask ourselves by what we are to judge the adequacy of youth's leadership. Of what, that their fathers had, will they need a double portion; and what, if anything, will they need that their fathers did not have? They will surely need wisdom, insight and vision, lest the future prove unworthy and the past to have been in vain. They will need humility, love and courage—fundamental qualities of the heart. They will need, will they not, a high degree of determination and of commitment to the task. But those of us who call ourselves "Christians" believe that they will need supremely something else, and that in this they must excel their fathers, who had all of these things in greater or lesser degree: they must have an understanding of God's purpose for the world which relates all that Jesus Christ was, did and said to every last situation

and relationship of every day, here and now. They must have unshakable faith in a God who is faithful even when we are faithless, and who alone can do what no one of us can ever do: actually change the hearts and lives of men, and thus bring in the Kingdom.

A survey of the human element in the present world situation calls to mind Dr. Albert Schweitzer's words: "To the question whether I am a pessimist or an optimist, I answer that my knowledge is pessimistic, but my willing and hoping are optimistic." There is little enough in the world scene to justify optimism. Viewed in the large the youth of America seem to be less awake, less at grips with reality, and therefore less of a vital factor in the life of the day than are similar groups in many of the European and Asiatic countries. Young people tend to be very much like their fathers and mothers and to reproduce the environment to which they have become accustomed. Certainly the economic and social insecurity of the average college student in America (if there is any such thing as an "average student") is not to be compared with that of the Chinese, to say nothing of the Russian student, in his own country. Where security has been taken away from some here in America there have been, as always in the face of tremendous odds, those who have suffered defeat; but to others has come a new and transforming appreciation of the significance of life through the experience of struggle. Our schools and colleges have long been, for many if not most of their student population, essentially a continuance of youth's playtime, eddies alongside the main current of life's stream; they have been operated on the theory that the preparation for life must precede and can be divorced from the living of life; they have been protective nests from which the overgrown fledglings will not emerge to try out their wings until nearly a third of life is gone. When vital problems and issues are discussed or debated it is often with heat, but all in good fun. Nothing hangs on the issue, not even bread and butter.

This seems to be changing, be it said for the sake of fairness. But the raw material for leadership now on hand in our communities and in our churches, out of school and ready to "take over," is the product of a system in which there has been too much of mental and spiritual isolation, with a minimum of experience in "taking over."

If there is little in the foregoing that is encouraging, let us remind ourselves that it is the background that we have been painting, and not the picture. For when we look again at our world of today and at its youth we cannot escape the fact that there are other aspects of which we have yet to take account. It is from these other aspects that there may be drawn against our dark back-

ground a picture with hope and promise in it, whose highlights are tinged with the colors of the dawn.

If the Church of today, as they know it, awakens no enthusiasm in its youth, their response to the mission of the Church, interpreted as the introduction of Jesus Christ and his Gospel into all the areas, experiences and relationships of life, is quite the opposite. In a day when much of the world had still to be explored and missionary maps could depict most of North America and a bit of Europe as white and all the rest of the continents as black, the idea of missions as geographical extension could evoke enthusiasm. But today we know each other around the world too well. Even the distinction between "national" and "foreign" missions is losing the aspect of reality. As the era of exploration draws to a close we discover, what we knew to be a fact all along, that distance from God cannot be measured in miles. The black places of earth are those areas of life where Christ is shut out, and their borders are becoming youth's new frontier.

A World Vision

It is not by mere chance that the missionary study books for young people this year make no distinction between home and foreign missions but concentrate instead on the mission of the Christian Church in all the world today. There has seldom if ever been more unanimity of conviction in the choice of both theme and approach. More significant still is the decision of national youth leaders, representing more than forty denominations and youth organizations, that the actual present interest of youth justifies making this same theme into a nation-wide, two-year youth emphasis. The eager enthusiasm with which both the theme and the study books have been received in the young people's conferences attests the wisdom of the choice. As a young man put it at the close of one of these conferences, "We're going back home this year with more of a definite idea of what has to be done and that it's up to us to actually do something about it." It did one good to see the light in his eyes and to hear the ring of sincerity in his voice as he said it.

We still have our extensive world, but the old idea that there is one kind of Christianity, a sort of minimum, for the man in the pew, and another "full-time" variety for the minister or missionary, is gone forever. The old habits will continue, and there will always be, no doubt, "good church members" who call themselves "Christians" and are Christians in name only. But it will be neither fashionable nor comfortable. For out of the very confusion of men and of nations is growing the conviction that the only things worth living for are those that are worth dying

for. Missionary zeal is no longer the prerogative of the Church alone. Realistically-minded youth the world over are turning with eagerness and hope to Fascism in its various forms, to Communism and to Socialism, seeking through these movements to share in the actual building of a new world. It is inevitable that, in their eyes and in the minds of those who are uncertain as to which way to move, the Church and the individual Christian will be rated comparatively in terms of zeal and social outreach. Little respect will be wasted on individuals, institutions or movements that lack the courage of their convictions. Western Christianity is on trial for its very life: reason enough why there should be a restudy of the mission of the Christian Church in the world of today.

Here and there across the Church, groups of Christian young people have set out to demonstrate that there is nothing of permanent value in any of these world movements to which Jesus Christ has not already pointed the way and in the achievement of which His Church may not lead. A state-wide interchurch youth group in Pennsylvania has been and is at work to provide for the constituent groups in scores of local communities, resource and project materials on the mission of the Christian Church in the fields of industry, youth crime, race, agriculture, world peace, politics, "missions." They have their five-year plan—detailed, realistic, far-seeing. They mean business. So, too, New Jersey youth. In other states many youth groups, large and small, are building Christian programs of action that seek to make of every Christian a *missionary* Christian, beginning in his own community.

The Fellowship Trend

Significant and hopeful as is this movement among Christian youth, for the building of a new social order in the name of Christ, there is another trend of the day that is even more so. Contrasting sharply with the popular humanism, it reveals a deep current of desire for close personal fellowship with Jesus Christ and a working fellowship with other Christians whose zeal for Christ has no conscious limitations. The best known and most widely discussed expression of this desire is to be found in the so-called "Oxford Groups" of the "First Century Christian Fellowship." It is unfortunate that so much attention has centered on the techniques involved. It is of tremendous significance that literally multitudes of people, Christian and non-Christian, old and young, are responding with eagerness to the offer of a life full of joy and inner peace because lived every hour of every day in conscious fellowship with and full commitment to Jesus Christ. Here is a great heart-hunger being met and since many, if

not most of those who respond, have been professing Christians and members of Christian churches, humility and self-examination on the part of dissenters would seem to be more in order than criticism.

Fortunately no group has a monopoly of the experience of vital Christian fellowship. With such unmistakable evidence of a sense of unmet need on the part of youth it behooves the Church to re-examine its whole youth program. Such a re-examination is being undertaken in the Presbyterian Church, U. S. A., by a Youth Spiritual Emphasis Committee, which is prayerfully and earnestly seeking to discover, by working through a few representative churches, how the youth program may be reshaped so as to make inescapable this experience of vital Christian fellowship. The Federal Council's Commission on Evangelism is seeking through a series of youth meetings to achieve the same end. Important as is the manner of approach, it should not be allowed to obscure the fact that here is a trend of youth interest that is sincere, earnest, and full of great promise for the future because it has to do with the mainspring of life, the heart's devotion.

No doubt those about whom we have been writing are a small minority among the youth of America. There is gratifying evidence that among them are to be found the fearless, far-visioned leaders of tomorrow whom the others will follow. Pitted against them are the almost overwhelming odds of lethargy, institutionalism, compromise and factionalism in the Church; but *they know it*, and with abundant faith and courage undaunted, while it is yet dark, they herald the coming of the sun, for they know that *nothing can stop its arising*.

THE MEANING OF LIFE

(From Miss Quinn's report of work among Chinese in Korea)

The Lord I love went home one day,
Went home to God. He did not say
How long He would be gone, nor when
He would be coming back again.
I only know that He has gone
To make a place for me. Some dawn,
Or evening light He'll come for me!
Till then there is a task that He
Has set for me, His last command,—
To preach the Word! O heart and hand,
Be consecrated to His Cause.
Spend strength and purse and store, nor pause
Until that wondrous prize is won—
His tender words—"Belov'd well done!"

—*The Bible for China,*

Revealing Christ to the Students of Asia

By V. W. DYER, Rangoon, Burma

Missionary of the American Baptist Foreign Mission Society

“ONCE I said I would have my fling but now I am going to have my fling for the Lord Jesus Christ,” was the decision of a Burmese student from the University of Rangoon soon after our first Gospel Team campaign at Bangkok Christian College, Siam. The need of the students of Asia for Christ and His Gospel, and as well as His influence on them and some things they are accomplishing for Him can best be shown by telling something of the story of the Burma Student Gospel Teams.

A Vision at Amherst

Twelve years ago at Amherst by the sea, near the grave of Ann H. Judson, some of us had such a wonderful vision of Christ and what He might do with students, if only they really walk with Him, that we could get no peace until we had tried to put into action the vision we received. In October, 1923, at the Baptist Burmese Mission Boys School at Danubyu, lower Burma, eight of us, mostly students from Judson College, put on our first All-Round Program of “Expert Friendship.” After a two days’ retreat for *ourselves*, a time of prayer and facing up to the Four Absolute Standards of Jesus—Purity, Honesty, Unselfishness and Love—we won the students with friendship choruses, group games, football and concerts at night, closing with Negro spirituals and a Christian appeal.

But winning the boys to ourselves is failure, unless we really win them to Christ. Twice a day we gave evangelistic Bible studies on sin and salvation and, most important of all, we witnessed to our actual experience of Christ. With feeble faith and great hesitation, I gave the invitation to these non-Christian students to accept Christ, thinking that perhaps one Burman boy might respond. Imagine my surprise, and shame because of my little faith, when at the close of the three-day campaign, fifty took a stand. It was two

years before seventeen of them were finally ready for baptism.

At another mission school the missionary said: “Never in the history of the school has any Buddhist boy over twelve years of age taken a stand for Christ until the Gospel Team came.” Since that time scores of older Buddhist boys have been won nearly every year. This has been made possible by the preparation given through faithful

Bible teaching every day in the mission school classes. That high school has had for several years its own Gospel Team which has won many villagers to Christ. The Bassein Pwo Karen and Shwegyin Mission School Gospel Teams of volunteers have brought in so many additions to the church that mission policy may be profoundly altered.*

Thousands of decisions and baptisms all over Burma have resulted from this work carried on by various missionaries and Burmese leaders. These additions were only possible because of the previous good work and cooperation of many faithful missionaries. Between 300 and 500 students and teach-



SAW CHIT MAUNG

A Karen leader of Burmese Student Gospel Team. A native Karen of high accomplishments, who gave up an attractive career in the Government service to devote his life to the service of Christ.

ers from seminaries, colleges and schools have year after year participated in the work of the Gospel Teams. Only God knows those who are truly converted and are changed from being “divided, wrong, inferior and unhappy into being unified, right, superior and happy Christians.” I am inclined to agree with one of our critics that the chief significance of the Gospel Team work has been the new and fine leaders developed, especially the college men and women who are seeking to live consecrated lives and who are committed to winning men to Christ as the supreme business and joy of life.

Dr. E. Stanley Jones wrote, after the campaign of the Burma Team in nine of the colleges of

* The Laymen's Report, pp. 63, 141-143, disapproves of this work.

North India in 1930: "I do not know anything that has done us more good in the same length of time than this Gospel Team. One month they were with us and yet they set fires blazing in a number of places. What was the secret of it?" More than a year later he wrote during our third campaign in India: "I am unhesitatingly recommending this team as exponents of a sane and radiant personal and group evangelism."

Obstacles to Student Evangelism

Nationalism, race-prejudice, humanism and hedonism are among the chief difficulties to be faced in this student evangelism. "To be a Bur-



BURMA GOSPEL TEAM BUS BOUGHT BY THE YOUNG PEOPLE OF BURMA FOR EVANGELISM

man is to be a Buddhist," is the common slogan of the country. In Siam a strong feature of their nationalism is loyalty to the state religion. Dr. Stanley Jones says that he does not believe that India can ever be won to Christ until they get Home Rule. The white man is not loved in the East; so the white missionary works under an increasing handicap. When we helped form the first College Gospel Team in Madras, the Indian students said that they wanted a team but did not want any missionary on it! In most of the mission colleges and student groups all over India, the dominant desire is for Home Rule rather than for Christ's Rule. There is very little effort to win the non-Christians to Christ and a baptism in a mission college is a rare event. Students of the East are very much like their brothers of the West; they desire a good time and are fast deciding that they want no religion to spoil their fun. Probably love of pleasure is the greatest competitor against evangelical religion. Consequently any evangelism has little chance to succeed unless it can show that Christ's Way of Life is the happiest and best.

The non-Christian religions can never hurt the Christian cause so much as mission forces that become satisfied with a "social gospel" and leave

out the necessity for a change of heart. It is a farce to take the easy-going attitude that it does not matter much what religion a man has as long as he is sincere, and that we have no right to attempt to persuade men to leave the faith of their fathers. Von Hugel said that the greatest foe of Christianity today is humanism—a humanism which leaves out the Lord Jesus Christ.

During a campaign in one of the finest mission colleges in India, before an eager audience of Hindu and Mohammedan students, one of our Burmese students gave his testimony as to the marvelous change which Christ had made in his life and as to the wonderful way in which Christ was continuing to purify and enrich his experience. Those Indian students sat in silence, with wistful faces and hungry hearts, eagerly drank in the message and longing for the reality. Not one of the students cared to speak as they quietly filed out, but one of the missionary professors jauntily remarked: "Where did your student learn to speak such excellent English?" We were so overcome with the sense of Christ's presence that we had no inclination to think of lesser things. A few months later this same professor



BURMA GOSPEL TEAM AT YALE MONUMENT, MADRAS, NOVEMBER, 1931

Tour arranged by Dr. E. Stanley Jones and National Christian Council of India to prepare vital groups preparatory for the Kingdom of God Movement for India. Team for India led by V. W. Dyer and Miss G. E. Teele.

wrote an article in an important religious journal of India deploring the foreign missionary effort to win men to Christ. He tried to show that all we should do is to teach some of Christ's ideals of service or to purify Hinduism and Mohammedanism. Von Hugel is right (even on the mission field): humanism without Christ is deadly.

We are thankful to report that at that same mission college, after much agony in prayer, together with considerable personal work, one Indian Christian professor and two nominal Christian students were led into a new and deeper experience of Christ so that they testified to victory over the sins which were defeating them. They were able to form a Gospel Team which grew to include fourteen members and had marked success in winning converts in the Indian villages. It became the greatest Christian force in the college.

The Burman, called by the British officials "the Irishman of the East," is a happy-go-lucky, pleasure-loving, volatile and extremely sociable individual. His pride and charm of manners make him feel inferior to none. With it all he is a most delightful and lovable person. In fact his love of fun has been the despair of the missionaries for 120 years of noble and self-sacrificing missionary effort has resulted in winning only 7,000 Christians out of 9 million Burmese. Some missionaries have almost given up hope of seeing the Burman take life or religion seriously. The adventure of complete surrender to the will of God, the romance of trusting Him utterly, and the joy of Christ made one Burmese college student forsake the Imperial Police Service to become the first Burmese Y. M. C. A. secretary. When he saw that the happiest life is really to be found in Christ, with Christ, for Christ, he followed with glad abandon, saying: "Now I am going to have my fling for the Lord Jesus Christ!"

The Average Church Member

The average church member either in Burma or in America is often most wretched because he experiences neither the pleasures which the devil offers, nor the joy of Christ. Specialists in nervous and mental troubles are amazed at the large proportion of breakdowns found among church members. A large contributing cause may be that they feel the repression of church morality without the joyous freedom of Christ. People crave excitement, or at least freedom from boredom, routine, monotony. The Apostle Paul tells us that the best way to experience this liberation of personality is not to be drunk with wine but to be filled with the Spirit of God. Dr. Earle Pierce, of Minneapolis, said to his young people: "You have just enough religion to make you miserable." May not that be the chief trouble with the Church both at home and abroad?

Student evangelism, especially with the Burmans, must demonstrate that Christ's Way of Life is actually the most satisfying life. Deep down in our hearts, all long for a maximum of pleasure and a minimum of pain. This is the residuum of truth in hedonistic psychology. The student Gos-

pel Team leaders have continued to lead to greater heights because they have entered into the "joy of the Lord" here and now and have found that fullness of life of Him who went to the cross, not merely for duty's sake, but "*for the joy that was set before Him.*" They are thrilled to walk with the Christ of the Burma Road who lived and died for us, saying, on the night before He was crucified: "That my joy might be in you."

Three Burmese and Karen college men entered our Theological Seminary, at Insein, in 1927. They were rather unhappy, non-integrated, puritanic and legalists in religion. There was more of the Old Testament than the New Testament in their living. They were of excellent character but lacked radiance and power. After several months of success and failure in Gospel Team work they had an experience of returning with joy like the seventy disciples of old. They had something of the experience of Chas. G. Finney who was so filled with the love of Christ that he called out, "Oh Lord, stay Thy hand; Thy servant is only an earthen vessel, he can contain no more." These students became new men, full of exuberant, contagious power of their Master. They did real evangelistic work nearly every week-end and during all of their summer vacations, without any pay, for four full years of their seminary course. They are leaders with initiative and consecration enough to create their own constituency.

Can Others Do Likewise?

Is there "a secret" which all can learn so that they will be enabled to go and do likewise, or far better?

In an official Baptist missionary publication, *Streets*, is found this statement from a visitor from America who had been with the Burma Gospel Teams: "If this thing keeps up and spreads, there'll be a Christian age yet!"

This "thing" is the work of the Pentecostal Group, the Group Plus, and *the Plus is Christ*. (Mat. 18:20.) It is a group controlled by the Risen Christ with something of the power of Pentecost together with the solid ethical teachings of the Sermon on the Mount. Back of this is what Henry Drummond called, "the authority of law, spiritual, moral, natural law, a structure reared upon the eternal order of the world, and therefore self-evident, self-sustaining and invulnerable." Those who fulfil these moral and spiritual conditions may experience similar or greater spiritual results. We have on record over 600 group evangelism experiments of both failure and success which convince us of this challenge: *Wherever we fulfil the conditions of Pentecost, God will give Pentecost.* Christ never failed us once, but we have often failed Him!

Our Gospel Teams always emphasize our Three General Principles of Friendship: (1) Friendship with God, (2) Friendship with each other, (3) Friendship with all others. Friendship with God involves at least three things: (1) Complete surrender to the will of God; a giving up of self-assertion which the East despises so much in us Anglo-Saxons; becoming limp in the hands of the Potter; (2) a faithful observance of the Morning Watch or Quiet Time for prayer and Bible study, when we make the necessary spiritual diagnosis to see ourselves as He sees us and thus keep on a surrendered basis; (3) Guidance of the Holy Spirit which enables us (if we live in accordance with the Four Absolute Standards of Jesus Christ) to know and follow God's Will for the day. (See Henry B. Wright's "The Will of God and a Man's Lifework.") There is also the principle of restitution, going the second mile, loving our enemies, and other principles of Jesus that we must take seriously or we will find that we have no spiritual power from God to help transform men into the image of Christ. Evangelism succeeds only when it makes men Christ-like.

Three incidents will illustrate the spirit of Gospel Team leadership. Methods and principles are useless unless they are lived out so that men can see and feel them. God had to be made flesh in order that men might know Him.

Nine Burman college students walked two hundred miles with Dr. Marshall and myself in ten days from Burma to Siam with the temperature over 110 degrees in the shade. We lived together, eating burned rice, sleeping on the ground in the rain; getting on each other's nerves, and undergoing other trials that would have ruined our evangelistic campaign if the presence of Christ and the experience of His love had not enabled us to take seriously our motto: "Invincible Good Will, Brother!"

One of our finest Karen leaders, a noted football star, had been a church member from childhood. Before Christ was given control of his life, he was one day very angry at a big British soldier who spiked him and tore his stocking in an important football match. At the next opportunity when the referee could not see, the Karen kicked the soldier in the stomach and laid him out. Later the soldier came to the Karen and said threateningly: "How is this?" For reply the Karen pointed to his torn stocking and said: "How is that?" Five years later in one of the Gospel Team football matches this Karen received kicks on the shins, as well as unfair criticisms of his character from mercenary relatives or jealous rivals, and he takes them all with a smile and a prayer.

A champion lightweight Burman boxer and a leading Karen athlete were with our South India

Gospel Team when a crowd of outcaste town "riff-raff" tried to break up a testimony meeting with disorderly conduct. When some Brahmin elders prevented the utter ruin of the meeting, the rowdies were so enraged that they rushed up to my two athletic companions and spat dirty betel nut juice all over their faces and clothes. For a moment I trembled lest my brawny teammates might give those poor despised outcastes the thrashing they so richly deserved. Then I saw them grit their teeth for self-control and smile! But I knew they were thinking of Him upon whom His enemies "did spit" and who "when he was reviled, reviled not again." Afterwards they told me that they too had learned to pray: "Father, forgive them, for they know not what they do."

The motto for our South India campaign was that passage which describes Jesus' Gospel Team: "With Him the twelve and certain women preaching and bringing the good news of the Kingdom of God." (Luik 8: 1-3.) It is useless to preach unless, with our very lives, we "bring" the Gospel.

The East is asking, says Prof. William E. Hocking, What difference does it make *here* and *now*, if they accept Christ? "What criterion have *you* for the truth of this religion which you profess?" In other words, has Christ solved your life's problems so that your life and witness are convincing?

I AM CHRISTIAN YOUTH

BY J. T. MORROW, WICHITA FALLS, TEXAS

I am the vitality of the Church today and will be its leadership tomorrow.

I have accepted Jesus Christ as my Lord and Saviour, and as the pattern for my purposeful life.

I possess the priceless heritage of Christian faith handed down to me by countless hosts of devout believers and enriched by my own personal devotion.

I am neither sanctimonious nor pious but am striving to adapt the principles of Jesus to a modern busy world.

I am seeking means of furthering the realm of Christ in terms of social brotherhood and world peace.

I am searching for Truth through the medium of accurate research.

I defend my own generation from the pessimistic judgments of our older colleagues.

I crave responsibilities and implore the sympathetic confidence of my predecessors.

I consecrate my virile body, my developing mind, and my adventurous spirit to the Master of men.

I am Christian Youth!

How the Revivals Came in Persia

Looking Backward; Preparing to Commemorate a Century of Protestant Missions in Persia

By WILLIAM McELWIE MILLER,
Teheran, Persia

Missionary of the Presbyterian Church, U. S. A.

THE first American missionaries went to Persia in 1834, to open work among the Nestorians. These were Syriac-speaking Christians who inhabited the mountains of Kurdistan and the fertile plain of Urumia. The Nestorian Church had once spread over Asia from the Tigris River to Peking, but during the Middle Ages it lost its former greatness and glory, and the poor remnant of Syrians whom the missionaries of the American Board found in Persia were sunk in ignorance and superstition. They were Christian in little more than name. The purpose of the mission was to revive and enlighten this ancient people that they, in turn, might once more become a mighty influence in the evangelization of Asia.

Accordingly Justin Perkins with Ashabel Gant and their wives undertook first of all the task of letting in the light of divine truth to dispel the darkness of error. Very few of the men and only one of the women of this people, who numbered 100,000 souls, could read, nor had their spoken language, the modern Syriac, been reduced to writing. Schools were started, the Scriptures were translated into the language of the people, a press was brought out from America and books were printed, and soon a mighty reformation began, which finally resulted in the building up of a strong Protestant Church among these Assyrians and the partial revival of the old church.

The story of the mission in Persia is full of thrilling incidents, none of which are more interesting than the remarkable revivals which again and again visited the mission schools and churches. It is refreshing today to read of these outpourings of the Spirit of God upon the dry soil of Urumia years ago.

Persia, once a mighty empire under Cyrus the Great, was for thousands of years given over to Sun worship. Later Christianity flourished for a time and was bitterly persecuted. Then came the Mohammedans under the "Camel Driver of Mecca," and today Persia is a Moslem stronghold. But Protestant Christian missions have been carried on for over one hundred years. There have been remarkable awakenings in the past and today there are new signs of spiritual power. Read this story, take courage and pray.

The first revival came in 1846, about ten years after the arrival of the first missionaries in Urumia. Earnestly had they prayed for its coming. In April, 1845, the Rev. David Stoddard wrote to friends in America, "Will not the friends of the mission beseech the Father of mercies to

grant us a powerful outpouring of His Spirit; that here the Gospel may triumph over the pride, unbelief and deep delusions of the human heart, and Jesus Christ be welcomed as a Saviour, friend, and partner."

Within nine months this prayer was granted. The revival appeared first in the two mission schools under the care of David Stoddard and Fidelia Fiske. Like most of the revivals which followed, this first awakening began in connection with the Day of Prayer in January, as both in Persia and America earnest prayer was being poured out for the conversion of souls. Students became deeply impressed with a sense of their sin and need, and also began to pray for salvation.

Truth which had long lain inactive in their minds now sprang into life in their hearts and gave promise of a harvest in changed character and conduct. With joy the laborers welcomed this spiritual springtime! In March, 1846, Perkins wrote:

The revival of which we wrote you last month still progresses with increasing interest and power. We are filled with wonder, as well as with joy unspeakable, in view of this work of mercy and grace. In whatever aspect we contemplate it, it deeply impresses us as the Lord's doing.... We expressed the hope that this revival would spread among the villages; and such is becoming extensively the fact. There are inquirers in several villages, and in one village in particular, Geog Tapa by name, a great work is in progress. Students from the two seminaries have returned to their homes in the villages and kindled the fires there by their testimony and their prayers, and frequently

parents and friends have come in to the seminaries to visit the students and, seeing what God was doing among the young people, have been themselves converted.

A month later Perkins wrote that in Geog Tapa thirty-two people had been converted and many others in that place were seriously inquiring of the way of salvation. In passing along the streets one might hear the voice of prayer in not a few of the houses; and in the fields and vineyards in the vicinity there were to be heard the same impressive sounds.

The next month Perkins again wrote of Geog Tapa that "a great general reformation has taken place" there. Open vice, so common before, was no longer tolerated in the village. Sixty people seemed to be truly converted and scores of others were awakened. There was great eagerness to hear God's word, and sometimes on the same evening ten or fifteen meetings were going on in the homes of the people. Men whose hearts had been touched went out to the fields to speak to the laborers. Christian hymns were sung by the children in the streets and the priest of the village, formerly "a passionate, violent and even intemperate man," became "apparently as meek and quiet as a lamb." From Geog Tapa a large number of preachers went forth each Sunday to other villages, and thus the revival fires spread.

Dearth in America—Harvests in Persia

The *Missionary Herald* of that day says of these thrilling events:

Amid a most painful dearth of revivals in our own land, it is truly refreshing to contemplate a powerful work of the Spirit in regions which have been for ages unblest with such showers of divine grace. Who would have chosen Geog Tapa as the place in Christendom likely to receive the outpouring of the Spirit?

After three years the mission was blessed with a second revival which began in January, 1849, just as Perkins was finishing his translation of the Bible into modern Syriac, and just before he buried his fifth child in a Persian grave. In reporting the new revival he writes:

The members of the seminary who were hopefully converted three years ago were, for two or three days after the work commenced in its power, the subject in most cases of the most intense heart searchings, of piercing compunctions for their previous coldness and backslidings, and of subdued prostration before God. This was true of very devoted Christians as well as others.... The impenitent members of the seminary were also powerfully wrought upon by the mighty energies of the same Spirit, some of them being under very deep conviction of sin, and nearly all awakened to a sense of their dreadful depravity and their utterly lost condition. It is now about a month since the commencement of this wonderful display of mercy in our male seminary; and there is as yet little diminution of the interest.

A similar awakening occurred in the female seminary at the same time.

This revival also spread to the villages. In

Geog Tapa a great work was in progress; meetings were held daily, and persons of the most abandoned character were awakened and hopefully converted. Numerous crimes, some of which were committed twenty-five years before, were confessed and restitution made. Nearly the whole population was affected in a very remarkable manner. One of the bishops of the old Nestorian Church confessed his sins and began to preach with new power. Old people who had never prayed before began to pray in public with freedom and eloquence. In many villages there was weeping and mourning over sin, and a Moslem passing near a church where a service was in progress on hearing the lamentation within inquired who had died. Many lives were permanently changed.

In the following year another revival occurred, beginning on the same day (January 13th) in both the seminaries, though they were six miles apart and there was no communication between them. Again there was weeping and confession of sin. One of the chief characteristics of these revivals was the earnestness and intensity of the prayers of the awakened. On February 21, 1850, Mr. Coan writes from Urumia:

These Nestorian Christians fully sustain their character as praying Christians. Many pass hours together on their knees in prayer; and often, in the stillness of the midnight hour, the voice of prayer breaks pleasantly upon the ear; and sometimes their eyes not only "prevent the night watches" but the day dawn. On the Sabbath nearly the whole time, before and after services, is passed in their closets. Sometimes it would seem that they preferred praying, not only to sleeping but to eating also. A few Sabbaths since the pupils of the female seminary returned directly to their closets, after the afternoon service as usual. But in this instance they remained there till the tea bell rang. They came in reluctantly, one after the other, and took their seats in silence at the table. The blessing was asked, and the steward began to dip out their soup, the tears meanwhile streaming down his cheeks, and the girls sobbing with their heads bowed upon the table. There seemed to be no disposition to eat; and it was not until they were told that they must eat that they might have strength to pray that they ate a little, and then flew to their closets again.

The "closets" referred to were little rooms where they prayed in secret. A number of villages were blessed by this same revival.

Did these revivals produce any vital change in the conduct of the pupils? Let Mr. Stoddard, the principal of the male seminary, reply. Writing of the early days of the seminary, he says (December, 1851):

For a considerable period we had not one pious scholar. The principal native teacher, priest Eeschoo, was very imperfectly enlightened.... The noise and confusion and insubordination, the habits of lying and theft, the indifference to religious truth, which were then almost universal in the school, were a constant source of anxiety and at times of discouragement. I had many doubts whether the enterprise would be successful.

At the present time, however, the school is the reverse of what it then was.... In addition to those who have

gone out into the villages to conduct schools and to preach, we have thirty with us, about three-fourths of the whole seminary, who are hopefully pious, and who comfort our hearts much by their consistent and prayerful deportment. No one could be present long at our daily recitations, or visit the pupils in their rooms, and see the order, the sobriety, the diligence and the thirst for learning which are so strikingly manifest, without being deeply interested in them.

The spirit of prayer manifested by many of these young men is truly remarkable. It is a time of only ordinary religious interest, and yet a stranger, coming into our meetings, and listening to the fervent and unaffected entreaties of these youths would suppose us to be in the midst of revival. This impression would be still further confirmed, were he to stand, as I often do, near our range of prayer rooms, just as our pupils are about to retire to rest, and hear their mingled voices, as they are pouring out their souls to God in confession, supplication and praise.

During the next twenty years the missionaries report at least ten seasons of revivals similar to those already described. Lack of space prevents the telling of inspiring stories of these repeated outpourings of the Spirit. It is noteworthy that more than once the revival began on the very day that friends in America united to pray for the mission in Urumia. I shall close this article with an account of the revival of 1877 which was a most striking answer to prayer. In November, 1876, D. L. Moody was in Chicago at the Christian Convention when a prayer alliance was formed by which 260 churches were pledged to pray for one another till the longed-for revival came. Mrs. Sarah J. Rhea, a former member of the Persia Mission, was present at this meeting, and in her passionate loyalty to the fifty churches in the Urumia field, asked that these might be added to the list. She at once wrote letters to Persia to tell the churches that they were pledged to pray for a revival. Long before her letters arrived notice what took place in Urumia!

In December, 1876, Mr. Whipple wrote from Urumia that as the missionaries noted the zeal with which members of the political parties in America go out and try to win people to their side, they were impressed by the necessity of their showing more zeal in their spiritual work. As

they talked and prayed together they agreed on a plan by which they would go out to the principal villages with some of the native brethren, spend a week or ten days in each village—preaching, singing, praying, conversing with individuals, visiting from house to house, after the manner of the Moody and Sankey meetings. The next Friday was appointed as a day of fasting and prayer, especially for the outpouring of the Holy Spirit.

Some of the meetings lasted for two hours. On one evening thirty-five people arose and confessed their sinfulness and asked for prayer. Later one hundred more expressed a desire to follow Christ. Mr. Whipple and his colleagues did not yet know that 260 churches in America had been praying for them.

On January 23, Dr. Holmes, the physician in Urumia, wrote that the work which Mr. Whipple mentioned as in progress had greatly increased and there seemed to be a general revival spirit throughout a large portion of the field. . . . In the city of Urumia the chapel had been crowded day and night for two weeks, and a large number of inquirers had come forward. In the girls' seminary nearly all the students appeared to be under conviction of sin. In a number of villages also the revival was in progress.

At the end of the year the mission reported that this revival had brought new life to the churches and the membership had increased thirty per cent, 214 persons having been admitted to the Lord's Supper.

Next year (1934) the Protestant missions at work in Persia plan to celebrate the one hundredth anniversary of missionary work in that land. In what more fitting manner could the centennial be observed than by a united effort on the part of all the Christians of Persia to reap the harvest that has been a century ripening? What greater blessing could the friends of Persia everywhere desire than that the Lord would pour out His Spirit without measure upon the churches of that land, that in these latter days we may again experience a revival mightier than any which Persia has yet seen? "Ask and it shall be given you!"

DO FOREIGN MISSIONS PAY?

One of the best answers ever given to this question was that of the converted Brahman, Dr. Narayan Sheshadri, before a large audience in Philadelphia some years ago. He said:

"This cultured audience convinces me that missions pay. Long after India had reached a high state of civilization, your ancestors were barbarous and degraded heathen. It was foreign missions in the early days of Christianity that lifted them out of this state and gave them and you, their descendants, the Christian civilization and enlightenment you now enjoy. You owe what you are to foreign missions."

When Missionary Income Is Reduced

Letters from American Church Representatives in India, Japan, Korea and Guatemala

THE DANGER OF RETREAT IN INDIA

BY THE REV. WILBUR S. DEMING, PH.D.,
AHMEDNAGAR, INDIA

*Secretary of the American Marathi Mission,
American Board*

Dr. James L. Barton, writing of the work of Christian missions, says:

In spite of their deficiencies and incompetence, the Christian missionaries have been the greatest modernizing, civilizing and morally constructive force that has gone from the West into Asia and Africa. They have done more to win the cooperation of Asiatic and African peoples than any other Western agency. They have introduced ideas and ideals which are reshaping fundamentally the thinking of the leaders and the aspirations of the peoples. They represent, upon the highest level of living and thinking, the best America has to offer. They are real ambassadors of Good Will. They have laid the foundations for Christian education, have inaugurated new social orders, have produced a new religious and educational literature and have won the confidence of the people among whom they live.

If missionary work has had the influence that Dr. Barton attributes to it, then the question of its relationship to the present financial depression becomes a vital issue for the churches in the homeland. If it continues to be, in spite of all criticisms, the outstanding philanthropic connection between the East and the West, then all those interested in a more spiritual and cultural civilization will be anxious about the present trend.

The greatest danger facing Christian missions at present is spiritual rather than material. The repeated cutting down of our work during the past few years has brought us face to face with a spiritual problem. We are in grave danger of losing our morale. We are struggling against a temptation to adopt a defeatist attitude, not merely about the future of the Christian faith but about the future world order. Is the dream of a cooperating and brotherly world an idle one? Is the vision of a world dedicated to Christlike ideals

irrational? Or is it reasonable and practical?

During the past few months, one of the missions in India spent two days in seeking to appraise its work and to recommend constructive lines of retrenchment. Where to withdraw? Needs on all sides press in upon us. Most of our work is underfinanced. We sympathize with the verdict of the Allied commander who exclaimed: "Our right is giving way; our left is in retreat; we will attack in the centre."

The whole philosophy of Christian missions is to go forward; it does not function well in retreat.

Unfortunately a retreat, due to retrenchment, is now being carried on all along the line. Various projects are being given up and the situation has become critical. The younger churches are not yet in a position to assume the responsibility for many of these Christian enterprises. Will this retreat become a wholesale withdrawal? Will it become a rout?

Here is a hospital that has been doing a generous amount of charity work because of the pathetic poverty of so many who seek assistance. Diminishing funds compel the doctors to cater

more to the wealthy patients in order to secure fees. Thus the free service must be sharply curtailed.

Here is a district that has maintained several qualified preachers who have carried the message of God's redeeming love through Christ to the non-Christians in that area. Through their personal contacts they have been lifting the villages to a higher type of living, particularly the so-called "untouchables." A cable from America announces a sharp drop in receipts and this district enterprise must be shut down, or turned over to a small group of Christians to be carried on as a voluntary enterprise. Such a solution starts with good motives but often has an ineffective result.

What would have happened at the front in the World War if the reinforcements and supplies for the army had been withheld? Whatever sacrifices are made by the folks at home, the sacrifices on the field of conflict are infinitely greater. The same is true in the Christian missionary campaign. When the Church sends out representatives to be Ambassadors of Christ on the frontiers, with promises of adequate support, shall we withhold reinforcements and supplies? The campaign is still in the balance.

In reply to some thirty letters sent to various missionaries of different societies and in different fields we have received the following illuminating and courageous replies. They show both the evil and the good coming from the economic crisis.

Here is a missionary family that has heavy financial obligations for the education of the children. As a result of cuts in salary, the family slowly uses up scanty savings and perhaps falls into debt. In the effort to make ends meet the missionary must cease to purchase books and periodicals. How long can he or she remain a useful and effective missionary?

Here is a Christian school that has been spreading a wholesome influence throughout the community. Word comes from home causing the school to close its doors. Some pupils find their way into secular schools but many must leave school because of the ever-present caste prejudice.

But the picture is not all dark. The drop in material resources has often led to a deepening of the spiritual life. We come to realize more fully that spiritual resources are paramount. This growing spirit of independence from material things has had a beneficial and far-reaching effect. There has also been an incentive to hasten the process of sharing our responsibilities with nationals. Missions have been forced to take this whole problem more seriously and to make it a living issue rather than an academic discussion. The curtailment in financial support has undoubtedly led to the removing of many non-essentials. Needed changes have been brought about and unfruitful work has been eliminated. All these things are commendable.

Can Values Be Replaced?

Yet the question remains, will we, because of financial pressure, continue the policy of extensive retrenchment? Will the building crumble to such a degree that it cannot be repaired, when the wheels of industry start turning again? If the present trend continues much longer, such questions will require an urgent answer.

In the meantime the world continues like a box of dynamite with sparks flying around. Political questions are enshrouded in an atmosphere of fear, animosity and suspicion. The nations gaze at each other across tariff and armament barriers. The economic machine, having broken down, has yet to find those who can repair it with any degree of confidence. Pessimism seems to have much of the world in its grip.

Some favorable factors continue to encourage us. In addition to various political and economic efforts to effect world settlement, there are at work in various strategic spots Christian missionaries whose desire is to spread a spirit of Christian friendliness. In spite of defective qualifications, many of them are exerting an influence for interracial and international cooperation. They are the vanguard of a new day when we shall have a brotherhood of nations united in a common plan to share the good things of life with each other.

They represent the view that political and commercial contacts are not enough. They desire to share the Christ-life with others. Unless the churches in the homeland become thoroughly alive to the need of maintaining this world-wide enterprise of Christian missions, no matter how great the sacrifice; and unless they put forth their best efforts to accomplish this end, we are in grave danger of continuing the retreat until we surrender values that can never be replaced.

WHAT REDUCED INCOME MEANS

BY THE REV. A. A. SCOTT, B.S., INDORE, INDIA

*Principal of Indore Christian College,
United Church of Canada*

Perhaps never since the commencement of the modern Foreign Missionary Movement have missions and missionaries been more definitely "up against it" than at the present time. In many cases the future of work, which has been carried on effectively for generations, is trembling in the balance.

Missions do not depend upon money alone—or chiefly. They are the outgrowth of faith and love. Nevertheless, they must make use of money to accomplish their ends. When the money fails, as it has failed in the last two or three years, the problem becomes a wearing one.

The writer represents a mission in which within the last year or two the total appropriation (which was even then considerably below our estimates) has been reduced by more than 33½%. Missionaries' salaries have been cut, first 10%, then 15%, and now 25%. Indian workers have suffered in a similar way. We ask ourselves, "Is this the end, or is the worst still to come?"

What effect is this going to have upon the work? We admit that there are features of the stringency which are not wholly depressing. In so far as the shortage of funds has enabled us to get rid of unsatisfactory workers, to dispense with outgrown methods and cumbrous machinery, it may have been a blessing in disguise. It may be a blessing also if it makes it necessary for the Indian Church to assume larger responsibility for carrying out the Master's Commission. The trouble is that the indigenous Church is also suffering from the depression and is in no position to assume larger burdens. It is having a hard struggle to keep its own head above water.

What then are some of the effects of the cuts? Mission buildings which are valuable and worth preserving are falling into disrepair because there is no money to keep them up. Mission equipment which has been acquired at considerable cost is being wasted because there are no funds to maintain it. The whole work, whether evangelistic, educational or medical, is suffering from de-

pressed vitality. It is steadily slipping farther and farther down hill. Openings which have been gained only after years of effort are being closed simply because we cannot, for financial reasons, enter into them.

The report of the Lindsay Commission urges that Christian colleges should enter more wholeheartedly into the life of the people. Very good. But when one's whole energies are taken up in trying to keep oneself alive, one has not much vitality to share with others. For years we have been trying to get Christian Teacher Training organized in such a way that the courses given would be recognized by the government and lead to some definite standing. Now, just when our efforts appear to be about to be crowned with success, there come these appalling cuts which make it impossible for us to take up the work which we had planned. That is but one instance of many.

Naturally the Indian staff is becoming restless. They feel that their position is becoming more and more uncertain, and they face the possibility of dismissal at any moment with no provision for any pension. Many have been trained from boyhood or girlhood in mission service, and know no other work. What will they do if they are flung out in the cold to fend for themselves? What will be the impression produced on non-Christians if this happens?

The missionaries themselves, for the most part, are hopeful, though many are bearing almost intolerable burdens. Trying to educate a family, some in the mission field and some in the homeland is no joke in these days, when one has only three quarters of a small salary with which to do it. The constant anxiety about ways and means, which is forced upon us at present, does not make us more fit for our work, but definitely weakens us.

Just now a great question arises. Does the failure of the Church to give more adequate support to this work mean that its members have not money to give, or does it mean that the Church has grown tired of its task? Is the Church losing faith in the missionary enterprise? If we could have a definite negative answer to that question it would do much to settle many qualms. We can stand sacrifice. We are not afraid of having to bear heavy burdens. But is the Church going to abandon us and the work? That is the question which "gives us pause."

There has been much loose talk in America in recent years about the ability of the people of the Orient to stand alone, and about the "impertinence of foreign missions"; one wonders how far the Church has been affected by such vapourings. (Did the Appraisal Commission entirely escape the influence of such suggestions?) Missionaries are not looking for easy jobs or soft berths, we

are prepared to suffer with the rest of the world. But if the Church has lost its enthusiasm for the proclamation of the Message of the Cross to all men, that will do much to take the heart out of us in our work.

One point more—as the result of the falling off in giving, most missions are now assuming a depressingly middle-aged appearance. Few new missionaries are being sent out, and, as a consequence, the fresh new life which is the natural accompaniment of youth is being shut off from our fields. The result will be that in the Young India, just stretching his sleepy limbs and realizing his strength, many of our mission bodies will find themselves hopelessly behind the times unless there is in the near future a strong influx of new life, full of spiritual enthusiasm for the work of Christ and His Kingdom; full also of the natural vigor and energy of youth.

SHORTAGE IN JAPAN

BY THE REV. S. H. WAINRIGHT, D.D.

Christian Literature Society of Japan

The effect of the world economic depression has been eased in Japan somewhat by two favorable circumstances: first, by the high exchange value of the American dollar and, secondly, by the stimulus given to export trade. The first has helped mission work, and the second has been an advantage to general conditions. But these favorable conditions are losing their advantage. The high cost of raw materials imported for manufacture, is taking away the advantage from the new rate of exchange. The mission boards are adjusting themselves to this new rate and appropriations are made in yen. Instead of sending one dollar to provide for two yen in the budgets here, mission boards now send forty cents. Local prices are also rising.

Reduction all along the line has become necessary. Every conceivable economy is adopted in order to keep existing work going, while new work receives no serious consideration in present budget making.

The missionaries have cheerfully accepted reductions in their salaries, but they are greatly hampered in not being able to respond to all kinds of appeals about them, the meeting of which would increase usefulness.

One denomination, after estimating for Japanese pastors' salaries out of funds available, found that a deficit of 9,500 yen had yet to be covered. The mission board made this a "special," and asked the churches to contribute 6,500 yen and the missionaries to give 3,500 yen to make up the deficit! It is doubtful whether this response can be made, yet it presents a phase of the foreign missionary's opportunity. These trying times

must not defeat the purpose which brought missionaries to foreign service. One of the most touching scenes I have witnessed since coming to Japan was at an annual meeting last summer when all present contributed to make up the return fare to Japan of a fellow missionary and his wife and it was a high point in experience felt by all when the cable message called them to return.

One happy circumstance is that while applications for admission to mission schools are fewer, attendance holds up so that income from fees is maintained. Without the exchange balances this year schools are meeting with far greater difficulties.

Adjustment is not always possible. A step more serious is necessary. A Christian Literature Society Weekly, called the *Sunday Club*, started last year at Dr. Kagawa's request, was so successful as to reach a total for the year of 125,000 copies. It could not pay for the editor's salary, so it had to be dropped in spite of the appeal made to a committee at home.

Many other enterprises are dropped off which are of a special nature. The full strength of the Christian movement cannot be put forth. Even regular work, like preaching places which have the promise of becoming churches, are discontinued owing to the drawing in of the lines. Hardships come to those who cannot be continued in the work and to those on whom is laid double tasks through the economy thus effected.

Unfortunately we do not see any very distinct spiritual effects from the depression in Japan. Christians nowadays seem to have lost the secret which knows "how to be brought low" as well as "how to abound." Our chief Christian virtue seems to be to know "how to abound" — how to confer earthly benefits upon others. We are not so gifted when it comes to making straightened circumstances vocal with the power of faith and love. Man is too often looked upon as the source of welfare; so when things go wrong a certain ill humor is apt to find expression toward man as responsible. If the spiritual benefit of the present depression is that we are led "to look not upon the things that are seen but upon the things that are unseen," then there is some evidence of that. Many in Japan are truly "seeking first the Kingdom of God and his righteousness." Unusual hardships in church work are giving rise to unusual efforts.

A missionary living in the interior says that outlying places are offering to provide the travel and entertainment and a meeting place (in one of the private homes) if an evangelist can be sent to introduce the Gospel there.

A most interesting instance of this local activity is the special evangelistic campaign conducted recently in the great city of Osaka, the total ex-

penses of which were borne by the local Christians. A four-days' series of meetings were held in the large Nakashima auditorium, preceded by workers' meetings and by visiting homes throughout the city. Meetings in the churches followed. One Christian training school sent out the students who visited 8,000 homes in the part of Osaka in which the school is situated!

The decline in the foreign missionary force, notwithstanding the call for new work, is very disturbing. In 1927, the Protestant missionary staff in Japan numbered 1,527, while last year it had decreased to 1,176, involving a loss of one-third the ordained missionaries, many of whom are in evangelistic work. This touches a vital element in the foreign mission force.

There has been an increase (from 1,055 to 1,552) of Japanese ordained men and a corresponding increase in women workers, but the decline in the missionary staff is a serious loss. The Christian institutions founded by American missions cannot as yet be maintained by the Japanese churches, nor can these churches meet the ever sounding call for new advance in the unoccupied territory. The home churches must respond to the appeal for new work in all great mission fields. Two million new congregations are required to meet the needs of villages in Asia. The call from this Macedonia is not only for help in establishing the church but it is the call to help the new younger churches reach out into the regions beyond. The Apostle Paul writes to the Christians in Philippi:

When I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving (for new work elsewhere) but ye only.

In one large mission in Japan the only new work undertaken has been made possible by a special contribution made for this purpose by a devout Christian woman on the Pacific Coast of America.

A TESTING TIME IN JAPAN

BY THE REV. D. B. SCHNEDER, D.D.

President of North Japan College, Sendai, Japan

Due to the hopeful attitude of the Foreign Mission Board of the Reformed Church in the United States and the favorable exchange, we have not thus far seriously suffered in our work in Japan. Both of our schools, North Japan College and Miyagi College, have entered upon a very hopeful year. The number and quality of our applicants for admission have been better than for a number of years. Any drastic cut in our appropriations, therefore, will be very deplorable.

If any weakening of the work takes place now, it will be practically impossible to recover from the effects. Christianity faces a harder task in Japan now than at any time during the past fifty years.

WHAT THE CUTS MEAN IN KOREA

BY THE REV. STACEY L. ROBERTS, D.D.

*President of the Presbyterian Theological Seminary,
Pyongyang, Korea*

With gifts to missions reduced, appropriations for the work must be reduced, and the Church of Christ both at home and abroad is being compelled to retrench. In Korea, at a time like this, we appreciate as never before the wisdom that carried through the plan to establish a self-supporting Church, so that when funds from the homeland are reduced, the strong Korean Presbyterian churches are directly very little affected. It is different where the churches are under the care of the missionary. When itineration funds are reduced, they must receive less attention, even though the missionary goes into his own reduced personal funds to pay the expenses of his itineration. This is most important work, but the trips require money and retrenchment greatly affects the cause of Christ in Korea.

A native church may be largely self-supporting and yet the mission may need a great deal of money to carry on the evangelistic, educational, medical, industrial and literary work. Reduced appropriations to Bible Institutes mean either less time given to teaching the Word of God or fewer men and women taught. These Bible Institute students are the elders and deacons and Sunday School teachers and Bible women of the country and city churches. The opportunity to help fit them for their work is one of the greatest we have in Korea. The work of the Theological Seminary must go on, if there is to be a trained ministry, but when all of the cooperating missions are compelled to cut their budgets, and there is no possibility of increasing tuition fees, we face a very serious situation.

The cut in hospital appropriations means less free medical work. There is a wonderful opportunity in the hospital to meet the needs of the souls as well as the bodies of thousands of people! Some are able to pay their way, but if help cannot be given free to multitudes of other sick and suffering folk, their future means years of suffering or an early death. It takes money to care for these needy people.

In Korea we have a large Christian constituency and this offers a wonderful opportunity to give the Christian youth a good education and to make them useful members of the Church of Christ and of society. A cut in appropriations means that we are compelled to reduce the number of teachers, to overcrowd the class rooms, to use a poorer grade of teachers, and to refuse help to many worthy students, many of whom are the children of pastors and other Christian workers, and are looking forward to lives of service for Christ.

The Government requires certain standards of equipment and scholastic work, and without money we cannot meet these requirements nor measure up to the opportunities before us.

In such a time we must reevaluate our work and put the resources and strength that we have, not merely in work that is important, but in work that is most important. The Lord can bless a very little so as to use it in a mighty way. Our prayer is that He may make us strong where we are weak and bless the work, even though our equipment is less than in the past. We pray that further "cuts" may not be necessary for we need not only more money but more workers.

REDUCTION IN GUATEMALA

BY EDWARD M. HAYMAKER, D.D.

Editor of "Guatemala News"

In prosperous times both national workers and missionaries in the Guatemala Mission had only just enough to live on—never too much. The cut in the budget, therefore, makes necessary for us all very trying readjustments. Our plans were made very carefully so that we cannot cut expenses without making matters more difficult. We economize in food and clothing—often a doubtful and desperate expediency. Some are forced to seek outside sources of income such as teaching music or language, repairing cars, etc. The policy of the Church at home has been that the efficiency of the missionary is the prime consideration. Under this reduction that policy is discarded. At first the missionaries tried to help out nationals by sacrificing their own comforts, but now their utmost effort is required to keep going themselves, and the nationals suffer, though the missionaries voted unanimously to make reductions *pro rata* with the work and national workers.

A much discussed question is as to whether it is best for missionaries to adopt a different standard of living from that of the native workers. Should they "stoop to conquer" as Christ and the Apostles did? Perhaps the question will be decided for us. At any rate the missionary is perforce approaching the standard of living of the national, who, in the meantime, is being reduced to greater poverty. This affects not only our faithful workers, but the work and the people as well. When their standards of living are lowered their ideals and their Christian optimism are apt to wither. The death rate is reported as increasing in a number of localities from a lack of ability to purchase simple remedies. The tendency is toward parsimony even in religion.

In the different departments of mission work the results of the reduction are very serious. Missionaries have given up their cars and thus their usefulness is curtailed. The hospital has given up

the native driver, which means that the doctor and nurse must do the work—at a great cost to efficiency. The cut also stops work on chapels, parsonages and schools, as the nationals alone are not able to finish them. Outstation work is curtailed when there is no way to finance the trips. Next year the evangelistic work will suffer even more seriously if the cut continues.

Our missionary institutions are sometimes hit the hardest. They depend largely on funds from home. The field income is also decreasing because of the depression. Repairs to buildings cannot be made; teachers and other workers cannot be paid; tuitions and hospital expenses are not met; so that the outlook is distressing. What are we to do if the cut continues?

Thank God there is a brighter side, and we keep staring at that to keep up our courage. The Master knows full well what He is doing. When people had plenty of money and occupation, they indulged to excess in questionable diversions and frivolity often tending toward degeneration. The drift of the public was away from serious thinking and from God. When money and work are lacking they begin to reflect on the seriousness of life. Thinking seriously often means thinking evangelically, and our church attendance increases apace. Our Guatemala Christians give for the work of Christ to the point of sacrifice, and that is good training for the present stage. They are learning not to rely much on foreign help, and are

undertaking more complete self-support, which is our ideal.

The drift of the Church talent toward government employment, because of the much larger pay than we can afford, is growing less because state salaries are in arrears. Dr. Paul Burgess says, in a recent letter:

The Church and missions have suffered less from the depression than other institutions, especially the government. In consequence talents, which would otherwise serve the government are available for mission service, even at the beggarly salaries the Church is able to pay. So the depression has brought the Church at this time the best leadership available from within its membership.

The government has been compelled to close many rural schools, so that in many of our fields the Sunday schools have taken their place. These mission Sunday schools are now teaching both cultural and academic studies as well as the Gospel. They are growing rapidly and are becoming a powerful means of local evangelization, at the same time doing the government a good turn. Poverty is providing good soil for the presentation of Christ. It may even be a good thing for a missionary to stop and make tents now and then. It gives him an opportunity to revalue his work, to recast his plans, to relight his enthusiasm and to rededicate his life.

We are coming to believe that the providence of God can be seen in all this necessary readjustment. Some huge problems are being solved by it, whether we will or no.

Shall the Tent Makers Preach?

By PAUL W. HARRISON, M.D., Muscat, Arabia

Missionary of the Reformed Church in America;

Author of "The Arab At Home"

"THERE is nothing that we would not do for your tent factory if only you would get rid of the preaching in it." The Book of the Acts does not mention such an incident in Paul's life, but it is a common experience in the lives of his successors. The Apostle would have ignored such a remark. He would have been surprised to be told that when he was supported by foreign funds and could give his whole time to preaching, that then he was a legitimate evangelist, but when he earned his living and made his social contribu-

tion by means of making first-class tents, he should not devote his attention to preaching Christ. Most missionaries live, as Paul usually did, supported by far-away churches, but a number of us—doctors, teachers, industrialists, and agriculturists—follow his tent-making program.

But we are here as missionaries, all of us. That means that we are "bond-slaves of Jesus Christ, set apart to proclaim God's Good News." The doctor finds his opportunity in work with individuals more often than in public addresses, though in

Muscat we have made it a practice to give the doctor one of the preaching services every month, simply to demonstrate publicly his active partnership in the station's evangelistic campaign. In the Hospital there is an opportunity to exercise gifts of a modest sort in proclaiming the Good News. Doctors are not highly trained theologians, but on the mission fields many of them make first rate preachers of the simple Gospel.

The difference is only one of degree. The most effective and most useful preachers we have, such as Bishop Linton and William Miller, of Persia, insist that they do their most important work with individuals. On the other hand, however full the time of the tent-making missionary may be, and however much confined to individual contacts, there come many opportunities to present the Gospel message to larger or smaller groups.

The missionary must frequently pray to be delivered from his well-meaning friends. For years he has been told by ship captains, by godless commercial representatives, and by the alien administrators who rule most of the Near East, that the tent-making missionary should have no part nor lot in evangelistic work. In these days that idea has gained a wider vogue. The argument is simple enough. The medical missionary especially furnishes to the community such a valuable type of tent, that unless we are careful, people will be found listening to the Gospel against their wills, simply to secure a tent. Christian love should lead us to furnish tents free to the community, and not preach the Good News to them at all.

In an argument such as this, there is some foolishness and some pure fiction. We do furnish tents free to the needy community, and no one is compelled to listen to the Gospel in order to benefit by our services. The clinic door is wide open. Any one who prefers not to listen has the whole outdoors to retreat into, and thus can save his soul from enlightenment. In Bahrain and Muscat, we seek to do personal work with every patient every day, but always with the provision that any one preferring not to listen, is passed by. In twenty years I have never seen a patient who was not glad to have me sit and read and talk and pray with him.

The idea that, by carrying on evangelistic work in our hospitals, we are in some way trampling under foot the finer sensibilities of our helpless patients, is grotesque. Talking about Jesus Christ with men who are in trouble is often the one thing they want, introducing them to Him and to the God of all comfort through Him. Up and down the aisles of pain and trouble and broken hearts Jesus, our Lord, walks day and night. If only we could make Him visible to them all! But He does become visible to some; to mothers who

leave us with their arms aching and empty; to fathers austere and erect, who go down the hospital steps broken and gray, with such silent grief in their eyes as only strong men know. No man ever came into a mission hospital who needed his hernia mended one-half so badly as he needed to learn about Jesus Christ. It is easy to operate on his hernia, and we are glad to help him by doing it, but we pray and plan and hope for an opportunity to bring him to Christ. Sometimes we succeed in giving him the greater gift along with the lesser, and when we do we thank God and take courage. That is the real reason we are out here.

It is a very gratuitous trouble which our friends are giving themselves over the acceptability of evangelistic work in our hospitals. I have never met a patient who was troubled by it, nor his relatives either. The Mohammedan who made to me the remark quoted (with modifications) at the beginning of this paper, was a merchant from outside, as much an alien in Bahrain, as I. He was not troubled about the fine sensibilities of the patients. What worried him was the possibility that some of them might become Christians. We hope to give him still more reason to worry about this in the days to come.

When men say that we will see better medical work if evangelism is excluded from the doctor's activities, they are simply mistaken. Dr. Howard Kelly and Dr. J. M. T. Finney, of Baltimore, are not reduced to sub-mediocre physicians and surgeons by their Christian activities in America. A Christian faith, deep enough to be happy and contagious, and vivid enough to focus our whole personality, so that it becomes easy to talk to others about the Christ who has done so much for us, such a faith does not make for slovenly, careless, or ineffective medical work. It makes for better work; is indeed a guarantee of the best that that particular doctor is capable of doing. Experience bears this out. Dr. Vail in Miraj, whose reputation throughout India and the Near East compares with that of the Mayos in America, is one of the most whole hearted evangelists that we have on the mission field. Others are Dr. Goheen and Dr. Evans in Vengurla, Dr. Hume and the Beals in Wai, Dr. Dame in Bahrain, Dr. Ida Scudder in Vellore, and Dr. Edith Brown in Ludhianna. The list could be lengthened almost indefinitely. The best medical work in India and Arabia is being done by these men and women. The Church has no work anywhere of which she has a greater right to be proud.

"Brethren pray for us," the tent makers, that in an aggressive evangelism, mixed with sympathy and love and skill and hard work, "the word of the Lord may have free course and be glorified even as it is with you."

Presenting Christ to the Foreign Born

By the REV. EDWARD CATLOS
Pastor of the First Bohemian Baptist Church, Chicago

RECENTLY very little has been said regarding the foreign born in the United States. The outbreak of the World War marked the beginning of the decline in immigration. Our present laws keep the doors almost completely closed so that emigration actually exceeds our immigration. Notwithstanding this present condition we still have, according to the census of 1930, over fourteen million foreign born in the United States, and over twenty-two million native born of foreign or mixed parentage. This great multitude is unable to join fully with the older American stock in singing the great American hymn, "Land where my fathers died," for their fathers are buried in another land. Many an American who has not come into contact with the foreign born is astonished to learn that cities like New York, Chicago, Philadelphia, Cleveland, and Detroit are, in their mixed population, only cross-sections of Europe or of the whole world. The largest Scandinavian university of the world is located on the shore of the Mississippi River.

These new-Americans, as they are often called, did not scatter over the length and breadth of the land. Over eighty per cent dwell in larger cities. Out of 1,790,424 Italians living in America, 1,046,159 live in the states of New York, New Jersey, and Pennsylvania. In New York City alone, the Italians form a population larger than that of Rome. In one Illinois town thirty per cent of the population are foreign born and fifty per cent are native born of foreign or mixed parentage. A boy born and raised in such a community is an American, but as a matter of fact he is born and raised in "little Italy," "little Poland," or "little Czechoslovakia." Customs of the old world prevail in such a community to a marked degree. Very often public opinion, public office and public education are all largely influenced if not totally controlled. Upon my arrival to this country I was told: "Remember, Chicago is in America but America is not in Chicago." Truly, only a limited part of the American industrial city is American. In more than one instance it is plainly seen that an immigrant, making his home in such a community, never comes into contact with the leavening influence of the Christian life as the American Christians understand it. He lives in the old world transplanted and somewhat modified.

The immigrant has brought with him an affiliation to the state church. In most cases he continued to live loyally to that church. But the state church has been very slow in coming with any definite attempt to minister to the spiritual needs of the foreigner. And when finally it did come, the number of the priests and the ministers was so insufficient that all of the ministry was confined for a long period to christenings, marriages, and burials. In some cases the earnest immigrant, seeking to satisfy his religious needs discovered a church kindred to his own, but the services were conducted in a language unknown to him. He was reluctant to send his children there for fear that they would forget their native tongue. At present these churches are serving their communicants in imposing buildings but thousands of the children, now men and women, have grown up without any religious training whatever.

It is evident that the evangelization of the foreign born and of many native born of foreign or mixed parentage as well, stands out as one of the most challenging tasks facing the American Christians. The foreigner within our gates has proven himself a very valuable asset in the fields of human activity. He has effectively written himself into the commercial and industrial history. He has made himself a valuable factor in the field of invention, education and art. Shall the potential power of the new-American be permitted to remain dormant in the great enterprise of the Kingdom of our Lord? Should his soul be lost among the wheels of our industry or in the coal dust of our mines?

Two methods are being used by evangelical Christians to bring the knowledge of Jesus Christ to the newcomer. The foreigner, in quest of better economic conditions for himself or in quest of better living conditions for his family, has drifted away from the congested foreign community and has settled down next door to a Christian neighbor, or may work next to the bench of a Christian toolmaker; he may come into contact, while attending an evening school, with a Christian teacher. The light shining from a transformed Christian life brings forth its natural fruit. There are no records available, showing the extent of this blessed work. The year books of churches, especially from regions where there are no for-

eign speaking churches, reveal, however, many names whose racial identity cannot be doubted.

Recently a young woman graduate of a missionary training school testified of the effectiveness of this method of Christian service. Her parents experienced all of the blues and lonesomeness common to strangers in the strange land until a Christian neighbor crossed their path. This young lady's contribution to the Kingdom will be an indirect fruit of Christian neighborliness shown to an immigrant and his family.

At a recent gathering of young people of Czechoslovak descent a young lady was announced as a speaker. She came from the young people's department of the denominational headquarters and announced both her parents were Czechs, her father being an immigrant.

Thousands of foreign born and their children, scattered over America, occupy not only humble, unheralded places of service in the local American churches, but are filling positions of high responsibility on home and foreign mission fields, because of the winsomeness of Christian people who have come in contact with them. Those that have drifted away from the segregated foreign communities have been especially blessed by this type of ministry. The effectiveness of the American Christianity would be greatly reduced if it were not for this neighborly service in the Name of Jesus Christ. And now that the old-fashioned, foreign-speaking community is fastly being disintegrated, even in the large cities, and since the language barrier is also being removed, evangelistic effort must depend more largely on this method of approach if the foreigner is ever to be reached for Jesus Christ.

The other method of approach is through the foreign-speaking church. Under the guidance and leadership of home mission boards, foreign-speaking churches have been founded. Some have grown into strong, spiritual and missionary units. Many have organized into independent conferences and are now carrying extensive missionary programs at home and abroad. For instance the German and the Swedish Baptists and Methodists and the Norwegian and Swedish Lutherans have grown into strong religious bodies, occupying very important places in the religious life of America. Their churches have given unsparingly of their members to the wider service of our Lord. Not few have proven themselves able missionary statesmen and educators. History will no doubt reveal that the spiritual standard was lifted and the moral consciousness quickened in many a community by the humble ministry of foreign-language churches.

Several years ago a young man came to a growing city of the great Northwest to establish a

home to which he could bring his wife and their firstborn. But the home without companionship with God through Jesus Christ was not complete. One day he came into contact with people who had exactly that for which his heart was yearning. He was invited to church and with his wife surrendered to Jesus Christ. They joined the foreign-language church, the only institution that spoke of their Saviour in the language they could understand. Years passed and he became a deacon of that church. Four children were born to him and his wife. Now he is an old man, but is still a deacon of that same church. One of his children is married to the pastor of the church to which they have dedicated their service. One son is a high school teacher; another is a Christian professional man. The younger daughter and her husband gave their lives to religious education in an underprivileged community. In the lives of such as these the foreign-speaking church is making its supreme investment for Christ's sake.

In many communities the foreign-language church is the only available spiritual home for these people. Sunday schools are the only means of organized religious instruction within reach. Closed doors of these churches mean a neglected opportunity to many that depend entirely on them for spiritual instruction. The so-called American church is often too distant, in more than one sense, from the children of the immigrant. There are many obstacles but the contributions to the spiritual wealth of America are real and lasting.

This effort is fruitful. On the occasion of the One Hundredth Anniversary of the American Baptist Home Mission Society an Interracial Baptist Conference was held in Detroit. One hundred and fifty delegates representing twenty-two racial groups were present. It was an unusual and delightful occasion. The meetings testified forcefully of the power and the genius of Christianity. That twenty-two different nationalities could come together under one roof and enjoy fellowship one with another concretely illustrated the value as well as fruitfulness of the foreign-language churches in America. At the closing session the whole congregation rose to unite in the Lord's prayer and each delegate prayed in his own tongue. Before the benediction was pronounced these from many lands joined in the famous hymn of Christian fellowship: "Blest be the tie that binds, our hearts in Christian love." The pentecostal experience is reproducible even in this day and even under different circumstances. Those from far corners of the earth, each speaking his own tongue, understood the one universal language of love and devotion to one Lord and Master.

Uplifting Christ in Chicago

By the REV. H. A. IRONSIDE, Chicago, Illinois
Pastor of the Moody Memorial Church

THE coming of millions of people to Chicago during the five months of the Century of Progress Exposition has afforded a marvelous opportunity for reaching vast multitudes with the Gospel of Christ. The Church Federation has made no concerted effort in the way of union meetings on a large scale to meet this need, but many churches are featuring special services in their own buildings, and the various exhibits in the Hall of Religion on the Fair Grounds are used to carry on active propaganda. The Lutheran churches particularly deserve great credit for their splendid exhibits and their testimony to reformation truth. The Salvation Army has a remarkably fine exhibit, and it is gratifying to note that the American Bible Society and the Chicago Tract Society are daily distributing literature, thousands of tracts and portions of Scripture. Services held in the auditorium of the Hall of Religion, which is not very large, have not thus far attracted very special attention.

A large group of young people, numbering many thousands and sponsored by Mrs. Philip D. Armour, has been districting the city and visitation groups have gone from house to house giving Scripture portions and invitations to special Christian services. They secured the Eighth Street Theatre for a week's meetings under the direction of Roy L. Brown.

The Christian Business Men's Committee, which has been carrying on noonday theatre meetings for the past two years in the Loop District, continues these evangelistic meetings which have recently been transferred to the Illinois Theatre on Jackson Boulevard, near the Fair Grounds, and outstanding preachers are engaged to speak to the throngs who gather there. The same group is conducting four tent campaigns and a tabernacle meeting in different parts of the city. They have also engaged Evangelist Rawlins and his wife who have a splendidly equipped Gospel truck for open-air meetings, which are held in various sections every week. On Sunday afternoons three large open-air meetings are also being conducted in the Cook County Forest Preserves.

The Swedish Mission Covenant Churches have brought Evangelist Frank Mangs from Sweden and have opened a large tent which is crowded nightly; here many are being brought to a saving knowledge of Christ. Oftentimes the audiences

are larger than can be accommodated inside in the huge tent which seats over 2,500 people. The messages have been in great power and hundreds have professed to receive Christ as their Saviour. Other evangelists are to continue throughout the coming months.

In another section of the city the young woman evangelist, Miss Uldine Utley, is preaching to multitudes in a large tent, seating four thousand, with Harry Clark, recently of the Billy Sunday party, leading the singing. Excellent reports are given of these meetings and their results.

The Moody Bible Institute has become the headquarters for large numbers of Christian people visiting the city, and in addition to the regular classes which have been in session through the major part of this period, special Bible teachers have been engaged to conduct daily services for the benefit of these guests and others who attend.

At the Moody Memorial Church, situated in a most strategic location, a nightly program has been put on covering the entire five months. The first two and a half months have brought results that have been most encouraging. The audiences have aggregated at least ten thousand people weekly and frequently double that number; of late there have been a total of at least thirty thousand each week. The annual conventions of the Scandinavian Alliance, the Hebrew Christian Alliance, and the World's Fundamentals Association have contributed their quota and special speakers have been brought in from various parts of America and from England. The veteran evangelist, Gipsy Smith, has just closed a fifteen-day campaign and the great auditorium, seating over four thousand, has been far too small to hold the crowds on many occasions. Loud speakers have been installed enabling those gathering in the lower auditorium also to hear the speaker's message. There has been a great harvest of souls confessing Christ and Christians have been stirred to deeper consecration and devotedness.

God is honoring His Word and is putting His seal upon the testimony going forth in these various Christian activities. There are other organized efforts which are not mentioned here because of the writer's lack of familiarity with them. We rejoice, however, in every evidence of the working of the Spirit of God among every group of His people.

The Cross in Christian Missions*

By DR. TOYOHICO KAGAWA, Tokyo, Japan

Author of "The Law of Love," etc.

CAN Christianity exist without the Cross? "Re-Thinking Missions" tries to interpret to us Christ without the Cross as Christianity. From its first page to the last I failed to discover the word "cross" in this book. It is the lack of the Cross which constitutes its weakness. The book is not written from the motivation of the Cross, but from economic motives. This is evident at the very beginning of the Introduction, where they speak of the desire for retrenchment because of the economic depression. This lack of the Cross is the greatest reason why I am disappointed in this Report. "Thy Kingdom Come" is indeed quoted frequently as the fundamental purpose of foreign missions, but nothing is said about the inevitability of paying the price of the Cross in order to bring in the Kingdom of God.

When Paul, just before his martyrdom, wrote: "Every one in Asia has deserted me" (2 Tim. 1: 15) the writers of this book would have deemed him a failure.

There are altogether about ten points under which I have listed my dissatisfactions regarding this Report:

1. In the first place, this Report has forgotten that the starting point of foreign missions is a commission from God. No evangelism is possible merely from the standpoint of comparative religions or of the evolutionary theory of civilization. It is not for "comparative religions" that Elijah and Elisha suffered! For such it would not have been necessary for Elijah to struggle on Mount Carmel, or to appeal to God on Horeb. Where can the motive for foreign missions be found, and how can energy be expected to well up and overflow except as proceeding from a sense of absolute commission from God? There would have been no

need for Christ to be crucified, merely to propagate humanism!.....

There are indeed many religions in the Orient: but is there any that clearly teaches that God loves humanity with the love of the Cross? Buddhism propounds abstract principles, but it failed to wipe away my tears.

To this day Buddhism is compromising with the system of public prostitution in Japan. Shintoism and militarism, and Brahmanism and superstition are closely associated. I do not wish to attack other religions, but it is useless to be too lenient with them. Man will not be saved thus. The human race on most occasions is still asleep; and whoever takes it upon himself to waken a sleeper knows that he may have to face unpleasant consequences! Christianity's history in Japan has been a history of persecutions. We Christians need not go out of our way to *seek* persecutions; but this Report does not encourage us as it should to evangelize when confronted with opposition and persecution. It is no reinforcement to

What is the true heart of Christianity and of the Christian missionary enterprise? What driving force led the Apostle Paul to change his mind about Christ and the Christians and to gladly suffer privation, persecution and death that he might win others to Christ? The essence and the motive power and the dynamic of Christianity has not changed, though conditions are different from those of the first century. It is from a mission field in Asia, and from a convert to Christ from Buddhism, that this clarion call comes to sacrificial devotion to extend the sway of Christ over all the world.

the Christian girls who, even today, in districts dominated by the Shin sect of Buddhism, remain faithful to the Cross under severe persecution, when tied naked to cryptomeria trees in the cold snow, or imprisoned in their homes for five or ten years because of their faith. It is because they are convinced that the Love flowing from the Cross is the absolute Love that these young people are fighting with their very life-blood.

Loss of a Militant Spirit

2. Again this book seems to have forgotten that the religion of Jesus was the religion that drove out the money-changers and the sellers of sheep and cows from the temple. If Jesus had followed the methods taught in this book, He would not

* From a statement sent out from Japan giving Dr. Kagawa's reaction to "Re-thinking Missions."

have been crucified, probably. This book leaves the impression that Buddhism, Mohammedanism and Brahmanism, equally with Christianity, are at odds with their common foes in the materialisms of Marx, Lenin and Bertrand Russell. It teaches that all religions must unitedly fight against materialism. But why is materialism so strong in the Orient? It is because Buddhism itself was originally atheistic. Buddhism does not teach love, but individualistic contentment. If the religion of the Cross had been well rooted in Japan, there would have been no space left for materialism to come in.

Until they awaken to absolute Love, people may be contented with Buddhism, Mohammedanism or Brahmanism; but those who have grasped the reality of the Love of God discover the necessity of redemption. Such of us as are awakened to this religion feel the need of fighting against the world's evils. An atheism, like Buddhism, which rails at Christ and ridicules Christianity because it stands for internationalism and loves the laboring classes, cannot be considered to have the same value as Christianity.

This Report is shot through and through with "liberalism." It attempts to deal with communism and capitalism, all in the same way, from the "liberal" standpoint. Such a treatment may be admissible if the "liberal" standpoint can solve the world's problems; but while capitalism is chaining many thousands of young men in prison, and producing millions of unemployed, can we be contented with such lukewarm propositions? Ought we to be so lenient with capitalism? Was it not Christ who said, clearly, "One thing thou lackest"? Having put our hands to the plough, we cannot turn back. We cannot regard capitalism, socialism and atheistic communism as all in the same category. While atheistic Buddhism is compromising with public prostitution, and polytheistic Shintoism with militarism, can Christ on the Cross keep silent?

No religion but the Cross-religion has the power to save the world. We must be more militant. (2 Tim. 2:3-4.)

3. In the third place, since this Report has forgotten the Cross, it still differentiates between "home" and "foreign" missions. But does not Christ belong to all nations? And is not the Third Internationale of Moscow meanwhile engaged in a great propaganda movement and promoting a new world revolution? We who belong to Christ should possess a stronger international spirit, and should give ourselves to the propagation of the Christ-spirit, forgetting the distinction between "home" and "foreign."

The only way to the happiness of the whole human race, is for it to awaken to the complete consciousness of the Love of the Cross. As we grasp

this fact, we are compelled to scatter over the whole world with a revolutionary spirit. We are compelled to preach this Good News on all possible occasions and in all possible places. But when this Cross-revolution spirit slackens, we forget the many unoccupied fields, and lose zeal for evangelism. We must again awaken to Christian internationalism, forgetting skin-colors, nationalities and language differentiation. Marx avers that to the proletarian there are no national barriers; and certainly there should be no national boundaries to the Christianity of the Cross. To the early Christians, there were no national boundaries. Those who forget the Cross, lose the power to cross the Hellespont!

Forsaking the Pioneering Spirit

4. In the fourth place, this book seems to forget the necessity of pioneering in unoccupied territories. There is nothing more foolish than evangelism, if we begin to reckon it in money terms (1 Cor. 1:21), though even at that the "foolishness of preaching" is more economical than the folly of war! Because they were obsessed with this foolishness of preaching, Livingstone gave his life to Africa, Hudson Taylor suffered in China, and Judson fell in Burma. Compared to the hardship of their days, we of the present times lack the spirit of adventure. That does not mean that the Gospel has really been preached to the ends of the earth. Even in Japan few places are being reached as yet. Only five percent of the eleven thousand villages are even touched by Christian evangelism; no one has yet reached the fishing villages or most of the laboring class. In the face of such conditions this book on "Re-Thinking Missions," with its call to retrenchment, may have some unexpected value as a negative stimulus, to arouse us again to evangelize even unto death! We must work harder to establish the Kingdom of God for which Christ died.

"There are many good religions in other countries, Christianity is also good; but let Christian missionaries return home as soon as possible"—when they say that, it tastes like salt that has lost its savor. One wonders why the missionaries ever came out in the first place! Mere survey-missionaries might be ready to return soon, but missionaries who came to preach the Cross should endure unto death.

The evangelization of unoccupied fields cannot be carried on merely from the point of view of economics. When it forgets the Cross, the evangelistic spirit shrivels, loses its militancy against evils, and its courage to go out to remote places searching for the one lost sheep. No matter how high the waves nor how dangerous the storm, the life-ship is launched; nor can its efforts be evaluated in dollar terms.

5. This Report has forgotten the Gospel of repentance.

One of the things that astonish me in this book is that the foreign missionary is urged to be connected with the European and American business men in the Orient (p. 251). There may be exceptional cases, but in general, Western commercial men in the Orient have been a great hindrance to the Christian movement. William Carey could not enter India because the business men prevented his doing so; and Christianity could not make headway in India at that time because the policy of the East India Trading Company had aroused the anger of the Indian peoples. Christianity fails to spread in China today because the Chinese cannot forget the British opium war and British opium traders. In general, the main reason why Christianity makes little progress in the Orient is because the business men, and the governments of the countries from which the missionaries come, are acting in direct opposition to the teachings of Christ.

The Asiatic races cannot forget the long history of Oriental invasions on the part of the white races. No matter how lavishly schools may be built and philanthropies conducted, the Orientals cannot believe from the bottom of their hearts in the religion of those who carry the sword in one hand and the Bible in the other. The great reason why the development of Christianity in Japan was retarded was because Spain and Portugal invaded the Orient; nor can the Japanese people even yet forget the revolt against the Japanese Government on the part of the Japanese Roman Catholics of three hundred years ago.

The book does not demand repentance. If Christianity is the innocuous thing this book represents it to be, perhaps there is no need for repentance. But the fact is that both the Orient and the Occident do need to repent. Jonah fled from the call to preach repentance to Ninevah. Shall we Christians of the twentieth century seek to escape the necessity of preaching repentance to our materialistic civilization?

6. In the sixth place, I am dissatisfied with the place this book gives to the Church. The idea of "Christian fellowship" is good, but why not call that "the Church"? I believe we must strive after the unity implied in Christ's command to Peter in Matthew 16:18. The weakness of the Christian movement today is because the liberalists are not unified among themselves. Although this report teaches humanism, and humanitarianism, and church unity, forgetting creeds and denominations—why does it go on to say that it is all right to have separate fellowship outside the Church? That is inconsistent. Those who have experienced the Christ-Love of the Cross ought to gather themselves together into one Church,

though there may well exist various brotherhoods within the one catholic organization.

It is true that there are many hidden followers of Christ at present, like Nicodemus and Joseph of Aramathea in His time, who do not yet come to Church. In Elijah's day there were seven thousand such; but we must demand as a standard such strength of conviction as will enable all to confess Christ clearly before God and men, even in the face of persecution and the Cross. And no matter how faulty the Church may be today, we must ask God's forgiveness for that weakness, and endeavor ourselves to love this body of Christ, the Church, which has been guarded and preserved by our predecessors for nineteen hundred years. I do not think of the Church from a superficial point of view. I regard it as a brotherhood based on the Cross. As such it has a history, and as such we must continue its existence in the future. To be sure there may be the impotence of the clergy to deal with, and the lack of economic organization to hinder it; but forgiving such shortcomings, we must endeavor to reconstruct the Church and make it a love-organization.

Lack of Vision

7. In the seventh place, this book lacks idealism. It lacks the flaming enthusiasm to Christianize the whole world. The trend is towards retrenchment, rather, except in the rural districts. But if money is lacking now, there are many ways to work without it. Russia carried out a Five-Year Plan without money, and after that a second Five-Year Plan. The apostle Paul was restrained by the Holy Spirit from going to Ephesus, but he made a great detour and reached it by way of Greece and the sea. A plan of world evangelism must inevitably involve changes; but it is against the purpose of Christ to retrench! If there is no money to support missionaries, let us get together and start many Gospel schools and thus create lay leaders; and continue doing so for many scores of years. There is need now to set up such aggressive constructive planning. Why not start occupational evangelism on a world-wide scale? When even the Rotary Club has an occupational fraternity as wide as the world, why cannot those who belong to Christ achieve such constructive planning?

8. In the eighth place, this book has unfortunately no vision of the Christianizing of the economics of the Oriental countries. We are aware, both in China and Japan, that there is no way to save the laboring classes except through the cooperatives. And we believe that the movement of Christian Love has the possibility of economic realization only through these cooperatives. If the Christians of the world will engage in

world-wide cooperative movements, and plan international trade through the cooperatives, and also educational cooperatives and mutual aid cooperatives, war will cease to exist. Even the communistic movement will be powerless in the face of such a cooperative Christian movement. The strength of the Marxism, Leninism and Bertrand Russellism of today is derived from the anti-religionism aroused by the economic struggle for existence. Therefore only through the economic readjustment afforded by the cooperatives shall we be able successfully to combat and annul such "isms."

9. In the ninth place, this book is very indifferent towards the evangelistic work with which the missionaries are so deeply concerned. Its writers paid much attention to academic education, but seem to have forgotten that evangelism is an important variety of social adult education and religious education. Academic education alone is not the whole of education. Tent meetings, street preaching, etc., are also social education. Foolish as this sort of evangelism may appear, it has achieved wonderful results in the Orient (1 Cor. 1:18-25). In India there may be some who object to it, but it was the method of Jesus Christ, and one of the ways by which Christianity spread into the whole world.

We must return to our pristine enthusiasm for evangelism (Luke 10:20). Does not Acts begin with an enthusiastic account of how three thousand repented as a result of one sermon by St. Peter? We must have a child-like spirit and be happy over one soul that has found salvation.

Where Is the Holy Spirit?

10. In the tenth place, this book does not advise us to do mission work through the guidance and power of the Holy Spirit. Jesus Christ sent out His seventy disciples to evangelize without purse or scrip, without even extra sandals. They believed in the guidance of the Holy Spirit. In their train followed the Moravian missionaries. The John Williams missionary party, too, in the time of the Napoleonic wars, left London for the South Seas on the same basis. If money is not forthcoming, then money is not needed! Have we not dedicated our very lives to Christ?

We do not want to make the business of re-thinking missions a thinking in terms of retrenchment; but rather a re-thinking of a new strategy of attack, on the world-wide field. When there ceases to be money in America, then America may cease to send out its missionaries. Nevertheless, there must remain many young people who desire to dedicate their lives to foreign missions without receiving such high salaries as are paid now. Those who are led by the Holy Spirit suc-

ceed in a wonderful, mysterious manner. The Holy Spirit makes them successful. No evangelism is possible without prayer. The prayer-answering God leads on through His Holy Spirit.

I am grieved to find that this Report is written economically rather than religiously. It does not inspire me. And evangelism is impossible without inspiration. Those who wish to retreat had better do so; but let others who have been led by the Holy Spirit continue to cross the Pacific Ocean, bearing the Cross of Christ. The Kingdom of God Movement in Japan is not yet completed. The harvest is plenteous but the laborers are few. I am still rising for prayer at midnight. This present age is evil. The age of Nero was also evil. But Christ's teachings at length conquered the Roman Empire. Machine civilization is deplorable. But I am convinced that the Good News of Love through the Cross of Jesus Christ will lead the Orient and the whole world into the light.

I deplore the impression left, after reading the book, that it lacks a supernatural basis. Can those who think of continuing the movement started in the Book of Acts attempt to do so without the help of the Holy Spirit? I repeat. Let us again meditate on the Cross, forgetting the distinction between "home" and "foreign" and endeavor to save the last soul in the whole world.

AN ADMIRAL'S TRIBUTE

The Fourth Sea Lord of the British Navy, Rear-Admiral Geoffrey Blake, at a meeting of the L. M. S., speaking on "Peace-Time Work of the Navy in the South Seas," said:

"Before I went out to the South Seas I often heard people say that missionaries, generally speaking, were a nuisance; that they didn't do any good; and that they were very fond of poking their noses into other people's lives. I was particularly interested to go through these islands and make a study of the work these missionaries had actually done. Doubtless there has been one here and there who wanted to go too far or too fast, but I am convinced they have done an enormous amount of good, and speaking by and large, I take off my hat to them."

Men like this, who know something of the magnificent work that has been done by missionaries, might help to dispel some of the fog that beclouds the mind of so many people regarding the work of these Gospel pioneers throughout the world.—*The Evangelical Christian*.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

GLEANINGS FROM THE SEASON'S CONFERENCES

Summer is the harvest time for new plans, programs, ideas and inspiration. Despite the sorrow at universal retrenchments in money and field forces, the Department Editor was heartened in the course of her personal surveys of missionary conferences by noting the new rootage that the Christian faith has taken in the soil of the economic depression. "Never has there been a clearer call to adventure in faith," was the keynote of one conference the writer attended. "A new world is in the making. A new Christian social order is beginning. A new fellowship among the nations is being born. Every officer, every member is called today to be a real adventurer in faith, to help in bringing these changes to complete realization. With full reliance upon God, confident in His leadership, looking beyond all immediate hardships, trouble and pain, let us venture forth in 1933-34 with joy and hope, in faith, carrying His Light to the world. The return to fundamental principles, and the facing of stark realities, call for pioneer qualities—a courage undaunted and a spirit serene." Said the leader of a meeting at which the plans were presented: "Let's just stop talking about our losses and the depression and get energetically to work this fall on the new year's plans." * The strands of the great cable of faith, which lifts humanity to each new level, are usually woven in seasons of loss and disaster; for it is only

then that we sense our supreme dependence upon God.

Visualization and demonstration were prominent in all the new plans. An excellent one whose details and goals are easily adaptable to the varying needs of denominational groups is entitled

Our Altar of Lights

The twelve candles, representing goals, are in the stewardship colors, and one candle is to be "lighted" (by pasting on an oval of flame-colored, iridescent paper) each month as its goal is attained. Thus October majors on magazine subscriptions; November on the stewardship reading course or a mission study class; December on the cultivation of junior and young people's work, etc. The display of the "Altar Lights Chart" (see illustration) at each meeting is an inspiration to the attainment of the successive goals.

The following introductory Service of Lights (summarized for brevity) was arranged by Mrs. Howard Le Sourd, National Secretary of Student Work, for the first autumn meeting at which the plan was to be initiated. Young women—typifying pure, unsullied lives—were the participants.

The service centers about an altar, where a tall "Christ Candle" stands with a copy of the Bible lying on a rich cloth as its foundation. Each impersonator, bearing an unlighted candle, enters from the rear of the congregation, passes slowly up the aisle to music by a hidden choir, then facing about,

gives her talk on the goal assigned to her month, then lights her taper at the Christ Candle and takes her place back of the altar. October stands first at the right, November first at the left, December second at the right, and so on, until the full glowing arc is formed.

October enters to the singing of "Bringing in the Sheaves" and speaks on the first goal—securing the missionary magazine for reading during the autumn evenings, remembering the missionaries hungry for the inspiration our books and magazines afford them, etc.

November, advancing to the music of "Come, Ye Thankful People, Come," represents the children of the Pilgrims in the spirit of Thanksgiving and lights her candle typifying the consecration of prayer, personality and possessions.

December music is "Joy to the World," its representative linking up with the Christmas theme. She leads in the singing of "Holy Night" and lights her candle with the prayer that we may pass its gleam on undimmed to a little child who will prove a light-bearer for the Saviour.

January enters to "This Is My Father's World" and speaks on the keynote of new resolves and fresh beginnings.

February marches up to the strains of "America," gives a patriotic-missionary talk and lights her candle that the names of Washington and Lincoln may not perish from the earth, since their inspiration came from the same Light.

March keeps step to "Faith of Our Fathers" and speaks of this being a holy month in that we remember the passion of our Lord and seek to catch His spirit of self-sacrifice.

April's hymn is "Rejoice, Ye Pure in Heart." She pleads for the making of an offering in memory of the greatest of all offerings which culminated in the Resurrection.

May, entering to "Shepherd of Tender Youth," recalls the story of Creation so appropriate to springtime. She lights her candle in honor

* From the methods manual and plans exploited at Lakeside, Ohio, at conference of the Cincinnati District of the Methodist Episcopal Woman's Foreign Mission Society.

of mothers and daughters who have a common purpose of making Christ live in the hearts of men.

June, with "Following the Gleam," goes up to tell of the Light of the World on the altars of the homes in this month of roses and weddings.

July, to "O Beautiful for Spacious Skies," advances to give her talk on the larger patriotism.

August brings "O Day of Rest and Gladness" and explains how vacation has also its opportunities for missionary service.

September keeps step to "Bringing in the Sheaves" as appropriate to the annual mite box opening. She makes a pledge of service as she lights her candle and closes the missionary cycle.

At this point the altar girls step down into the audience and each lights the initial candle held by the woman at the end of a row (small tapers with cardboard bases to catch the drippings being used for all guests), the end-woman lighting the next candle in her row and so on until everyone holds a glowing light. Returning to the platform, the twelve girls lead the audience in singing "The Light of the World Is Jesus," all candles being elevated at each repetition of that phrase.

At the conclusion of the last verse, the girls form a human cross thus: The first sits cross-legged on the floor, the second kneels closely behind her, the third kneels on a stool and the fourth stands, the chin of each coming just above the head of the one in front. When completed, Nos. 1-5 form the lower portion of the cross, 10-12 the upper portion, 6 and 8 the left arm, and 7 and 9 the right arm. Each girl holds under her chin a small flashlight covered with thin white paper twisted to a point at the top. When all are in place, No. 1 turns on her flashlight and repeats "I am the Light of the World"; No. 2, similarly, repeats "He that followeth Me," etc., and so on with verses about light until the whole cross is aglow. This human cross stays perfectly motionless while the choir sings "The Way of the Cross Leads Home." The audience departs silently without closing words or benediction. This may well become a service of deep consecration that will repay all the effort of preparation.

Christianity and Industry in America†

CHAPTER 4: WAGES, HOURS, AND THE LIFE MORE ABUNDANT.

- I. Early regulations of working conditions.
- II. Wages in the United States.
 1. Growth of a social conscience.
 2. Discriminations against immigrant workers.
- III. The Negro in American labor.
- IV. Industrial trends in the South.
- V. Labor's share in the national income.
- VI. What Labor wants.
- VII. Shorter work day and week.
- VIII. Summary.

Aim: To discover adjustments necessary to "the life more abundant" for industrial groups.

Devotional Theme: A Laborer and His Hire. Deut. 24:14-16; Lev. 19:33-35; Col. 4:1.

Prayer for groups affected by conditions discussed; for those having power to regulate working conditions; gratitude for progress toward justice.

Supplementary Suggestions:

- I. Make surveys of wages, hours of work, racial groups, Negro labor, etc., in your community.
- II. Report on recent and pending legislation relative to the session's topics.
- III. Review of "To make my bread."
- IV. Locate coal areas in your state and define the present relationships between owners and workers.
- V. Talks on "Provision for the Wise Use of Leisure," "From Mountaineer to Factory Hand," etc.
- VI. Discussions: Should capital which employs labor and labor which produces capital share equally in the income? In a time of unemployment, is a community justified in deporting unnaturalized Mexicans to give employment to American citizens? In discriminating between naturalized and native citizens?

CHAPTER 5: WOMEN AND CHILDREN IN INDUSTRY.

- I. From cottage industry to factory.
- II. The woman wage earner.
- III. The child wage earner.
- IV. Legislation affecting women and children.

Aim: To get a true picture of women and child workers and of a Christian society's obligation toward them.

Devotional Theme: Women and Children and the Abundant Life. Prov. 31:10-31; Zach. 8:5.

† From outline of study course as taught by Mrs. B. P. Heubner at the Lake Geneva, Wisconsin, Interdenominational School of Missions. See September issue of THE REVIEW for studies on Chapters 1-3, inclusive.

Prayer that in this age of woman in industry she may still realize her ideals for home and family.

Supplementary Suggestions:

- I. Assignments for talks:
 - (a) Our state's laws affecting women and children in industry.
 - (b) Migrant women and child workers.
 - (c) The present status of the Child Labor Amendment.
 - (d) What do the women's and children's bureaus of the Department of Labor do for women and children in industry?
- II. Compile a list of household labor saving devices made possible through industry.
- III. Write a biography of Grace Abbott.
- IV. Arrange in parallel columns all the influences you can think of which dwarf child life in America, and all which enrich it.
- V. Readings from "Poems of Child Labor." (National Child Labor Committee, 215 Fourth Avenue, New York City.)
- VI. Play by children, "Ruth's Donation Party."

CHAPTER 6: THE BETTER WAY.

- I. The Awakening Public Conscience.
- II. Labor Unions.
- III. Cooperation versus Conflict.
- IV. The Church and Industrial Questions.
- V. Experiments in Industrial Cooperation.

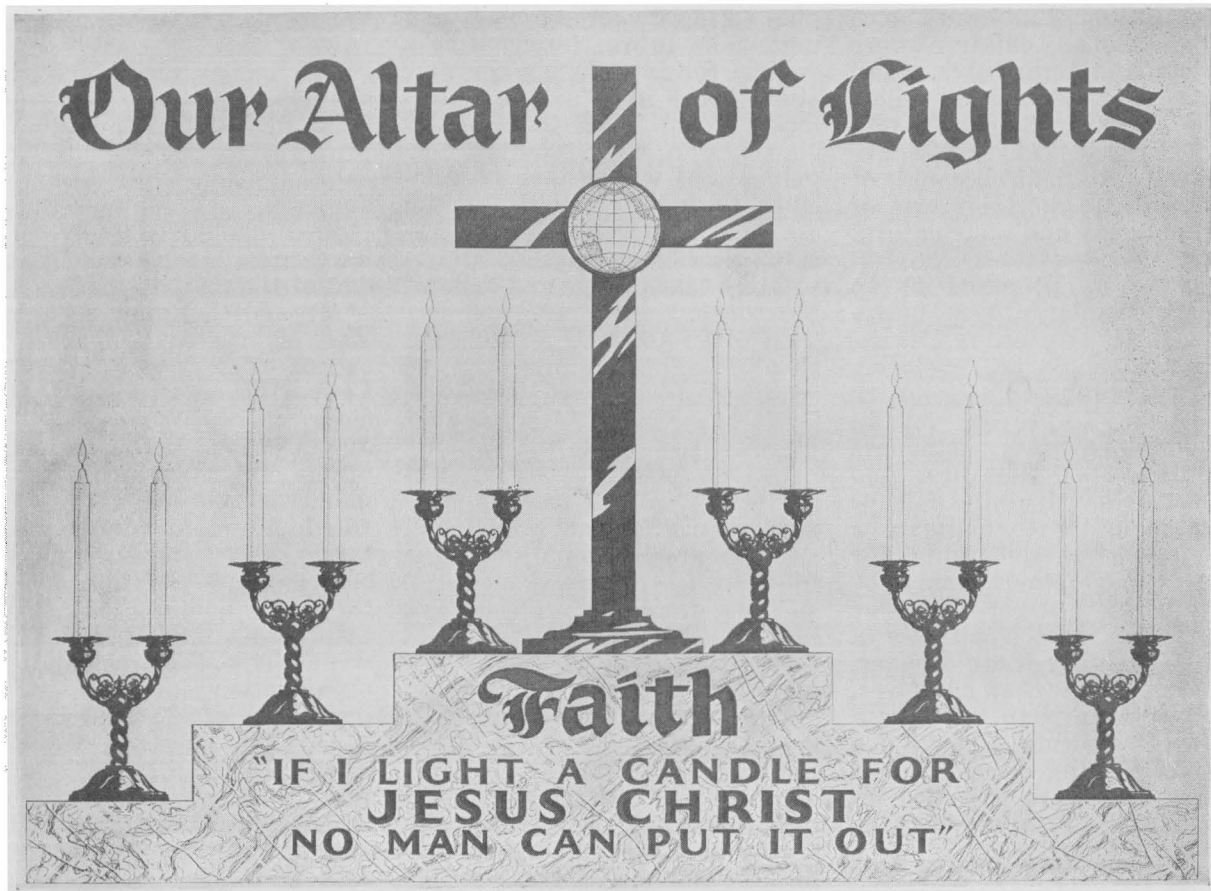
Aim: To face the problems and assume the responsibilities involved in progressing to an industrial order based upon Jesus' principles of service.

Devotional Theme: Living the Abundant Life. Luke 12:15; John 10:10; Ephesians 3:14-19; 1 Cor. 2:9.

Prayer of thanksgiving for the church and the unchanging Christ.

Supplementary Suggestions:

- I. Make an investigation of Labor Union strength and influence today. How account for the changes?
- II. Before Chapter 6, formulate a set of ideals or attitudes for a Christian society on industrial questions. Read the chapter. Then compare your set of ideals with those offered by the Federal Council.
- III. Secure from headquarters information regarding your denomination's attitude toward social and industrial problems.
- IV. Discussion Topics:
 - (a) What is the Christian's responsibility for social legislation?



- (b) What is the spiritual responsibility of the church in these times?
- (c) Would it be a step forward or backward for the church to recommend specific measures and candidates?
- (d) What hymns in your hymnal are out of date socially?
- (e) Which, in your opinion, are modern in social thinking?
- V. List specific ways in which *your* "abundant life" is affected favorably or adversely by industrial conditions.
- VI. Conduct a "Friendship Tour." (Must be carefully prepared for, conducted and followed up.)
- VII. Thought suggestion: What can I do to help realize the Christian goal in industry? (Put on paper.)

Conference Briefs

It was cheering to note, in the various study book presentations, that the year's books for young people and seniors have no invidious "Home" and "Foreign" discriminations but discuss topics bearing upon the missionary enterprise the world

over. This is as it should be among our "Builders of a New World." Each denomination has issued its own leader's manuals for these books. The program guide, *Now East, Now West*, presented at the Disciples' conferences for young people, began with the familiar poem, "In Christ There Is No East Nor West," and included in its features two of especial interest. A personal question or problem appeared at the close of each month's program page, with a blank space in which the young person was asked to record *previous to the meeting* his ideals, attitudes or ideas on the question. These questions were to form the basis of discussion in the meetings, after which further notes might be written in the space as an outgrowth of the service. Think that over and discover for yourself its sound mental and missionary psychology. Some of the questions were:

What do you consider your fundamental needs? In what ways do they

differ from the needs of people living in other countries?

What changes would you like to see take place within the next ten years that would contribute to the building of a Christian world? What will you do about them?

How many kinds of imported goods go to make up your attire? How many kinds of imported foods do you eat? List the countries that daily provide you with food and clothing.

Do you think Christianity is of sufficient importance to make it worth sharing with others? Write two or three reasons.

Another outstanding feature of this program guide was its "Book of the Month" page on which was listed an outstanding volume related, in most cases, to the theme of each month. If the member had already read a given book, he or she was instructed to check it and insert the name of another in a space provided, the goal being, "Every member reading at least one book each month related to the general theme." Think of the effect of twelve constructive, inspirational books a year upon the missionary outlook of the future!

The United Lutheran helps for the younger children were complete and impressive. The lessons for Beginners, called "Jesus' Friendly Helpers," were based on the idea that little children want to help because of their desire to do, their love of companionship and their natural tendency to imitate. The lessons were so prepared as to guide and enlarge this desire until a really worldwide altruistic motive should be developed, the first training in missionary service being to provide ways in which children can participate in doing good. "The first step in missionary training," says the manual, "is to cultivate a habit of doing something for others; and 'others' may be plants, animals or persons. The second step is to cultivate a habit of helping those smaller, weaker or poorer than ourselves. The third step is to cultivate a habit of making every one happy. Having accomplished this, we shall have missionaries in embryo." This preparatory psychology for missions is worth thinking about.

The next grade of lessons for young children had definite missionary themes but with an abundance of handwork so used as not merely to amuse but to deepen the impression of the theme. The third set developed in the children the sense of being fellow workers with God, in common with Christians all around the world; deepened their sense of stewardship by making real their own definite share and responsibility, and suggested the fact that new friends of Jesus in distant lands often followed him more wholeheartedly than do Christians in our own land. This is a marked advance over former hop-skip-and-a-jump missionary meetings for the little folks.

The writer picked up a simple dramatization called "The Book Shelf" when browsing around at the Disciples' literature exhibit at the Lakeside Conference. While incorporating the American Indian and Chinese themes of last year's united study, the material was timeless and the

plan was easily adjustable to any material. It was intended as a vehicle for introducing the new study books in so simple a dramatic form that the smaller churches and missionary organizations would have no difficulty in using it with limited personal resources. The literature secretary might appropriately take charge and "show" the books.

"Those representing the books should file in and stand in a row with their backs to the audience. Each one should wear a paper jacket made of plain wrapping paper, or colored paper if desired. It can be very simply made—straight back and front, sleeveless and opening down the front. The name of the book should appear across the back in large colorful letters so that it can be easily read. These names may be printed in colored crayons or cut-out letters of bright colored paper. . . . When the leader announces the name of a book, the person representing that book will turn and speak, then turn again with her back to the audience as soon as she finishes. Thus the names of the books will be constantly before the audience. At the closing speech of the leader, the 'books' will scatter through the audience and be seated. The names of the people participating should not be announced."

If desired, children dressed in costumes of the lands exploited in beginners' and primary books may be included in the "book shelf." Each book, speaking for itself, gives an attractive review of its contents. When but one book remains unIntroduced, the leader says: "There is one other occupant of this shelf. Down at the end of the row you will see something done in black and white. What are you, anyway?" Here a person in a newspaper or magazine jacket turns quickly and answers in terms of whatever missionary magazine is desired, saying that while the books are being read and studied, she (the magazine) will be needed every month of the year to bring the most up-

to-the-minute information and news.

The leader closes by saying she hopes the books will be kept busy all the year, and that she proposes to put them into circulation at once, all through the audience. All volumes thus exploited should actually be on hand to be loaned or sold at the end of the meeting.‡

Mrs. E. C. Hayes, of Ottawa, Kansas, used a delightful plan called "The Northern Baptist Convention at Ottawa." At the close of the Convention last June, she had the meeting place of the children's missionary organization in her church decorated with pictures of people and things that were features of that national meeting, and took the young audience on a tour of inspection, explaining as she went. Then the president of the organization impersonated the president of the Convention, called the meeting to order, used the Scripture and songs of the original program, etc. Another member impersonated Dr. Abernathy, who had made the welcoming address, and gave his own version of the address, and so on through leading features of the great meeting. Needless to say a considerable bit of the inspiration of the Northern Baptist Convention was thus carried over to the home community.

ONE-MINUTE PROGRAM TUCK-INS

What is the greatest obstacle to missionary work in the Orient? America.

When there are more nights of prayer there will be more days of power.

Let us beware lest some of our sacrifices are like that of the small boy who, when he was asked what he would be willing to give up during Lent, replied, "Watermelon."

A lad, headed for a missionary meeting, was asked where he was going. He replied: "I gave those folks a nickel last year and I wanted to find out what they did with it."

‡ *The Book Shelf*. Missions Building, Indianapolis, Indiana. Price, 10 cents.

BULLETIN OF The Council of Women for Home Missions

ANNE SEESHOLTZ, EXECUTIVE SECRETARY, 105 EAST TWENTY-SECOND STREET, NEW YORK

A CALL TO PRAYER

Goes Out to All People

"Pray for the peace of Jerusalem
They shall prosper that love Thee."

"If with all your hearts ye truly
seek Me, ye shall ever truly find Me;
Thus saith the Lord."

You are invited to unite in a
fellowship of prayer the world
around on the

WORLD DAY OF PRAYER

FEBRUARY 16, 1934

"PRAY FOR THE PEACE OF JERUSALEM"

Pray—Prayer is consciously to
enter God's presence; to speak
to Him and to hear Him speak.

*Pray for peace, peace in our
heart*—Peace is the rich soil
in which all fair things grow.

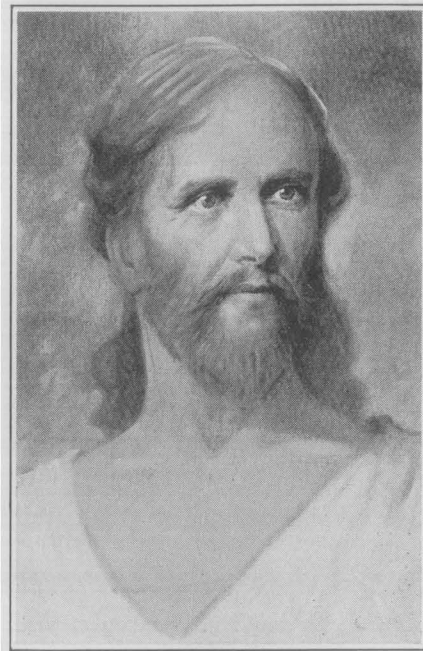
"Whatever we think and feel
will color what we say or do.
He who fears, even uncon-
sciously, or who has his least
little dream tainted with hate,
will inevitably, sooner or later,
translate these two qualities
into his action." "Blessed are
the peace-makers": they are
God's children.

*Pray for the peace of Jeru-
salem*—

Our home town—The place
we know best: the streets
that take us to our daily
work: *May peace dwell
there!*

*The Holy Church through-
out the world. May the
peace "That surpassed all
our dreams" rest upon
the Church of God!*

The Program, "Pray for the
Peace of Jerusalem," is 2 cents,
\$2.00 per 100. This Call is free.
The Poster (11x17 inches) is 5
cents. Supplies should be or-
dered from headquarters of the
denominational mission boards.



"THE NAZARENE"

This remarkable new picture
of Christ by Colonel H. Stanley
Todd, distinguished American
portrait painter, was dedicated
to the cause of missions at Chi-
cago on July 16, 1933, while the
picture was on exhibition at the
Century of Progress Exposition.
Learning that the mission study
theme for the current year is
Christ and the Modern World,
Col. Todd gave the reproduction
rights of his picture to the Mis-
sionary Education Movement so
that *Nazarene*, a great modern
conception of Christ, might help
rally the thought of the churches
around this theme.

For a Worship Service it is
suggested that you secure a large
reproduction of *Nazarene* (avail-
able from Missionary Education
Movement, 150 Fifth Avenue,
New York, sepia 12x16 inches,
fifty cents; 20x26 inches, one
dollar; 12x15 inches colored,
\$1.50).

Mount the picture so that it
may be stood on a table facing
the audience. Arrange an ap-
propriate curtain in front of the
picture so that it can easily be
unveiled at the proper time.

Opening hymn: "Jesus the
Very Thought of Thee" (Ber-
nard of Clairvaux).

Meditation: The leader may
here direct the thought of the
group to ideas centering around
the appearance and character of
Christ, or he may use the beau-
tiful "Meditation Concerning the
Nazarene" which can be secured
by sending a three-cent stamp
to the Missionary Education
Movement.

After the leader closes the
meditation the pianist may play
the music of "Majestic Sweet-
ness Sits Enthroned." After it
has been played through once
the leader should say quietly
"Let us all sing." While the first
stanza is being sung draw back
the curtain thus unveiling the
picture. If possible have an elec-
tric light fixed so that its illumi-
nation can be turned on the pic-
ture as it is unveiled.

It is the hope of Col. Todd and
of the leaders of the missionary
enterprise that this modern con-
ception of Christ may help us all
to take more seriously our rela-
tion to Christ and the modern
world. In 2 Cor. 4: 6, St. Paul
writes, "Light shall shine out of
darkness" to give the light
of the knowledge of the glory of
God in the face of Jesus Christ,
shall we not today dedicate our-
selves anew to the glorious task
of making Christ live among
men everywhere throughout this
modern world?

Strong Son of God immortal love,
Whom we that have not seen Thy face,
By Faith, and faith alone, embrace,
Believing where we cannot prove.

—Tennyson.

CHAUTAUQUA HOME MISSIONS INSTITUTE

On Sunday afternoon, August 13, the twenty-third Home Missions Institute, directed by the Council of Women for Home Missions, opened at Chautauqua, N. Y. At the opening session in Amphitheatre, Dr. F. Ernest Johnson, Executive Secretary of the Department of Research and Education of the Federal Council of the Churches of Christ in America, sounded the challenge that faces the Church today in relation to the great issues confronting the world. On the following days of the week various phases of the missionary enterprise were presented and studied. In the first hour each day Mrs. F. C. Reynolds, member of the Board of Trustees of the Woman's Home Missionary Society, Methodist Episcopal Church, led the mission study class taking the book, "Christ and the Modern World," by Dr. Hugh T. Kerr, as a basis for study. The second period was the hour of worship. Dr. Miles H. Krumbine was the Chaplain for the week.

Programs and Methods

The third hour each day was devoted to programs and methods for enlisting others in the missionary task and was directed by Mrs. Mary D. White, Associate Secretary of the Congregational Church Extension Boards.

On the first two days the wide scope of the missionary task and the relation of young people to the task were under consideration.

On the third day, Mrs. Fred S. Bennett, Chairman of the Special Committee on Religious Work Directors in United States Indian Schools, presented the interdenominational program carried on by the Council of Women for Home Missions and the Home Missions Council. She called attention to the tremendous opportunity that was open to the Church for reaching thousands of Indian boys and girls in the Government Indian schools in comparison with the relatively small number being reached by the many denomina-

tions in their separate mission enterprises. The Government is ready to cooperate and the responsibility for the religious education among the boys and girls is the responsibility of the Church.

On the fourth day Mrs. Daniel A. Poling, President of the Council, presented the national scope of the migrant problem. Mr. Thomas Chiavetta, Supervisor of the town of Brant, N. Y., where one of the migrant projects is carried on by the Council, told concretely the problems of the community and the problems of the farmers in relation to the migrant families who are imported for the harvest season. Miss Edith E. Lowry, Secretary for the Migrant Work of the Council, described how a migrant center is organized. With this background in mind the program at a migrant center was demonstrated by a group of the migrant children who were brought down from the migrant center at Brant, N. Y., by Miss Helen White and Miss Ruth Hall who were in charge of the center.

The following day the World Day of Prayer was presented. Mrs. J. H. Rush, of Canada, and Mrs. Daniel A. Poling described this unique Day of Prayer as it is observed throughout the world in fifty-eight countries. The next observance falls on February 16, 1934.

Seminar

A new feature of the Home Missions Institute program was the Seminar held in the early afternoon. Dr. Carl August Voss, pastor of the German Evangelical Protestant Church of Pittsburgh, Pa., was the leader of this Seminar. It was felt that this met a real need of many who wanted a more concentrated study of the mission task than is possible in the larger group.

Forums

The forum hours held in the Hall of Philosophy were unusually stimulating. The first, on "The Church and the Economic Crisis," was led by Dr. F. Ernest Johnson. Dr. Walter W. Van Kirk, Secretary of the

Department of International Justice and Goodwill of the Federal Council, gave a stirring address on "The Churches versus the War System."

Another unique interdenominational adventure presented in the forum hours was the work carried on in Santo Domingo. Mrs. Fred S. Bennett, President of the Board for Christian Work in Santo Domingo, related the thrilling story of the development of this work and showed clearly the tremendous advantages of its being carried on interdenominationally.

In the fourth forum hour missionaries from the different denominations brought the members of the Institute into intimate touch with the mission task by telling the story of their work in different areas.

In the last forum hour, Dr. Daniel A. Poling challenged the Institute with an address on "Christian Citizenship." These forum hours were outstanding.

Mrs. Orrin R. Judd, Chairman of the Committee on Chautauqua of the Council, and formerly President of the Council, reports that the Institute this year has proven exceptionally satisfactory and profitable in every way, with an attendance exceeding that of last year.

Prayer

"Thou, O Lord, provide st enough for all men with Thy most liberal and bountiful hand; but whereas Thy gifts are, in respect of Thy goodness and free favor, made common to all men, we (through our naughtiness, niggardship, and distrust) do make them private and peculiar. Correct Thou the thing, which our iniquity hath put out of order."—Meditation on Poverty in "The Way of Light," by Howard Chandler Robbins.

WHAT WE NEED

We do not need more intellectual power;
We need more spiritual power.

We do not need more knowledge;
We need more character.

We do not need more law;
We need more religion.

—Calvin Coolidge.



IN THE HALL OF RELIGION AT THE CENTURY OF PROGRESS EXPOSITION

The Home Missions Council and the Council of Women for Home Missions have an exhibit at the Century of Progress Exposition in Chicago.

While it is simple and inexpensive in set-up, it suggests the main lines of Home Missions work, and carries out the cooperative idea. The pictures on the wall are illuminated. The diorama of Migrant Work is displayed with lighting effects. Beautifully printed placards announce the names of the Councils and the thirteen cooperating boards and societies. The mechanical model of one of the factories of the Goodwill Industries, which stands in front of the exhibit, serves to arrest the attention of visitors.

The Hall of Religion is one of

the most interesting buildings on the grounds and is drawing multitudes of people. They swarm into the building by the thousands. Some glance for a moment at its exhibits as they pass through, but many hundreds each day stop to examine the exhibits and take such free literature as is provided.

The following groups are cooperating in the exhibit:

American Baptist Home Mission Society.
 Woman's American Baptist Home Mission Society.
 Congregational Church Extension Boards.
 American Missionary Association.
 Evangelical Synod of North America.
 Methodist Episcopal Church, Board of Home Missions and Church Extension.
 Methodist Episcopal Church, Woman's Home Missionary Society.

Presbyterian Church, U. S., Executive Committee.
 Presbyterian Church, U. S. A., Board of National Missions.
 Reformed Church in America, Board of Domestic Missions.
 Reformed Church in America, Women's Board of Domestic Missions.
 Reformed Church, U. S., Woman's Missionary Society.
 Church of United Brethren in Christ.

For Immediate Action

World Disarmament Campaign October 1-15. The organized peace forces of the world are uniting in a campaign for disarmament which will culminate in a great World Disarmament Meeting at Geneva on October 15, the day before the opening of the World Disarmament Conference. This Geneva meeting will be preceded by a thousand disarmament meetings in Great Britain and France, and it is planned to hold an equal number in the United States. Participation in this campaign is being urged by the National Peace Conference.

Our World-wide Outlook

A Missionary Newspaper of Current Events

WESTERN ASIA

Working in Syria

The Christian Alliance Mission has recently held a series of special evangelistic services in Syria, an Egyptian evangelist, Mr. Barnaba, giving the messages. Converts testified to their new faith in Christ in the face of jeers and curses from opponents. The series closed with baptismal and communion service.

Among those converted at Ezra'a was a remarkable Moslem. The evangelist was obliged to leave before this man was baptized. No one else was there to perform the rite so he went to the water, sang and baptized himself. This man does not know how to read or write, but others read to him, and the Lord gives him a remarkable memory in retaining important passages. He has been arrested and taken to court three times, but he testifies in the court. Now others are coming to him for instruction. —*Alliance Weekly*.

Jewish Missions in the Near East

The Jewish Committee of the Near East Christian Council reports that a group of those engaged in or interested in Jewish missionary work met in Jerusalem to discuss questions connected with Jewish evangelism. A preliminary survey was made of all the types and groups of Jews in Jerusalem and the various attempts made to evangelize them. There is a considerable amount of overlapping yet the various agencies at work reach the majority of divisions of Jewry—geographical, social, national and religious divisions. The student class, however, was for the most part out of touch with any of the existing evangelistic agencies.

There are approximately 8,000 Jews in Beirut, with little of the national and religious exclusiveness which so often characterizes the Jews in other parts, and no missionary is employed to work among them. The opportunities in this city are great. A Call to Prayer was issued in 1932 by the Sub-Committee of the United Missionary Council. "There are approximately 100,000 Jews in Iraq, 80,000 of whom are resident in Baghdad alone, and no organized effort is being made for their evangelization. There appears to be a spirit of inquiry on the part of many of the Jews in this area."

No Depression in Turkey

Paul E. Nilson, of Talas, Asia Minor, testifies to Turkey's solidity.

In Turkey seventy-five per cent of the people live in villages and farm. With the world suffering from the depression the rural population of Turkey is hardly affected. True, there is no money, but there is food for all, old clothes are patched again, and every one has a roof over his head. For safety, sociability and water the farmers live in villages of from 50 to 400 houses, from which they go out daily to their fields, orchards and vineyards. These produce enough food so that a village can be shut off from the city without lacking for anything except luxuries. Formerly each village produced its clothes from cotton or wool. Almost every villager has a few sheep, goats and cows. Farm tools are very simple. Since the farm produces little money there is a yearly exodus during the four summer months of stone-masons, plasterers and painters, who go to the coast cities for work. Half of the boys in our school come from such villages. They have no cash and poor clothes, but good brains and bodies.

—*Congregationalist*.

Converts Take "Cuts"

Rev. B. D. Hakken, of the Arabian Mission of the Reformed Church in America, sends encouraging news:

"If there are disheartening facts in the present situation, there are also those which fill us with joy and hope. Easter Day in Bahrain was one of the happiest we have experienced. Four converts from Islam were baptized; one woman and three young men."

Dr. John Van Ess, of the same mission, writes from Burah:

"It would have done you good to see in what a splendid spirit the native staff of our workers took the omission of the April payment. There was not a murmur, but rather a sense of privilege that they were called upon to share the burden. It is significant too, that in this month six Moslem converts have been baptized, and more are in prospect."

—*The Christian Intelligencer*.

INDIA AND CEYLON

Temples Opening to "Untouchables"

A weekly paper, published in Poona to promote the abolition of untouchability, says that Hindu temples are being opened to untouchables at the rate of 32 a month. Some of these have been strongholds of opposition. During the five months ending June 17 about 160 temples were so thrown open and it is believed that this movement will spread.

Before and After

Indian village surveys under direction of the National Christian Council reveal some interesting facts. In one village a Hindu farmer, a Mohammedan schoolmaster, and six or eight important men were asked questions such as: "Do the Christians drink?" "Do they eat carrion?" "Do they quarrel?" Invariably the answer came:

"They used to, before the teacher came." The teacher is a trained worker who costs the mission only \$5 a year, the rest of his maintenance being provided by the villagers and a small government grant.

—*Watchman-Examiner*.

Untouchability Campaign

In seeking to lift the great untouchability campaign above mere technicalities, and in emphasizing the importance of moral reformation among the outcastes themselves, Mr. Gandhi is rendering great service to India. He says: "I wish that instead of engaging in fruitless controversy about what is and what is not contained in the *Shastras* about untouchability, we would apply ourselves to ameliorating the conditions of so-called untouchables. There is work enough and to spare." Concerning the need of stressing internal reform among the outcastes themselves, he says: "Workers should devote all their energy to (1) the promotion of cleanliness and hygiene among the Harijans; (2) improved methods of carrying on scavenging and tanning; (3) giving up carrion and beef, if not meat altogether; (4) giving up intoxicating liquors; (5) inducing parents to send their children to day schools, and parents themselves to attend night schools; (6) abolition of untouchability among outcastes themselves."

It is hoped that Mr. Gandhi's influence shall not so mislead India as to result in strengthening idolatry. What the untouchables really need is not the opportunity of bowing down to an idol, but water to drink from India's wells, right of entry for their children into schools, social privileges, and the power of divine grace to save them from lifelong evil habits. —*Dnyanodaya*.

Telugu Christian Gathering

From Miss Helen Bailey, Baptist teacher at Ongole, South India, comes an account of a remarkable interdenominational gathering of Telugu Christians:

This spring there was held in Bezwada a gathering of Telugu

Christians from all Protestant denominations in the Telugu area. It was indeed an inspiring sight to see some fifteen thousand Christians, all seated on the ground, under an immense pandal, listening with eager attention to the inspirational messages which came from the speakers of the meetings. Some of these people had come from five hundred miles distance, and many had walked more than seventy-five miles in order to attend. The speakers, seven of whom were Indians and seven foreign, represented five different denominations and came from seven different missions. The unanimity of thought expressed through the whole session, and the fellowship exemplified by such a gathering, made a deep impression upon all who attended. It cannot be doubted that the fruit of this great gathering will be felt in the days to come throughout the Telugu area, especially in the lives of many who consecrated themselves to God's service.

An Indian Juvenile Mission

Zion Church, Madras, has an active Juvenile Missionary Association, whose membership is alive to the opportunities of the day, and is applying itself to meet them. Since 1917 the Association has been responsible for evangelistic and educational work in a village school.

Another recent venture is among the criminal tribes near Pannal, where work was initiated by the Salvation Army but discontinued through lack of funds. About 150 families live in the criminal settlement, and the J. M. A. is starting a day school and a night school. They propose to open another, for which land was purchased two years ago. A Christian engineer, Mr. Kuriyan, gives his spare time to the leadership of this band of young people.

—*C. M. S. Outlook*.

A Wonderful Work in Assam

One of the miracles of modern missions is the evangelistic movement among the Sema Nagas of Assam. Rev. B. I. Anderson, Baptist missionary, writes that there is now a Christian community of more than 4,000, and that it is increasing at the rate of 500 a year. In fifteen of the fifty-five villages there are now Christian workers. A translation of the Gospel of Mark and a new songbook were published in 1931; also

Old Testament stories published in 1932, all of which fill a need in the spiritual life of the Semas.

—*Watchman-Examiner*.

Walked Seventy Miles to a Convention

Who would be willing to walk seventy miles to attend a convention? It is sometimes done in India. A Baptist missionary, E. C. Erickson, of Sattenpalle, writes that 12,000 people attended the great Andhra Christian Convention at Bezwada in Telugu country. This great gathering, with representatives from fourteen Protestant denominations, demonstrated that Christians can work side by side. The convention hall accommodated the vast crowds and in addition to the main hall there was a smaller one for 1,000 women.

—*Watchman-Examiner*.

Training Village Teachers

The Chapra Training School for Village Teachers, which was begun by the churches and missions in Bengal, has now completed five years of work, and has a clientele covering most of the missions in Bengal. A better type of student is attending, many having been in high school. The government now gives the stipend grant on a three-year basis. In April the 18 students went out to the village schools in the neighborhood, where they worked with the schoolmasters and were visited two or three times by the staff of the training school. The experience was not only helpful to the students but enabled the staff to see how its teaching is put into practice.

During a part of the year students went to a Christian home in the village of Chapra and conducted meetings, and formed singing bands.

—*National Christian Council Review*.

Child Protection in Ceylon

The Child Protection Society publishes a quarterly bulletin and pamphlets in three vernaculars for wide distribution among teachers, social workers and newspapers. The Society dealt with 91 cases of cruelty during

the past year. The *Bulletin* describes one of the evils which the Society combats:

In European countries it is the exception to find people of humble rank employing servants. In Ceylon cases repeatedly come to light of people living in sordid and poverty-stricken surroundings being served by several wretched little children, who are half fed and unpaid.

The first thing is to create a public opinion by making vivid the dreadful picture; cases of appalling cruelty must be seen to be believed. Some of us need a lot of arousing before we sit up and take notice of what is going on around us, but the awakening has to be done.

Juvenile courts have not yet been instituted, though the question has been submitted to the Home Minister.

—*Anti-Slavery Reporter*.

CHINA

Missionaries Evacuate

British missionaries of the China Inland Mission have been compelled to evacuate their stations in five cities in the Province of Szechwan, China. This was due, no doubt, to a recrudescence of communist activities, similar to those which caused an evacuation of missionaries from the same cities last spring.

—*Alliance Weekly*.

How to Save China

A young Chinese student in the Hsien Beh Middle School of the United Norwegian Lutheran Church at Fancheng was told to write an essay on "How to Save China." His effort was so remarkable that Missionary Landahl had it translated and the *Lutheran Herald* published it. After a well condensed review of the troubles of China, "brought on by internal dissension and foreign oppression," the young patriot concludes: "We all know that the politics of China, the hearts of the people, are full of cheating, dishonesty and selfishness. Hence you must have your bad hearts changed to good ones so that you will be just, righteous and faithful. Jesus alone can do that for you. Come to Jesus, confess your sins, believe His Word. Then we can save China by using God's force."

Tent Evangelism

Mr. Su, seller of Chinese and foreign medicine in Yanghsien, is a church member, a scholar, widely read, and an original thinker. From him came the suggestion to form an evangelistic project for South Shensi, to itinerate with a Gospel tent. On May 30, thirteen Chinese and one foreigner, with a large tent and all the paraphernalia needed for a stay in the country, set out, singing as they went. Preaching and personal work round out a full day, and the first fruits hold promise of a valuable work in that district.

—*China's Millions*.

Witch Testifies for Christ

Rev. Hollis W. Smith, of Langzok, sends the following story: "In a village which contained fourteen Christian families a non-Christian home became, to all appearances, possessed of a demon. Unaccountable things happened in the house. All were very much upset and unhappy. This went on for some days, in spite of all that could be done in a heathen way for peace. Finally a witch was called in to find out what was the matter and the remedy if any. The witch came and did her stuff. When she had finished her seance she reported that there was a demon, all right, and to the amazement of all said that the only remedy was the Christian God. Her reason for this was that their house was shut in by the houses of Christians, hence the only place a devil could work was in their house. We were sent for and after careful questioning appointed a service for enrolling the family as enquirers. At this service the whole Christian community turned out. An enormous amount of superstitious paraphernalia was removed from the house and burned; Christian pictures and texts were put up instead. Now one more family is peaceful, and under regular instruction for membership in the Christian Church.

—*Southern Churchman*.

General Assembly in Amoy

Dr. A. J. Fisher, Acting General Secretary of the Church of Christ in China, writes of plans for the third General Assembly, to meet in Amoy, October 20, and continue for ten days. Among the special topics for consideration are self-support; stewardship; youth in the church; Christianizing the home; religious education program; social betterment, looking towards a practical application of Christianity to social conditions as they exist in China today; the Christian weekly newspaper; book of worship, hymnal, etc., and cooperation in the face of the present crisis.

Doctor Does More Than Heal

Dr. Thornton Stearns, professor of surgery at Shantung Christian University, Tsinan, China, and a member of the staff of the university hospital, recently held a retreat with about one hundred university students. Of this, a Presbyterian evangelist, says: "It is a challenge to us who are in the ministry to see this medical man winning souls all the time. His work grew from two boys, three years ago, to over a hundred and fifty."

—*Presbyterian Advance*.

Gospel Boat in Cochin-China

Christian Alliance missionaries opened work in Cochin-China in 1918, and in 1929 launched a chapel house boat, called *Tin Lanh* or "Good News." An Annamese pastor became the captain of the *Tin Lanh*; started off with a colporteur and two other men for his crew. Up and down the Mekong and the network of rivers and canals, this Gospel ship has been plying for four years. They visited 871 homes during 90 days, preaching to thousands of people at night. One hundred and fifty-eight Bibles, New Testaments and Gospel portions were sold, and 251 booklets. One hundred and forty-eight people accepted Christ; a church has been organized and other groups meet regularly as a result of this boat work.

—*Alliance Weekly*.

JAPAN-CHOSEN

"Widely Loving Society"

When Jitsunosuke Kobashi, who died on June 19 at the age of sixty, was baptized with his elder brother by Bishop Williams of Japan over forty years ago, they used all of their property to start the "Widely Loving Society" Orphanage for baby orphans and children thrown away by their parents. Today there are between one hundred and one hundred and fifty children in the Orphanage. They are kept until old enough to work for their own living. Those who have gone out have made a splendid record, bearing testimony to the strong Christian influence of the Home.

Some children of a mountain district of northern Japan, orphaned by a disastrous earthquake, were brought to the Home, and when they grew up went back to their homes. Bishop Tucker, at that time a missionary in Japan, took a long journey to that far-off district and there found a whole chain of little churches started and regularly served by these former inmates of the Widely Loving Society Orphanage.

—*Southern Churchman.*

Steady Growth

In 1922 the nucleus of a promising work was found in Toyonaka. In a rented room Sunday school and preaching services were held. Time went on and first a lot was purchased, then plans drawn for a church. The Southern Methodist Mission sold some property in Osaka and granted Yen 1,500 from the proceeds, the congregation putting into the building Yen 4,200 (twice their promise). Later they bought another piece of land and erected a kindergarten building without help from the mission. The next move was to add more land and build a parsonage.

They have today, after ten years, Yen 35,000 worth of property, in a church, kindergarten and parsonage, with 338 *tsubo* of valuable land. Church membership is 156, with 214 in the

Sunday schools, and there are about sixty children in the kindergarten. Weekly preaching services and Sunday schools are held at Ishibashi and Mikuni, near-by towns, and there is another Sunday school at Nakamachi. They also carry on work at Juso, where there are thirty-nine members and a Sunday school of forty-six.

—*World Outlook.*

The Suicide Epidemic

The suicide epidemic has developed, according to Japanese police records. Since the first of this year 43 persons have thrown themselves into a volcano's crater. The estimate of one Tokyo newspaper is that more than 200 have committed suicide in 1933. The Japanese theory of life which sponsors these weird proceedings, as one newspaper puts it, is something like this: "A trip to the far, far away land of eternal bliss, there to live in ceaseless ecstasy, unmolested by petty jealousy and worldly cares, is, in its early, crude and simple form the idea of suicide." This newspaper is endeavoring to prove that there is nothing beautiful in plunging into the pit of a crater; that death is gruesome, not beautiful, and that there can be no eternal peace in such a course of action.

—*The Christian Graphic.*

Baptist Work Consolidated

The Northern Baptist Mission in Japan has practically lost its identity as a mission, having entered closer relationship with the Japanese organization. An Executive Board has been organized on which there are nine Japanese and three missionaries. All general work is now their responsibility. Mr. and Mrs. H. B. Benninghoff and Mr. and Mrs. J. F. Gressitt were among those honored for having completed twenty-five years of service.

—*The Christian Graphic.*

Kagawa's Pacifism

Writing in the *United Church Review* for June, Toyohiko Kagawa has this to say on "Cooperation, Christianity and World Peace":

I believe that unless we have a mutual aid cooperative movement it will be difficult to secure world peace. There are four kinds of pacifists: (1) The sentimental pacifists. They are emotional. They don't like to fight. I like that kind of sentiment. But they are very individualistic and fail to see through the social turmoil. (2) The moral pacifists. Conscientious objectors belong to this class. I like them very much. They are courageous. But their standpoint is individualistic also. (3) Rational pacifists. Such are the promoters of the League of Nations, the World Court, etc. These movements come from rational idealism, which unfortunately lacks economic foundation. (4) Economic pacifists. Most of the wars of the nineteenth and twentieth centuries arose from economic causes. Unless we attain to permanent peace in the realm of economics, it will be impossible to secure social welfare and world peace. If we Christians do not move toward the cooperative idea our position will remain very theoretical. Only through Christian idealism will the cooperative movement come to its own.

Comparative Religions

To the question whether or not all religions were impotent in such a crisis as the Sino-Japanese controversy a Chinese Y. M. C. A. secretary in Tokyo replied: "No group of Japanese Christians has donated a 'patriotic airplane' to its military leaders for the sake of bombing China, as the devotees of other religious sects have been doing extensively of late." This observation points to the need for strengthening Christian missions in a military-minded country not one per cent of whose population is as yet Christian. In his inauguration address, Dr. Y. Abe, new president of Aoyama Gakuin Methodist College in Tokyo, saw fit to place loyalty to Christ before loyalty to fatherland.

—*Christian Century.*

Good News from Korea

Fruits of the Forward Movement are noticed in a deepened interest in Bible study among the students, in evidence that the Scripture is being discussed around family dinner tables, and in the increased attendance at the Bible Institutes. One young man, having read the booklet, "The Life of Christ," through so many times that he could almost recite it, sought the nearest

church and astonished everyone with his knowledge and zeal. In distributing tracts along country roads, one is surprised with the eagerness with which they are received and at the favorable attitude. One young man thanked the itinerator and asked if he would not come to his village and preach to his father. These experiences are frequent.

Five colporteurs conducted a whirlwind campaign on the island of Ullong Do and scattered the Word throughout the island. A young man there, visiting a friend, found a portion of the Scriptures and after reading it asked his friend where he could find some one to teach him more of the Jesus way. One of the missionaries happened to be passing in company with the helper and this friend called him in where he found a heart prepared for the message of salvation. It reminds us of Philip and the Ethiopian. In another village on this island where the church was small, the non-Christian men of the village asked that the evening meetings be held in a large school building in order that they also might attend. After the meeting they asked permission to attend the morning Bible study hour which was arranged especially for the Christians. Some twenty men and women gave in their names as deciding to believe. There are evidences everywhere that the seed is bearing fruit. Not only are additions to existing churches reported but old groups are being revived and new groups are being established. The hospital reports eleven new groups as being established during the year, eight of which have already built their church buildings. —*Faiku Station Report*.

ISLANDS OF THE PACIFIC

A Native Missionary Society

Indische Zending Bond is the self-chosen name of a missionary society organized this year in Makassar, Dutch East Indies, with about 60 active members. The officers are all mature men, recognized as leaders among their own people. A constitution

and articles embodying the purpose and desire of the Society have been written and adopted. Pledge cards have been distributed and a systematic monthly income assured. The money is primarily for extending the Gospel. It is expected that the membership will include outlying branches — especially from the other mission fields where Christian Alliance missionaries are working. —*The Pioneer*.

Latest News from Bali

Since the report that 105 Balinese had been baptized, the Chinese missionary, Rev. K. F. Tsang, has baptized another 130. Approximately 300 are ready for baptism. This has aroused opposition, which takes various forms. Christians are boycotted, Hindu landlords refuse to rent farms to converts, cut off their water supply and even refuse them burial for their dead. —*Alliance Weekly*.

Southern Sumatra

In the whole of Southern Sumatra, south of the equator, Palembang is the only city with a resident missionary. A Dutch pastor works among his own countrymen and there is a Methodist mission with a thriving English school. Mr. and Mrs. Griffin, under the auspices of the "Couriers" of Chicago of which Paul Rader is president, are opening work in Lahat, of South Sumatra. This makes an ideal spot from which to cover this whole untouched field.

Besides the regular Malay population, well intersprinkled with Chinese, there are in some of the remote parts of the island, aboriginal tribes which have never been reached; wild uncivilized tribes, very shy of other races. They are animists and have not yet been affected by the doctrines of Islam. The Malay people are large, Mohammedan in name, and the Chinese are plain heathen. Neither the Malays nor the Chinese of these parts of Sumatra have ever had a witness of the Gospel. Mr. and Mrs. Griffin (who was Miss Rader) are planning to search

out these mountain tribes, and carry the Gospel to them.

R. A. JAFFRAY.

A Philippine Precedent

For the first time in history, a set of official stamps for use on letters has been printed by a government department, the profit on which is to be paid over to a religious organization in recognition of the help given by missionaries to the country. This is in the Dutch East Indies, where the government has printed four sets of stamps which are sold at a small additional fee, for the help of Salvation Army work among lepers and beggar boys in Java and Sumatra. The stamps have pictures of the Army at work in different ways, and are cancelled at the post offices with a stamp urging the public to buy "Salvation Army stamps, and so help the work in our land."

—*Philippine Evangelist*.

NORTH AMERICA

Hundred Thousand Dollar Club

The Southern Baptist Convention has launched the "Hundred Thousand Dollar Club," whose members pledge to contribute one dollar each month, in addition to their regular contributions, until the debts are paid. The money will be distributed to the several institutions, boards and agencies in ratio to their debt needs. If the plan is generally adopted and succeeds it will bring in \$1,200,000 in twelve months.

—*Christian Advocate*.

New Home Mission Technique

In his report to the Church Extension Boards of the Congregational Churches, General Secretary Ernest M. Halliday foresees three changes in home mission technique:

(1) More interdenominational cooperation for the achievement of our task. At present we are hampered by a meager program spread over too wide an area. There is no justification for competition between home missionary churches.

(2) Combining the forces of different denominations for carrying out certain united enterprises. This may be a geographic unit such as

Alaska, or an ethnic unit such as the Spanish-speaking work in the Southwest, or a logical unit such as specialized city and rural activities, or a service unit as in the case of the ministry to the farm and cannery migrants.

(3) Effective popular appeal by the adaptation of the newest developments in visual and oral presentation, such as the moving picture, the phonograph and the radio.

—*The Congregationalist*.

A "Code" for Churches

Since codes are now the order of the day, they may be expected to appear in the Church. One such was suggested at the Lutheran Laymen's League in Chicago. Professor Walter A. Maier of St. Louis Concordia Seminary, outlined a seven-point program as follows:

1. To renounce all interference and competition with the partisan, political polls of state and national legislatures.

2. To disavow all attempts of competing with the theatrical interests and refuse to compromise the spirituality of the Church by bids for notoriety.

3. To repudiate all gambling, lottery and other games of chance.

4. To abstain from misrepresentation in statements affecting the Church.

5. To stop the promotion of bigotry and intolerance.

6. To disclaim all anti-American and anti-social principles disintegrating the home through easy divorce, birth control and temporary marriage.

7. To consider the needs of the man whom the Church has forgotten—the man troubled by the sin that modern churches have ruled out—in the world's era of greatest lawlessness, and to preach to him the message of salvation in heaven through Jesus Christ.

—*Presbyterian Banner*.

Volunteer Without Salary

The Presbyterian Board of National Missions has been offered the services, in their various mission schools, of workers who are willing to give their full time in exchange for board and room. These are young men and women who were graduated this year from college and technical schools, and are prepared to take up the work for which they have volunteered. Some will be placed at Tucson Indian Training School, Escuela, Ariz.; Asheville Normal School, Asheville, N. C.; Farm School, Swannanoa, N. C.;

and Dorland-Bell School, Hot Springs, N. C.

—*Presbyterian Banner*.

Is Union Assured?

The proposed organic union of the Reformed Church in the United States and the Evangelical Synod of North America, seems assured in view of the action taken. Nineteen of the twenty districts of the Evangelical Synod of North America have approved the plan. Final action on union will be taken at the meeting of the General Conference in Cincinnati, October 3 to 10. In the Reformed Church, the General Synod at its meeting in Akron, O., in May, 1932, unanimously approved the plan and referred it to the Classes. Dr. J. C. Leonard, secretary of the Reformed Commission on Church Union, states that 49 of the 59 classes had approved the plan of union, two had done so conditionally, two had rejected the plan, and six classes are yet to be heard from.

LATIN AMERICA

Rapid Growth in Puerto Rico

The Baptist church in Caguas, Puerto Rico, is rejoicing in a growing Sunday school. During the past few months the attendance has increased from 450 to 623. At the Sunday night services the little church is more than filled, and every week several people find Christ as their Saviour. The candidates' class has an enrolment of more than 100.

—*Watchman-Examiner*.

Outstanding Gains

The Christian and Missionary Alliance reports encouraging gains for last year in various sections of South America. In Argentina there were 299 professed conversions and churches were strengthened. In Paraguay church membership was 108 at the end of 1932. Baptisms in Chile were 143, an advance of 46 over the previous year. In Peru's jungle hinterland perhaps great blessing has resulted from the daily noon-meetings where the Indians gather, sometimes as many as fifty being

present. A Bible school was opened at Miraflores, suburb of Lima.

—*Alliance Weekly*.

Neglected Lepers

Very little is being done by missions, either Catholic or Protestant, for the lepers of Latin America. In some towns and villages almost the entire population is leprous. Brazil has the largest number of lepers, probably 75,000. Chile has no lepers, due to its natural isolation from tropical countries by desert and mountain barriers, and to the rigid care of immigration officials.

Brazil has set an example in "health consciousness" and other governments are gradually falling in line, but the problem is complicated by number of different governments involved.

—*Without the Camp*.

EUROPE

Slavery Abolition Centenary

In Hull, England, birthplace of William Wilberforce, was celebrated on July 23, the centenary of the abolition of slavery by the British Parliament, and the liberating of 700,000 slaves, then held in British territory.

A special service was held in St. Paul's Cathedral, attended by representatives of the Anti-Slavery and Aborigines Protection Society, the Church Missionary Society, the League of Nations Union and members of the Wilberforce family. Instances were given of rescued slave boys who had risen to important posts in the Church and government, in the administration of agriculture, and in the judicature.

While slavery has been banished from Christendom, it is said that there are still 5,000,000 slaves in the world.

—*Living Church*.

Religion in Switzerland

Two Protestant churches in western Switzerland have published an autoist map of French Switzerland and vicinity. These maps show 120 places where worship may be attended, telling the hours of service and whether the service is in a State church

or free church. The free circulation of these maps remind tourists of their responsibilities in attending divine service.

The two Swiss church organizations have issued protests against the establishment of the atheistic "Central" in Basel. The Roman Catholics have also raised official protests against this activity. All urge Christian Swiss to organize a systematic procedure against these forms of atheistic propaganda. While the "Central" of the atheists has been tolerated, the schools of Switzerland are not allowed to offer prayer or sing Christian hymns.

Italy's Postage Stamp

To celebrate the tenth anniversary of the Fascist Government of Italy, Signor Mussolini has issued a series of new postage stamps, among them a design which has caused much comment and opposition from the Vatican.

The brown oblong 30 Centesimi stamp sets forth in the center the open Bible standing on a pedestal, which rests on the wings of an eagle, symbol of inspiration. On the open page of the Book is inscribed the word "*Evangelium*." On the lower part of the stamp is the word "*Credere*"—Believe. In the rear of the open Bible is the Cross, not the crucifix. On the left, before the Bible and the Cross, are the flags of Italy and the emblems of the Fascist régime, lowered in salute.

The circulation of this stamp in Italy will preach a great sermon to the people, who have been taught that the Bible is a closed book to all but the priesthood of the Roman Church. The plain cross sets forth the Christ of the Cross, rather than the Cross of Christ. The Dictator of Italy is granting entire freedom for the wide circulation of the Scriptures in Italy.

—*Evangelical Christian.*

The German Student Christian Movement

At a recent national meeting of this Movement the following constitution was adopted:

1. The Gospel of Jesus Christ contains, for our country and for every individual, the ultimate decision about life and death. The German S. C. M. is therefore determined to deliver the message of God's claim on men.

2. The German S. C. M. is based on the Gospel of Jesus Christ, as found in the Bible and witnessed to by the Church.

3. The German S. C. M. declares itself a member of the one Church of Jesus Christ. It believes its task to be that of educating its members for service in the Church. It recognizes that it is called to share in the ecumenic task of the Church.

4. Since the Church has to preach the Gospel to all men, the German S. C. M. addresses its message to all students, without distinction.

5. The German S. C. M. stands in the midst of German national life in a spirit of love and sacrifice. It is in whole-hearted agreement with all the healthy forces of our national life, and impresses on its members the duty of preparing themselves for the service of their country.

The German S. C. M. is composed of associations in the various German universities. In spreading the Christian message the movement takes its stand on the Bible and forms a strong fellowship. It is open to all students who definitely express a sincere desire to hear the Word of God, to take part in the life of the Association, to follow its leaders, and to collaborate in its tasks.

We believe readers will be interested in the positive affirmation of faith in the above constitution particularly in the face of the present church struggle going on in Germany.

Hebrew-Christians in Germany

According to a news item appearing in the *Jewish Daily Bulletin* there have been some 30,000 intermarriages in Germany during the past twenty-five years. During the same period some 25,000 Jews came into the Protestant Christian faith in Prussia alone. This does not take account of Jews who went over to Catholicism or of Jews who accepted the Christian faith in sections of Germany outside of Prussia.

The *Jewish Daily Bulletin* also says that the Protestant Church of Germany, under its new Nazi leadership, will study the question raised as to the position of

the baptized Jews in relation to the general discriminatory laws against the Jews. Hitherto, conversion has not exempted Germans of Jewish descent from the laws.

Famine in Russia

The Soviet Republics are not finding their course smooth sailing. Not only are their dissensions and rumblings of revolt—which led to the suicide of a prominent Soviet official in the Ukraine—but their anti-God Five-Year Program cannot bring prosperity. In spite of censorship, reports of a terrible famine are coming through press dispatches and from returning travelers. The Ukraine is one of the most productive states and yet it is one of the hardest hit. The grain crop is insufficient and Russo-German fugitives report that 4,000,000 deaths have been due to malnutrition in recent months. Cases of cannibalism have even been brought up before Russian courts. The conditions in the remote interior are said to be worse than in the neighborhood of cities. Travelers report that Russian guides are not permitted to take them outside a definite route lest they see and report the conditions of unspeakable misery. Nevertheless some photographs are shown of starving children and adults who are too weak to work and are therefore refused rations or food cards. In some villages it is reported that half the population has died. The Christians naturally suffer even more than the godless on account of Soviet discrimination. All the facts cannot be obtained as the Soviets publish no true reports and newspaper correspondents are greatly restricted in their freedom.

Baptists Executed By Soviets

La Renaissance has the following: "According to information gleaned from the *Rostov Press*, there were, at the beginning of January, 24 Baptists sentenced to death there. They were accused of 'assisting partisans who had revolted against the Soviet Government, and of

procuring provisions and ammunition for them.' The trial was conducted with numerous witnesses; all the Rostov workmen visited it. The sentence was carried out three days after it was pronounced. According to information received from Moscow, another trial has been started at Rostov against 53 Baptists belonging to villages in the Northern Caucasus. The sentence has been decreed beforehand by Moscow. The accused carry themselves with great dignity. They do not give anybody away, do not answer the wrathful shouts of the Tchekist judges; they only pray quietly and sing religious songs."

—*London Baptist Times*.

AFRICA

New Field Open

John Hall, of the Sudan Interior Mission, has labored seventeen years among the Tangale people of Nigeria, and has given them the New Testament in their own language. He writes that the seemingly impenetrable walls of Moslem opposition in Northern Nigeria to the Christian Gospel have at last been broken down. "With the great need here in Tangale, and our own personal interest in it, our wildest fancy could not have foreshown a call from God to leave it and engage in the new, fear-inspiring task of Moslem evangelization. And yet the call has come." Five million Moslems from which the missionaries have hitherto been excluded constitute the new field to which God is calling him and into which the door is being opened.

—*Evangelical Christian*.

Secessionists in Nigeria

The "Aladura Movement" in Nigeria, which attracted to it so many people already Christian, and which baptized so many heathen whom existing Christian bodies would not baptize till they had been instructed, has been followed by the formation of a new sect, "The African Apostolic Church." Following hard upon this has come "Rus-

sellite" propaganda, who call the Christians to come out from the churches, "because they are full of error."

A third enemy in this part of West Africa is the secessionist "African Church" which was founded many years ago by people who were unwilling to give up the practice of polygamy, and who yet chafed at the fact that accordingly they were not allowed to bear office in the church. In spite of all this the mass of the Christian people are steady, and adult baptisms into the Church from Ekiti alone, though less than in 1931, were in 1932 nearly 1,200.

An Indian Mission to Africa

A project for sending a mission to East Africa is being considered by the National Missionary Society, the aim being to send out Indian missionaries to build up that part of the Church of Christ in East Africa which is Indian. The General Secretary, Rai Bahadur A. C. Mukerji, has prepared a draft plan to send two evangelists to be stationed at Nairobi and Kampala, and working in surrounding areas. It is proposed to open a dispensary at Nairobi, in charge of a woman doctor and a health visitor. This work is to be in cooperation with other Christian projects in the area, and is to be financed by the N. M. S. It will be supervised by a local committee of whom at least half will be Christian Indians.

—*United Church Review*.

Red Letter Day at Tigerkloof

June 9 was a red-letter day in the history of the Tigerkloof Native Institute of the London Missionary Society, when a new church was opened, the crowning work of the Society at Tigerkloof. The building, which ranks as the finest of its kind in British Bechuanaland, is about 100 by 50 feet over all and 50 feet high; it seats 600 persons, and was constructed entirely by native apprentices under the direction of Mr. Ballantine, who shortly completes thirty years' service at the Institution. Fol-

lowing the dedication ceremony, a memorial tablet to the late Chief Khama was unveiled by Chief Tshekedi.

—*South African Outlook*.

MISCELLANEOUS

Some Leper Statistics

The following summary compiled from returns from fifty-one different stations, in India, China, Korea and Africa, indicates some of the work done by the Mission to Lepers during the year, and the results.

Patients under treatment for not less than three months..	7,742
Number of above who much improved	2,603
Number slightly improved	2,472
Cases arrested without deformity, i. e., symptom free.....	762
Cases arrested with deformity.	366

Of the remaining cases, some became worse, or stationary, and a considerable number left or died. Five hundred and three of the cases arrested without deformity were discharged and 62 of those arrested with deformity. In addition upwards of 3,650 lepers were treated as out-patients. Where the attendances were regular the results were encouraging; 106 became arrested cases, and 1,517 more or less improved.

—*Mission to Lepers*.

World Control of Narcotics

American people may not realize the struggle under the League of Nations Opium Section to control the opium trade in all countries. While the Opium Section of the League has a budget of \$48,000 a year, of which eighty per cent is allotted for salaries, the traffickers have large cash reserves and are sometimes able to corrupt officials. The daily profits of the illicit traders is estimated by the League at nearly \$2,000,000. The annual turnover is put at \$690,000,000. Annual world consumption of narcotic drugs is placed at forty-five tons, thirty of which are used in China. The United States comes second with seven tons, which equals 1,400,000,000 doses, and at twenty-five cents per dose totals \$350,000,000.

Our Missionary Bookshelf

Recent Books Reviewed for the Readers' Information

Bishop Montgomery: a Memoir. By M. M. With a Preface by the Archbishop of Canterbury. 110 pp. 2s 6d. Society for the Propagation of the Gospel, London. 1933.

Here is a book that warms the heart. Dr. Montgomery became Bishop of Tasmania at 42 years of age and eleven years later was called back to England to become Secretary of the Society for the Propagation of the Gospel in Foreign Parts. While in that office the King made him Prelate of the Order of St. Michael and St. George, all of whose members became at once the Bishop's spiritual charge. This was characteristic of him—he had the habit of reckoning his obligations by their spiritual demand. As a young rector he framed the principle which governed himself and his whole staff, that “once you got hold of a person you never let go.”

As Bishop in Tasmania he was indefatigable, spending large parts of the year in itinerating alone or with his clergy, confirming believers by the roadside if they could not go to the Church. He introduced a system of “Quiet Days” for his clergy, preparing for them most carefully, for he “judged it wrong to call his busy clergymen together unless you gave them of the very best,”—a principle which some conference managers do not observe. Here also he framed the principle which governed him in his secretarial life: “To the laity through the clergy.” As work on the mission field is best done by contacts of individual missionaries with the people, so the support of the work in the home church is to be secured by pastors, not by secretaries or agents of missionary societies.

He was called back to London by a cablegram, but replied with another: “Is it episcopal voca-

tion?” The reply came: “World-wide oversight surely episcopal, if Australia can rightly spare you.” Satisfied that his vows would be fulfilled in the new post, he came. The wisdom of the call was evident when he got under way. He came to the S. P. G. (1902) under primitive conditions. “There were no typewriters or shorthand clerks. Letters were all copied. On the day after a meeting of the Standing Committee the Secretary used to spend the whole day, from 9 a. m. to 5 p. m. writing letters for abroad.” At first he was able to interview personally all candidates. The revenue of the Society was £88,000; when he left it was £155,000. He was a member of three Lambeth Conferences. He made two visits to America and Canada where he met an enthusiastic reception.

The Archbishop says: “Bishop Montgomery's greatest gift to the Church in his generation was not only his work, valuable as it was, but chiefly his own personality. Indeed, what gave value to his work was the spirit he put into it . . . He seemed always to bear about with him the spirit of the spring.”

The book is chatty and familiar; it is to be hoped that some deeper study of Bishop Montgomery's missionary and administrative methods may be issued by the Society.

CLELAND B. MCAFEE.

The Christian Mission in America. By Hugh Thompson Kerr. 184 pp. \$1 cloth; 60 cents paper. Friendship Press. New York. 1933.

One would naturally suppose that a book from the pen of the pastor of the Shadyside Presbyterian Church, now for twenty years an author, and one-time Moderator of the General Assembly of the Presbyterian

Church would be well worthwhile—and it is. Dr. Kerr has given here an excellent textbook for the mission classes of all evangelical denominations. Yet it is more than that; it is filled with a wealth of illustrations; it shows a broad field of learning, it is up to date even to the Oxford Group Movement. It is healthful, enjoyable reading and gives one a zeal for establishing the faith of our fathers as the hope of America today.

The book is well indexed and has an excellent bibliography. A few direct quotations best indicate the author's position.

This book is a humble attempt to justify the Christian faith in the modern world. It does not apologize for Christianity. It is an effort to present the claim that the Gospel is the power of God in America in the twentieth century, as it was in the Roman Empire in the first century . . .

The Christian mission in America is the effort to share Christ with all men, whatever their race or religion. It is not set for battle against any man or against any man's faith; it is consecrated to the task of giving him the best we have—Jesus Christ.

The cross of Christ is the guaranty that God is in Christ, suffering, serving, saving—in America as in Galilee—the same yesterday, today and forever.

GEORGE W. ARMS.

The Shi'ite Religion. A History of Islam in Persia and Irak. By Dwight M. Donaldson, D.D., Ph.D. 393 pp. 15s. Illus. Luzac & Company. London. 1933.

This book, in terms found in the preface, is a statement of Shi'a doctrine and a study of Shi'ite Islam in Persia and Irak. The critic would wish that these terms had been used for the title and sub-title. Likewise the author's method of transliterating Arabic letters is not an improvement upon that recognized as authoritative.

These criticisms are trivial compared with the value of the

book as a much needed, concise and readable study of the origin of Shi'ism, its growth in Irak and Persia and its differentiation from the orthodox faith of the followers of Islam.

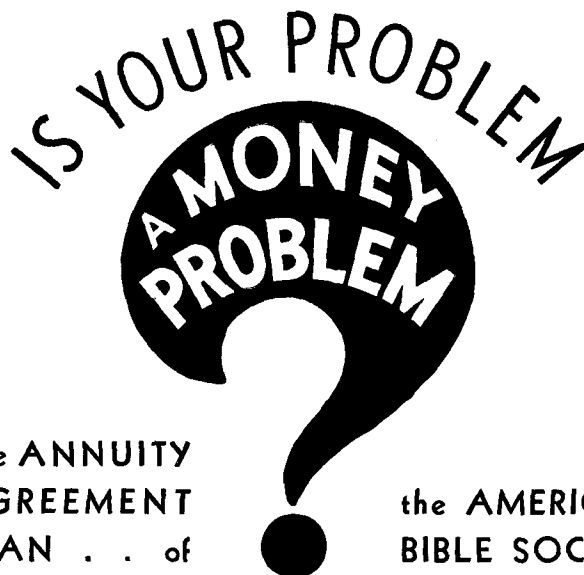
As a resident for sixteen years in one of the great Shrine Cities of Persia, Dr. Donaldson has had exceptional opportunities for present-day observation and his studies have given him access to much historical material to which he refers in copious footnotes. While the early struggle between the rival Caliphs is given in detail, perhaps the most important chapters are those giving the history of the Twelve Imams and their place in the framework of Shi'ite faith and practice. The description of the great Shrine Cities and their importance as places of pilgrimage is embellished by several fine photographs. The chapters on Shi'ite tradition and the sinlessness of the prophets are especially valuable. A detailed table of contents for each of the thirty-three chapters and the full index materially increase the value as a book of reference as does the classified bibliography. The mission interested reader will regret that the plan of the volume seemingly permitted no reference to the reaction of Shi'ite Islam to the missionary enterprise.

JAMES CANTINE.

A Self-Made Bishop. By The Right Rev. G. L. King, D.D. The Society for the Propagation of the Gospel. London. 1933.

A wonderful story, by the former Church of England bishop of Madagascar, about a man who made himself bishop, although without orders of any kind, and whose authority was not questioned by those to whom he ministered. The title page bears the significant words by Bishop O'Ferral, "The Northern Church of Madagascar is quite inexplicable except by belief in the Holy Spirit."

John Tsizehena assumed two titles, as he records in his diary, viz. "Reverend John Tsizehena, Mission Lord Church" and "Lord Bishop of North, D.D." The story of this remarkable man is the story of the Anglican Church of the northern triangle of Madagascar. It bears witness to his zeal and earnestness and is unique in the fact that one who



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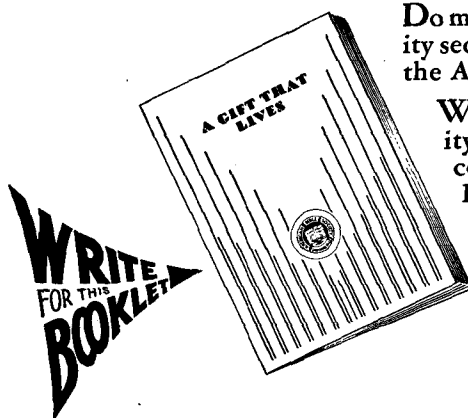
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The Japan Christian Year Book.
Edited by E. C. Hennigar. 12mo.
428 pp. Yen 2.50. Kyo Bun Kwan,
Tokyo; Foreign Missions Confer-
ence, New York. 1933.

Thirty-eight authors, including thirteen Japanese leaders, make up this remarkable composite picture of Japan today, from the Christian viewpoint. The general articles relate to the chief events of the past year in national life and in international relations. The many important topics dealt with include the "Shrine Question," The League of Nations, economic depression, the "Manchukuo" impasse, disarmament, China and Japan and various "Thought Movements." Naturally the Japanese writers

are not outspoken in opposition to Japan's policy in Manchuria.

One hundred and sixteen pages describe the Progress of the Kingdom of God Movement in Japan. These chapters relate to the churches, rural evangelism, social reconstruction, temperance and anti-vice campaigns, Christian cooperation, education, etc. Some sixty-five pages take up critically the Appraisal Commission Report—six articles by Japanese and missionaries. The Christian work of the Japanese Church "Overseas" shows something of the vitality of Japanese Christianity.

One of the valuable reference features of this Year Book is the section devoted to directories and statistics. The number of Christian social institutions in Japan (in addition to educational work) indicate that this phase of the task is not overlooked. The statistics report 58 foreign societies working in Japan, with 1130 foreign workers; there are 2,205 organized Protestant churches and over 232,000 baptized Japanese Christians.

Builders of a New World. By Robert Merrill Bartlett. 166 pp. Cloth \$1; paper, 60 cents. Friendship Press, New York. 1933.

This excellent book in the Mission Study list is adapted to steady reading or to class use. It deals in course of its discussion with communism, the new patriotism, war, social and political responsibility and other social issues, yet it is about none of these particular subjects. It is a study of the way in which lives can contribute, under the power of Christ, to the building of a new world. The examples are familiar to older readers but the book is intended primarily for young people: Grenfell, Ramsay Macdonald, Kagawa, Jabavu of Africa, Schweitzer, Romain Rolland, James Yen of China (Jimmy Yen), Martha Berry—but all center about Christ as the miracle of history. It is a "mission" book only as "missions" is conceived in a wide sense, but it will interest young people and will remind them that life is never too insignificant to count in the large process of making a

world after the Spirit and purpose of our Lord Jesus Christ.
CLELAND B. MCAFEE.

Young America Makes Friends. By Mary Alice Jones and Rebecca Caudhill. 12mo. 122 pp. \$1.00. Friendship Press, New York. 1933.

This pleasing volume, covers well the activity areas of a child's life—Going to School; Doing Home Chores; Keeping Well and Happy; Being a Citizen; Earning and Using Money; and Going to Church.

Each chapter, or unit as it is called, has good introductory discussion topics selected from children's experiences. In paragraphs called, "Suggested procedure" there are good guiding questions. The illustrative stories vary much in value and the list of "Desired outcomes" which show the goal each "unit" strives for, are not always satisfying. For example; the last unit which is the climax of the study, is Young America Going to Church. The prayer reads, "Within this world, within our country, within our very city there are many of thy children who worship Thee in ways different from our own. Be Thou near to them as they seek Thee in the way that seems to them best; and show us the best way." No mention is made of the thousands of boys and girls who never worship in any way. Earnest, well informed leaders using the book will want to go further than its author and lay deeper foundations for friendship than merely the sharing of playgrounds and citizenship.

E. B. D. P.

New Books

America Revolucionaria. S. Guy Inman. 340 pp. \$1. Javier Morats, Madrid; and Committee on Cooperation in Latin America. New York.

Adventure in Church Worship. Maurice Clarke. Teacher's book, 144 pp. \$1. Student's book, 133 pages. 70 cents, cloth; 50 cents, paper. Morehouse Pub. Co. Milwaukee.

Boys and Girls of China and Japan. Illus. 48 pp. 1s. C. M. S. London.

Directory of Foreign Missions. Esther Boardman Strong and A. L. Warnshuis. 300 pp. \$2, paper; \$2.50, cloth. International Missionary Council. New York.

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Personal Items

Dr. Catherine Mabie, who has been in the Congo since 1898, is the first missionary of the American Baptist Woman's Foreign Mission Society in Africa to be decorated. She has received *La Croix de Chevalier de l'Ordre Royal du Lion*.

Miss Clementina Butler, daughter of Dr. William Butler, who founded the Methodist Episcopal Church in India, has offered her resignation as secretary of the home base for the New England Branch of the Methodist Woman's Foreign Missionary Society, having reached the age of retirement. She is preparing a book on the work of Pandita Ramabai; also a biography of her father, to be translated into the leading vernaculars.

Rt. Rev. John McKim, D.D., presiding bishop of *Nippon Sei Kokwai*, has celebrated the 40th anniversary of his consecration to the ministry of the Protestant Episcopal Church.

Dr. Lucy Wang, president of Hwa Nan College, Foochow, an institution of the Methodist Woman's Foreign Missionary Society, has succeeded in having the college registered with the Chinese government as an approved institution of college grade.

Dr. Henry Evertson Cobb, president of the Board of Foreign Missions of the Reformed Church in America, since 1917, has resigned, and has been succeeded by Dr. William Bancroft Hill, of Poughkeepsie.

Rev. C. B. Rape, a Methodist missionary to West China, has returned to his field after an absence of some years. Mrs. Rape is obliged to remain in America on account of ill health.

Marshall Feng Yu-hsiang, formerly called the Chinese Christian General and who still professes to be a Christian, is reported to have been offered and accepted the position of Inspector General of the Chinese Army under the Nanking Government.

Miss Amy Carmichael, of the Dohnavur Mission, South India, who has been suffering for some months from

a broken ankle and a resulting inflammation, is reported to have been restored to a normal condition in answer to prayer.

Dr. Henry W. Frost, for over 40 years director of the China Inland Mission, who recently passed the 70th anniversary of his birth, celebrated with Mrs. Frost, their golden wedding anniversary on September 12th. At Princeton on September 16th they observed this 50 years of blessed life and service, with seven children and six in-law children. Many friends in lands all over the world rejoice with them in these many years of joy and service in the power of Christ.

Dr. Herman C. E. Liu, President of the University of Shanghai, has been invited to join Dr. E. Stanley Jones and others to conduct a series of interdenominational conferences on missions in the United States this fall. He has also been acting as delegate of the China Committee at the conference of the Institute of Pacific Relations in Banff, Canada, August 14-28. Later he will study vocational and civic education in America and Europe.

During his absence from Shanghai Dean T. K. Van will be the Acting President of the University.

Charles Luther Fry, son of Rev. Charles L. Fry, of Philadelphia, has accepted a call to the chair of Sociology at Rochester University, New York. He has been connected with the Institute of Social and Religious Research, and is the author of "The United States Looks At Its Churches."

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Dates to Remember

October 3-10—Quadrennial Conference. Evangelical Synod of North America. Cincinnati, Ohio.

October 11-15—International Convention of the Disciples of Christ, Pittsburgh, Pa.

October 19—Annual Meeting. American Mission to Lepers. Fifth Avenue Presbyterian church, New York City.

October 31—Fall meeting. New York Conference, Woman's Foreign Missionary Society. Calvary Church, New York City.

November 10-11—Annual Meeting. World Alliance for International Friendship through the Churches and the International Goodwill Congress. Philadelphia, Pa.

United Missionary Meetings

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 28-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.

December 3-4—St. Louis, Mo.

December 5-6—Springfield, Ill.

December 7-8—Indianapolis, Ind.

December 10-12—Washington, D. C.

December 13-15—Philadelphia, Pa.

Obituary Notes

Rev. James McElwane Mullan, D.D., for 17 years superintendent of the Board of Home Missions of the Reformed Church in the United States, died August 21, in Philadelphia, at the age of 64. Dr. Mullan was also executive secretary of the Commission on Social Service and served on the commission on the church and social service of the Federal Council of Churches of Christ in America.

Mrs. William Walton Clark of New York, for many years the corresponding secretary of the Women's Board of Domestic Missions, of the Reformed Church in America, died July 31.

John Allen Hofmann, M.D., Provost of Hackett Medical College, Canton, China, died April 6th in Canton from spinal meningitis. He had been a Presbyterian missionary since 1921.

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Chinese-Moslem Literature.....	Harold D. Hayward
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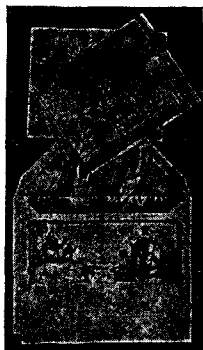
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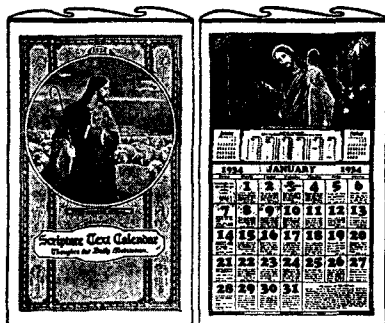
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For this purpose the Nettie Fowler McCormick Biographical Association requests that persons having any of her writings kindly send them to the address below. The family of Nettie Fowler McCormick will be grateful for co-operation and glad to make appropriate payment for such papers. Address

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Dates To Remember

October 31—Fall meeting. New York Conference, Woman's Foreign Missionary Society. Calvary Church, New York City.

November 10-11—Annual Meeting. World Alliance for International Friendship through the Churches and the International Goodwill Congress. Philadelphia, Pa.

November 20-22—Annual meeting, Methodist Board of Home Missions and Church Extension, Philadelphia, Pa.

United Missionary Meetings

October 29 to 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 to December 1—Oklahoma City, Okla.

December 3-4—St. Louis, Mo.

December 5-6—Springfield, Ill.

December 7-8—Indianapolis, Ind.

December 10-12—Washington, D. C.

December 13-15—Philadelphia, Pa.

Personal Items

Dr. Yi-Fang Wu, President of Ginling College, is in America as one of the invited foreign guests of the International Congress of Women that met in Chicago, July 16. Dr. Wu is also Vice-President of the National Christian Council of China, and attended the Institute of Pacific Relations held at Banff in August.

She is the first graduate daughter of Ginling and now leads her college, challenges its undergraduates, counsels on the affairs of Church and its progress, represents her country's womanhood at international gatherings; above all else, Dr. Wu bears the mark of Christlikeness in her life and labors.

(Concluded on page 521.)

THE MISSIONARY REVIEW OF THE WORLD

DELANVAN PIERSON, *Editor*

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Editorial Chat

Do not neglect to send your sub-
scription or renewal *now* for 1934.
The January and February numbers
for 1933 are entirely sold out and were
exhausted soon after they appeared.
The January number is to be devoted
to the addresses given at the *United
Missionary Meetings*—Dr. E. Stanley
Jones, Dr. Herman C. E. Liu, Dr. Wu,
Dr. Charles R. Watson and others.

* * *

We plan in an early issue of *THE
REVIEW* for 1934 to publish a series of
brief articles on "Has the Church at
Home Grown Tired of Her Mission-
ary Job?" Don't miss the answers
from leading laymen, pastors, women,
missionaries and secretaries.

* * *

Our Methods Department Editor re-
ports that she is being kept busy an-
swering inquiries on the material that
appears in our "Effective Ways of
Working." There is a larger response
this fall than ever. Is this an evi-
dence that the Churches are taking
hold once more in earnest to promote
the missionary enterprise?

* * *

If you find this magazine of interest
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* * *

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the facts and news pertaining to the
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PERSONAL ITEMS

(Concluded from second cover.)

Leonard Fiske Wilbur, M.D.,
nephew of Ray Lyman Wilbur, who
was Herbert Hoover's Secretary of
the Interior, is to become Dr. Percy
Watson's assistant in Harwood Mem-
orial Hospital in Fenchow, North
China.

* * *

Mrs. Egerton R. Young, of To-
ronto, who passed her 90th birthday
last April, is the sole survivor of a
Methodist Mission party which set
out for western Canada in 1868 to
work with her husband among the
Indians.

* * *

Dr. Robert A. Ashworth, formerly
editor of *The Baptist*, which is now
merged with *The Christian Century*,
has been appointed education secre-
tary of the National Conference of
Jews and Christians.

* * *

Rev. Charles W. Turner, Ph.D., has
become Assistant Secretary of the
Brazil Agency of the American Bible
Society, with headquarters in Brazil's
new Bible House in Rio de Janeiro.
Dr. Turner was born in Argentina,
of British parentage and spent a
number of years in business in South
America.

* * *

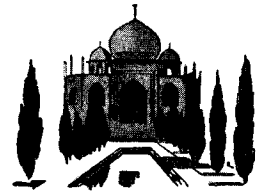
Dr. Harold W. Dodds, newly elected
President of Princeton University, is
a brother of Rev. Joseph L. Dodds,
Presbyterian missionary to India
since 1917, who is now on furlough
in America. Upon his return he will
be Secretary of the Council for North
India.

* * *

Rev. Edwin W. Smith of London,
has been elected President of the Roy-
al Anthropological Institute. The son
of a missionary, Mr. Smith gave 17
years to Ila-speaking peoples. His
treatise on these people of Northern
Rhodesia is a classic among books of
anthropology.

[521]

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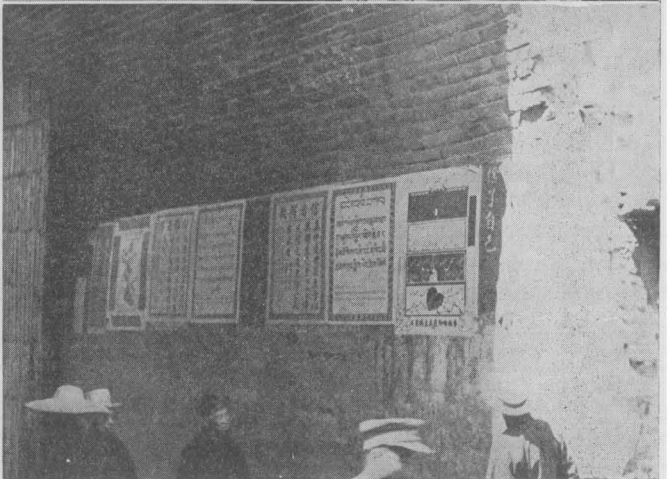
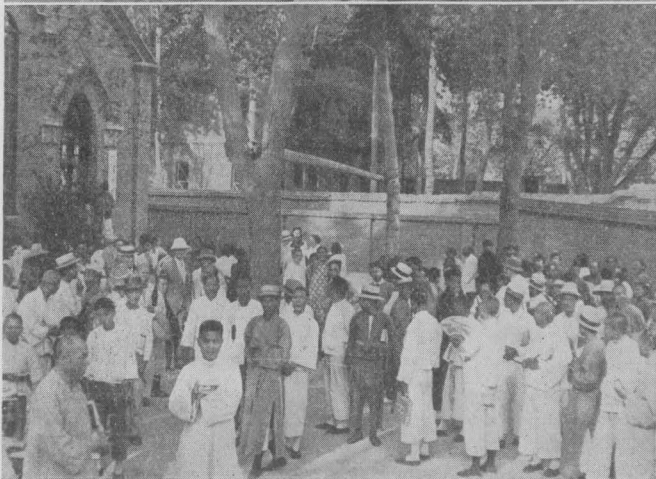
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(Photographs by the Rev. Claude L. Pickens of Hankow)

EXPERIENCES WITH DR. ZWEMER IN CHINA (See page 529.)

Eurasia plane. Pilot putting baggage in plane. Dr. Z.'s book sack just being handed in. Big Chinese character, sign of Post Office. Sian, Shensi.

Miss G. Sayre and Mr. Ma, a converted Moslem pastor with Dr. Zwemer at the entrance to chapel in Moslem quarter, Chengchow, Honan.

Audience coming from the American Southern Baptist Church after first meeting with Dr. Zwemer. Chengchow, Honan.

Leaving the Chinese Inn at Nien Pai, Tsinghai, on Sunday morning. Mr. Harris coming down steps toward Dr. Zwemer.

Intensely interesting conversation with a Moslem Mullat. East Suburb, Sining, Tsinghai.

Posters on wall of East Gate. From right to left: For Moslems, Tibetans and Chinese—Sining, Tsinghai.

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVI

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NUMBER ELEVEN

Topics of the Times

LET US GIVE THANKS

Thanksgiving Day! This year many are tempted to feel that the present-day trials and hardships make mourning more suitable than rejoicing and sackcloth more appropriate than garlands. But this is not true of Christians. Even the children of the Old Covenant gave sacrificial thank-offerings all through their wanderings, hardships and privations in the wilderness. Jesus Christ gave thanks over a mere handful of loaves and fishes which were all He had to feed a hungry multitude; again He gave thanks when He was about to be betrayed and crucified. The Apostle Paul gave thanks when he was facing certain shipwreck and repeatedly when he was a prisoner in chains in a Roman dungeon.

Today African Christians give thanks to God in the midst of dire poverty; Chinese Christians give thanks in the midst of famine, flood and war; Indian Christians give thanks when enduring ostracism, persecution and great privations. The spirit of Thanksgiving is not conditioned on physical health and material prosperity.

Today in America there are a multitude of reasons for Thanksgiving in the midst of world-wide unrest, threats of war, economic depression, sickness, poverty and social evils. While the Word of God does not direct us to give thanks *for* everything, Christians are enjoined to give thanks *in* every circumstance.

Consider a few of these causes for thanksgiving today?

1. For the unshaken and unchanging foundations for our faith in the goodness, power and love of God, as revealed in Jesus Christ.
2. For the victorious life, here and hereafter, made possible to all men through Christ.
3. For the Church of God—made up from all nations, races, tongues and classes—which is today carrying on the ministry of Christ on earth.
4. For the multitudes of men, women and children in all lands who are experiencing the joy of

release from the slavery of fear and the bondage to sin and are realizing the power of new life and liberty and service. Note the revivals reported from China and the growth of the Church in Korea and Africa; the changed lives in British and American communities.

5. For the many thousands who are quietly but earnestly praying, working and giving sacrificially to win men to Christ and to establish His control over every part of life. Note the street evangelism and personal work, and the movements to Christianize all international, social and domestic relations.

6. For the young people who are volunteering for Christ's service in spite of the fact that the funds provided are only sufficient to send a very few to the field.

7. For the spirit shown by Christian workers at home and abroad in the face of greatly reduced budgets, separation from children, and other difficulties. This spirit is shown in their faith, good cheer and readiness to make further personal sacrifices in order that the work may continue.

Every Christian who thinks and prays can find innumerable other reasons for thanksgiving at this and at all seasons.

A CHRISTIAN RECOVERY CODE

America has many patriots working hard to bring about better economic and industrial conditions, under the principles and codes of the National Recovery Act promoted by the United States Government. Leaders in various industries and trades have endeavored to draw up rules to govern hours of labor and wages, to increase employment and to stimulate buying. Many minds are at work in an honest attempt to relieve the present distress and to bring about a return of public confidence and of national prosperity. Others are still working for what they consider personal self-interest, regardless of codes and general human welfare.

All should honestly cooperate with the government in the effort to improve conditions. At the same time we must recognize the fact that many important factors are neglected or overlooked. The N. R. A. program is an experiment; it does not include all activities—government employees, high officials in state and business, the professional classes, or most of the church and domestic workers. The adoption of codes cannot guarantee the success of a business; high wages may involve inability to pay any wages. Labor unions are naturally taking advantage of the drawing up of codes to force from employers more acceptable working conditions but they do not promise better service or fair returns to employers and investors. The N. R. A. and the codes do not change human nature or guarantee truth, honesty and unselfish service. The “new deal” offers no program for world recovery, and yet no nation today can effect national recovery while ignoring world-wide depression and unrest and while neglecting to make every effort to establish peace and improve world conditions.

Nineteen hundred years ago a Christian Recovery Act was promulgated by One greater than any president or administrator. This code still offers a program, not merely for personal and national benefit, but for world recovery, not only for material and temporal uplift, but for spiritual and eternal improvement. This code represents the wisdom of the Creator and Ruler of the universe—and yet men ignore or neglect its provisions. Would not these principles and regulations, if widely and honestly observed, in all lands and among all classes, bring about a national and world-wide recovery that would abide? The sign of the Cross—a symbol of sacrifice—is a great advance over the sign of the Blue Eagle.

The following are some quotations from the Bible C. R. A. that deserve attention:

A Christian Social Code

1. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.....Thou shalt love thy neighbor as thyself. (Mark 12: 30, 31.)

2. Owe no man anything, except to love one another; for he that loveth another hath fulfilled the law..... Love worketh no ill to his neighbor; love, therefore, is the fulfilment of the law. (Romans 13: 8, 10.)

This is My commandment: that ye love one another, as I have loved you. (John 14: 12.)

Be ye kind to one another, tenderhearted, forgiving one another; even as God for Christ's sake has forgiven you. (Ephesians 4: 31, 32.)

Love your enemies, bless them that curse you, do good to them that despitefully use you and persecute you. (Matthew 5: 44.)

3. Be not wise in your own conceits. Render to no man evil for evil. Take thought for things honorable in the sight of all men. If it be possible, as much as in you lieth (as far as you are concerned) be at peace with all

men. Avenge not yourselves, but give place unto wrath. (Romans 12: 16-19.)

Bear ye one another's burdens and so fulfill the law of Christ.....But let each man prove his own work, and then shall he have glorying in regard to himself alone and not of another. For each man shall bear his own burden. Let us not be weary in well doing for in due season we shall reap if we faint not. (Galatians 6: 2-9.)

Do nothing through strife or vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others. (Philippians 3: 3, 4.)

4. If any will not work neither let him eat..... We exhort, in the Lord Jesus Christ, that with quietness they work and eat their own bread. (2 Thessalonians 3: 10, 12.)

The laborer is worthy of his hire. (Matthew 10: 10.)

Extort no more than that which is appointed you..... Extort from no man by violence, neither accuse wrongfully; and be content with your wages. (Luke 3: 13, 14.)

Work not (only) for the meat which perishes, but for the meat which abides unto eternal life, which the Son of Man shall give unto you. (John 6: 27.)

Putting away lying, speak ye truth each one with his neighbor; for we are members one of another. Be ye angry and sin not; let not the sun go down upon your wrath (provocation); neither give place to the devil. Let him that stole, steal no more but rather let him labor, working with his hands the thing that is good, that he may have to give to him that hath need. (Ephesians 4: 25, 28.)

Lay not up for yourselves treasures upon the earth.....but lay up for yourselves treasures in heaven..... for where your treasure is there will your heart be also. (Matthew 6: 19-21.)

Abhor that which is evil; cleave to that which is good. In love of the brethren be tenderly affectioned one to another; in honor preferring one another; in diligence not slothful; fervent in spirit; serving the Lord. (Romans 12: 9-11.)

5. Whoso shall receive one such little child in My name receiveth Me; but whoso shall cause one of these little ones that believe on Me to stumble, it is profitable for him that a great millstone be hanged about his neck and he should be sunk in the depths of the sea. (Matthew 18: 5, 6.)

Suffer the little children to come unto Me, forbid them not, for to such belong the kingdom of God. (Mark 10: 14.)

Whosoever would become great among you shall be your servant and whosoever would be first among you shall be your bondservant. (Matthew 20: 26-27.)

Let us not judge one another any more; but judge this rather; that no man put a stumblingblock in his brother's way, or an occasion for falling. (Romans 14: 13.)

6. Render therefore unto Cæsar (the government) the things that are Cæsar's; and to God the things that are God's. (Matthew 22: 21.)

Take heed and keep yourselves from all covetousness; for a man's life consisteth not in the abundance of the things that he possesseth. (Luke 12: 15.)

Let every one be in subjection to the higher powers.... Render to all their dues; tribute (taxes) to whom tribute, custom to whom custom, fear to whom fear, honor to whom honor. (Romans 13: 1, 7.)

7. Be not overcome of evil, but overcome evil with good. (Romans 12: 21.)

Seek ye first the kingdom (supreme sovereignty) of God and His righteousness. (Matthew 6: 33.)

All things, whatsoever ye would that man should do to you, do ye even so to them. (Matthew 7: 12.)

Go ye into all the world and preach the Gospel (good news) to every creature. (Mark 16: 15.)

Such a C. R. A. code, under the Sign of the Cross, includes:

1. Acknowledgment of the sovereignty of God, as He is revealed in Jesus Christ, His Son. He has first claim upon our lives, our love, our loyalty and all our possessions.
2. The recognition of human brotherhood, the responsibility of all men, of every race, nation and class, to work; and their right to the fruits of their honest labor, with freedom from oppression, and the enjoyment of God's good gifts.
3. The responsibility of all men to serve their fellows unselfishly, and to cooperate in efforts to promote peace, good government, goodwill and human welfare.
4. The recognition of the equal rights and privileges of both labor and capital to a just return for their investment of time, talent and money, when used for the welfare of man and in harmony with the laws of God.
5. A recognition of a higher life and more enduring values beyond the temporal and material values, secured only through Jesus Christ, and the life He has made possible by His life, death and resurrection.
6. Recognition of the need of all men for the best that God has provided, the right of all to these gifts, and the obligation of those who have them to offer these privileges to others.
7. The conviction that God is the One rightful and good Ruler of the universe, and that all mankind should cooperate in the establishment of His kingdom and program, which must and will prevail.

ARE MISSION COLLEGES EFFECTIVE?

There are listed in the World Missionary Atlas some one hundred and one Protestant missionary institutions of higher learning (colleges and universities) in the foreign fields. Most of these are in India (37), China (24), Japan (12), and the Near East (11). These do not include medical or Bible training schools. Among them are forty-three union or interdenominational institutions; the other fifty-eight are (or were recently) conducted by individual mission boards or independent organizations.

These institutions undoubtedly render an important service; they also represent the most expensive form of work conducted by mission agencies. The large outlay in buildings and other equipment, the maintenance of the staff employed and student support represent millions of dollars annual expenditure. They also present some of the most difficult problems in missionary work, due to the large proportion of non-Christian students, the number of non-Christian teachers, the need to maintain high technical standards, the influence of governments in dictating the policies and curricula, and the hostile attitude of parents and non-Christian leaders toward any effort to turn the students away from their traditional faiths.

Many of these institutions have been severely criticized on the one hand for failure to win the students to Christ, or on the other hand for over-emphasizing the evangelistic purpose in Christian

missionary endeavor. Some students of missions believe that there are too many of these colleges and universities in some fields, supported by foreign funds, and that many are run on too expensive a scale.

When failure of home income makes it necessary to reduce missionary budgets the question arises as to how the cut shall be distributed among various forms of work. The expenses of institutional work are most difficult to reduce because of the teachers employed and the general overhead costs. This is regardless of the comparative effectiveness of the work from a missionary point of view. We agree with the Bishop of Persia, Dr. J. H. Linton, that the chief question to be considered in apportioning budgets and cuts is not which is the most difficult to discontinue but *which is the most effective in winning men and women to Christ* and in the building up of strong Christian leaders and an effective, Christ-like, body of disciples.

It is difficult to appraise the true effectiveness of any form of missionary effort. Some fruitage is not seen for years after the seed has been planted. Other apparent fruit proves to be worthless. It is undoubtedly true that higher educational mission work has done much to break down prejudice against Christianity and to promote intelligence in the study of religion. At the same time the question may fairly be asked: Are the results from a missionary standpoint what Christ and His followers have a right to expect? It is not possible for human agents to insure or produce such spiritual results; that is the work of the Spirit of God. But it is the work of Christian missionaries, teachers as well as preachers, to carefully prepare the soil, to plant good seed and to care for it with the definite purpose of producing a truly Christian harvest. Has any educational institution a right to be called a Christian missionary work that has not the definite aim, fearlessly, lovingly and prayerfully carried out, to win men and women to an intelligent and sincere acceptance of Jesus Christ as divine Lord and Saviour? With this aim and effort institutions and workers may still be sorely disappointed in the results, but without it they cannot expect to be effective in helping to carry out the purpose of Christ to "save the lost" or to "disciple all nations."

The Aims of Mission Colleges

What are the acknowledged purposes of these missionary colleges and universities? The denominational institutions are usually marked by the characteristics of the churches that conduct them. The union institutions, of which forty-three are listed in the new "Directory of Foreign Mission," announce differing aims—some of which are de-

cidedly disappointing. Four of these union colleges are theological seminaries, and four are wholly medical. Of the other thirty-five, eleven, or about one-third, give no aim or purpose whatever; twelve candidly state that their purpose and the character of their work is wholly to give a high type of secular education. Here are some of the aims expressed:

To provide a college education of high standard for the youth of China with a view to developing character and intellectual capacity.

To aid the youth of China to acquire a literary, scientific and professional education.

To cultivate the highest type of character, to provide professional training, to promote higher learning, and to meet the needs of society in the spirit of love, sacrifice and service of its founders (China).

To carry out the educational aim of the Republic of China.

To provide education for boys in arts, sciences and engineering (Turkey).

Education of young men and women in the Near and Middle East (Syria).

Might not these colleges, so far as their aim is expressed, be Confucian, Buddhist, Moslem or Bolshevik? Have not many of them departed a long way from the purpose of their founders? If they seek support from Christians, it should be on an educational basis, rather than as Christian missionary institutions.

In contrast we note that twelve colleges and universities do not hesitate, more or less clearly, to express their definite Christian aim and program. For example:

Extension of the Kingdom of God in West China by means of higher education under Christian auspices.

Christianization and education of young Chinese men.

To provide a Christian higher education for women (India).

To provide broad foundations for the richest and fullest Christian living and to give (Korean women) special education in literature, music and home economics.

That the institution (in Brazil) be founded on Christian principles, and that in the institution God and His Word for all time shall be distinctly acknowledged and honored.

To promote Christian education for the youth of Egypt and adjacent lands.....of the highest standards of educational efficiency, and so as to discover to the Moslem world those living springs which are to be found in Christ.....

It is true that the influence of some institutions may be more Christian than their expressed aims, and that others may be less so, but is there any good reason why Christians, who are seeking to make Christ and His Way of Life known, should fail to acknowledge this purpose? As we read of the early days of the Christian Church, and the history of pioneer mission work, we are thrilled by the courage of those who were ready to live sacrificial lives, or to die the martyr's death for their faith. God honored their courage, fidelity and sacrifice. Loyal Christians in America and England may well wish to be assured that their

support goes to missionary enterprises that are true to Christ and to His Gospel as offering the only Way of Life revealed to men.

RE-THINKING HOME MISSIONS

Every human enterprise needs to be critically examined and revised from time to time to meet new conditions and to utilize new resources. Greatly increased power and new inventions make old machinery out of date. An ancient water-wheel would be out of place in the Muscle Shoals Dam. A one-horse reaper is too antiquated to use on the great wheat fields of Manitoba. Even in a divine enterprise, such as the work of the Church, the human equation calls for constant improvement and better cooperation.

The work of foreign missions has been subjected to many searching inquiries, and radical recommendations have been made for changes in ideals and methods, and even for the adoption of an entirely new aim and basis. Great progress has been made, both at home and abroad, in the education of the Church; in the preparation of candidates; in the men and money available; in the development of self-supporting churches; in the education of national Christian leaders in the mission fields; in the preparation and use of Christian literature and in international and inter-church cooperation. Not all changes have been wise or effective—particularly those that involve departure from the ideals and standards of Jesus Christ as set forth in the New Testament. There is still great room for improvement and progress in the use of our resources and in the discovery of more effective methods.

Has not the time come for a careful and fearless re-study of the whole *Home Mission Field*, program and problems? The changes in conditions, resources and needs are almost as great in America as in China or Japan. There are no longer vast unreached areas in Alaska and among the Indians, Mormons, Mexicans and pioneer settlers. Millions of immigrants are not now coming annually from Europe. There is a change in the problems presented by the Negroes and mountaineers in the South. The saloon was formerly omnipresent and all city slums were moral and physical pest houses. In Eastern and Central states rural districts were either neglected or over-churched. Fifty years ago old fashioned methods prevailed and there was almost no interdenominational cooperation. Schools and colleges then offered definite Christian education. Immoral theatricals, dance halls and literature were under the ban of public opinion.

Today great changes are noted in the occupation of all the former Home Mission territory; in the restriction of immigration and in the new

Negro, rural and industrial problems. The coming of the automobile and improvement of roads, has enlarged parishes; there has been a development of community churches and growth of cooperation; prohibition of the traffic in strong drink has—for a time at least—altered the city slums.

But new, and often more difficult moral and religious problems, have arisen and call for solution. These are due to the increase of apartment houses, the weakening of family ties, the spread of immoral and degrading amusements and literature; the increase of materialism, rationalism and atheism in educational institutions; the decrease in church and Sunday-school attendance; the growth of divorce, the spread of lawlessness, and the general revolt of youth from old standards and control.

Problems to Be Studied

These changes, with the increase of national wealth and the development of industry, call for a systematic and intelligent re-study of the whole Home Mission aims, needs and program. The present results of Christian work in America are not building up a Christian nation. An investigation should be undertaken by trained men and women who have Christian ideals, knowledge, experience and courage. Is it not time to reshape our plans, to realign our forces, to revise our methods and to reapportion our budgets, and to unite in earnest prayer in order that the Cause of Christ in America may be advanced? The re-thinking of the whole home mission problem might include the following lines:

1. To discover and reach the unoccupied and unevangelized areas—geographical, racial, social, industrial, spiritual.

2. To eliminate waste of money and effort by reapportioning fields and types of service and by uniting kindred organizations, withdrawing many subsidies and closing fruitless enterprises.

3. To readjust Christian schools and colleges, closing or uniting some to form stronger institutions that will be true to evangelical standards, with good scholarship, so as to make them more effective in training Christian leaders.

4. To link wealthy city and suburban churches with those that are struggling in needy fields in city mission districts and in rural areas, to divide incomes and expenses so as to curtail selfish expenditure on the one hand and to build up weak churches on the other.

5. To prepare better Christian literature adapted to present-day needs. This should include effective tracts and leaflets, children's books, more satisfactory Bible text books and project courses for church schools, upholding New Testament teaching and preparing the coming generation for Christian life and service.

6. To devise more adequate methods for enlisting and preparing trained teachers for church schools, as well as students for the Christian ministry and other Christian work. Much of the present-day preaching and Sunday-school teaching is entirely inadequate.

7. To study the supply and demand in the ministry and adopt some plan whereby unoccupied churches and mis-

sion fields and unemployed preachers can be brought together.

8. To study the relation of Christian principles and ideals to such problems as war, race relations, temperance, morality, amusements and industrial and social justice, so as to include effective teaching on these subjects in the regular program of the churches.

9. To suggest ways in which sacrifice and efficiency can be promoted in missionary administration by putting secretarial, pastoral and all missionary work on the same high spiritual plane, independent of financial inducements.

10. To study ways by which church members may be more generally and effectively trained to understand and sympathize with the needs and opportunities in the home field, so that they will give systematically, intelligently and sacrificially to the work.

The Home Missions enterprise is complex. It cannot be separated from national, religious or personal problems but it has become so complicated that the secondary aims and projects have often overshadowed the primary purpose. We are in danger of losing sight of the central purpose, which is to lead the people of America to an intelligent and wholehearted devotion to Jesus Christ as Lord and Saviour and to enlist them in sacrificial service to advance His rule over all. This can only be done by making Christ supreme in all life.

THE Y. M. C. A. AND THE EASTERN CHURCH

No interdenominational Protestant organization in the world has done a more remarkable and far-reaching work than the Young Men's Christian Association. The foundations were laid in a prayer meeting nearly ninety years ago by George Williams, as a young business man. It grew out of a Young Men's Missionary Society and its expressed object was to "influence religious young men to spread the Redeemer's Kingdom amongst those by whom they were surrounded." This association has spread over the world until there are 10,619 associations in fifty-four countries with 1,442,315 members. Work for boys and young women has grown out of it and these organizations have become equally important. "Y" work has been broadened to include educational, social and physical development as well as prayer, Bible study, and personal evangelism. Thousands of large buildings have been erected and national leaders have been trained in every nation. With the wide growth one difficulty has been to maintain its central purpose and definite evangelical Christian character.

One of the difficult problems faced has been the guidance of the work among people Christian in name but out of sympathy with Protestant evangelism. Roman Catholics have repudiated the Y. M. C. A. but Greek Orthodox, Syrian, Armenian, Coptic and similar churches have generally held aloof. Should the Y. M. C. A. seek to con-

vert, to placate or to bring new spiritual life to these groups?

Recently (May 19-21) a conference was held in Bucharest, Roumania, to consider the "objectives, principles and program of the Y. M. C. A.'s in 'Orthodox countries.'" This third "consultation" of leaders from Eastern churches was held with leaders of the World's Alliance of Y. M. C. A.'s and was presided over by Dr. John R. Mott. They considered the great needs, perils and problems of modern youth in these countries of Eastern Europe, Western Asia and Egypt. These perils and problems are due to unemployment, poverty, ignorance, materialism, moral laxity and atheistic propaganda. It is not surprising that large numbers of the youth have become a prey to habits of immorality and dissipation.

As a result of this and previous "consultations" a list of objectives, governing principles and a program were adopted for use in the Y. M. C. A.'s in all these countries. The *objectives* include co-operation with the existing churches "to afford all young men and boys adequate opportunities to have a personal experience of Christ and to communicate His Spirit in their daily relationships." They shall also seek to promote personal Christian character and faith, meet individual problems, give spiritual guidance, encourage devotion to Christ, and develop leadership, unity and service.

The Governing Principles state that the Y. M. C. A. is "distinctly Christian. . . . and seeks to unite those young men who, regarding Jesus Christ as their God and Saviour, according to the Holy Scriptures, desire to be His disciples in their doctrine and life, and to associate their efforts for the extension of His Kingdom amongst young men." The Y. M. C. A. declares its "unswerving loyalty and faithfulness to the Church." All national associations are autonomous, any church member may participate freely, and the field of service comprises all men and boys of the nation in which it works.

The Association program "develops those attitudes and practices in both the individuals and society which will increasingly reveal the whole of the Christian Gospel." This constructive program includes educational work, mental, physical, social and religious. The last involves the inner spiritual life and development into "the measure of the stature of the fulness of Christ." The production of literature, community and world service, stewardship, missionary responsibility and leadership training are all excellent far-reaching objectives.

This outline for the Y. M. C. A. work in Eastern "Orthodox" countries seems to indicate that the Association there is reemphasizing the purposes

and principles for which it was founded—Bible study, prayer, evangelism, spiritual fellowship and Christian service. The great problem everywhere is always to interpret and apply these ideals in a Christ-like spirit, according to New Testament standards, and in the face of prevailing formalism and materialism. With an Association, as with a church or a mission, its character is determined, not by a set of principles adopted, but by the character of the personnel. Given a George Williams or a D. L. Moody, an effective leader in vital fellowship with God, and the success of the work is assured. The Associations can have no higher ideal than loyalty to Christ as expressed in the purpose and spirit of the founder, but great care is required in the selection of secretaries, boards of control and other leaders.

BIRTH OF A NEW RELIGION

Moscow, Idaho, is known as the home of Psychiana—the new psychological religion—founded in 1930 by Dr. F. B. Robinson. This former Baptist preacher and licensed pharmacist is the chief promoter.

He has succeeded in selling his courses, books or magazine to over 100,000 inquirers in sixty-seven different countries. The Rev. Clifford M. Drury reports, in the *Presbyterian Banner*, that Dr. Robinson's bill for advertising Psychiana was \$10,000 in thirty days. These advertisements are said to reach thirteen million readers. Dr. Robinson is forty-eight years of age, the son of a Baptist minister in England, and for a time studied in McMaster University and the Bible Training School of Toronto. After a short experience as a Baptist minister he took up the study of psychology and metaphysics.

Dr. Robinson is of a religious nature and, while not now a Christian in the New Testament sense, claims to be a believer in God as a divine spiritual law—the all-powerful, ever living source of energy. He is an individualist and not interested in the social application of what he teaches. He does not accept the deity of Christ or beliefs in the virgin birth, the resurrection, the atonement or inspiration of the Bible. He attacks many church beliefs and practices—especially of the Roman Catholic Church. A corporation he has formed in Idaho pays him \$500 a month and large returns have come in from advertising his courses. Sales for his books, courses and magazine subscriptions number 146,329. He has also entered into the practice of faith or psychological healing and a clinic has been established in Moscow. His religion seems to be a psychological experience promoted by clever advertising and a human desire for something new.

A Flying Visit to Northwest China

By the REV. SAMUEL M. ZWEMER, D.D.,
Princeton, N. J.

Editor of "The Moslem World"

NO JOURNEY by magic-carpet in "The Arabian Nights" could be more strangely fascinating than to travel by aeroplane from Sian, the old capital of China, to Lanchow in Kansu, a distance of over four hundred miles in three and a half hours. Formerly this journey took several weeks. Traveling afterwards by mule-litter eight hours a day toward the borders of Tibet and back across the great sparsely occupied areas of Northwestern China, where brave men and heroic women are facing loneliness and hardship with first century joy, gave one the opportunity of re-thinking missions in a way of which the Appraisal Committee never dreamed. Such was our experience this summer. Days of rare privilege, of answered prayer, and of spiritual fellowship with the saints on the frontiers of the Kingdom.

The object of my visit, as in 1917, was to study Islam in China and to give a series of addresses at the summer conferences. It proved impossible to hold the usual conference at Peitaho, because of disturbed conditions, but at Kuling and Mokanshan there was a very large attendance. To fill the time preceding these two conferences an itinerary was arranged through the Society of Friends for Moslems, of which my son-in-law, the Reverend C. L. Pickens, is the secretary. He accompanied me, kept a diary of our experiences, and also took the photographs that accompany this article.

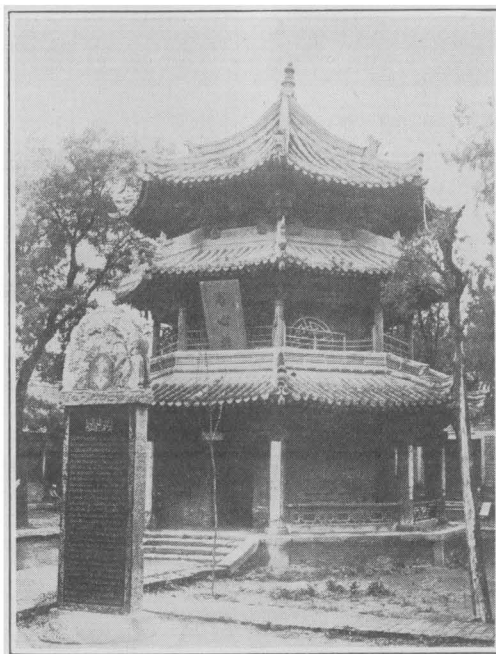
The day after my arrival in Shanghai, June 20, we took the train for Kaifeng, central China. Two meetings were held here for missionaries and Chinese Christians, and when we left the following day, Miss Murray, of the American Free

Methodist Mission, and seven Chinese delegates traveled with us for a similar conference at Chengchow. Here a meeting had also been arranged for Chinese Christians to the number of three to four hundred. The same evening an outdoor meeting was held for Moslems where over eight hundred were present. The message given was on the Five Pillars of the Christian Religion. Here, as elsewhere, we visited mosques and met inquirers. From Chengchow we traveled to the end of the railroad at Tungkwan, seven hundred and fifty miles from Shanghai. This railway will soon be extended to Sian, the old capital of China, but at present all passengers and freight must travel the long trail of ninety miles by motor car along roads that are almost impossible because of blinding dust or deep mud and floods.

We left Tungkwan at 10 a. m., June 25, expecting to be in Sian at 3 p. m. But we stayed that night in a small village off the main road, east of Lin Tsz, which is less than one-third of the way to Sian. All went well

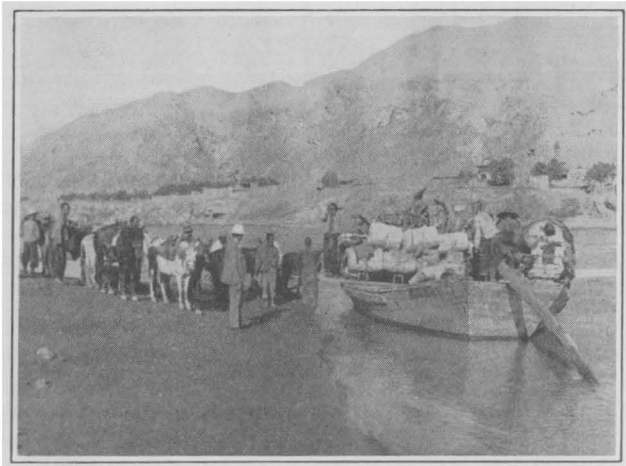
for the first twenty miles until a heavy wind and driving rain from the West caught us. Our back left tire went flat; we put on a spare and drove a mile or so and that tire also went flat; then we had to mend one in the rain. The tire lasted a mile, until we came to a small wayside Taoist Shrine where we had an old-fashioned blowout.

Off again at 6:20 the next morning, we did not arrive at Sian until the following afternoon. At Sian we were entertained at the home of the Reverend W. Englund of the Scandinavian Alliance Mission. The English Baptists and the Seventh-Day Adventists also have work here. There were conferences with the missionaries and large pub-



A CHINESE MOSQUE TOWER IN SIAN, SHANSI

lic meetings for Chinese Christians. We visited the site of the old Nestorian church in the West suburbs. The foundations of the church are inside a large compound. Outside the main gate, at the south, are a number of mounds said to be tombs of famous Nestorians. The gates are also



OUR PARTY CROSSING THE YELLOW RIVER

believed to be the original. The actual church foundation is about in the center of the compound. Nothing is left now but the foundation of the pillars and apse. The columns were about ten feet apart, with a large flat stone at one end, possibly where the baptismal font was placed. The Nestorian tablet is no longer here, but is kept in the "Forest of Tablets," the Chinese archæological museum at Sian.

It was thrilling to remember the work of these earliest missionaries to China and the indelible record of their faithfulness inscribed on the Nestorian tablet. We visited the Imperial Mosque at Sian, one of the largest in China.

On June 28 we arose early for our journey to Lanchow by air. The Eurasia Airdrome is just outside the city and our German pilot did everything for our comfort. The air journey was without incident, but we learned on arrival at Lanchow that the packing cases which formed our seat were all filled with munitions and dynamite for the Chinese army. From Lanchow to Sining our way was along the Yellow River valley and one of its branches, the Sining. On the old maps this part of China is called Kokonor. At present it forms the new Province of Tsinghai.

We passed opium fields with poppies in full bloom and learned that they yield twelve times the revenue of any other crop. As soon as we crossed over into Moslem areas, however, opium was no longer cultivated. The hills around us were of loess formation with deep canyons as picturesque as one could desire. The irrigation system used is that of large water wheels, forty to sixty feet in diameter with paddles turned by the

river current. Buckets on the rim of the wheel carried the water to a trough at the top. Our party consisted of two muleteers, a Chinese cook and ourselves, but at the various stages of the way we were accompanied or met by missionaries who rode out long distances to show their hospitable friendship.

On June 29 we crossed the Yellow River on a small ferry boat. Everywhere the streams were in full flood and our little boat carried some twenty horses and mules of other travelers, a larger number of men and all their baggage. When we were in the middle of the stream, one of the horses tried to jump overboard. Soon after this Mr. Harris, of the C. I. M., met us coming from Sining. Just before crossing the Sining River we passed a very old, important Moslem center with ancient mosques. Everywhere there was evidence that we were among the followers of the Arabian Prophet. The new Mohammedan Governor of this part of China is building roads and widening the mule tracks to make them fit for motors, but the result is not always satisfactory. This plateau is some five thousand feet above sea level, and the mountains rise two or three thousand feet more on either side of the gorges. Everywhere there were fields green with grain and trees in full foliage. Wheat, barley, mustard, peas, and clover seemed



to be cultivated here in profusion. We spent from eight to ten hours a day traveling, but our mules and horses did not do much more than four miles an hour. At night we stayed in Chinese inns.

On July 3 we arrived at Sining, welcomed by a large company of missionaries. We had come in six days a journey that took one of their mission-

aries twenty-eight days, two years ago. In the home of Mr. and Mrs. George Harris we not only had lavish hospitality but our first bath for a week, for Chinese inns do not resemble American hotels.

Sining has a population of 100,000 and the whole east suburb is Moslem. We visited the

on July 17 and after the conference and a delightful visit at the Borden Memorial Hospital, went by air to Sian and by motor to the railhead. On the 23d we were at Hankow, and from there to Kuling and Mokanshan for the summer conferences.

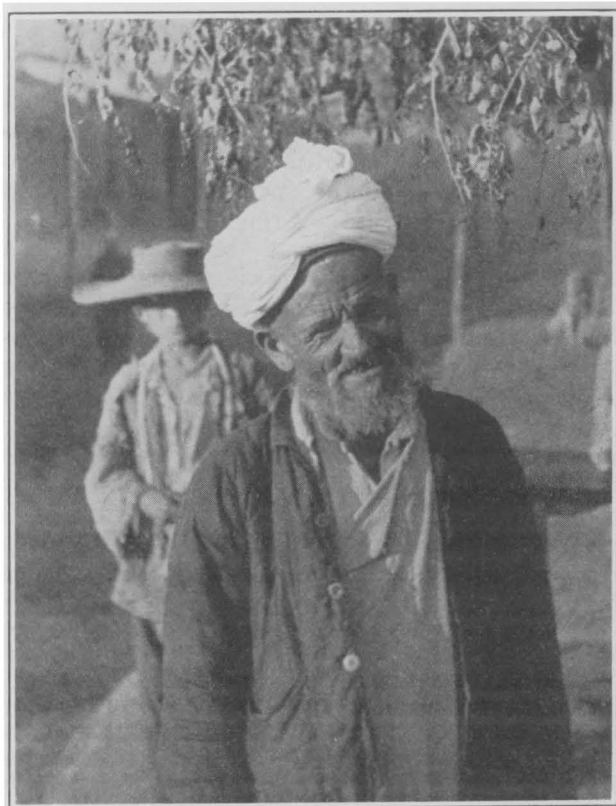
Some Indelible Impressions

1. *The call of the unoccupied areas and the stations so sadly undermanned.* The Borden Memorial Hospital, a fine institution, is the *only* hospital in Kansu for five million people. The three provinces of Kansu, Chinghai, Ningsia, and beyond them Sinkiang, are all desperately in need of foreign and Chinese evangelists. The recent visits of Dr. and Mrs. Rhees and the Rev. F. D. Learner to the borders of Tibet bear out Miss French's statement that "To call Tibet a closed land is merely a piece of Satanic bluff!" Of the Moslem population the Reverend G. K. Harris says: "When one considers the peculiar stubbornness of the Moslem mind and the slowness with which the Christian message is admitted, and the small pro-



A CHINESE MOSLEM GIRL

mosques and had interesting conversations with Ahungs and their pupils. Last year some seventy Moslems from this province went to Mecca on pilgrimage. Two days across the mountains brought us to Payangjung, another C. I. M. station; and one day further on to Tsunhwa where we met the Holtons of the Christian and Missionary Alliance. Our highest point, 11,250 feet, was reached on this part of the journey. On the next stage we came near to serious accident, when the newly made roadbed gave way because of rain storms and our mule-litter went over the side. We were at Hochow in Kansu by July 12. This is the great Moslem center which, with its villages, has a population of 400,000, and is a station of the C. and M. A. Here was the scene of the terrible massacres of the rebellion in 1928. We saw evidences of villages destroyed. The Moslems are now dominant. In the Pa Fang quarter they have a new mosque where 3,000 faithful worship on Friday and have a school of 400 pupils who study Chinese, Arabic, and English! We reached Lanchow again

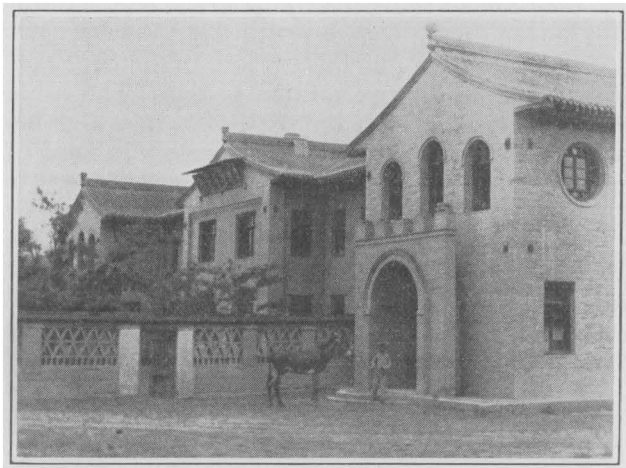


A TYPICAL TUNG HSIANG MOSLEM

portion of the population touched in each village, it may be said that *just a few dents have been made in the outer edges.*"

2. *The ability and heroism of the rank and file of the mission workers.* Again and again, while re-thinking missions in the mule-litter (where

one could neither sleep nor read), the moral beauty and glory of the enterprise carried forward by such devoted pioneers dawned on us. The Laymen's Appraisal Committee should have met some of them. It would have modified their verdict. One of the China Inland missionaries, for example, is an Arabic as well as a Chinese scholar, and can



THE BORDEN MEMORIAL HOSPITAL

vie with Persian calligraphists in writing ornamental script. Missionaries who can collect botanical specimens, study the geology, or correct the aneroid readings, the spelling of names, and the course of rivers on the French and British survey maps of China, are not "of limited outlook and capacity." Of all the missionaries we met in Honan, Shansi, and Kansu, the last thing one would say is that "their vision of the inner meaning of the mission has become obscured by the intricacies, divisions, frictions, and details of a task too great for their powers and their hearts." Rather are they one and all doing a work whose inmost conditions even now are full of moral glory and whose eternal issues (where they think there has been most failure) will redound to God's glory. "How fair the feet of the gossellers of peace of the gossellers of good!"

3. *There is a new China in the making.* We saw signs of road building, reforestation, railway extension, and plans for bus lines and aerodromes. The new railway ferry between Nanking and Pukow is soon to give through service from Shanghai to Peiping. The use of motor cars is extending to the frontiers of Tibet. Passengers can be booked by the Eurasia Aviation Corporation from Shanghai to Urumtchi, 3,525 kilometers (2,188 miles) west from the coast. The great "silk road" used by caravans and carts for centuries is being transformed. At Lao Hwa Cheng we passed many men going east to work on the road in the pass. Each family must furnish one man with shovel or pick to work ten days and pro-

vide his own food. New bridges, new school-houses, new mosques were often in evidence. We met no bandits and found the people, including the soldiers, everywhere friendly and the inn-keepers hospitable.

4. *Islam in China is not moribund but challenges attention through its program of education and publication.* Arabic books are printed at Sining and the ahungs order scores of Arabic dictionaries from Beirut. The Nile Mission Press publications were eagerly accepted. No less than twenty-two Chinese-Arabic periodicals are published in China and recent attacks on the Christian faith have appeared from the Peiping press. At Sining we found "Moslem Forward Movement" literature. General Ma has established schools in all the Moslem villages of the Province. Chinese is taught in the morning and Arabic in the afternoon. The Sufi Orders are in evidence and we were surprised to find fairly large collections of Arabic and Persian works in every mosque library. Many Tibetans have embraced Islam. The Conference resolutions call for specially qualified workers and new literature to meet this situation.

The following Resolutions were passed at the Lanchow Conference confirming similar action at Sining and Hochow. These resolutions were also endorsed by the larger conference held at Kuling.

That there should be a sufficient proportion of qualified full-time Moslem workers in Kansu. Ningsia and Tsin-ghai Provinces to present the Gospel adequately to all classes of the Moslems, not forgetting the women and girls in scattered villages.

That these full-time workers should give special attention to the preparation of literature in Arabic and Chinese to meet all classes of the people.

That in districts where there are Moslems residing, all missionaries should have some general knowledge of how to meet this special people, and that concise helps should be provided for giving such workers the necessary information.

That mission councils in designating workers to areas where Moslems reside, should take into consideration the appointment of those who, interested in the Moslems, are prepared to devote at least a proportion of their time to the work.

That a manual for workers among Moslems should be compiled, giving concisely all elementary information necessary and advisable for new workers to have, including sources of further information.

That in all tracts for Moslems in Chinese, the basic truths of our Christian faith, such as—the inspiration of the Bible, the Deity of Christ, the Virgin Birth, Crucifixion, Death, and Resurrection of our Lord, while presented to the Moslems in a spirit of love, should never be toned down to avoid giving offense to them.

5. *The Chinese Christians we met were spiritually minded and increasingly conscious of their responsibility.* They need our prayers and we need theirs. I shall never forget the outburst of revival prayer at Kaifeng and Chengchow, when the Chinese pastor who was my interpreter re-

quested intercession. Also at the Conference for Chinese Christians at Kuling there were leaders, men and women, who had the real missionary passion, for which there is no substitute. A number volunteered to devote themselves to special service among Moslems; one, a layman, expects to study Arabic. At Kuling, through the kindness of Bishop Lorin H. Roots, of the Protestant Episcopal Church, I met General Chiang Kai-Shek, head of the present government, who became a Christian about three years ago. He is rightly described as "taciturn, imperturbable, far-sighted, autocratic, and one of the ablest Chinese in office." He and his charming wife, a graduate of Wellesley, welcomed us into their Christian home and asked for the prayers of the missionaries in the present crisis and need of China. At Shanghai we met a distinguished group of Chinese Christians at a Chinese dinner, all of them members of the Church of Christ in China. They are laying large

plans for evangelism, for better literature, and for closer cooperation. Best of all there is a felt need of God. In the words of the C. I. M. annual report: "IT IS WHAT He DOES THAT COUNTS. If through the efforts of some 1300 (C. I. M.) missionaries and some thousands of Chinese workers anything effective has been accomplished, God has been the doer of it. No one who has seen Him at work will ever be satisfied with anything less than a manifestation of His power. The Gospel may be preached, meetings may be held, and statistics tabulated; there may be evidences of conscientious self-denying activity, but all will be utterly fruitless unless His Hand is stretched out to bless." And it is.

Our safety on the journey was an answer to prayer and it is with thanksgiving to God that we record the memory of His great goodness and express our firm faith in the sure coming of His Kingdom in spite of sword and flood and famine.

An Adventure in Ethiopian Executions^{*}

By DR. J. ALVIN ORR, Jr., Addis Ababa, Ethiopia

George Memorial Hospital, United Presbyterian Mission

NOT long ago there was brought to this hospital a man who had stared death in the face and escaped it. He had been, by Ethiopian law, adjudged a murderer and been condemned to death because of his crime. In this part of Ethiopia, legal executions are performed by shooting—provided the incensed relations of the deceased refuse blood money or the criminal is unable to pay it.

The condemned man or woman is strapped into a chair and the bonds are made tight. The rifle is in an adjoining room and is mounted on a tripod fixed in stone. Between these two rooms there are two doors, closely resembling each other, but one is a door of wood and the other is of pasteboard. It is through this latter door that the bullets come.

The relatives of the murdered man or woman have the right to fire the gun—done by simply pressing the trigger, for there can be no aiming—if they so desire. If not, it is discharged by a soldier. Only three bullets may be shot. If, by any combination of circumstances, the condemned is not killed by the volley, he may be taken to a hospital for the treatment of what wounds he has received. If he survives these wounds, he is al-

lowed to go free and may not be punished again.

Only rarely does a man so doomed to death escape his fate. But if his bonds are loose, or the rifle not accurately pointed, he occasionally does cheat death.

Such a patient came to us with two bullet wounds. One of the missiles had torn away a piece of his neck, but had damaged no vital structure. A second had traversed his chest, entering just above the heart and emerging below the shoulder blade. The third bullet had missed him entirely. Truly, this man had escaped death "as by fire."

We treated him and he recovered. Meanwhile, our evangelistic teachings had not fallen on unwilling ears. When this patient left the hospital, well and strong again, he requested the gift of a Bible (for he had no money) that he might go and tell to others the Glad Tidings he had received.

Here was a man who had been a murderer; had been condemned to death and had almost miraculously escaped. He had been healed of his wounds, and had heard the Word of God. He had desired to tell others of Christ and what He had meant to him. Surely this was part of God's divine plan.

^{*} From *The United Presbyterian*.

The Day of Opportunity in Peru

By DR. W. M. MONTANO, Lima, Peru

Evangelical Union of South America, Lima, Peru

FOR a long time we have been praying that God would raise up at least one of our young people that, without fear or shame, would go through the streets of Lima carrying a sign board with announcements of the meetings on one side and a Scripture text on the other. During Easter week one of our young men, a member of the Gideon League, said that he was ready. I began to paint the sign with large letters on a piece of cardboard. Some young men appeared "with hidden gifts." One knew how to draw, another was a carpenter, another a splendid announcer. We finished the sign and let the announcer go through the streets. It was a true novelty for Lima. The people, accustomed to seeing announcements of theaters carried in such a way through the streets were greatly surprised. On Thursday of Easter week many were coming out from the Catholic churches. The sign board was written with great prudence. The people asked the young man and his companion to stop long enough so that they might be able to read the notice on one side and the text on the other. Many gathered and with consideration asked the announcer how to reach the church. It was necessary to wait until the evening to see what effect the sign would have on the meeting. What a marvel! The church was filled, and eighty per cent were new people, intelligent people, people of society.

This encouraged us to follow the same practice for Good Friday. The young men announcers went toward the "Plaza de Armas" (Main Square). The majority showed consideration and respect, but at the hour of the procession some fanatical women called the young men "Judas," and said that no doubt they were receiving at least 100 soles as pay for announcing the meetings. They spat, pushed and threw stones at them. Before these young men left to do this work prayer was offered for them and while they were out we prayed for their protection. They conquered through God's power and their prize was to see the church filled to overflowing, and benches were placed in every spare place. Among so many the believers could hardly be distinguished; the greater percentage were new. God gave us the victory. Sunday was the next meeting to be held. During these special days we announced that we

had a Sunday school, and Easter Sunday at Sunday school the attendance had increased a great deal due to the special announcements and interest that had been created. Sunday afternoon, as the programs had all been given, the young men were sent out with their sign and the congregation in the evening again proved what splendid result this way of advertising was giving. The church was again filled and for the greater part new faces could be seen and they remained during the whole service listening to the sermon, "The Risen Christ." We would like to put these souls in your hearts so that with your prayers you may help them.

One side of the sign had the following: LISTEN! TODAY..... (naming the day) (theme of the conference), PUBLIC SERVICE BY..... ADDRESS, FREE ENTRANCE. On the other side, "John 3:16" was written in clear and large letters. The young men told us that this text was read by all classes with much interest, and that many asked many questions concerning the Protestants, for the most part the people think that we do not believe in God, or in Christ, nor in anything that has to do with religion and heaven; that we harm the people and that we are Satan's agents. It is hard to believe that in a city such as Lima the people will believe everything the priest tells them and can be so deceived. It is not so strange that the more simple country folk that live in the mountains believe these things; and there they believe that we have horns. That is what they said when I visited one of these places. The priest had said to his congregation "that one has Devil's horns on his head, and you will notice that he wears his hat quite low so as to hide them." When these poor people begin to realize the folly of all of this, they begin to have more confidence in us and little by little they follow the Way of the Lord. But the most difficult is to get them to trust us and to do away with their prejudice and suspicions. It may be due in part, the attitude of the Romanists against Protestants, to the fact that many of the workers and missionaries instead of feeling the pulse with great caution and prudence as to their beliefs, and accommodating their messages to the idiosyncrasy of these people, they hold arguments and controversy against their belief, which is

their life. "If you tell me that Mary had more sons, I will never become an evangelical," a Catholic priest told me when we began some very interesting talks together as he has recently become interested in the Gospel after being a priest for 25 years. He has asked to be baptized, but I told him that this act could not save him. I answered neither I nor anyone else could say that Mary had more children, although such an act would not harm her condition of sanctification. Another priest, a short time ago, called in a very urgent manner, saying that he wanted to leave the convent and become an evangelical. These reports show how these people think on religious matters. The subject of the text had a very good effect and I am sure that it was used as fire and sword by God's spirit to speak to hundreds of hearts, and I could almost say to thousands, because of the great number of people that were in the streets during those days. The number that came to our service on "Good Friday" was far greater than all of those other congregations put together.

Lately God is showing us His way of accomplishing the best results. He is putting into our hands humble and simple instruments that are necessary. We have often forgotten what God did with Moses and with David, using their strength and vigor. Here we have a group of young people and to know how to lead them is the method of winning them in Latin America. The older believers, with all of their love and interest, have been born in prejudice and have been reared lacking true character in our countries. Studying the glorious history of the Protestant Saxon, we find that the young people had to accomplish that which those that had gone on ahead were not able to accomplish. From all this we find greatest results. God has used those of long experience generally for edification, but He has raised up the young people to explore and to pierce through the enemy's camp. That which is lacking is to realize "that who does not venture" cannot pass over the sea. There will not be those who can build up or confirm if they have not gone to the attack and have come back with their conquered. The older believers' fear is made up in its lack with the fervor and bravery in the new believers. It is not the same in Saxon countries, where for many years has had evidence of Protestantism. The actual generations of Saxon Protestantism have their inheritance of strength and they were born in bravery and it is natural that they keep this same vigor, this same passion and this same vitality. In our countries it does not happen that way. For that reason the desire burns within us to educate this group of young people so that with the coming generation, this same group leave their footprints of strength and

their lessons of work without any interruption.

God is showing us as well that another of the secrets toward the road to success is to form in the Church, as Church, the habit of prayer. When the believers are ready to get up at an earlier hour than they are accustomed to doing and pray to God, the same thing that happened in China and in Japan will happen here. More than a year ago we established prayer meetings at six o'clock in the morning, and after sometime, for different circumstances, we suspended them. Now we have started them again. The first Sunday nine came to the service; the following, thirteen; and the third, sixteen. In the same way, we have again started that which we had a little more than a



AN EVENING MEETING IN THE EVANGELICAL CHURCH

year ago—special meetings for the edification of the believers. In these services we enter into the innermost of our Christian duty. We ask for prayers that there may be great blessing in these meetings as well as in the others. Just now we are praying that God will lead us in enlarging our circle of action. Having at present seven different places for our Cottage meetings in the different sections of the city, we would like to have another hall where it would not be at the mercy of the owner of the house that for some reason or other he would have to move away, leaving us without a house in which to go on preaching and obliging us to lose sight of our interested ones after we have worked hard to have them as believers. It would not only help us to reach new souls having meetings firmly established, but it would be a place where some of our gifted brethren of our Church at Mandamientos could exercise in the ministry of preaching and thus have a ministry among the laic brethren. With this same thought we have established meetings here at the church on every Monday night. We have these meetings on the style of a small institute where we prepare the members of the Gideon League in the art of winning souls, teaching them how to distribute tracts, how to invite people to a meeting, how to give a testimony, how to preach. We do not know what the result will be, but I ask you to pray.

Among Migrant Spanish-Americans

Results of Religious Work in Northern Colorado

By LAURA MAKEPEACE, Fort Collins, Colorado

HAVE you ever known a Ladies' Aid Society that was so popular that all of the men wanted to attend? Such a society meets every Tuesday afternoon in the First Presbyterian church in Fort Collins, Colorado. It is composed of Spanish-American women. They and their families do seasonal work in the sugar beet fields. Their pay is pitifully small, and the living problem during the winter months is serious, often tragic. These women have made many quilts for the needy of their own number, and they do other sewing whenever they are able to secure material. Under the supervision of a few American women of the church their meetings are such happy occasions that old and young attend, even the young men if they can find any excuse.

The Christian Endeavor Society also, while planned for young people, is so interesting that it is difficult to limit it to them. In Spanish-American communities, the girls are closely chaperoned and as they are never permitted to associate freely with young men, the older generation find the American custom hard to understand. They do not feel just right in allowing their young people to work and play together without their parents' supervision.

There is little or no wholesome recreation for the Spanish-Americans in this community, so that the church is trying to fill this need. In addition to the regular services and group meetings, there is a Christian Endeavor social every month and a party for the entire congregation.

An annual Thanksgiving dinner is given at which only Spanish foods are served. There is always a Christmas party with a tree, Santa Claus, and gifts for the children. Each little girl receives a ten-cent doll that has been dressed by girls in the American Sunday school, and each little boy receives a ten-cent toy. They bring much joy for that is all the Christmas that most of them have.

The young people have produced several plays. Last year they portrayed a Spanish wedding and fiesta at an Old Fiddlers' contest in Fort Collins. It was so well received that they repeated it at an amateur players' contest in Denver. This contest

is a state affair, sponsored by the Denver Community Players. Because of the colorful costumes and Spanish music, they won first place in the church group.

One evening, about two years ago, when the young people met in the church for a rehearsal, a strange youth appeared. He introduced himself at Bernardo Valdez and said that he and his family had recently moved to Fort Collins. He had heard that Protestant services were held in this church for Spanish-Americans and that the young people were meeting that evening, so he had come to get acquainted.

Mrs. R. A. Johnson, who has sponsored this work from the beginning, was impressed with his bearing, so different from the usual hang-dog shyness of the other young men. As she had not yet assigned the leading man's part in the "Wedding Feast," she gave it to Bernardo. When he began to practice, she feared that she had made a mistake for he could scarcely speak intelligible English. But he worked hard and was determined to make good.

He attended the services faithfully for a time, and then came less and less frequently. While he had had very little schooling, he was far superior mentally to the other boys and girls in the church. They recognized this and were not very friendly with him. This made him feel so lonely that he found friends elsewhere. Some of these were not good companions and he began to drink and let down his standards generally. Mrs. Johnson found out the difficulty and, after a time, was able to win him back.

Bernardo's story seems strange in these United States. He was born in a tiny plaza in New Mexico, twenty-one years ago. His father was a clever Spanish-American politician who could read and write both Spanish and English, and had more than average intelligence. Mrs. Valdez is ignorant and superstitious, and has little in her favor.

They were Roman Catholics and Mr. Valdez was also a Penitente, a sect of the Spanish Catholics who take most solemn vows and perform many secret rights. During Holy Week, they torture themselves unmercifully and one of their

number is always placed on a cross until nearly dead. Bernardo joined the Penitentes and was a faithful member as a young boy.

The father was not satisfied with what he found in his religion and left it, but took nothing in its place. He read his Bible, however, and was constantly seeking for the light. Bernardo also read his father's New Testament as a child without knowing that it was part of the Bible.

Later the family moved to Denver and there came in contact with the Rev. Jose Candaleria, pastor of a Protestant church for Spanish-Americans. They began to attend his church, and after a time, Mr. and Mrs. Valdez joined it. Bernardo had heard of Protestants in New Mexico, but had been taught that they were terrible people, scarcely human. It was hard for him to get away from his early teaching, but after four years, he decided that there must be something in this new religion. His father ceased to get drunk after he joined this church and never again abused his wife.

Before Bernardo joined the Protestant church, he returned to New Mexico to the old plaza to renounce his vows to the Penitentes. When the purpose of his visit became known there, all of the doors of the plaza were closed to him. Finally, one boy friend persuaded his parents to allow Bernardo to stay in their home for a short time but they were none too cordial.

The father died when Bernardo was sixteen, so that he became the head of the family and had to support his mother and four younger children, ranging from three to nine years old.

Last summer he was a delegate to a religious conference for Spanish-American young people at Geneva Glen, Colorado. This opened a new world to him. He found the leaders to be wonderful Christian men who encouraged him and helped him solve some of his personal problems. He learned what a real Christian life could be and, since returning home, has tried his best to live such a life. He is now president of the Christian Endeavor society and teaches a class of boys in the Sunday school. Bernardo has a burning desire to get an education. When talking about this with Mrs. Johnson one evening, she asked, "Do you really want to study?"

"Do I? Just give me a chance," he replied.

Mrs. Johnson gathered together some old school books, assigned some lessons in them and told him to return in a few days for his first lesson. As he went out of the door with the books in his arms, he turned and said, "Now I have hope."

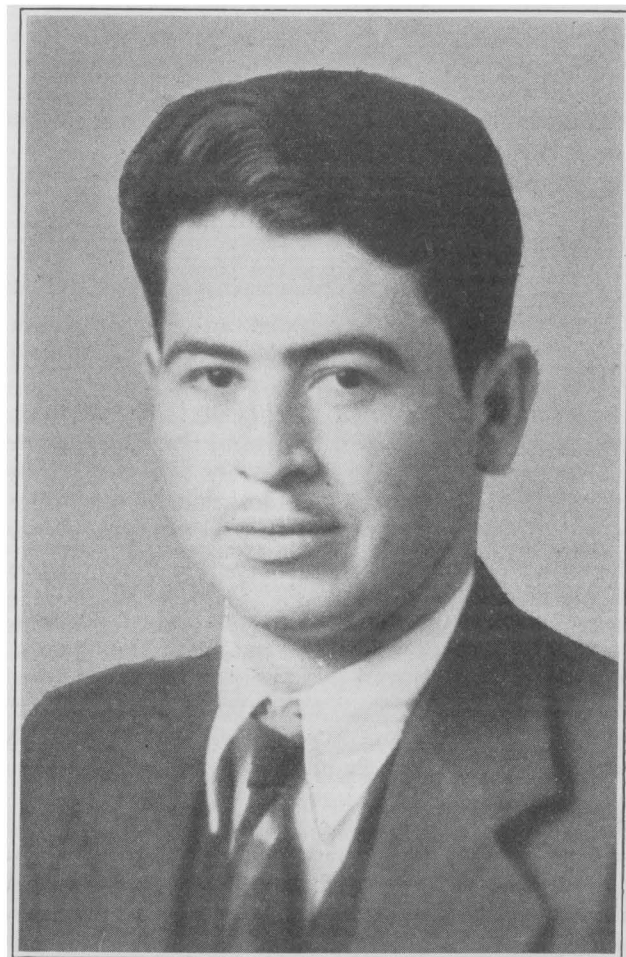
"Hope of what, Bernie?" she asked.

"Hope of being somebody," he answered.

He studied faithfully all winter and made remarkable progress. At present, he is working in a reforestation camp and one of the foremen, who

is a college graduate, is helping him with his studies there.

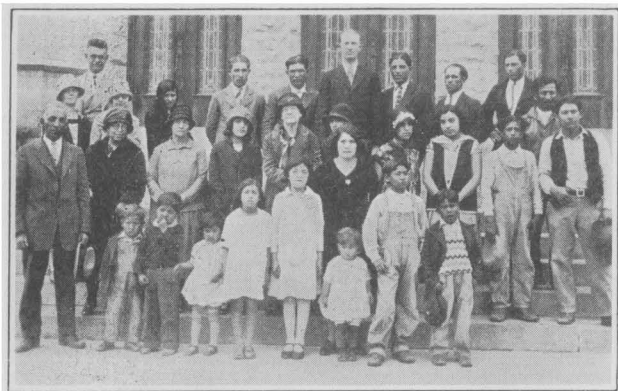
Bernardo wants to become a Christian minister but is handicapped with his family. He manages his mother and the younger children like a father and they adore him and obey him. Mrs. Valdez is too ignorant to be of any help, and is really his most serious problem. Some months ago, while he was working in a quarry some miles from home, she dropped the coffee pot on her foot, scalding it badly. Bernardo was sent for and took her to a doctor. He then returned to his work and in his absence, a neighbor came in and began to tell Mrs. Valdez that doctors are no good, and that the foot would never get well with his treatment. She was persuaded to call in a Spanish herb doctor. This woman boiled some weeds in a pot, removed the doctor's bandage and placed the injured foot into this concoction at the same temperature as the coffee that had scalded it. She charged \$2 a visit and had made four visits before Bernardo came to town again. Thus his scanty earnings were wasted and the foot was made worse. This is only one instance of his difficulties.



BERNARDO VALDEZ—A BORN AGAIN MEXICAN

The Spanish-Americans were brought to northern Colorado by the Great Western Sugar Company, mostly from their homes in the little plazas in New Mexico though a few come from old Mexico. With the closing of European immigration, laborers were needed in the sugar beet fields, and these people seemed to solve the problem. They work for a season on one farm, and the next year may be located many miles away, so the group is constantly changing. Most of these people were born in the United States; their ancestors were here before the English landed on the Atlantic seaboard, but they are just as foreign as immigrants fresh from Spain. Few of them speak English, and few have ever been to school. Their superstition and ignorance are almost unbelievable.

Most of them are Roman Catholics, but there are a few Protestant families. Outstanding among them is the family of Lino Sanchez that arrived



SPANISH AMERICAN SUNDAY SCHOOL IN FORT COLLINS, COLORADO

in 1924. Mr. and Mrs. Sanchez attended mission schools in New Mexico, and Mr. Sanchez has two brothers who are Christian ministers. Soon after their arrival, they joined the Presbyterian Church and their children began to attend Sunday school. In two or three years, there were children from several families in this Sunday school, but they did not mix very well with the American children. Noticing this, two primary teachers, Mrs. R. A. Johnson and Mrs. E. G. Mickle felt that these children should have a Sunday school of their own.

These women called on the pastor of the church, Dr. Leon Stewart, and put their idea before him. He suggested that they call upon Mr. and Mrs. Sanchez and this family was delighted with the idea. They not only promised to attend the Sunday school themselves, but to get word to all other Spanish-American Protestants that they knew.

The new school was organized on the first Sunday of March, 1927, with Mr. Sanchez as superintendent. There were eighteen Spanish-Americans present. These women have continued in this work during the six years since its organization, while Mr. Sanchez has never missed a Sun-

day service. The work grew rapidly and soon Mr. Sanchez was conducting church services after the Sunday school. A mid-week prayer meeting is held every Friday evening in the Sanchez home with more people attending than there are resident members of the church. One hundred and nine people have been received into the membership of the church. Since there is no other Protestant work among them in this community, it draws members from all denominations.

Owing to the fact that these people remain in the community for such a short time, the actual number of resident members is always small. The Sanchez family is the only one that has remained here during the six years.

In March, 1933, the Rev. Uvaldo Martinez was appointed to look after the work in Fort Collins and Greeley. Both Mr. and Mrs. Martinez are graduates of mission schools in New Mexico. He is also a graduate of McCormick Theological Seminary, and is well fitted for the work.

The Spanish-American Protestants are happy to have religious services and the work has met a real need. The leaders have three obstacles to meet.

First, is the migrant character of the people. Many move on before they make any progress, often to communities where there is neither religious nor social work for them.

Second, they are so ignorant that most of them must be taught and looked after like little children. At first, they spent their money as fast as they made it. Automobile and radio salesmen could easily persuade them to buy what they did not need, usually on the installment plan. When they could not keep up their payments, as was often the case, their purchases were taken back. Thus they lost both their money and their car or radio. The depression has taught them many things. They do not now buy luxuries as readily as they did and they make their little money go farther. One family of five is living on \$15 a month.

Third, even though they may be years or even generations away from Roman Catholicism, they fear the priests. If a child is very sick, the priest is sure to arrive. He tells the poor, ignorant parents that their baby is lost unless they let him baptize it at once. Many times he is able to frighten them into submitting. They need education as well as religion for they are not inferior mentally when given a chance. Even with good educations, it is difficult for them to obtain good positions outside of their own communities.

This can never be a tolerant or Christian nation while we continue to discriminate against some of its citizens. This intolerance is holding these Spanish-Americans down and is keeping them from their birthright as American citizens.

The Gospel for the Poor in India*

How Christ's Program Is Being Carried Out Among the Outcastes

By DR. SAM HIGGINBOTTOM,
Allahabad, India

The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised; to preach the acceptable year of the Lord.—*St. Luke 4:18.*

IN 1903 I landed in India, a layman, expecting to do evangelistic work among the outcastes. No people in the course of human history have suffered for so long a time as the outcastes and untouchables of India. They have been denied ordinary human rights; they have been oppressed, suppressed, depressed, by the upper castes.

When I reached India, instead of letting me work among the untouchables, the mission sent me to teach in a college. They didn't ask me what I could teach; they told me what I must teach. The subject had interested me little in college. It was economics. The textbooks were English and American; the students Indian, doing their work in a foreign language. It is much harder in India for a student to secure his education than in America. Thus it was easy for me to persuade these students to come with me on some of the frequent holidays—which form a pleasant feature in Indian education. About eighty per cent of the students are Hindus, ten per cent Moslems, five per cent Christians, the other five per cent might come under that category Mr. Kipling speaks of as the “lesser breeds without the law.” In the interest of religious liberty we permit students to observe their own religious holidays. I said to them: “Won't you forego the pleasure of some of these holidays and come with

me looking for Indian illustrations for economic truths?”

All of my previous reading had lead me to think of India as the land of pomp and pageantry; the land of the nabob and the Maharajah; the land of elephant processions with their gorgeous trappings; the land of sumptuous splendor. I have seen spectacles in India which could scarcely be matched in any other country. During the war I

was director of agriculture for one of the Indian maharajas who maintains an army of ten thousand, including an elephant battery. To watch these great beasts pull the guns down the parade ground is enough to give one a real thrill.

There is still this India of splendor and munificence, but the India I saw with the students in the mud village, was a land of great poverty. I saw men and women eating millet, which we in America call bird seed. In India men and women will take some of this in the right hand, throw some of it into their mouths and chew, chew, chew. Some people told us that if they could have all of this seed they needed every day they would be satisfied with life. But sometimes in the hot

weather they have no work, and therefore no wages and no food. Very frequently they have to skip a day, and so have nothing to eat.

I saw little children, from toddling age to seven or eight years old, simply dressed in their birthday suits; strutting around with enormous, protuberant stomachs, supported on two little straight sticks of bone. The faces of these children were pinched and strangely wizened.

“What is wrong with these children?” I asked. “Are they suffering from some disease?”

“Oh no, Sahib; they are the children of the poor.”

It is difficult to reach a man's mind when he is ignorant and oppressed. Perpetual famine is not good preparation for spiritual life. Few who have not seen it realize the extreme poverty, ignorance and spiritual depression in India. Dr. Higginbottom shows how the full program of Christ not only includes the preaching of the Gospel but the feeding of the multitudes, the enlightening of minds and the release of the physically oppressed. None of these lines of service suffice without the Gospel but they are necessary features of the Christian missionary program.

* An address delivered before the United Brooklyn Foreign Missions Conference, Thursday, April 20, 1933; not revised by the speaker.

There is not a cow in this village that will give more than a quart of milk a day; therefore milk is a luxury beyond the reach of these children. They are fed on a diet of rice with a little split pea soup poured over it. In seeking nourishment out of this, the children gorge themselves. Many of them die.

All India, measured by any standard, is a land of great poverty. I thought it was not right that people should live permanently undernourished to such a degree they were physically incapable of good work. So I said to government officials and missionaries, "If you are justified in giving any education, surely you should teach the majority of the people of India how, out of their own soil, to grow crops to provide enough food to have a surplus with which to pay taxes and rent and buy things required."

"Don't you know," they replied, "that these Indians have been cultivating the Ganges Valley for centuries? They have worked out a very delicate balance between the fertility of the soil and the amount of crop they dare take out of it."

I have come to have a profound respect for the Indian farmer and I do not suggest a departure from their methods until I have found a good reason.

Finally, after spending two years in America, studying agriculture, I returned to India and started an agricultural college. We have now learned how, on this very poor land, to grow crops so large that if all of the cultivated acres of the United Provinces produced as well as the mission farm produces, then the United Provinces would be the richest agricultural district in the world. No other equal area of the earth's surface has so many people as the Ganges Valley. We cut alfalfa ten to fourteen times a year; four tons to the cutting. My boy, David, who is now thirteen, was interested in counting how many things we could have on our table that could be home grown if we so desired. Some days he would count twenty or twenty-five things on the table, grown on the farm or in our garden—milk, butter, cheese, sugar, bread, oranges, lemons, limes, quinquats, pomelos, grapefruit, custard apples, bananas, jack fruit, peanuts, Irish potatoes, sweet potatoes, cauliflower, peas, beans, beets, garlic, onions, radishes, lettuce, celery, egg plant, squash and cucumbers. We are now growing these things in great variety, and in amazing abundance.

I pointed out to my village neighbors that this poor land, which they said was useless to plow, was producing these good crops. They said, "Yes, Sahib, but you use manures that we can't use because of our caste, and our religion. We could use cattle manure, but there are so many other uses for it that there is little left for fertilizer." Cow manure is a common fuel in India; it is also the

common material for cleaning the walls and floors. The women take fresh cow dung, mix it with clay, and make a smooth plaster. It is also used as medicine, both internal and external. The other manures they cannot use because of caste. I think about thirty per cent of the disease in India would disappear, dysentery, the cholera, hookworm and other intestinal parasites, if proper sanitation could be introduced. Certain villages show one hundred per cent intestinal parasitism; many schools show that 80% are suffering from disease that would be prevented, if there were simple obedience in India to the sanitary code of the Mosaic law.

People also say, "You protect your crops against wild animals and birds; we can't do that." Mr. Gandhi holds to the doctrine that when a man or animal or insect dies, the spirit goes into some other body. In India they believe that hundreds of millions of rebirths must be experienced before Nirvana is attained. Where the Ganges and Jumna and Sarasmati rivers come together I have seen a crowd, estimated to be between four and five million people, gathered at one place, at one time, for one purpose; they come together from the ends of Hindustan, believing that if they can dip in the water where those sacred streams meet they will get rid of one hundred thousand rebirths for each dip. They are anxious to reach Nirvana, which is a state of Being without consciousness or personality; they wish to escape from life—the greatest gathering of human beings anywhere in the world, bear witness to a conception of life as a burden, a weariness, something to be escaped and avoided. No greater contrast is possible than between this concept of life and the concept of Him who said, "I am come that they might have life and have it abundantly." This belief in transmigration makes a great difference in India because the people believe that every bird and beast and reptile and insect possesses a soul and spirit, and that if they destroy one they think it is committing murder.

A few days before we left Allahabad, I was asked to visit a village eight miles away, where it was said the rats were doing great damage to crops. My colleague went with a low caste man who carried a calcium cyanide gun—being an out-caste he can kill animals. When this low caste man comes to a rat hole, he pumps the plunger and sends the calcium cyanide dust into the hole, puts in a plug of wet mud and goes on. He knows that if a rat, porcupine or snake is in that hole in due time it will become first-class fertilizer. In this village, where the rats had destroyed grain, we used this calcium cyanide gun on a field of five-eighths of an acre. In the four days we killed over eleven hundred rats. But these caste Indians say: "Sahib, didn't God make rats as much as he

made me; aren't rats entitled to their share as much as I? Sahib, I won't kill a rat."

Two Indian gentlemen—two Hindus—one a professor in the Allahabad University; the other one a farmer, estimated that the rats of India destroy ten per cent of the grain every year; that is from seven to ten million tons, but because the people have such respect for the rat, they permit it to go on destroying the grain.

The monkeys of India make commercial orcharding almost impossible. Thirty per cent of the diseases are said to come because people eat too much grain, and not enough milk, vegetables and fruit. You would think, since fruit can be grown so easily, they would grow more fruit. A Hindu friend of mine, one of the most enlightened men I have ever known, a wealthy landlord, was anxious to improve the status of his tenants. He owned several thousand acres, equidistant from three of the greatest cities of the Ganges valley. He said, "With these markets so near, my tenants would do better were they growing fruit and vegetables than wheat and barley." He helped the farmers plant thousands of fruit trees and for the first few years they did well. Then the monkeys got in and made themselves intolerable. The people said, "Sahib, we would better chop the trees down, the monkeys are getting everything and we can't get a living, we would better grow wheat. The old gentleman called in the monkey catchers, who, for eight annas (or sixteen cents) for each monkey, caught and deported the monkeys fifteen or twenty miles. Those other villages wondered what they had done to receive this addition to their population; after a year or so, when the monkeys had worn out their welcome, the people invited these same catchers to return and catch the same monkeys and take them back where they came from. So the old landlord wrote to the papers complaining of the rascality of these monkey catchers, but he didn't suggest that they destroy the monkeys. He did suggest that a large block of land be secured as a monkey preserve and that a monkey proof fence be put around it.

The wild pig of India also does so much damage that the Bombay Government is now publishing bulletins on it. Vegetables, sweet potatoes, Irish potatoes, peanuts are nearly impossible to be grown where wild pigs abound, so that the farmers' choice of crops is restricted to those not acceptable to the pig. The indirect damage is still greater than the direct damage and there is little of economic importance left.

But when you come to the cow you see, as it were, the flower of animal worship. Mahatma Gandhi says, "I hold to the veneration of the cow." Last year the leader of the Orthodox Hindu Party was appointed to study the cattle problem of India. When the committee met, an Englishman said,

"We all know the cattle problem is because the Hindus worship the cow. They permit all of the cow family to live and breed; the result is the cattle of India are not only increasing in number, but they are deteriorating in quality. India has too many cattle, let's have packing houses and refrigerating ships; Europe will take all of India's surplus beef." My good friend, the Hindu pundit, expressed his regret that the chairman had not ruled the remarks out of order, for said he, "I could not have stayed in the room, had I known you would permit such discussion; I would as soon discuss the murder of my mother as the murder of a cow."

This orthodox Hindu pundit got his religion from his mother. India is what the mothers of India have taught it. I do not see how India can make much progress until we tackle in some more adequate way, the problem of the village woman. She is almost one hundred per cent illiterate, and can only hand on to her boy what she has. If we can educate her, train her, give her mind a content, give her something worth while to pass on to her boy, we will see a different India. There are many noble women in India but they are the victims of a system.

The longer I live in India, the more respect I have for the Old Testament as well as the New. The first two chapters of Genesis are especially rich because in them are laid down the principles by which a continuing, progressive society may endure. Take the last part of the promise, "Man shall have dominion over the fish of the sea, and over the fowl of the air and over every living thing that moveth." Mahatma Gandhi and all orthodox Hindus say, "We cannot accept that; we venerate the cow; we regard as sacred every bird, beast and reptile." The price India pays for ignoring this first direction of Almighty God is that, whereas she could be the richest agricultural country in the world, she is cursed with a degree and kind of poverty that beggars description. The main cause of India's poverty lies in her social customs and her religious belief. Our Lord, that Sabbath day in the synagogue at Nazareth, read: "The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor." Dr. Stanley Jones tells us how this applies today in India. In the last decade, each year 150,000 non-Christian Indians have come into the Christian fold, very largely as a result of this preaching of the Gospel to the poor. Some sneer and say, "Yes, but they are outcastes and untouchables that are coming into Christianity and they have much to gain by the change. But the poor, the downtrodden and the oppressed are especially mentioned in the program of our Lord. We must have preaching in the Gospel, but it is a mistake to think that is all there is to the Gospel.

Our Lord went on to say, "We are to heal the broken-hearted." Is there any place on earth where you will find any more broken-hearted people than among the sixty million untouchables of India. Mr. Gandhi, from his jail, sent out about a year ago a statement about the untouchables something like this, "To be born an untouchable is the equivalent of having a life sentence of penal servitude, from which in this life there is no escape; birth and birth alone determines the untouchable. His position is inescapable in this incarnation."

When the orthodox Hindus challenge Mr. Gandhi's right to remove untouchability, they say that these people are born in that position, that is their fate and that no one can remove untouchability. Christ comes along through his servants and looks into that horrible pit, and as one whose arm is not shortened that it cannot save, He reaches down and lifts up and heals the broken hearted. These untouchables have, in Hinduism, no hope of better things in this life; but the God of hope lifts them out from that horrible pit. Today we almost have to say to them, "Why do you come so fast; we can't care for you; we haven't sufficient helpers." The outcastes are almost one hundred per cent illiterate, degraded through centuries of oppression, suppression and depression.

Some of my Indian friends in Allahabad are charming, cultured men; and yet, they are captives; they are bound by chains of social custom like caste and religious belief, such as the doctrine of transmigration and the veneration of the cow. Christ came to set the captive free; to break those fetters. Our Lord, when he sent forth the twelve, said: "As you go, preach, heal the sick, cleanse the leper, raise the dead, cast out demons." When John the Baptist sent two of his disciples to ask Jesus if He was the promised Messiah, Christ told them to return and tell John what they had seen, "how the blind receive their sight, the lame walk, the lepers are cleansed, the sick are healed, the dead raised and the poor have the Gospel preached unto them." If John knew what He was doing that would reveal Him to be the Saviour of men.

Yet some say: "After all is it right for missionaries to take money from the home Church and to go out and engage in cattle breeding, raising fruit

and farming in India?" It has been the purpose of my life to do God's will. That will is richer, fuller, better than any will of my own could be for my life; so when critics come, with their questioning and say, "Why do you do this?" I go to my Lord and I ask him about it. I think He gives an answer in that great picture in the twenty-fifth chapter of St. Matthew, when he says, "Come ye blessed of my Father," and when they ask, "Why do you call us blessed; what have we ever done?" He replies, "You saw me hungry, you gave me to eat; I say, "When" and Jesus says, "Don't you remember you went to that little famine cursed Indian village; you saw those children with great, distended stomachs; you knew there wasn't a cow in that village that would give more than a quart of milk a day; you took a beautiful cross-bred cow that could give twenty to twenty-five quarts a day, wasn't that doing something for the least of my little ones? They were growing coarse grain and low yields of wheat. You quadrupled the yields and improved the quality. Is not that helping to feed the hungry? They were growing sixty to eighty pounds of cotton; you taught them how to grow four hundred, isn't that helping to clothe the naked? There had been a great drought, every stream is dry, a woman comes to the well, she drops her vessel down into the well curb, but there is no water in it. Terror is in her eyes, for it is a dry and thirsty land where no water is. That village faces suffering and death. You go into that village with a good American boring apparatus, and bore down sixty, eighty, maybe one hundred feet, until you strike a good vein of water, enough for man and beast and some over for irrigation. Is not that giving drink to the thirsty?" If I understand the Gospel of Christ right, what He lived and practiced, what He bade his disciples take to the end of the earth, that Gospel is the only practical program this world has for meeting every human need, whether the need be physical, mental or spiritual. Of all those who have trod the pages of history and have come within human ken, Jesus Christ is the only one who proved Himself able to save to the utmost all who come to God by Him. So let us all do our part to fulfil His great command to take His Gospel of life to all men everywhere.

MISSIONARY WORK WITHOUT MONEY

If money is lacking now, there are many ways to work without it. Russia carried out one five-year plan without money, and has now begun on a second. A plan of world evangelization must inevitably involve changes; but it is against the purpose of Christ to retrench! If there is no money to support missionaries, let us get together and start many Gospel schools and thus create lay leaders, and continue doing so for scores of years. There is need now to set up such aggressive, constructive planning. Why not start occupational evangelism on a world-wide scale? When even the Rotary Club has an occupational fraternity as wide as the world, why cannot those who belong to Christ achieve such constructive planning?—*Dr. Toyohiko Kagawa.*

A Self-Made Madagascar Bishop

Translated by the REV. C. THEODORE BENZE, D.D.,
Mt. Airy, Philadelphia

President of the Lutheran Theological Seminary

IN THE foreign mission field the most unexpected things happen. God moves in a mysterious way. Within the Anglican Church an indigenous church has come into being through the ministry of a self-constituted bishop who evangelized a district, founded churches, ordained presbyters and deacons, and accomplished these results unaided by any missionary society. Here is a story so novel and almost incredible, that it deserves to be widely told.*

The story is so unusual that Bishop King quotes a statement by Bishop O'Ferral: "The Northern Church of Madagascar is quite inexplicable except by belief in the Holy Spirit." While such a saying may be applicable to the faith of any individual or communion, there are bodies of Christians to whom its truth applies so strikingly, that one must accept it. This Northern Church of Madagascar is such a body of believers.

The island of Madagascar lies for the larger part north of the tropic of Capricorn, its northern tip reaching to about twelve degrees south. Its climate is entirely tropical and the northern tip of the island, which is the scene of our story, is of course the warmest. It consists of the province of Diego Suarez and parts of two other provinces. The entire island is one thousand miles long and about three hundred miles across at its widest point. It is thus almost a small continent and the province in question forms a sort of triangle, its sides being one hundred and fifty miles long and its base one hundred miles from east to west. When the first Anglican Bishop, Robert Kestell-Cornish, visited this part of the island in 1876, he made a long voyage around the north of the island, traveling partly by canoes and partly by palanquin with bearers. It was then the wildest part of Madagascar and the time had not yet come to plant a mission.

Although Madagascar is classed as an African island, the inhabitants really belong to the Malayo-Polynesian stock. Racially and linguistically that seems to be established; and the traditions of the people also point to such an origin. There seem to be African admixtures on the western side of

the island and an Arab element on the northwest and southeast coasts. There are traces in the interior of an aboriginal people of a different stock. Roughly speaking, the people of the island are called Malagasies. They may be divided generally into an eastern group comprising a number of tribes, a central, among whom the Hovas are the dominant tribe, and a western group, commonly known under the general name of Sakalava. These latter, mixed with Arab blood, and a mixed race called Antankarana, form the population of the northern triangle.

The Antankarana people are virile but lazy, according to Bishop King, and live on their rice fields raising cattle. Along the coast they also engage in fishing. They were never subdued by the French but, having always harbored friendly feelings toward them, submitted when the French finally made a colony of the whole island. While the introduction of Christianity in the island falls to the credit of Anglican missionaries, the people in the northern triangle received their first education from the French Catholic Mission in Diego and Nossibe.

Such is the background for the history of John Tsizehena, called Bishop John not because of the validity of the title, but for the sake of simplicity. Dr. King first saw Tsizehena in July, 1910. John was then about seventy years old and is described as a short, broad-shouldered man, a little bandy-legged, rather bald and having a strong and honest face. He was old and infirm and blind; but when he took Dr. King into his church, he sang through the Litany in the Malagasy tongue without a mistake. It must have been a rare experience to meet such a Patriarch, who took himself so seriously that he never claimed any real right to call himself either "The Bishop of the North" or a doctor of divinity, and yet had accomplished a remarkable work under these titles, with no one to dispute his claims. As a matter of fact, this native Malagasy, with his simple faith, was a real hero and as truly an apostle as any one who ever went forth to preach the living Christ. All information we have concerning him was preserved in his own diary, written in his own poor manner, for he was never taught reading or writing by any one. He nevertheless tells his story in

* It is related most entertainingly by the Right Rev. G. L. King, D.D., Anglican Bishop of Madagascar, who knew the self-made bishop and was impressed by his true Christian character.—C. T. B.

a simple straightforward manner that constitutes its charm.

He begins with the story of his baptism, which occurred when he was twelve or thirteen years old. He had come under the influence of two missionaries of the Church Missionary Society, Thomas Campbell and H. Maundrell, who had begun their pioneer work in the region of Vohemar on the East Coast in 1862 or 1863. When Dr. King visited this region in 1910 he found that these two men were still unforgotten. Campbell baptized John Tsizehena on April 27, 1864.

Bishop John's conversion, as is often the case, was a remarkable experience. He was believed to be dead and his body had already been wrapped in linen and bound with cords to make it ready for burial. In this state, which he describes vividly, he says he even heard his mother say, "He is dead." He adds, "I that was called dead, was taken by the Spirit, together with a great multitude of people, up a dark and slender ladder. There was a bright city there, with many glorious people riding horses. They had tunics and shoes and crowns of gold. There was music and the sound of a trumpet." Then he says that he heard the Commander say, "Who brought this boy hither? Take him back, for there is much work for him to do down there!" When he became conscious he heard his mother crying out that he was alive. He tells us that thereafter he was regarded as a "wise child."

Two years later he was at Andevorante, two hundred miles south of Vohemar, where a new mission had just been opened. Soon after that he went to Tananarive. He was following the course of the newly opened mission stations and it seems that he was active as a lay preacher. About 1874 he attracted attention by wearing a cassock with a tinkling bell, in imitation, it is thought, of Aaron the High Priest. Such idiosyncracies do not seem to have interfered with his influence among members of his own race.

In 1882 or 1883, when he returned to Vohemar an event occurred which became decisive in his own life. The French took the town and harbor of Diego Suarez and held it. When they reached Vohemar, they treated the Christians there so kindly that, when they withdrew to Diego, John and most of his fellow Christians went with them, settling in a village called Namakia about ten miles from Diego. This cut them off completely from the fellow Christians in Tananarive and East Coast. They were so completely separated from their fellow Anglicans of the coast, that a missionary of their own faith told them to manage as best they could, since they were under French rule, while the rest of the island was still true to the Queen of Madagascar. How were they to maintain their Christian faith?

The Christians had two books which had been translated into the Malagasy language: the Bible and the Book of Common Prayer. These were the foundation of their faith. But they knew that the sacraments which were enjoined in the Prayer Book, demanded a priest and a bishop. They rose to the occasion. Ordinarily Christians in like circumstances follow the example of apostolic times and, under prayer, elect one of their number and consecrate him by the laying on of hands to be their pastor. John Tsizehena called his friends together and told them that he would be their bishop! He also told them the title by which he was to be known among them, namely, "The Right Rev. Lord Bishop of the North, D.D." That was the title by which his "right reverend brother" the Bishop of Tananarive was known so that he and his fellows saw no impropriety in adopting a similar title. Bishop John's wife, as a faithful helpmeet, also did her part. She made him a cassock, a rochet and the best imitation of a hood that she could devise, for she had never seen one except at a distance. Dr. King calls this hood a study in black and yellow; but John's fellows saw no reason why they should not respect him or his vestments. From that time on he was a fully fledged bishop with the North as his diocese!

One is almost tempted to smile at the simplicity of the man, and the flock which followed him, and yet such was their earnestness and consecration that one cannot but respect them. The bishop built himself a little wooden church at Namakia. He could not find a service for dedicating a church, but again his inventiveness stood him in good stead. He adapted the Service of Holy Baptism to his purpose, sprinkling water on the floor of the building, and saying, "I baptize thee in the name of St. Jacoba" (St. James in Malagasy). Then he preached on James 3 but confusing Jacob at Bethel with the Apostle James. Finally he sprinkled ashes on the floor in the form of a St. Andrew's cross and thus his cathedral was consecrated. Every morning he went about his village tinkling a tiny bell and he told Dr. King that his favorite text was, "While I live I will praise the Lord."

By such a humble vessel did the Lord send His Gospel to the people of the North and establish His church among those simple-minded Malagasies. From his base in Namakia John proceeded to evangelize his diocese. In September of the year of the dedication of his church he went with a native harpist about sixty miles to the south and soon after, at the Feast of St. Michael and All Angels, he dedicated a church there. Thus he went about on long journeys, preaching the Gospel wherever he found hearers, founding churches and ordaining priests and deacons, using the Ordination Service of the Prayer Book. His biog-

rapher tells us that he baptized rather too freely, but he never administered Confirmation, although he himself had been confirmed in his youth.

We cannot follow Bishop John on all his journeys, nor can we describe his perilous adventures in evangelization. There is a splendid account of the man and his deeds in the fascinating account written by Dr. King.

When the properly consecrated bishop came to organize the church thus founded it became a delicate problem to do so without doing anything antagonistic or derogatory to the work of the self-constituted bishop. This forms an interesting

chapter in Dr. King's book, who seems to have handled the situation with the utmost tact and wisdom. His directions met with no actual opposition and were followed with a fine sense of order on the part of the Malagasy Christians. John Tsizehena seems to have laid thorough foundations and to have proved himself a master workman in many respects. The life and work of this devoted native Christian of the North are an inspiring example of how God's Spirit uses the simplest of men and means, that to some may savor of the foolishness of the Gospel, to lead men to the saving knowledge of His truth.

Re-thinking Missions in 60 A.D.*

By the REV. CHARLES GRANVILLE HAMILTON

Rector of St. John's Church, Aberdeen, Miss.

THE Laymen's Committee, sponsored and financed by the generosity of the Church of Laodicea, has just released its far-reaching findings. All first-century minded thinkers who are not in bondage to the remote past and to literalistic conceptions of religion will find solace and strength in its stirring words. To re-think missions is the supreme task of all who would meet the problems of today.

The report strongly emphasizes the poor quality of personnel which so hinders progressive work:

The idea of sending ignorant Galilean fishermen as messengers in this intellectual age is absurd, said the report. These men of no scholarship, scarcely literate, lacking in grace of manners and person, prone to petty bickerings, are totally unequipped to face the intelligentsia.

They are very credulous peasants with no special background and are utterly scorned by the rich, powerful, and learned citizens and scholars through whom alone our message can be extended.

And a "convert," with all the implications thereof, who calls himself by the nickname of "Paulos" is probably the worst of these products of indiscriminating selection. A good physical examination would have debarred him (this is an age of *mens sana in corpore sano*); and so would a psychological test, as he exhibits a persecution mania, and numerous inhibitions and complexes. A proselyte Jew is naturally offensive to Jews, yet he continually preaches to them.

To let a man of such physical ugliness work with such admirers of beauty as the Greeks is folly, only surpassed by the sending of such a denominationally trained man with only Tarsus and Gamaliel education, both unaccredited schools, and no degrees, to reason with Stoics and Epicureans. And this hook-nosed Jew even undertakes to speak to Romans as though they were not the rulers, but merely some of his own class and race. Tact and diplomacy seem to be absent from his personality. He is even

said to have quarreled with the original leader of the Church in an Antioch street. Yet non-Christians must form their impressions of our faith from such!

The final section of the report deals with the basic purposes of the average missionary:

Today we are menaced by the possibility of barbarian invasion and servile uprisings. A lower class movement for communism is growing. And instead of resisting this revolutionary tendency, many of these missionaries teach the possession of all things in common. And two specifically, Matthew and Brother James, have written documents arousing class hatred and manifesting anything but love for the rich. An upheaval in the social structure would destroy the efficient, prosperous, and liberal benevolence-giving Church of Laodicea, and all other churches which represent modern thought and the people to whom God in His infinite wisdom has given the riches of the world.

To preserve modern society from communists, radical plebeian and agrarian demagogues requires a united front. *We should disregard nonessentials and walk together in love.* Jews and Mithraites, Pythagoreans and Stoics—all who believe in any form of religion—must stand together against the red tide of irreligion.

Instead of cooperation, though, we find these missionaries still harping on Jesus as the Messiah, His death, His resurrection, and similar concepts which even if historical are unimportant. By insisting on His impossible ethics, when not liberally interpreted by scholars of the scientific mind set, they are doing nothing to aid the cause of universal religion.

If these Christians of this type do not join in a syncretistic movement to share with all other religions and fight with them the common foe of materialism, we predict the Christian movement will die out in a century.

Facing the future bravely, we, on re-thinking the whole subject of missions, insist the Church must continue to support missions, but with radically changed personnel, program, and purpose, and keep as its goal the brotherhood of all faiths and all creeds.

(Signed) THE LAYMEN'S COMMITTEE.

* Reprinted from *The Living Church*.

The Christ Works Today in the Orient

By the REV. J. HARRY COTTON, Ph.D., D.D.

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Joseph Cook Lecturer in India, China and Japan, 1931-2

A God without quality is a God of whom nothing whatever can be affirmed. He of whom nothing whatever can be affirmed is for us as good as nothing, and is of no value to our experience."

It was a quiet evening in October in a southern Indian city. Two hundred students had gathered to listen to a lecture on the Christian Gospel. In the course of the lecture emphasis was laid upon the personal God of the Christian faith. Contrast was drawn between the God and Father of our Lord Jesus Christ and the impersonal qualityless Absolute of Hindu theology, and the American lecturer made the statement quoted above.

At the close of the lecture a tall and dignified Hindu arose and resented the remarks made against the Hindu conception of God. He said, "The Christians worship a big man set up in the heavens." Immediately three or four bright young Hindu students arose and protested against the older man's remarks. "Many Indians," said they, "do not worship this impersonal Absolute."

They spoke truth. All through India the younger students are turning away from the impersonal to the personal conception of God. We asked one of the leading thinkers of India if this was a fact. He replied in the affirmative, and that Christian thought was sending its influence into the heart of Hindu thinking.

This is an example of what we may call the indirect influence of the Christian Gospel. The influence of the Christ in India is not limited to those who become His professed followers. The Gospel truth permeates every area of life. One wonders how many uncounted thousands of believers there are who for one reason or the other have not yet taken a public stand by severing their connections with their historic faiths.

One thinks of Mr. Purushottam, brilliant Professor of Philosophy in Pachappas College, a Hindu institution in Madras. Himself a Hindu, he was called upon to preside over a meeting at which the American lecturer spoke on the Cross. At the close of the lecture he made this astounding observation: "For many years we in India have been asking for a fuller revelation of God.

We have expected that revelation in terms of overwhelming majesty. We were hardly prepared for that highest revelation which did come: in the life of one who for the sins of the world was willing to die upon the Cross." When one hears such words from the lips of a confessed Hindu one wonders how far the indirect influence of the Christ has gone.

In Kolhapur, Western India, lived a Hindu pundit and his wife who, for twelve years had been childless. They had long prayed for a child and their prayer was answered a few days before we arrived. It was a critical delivery and the whole Mission engaged in prayer for this non-Christian family. The child came safely. The mother was in the Christian Hospital at Miraj, and the Hindu father wrote to one of our missionaries, saying: "If only this child will exhibit a part of the spirit of service that I have seen in Christian missionaries I shall be satisfied."

It would be impossible for a human observer to estimate accurately the impact of the Christian faith upon the eastern world. One thinks of the spread of medical science, the development of the schools and colleges, the growth of the scientific attitude, the new sense of the dignity of human personality, the new champions of the poor and under-privileged, the protection of the "untouchables" in India, the new sense of unselfishness that is beginning to appear in China. In countless ways Christ has been changing the life and thought of the Orient.

The scope of this change is partly indicated by the almost unconscious deference to the mind of Christ on crucial questions. Like Gandhi himself, many non-Christian writers condemn the West because it is not living up to the standards of Jesus Christ. Often they praise their own civilization because they claim that it embodies more fully the spirit and teachings of Jesus. In any case what they conceive to be the mind of Christ becomes the standard of judgment. They are deferring to His teaching. All this indicates the growing influence of the Christ. In fact where men do not take the mind, the spirit, the judgment of Christ into account, it is difficult to see how

they can claim to be his followers. Any estimate of the missionary enterprise that leaves out of account the vast outreach of the indirect influence of Jesus Christ is neither fair nor accurate.

But the indirect influence is not alone sufficient. No enthusiastic believer in Jesus Christ will be content until, not only indirectly but directly, the lives, the conscience, the desires, the mind of the Orient come under His direct transforming and renewing grace. We can see the need of the direct influence of Jesus in the story of a Hindu boy. He was a student in Madras and came one day for a personal interview. Said he, "I worship two gods: One is Narayana, my chosen Hindu deity, the other is Jesus." He explained that each morning he put a bouquet of flowers before the image of Narayana and the picture of Christ in the garden of Gethsemane. Then he paused in reverent adoration of both his divinities, and read some Hindu scriptures and something from the New Testament. "Do you think this is all right?" he asked. The question was his to answer, and I asked him, "Is there anything you get in Narayana that you cannot find in Christ, and is there something in Christ that you have not yet discovered?" Two days later he came back with the insistent query, "How can I know Christ in my heart?" I was afraid at first that he was merely mouthing a pious question which he had heard so I asked him what he meant. In reply he unfolded a tragic tale of moral defeat, a tale that is to be multiplied in the lives of thousands of Hindu students. What his urbane and academic interest in Christ had not accomplished, what his loyalty to the best of Hindu deities had not achieved, was a moral transformation that could come only through a direct experience of the indwelling Christ. It is this moral dynamic which is the great crying need of the Orient.

These transformations are not such as can be pointed out. They are hidden and inward. We cannot say: "Lo, here!" or "Lo, there!" I am skeptical whenever anyone comes back from the Orient with tales of wholesale conversions:

For not with swords loud clashing,
Nor roll of stirring drums,
But deeds of love and mercy,
The Heavenly Kingdom comes.

Nevertheless we find human individuals who, by the fruitage of their lives, show what has been taking place. Here was a brilliant preacher, a product of Harvard Graduate College with high honors in philosophy, professor in Wilson College in Bombay, and pastor of a large church in that city under the American Board. We heard him give a sermon whose words we could not understand, but we talked with him after the service was over. What had been the origin of that brilliant and effective Christian leader? He had come

from an "untouchable" home. But for Christ he would have been condemned to a life-long degradation and the collection of sewage from some Indian village.

Turn to a Christian product from the other extreme of Indian society, a Brahmin named Chakravarti. He had been a member of a Hindu monastic order and was commissioned as a Brahmin missionary to America. He wanted to prepare his way by a thorough study of the Bible and so came under the spell of the central figure of the New Testament. At the same time he was dissatisfied with his own work and his own life. At last he was sent to Muttra and fell in with two Methodist lady missionaries. Their Christian character impressed him. At length, after much prayer, he was baptized on Christmas day. That was five years ago. Today he is pastor of the church in Brindaban, a strong center of Hinduism. He is a man of amazing physical vigor, in his early forties, a striking personality, a clear mind. We traveled all day to hear his testimony and it was worth many days' journey.

One thinks of the women and girls of the Orient. We went into countless girls' schools and colleges. We saw these girls in the Christian Sunday schools. We saw the women in Christian churches from Mt. Lebanon to Madura, to Bangkok, to Canton, to Tsinan and on to Seoul, and everywhere we saw the unforgettable light in their eyes. It was one of the distinguishing marks between the Christians and the non-Christians. If only that light of the eye could be captured and brought home it would speak its all powerful appeal to the American church.

One thinks of the countless poor and underprivileged folk in the East; the outcast villages, and of all that Christ has meant to them. These poor, hopeless folk had never known joy until they heard the "Good News." One thinks of their children enjoying education, their mothers freed from some of their suffering through Christian medicine. One evening we saw a Christian minister and his wife, who was a doctor, go into a stricken Indian home where disease was working a dread result. We saw the swift yet careful ministry of the doctor and heard the tender earnest prayer of the missionary husband as he called upon the presence and the keeping power of the Eternal. It seemed to us that we had seen Christ in person coming into that humble home.

I think of the Christian groups that we saw in India, the songs that they sang — weird Hindu melodies to the accompaniment of crude instruments but lately carved out of the materials of the jungle. The songs had an air of the jungle and yet their central message was the message of righteousness and peace. I think of the Christian homes where women and children were no longer

creatures of desire but where the spirit and atmosphere of the home was Christian. One Sunday evening we came to such a home in Osaka, Japan. The husband was a prominent business man and both father and mother were graduates of American universities. The six children were all present at the supper table and at the conclusion of the meal a number of the neighbors were invited in for prayer and Bible study. They were too far from the Christian church. After some comments on a passage of Scripture, there followed discussion in Japanese which I could not understand, but the spirit of that home I shall never forget.

We think of the multitudes that thronged the churches of Korea, of the intense conviction and

sturdy Christian character that there is to be found. Were all the Christians to disappear from the rest of the world I am sure that out of Korea there would come a church that eventually would reconquer the world.

We think of the pathos of China, and of the sober, intelligent, devoted leadership that comes from some of her Christians. We think of the future of Christ in Japan. One day their message will transform that land. We think of the stupendous significance of the Orient for the world of tomorrow. Then we think of what Christ is doing there. We pray that His work may be multiplied until their kingdoms shall become His very own. We see many signs of His coming Kingdom and we take courage.

New German Christians

By PFARRER THOM

*Member of the Executive Committee of
the "German Christians"*

THE "German Christians" have for their aim to unite the 28 different "Landeskirchen" in Germany into one German evangelical Church, and to include the German coreligionists all over the world, attaching them to the home Church. The German Evangelical Church Federation, which was concluded over Luther's grave at Wittenberg by the 28 "Landeskirchen" aimed at mediating the relations of the Landeskirchen with one another and uniting the foreign congregations to the German Church people.

"German Christians" profess a positive Christianity, in keeping with Lutheran spirit and Lutheran piety. In matters of faith, they take their stand on the confessional foundations of the evangelical churches, i.e., the whole Bible and the writings of Dr. Martin Luther's reformation.

The "German Christians" are anxious to put into prominence in their Church the reawakened German *lebensgefühl* (feeling of life) and wish a Church that shall not stand aside in the mighty struggle for existence of the German people. The faith movement German Christians reject the separation between things temporal and spiritual, not in the interest of worldly power, but for the sake of the faith and the pure Gospel.

The state commissioner for the evangelical Landeskirchen in Prussia, Dr. Jaeger, has re-

cently in a broadcast speech placed the general position of State, people and Church under the following aspects:

The traditional articles of faith in the evangelical confessions, the religious life, thought and feeling peculiar to them, as also the institutions and formations in the individual congregation and in the Church, valuable from a religious and ecclesiastical point of view, are in no way to be hampered or infringed upon. The assimilation of German ways to the Church is not supposed to push aside or replace by other elements foreign to the Christian faith the belief of the fathers in doctrine, public worship and community life, but rather to render this Christian faith intelligible, elucidate it and bring it nearer to the people, especially to those that have become estranged from the Church, thus making it afresh dear and valuable to them. It is to furnish to the national movement the indispensable religious-ecclesiastical substructure, and make Church and people come together anew.

The "German Christians" demand an independent Church, free from the State. To this end it is requisite that the Church should enjoy the full confidence of the State, and the State can trust a Church only if it knows that the leaders of this Church are prepared to serve it enthusiastically.

The "German Christians" want to be prophets of God, who hear God's call to the German people and are following this call to evangelism with all the passion of their souls.

The Type of Missionaries Needed*

By the REV. S. W. CLEMES, Delhi, India
Missionary of the Methodist Episcopal Church

THE type of missionary needed on the mission fields as given by the Laymen's Commission, centres around these characteristics: Self-sacrificing spirit, utter devotion, moral courage, high intelligence, love of adventure, love of people, willingness to serve rather than command, evenness of disposition, sense of humor, serenity and patience. Personally, we do not wish to quarrel with this list. It exemplifies a perfect, *human* equipment.

Would that we had more men with power in prayer to change situations like "Praying Hyde!" Men with the ability to win others to Christ like E. Stanley Jones; men with the creative literary ability of E. L. King; men and women with the educational genius of the Harpers of Moga and the versatility of Albert Schweitzer. Perhaps it is too much to expect of a single missionary to exemplify all these characteristics. I could mention some whose names are not so well known, but whose lives bring to birth new creatures in Christ Jesus, whose daily practice shows that they have enduement from on high—experts in the knowledge of God, experts in heart culture, and experts in tact and in wisdom.

"There came a man sent from God whose name was John." There came a missionary sent from God whose name was What matters most is that God sends Him. In this man's heart is the imperative, "I must be about my Father's business." In raising this question, how to find the type of missionaries needed, we need to remember that Jesus found his Peter and James and John and Matthew by making contacts with them.

When home during my last furlough I had the privilege of making many contacts with the youth of our high schools and grammar schools. If we are ever going to get the type of missionaries needed we shall have to begin early. I found the students keen and greatly interested in India, her habits, customs, and her great men. Our colleges also offer an opportunity for making the most of our stay at home. The Epworth Leagues and Christian Endeavor Institutes are large in numbers and draw to themselves the finest in the land. Out of an institute of about 400 nearly 90 were

enrolled in the mission class. Here vital contacts and enduring friendships were made.

The pastors are key men in knowing personalities and I bear witness to their sympathy, cooperation, and willingness to give one all the opportunities available.

Many of the young people seriously considering the field abroad as their lifework have different motives from those of a former generation. Some are moved by an interracial urge. They want to come out to get as well as to give. Their contacts with peoples of other nations have given them a love for foreign people. Moreover they have strong feelings regarding war—that the best way to foster brotherhood, international understanding and goodwill is through missionary service.

Nor is the element of the lure of high adventure lacking in these young people. It would be strange if it were when we consider that their companions take to the air with wings and fly across rugged mountains and lovely valleys and wide, open plains. In attempting to find candidates we must take into consideration these urges.

The time has come when appeals for missionaries to some fields ought to have the endorsement of Nationals. When I was at home I was greatly stirred by letters written by my Indian brethren urging me to hasten back to India. I met a missionary doctor on his way back to China who told me that he was going principally because of the request that came from the Nationals of that country. It will carry far more weight with candidates contemplating the foreign field if they knew that the positions open for their services are places recommended by the national church. They will come feeling that they are really wanted by those whom they are to serve.

It is taken for granted that each mission board has a candidate secretary who is accessible to all contemplating the foreign field. Nationals would do well to make their wants known through him as he has direct contacts with all possible candidates.

The son of a preacher in Kansas, from the time he was in grade school, said that he wanted to be a medical missionary; and he stuck to it through high school, college and university. When he had gone through college and medical school with high

* Condensed from a paper read at the Landour Conference and printed in *The Indian Witness*.

scholarship honors and the Gold Key, he offered himself to our church for medical missionary service, and they told him they could not send him for lack of funds.

The uncertainty of income, the recall of missionaries, the increased number detained at home, and compelled, if they want to return at all, to raise their own passage money and perhaps their own salary is making it increasingly difficult to secure the proper kind of men and women. Nevertheless the young people are there. There is no magic formula for finding the type needed. Jesus found Philip because he deliberately went after him. In seminary, in college, in church and in professions we will find that man and woman who will best fit in with the life here. Missionaries, in conversation and consultation with others, can be potential factors in determining whether the man or woman is desirable.

I once asked Mahatma Gandhi what Christianity could contribute to the religions of India. He replied that it was like digging an artesian well. One had to dig deep into the soil to get the right kind of water. "If you missionaries," he said, "will dig deep into the heart of India through the well of sympathy you will find that India will respond." It can be done. It has been done. It must be done.

I heard a brother missionary telling of a revival in his boys' school. Out of that experience had come a great change in his own inner life. In analyzing his own self he stated four things that be believed necessary to bring one to the place of power. There must be an overwhelming desire for it; second, every known sin must be given up, even the little ones that so easily upset one; third, there must be absolute surrender of the whole life to God; and fourth, which perhaps impressed me more than all the rest, there must be much time spent with God. I know something of the habits of that missionary and know that he is an early riser and that he spends much time in communion with God. I am convinced in my own life that he is right. If ever I am to be that type of missionary needed not merely by a board or a commission, but by Christ, I must spend much time in prayer, much time in thought with God.

Let me quote from a booklet recently prepared by representatives of the Methodist Episcopal Church in Southern Asia on a Study of "Re-thinking Missions":

The Commission holds that in the selection of the candidate for the field, emphasis must be placed on such things

as natural abilities, culture, capacity, outlook, tact and training. To this we agree; but, realizing that there is a spiritual and a supernatural aspect to the work. We would insist that there are certain qualifications essential which do not come under any such list. The assurance of a divine call, the conviction of a God-given duty, the possession of a divinely-certified message that is for the glory of God and the welfare of men, the aid of an empowering Holy Spirit, with an inward illumination that minimizes human error.....are moral qualifications and spiritual helps that under the humanistic theology of the Appraisers would largely disappear.

We frankly doubt whether the humanistic call would secure workers, and if it did we further doubt whether the human qualifications they might possess would enable them to persist in the disheartening and difficult service they would have to face..... One of our missionaries writes: "For myself, if I had all the gift of leadership and the best specialized training that is recommended for the missionary personnel, I could not go to the foreign field with no more of challenge than this. If there is any challenge to the Report it is a call back to America, there to preach the Gospel to our people who seem to be losing their grip on the very heart of the Christian message.

Regarding the truth of the conditions at home let me quote from a pastor of our church in America:

One cannot think about and pray about our foreign missionary work without being compelled to face the situation at home. O, how we need a spiritual awakening in all the churches! Our American Protestant churches are taking in thousands of people who know absolutely nothing of a life of prayer and fellowship with God, who are appallingly ignorant of the Bible and its meaning and message for our day; whose homes are prayerless, graceless, Godless; whose philosophy of life and outlook upon life and reaction to life are just as pagan as that of the men who never darken the door of a church.

To summarize:

First: Accept the description given by the Commission and add spiritual qualifications.

Second: Make contacts with young people beginning even as early as the grammar school grades.

Third: Nationals through publications should express their desires in regard to missionaries.

Fourth: Missionaries on the field might come nearer the type needed by:

- a. Sharing material advantages with Nationals.
- b. Sharing spiritual experiences with Nationals.
- c. Allocating men to the work for which they are fitted.
- d. Rededicating ourselves in a new way to God.

THE MEASURE OF A CHRISTIAN

Our interest in missions is a mark of our Christian character; our knowledge of missions is the measure of our Christian attainment; our participation in missions is the measure of our Christian efficiency.

HENRY C. MABIE.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

A SCHOOL OF MISSIONS FOR JUNIORS

BY MRS. H. M. JACOBS, *Rocky River, Ohio*

The first morning of our Junior Missionary Conference at Lakeside last summer we organized a "Follow the Leader" club as we prepared to present the study book of that name. We donned arm bands of blue cardboard bearing the initials F. L. in silver, blue and silver being our colors for King's Herald—the Methodist junior organization. We made fish and fan and kite invitations and distributed them to children on the grounds inviting them to attend our club meetings.

Each morning began with a devotional period directed by different conference and district officers, the general topic being, "God's Way of Working and Living Together." We were thinking of Jesus as a friend to all of us and trying to learn the meaning of friendship at work, at home and at play, also trying to become a friend to all the other children of the world. We sang, "Tell Them the Stories of Jesus" instead of "Me," and prayed this prayer:

Our Father in heaven, we thank Thee that Thou dost help us to find the best and the happiest way to live. We would try to live like Jesus, for He lived a perfect life that brought joy and strength to those about Him and to thousands of people ever since. Help us to share gladly and to work and play together happily throughout the summer. In Jesus' name we pray, Amen.

The first morning Takae Takawa San and Yoko Matsuoka San, of Japan, visited our school and told us of their experiences at home, in school and in Amer-

ica. Then a missionary at home on furlough from Japan took us on an imaginary world trip. We packed our baggage and went on board the good boat "Friendship," assuming to start on our tour from Lakeside, where an American flag was flying (from a center table). A long clothes line was tied from one place or chair to another, and we recognized the country we were approaching by the foreign flag which was waving a welcome. As we traveled, we learned differences in dress, customs, language, etc., but found that all children laughed, played, sang and worked in much the same way.

When we reached Algiers, Africa, we were welcomed by one of our own missionaries who is supported by these juniors of the Cincinnati Branch. She told us the story of Philip and his wonderful trip to see Jesus 2,000 years ago, and in imagination we went up the hillside not far from Cyrene and saw His old home. We met Ferhan and some of her school friends. She had lost her parents in the plague and needed a home and was so happy in our mission school. (Chapters 1 and 2 in study book, *Follow the Leader*.) We joined hands and sang to the tune of "Juanita":

Now through the jungle where the forest children roam,
Sounds the joyful drum beat saying,
"Help has come."

Health and hope are promised, abundant life is free to all;

They have heard and answered—answered our call.

Africa, O Africa, we would praise His name with thee.

Africa, glad Africa, we give thanks with thee.

A farewell party with exchange of small gifts ended our

stay in Africa and we hurried aboard our Friendship and sailed for India.

There we met another of our own missionaries and went to her school. Here we played such a fine native game called "Ko." Two rows of children, seven in a row, squat opposite each other, three facing each way. Seven in the second row run, one chasing. The others may dodge in and out, but the chaser must run around the ones squatting. However, the chaser may tap one of the squatters, yelling "Ko!" and take the latter's place. The new chaser follows the same plan and the game continues until all are caught. We were presently so breathless that we were glad to sit down and look at curios. Rajas told us of her life and how hard it was to earn her bread. (Chapter 5 in study book.) We thought it fun to exchange clothing and dressed up in each other's attire.

Then we went to Korea. We did not stay at Seoul but went to a far distant village where we found one of our own missionaries and the native people who love her so dearly. We did not like the way they cooked their rice with hot pepper and a sticky gravy, but thought our way of serving rice was so much better. But we enjoyed their fragrant tea and dainty rice cakes.

Passing on, we stopped at Mexico where one of our missionaries is caring for the kindergarten children and training lovely Mexican girls to carry on her work. Some of the children still had the toys and books we had sent in the "friendly bags" a few years ago. We especially liked their carving and brought home a manger scene skilfully



MISSIONARY SPEAKERS IN COSTUME AT LAKESIDE CONFERENCE

carved out of wood. (Chapter VIII, study book.)

When we rounded up at Lakeside again, we placed the Christian flag higher than all the other flags and sang and prayed together that God's love would dwell in the hearts of all the little children of the world. Not merely in these school group activities but in our recreation we kept the missionary motive uppermost, having supper on the shore and holding a consecration service, making lotus blossoms out of our paper napkins and setting them afloat on Lake Erie laden with good wishes and love for Japan, etc.

We decided that in our own King's Heralds meetings during the winter we would help build a Friendship Village. We thought of all the things needed to build a successful village—first, a Christian flag to fly over

its church, a town hall, community house, hospital, school, playgrounds, happy homes, parks, markets, etc. As we pay our dues and bring in the mite boxes with our thankofferings in them, we will place the different buildings in this village. And so the King's Heralds will "Grow and Glow and Go"—which is our motto for the year ahead.

CREATING AN APPETITE FOR THE STUDY BOOKS

We are familiar with the lure of the food demonstrator who proffers a tiny taste of the appetizing viand and thus creates an irresistible demand for more. This principle is admirably "sublimated" by presenting brief dramatized sketches from missionary reading and study books in order to introduce them into circulation, and it may be used

in any group of the church or as an evening service that will draw even better than the pastor's missionary sermon. The sketches may be arranged by any clever writer in the congregation. The following directions and sample sketch (abridged and adapted) will serve as a pace-setter. Miss Mary Brown, director of religious dramatics in the Downey Ave. Christian Church of Indianapolis, found them so successful in creating a demand for the study and reading books and making their subject matter real and vital.

"We of the missionary groups earnestly desire our members to read; but it is often difficult to get a person to read what he or she knows nothing about. The purpose of the sketches is not entertainment but the creation of interest that will lead to the reading of the book. Therefore

we would not advise the presentation of the sketch unless you have a copy of the book which you will make available to the group for reading.

"Regarding costumes and characters: One of the most effective presentations of these sketches was given with women dressed in their ordinary clothes taking the parts, with the merest hint of costume to designate the part. A folded handkerchief made a nurse's cap: a felt hat and a man's handkerchief to mop the perplexed brow characterized "Mr. Smith": a cane and a feeble tone portrayed "grandmother." One could have costuming. One could have men and boys and children to take the parts. If it is to be given before the church, let the characters be worked out with men and children. If it is a group of young people, let them work out their own characters. And as for staging, none is necessary. Use the imagination. Dim lighting with the actors entering and taking their places in the dark is quite as effective for the purpose of this type of dramatization as more elaborate preparation. One group staged an African scene in shadow pictures behind a screen."

The Call of the Congo

The following sketch is selected from a number by Miss Brown because it may fit in with the use of *God's Candlelights*, which is a study book for the current year:

"The one introducing the sketch reads an introductory paragraph explaining that the humorous scene chosen is illustrative of the difficulties a missionary encounters in trying to unravel the relationship of certain natives in the village. Mr. Smith is trying to concentrate on his work when he is interrupted by a native boy, a man and a small boy. The curtain goes up or the lights come on or Mr. Smith simply enters and seats himself at his desk or table. He sits in a brown study when a school boy steps up and starts the dialogue.

Boy—White man, are you awake?

Missionary—Yes, Boyengo! Are you awake?

Boy—Yes, white man; my mother had a child last night and I want you to excuse me from work today. I am going to get her some firewood.

Missionary—What! Have you a new brother or a new sister?

Boy—Sister.

Missionary—All right; you may go. How are your mother and sister?

Boy—They live.

Missionary goes on thinking and presently is interrupted by the entrance of a man.

Man—White man, may I be excused from work today as my wife has borne a daughter and I must go to get some firewood and food?

Missionary—All right, Bondoko, you may go. Is Boyengo your son?

Man—No, white man; the child that was born in my house last night was my first born.

Missionary goes on thinking and presently a small boy comes up.

Bokoji—White man, may I be excused from work today? My child has borne a girl child and I want to go and get firewood.

Missionary—Why, what's this? Your child has a daughter and you are not old enough to have a wife. Is Bondoko your father?

Bokoji—No, white man, Bondoko is no relative of mine.

Missionary—Is Boyengo your brother?

Bokoji—No, white man; Boyengo comes from the same village that I do, but he does not belong to my family.

Missionary—What is the name of the person whom you call your child and who has a new daughter?

Bokoji—Bolumbu.

Missionary—And what is the name of Boyengo's mother?

Bokoji—Bolumbu.

Missionary—Then how many children were there born last night? Three?

Bokoji—We know of but one new baby in town, white man.

Missionary—Tell me; is the mother of Boyengo, Bolumbu? Bolumbu is the wife of Bondoko and likewise Bolumbu is the child of Bokoji, and yet these people profess not to know one another. What are you trying to put over on me?

Bokoji—That is easily explained. We don't have the same relationships you do. All aunts are called mother, and all uncles are called father. Now Bolumbu was the aunt of Boyengo, and she was the wife of Bondoko and the baby is their first-born. The father of Bolumbu and my father were related but my father is dead; so I take his rank and therefore I called Bolumbu "child" because I have my father's rank. Is that all clear?

Missionary sighs and goes on thinking!

MISSIONARY MOVIES

The real kind are among the best of our promotional materials. But "The Open Forum of Methods" in *Missions* tells of an

imaginary variety used by the Woman's Society in the First Baptist Church of Topeka, Kansas—a movie at each meeting.

This is a game or any diversion tending to make the members move about and get better acquainted. At the November meeting the P's and Q's handed to each person entering the room a small cardboard lantern with a letter on it—S, E or W. These represented the work in South China, East China and West China, which was the theme of the program. When the "movie" was announced, the W's went to the west side of the room, the E's to the east side and the S's to the South. At a given signal they formed a triangle, spelling the word S-E-W. Then using these initial letters they recited the characteristics of the missionaries—Sincere, Earnest Workers, etc.

The P's and Q's have many and varied duties. They keep a record of those present at the study class, the Quiet Hour and the program and report before the close of the session. They provide a pianist, distribute books, look after the souvenirs, table displays, costuming, and arrange for the comfort of those present.

A Plan for the Elderly Folk

Women of the congregation of the First Baptist church of Moline, Illinois, who were 70 years old or over were special guests of the missionary society at a meeting whose topic was, "Faith of Our Mothers." Devotionals, prayer for "mothers of the past, present and future" and special music all focussed on the main theme. The meeting marking the 60th anniversary of the founding of the Woman's American Baptist Foreign Mission Society, six members took part in a pageant, each representing a decade of work, and attired in the several period costumes, describing the work accomplished in the time. Following this, each elderly guest was presented with a gaily costumed doll representing some period in the 60 years' work.

BULLETIN OF The Council of Women for Home Missions

ANNE SEESHOLTZ, EXECUTIVE SECRETARY, 105 EAST TWENTY-SECOND STREET, NEW YORK

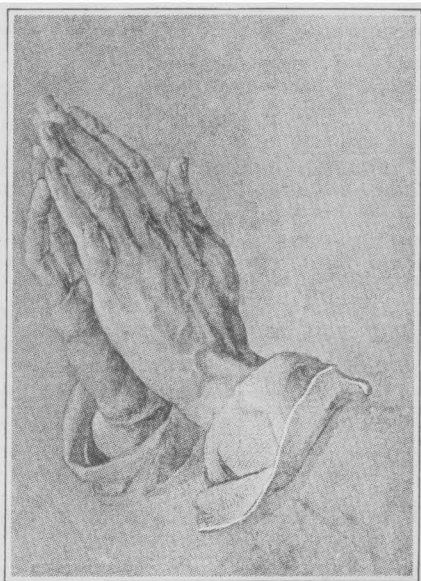
*I had fainted unless I had be-
lieved
To see the goodness of the Lord
In the land of the living.
Wait for the Lord;
Be strong and let thy heart take
courage;
Yea, wait thou for the Lord*
—Ps. 27: 13-14.

*Let my prayer be set forth as in-
cense before Thee;
The lifting up of my hands as
the evening sacrifice.*
—Ps. 141: 2.

UNITED IN PRAYER

BY AMELIA JOSEPHINE BURR
ELMORE

A beautiful old poem describes the angel Sandalphon hovering above the earth, gathering in his arms the prayers that rise from human hearts. At his touch they turn into flowers which he lays at his Lord's feet. One may picture Sandalphon, on the third of last March, loaded with every flower known to earth, for never, surely, have the remote corners of our world joined with its populous centers in so unanimous an upreach of prayer. From Valparaiso comes the word, "For the second time the women of Chile have held a World Day of Prayer Service. Last year it was something new suggested by the missionaries; this year it was something they all knew about and wanted." The report from our own State of Montana says: "There are men and women on their knees today by the hundred thousand who are meek for the first time in their lives." The gatherings were as diverse in numbers and in members as they were in location, but marked by a divine harmony of spirit, from



ALBRECHT DÜRER'S "PRAYING HANDS"

a company of over 1,500 in Pyyengyang, Chosen, to ravaged and famishing Puerto Rico, where "we were about forty—and One, the One who makes any gathering, however small, a rich experience."

Turning the Pages of an Atlas. This harmony in diversity is one of the most impressive features in the constantly increasing observance of the World Day of Prayer on the first Friday in Lent. New Zealand, Australia, the Philippines, Hawaii, India, Syria, Ceylon, South and West Africa, Japan, China, Greece, South America, Germany, Denmark, the Balkans—one could more readily indicate the scope of this day of sisterhood simply by turning the pages of an atlas. It brought a fresh impetus to the tired workers for world peace at Geneva. At 'Ndabeni in South Africa, native women literally hailed the day, for at dawn they were singing their call to prayer through the vil-

lage. The worst storm of the year in Honolulu depleted but did not stop the meeting—which means much to those who know what a Honolulu storm can do!—and elsewhere in the islands were held eight different services, all interdenominational and interracial. At the meeting in Salonika, the leaders were one American, one Greek, and one Armenian. The audience included women of about a dozen nationalities. Four languages, English, Armenian, Greek, and Turkish were used during the hour. Even more polyglot was the gathering at Sofia, Bulgaria. They added to their program the Master's gracious and familiar invitation: "Come unto me, all ye that labor and are heavy laden and I will give you rest," in fourteen different European languages.

There is a touching similarity in many of the reports. "In the group were grandmothers who have known many years of toil and heartache, and mothers who have worked hard and have sacrificed to give their children 'book larnin' and other advantages which they never had. All denominationalism was forgotten and together we asked God's blessing upon our own American and other nations, and reconsecrated our lives to a closer walk with our Master. Some of the women had walked two miles over rough roads to attend the meeting; others had gotten up at four o'clock and had worked hard all morning, but as we left the church they said, 'This has been the finest meeting we ever had, and cannot we meet more often for an hour of prayer?' We all felt that although shut in by our hills we were joined in heart to thousands of women, all

praying that America and the world may be won and kept for Christ." Those hills were in Kentucky—but we feel a strong bond between those strong-hearted hill-women and others whose mountain homes are in another hemisphere. A missionary in Shantung writes, "They met at our house and have just left. There were about thirty-five present including two old men and three small boys. Of the number, six walked in seven miles to attend, and are now on their seven mile walk home, with a hazy sunshine and chilly breeze"—not in their spirits, we know. Whatever the outward weather may have been, surely those faithful ones bore homeward with them clear shining and a glow of heart.

From West Africa comes the following letter, "It is no wonder that the work in Africa is so fruitful, for African women *do* pray! The service was to begin at 9:30, but the women began to gather at 8 o'clock. One group started out from their town about two miles away, singing hymns, and other women joined them on the road. They came from all directions, and when the meeting began there were three hundred and sixty-five women present, to join in singing the Doxology. We had silent prayer for a few moments, and how reverent they were—it seemed even the babies tried to be quiet! Then Kabiyeen spoke of the need of church leaders for prayer, especially mentioning 'our friends who send us the missionaries.'

India

"After a talk on India, one of the women prayed 'that those

women may be free, as we are; for we used to be in bondage too, but the Lord Jesus has set us free.'

"It will not be long before all the babies will join those of Africa at the meeting, at the increasing rate of interest shown in the Day by Youth. A Children's Service was held this year at Bennington, Vermont, and at Cape Town, South Africa, there was a special evening meeting for young women at which prayers in three languages were offered. In the United States, the Y. W. C. A. observed the day from Texas to North Dakota, and the Canadian program bore on its cover a thought to quicken and inspire the imagination of youth. "Girls of all nations join in the observance of this World Day of Prayer. While we in Canada are yet sleeping, the day will have dawned in Oriental countries. The girls of Japan will lead in this circle of prayer round the world."

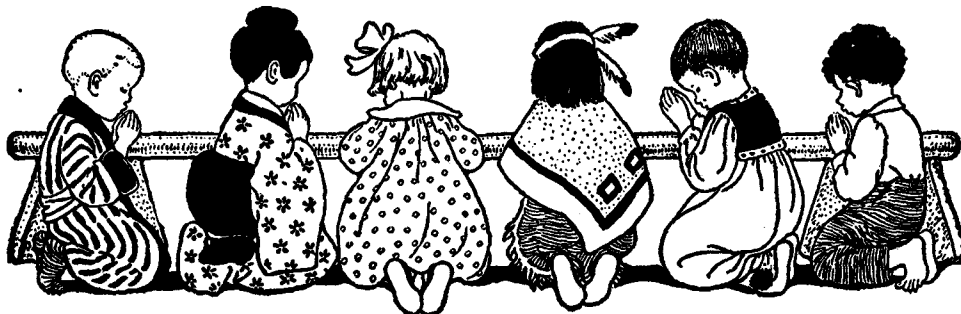
Prayer for the Nations. In the Christian Women's Federation of Tokyo, prayer kindled action. They cabled to Shanghai, "We, the Tokyo Christian Women's Federation, are today uniting in prayer for love, peace and goodwill between our countries," and moreover, they took a substantial and practical step toward that peace and goodwill by a memorandum to the Premier asking him to make a special effort to stand by the principle of interdependence and cooperation, and also by a delegation to protest against the radio broadcasting of war news every evening. "Today," said Miss Michi Kawai, principal of a school of her own and a national and in-

ternational leader, "is the Doll Festival. The dolls displayed in almost every home in Japan today represent a custom which came from China, and has in it originally the meaning of sacrifice for sin. Japan cannot be saved by the sacrifice of dolls nor of sheep, but by God alone. Those who really love Japan must be the first to indict her militarism and call her to return to righteousness. We have talked too much of mere national morality; we must press forward into religion and attain to the salvation of Jesus Christ. It is, to be sure, not only Japan that is in the wrong now. All nations have sinned to bring about this present situation. But we must not think of the sins of other nations but repent of our own sin first. We must get our national nature transformed, changed by God. We must repent and be born again.

This confession might be made, this prayer offered, not only by a Japanese, but by the citizens of almost any country in this troubled world. May each return of the World Day of Prayer bring nearer the realization of God's Kingdom on earth, and the fulfillment of His will in each individual life!

The annual observance of the World Day of Prayer for 1934 will be February sixteenth.

By agreement of the three national cooperating organizations, promoting the observance, the interdenominational enterprises chosen for the offerings given on the World Day of Prayer are Christian Literature for Women and Children in Mission Lands, Christian Service among Migrants, Women's Union Christian Colleges in Foreign Fields, and Religious Work Directors in United States Indian Schools.



Our Father, may we recognize all boys and girls, no matter what the color of their skins, as Thy children; and may we treat them as our brothers and sisters. Amen.

Our World-wide Outlook

A Missionary Newspaper of Current Events

NORTH AMERICA

Religion Among Students

Here are some discoveries made by Prof. Philip Parsons of the University of Oregon, in his survey of religious conditions in twelve state universities west of the Rocky Mountains:

Ninety-one per cent of students come from homes where one or both parents are members of the church, while only 40 per cent of the general population are church members; 67 per cent of the students attended church at least monthly in their youth; 81 per cent went to Sunday school either weekly or occasionally; 60 per cent still consider themselves members of the church. During college years there is a drop of only five per cent in church membership; 42 per cent of the students attend church at least monthly, while an additional 35 per cent have occasional church contacts while in college; only 18 per cent go to Sunday school with fair regularity; 24 per cent are members of some religious organization, 14 per cent of whom are not church members; 90 per cent of all students believe in God; 60 per cent—and not all of these are church members—"consider themselves religious."

—*Herald of Gospel Liberty.*

Service for Vacant Churches

A plan is being tried out in Iowa and Illinois whereby some of the mission churches unable to provide salary for a full time minister may have religious service from trained leaders, as a substitute until a minister can be engaged. As soon as the church is able to call a pastor, the worker is transferred to another needy field. Dr. Robert Lee Sawyer, President of Presbyterian College of Christian Education, Chicago, is the originator of the plan, and is encouraging young women graduates to undertake this missionary service. The purpose is to upbuild the Sunday school and young peoples' work, to encourage the

women in church work, to have house to house visitation, and to conduct some form of worship on Sunday but not to deliver a sermon.—*Presbyterian Banner.*

A Telling Temperance Lecture

Wilfred W. Fry, president of the great advertising agency, N. W. Ayer & Son, in a statement of his firm's policy, delivered a broadside against the liquor business, by canceling a contract of ten years' standing for advertising Canada Dry Ginger Ale, Inc., because the company is to sell whisky and beer after repeal. Mr. Fry, who is also an officer of the International Committee of the Y. M. C. A. and President of the Trustees of the Northfield Schools, says that the return of liquor will divert purchasing power from essential commodities; that its contribution to federal and local treasuries will be made at the expense of the class that can least afford it; and that "the liquor business has not changed and will be run by the same old crowd in the same old way."

To handle the advertising of a liquor-selling firm would put the N. W. Ayer agency "in the position of making alcohol attractive to the youth of this country," which would be "for us an impossible situation." Furthermore, N. W. Ayer & Son does not care to force upon other clients any connection with the liquor business, or to have it forced upon themselves. This is a plain forceful statement by a business man who holds definite convictions.

Slight R. C. Gains

According to the "Roman Catholic Directory for 1933," as summarized in *The New York Sun*, an increase of only 32,012

is reported in the Catholic population in the United States, a gain of less than one-fifth of one per cent. For the entire United States the directory lists 12,537 churches with resident priests and 5,723 missions. The clergy totals 29,782, which includes sixteen archbishops and cardinals, 102 bishops, 21,016 secular priests and 8,766 priests of religious orders. There are 7,462 parochial schools enrolling 2,170,102 pupils and 1,998 institutions for higher education enrolling 179,345 students.—*Missions.*

In Many Tongues

The Methodist Episcopal Church supports six mission enterprises among immigrants in the United States; the Hawaiian, Latin-American, Puerto Rican, Pacific Chinese, Pacific Japanese and the Bi-lingual. These six missions are working among seventeen racial groups. They have 235 pastoral charges, with 20,000 members and 36,000 Sunday-school pupils. The Bi-lingual Mission consists of sixty-four churches, missions and departments within six areas, seventeen conferences and thirty-three districts. The mission has fifty-eight pastors. Forty are Italian, three are Portuguese, three Slovak, two Chinese, two Lithuanian, two Spanish-speaking, and one Armenian, one Japanese, one Korean, one Polish, one Russian and one Syrian. Accessions for the past year number 878. Sunday schools have an enrolment of 6,377. —*Christian Advocate.*

Better Negro Ministers

Very little has been done toward providing an educated ministry for Negro churches. Gammon Theological Seminary at Atlanta, the only Negro the-

ological school with even moderate equipment and resources, has not added five thousand dollars to its endowment in the last thirty years. During this time great advances have occurred in all other fields of education. The multiplication and improvement of schools for Negroes has produced an increasing number of educated Negroes, and the Negro church cannot function properly unless its leaders are on an educational level with its intelligent members.

Indian Schools

Partly due to the administration's economy plan, federal day schools are to be substituted for some of the Indian boarding schools. This decision was reached after a careful review of the situation by the Office of Indian Affairs.

Between 4,000 and 5,000 of the 22,000 Indian children formerly attending federal boarding schools now attend local day schools or public schools. Funds will be set aside not only for the payment of tuition but for health work, social work and community development.

Indian boys who are advanced in age will be offered an opportunity to enter the special Indian reforestation camps. As a further departure from segregated institutional care of Indians, more and more opportunities will be given them for vocational, as well as higher, education in established state and local institutions.—*The Living Church*.

Helping Indian Neighbors

The women of the Good Will Congregational Church of Syracuse, N. Y., were not content with merely studying about Indians in a book; they turned their attention to neighboring Onondagas whose reservation is only a few miles south of Syracuse and discovered that all their land, except that lying along a creek, is worthless for farming. Consequently they have no livestock and can raise only a little food. In the past they have depended upon finding outside work which is now very scarce. These women shared a church

supper with the Indians, also a covered dish luncheon. Steps were taken to stock the reservation creek with fish, and to encourage the building of a small recreation hut. Assistance was given with clothes and a real friendship established with the Indian women.

—*Congregationalist*.

LATIN AMERICA

One Missionary Journey

In the State of Chiapas, Mexico, which has an area of 22,000 square miles and a population of 450,000, Senor Jose Coffin, of the Reformed Church Mission, is the only ordained Protestant minister. All ministers must be natives, according to Mexican law. The following is an account of one of his recent missionary journeys:

Last year we took a three months' horseback journey, giving emphasis to our rural work. I took a diagonal line across the entire state from the southeast to the northwest corner, visiting also the cities of the central mountain region. I visited all of the districts under the jurisdiction of the several Consistories and established thirteen new missionary stations. Three new chapels were dedicated. Our emphasis always is on personal work and our conviction is that this form of work will continue to give far-reaching results.

I received sixty-three people on confession of faith, baptized ninety-two children, married twenty-seven couples (previously married according to civil law) and made ten hundred and thirty-six pastoral calls.

—*Christian Intelligencer*.

Indians at a Bible Conference

At the request of Indian Christians a Bible Conference was recently held in Guatemala, Mr. N. B. Cox writes:

At 4:45 a. m. believers from Atitlan had two large dug-out canoes waiting on the shore and soon fifteen of us got into one and seventeen in the other. For three and a half hours they paddled across the lake. On the other side believers from several other towns were awaiting and took us to a house that had been cleaned and made ready for our sleeping quarters. Another was to serve as our dining room and near by they had built a shelter of branches where some twenty women were grinding the corn and preparing meals. The believers had secured a large house that made an excellent chapel, and the five daily meetings were attended by all the believers and many unbelievers.

The meetings were full of power. The conference was directed by an Indian pastor. The missionaries gave messages and offered a few minor suggestions here and there, but all in all it was an Indian conference, called, directed and financed by Indians.

—*S. S. Times*.

Bibles for Devil's Island

The Salvation Army has been given permission by the French Government to inaugurate Gospel work among the prisoners on Devil's Island, the convict settlement off the coast of French Guiana. The National Bible Society of Scotland has at the Army's request, dispatched to them 500 New Testaments and 3,000 Gospels.

—*Alliance Weekly*.

Christian School in the Andes

While most primary and secondary schools in the United States draw their students from the immediate neighborhood, it is interesting to note that the American Institute, Methodist School of La Paz, Bolivia, draws students from all parts of the republic, even some from Peru and Chile. The present enrolment is 562 and includes boys and girls of pure Indian blood. Tuition cost varies from about three dollars for kindergarten to five dollars for high school. With these fees it is possible to pay about 95 per cent of the total running expenses of the institution, including the salaries of twelve missionaries and twenty-six Bolivian teachers. Only about 5 per cent of the annual budget is paid by the Board of Foreign Missions.—*Christian Advocate*.

EUROPE

Laymen's Report

This report is coming in for a great deal of discussion, much of it adverse, in the missionary periodicals of Europe. Prof. Larsen of Copenhagen reviews it fully in the *Nordisk Missions-Tidskrift*. The *Dansk Missionsblad* gives a translation of Dr. Robert Speer's evaluation. German Protestant periodicals have given it much attention and lately the German Roman Catholic monthly *Katholische Missionen*

publishes the following which is so characteristic, that it will bear quoting. Alfons Vaeth, S.J., under the title, "A criticism of American Protestant Missions" sums up his appraisal as follows:

These laymen have in view a futuristic Christianity without Christ's cross and resurrection, without the Holy Ghost and His grace, without church and sacraments. Rather, it is no Christianity, but a belief in a non-descript divine being and a "religion" of universal humanity. Many mission societies, especially those of the continent of Europe, will reject this report with determination; but the majority of Americans will find it to their liking. In this way their missions will become still more degraded than before, into a social, educational and philanthropic reform movement, with the utmost possible favoring of the mortal foe of true religion, syncretism. For us Catholics the most incredible thing about it is, that laymen feel themselves called upon to sit in judgment on their churches and that the mission boards consider this quite a matter of course.

Christian German Jews

The *Jewish Daily Bulletin* reports 25,000 Jews converted to Christianity in Prussia alone during the past 25 years. This does not take account of Jews who went over to Catholicism, or of Jews who accepted the Christian faith in sections of Germany outside of Prussia.

From the same source it was reported on June 27th that "The Protestant Church of Germany, under its new Nazi leadership, will study the question raised as to the position of the baptized Jews in relation to the general discriminatory laws against the Jews. Hitherto conversion has not exempted Germans of Jewish descent from the laws."

Vexing Questions in Germany

Prof. Karl Barth, theologian, of Bonn, Germany, has issued a forty-page pamphlet, setting forth his views on the problems that are vexing German Protestantism. The new "German Christian Movement" he pronounces "more national than Christian." As for a church which must "please Hitler," be limited to Aryans, uphold the majesty of the Nazi government, etc., Barth will have none of it.

Supporters of missions in the German Evangelical Churches are concerned about the future of the work. What place will be assigned to the 25 or 30 missionary societies under the reconstruction scheme? Will the Nordic or Aryan families draw themselves aside in proud exclusiveness?

A well-known Director of Missions, Herr S. Knak, attempts to answer such questions in the *Das Evangelische Deutschland*. He admits that many people are for the moment little concerned with the world beyond the limits of Germany. Some prophesy that the work of missions will be seriously hindered, if it does not end altogether, amid the changing spiritual movements in Church and nation. Thousands of earnest men and women are determined, however, that the life-giving stream of missionary endeavor shall continue to refresh the fields which would otherwise be barren. They fear lest, "the nature of the Church itself should be narrowed, impoverished, crippled and hopelessly secularized. A Church which only expressed what was believed, felt, desired and regarded as correct by the nation or its leaders, would no longer be a Church of Christ. The Church can only serve if it draws the sources and the impulse for its action from the Word and will of God."

The Berlin Missionary Society has passed a resolution at its spring conference welcoming the prospective union, and appealing for a clear declaration in favor of a vigorous foreign mission policy on the part of the new State Church.

Baptist Advance in Italy

One thousand, three hundred and sixty-one baptisms are reported by the Baptist Church in Italy since 1929 when the Concordat was adopted by the Italian State and the Roman Catholic Church. Not all obstacles are removed, but such a number of baptisms in a country where 39,000,000 out of 40,000,000 persons are nominally Roman Catholics, shows a marked advance.

Missions to Jews in Hungary

Mr. Forgacs, the Hungarian member of the International Committee on the Christian Approach to the Jews, sends the following notes concerning a conference recently held in Hungary.

A group of the leaders of the Hungarian Reformed Church, including several distinguished laymen, met in conference in Balatonkenese, and among other topics, discussed the Jewish problem. The conclusions arrived at may be summed up briefly thus:

1. We, the disciples of Jesus Christ, are pledged to proclaim the Gospel to all men following the Apostolic order: "to the Jew first."

2. We disapprove of Jews entering the Christian Church for any political or material motive, believing as we do that a radical change of heart is the primary condition of membership in the Christian Church. This radical change, we believe, is the work of the Holy Spirit through the Gospel, showing itself in the life and character of those who accept the grace of God in truth, and thus become good Christians and useful members of the Church of Christ.

3. The Christian Church must steadily oppose flagrant forms of sin among all men and especially such sins as are peculiar to racial character whether Jew or Gentile, e.g., obscene publications and literature which has such devastating effects on morality, and in which the Jew is not less guilty than the Gentile.

4. In receiving the Jew into its midst the Christian Church as such, and its members in particular, must take responsibility for the new brother, and are obliged to the utmost of their ability to help him in his Christian development.

Christian Youth in Russia

In spite of all interdiction, groups of young people in Soviet Russia meet in the name of Christ to strengthen Christianity among youth, and have received the name "Christomol," in contrast to the name "Komsomol" which means "Union of Communist Youth." The organization of this Christomol has taken place in conditions almost identical with those which existed at the beginning of Christianity.

Church Collections in Greece

The Greek Orthodox Church in Greece is experiencing a revival. Churches are crowded; people listen with rapt attention and give evidence of changed

lives. While the people are feeling the effects of the depression, church collections have shown an increase. Their catechetical schools (corresponding to Sunday schools) are having a remarkable development. Last year there were 341 of these schools, with 28,594 students; this year they have increased to 468 schools with 45,404 students. Their curriculum material is practical and life-centered.

AFRICA

Modernizing Islam

The subtle influences of modern thought are causing significant changes within the hoary institution of Mohammedanism. The Mosque of Al-Azhar, Moslem university in Cairo, and the oldest university in the world is being modernized. Old courses are modified or abandoned for modern sciences, made necessary to defend the criticisms of Moslems whose faith was liable to be sapped by the influence of modern conditions of life. This merely shows that Islam must adjust itself if it is to survive.

Egypt Checks Persecution

As a result of an attack by Moslems on a Franciscan Mission at Kafr el Zayat, Egypt, the government has taken steps to check the anti-missionary agitation. It has forbidden the Committee for the Defence of Islam to hold public meetings, and only the Ulema of the Al Azhar University is permitted to appeal for subscriptions from Moslems to render the "charity" of the missionaries unnecessary. Newspapers desiring to increase their circulation have been constantly agitating opposition to missionaries.—*Alliance Weekly*.

Good Native Customs

At the recent Science Congress at Barberton, Dr. F. G. Cowston read an interesting and suggestive paper on "Conserving Native Customs." A careful study, he said, of primitive agriculture, native dress, the treatment of the sick and the whole manner of life in a native kraal led to a conviction that much

primitive custom was of real use to the native and not readily to be set aside. It was of greater importance to investigate what generally accepted ideas among the natives were mistaken, or were the inevitable accompaniments of witchcraft and superstition which must be replaced by more accurate opinions. The demand of European settlers that all natives should be clothed while passing through towns has robbed them of much of the beneficial action of the sun's rays, especially in winter; so that they have become predisposed to tuberculosis and respiratory diseases. Under-nourishment may be tolerated if there is an abundance of sunshine, and the natives' custom of exposing their bodies to the sun is one of nature's commendable remedies to enable them to withstand the ravages of drought.

—*South African Outlook*.

Census for Nigeria

A census, completed by the government of Nigeria in 1931, throws light on the development of that country. The largest tribes are the Hausa, the Ibo and the Yoruba, each being over three million. The non-native population is 5,442, an increase of 32 per cent. From the religious census it appears that 2,055,305 are unclassified as to religion; 7,709,807 are Moslems; 7,543,220 are Animists. Protestants number 710,453, and Roman Catholics 188,507.

There are 36,626 schools in Nigeria, attended by 380,305 scholars and staffed by 240 Europeans and 8,815 Africans. Of these 2,678 schools with 135,162 pupils are under government and native administration.

—*The Church Overseas*.

Bolobo Conference on Marriage

A successful conference of missionaries and native members of the churches at Tshumbiri, Bolobo and Lukolela was held at Bolobo, May 30th to June 2d. It was necessary to discuss the church's attitude toward various native problems, and it was gratifying to note the eagerness

with which native leaders accepted the invitation to such a conference. Time was not found to discuss such subjects as the adequate observance of the Lord's Day, the use of intoxicating drinks, questionable dances, fetishism, slavery, etc., which had been placed on the agenda, but attention was focussed on the difficulties connected with native marriages. Missionaries seldom joined in the voting. There was absolute unanimity that the truly repentant transgressor of the marriage vow, who finds restoration to his former married estate impossible might be restored to fellowship after convincing proof of sincere repentance. The way the natives grasped the point, the lucidity of their statements and the earnestness of the prayers commanded admiration.

—*Congo Mission News*.

Testing Time at Ikau

The work of the Congo Protestant Council at Ikau and surrounding districts comprises 149 outstations, with a church membership of over 4,000. The shrinkage of funds put native teachers to a test, when a circular letter was sent to each one, stating clearly that no salary could be guaranteed. In two weeks replies began to come in, and all the teachers were willing to continue their work whether they received much or little pay, many adding that they were not in their work for the sake of money but that they might serve the Lord Jesus Christ and advance His Kingdom.

But the real test came when it was decided to call in the teachers and overseers with their collecting boxes, and count what money was there to be distributed. When the total sum in the 149 boxes was known it was found to be very little, but after two days of thought and prayer, only four teachers handed in their resignations.

—*Congo Mission News*.

Paying in Brass Rods

H. D. Brown, missionary in the Tondo region of the Congo, writes that native gifts to the

church have been drastically reduced. "Because of the scarcity of money the old medium of commerce, brass rods, are acceptable. These have been in circulation more or less among the people, and it is used in the payment of an African 'dowry.' We have received about 1,560 rods. These helped to pay the preacher-teachers.

—*Watchman-Examiner*.

Harvesting in Madagascar

Madagascar is a land of perplexing problems. Present conditions have let loose disintegrating forces; there has been a re-emergence of pagan practices in certain areas and a breakdown of Christian restraints in others. The Malagasy Christians have on the whole stood the test but some have fallen by the way. The Malagasy are religiously responsive, but need constant encouragement. The hope lies increasingly with those of their own people who are trained to take responsibility in church life. There are now several such Malagasy Christians; three on the staff of theological schools and another in charge of Sunday-school work in Imerina. The most encouraging features of the past year in Imerina were the "Pastors' Refresher Course" and Sunday school expansion. In the examinations held in September, out of 2,500 who took the second examination over 1,500 obtained from 90 to 100 per cent.—*The Chronicle*.

WESTERN ASIA

Reforming the Turkish Language

To nine out of ten Turks, written Turkish is incomprehensible. The past few months have brought nearer the fundamental reform which will probably count as the most remarkable ever undertaken. The language is a compound of Turkish proper, Arabic and Persian. When the Gazi decided to clear the Turkish language of its foreign components, he had two objects in view: one to sever connection with the oriental past; the other

to create a popular language. The whole nation was called to cooperate and for about one year there has been a passionate hunting after Turkish words both in Turkish folklore and literature. Over 100,000 words are now submitted and from these the new Turkish language is to evolve. The new Turkish dictionary is likely to be a monument of human work; but much more important and also much more difficult will be its practical enforcement.

—*Christian Century*.

A Moslem Boy at School

At Gerard Institute, a Presbyterian School near Sidon a series of evangelistic addresses was given. One meeting was in charge of the graduating class, and each member spoke. One of the most impressive was a Moslem boy from Transjordan, and of the well-known Mufti family, who said:

When I came to this school I spent the first few days cursing the school and even those who sent me here, and I vowed that under no circumstances would I remain in a Christian school. But as you know, we Circassians are trained from our birth to obey our leaders; so I wrote to my eldest brother, who is head of our family, saying that I could not stay in a Christian school and be under the orders of Christians. My brother answered me and said, "I know what you need, and that is to be in this school. You will remain, study hard, and obey, or you cease to be my brother." So I stayed; and now I thank God that I have a wise brother, and as long as I live, I shall never forget what I have learned here of true brotherhood.

—*Syria News Quarterly*.

Jewish Colonization Expands

An Anglo-Palestine exhibition in London has attracted renewed attention to Palestine as the only country in the Near East, and perhaps in the whole world, not to have suffered from the depression. Groups of German Jews fleeing persecution in Germany have crossed Turkey with a view to getting to Palestine. Meanwhile, news from the Holy Land represents an expansion of Jewish colonization to Transjordan as imminent. There is also, it is reported, a tendency among Jewish agriculturists to

settle on Cyprus. Land, labor, water and other power can be had quite cheaply on the island, and these factors, combined with the thought that Cyprus enjoys imperial preference, have contributed to make it decidedly attractive to Palestinian farmers. Being a British possession, Cyprus can afford a haven for German-Jewish refugees in a greater measure than a land governed by considerations such as Palestine.

—*Christian Century*.

Massacre in Iraq

A massacre of Assyrians has been reported in northern Iraq. Strong protests have followed. The patriarch of the Assyrians has taken refuge in British territory, Sir Francis Humphreys has set out to Iraq and there is reason to suppose that the British Government will do all that it can, but great injury has been done. Safety measures had not been taken to secure these loyal Assyrians against their traditional enemies, the Kurds.

INDIA

The Gospel Focus

Three public preaching services are held every day by the evangelist at different centers in the Presbyterian hospital at Miraj. Bibles, New Testaments, Gospels and religious books are distributed to patients, both private and ward. Magic lantern lectures on the life and work of Christ are given every Wednesday in the men's and women's wards. Song services are conducted on Sunday evenings. The Bible women go daily to the women's and children's wards for a service of song and Bible teaching. Crowds of men, women and children hear the Gospel from the hospital evangelists as they wait their turn at the clinic to see the doctor.

—*Presbyterian Banner*.

Christians in Gara Hills

Nearly thirty per cent of the Christians of the whole Assam mission are in the Garo Hills and Goalpara district, where the number has passed the 15,000

mark. There are more than 200 Sunday schools with 10,000 in attendance. To visit the 325 churches throughout that area would mean a year of constant travel, Sundays excepted, and would leave no time for the hundreds of non-Christian villages.

—*Watchman-Examiner.*

Gandhi's Ashram Closed

Mr. Gandhi's famous ashram at Sabarmati, near Ahmedabad, established in 1915 for training men in the pursuit of truth is to be closed. Mr. Gandhi gives his reason in the following words:

Hundreds of thousands who took part in the struggle have lost their all. Having heard the story of the sufferings of the villagers, I felt that some drastic action was necessary on my part. What is it that I could sacrifice? I have nothing on earth which I can call my own. But I have something which is more precious to me than what would be considered as mine. Among these the most precious thing is the ashram, and I felt that on the eve of my embarking upon what is to me a fresh and sacred mission in life, I should invite fellow-workers in the ashram to join me and give up for the time being the activities in which they have been engaged all these years, and I am glad to be able to say that not one of them had the slightest hesitation in believing that the time had come for the ashram to make the sacrifice.

Champa Leper Church

A large church has been erected at Bethesda Leper Home, Champa, C. P. The earnest listeners who are able to read bring Bibles, with pencils, and mark passages at the preacher's request. The Sunday school has ten classes; as a rule, every inmate attends. Weekly prayer meetings are led by an Indian worker, a leper or the mission superintendent.

—*Without the Camp.*

A Chance for Bhil Girls

The Central Provinces Methodist Conference has organized a woman's unit, and reports a school project which will give to Bhil girls a chance. Only sixteen girls from the Bhihs are in the eleven schools of that section. Hitherto "no Bihl woman has ever learned to read or write, nor had they learned habits of cleanliness." Godhra District

has started a self-supporting school of sixty children as a result of petitions signed by thirty to forty *thumb prints*.

—*Christian Advocate.*

Untouchables at Trichinopoly

The first session of the Madras Presidency Untouchable Christian Conference was held recently. One of the resolutions passed at this conference called upon the members of the community not to associate themselves with those who still regard them as untouchables. Another ominous resolution warned the ecclesiastical authorities that unless they came forward to redress their grievances in three months' time they would consider changing their faith and the canon law would not be binding on them.

Fighting Leprosy in Madras

The modern method of combating leprosy in the Madras Presidency was initiated by the British Empire Leprosy Relief Association Survey Party in 1929. In 1931, the Government, in order to organize leprosy work throughout the presidency, sanctioned the appointment of six group leprosy officers, each of whom was directed to open as many leprosy clinics as finances would permit, train the medical officers in the up-to-date methods of diagnosis and treatment of leprosy, do propaganda and survey work and examine school children for leprosy. As a result 200 new leprosy clinics have been opened, bringing the total available up to 250. In the past year, in the Madras Presidency some 28,000 cases were treated and 400,000 injections given.

—*The Church Overseas.*

A Siamese Christian

The Rev. Robert O. Franklin, Secretary of the American Bible Society in Siam, writes of a small boy, Koo Ngak Song, beginning his school days in the Bangkok Christian College, who earned 25 *stangs* per week, (about 10 cents), for sweeping and scrubbing the floors of the Bible House.

That boy has become one of the rich men of Bangkok, having

built up a prosperous business as a soap manufacturer. His interest has always been keen in the work of the Bible Society, and he is a liberal giver. He has recently pledged 500 *ticals* for three years, to train a colporteur.

CHINA

Only a Beginning

The Protestant Christians of China number hardly more than 450,000 among a population of 447,757,876 in the eighteen provinces. A force of 5,753 missionaries are located at 601 stations scattered through 1,608 counties. There are 6,000 churches. Of the 1,608 counties 293, with 146,500 villages, are unoccupied; 206 others, with 103,000 villages are practically unoccupied. There are 440,000,000 Chinese who either heed not the gospel, or know it not.

—*Watchman-Examiner.*

Communism Waning

Writing in the *July World Tomorrow*, Mr. T. Z. Koo discusses the question, "Will China Turn Communist?" He considers the threatened disintegration of China's rural economic system the strongest factor favoring communism, but cites a number of elements in the general situation which are unfavorable to the success of communism, among them:

1. The social ethical code of China, developed over a period of nearly two thousand years, exalts such virtues as filial piety, respect for age and learning, chastity and obedience in women; and emphasizes tolerance and benevolence in mutual relations between man and man. When the communists murder and loot in the name of communism and show their contempt for China's traditional ethical code by preaching against filial piety and practicing free love among themselves, they are encountering a stone wall.

2. The Communist Party in China is essentially a mass movement, and as such requires a new type of leadership as well as following. These elements are absent in the general situation in China. The Communist Party here is dealing with an undisciplined mass through an untrained leadership. Such a combination of handicaps is enough to cripple even a popular political movement, and the Communistic Movement in China has already outlived its days of popularity (1923-27).

3. The close connection of the Chinese Communist Party with the Third

International is another factor against its success in this country. Its program for China is hatched in Moscow. When national feeling is so strong in China as it is at this moment, any political party which takes orders from an extra-national source is bound to be working under a serious handicap.

4. Ever since 1927 the Communist Party has been torn by a series of violent internal dissensions. These have seriously affected the strength of the party and show no sign of abatement.

Madame Chiang's Evangelistic Campaign

Mr. Robert W. Porteous of the China Inland Mission writes that Madame Chiang Kai-Shak recently attended the missionary prayer meeting for the workers of the various missions working in Nanchang Ki, and asked that the missionaries do something to meet the needs of the wounded and dying soldiers in the government hospitals, adding: "I want them to have the comfort of salvation!"

The next afternoon, under the direction of Madame Chiang, three preaching bands, including picked workers from each mission, were organized and have since been working effectively in the three larger military hospitals.

Mr. Leland Wang, the well-known Chinese preacher, gave the first talk to the men. They responded well and a number of hands were raised indicating their desire to accept this offer of a crucified, risen, glorified Saviour. The workers visited the wounded in the various wards, telling them, as Madame Chiang herself suggested, *of the One who suffered more than they ever have*. The attitude of the officers and men has been more friendly with each visit.

In addition to tracts, booklets, Gospel portions, a nicely bound pocket New Testament has been given to each of the soldiers who would use it.

These New Testaments were the gift of the American Bible Society.

—*Bible Society Record*.

Dr. Hu Shih Interprets Trend

Under the auspices of the Haskell Foundation Institute, Dr. Hu Shih, the American

trained Chinese philosopher who is known as "the father of the Chinese renaissance," has been lecturing at the University of Chicago on the general theme, "Cultural Trends in Modern China." Two disquieting features of his estimate were his opinion that China's present weakness, as compared with Japan, is due to the fact that China has no military class, shows little honor to its soldiers, and "will need several generations to get over its prejudice against the military and to build up a strong army and navy"; and his judgment that the trend of Chinese culture is away from all religion, the attitude of the leaders of thought being that religion is an enemy of progress and must be replaced by science by which alone both the moral and the material aspects of life can be improved.

—*Christian Century*.

Cooperating in Rural Areas

Rural reconstruction is being promoted by government and Christian forces. The Ministry of the Interior provided the funds and the Department of Agricultural Economics of the University of Nanking the personnel, for economic and health studies of rural families. The Tingsien mass education movement has entered into cooperation with the University of Nanking in crop improvement. The University of Nanking is cooperating to secure a complete agricultural census of one district in Kiangsu. Likewise the government is financing and the university cooperating in a study of the marketing and transportation of farm products.

Among the private organizations aiming at reconstruction of life at an important point is the National Child Welfare Association of China. This organization, while linked neither to the government nor the Christian forces directly, has the sympathetic favor of both. It has been in operation about four years. Its leadership is Christian. It aims to study the legal status of children, promote their health and education and care

for as many as possible of China's needy children.

—*The Christian Century*.

The Investment in Pishan

Pishan is a walled city of West China with a population of about 11,000. About 40 years ago the Methodist Church began work there, and soon had a church and schools. The buildings are not impressive—adobe walls and cement floors, and for seats, saw horses without backs. For years, the annual appropriation did not exceed \$20, and the largest amount the mission ever received in a year did not exceed \$150. The total investment for plant and running expenses in 40 years has been \$4,000. Now for the return in transformed lives:

President Dsang of West China University;

Lien Ya-go, vice-president of the Chamber of Commerce of Chungking, a city of 800,000 people; a Christian man of great influence in the city and province;

Dr. Chien Jia-hong, superintendent of the Methodist Hospital, Tzechow, West China;

Dr. Woo Yuei-Dsu, superintendent Government Hospital, Shin Du;

Miss Den Lien-fang, principal, Methodist High School for Girls, Chungking;

Six prominent pastors in Szechuen Province;

This list can be lengthened.

—*Christian Advocate*.

Reaching the Children

For two years Miss Florence Nickles, missionary of the Southern Presbyterian Church, has been giving the major portion of her time to women's and children's work in the tent evangelistic campaigns conducted by Mr. George Hudson in old established churches in China, and also in new centers. The meetings last fall were more largely attended than ever before, the tent, seating 500, being usually filled at the evening service, with sometimes as many more standing on the outside. The most significant part of the work has been that among children, since government restrictions have been laid upon religious teaching in day schools. The meetings are held after school hours, and bring an average attendance of

300. One hour of religious instruction each afternoon for eight or ten days is equivalent to what the child would receive in one term in a mission day school. There is, however, little opportunity for dealing with the individual, but at the close of a series of meetings where there is a church the local pastor is always present to extend an invitation to the children to attend the church Sunday school. The enthusiastic children are often the means of stimulating a somnolent pastor.

—*Christian Observer.*

JAPAN

Vigorous Women's Movement

Christians continue to publicly challenge the moral life of the nation, and none more heroically than Mrs. Kotoko Hani, editor of one of Japan's leading magazines for women, *Fujin no Tomo*, and principal of a modern school for girls in the suburbs of Tokyo.

Another vigorous Christian women's movement is the Japanese W. C. T. U. with its 171 branches. In fighting Japan's "white slave" traffic, in efforts for temperance, and more recently in the endeavor to prevent the government's manufacture and sale of a special brand of cigarette for women, in peace activities, and in the struggle for better education, the Japanese W. C. T. U. is rapidly assuming moral leadership.

—*Christian Century.*

Rest for Store Employees

The Dai Maru department stores in Kyoto, Osaka and Kobe were the first in Japan to give a weekly day of rest to their employees. Two of the three managers are Christians. Two of the three store buildings were planned by the architectural department of the Omi Mission. A new extension of the store has been opened in Osaka, designed within and without by Mr. H. Sato, head draftsman at the Omi Agricultural School. It was almost the last piece of work before his death.

—*Omi Mustard Seed.*

Christian Story-tellers

Following the earthquake of 1923, a group of Tokyo Christian laymen have been back of a movement to provide Christian story-tellers for the public primary schools of the city. Arrangements are made with the school authorities to have these speakers visit their school and tell the children Bible stories. These speakers are accompanied by a skilled Christian singer who teaches the children Christian songs.

During the past twelve months sixty-nine primary schools were visited and 123 Bible story periods were held. All told, 80,017 school children attended these meetings. Not only are these Bible stories given in the school auditorium with the cooperation of the school authorities, but the Educational Section of the City's Social Welfare Bureau sponsors this movement and cooperates in its work. Since the movement began, 463 schools have been visited, allowing for repetitions, and 455,430 children have had an opportunity to listen to Bible stories told by men and women who are experts in this field. Can this unique piece of Christian service be paralleled in so-called Christian nations?

—*National Christian Council Review.*

Setting the Pace

The friendly attitude toward mission leper hospitals in Japan, Korea and Formosa continues to be an inspiring example to other countries of the Orient. This has found expression in an increase of official literature on the subject, and in more frequent public meetings enabling the people to gain intelligent information regarding the nature of the disease, and ways of protecting themselves against it. Donations to supplement the government budget for leper patients have followed, while a third practical result has been the enlargement of the government budget for treating a larger number of leper patients and for methods of prevention, by providing homes for un-

tainted children of lepers, and by an attempt to get under proper care leper patients in the initial stage of the disease. This has been next to impossible with methods hitherto in use.

—*Without the Camp.*

Ex-Prisoner Sells Bibles

One of the most reliable and successful Bible sellers in Japan is an ex-prisoner who had been sentenced for life. He was so unruly as to be a problem to the institution. A fellow inmate frequently read the New Testament, but this prisoner's hatred of the book was so bitter that he turned his back to avoid seeing it. But one day he opened and began to read it. Later, he told of his experience.

"I lay prostrate on the cold prison floor. Some one seemed to say, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' I had no idea what happened, but I found my burden gone and my heart at rest."

The change was instantly apparent to officials and prisoners, so that he was given a degree of freedom and entrusted with important responsibilities. A year or so later he was released, came into the service of the Bible Society, and after fifteen years is the most efficient man in the field.

—*Bible Society Record.*

ISLANDS OF THE PACIFIC

Church Union in Australia

There is a movement on foot at Canberra, Australia, for the establishment of organized local church cooperation, embracing the Presbyterians, Methodists and Congregationalists. The scheme would provide for both ministers and people to retain their own status in their respective communions. Final approval of the cooperative scheme by the Presbyterian General Assembly of Australia is still awaited for its definite completion. The Council for Cooperation has appointed committees to prepare further necessary details, and it is expected that the actual launching will take place

in the near future. "When the Federal City was in process of inauguration," says the *Australian Christian Commonwealth*, "it was publicly suggested that its creation would furnish a good opportunity for the practical working out of a program of church unity; and the present scheme is an attempt in that direction."

In the Dutch East Indies

Missionary Inspector Dibelius reports on the consolidation of congregations in the Dutch East Indies. He mentions the fact that in 1930 the Christians of the Batak race in Sumatra, numbering 330,000, framed a constitution and gained recognition as a Batak Church. They were followed in 1932 by the congregations of central Java. Their first synod met in February, 1932. In December of the same year a general synod was organized also in eastern Java. Now steps are being taken to bring about a self-sustaining Indian Church, which at present is closely bound up with the colonial government.

Opportunities of Medical Missionary

"In South Formosa, where the Gospel has been faithfully preached since the pioneer work of Dr. J. L. Maxwell, founder of the London Medical Missionary Association, 86% of the hospital patients had never once heard the Gospel," says Dr. Percy Cheal. "A young man came to the hospital needing an operation on his stomach. During his stay he heard the Gospel for the first time and came to know the Lord Jesus as his Saviour. When he went home his father, who had the same trouble, came in needing the same operation. He, too, was converted. After him came the original man's uncle, and finally that uncle's two sons. All came to a saving knowledge of the Saviour, and one suggested that the Church, which they hope to start in their southern district, might be called the 'stomach' Church!"

An old lady, who thought an

operation on her forehead would necessitate her holding her hand up there for the rest of her life to keep the brain in, did not seem likely to understand the Gospel story. Yet she came to know the Lord, and her life was so changed that her sons attended the hospital services to find out what had changed her. They made the great discovery, and now there are several members of that family trusting in the Saviour. Two men who were converted in the hospital came to us and said, before their physical needs were fully attended to, "The people in our town don't know about this—we must go back and tell them *now*." They went, bought a little Chinese house, cleared everything out of it, placed seats, and began to read to those who came out of the Word of God.

—*Omi Mustard Seed.*

GENERAL

Believe It or Not

The May-June, 1933, issue of *The Mediator*, says:

"In his scholarly work, 'Pan-ganism, Christianity and Judaism,' the famous Jewish author, Max Brod, has this to say: 'I am constantly amazed at the naivete of our teachers and leaders who are surprised when I tell them that the best of our youth, our intellectuals, become Christians out of conviction. . . . Our 'leaders' do not believe it. To them a Jew never becomes a Christian unless he wants to better his position. That Christianity has drawn to itself such noble souls as Pascal, Novalis, Kirkegaard, Amiel, Dostojewsky, Claudel, etc., etc., and that it exercises a most overwhelming influence on the most earnest truth-seekers among us, of that our teachers know nothing.'" (Vol. 1, p. 120.)

Christian Preacher's Opportunity

Rabbi Louis D. Mendoza recently addressed his congregation in Norfolk, Va., on what he would preach if he were a Christian minister. Among other things he said:

Never has a Christian preacher had a more wonderful opportunity than today to show the religious spirit, to offer a practical plan for social salvation in the world of here and now. Mine is a religion of the minority and I am debarred from the strategic advantage of effectiveness, but Christianity is overwhelmingly in the majority in our Western civilization. Let it speak out, plead in the name of Christ, and society is bound to listen.

If I were a Christian preacher I would read the life of the Nazarene to catch a solution for the problems among which I live. "What would Jesus think?" would be the test I would apply to all matters of today, and I would speak out, regardless of social displeasure and congregational opposition.

I would lift my voice in and out of season for the outlawing of war except for the sheer defense of our firesides. I would take my stand on the Sermon on the Mount—words of Jesus that scintillate with pacifism. I would call anything glorifying the battlefield or condoning belligerency as anti-Christ.

I would lift up my voice in opposition to the rising tide of nationalism and the cult of race. If I were a Christian minister, I would love my country not less but humanity the more. I would refuse to let nationalism gag the teaching of the Gospel of man.

I would say much on the economic order in which we live. I would refuse to see society exploit its weakest members, to see ground down in the dust the bodies and souls of helpless millions.

I would have a message with regard to the Jews—the people among whom the Saviour lived while on earth.

—*Southern Churchman.*

Historical Religions

History records twenty-three distinct religions, of which twelve have disappeared. The eleven living religions have their birthplace in Asia, four in southern Asia—Hinduism, Jainism, Buddhism and Sikhism; three in eastern Asia—Confucianism, Taoism, and Shintoism; and four in western Asia—Judaism, Zoroastrianism, Mohammedanism and Christianity. Eight of these religions have no missionary vision; only three aim to be universal—Buddhism, Mohammedanism and Christianity. Buddhism is struggling for supremacy by using the methods of Christianity; Mohammedanism would conquer the world by the sword, and Christianity would prevail by love. Christianity is the only religion that

deals adequately with sin and self; the only religion that offers to mankind a Saviour who has risen from the dead; and the only religion whose Founder abides with power in the hearts of those who trust in Him. The fundamental difference between Christianity and all other living religions is that, while the devotees of other religions blindly seek upward, from earth towards God, Christianity proclaims the fact that God has come to earth in the person of His Son Jesus Christ to seek and to save those who are lost.

—*Alliance Weekly*.

Last Year's Church Gain

In 1932, churches and religious organizations showed one of the largest annual gains ever recorded. The total membership in the United States was 50,037,209.

Growth in church membership in the United States has steadily outstripped growth in the country's population, according to the report issued by the *Christian Herald*. From 1900 to 1933, covering approximately a single generation, church membership increased from 27,383,000 to 50,037,209, or 82.8 per cent; while the population increase in the same period was 65.8 per cent. Baptists led all the denominations with an increase of 357,353. In the matter of finances, the showing of the churches is better than that of most secular enterprises. Contributions for all purposes were \$19.02 per capita in 1932, compared with \$22.62 in 1931; and the per capita contributions for benevolences were \$3.12 in 1932, compared with \$3.71 in 1931.

In Defense of the Missionary

Bishop Frank G. Mosher, of the Protestant Episcopal Church, whose experience covers 40 years in China and the Philippines, made a brilliant defense of missionaries he has known, during a meeting of the National Christian Council in Manila. They tower far above any other group of foreigners in the Orient. They go on furlough less fre-

quently than business men. They live more frugally. The real missionary need not worry about tenure of office for he is a crank who believes God has called him to a life job and he intends to stick to it. The missionary is human. We must not expect him to be continually doing something original. "How many of the twelve apostles did anything original?" the bishop asked. But within the last century the missionary has planted Christianity so deeply in the Orient that it cannot be uprooted. Let anyone try to reintroduce into India or China certain social practices common there a hundred years ago and he will discover how profoundly Christianity has changed the life of those nations. "I have been through nearly half of that century and I have never known a missionary who did not try to see the Gospel in its essence apart from his Western training and who would not gratefully accept help from his Oriental converts and urge them to find their own interpretation of the Christian life." —*Christian Century*.

Christian Pictures Wanted

Miss Clementina Butler, chairman of the committee on Christian Literature for Women and Children in Mission Fields, who spent last year visiting missions in the Far East, reports that chromo pictures in glaring colors are sold at the melas and bazaars. These depict the lives of the gods and some of them are far from desirable. Even in Christian families, whose children attend Sunday school, the walls were adorned by these Hindu pictures. When asked why, they said they no longer believed in them but thought the pictures pretty. The Christian Literature Committee asks help to provide cheap, colorful pictures of beautiful subjects, such as Christ, the Good Shepherd, and Christ Blessing Little Children. —*Watchman-Examiner*.

A Marxist on Missions

Tucker Smith is president of Brookwood Labor College and an

active worker for Social revolution. At a Young People's Conference he made the following statement:

Today I detect a changing attitude toward missions—less enthusiasm and considerable doubt as to the wisdom of the movement. Some of this is due to a changing theology. While I do not wish to press economic determinism too far, I do want to warn you that Christians must expect to find capitalistic, imperialistic, nationalistic and race-conscious propaganda agencies attacking subtly or openly the present-day missionary, not because he is not doing a good job, but because he is doing his Christian duty as a citizen of the new world community we are trying to build. Our wide-awake missionaries are to be found on the front line in the fight against imperialism, against exploitation, against racial prejudice, against nationalism and militarism. The best of these workers are the salt of the Church. Support them in their trying "front line work," defend them against patrioteers and imperialists who denounce them as pacifists, un-American, "pink," "red," etc. The Christian Church can partake directly in the struggle against imperialism by sending just such workers to the actual centers of conflict to support the oppressed and to report the struggle to us back home.

—*Congregationalist*.

Missionary Expenditure

Dr. A. L. Warnshuis has prepared, as in previous years, the following table to show the aggregate expenditure of the Missionary Societies cooperating in the national missionary organizations represented in the International Missionary Council in the years 1929-31.

	Average Expenditure
Australia	\$1,390,381
Belgium	3,664
Denmark	518,386
Finland	117,674
France	197,838
Germany	1,525,494
Great Britain	11,031,513
Latin America	4,401,990
Netherlands	443,827
New Zealand	449,266
North America*	28,171,146
Norway	604,608
Sweden	1,020,521
Switzerland	292,761
South Africa	794,870
	<hr/> \$50,963,939

* Exclusive of expenditure in Latin America.

—*International Review of Missions*.

Our Missionary Bookshelf

Recent Books Reviewed for the Readers' Information

Today's Youth and Tomorrow's World. By Stanley High. 12 mo. Cloth, \$1.00; paper, 60c. Friendship Press, New York. 1933.

Just what today's youth will do with tomorrow's world the author does not try to predict, but he leaves no stone unturned in an attempt to put squarely before American boys and girls of high school age (for whom it is written) some of the major ills that will need treatment if it is to become better and more Christian. It is his conviction, not only that these problems of a sick world are of real interest to young people today, but that it is the supreme obligation of Christian youth to put Christ at the very heart of the modern world, and in doing so to match and surpass the zeal of those youth of other lands who are committed to the spread of Fascism and Communism.

His unusual background of world travel and his close and continued contact with youth movements in other countries, as well as with the young people of America, enable Stanley High to paint the now familiar problems of race, war, industry, nationalism, high-speed living and the rest on a large canvas and with more than the usual degree of perspective. For this reason, and because the author speaks the language of youth with unusual facility, "Today's Youth and Tomorrow's World" will undoubtedly prove to be one of the most popular mission study texts published in years. Where it was used this summer in the young people's conferences the classes were both large and enthusiastic.

It may be remarked by older readers that there is "nothing

tangible" about the book, that it does not draw conclusions and propose definite solutions. If it were to do so, it would be playing false to its fundamental assumption, which is that the solutions are yet to be discovered and that what our too-complacent Christians of today need most is to be stabbed awake. It seeks to provide not panacea but provocation. The remedies are implied, but they must be dug out.

Like the other two young people's study books for this year, Bartlett's "Builders of a New World" and Stock's "So This Is Missions!" "Today's Youth" has as its theme "Christ and the Modern World." It makes no distinction between "home" and "foreign" missions, but addresses itself rather to the *intensive* task of the Christian Church, a task just as real in the home church as in any mission field: the making of life truly Christian. It does not thereby imply that the *extensive* work of the Church has been completed, but that in our commendable eagerness to spread the Gospel across the geographical world we have too long overlooked the fact that *spread* is not synonymous with *permeation*, and that our world has other than geographical aspects.

The spirit of the book may be caught from the words with which it closes: "There are many movements of youth today. A new one is called for: a youth movement that accepts Jesus' program as its platform and which takes Jesus' spirit as its driving power. Enough of today's young people will read this book to start such a crusade and

make it a success in tomorrow's world." *We know that only Jesus Christ himself can change tomorrow's world, but we know also that even He cannot do it without today's youth.*

S. FRANKLIN MACK.

Wayfaring for Christ. By A. M. Chirgwin. 160 pp. Paper cover, 2s. Livingston Press. London. 1933.

The secretary of the London Missionary Society wrote this little book after his return from a twelve months' visit to mission stations in Africa and Madagascar. It is not a mere report of his tour but a general discussion of evangelistic missionary work from the days of the Apostle Paul down to the present, enriched by many incidents and impressions of his journeyings on the field. He "saw the authentic work of the Kingdom of God and men pressing forward the frontiers and proclaiming the Good News in a hundred different ways."

A. J. B.

Mother Whittemore's Modern Miracles. Edited by F. A. Robinson. 8 vo. 304 pp. Illus. \$2. Missions of Biblical Education. Toronto, Canada. 1933.

Here is a fascinating book of actual experiences in leading straying and lost women to Christ and His Way of Life. Most of the material is gathered from Mrs. Whittemore's own records and addresses. Her son and daughter also bear testimony to the record. No one can sympathetically read these experiences without being stirred with sorrow at the sad fate of many wayward girls, with indignation at the devilish wiles that lead them astray and with admiration and thanksgiving for such sacrificial and faithful ministry

Any of the books noted in these columns will be sent by the REVIEW publishers on receipt of price.

as that shown by the workers in the "Door of Hope."

Mrs. Whittemore was led in the Water Street Mission from a life of thoughtless gayety to a life consecrated to God and His service and was later healed in answer to the prayer of faith. She tells thrilling stories of women saved in body and soul and led into lives of beautiful Christian character and ministry for others. "The Blue Bird of Mulberry Bend" is only one of many. Here are examples of applied Christianity that are unanswerable arguments to those who doubt the reality of God, the value of prayer and the power of Jesus Christ to save unto the uttermost. The "Door of Hope" in New York was founded in 1890 and for forty years Mrs. Whittemore carried on this "work of faith, labor of love and patience of hope." The work continues in many cities and the story is graphically told.

How Far to the Nearest Doctor? By Edward M. Dodd. 12 mo. 163 pp. 60 cents and \$1. Friendship Press. New York. 1933.

These stories of medical mission work for young people have been gathered by Dr. Dodd in his missionary experience, his world travels and his reading. They give a true and stirring picture of the great need of a healing ministry and what Christian medical missionaries have done and are doing in many lands. They are interesting stories, well told and show not only how physical suffering is relieved, but how these ministers of Christ also bring spiritual comfort and salvation through Christ. Here we read of how Dr. Paul Harrison has gone into the desert of Arabia; of the millions in Persia and India, in China and Africa who are beyond the reach of any skilled physician. Dr. Dodd tells inspiring stories of such pioneer missionaries as Pennell of Afghanistan, McKean of Siam, Livingston and Schweitzer in Africa and Shepard of Turkey. He describes the sacrificial service of these Christian physicians in their conflict with witch doctors, deadly diseases, poverty, ignorance and

dirt; how they labor night and day, travel long distances and work without proper facilities and with insufficient supplies. He tells of their work of prevention, their contributions to science and their training of native doctors and nurses. A skilled physician can do much to relieve suffering in a neglected land but only a true follower of Christ can be a medical missionary.

John Barleycorn. By Daniel A. Poling. 8 vo. 245 pp. \$1.50. John C. Winston Co. Philadelphia. 1933.

Here is a popular presentation of the case against the legalizing of the manufacture and the sale of intoxicants—in the form of "The Life and Letters of John Barleycorn." Dr. Poling presents the facts with conviction, with humor, with pathos, and with stirring satire. It is illustrated with numerous cartoons. If Americans could be made familiar with these facts they would find some other remedy than repeal for curing the present evils in business, society and the underworld that are charged to bootlegging and Prohibition.

The First Wife and Other Stories. By Pearl S. Buck. 8 vo. 312 pp. \$2.50. The John Day Co. New York. 1933.

These fourteen stories vary in interest and character. They are tragedies written in the same beautiful style as Mrs. Buck's earlier volumes but are without some of the coarse and objectionable features found in "Sons" and "Good Earth." "The First Wife" is an illuminating picture of Chinese home life. Another describes the failure of interracial marriage. Four show the change from the old to the new order in China; then come four to paint scenes connected with the revolution and communist activities and four sad pictures of the sufferings caused by floods. They are sad but sympathetic stories of the Chinese. No one would gather from them that any Christian missionary had been to China, that hundreds of thousands of Chinese had learned to follow Christ or that the author was herself a missionary.

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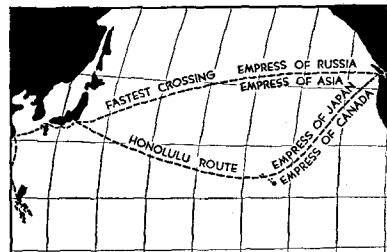
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CANADIAN PACIFIC

Our Seal. The Witness of the China Inland Mission to the Faithfulness of God. By Marshall Broomhall. 12 mo. 173 pp. \$1. China Inland Mission. Philadelphia. 1933.

There is no more remarkable story of God's guidance, protection, provision and blessing than that found in the records of nearly seventy years of the China Inland Mission. God has set His seal on the work of His servant Hudson Taylor and his successors and they, in turn, set their seal upon the faithfulness of God to fulfill his promises. Mr. Broomhall recalls the striking and enheartening facts in the history of the mission—in its founding, its enlargement; in the calling of missionaries and the support of the work; in times of war and persecution, of depression and temptation; in the winning and training of converts and in guiding the great work with over 1,000 missionaries in the largest and the most difficult mission field in the world. The personal testimonies show clearly God's ability and readiness to protect, provide and guide. It would be well if every missionary candidate and those on the field would read this record. It will strengthen and enrich faith.

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Obituary Notes

Dr. Donald Fraser, the well known and greatly loved missionary of the Church of Scotland to British Central Africa, died in Scotland on August the 20th. For thirty years he was missionary in Livingstonia, Central Africa, and later in administrative work connected with the Board of Foreign Missions of the Scottish Presbyterian Church. Few men in our day have aroused more enthusiasm for the cause of missions in Scotland and England. He was a forceful speaker and dealt with vital issues. The missionary call was a life passion and his deepest concern was bringing the Gospel to those without it. He was a missionary with the broadest conception of missionary service, saying: "When Christ is presented and received, the whole individual and social life of the person will be affected."

* * *

William Revell Moody, the son of the famous evangelist Dwight L. Moody and for thirty years the president of the Northfield Schools and director of the Northfield Conferences, died at his home in East Northfield, Mass., on October 12th at the age of 64. Dr. Moody did a remarkable work, carrying out the bequest of his father in the Northfield work. For nearly thirty years he was also editor of the *Record of Christian Work*, and was the author of two biographies of Dwight L. Moody. As the presiding genius of the conferences and schools he has made a remarkable contribution to the educational and spiritual progress of America and the influence has extended all over the world.

* * *

Dr. Yoshiasu Hiraiwa, Bishop of the Japan Methodist Church from 1912 to 1919, died in Tokyo, July 26th. Dr. Hiraiwa visited America several times. During one of these visits he was honored in Washington by being invited to open the Senate of the United States with prayer. He was a tireless worker and had been prominent in evangelistic and educational work of Japan Methodism for over forty years.

* * *

Mr. Manly R. Hubbs, for many years a warm friend and supporter of *THE REVIEW*, and one of the original stockholders, died at his home in Huntington, L. I., on September 11th after a prolonged illness, in his eighty-sixth year. Mr. Hubbs was a man of beautiful Christian character, whose influence and Christlike philanthropies were very widely extended but never advertised.

* * *

The Rev. Charles N. Ransom, for nearly thirty-six years a missionary in South Africa under the auspices of the American Board of Commissioners for Foreign Missions, died suddenly Sept. 11th at Auburndale, Mass.

Mr. Ransom was a native of Colchester, Conn., and a graduate of

Yale University and Chicago Theological Seminary. He went to Africa in 1890. After giving up mission work in 1925 he served as pastor of churches in America until he retired in 1931.

* * *

Miss Sybel G. Brown, honorably retired missionary of the Presbyterian Board, died in Los Angeles, June 26. She was in India 21 years, retiring in 1924, and was known as the introducer of the Sloyd system of manual training into India. At her death she was 81 years old. Miss Brown was a graduate of Mount Holyoke College.

* * *

Dr. Edwin W. Simpson, Presbyterian missionary at Islampur, India, died July 10 of peritonitis. He was born at New Castle, Pa., in 1880, and went to India in 1902 after graduation from Union Seminary at Richmond. He was engaged in evangelistic and educational work at Islampur, Sangli and Kohlapur.

* * *

The Rt. Rev. Ludwig H. Ihmels, D.D., Th.D., Bishop of Saxony, died suddenly on June 18, at the age of seventy-four.

When the churches of Germany reorganized in the post-war period, Dr. Ihmels was elected bishop. He was an educator and theologian, having been director of a theological seminary, then teacher in Loccum Convent, finally professor of systematic theology in the University of Leipzig. In 1908 he was elected president of the United Evangelical Lutheran Conference of Germany. Bishop Ihmels was greatly interested in the cause of missions and his son, Dr. Carl Ihmels, is the present director of the Leipzig Society.

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The Independent Arab. Maj. Sir Hubert Young. 344 pp. 15s. John Murray. London.

The Muslim Creed—Its Genesis and Historical Development. A. J. Wensinck. 304 pp. 15s. Cambridge University Press.

Bogadi—A Study of the Marriage Laws and Customs of the Bechuana Tribes of South Africa. A. E. Jennings. 82 pp. 1s. L. M. S. London.

From Pacific to Atlantic—South American Studies. Kenneth G. Grubb. Illus. 255 pp. 10s. 6d. Methuen. London.

Life in Lesu (New Ireland)—The Study of a Melanesian Society in New Ireland. Hortense Powdermaker. Illus. 352 pp. 15s. Williams & Norgate. London.

A Classified Index to the Chinese Literature of the Protestant Christian Churches in China. 260 pp. Gratis. \$1.00 per copy asked towards expenses. Kwang Hsueh Pub. House. Shanghai.

Population and Education in Papua. F. E. Williams. 67 pp. Government Printer. Port Moresby, New Guinea.

Agricultural Missions—A Study Based Upon the Experience of 236 Missionaries and Other Rural Workers. Arthur L. Carson. 111 pp. Agricultural Missions Foundation. 1933.

Reminiscences of Seventy Years—The Autobiography of a Japanese Pastor. Hiromichi Kozaki. Translated by Nariaki Kozaki. 406 pp. \$2. Kyo Bun Kwan. Tokyo.

The Chinese Church in Action. John Foster. 144 pp. 2s. Edinburgh House Press. Edinburgh.

Voodooos and Obeahs—Phases of West India Witchcraft. Joseph J. Williams. 257 pp. \$3. Dial Press. New York.

Jewish Views on Jewish Missions. 62 pp. 6d. Jewish Religious Union. London.

Blazing Trails in Bantuland. Dugald Campbell. 228 pp. 3s 6d. Pickering and Inglis. London.

Borneo—S. P. G. Handbook Series. L. E. Curry. 96 pp. 1s. S. P. G. London.

How Chinese Families Live in Peiping. Illus. Sidney D. Gamble. 348 pp. \$3.00. Funk & Wagnalls. New York.

China Year Book—1933. Ed. by H. G. W. Woodhead. 786 pp. \$12.50. University of Chicago Press.

The Keswick Convention—1933. 275 pp. 2s. 6d. paper; 4s. cloth. Pickering & Inglis. London.

A Threatened Hospital in China. Mary Moline. 20 pp. 3d. S. P. G. London.

Tristan da Cunha—The Isle of Loneliness. A. G. Partridge. 24 pp. 3d. S. P. G. London.

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The Epistle to the Ephesians. Chas. R. Erdman. 180 pp. \$1.00. Westminster Press. Phila.

Gospel Sword Thrusts. Mark A. Matthews. 156 pp. 1s. Pickering & Inglis.

Chinese Rhymes for Children. Ed. by Isaac Taylor Headland. Illus. 156 pp. \$2. Revell. New York.

The Christian Experience of Life—Joseph Cook Lectures in the Orient, 1931-2. J. Harry Cotton. 160 pp. \$1.50. Revell. New York.

Christian Activities Among American Indians. Geo. W. Hinman. 32 pp. Society for Propagating the Gospel Among the Indians and Others in the U. S.

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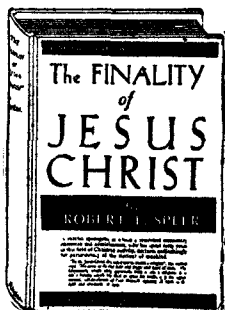
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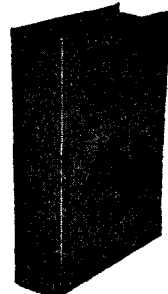
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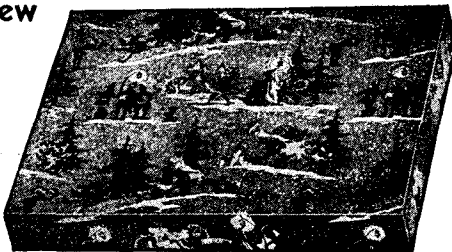
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December 7-8—Indianapolis, Ind.
December 8—Federal Council of Churches, Executive Committee, New York.
December 10-12—Washington, D. C.
December 13-15—Philadelphia, Pa.
January 2, 1934-February 8—Rural Training for Christian Workers Course, Scarritt College for Christian Workers, Nashville, Tenn.
January 3-5—Annual Meeting, Foreign Missions Conference, Garden City, New York.
January 9-11—Annual Meeting, Home Missions Council and Council of Women for Home Missions, Fifth Avenue Presbyterian Church, N. Y.

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DELANVAN L. PIERSON, *Editor*

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Editorial Chat

One of the effective ways of spreading the Glad Tidings, God's message and its mission of Life, is to give wide reading to THE MISSIONARY REVIEW OF THE WORLD. It will make a good Christmas gift to your neighbor, your pastor, your missionary or other Christian friend. It will come with a monthly message of Glad Tidings and will instruct and inspire the readers to take a more active part in spreading the Gospel of Life. See our special offer to send an attractive Christmas card with your gift subscription. Now is the time to act.

* * *

The value of the REVIEW is shown by some of the letters received from readers. Can you help to make the magazine still more widely useful? Here are some recent expressions

"The ten pages on 'Missionary Reactions,' in the July REVIEW, are of very great value to the cause of foreign missions. I thank you most heartily for presenting this impressive testimony. It has greatly encouraged me."

BISHOP BENTON T. BADLEY,
Bombay, India.

* * *

"It is a real pleasure to express my appreciation of THE REVIEW. I am particularly pleased with the fine contents, and feel certain that it is greatly promoting the cause of missions. I wish its subscription list contained the name of every pastor and Christian worker and I would like to see it in the hands of every church member. If it were more widely read I am sure our mission treasury would not be suffering as it is from the 'depression.'"

REV. F. A. GOETSCH, *Board of Foreign Missions, Evangelical Synod of North America.*

"The July number is remarkably fine. I am more strongly convinced than ever that the REVIEW is the most interesting and valuable missionary periodical published."

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"Last year, for economic reasons, I asked you to discontinue sending the REVIEW. Now I find that I must have it. Every loyal Christian needs the ammunition to combat the terrible forces sweeping over the world."

LAURA A. BARNUM, *New York.*

Personal Items

Dr. Joseph Wilson Cochran, pastor of the American Church in Paris since 1923, resigned September 24. This church is the oldest American institution in Europe.

* * *

Dr. Catherine L. Mabie, for 35 years an American Baptist medical missionary in the Congo, has been honored by the Belgian Government with *La Croix de Chevalier de l'Ordre Royal de Lion.*

* * *

Henry Roe Cloud, full-blooded American Indian who has been a government school inspector in the Indian Service, has been appointed Superintendent of Haskell Indian Institute at Lawrence, Kansas.

* * *

Rev. and Mrs. Hugh Taylor and Mrs. W. G. McClure of Siam have reached the age of retirement after forty years of service under the Presbyterian Board. At the request of their fellow workers they will remain for service among the Siamese people.

* * *

Dr. Niels Neilsen, an American attached to the Danish Missionary Society at Hsiuyen, Manchoukuo, has been released after six months in the hands of bandits.

Dr. Nielsen, who was kidnaped April 11, had been held at several brigand hideouts in the almost inaccessible country north of Hsiuyen. The bandits had demanded \$250,000.

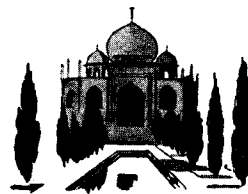
* * *

Mrs. Herbert E. Goodman has retired from the presidency of the Woman's Baptist Foreign Mission Society after a service of nine years.

* * *

Rev. F. S. Hearndon, missionary and director of religious education for the government school and community at Tuba City, Ariz., retired September 1st, after 40 years in Indian work in Arizona. Mr. Hearndon established five Papago Indian churches, personally directing the work of building chapels, manses and native helpers' houses on each of these fields. He served as missionary and supervisor for the Papagos for 30 years. For five years he has been missionary to the Navajos.

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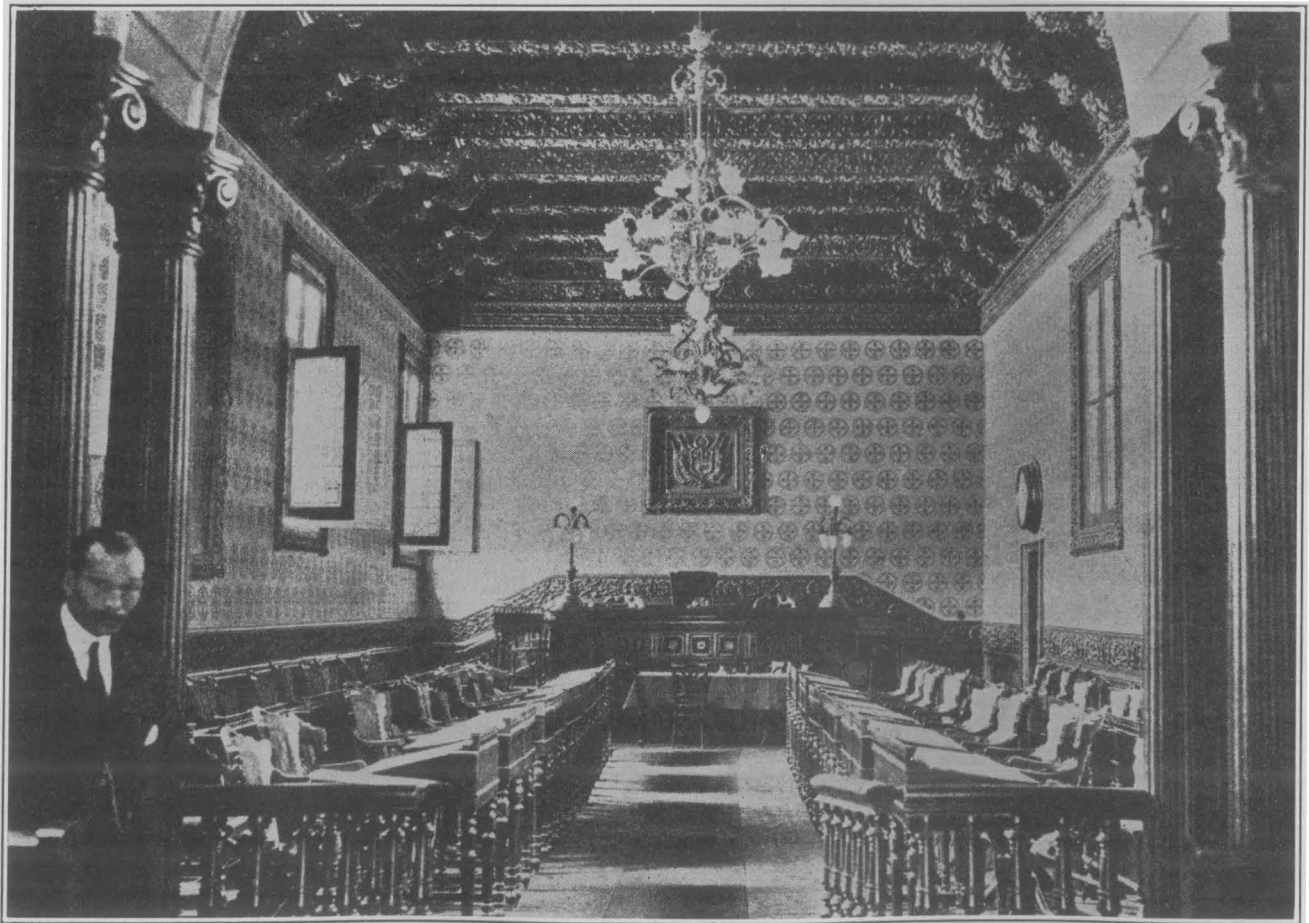
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AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVI

DECEMBER, 1933

NUMBER TWELVE

Topics of the Times

FOR PEACE ON EARTH—OR WAR?

The first Christmas message was one of peace—expressing God's will for harmony between man and God and between man and man. It was a peace made possible through the coming of Jesus Christ into the world. He came to proclaim peace—a way of peace opened through His death on the Cross. This great Christian word, with rich significance, was commonly used in early salutations and expressed the purpose and hope of all followers of Christ to promote peace through faith and love and by doing the will of God.

Look over the world today—torn by war and selfish strife. How far even professed disciples of Christ have departed from His ideal and program. Not only are the non-Christian nations made enemies by military, industrial and social strife but even Christian churches are separated into over one hundred and fifty sects, many of them widely divided by controversy.

Jesus Christ had no misconception as to the difficulties that stood in the way of accomplishing His mission of peace. He saw that self-seeking, blind prejudice, false leadership and enmity against the will of God would bring persecution to His followers, with division, hatred and strife, dividing even families into opposing camps. The peace of Christ is not a cheap product of weak submission to superior force; it is not the peace of cowardly compromise or the stagnation of death. He showed that the only true peace comes from harmony with the will of God.

Japan, China, Germany, France—any nation or party will welcome peace on its own terms. The results of the World War have proved that peace imposed by force cannot be permanent. A better basis is found in a common loyalty and in harmony of spirit and purpose. The secret is loyalty to Christ and obedience to the will of God.

While Jesus Christ came to establish peace based on righteousness and love, there are forces today that are promoting hatred and strife. Word

comes from Russia that the Revolutionary War Council and the Communist Internationale have joined in voicing anew Soviet Russia's plan to promote world revolution. The War Council No. 173 calls on the Red Army chiefs to train their soldiers for war and urges the workers and laboring classes of the world to join ranks with the proletariat of the U. S. S. R. Their revolutionary propaganda against nationalism, imperialism, capitalism and religion is already being conducted in all lands, including North and South America. Posters, textbooks, circulars and newspapers are used to foster the spirit of bitter hatred against all classes or governments opposed to the communist program.

The spirit of Anti-christ is the spirit opposed to the program of Christ who set up for His followers, by precept and example, the standard of love against hatred, sacrifice against selfishness, truth against falsehood, obedience to the will of God as opposed to the way of evil.

The acceptance of the first Christmas message involves the obligation to work for peace based on Christ-like love and harmony with God. There is no peace in fellowship with the enemies of God—personal, or ecclesiastical or national. Is it right to "recognize Russia" in view of her propaganda for world revolution and her anti-God campaign. Should Christian leaders recognize Russia or recognize God?

In the midst of strife and surrounded by enemies the Christian has defensive armor in the breastplate of righteousness, the helmet of salvation, the girdle of truth, and the shield of faith. The only offensive Christian weapon is the sword of the Spirit—the Word of God. It is to be used in love to save others rather than to destroy them. Among the great modern messengers of peace are the missionaries of Christ in every land. Today they are proclaiming and promoting the message of the first Christmas—"Glory to God. . . . Peace on earth among men." The good news to be pro-

claimed to all the world today is the same that was proclaimed nineteen hundred years ago—news that God is love; that Christ Jesus died to redeem men from sin; that the gift of God is eternal life through Jesus Christ; that the followers of Christ are messengers of peace; that Christians are actuated by brotherly love. The missionary enterprise proclaims good news that God is today working in all lands, bringing men out of darkness into light, out of weakness into strength, out of selfishness into service, out of death into life.

STIRRING FOREIGN MISSION INTEREST

The United Foreign Missionary Conferences, which have been and are still being held in cities of the East and Middle West, have succeeded in a marked degree in arousing the churches to a new sense of their responsibility and opportunity for giving Christ and His Gospel of life to the peoples of the non-Christian world. In many of these forty cities visited, large audiences have gathered, missionary addresses have been given in many of the Protestant churches, newspapers have dealt with the subject on their front pages and much missionary literature has been distributed. The seed has been scattered; where it has been good seed, sown in faith and prayer, God will give the increase.

One of the most effective campaigns was held in Rochester, New York (October eighth and ninth). It is described as follows by Dr. Frank M. Weston, Executive Secretary-Treasurer of the Presbytery:

"Measured in terms of numbers reached, interest aroused, and convictions created or confirmed, this conference was signally successful. The "team" of internationally known missionaries (including such speakers as Dr. E. Stanley Jones and Miss Lillian Pickens of India; Dr. Herman Liu, Miss Yi-Fang Wu and Bishop Roots of China; and Dr. Charles R. Watson of Cairo, Egypt) would get a hearing anywhere. They had it in Rochester. The Church Boards also sent outstanding Secretaries—Dr. James H. Franklin (Baptist); Dr. F. M. Potter (Reformed); Dr. Ernest F. Hall, and Dr. Wm. P. Schell (Presbyterian); Dr. J. Roy Strock, and others. More than sixty addresses were given and more than 100 congregations were reached (singly or in union services). Two radio stations broadcasted two Sunday morning addresses and a third on Monday. The largest church auditoriums were packed for the mass meetings and many were turned away. The assembly periods in the largest High Schools were made available to the Committee and thousands of the students heard missionary addresses. The men and women of the

University of Rochester, the students of the Divinity School, and the college women of the city, heard the messages and shared in forum discussions. About 400 Protestant ministers were present for the three hour round-table Conference on Monday, under the leadership of Dr. E. Stanley Jones. Eight large denominational luncheons were also held—each group facing its own responsibility and challenge. One whole day was given to a follow-up conference by a large interdenominational group of church women and the Council of Church Women filled one of the largest churches for a mass meeting. Church School officers and teachers had a special conference on the best methods of missionary education and a pageant entitled "The Great Choice" was effectively given.

"The newspapers published column on column of the missionary addresses; while no accurate estimate can be made of how many thousands "listened in" or attended the meetings, the ticket plan adopted insured the attendance of representative groups from more than 100 churches. Only time will reveal the results attained, but some may be immediately tabulated:

1. This conference revealed the tremendous present-day interest in the missionary enterprise of the Christian Church. People are *thinking or rethinking missions*. The amazing response to the invitation to "come and hear" refutes the statement that "foreign missions are done for."

2. The speakers helped to answer many questions concerning the missionary work of the Church. A prominent lawyer said, "These meetings have done more for the cause of Foreign Missions in Rochester than any similar meetings I have ever known."

3. It reached the youth of Rochester in an unusual measure. Thousands of high school students, college students (men and women), divinity students, and others heard Dr. Herman Liu and Miss Yi-Fang Wu (two splendid specimens of the fruitage of Foreign Missionary work) and saw in them convincing proof of the worthwhileness of this work.

4. Fully 400 ministers were brought under the influence of Dr. E. Stanley Jones. He is unique and irresistible. His epigrammatic statements linger long in the mind—for example—"If Christianity is not universal, it is not true." . . . "When our religion becomes less than universal, it ceases to be Christian." As a result of his addresses missionary enthusiasm in the lives of many will be as certain as the sunrise. His messages ploughed deep and made lasting impressions. The church life of the city and community has been deepened and quickened and recommitted to the world program of Christ.

Rochester has had many similar gatherings. This one stands out as inspiring and restful and eminently worth while.

These missionary conferences continue until the fifteenth of December, the final meetings being held in Oklahoma City, St. Louis, Springfield, Illinois, Indianapolis, Washington, D. C., and Philadelphia.

HOW SHALL WE TREAT THE JEWS?

What attitude shall Christians take today toward the Jews—the people of the ancient Abrahamic Covenant? Bitter hostility was for many years the prevailing treatment they received in Europe. Violent persecutions were generally due to prejudice and resentment because their race was accused of responsibility for the death of Christ. But today Jew baiting, massacres and pogroms have generally been discredited and discontinued in the face of modern progress.

In place of more violent persecution, there has come the attitude of antagonism, boycott and ostracism, such as is seen today in the Hitlerite anti-Semitism. Although Jews in Germany make up less than one per cent of the 60,000,000 population, the Nazis seem to fear their financial power and leadership, their radicalism, and their lack of sympathy with Teutonic ideals. As a result the Jews are being driven out of positions of power in economic, professional and political life. Some Teutons would like to enslave the Hebrews after the manner of ancient Egypt and for similar reasons. This national persecution has called forth strong protests from Jews and Christians in Great Britain, America and other lands.

Neglect and indifference to the welfare and destiny of Hebrews is the general attitude of Gentiles where there is no great Jewish problem. In North and South America Jews are tolerated, if not welcomed. They enjoy social, political and economic rights but amalgamation is opposed. They are excluded from many clubs, hotels and summer resorts, because of certain racial characteristics and their tendency to clannishness and aggressiveness. This unfriendly attitude is gradually passing away in enlightened circles where the Gentiles recognize the noble contributions Jews have made to political progress, business development, scientific advancement, literature and education.

Unfortunately comparatively few people anywhere take the attitude of the early Christians—recognizing that the Jews are a "Chosen People" of God, that we owe great debt to them for their preservation of the Old Testament, and that through them came Christ and the knowledge of His Way of Life. Such an attitude promotes the desire to show the Christ Spirit of love toward the Jews and an earnest effort to win them to Christ as their promised Messiah.

The evidence of an anti-Semitic spirit is often so much in evidence that we overlook the fact that many thousands of Christians all over the world, including Germany, take this Christlike attitude. Strong protests should be registered against any unfair treatment of Jews or Orientals or Africans in any land.

Injustice, unequal opportunity and unfriendliness are unChristian and reveal a lack of enlightenment when practiced in any land toward any people. The "German Christian Church," as the Nazi wing of the Protestant Church is called, cannot claim a right to the name Christian if they adopt a platform discriminating against the Jews and opposing Christian work among them on the ground that "their conversion to Christ obscures their racial identity." Such racial persecution and injustice form a blot on civilization and are a cause of shame to Christianity. Many of the Nationalistic aims of German leaders are commendable but these are discredited by unfair treatment and by any evidence of prejudice and hatred.

We believe that the key to the Jewish problem, in Germany and elsewhere, is the recognition of Jesus Christ as divine Lord and Saviour of all men. Jewish missions—conducted on the Christian basis of tact, friendliness and loyalty—should be carried on even more earnestly than ever. Faith in Jesus Christ gives to Jews a new understanding of God and new light on His own Sacred Scriptures which Christ came to fulfill; a new hope for this and the life to come in place of present discouragement and darkness; a new fellowship with other loyal followers of Christ; a new joy in the experience of spiritual life, a new purpose and goal, and assurance of victory in the conflict with evil; a new power for service to man. The result of a change of relationship to Jesus Christ is the transition from death to life—from lack of accord with the universe, with history and with God's program today, to a consciousness of harmony with the eternal Mind and Purpose.

The work of missions to Jews has produced remarkable results. Many have the impression that Jews cannot or will not become true Christians, and that they profess conversion only for selfish reasons. A knowledge of the facts will change this conception. Thousands of Jews—including some of the finest minds and characters of history—have faced persecution and the loss of all earthly possessions in order to be true to their convictions and follow Christ. Many of these Hebrew Christians are now in Christian pulpits and have creditably filled positions in all walks of life—men like Neanden and Edersheim the historians, Delitsch the Bible Scholar, Adolph Saphir and David Baron the preachers, and Schereschewsky the missionary translator.

The cry of "proselytism" is often raised against Christian missions. If by this is meant a change of association or name without an intelligent change of conviction and nature then all right thinking people are opposed to it. But if by "proselyting" we mean loving and conscientious

efforts to win others to loyal allegiance to Christ then no true Christian can do otherwise. Such conversion means no formal enrolment for selfish purposes but a new spiritual birth that brings a new spiritual experience, a new understanding of God, a new purpose in life, a new hope and a vital relation to Jesus Christ as living Lord and Saviour.

THINKING THEOLOGY AND MISSIONS

Every phase of the missionary enterprise is now under review: the theological basis; the values in non-Christian religions; the need of people of other cultures for the Gospel of Christ; the right of the Church at home to "export religion"; the type of missionary ambassadors needed; the efficiency of the administration at the "home base"; and the relative responsibilities of the sending churches and those on the mission fields. They are important questions which cannot be lightly put aside—especially if the Christian movement is to go forward and if the program of Christ for blessing to mankind by making disciples of all nations is to be carried out effectively and promptly.

Fifteen professors from theological seminaries in America, and Professor Julius Richter of Berlin University, took part in the annual professors' conference at the Kennedy School of Missions in Hartford Theological Seminary October 28 and 29. The discussions were vivid, impressive and fascinating and covered a wide range of topics. The Laymen's Foreign Missionary Inquiry occupied the center of interest, with a discussion as to whether the doctrinal basis of the first four chapters of "Re-Thinking Missions" is adequate to the present emergency and whether the proposed superboard of foreign missions is at all feasible. Next they went on to discuss the deeper question of the missionary situation. Even if the national churches in the Asiatic and African fields become fully independent is it possible or warrantable to leave in their hands the gigantic tasks to christianize the hundreds of millions of surrounding non-Christians. If the continued cooperation of the sending churches is indispensable, in what way should that cooperation be organized? The open doors inviting missionary endeavor in the nineteenth century in many fields seem to be rapidly closing; what new chances have we for a continued and successful access to the masses in Asia and Africa? The conviction in missionary circles is rapidly increasing that we have generally not taken sufficient notice of the ethical and social foundations of the pagan life and as a result Christian congregations have too often become foreign Christian colonies without spiritual relation to their pagan surroundings. How should missionary methods be altered to comply with new

insights? With the Greek and with the Teutonic mind the integration of Christian truth in the spiritual background of the pagan higher life has taken centuries. Will it take hundreds of years in the present missionary movement? Do we perceive clearly the grave and complicated problems lying behind this task? The uniqueness of the Christian message is definitely challenged today by the increasing knowledge of the higher life and thought in non-Christian religions, as is seen in such books as Robert Hume's "Treasure House of Religions." How are the unchangeable claims of Christ to be reasserted? These and similar important questions held these missionary professors alert during these two days of inspiring discussions.

MARTIN LUTHER AND MISSIONS

November tenth marked the four hundred and fiftieth anniversary of the birth of Martin Luther, the great leader of the Protestant Reformation. Born in Eisleben, Saxony, in the home of a humble but pious miner, this child was destined to change the religious thinking and life of the world. On October 31, 1517, when Luther was thirty-four years of age, the young priest nailed his ninety-five Theses on the door of the Castle Church of Wittenberg, and so fired a theological shot that is still echoing around the world.

This anniversary of Luther's birth has been celebrated in all lands. His Theses, emphasizing the New Testament teachings, led the way for the spread of evangelical Christianity throughout the world. He and his fellow protestants against the erroneous teachings and practices of the Papacy, proclaimed salvation by faith in Christ rather than by personal merit through good works; they offered an open Bible for all to read and interpret under the guidance of the Holy Spirit; they denounced the sale of indulgences and the granting of priestly absolution. Luther discredited worship before images in the churches; he exalted the living Christ above the Virgin Mary; he opposed the idea that the priest rather than Christ Himself is the mediator between the sinner and God and he discredited the claims of the popes—as the vicegerent of the Christ on earth.

With Hus, Luther, Mælanathon, Wyclif and Calvin came revivals of living Christianity which prepared the way for the modern missionary enterprise. The new reformers launched out into new ventures of faith and service; the Bible was translated and printed in the language of the common people; the priesthood was opened to men who were normally and legally married; the modern popular educational movement took root; unknown worlds were discovered and men, with larger life and vision, began to consider anew the

command of Christ to "disciple all nations." The Lutheran churches alone now include eighty-three million adherents, and 4,500,000 members in the United States. Their missionaries are scattered all over the world. The Protestant Christian churches enroll over 200,000,000 members and have 28,000 foreign missionaries at work in non-Christian lands.

As the late Dan Crawford of Central Africa remarked: "You can count the apples on a tree but you cannot count the number of trees that may come from an apple." You can count the babies born into a family but none can measure the influence that may come from one child dedicated to God and led by His Spirit.

A NEW APPRAISAL OF HOME MISSIONS

The work of Home and Foreign Missions, as must be the case with every vital progressive enterprise, is constantly being subjected to study and revision. As was noted in our November REVIEW, the changing conditions in the Church and in the field require changes in special projects, in methods and in administration, even though there is no change in the aim or the essential Christian message.

As a result of the Church Comity Conference, held in Cleveland in January, 1928, the Home Mission boards appointed a strong committee on a Five Year Program of Survey and Adjustment. This committee, representing the twenty-six denominations cooperating in the two Home Missions Councils, undertook to make a nation-wide scientific study of Home missionary fields and methods of administration. The work of this committee has now been completed. A survey has been made of twenty-five states and of many mission projects. Last year the Home Missions Conference appointed another special "Committee on Review and Forecast" to make an appraisal of the work of the Five Year Program. This appraisal committee is composed of eighteen pastors, laymen and women, representing seventeen cooperating denominations. The chairman is Dr. H. W. A. Hanson, a Lutheran, and President of Gettysburg College.

The findings of these two committees are being printed in a volume of some four hundred and fifty pages which is to form the basis of discussion at the annual Home Missions Conference in January. Much valuable data has been collected and carefully evaluated. While the topics and fields surveyed do not coincide with the suggestions contained in our November editorial, they cover many of the most outstanding features of the accepted field of Home Mission work. The results of the evaluation and the prophetic forecast will be awaited with great interest.

Unlike the Foreign Missions appraisal the Home Missions survey has been carried on by committees appointed by the Boards. They do not attempt to revise the doctrinal basis or the evangelistic purpose of Home Missions but only to study the progress made, the needs of the present hour, the methods that have proved most fruitful and the steps that should now be taken to complete the task expeditiously, economically and effectively. The true aim of Home Missions is to make Christ known so as to extend His supremacy and to carry out His program in every phase of life and in every part of the land. The end of the survey and program making should be the beginning of a new advance to win America for Christ.

RELIGION AND COMMUNISM IN PERU

Today Peru is struggling out of a long period of strife and abuse, with the government and the public suspicious and much afraid of any intrusion from the outside. More remarkable than are the recent meetings held in Peru by Dr. George P. Howard, who, under the auspices of the Committee on Cooperation in Latin America, is presenting in South America the place of the Christian message in solving the problems that are stirring the Southern Continent.

Dr. Brewster, Superintendent of the Methodist Episcopal work in Peru, writes that "Dr. Howard's Argentine citizenship and his command of the Spanish language opened to him many doors that would be closed to others. His studies in the universities of the United States and his long years of experience in preaching fit him pre-eminently for the task to which he had been assigned. His work was blazing a new trail; opening up a new field of missionary endeavor.

"In Huancayo he spoke in the theater to ever-increasing audiences until on the last afternoon, when he spoke on 'God, The Eternal Anxiety of Men,' the theater was filled to overflowing with the leading people of the city. He spoke in the government school to more than five hundred young men and in the Instituto Andino and in the local church he gave addresses which were greatly appreciated by large crowds.

"In Callao he preached in the Methodist Church on Sunday and the following week gave an address each morning in the Callao High School and three public lectures in the Assembly hall of the High School in the evenings. At the close of a series of addresses in the church a large number signed cards declaring their intention to live the Christian life. The entire church has taken on new life as a result of these meetings.

"In Lima, many were wondering what kind of reception he would get in a city which is not friendly to new ideas. The first lecture at the

Y. M. C. A. was on 'Communism and Christianity.' A large crowd was present for this lecture as the word 'Communism' is an almost forbidden word and the crowd was eager to hear a man who had courage enough to give a public address on 'Communism.' The other two lectures were more largely attended than the first and it seemed the more religious the theme the larger the audience, and the greater the interest.

"The Y. M. C. A. was too small to hold the crowd so a theater in the very heart of the city was secured for three lectures on the present moral and spiritual standpoint and one on 'Jesus, Our Contemporary.' Every seat was taken and people were standing around the sides and in the aisles nearly half way to the platform. It was a never-to-be-forgotten experience as one looked out over that audience of diplomats, business men, university professors and students, working men, women of every class of society, who were listening, many of them for the first time, right in Roman Catholic Lima, to what was really a good old-fashioned gospel sermon put in modern language. They got a vision of Jesus Christ as the manifestation of God, interested in every problem of human welfare, and possible as a present day experience in the life of every man."

SHALL CHRISTIANS RECOGNIZE CASTE?

We hear much about caste in India and denounce the Hindu beliefs on which it is based. We point out the injustice and inhumanity of separating men into sealed compartments, denying them rights and privileges of life on account of birth; calling them defiled because of their occupation; other classes refusing to mix with "untouchables," regardless of their personal cleanliness, education or nobility of character. Mahatma Gandhi is extolled today for his fight unto the death to remove "untouchability in India"; and yet he still upholds caste as an institution and the Hindu religion on which it is based. It is generally agreed that it will be impossible to abolish untouchability while caste remains. As long as men seek to keep their fellowmen from enjoying the equal privileges of their human birthright, because of differences of race, color, heredity, financial standing, religion or occupation, so long the spirit of caste and untouchability will continue.

The Hindus are frank in upholding the caste system and base it on their religious and on social and economic needs. At the same time Moslems, Parsees and Buddhists do not recognize the caste system. In China, with as great economic needs and as wide a divergence in social life and culture, there are no hard and fast barriers of caste. In India, however, caste is, in some places, even carried over into the Christian community.

This spirit is directly opposed to the recognized

principles of Christ and the Church, but it is too often practiced by church members. How can any one be a true follower of Jesus Christ and refuse to recognize the human brotherhood of man and spiritual kinship with all true Christians.

But it is easier to condemn than to correct. Are British and American Christians without sin in this respect? Are we all ready to fellowship with all Christians in the home and in the Church? There is no need to advocate or approve of racial intermarriage or to disregard all cultural and social distinctions. But where is the Christian basis for racial and caste separation in churches and schools, in Christian work and in personal fellowship? In Europe and America will Chinese and Indians be welcomed into church membership and elected to church offices on an equal basis with Anglo-Saxons? How about the Negroes?

Theoretically the truth is acknowledged that all are one in Christ. There is no distinction between male and female, between barbarian and Scythian, between Jew and Gentile by race, between rich and poor, between high and low, between bond and free—but practically these human distinctions stand as barriers in the way of Christian fellowship and united service. To this day, even among Christians, "man looketh on the outward appearance but God looketh on the heart." Among many professed followers of Jesus Christ are not the gold ring, the goodly apparel, distinguished forebears, and high financial standing still recognized as credentials for preferment in the Church?

When will Christians take their Lord and Master seriously? When will we determinedly put into practice His example and teachings? "Let nothing be done through faction or vain glory. . . . Let each esteem the other as better than himself. . . . Let this mind be in you which was also in Christ Jesus. . . . who humbled himself and. . . . took upon himself the form of a servant. . . . Do nothing by partiality. . . . Have not the faith of our Lord Jesus Christ, the Lord of Glory, with respect of persons. . . . If we have respect of persons we commit sin."

Moslems condemn caste and Mahatma Gandhi is leading a reform to remove "untouchability." But the road to secure equal privilege and opportunity, equal justice and standing will be a long one. The caste system should be abolished, not only in India but in America and England. The secret of true humility and impartiality is a realization of the fact that all are equally needy in the sight of almighty God. Who is worthy to look with scorn on a brother? The secret of unity, of true Christian fellowship, of true brotherhood, is "the mind of Christ," a consciousness that every Christian is a bond-servant of Christ and may experience fellowship with the Father, with His Son, and with one another.

Looking Back and Looking Forward

*A Recent View of Presbyterian Foreign Missions**

By ROBERT E. SPEER, New York

*For Forty-two Years Secretary of the Board of Foreign Missions
of the Presbyterian Church, U. S. A.*

FORTY years ago at the General Assembly in Washington I first, as a very young man, had the responsibility of speaking to the General Assembly in connection with the Report of the Board of Foreign Missions. The Foreign Mission enterprise was then facing very grave problems. We were just on the eve, though no one knew it, of a great financial panic. The Church was deeply stirred by controversy and dissension. And yet it had been the best year ever known in the missionary contributions of the Church. For the first time the receipts of the Board for the year had exceeded \$1,000,000. The Board was none the less in a position of great financial insecurity. Its total working capital and endowment funds at that time were only \$304,000 and it was attempting to carry an enterprise of more than \$1,000,000 annually for which it had to borrow each year far beyond its available banking securities.

Great as our responsibilities were at that time, they are vastly greater today, thank God. Because of his rich blessing on the work during these forty years, the number of our foreign missionaries has grown from 600 to nearly 1,500; the national workers, supported by the Board, from 1,460 to over 8,000, with not less than 7,000 employed by the churches that have grown out of the work of the Board and are now independent. The total number of communicants in the mission churches and in these independent churches has grown from 31,000 to nearly half a million, while the contributions of these churches and of the missions, schools and hospitals have grown from \$42,000 to nearly \$3,000,000; the Sabbath school scholars from 29,000 to over 600,000; while the precarious financial basis of the Board in capital funds of \$300,000 is replaced now by endowment and reserve funds of over \$14,000,000. And over all is the indisputable seal of the blessing of God. This is the account of its stewardship which the Board has to render at the end of these forty years.

I have seen through these years the scrupulous care and the unselfish fidelity of the men and

women who, without reward, have patiently and fearlessly followed in the path of duty and have done what they believed to be right and in accord with the law of the Church; and who are conscious of no respect in which they have not honorably represented the character and tradition of our Church in its missionary enterprise, in loyalty to our Divine Lord and only Saviour and in obedience to His great commission.

A Year of Difficulties

It has been a very difficult year through which God has brought us; the most difficult, I think, that I can remember in forty-two years. It has been *difficult because of heavy losses*: men and women, as noble as have ever served the Christian Church, have finished their course and dropped out of the visible ranks. Less than half a dozen missionaries remain in active service of those who were on our roll when I began my service.

It has been *a hard year financially*. Only by rigid economies and heavy reductions of expenditure, both on the foreign field and in the promotion and administration of the work at home, has it been possible to close the year without a far heavier deficit than the \$347,000 which the Board reports to the Assembly. More than \$1,000,000 has been cut from our foreign mission expenditures since the Assembly of 1932, and we are going up into the new year with the heaviest curtailments that have ever been known in our missionary history. If the Church will return to the level of giving in 1931-32, which is well within its power, all deficiency can be cleared away, and we can move toward a restoration of the work and a courageous acceptance of the immense opportunities which are open on every hand.

It would not be candid to refrain from speaking of *other grave difficulties* which the year has brought. The Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry has occasioned the deepest concern, with the proposal which it has made, and which it is impossible for our Church and its Board to accept, af-

* From an address given at the General Assembly of the Presbyterian Church, U. S. A., in Columbus, Ohio, in May, 1933.

fecting, as it seems to us, the entire basis of the missionary enterprise.....

The fundamental positions on which the missionary work of our Church rests are clear and immovable. Methods may change and organizations and policies are always open to alteration and improvement, but the fundamental message of the New Testament and the central principles of the missionary enterprise are unalterable.....

In the matter of evangelism, both by itself and in relation to all other forms of work, in the matter of the place of the Church and of prayer and of the Holy Spirit and of the supernatural nature of the Gospel and the forces that are within it, the Board stands squarely on the evangelical convictions and on the confessional faith of the Church.....

A Year of Blessing

Difficult as the past year has been, it has yet been a bright and glorious year.

In the first place, only by God's blessing has *our foreign missionary work been upheld* in the marvelous and miraculous way in which it has been sustained. There are those who say that our foreign mission work is distrusted and that this accounts for the falling off in contributions. How then is it explained that this work has suffered less proportionately than any of the other work of the Church, and has suffered less than that of almost any other denomination or missionary agency?.....

We thank God for the *courage and faith of the missionaries* who have joyfully met the difficulties of the situation and who are ready to make any sacrifice that the work may go on. No graver wrong could be done than to represent the missionaries of our Church as evangelically untrustworthy. They are as faithful, true and devoted a body as the Church possesses.....

It has been a year in which we have rejoiced in *Christ's presence*. He has been in our counsels in the home Church. We have been conscious of His presence day by day in the offices of the Board as we have sought, turning neither to the left hand nor to the right, to work with Him in His rightful place in the midst. Lonely missionaries have known that He was with them. And I do not know what we would have done in many an hour if we could not have laid our problems and perplexities at His feet and have asked Him to have only His way and His will with us and with all the missionary work of our Church. And to many of us when the days were darkest there was comfort and peace in looking up to the heavens whither He ascended and watching and praying for the blessed hope of His glorious appearing.

Whether we look for that hope of His personal coming, as with all my heart I do, or think of His

manifestation as here now, and ever more and more fully revealing itself in the coming of His Kingdom, as others believe and as I believe, too, who can miss the great signs of His working throughout the world today under the profound and revolutionary changes that are taking place inside the great religions of the non-Christian world?

In the very citadels of the old religions, radical transformations are taking place. Men are taking over more and more the Christian conception of God, his personality, his immanence, his transcendence, his holiness, his love, his revelation in the Bible. More and more across the world men are recognizing the moral supremacy and authority of Christ. More and more, men feel the duty of those great obligations of human sympathy and service which, whether they recognize it or not, originated with Christ and live by his Spirit. In China, for example, in the great famine of 1920-21, the Chinese people themselves gave less than two-thirds of the \$37,000,000 spent in famine relief, while eleven years later in the Yangtze flood relief the Chinese gave more than nineteen-twentieths of the \$73,000,000 which was administered. What made this change? Nothing but the seepage of the unrecognized influence of Christ into the thought of the nation.

And the Christian conception of the place of woman is year by year permeating the social ideals of all the races. No one can exaggerate the significance in India of the remarkable census fact of the literacy among Christian women, twenty times the ratio in the general population; fifteen times the Moslem ratio; and thirty times the Hindu ratio. All this does not mean that the world is now accepting Christ nor that these religions are moribund; nor does it mean that non-Christian religions are to be converted into Christianity. In these religions, as in individual life, there must be, with whatever continuance, that real breach with the past and that supernatural renewal which the New Testament lays down as indispensable for individuals and for societies. These changes that are taking place are not equivalent to this repentance and renewal but they are evidences of deep changes truthwards which we are sure are the mighty workings of God, who by many processes is moving toward the accomplishment of His purpose to make all the kingdoms of the earth, whether they be kingdoms of government or of thought, the kingdoms of his Son Jesus Christ.

The Power of God Manifested

Toward the goal of Christ's triumph we believe that God is working more clearly and directly in the missionary enterprise than in any other way, and, humble though they may be, we are con-

vinced that the Christian Churches which are rising throughout the non-Christian world are centers of His power and true members of that great body of which Christ is the head, in which the walls of division are to be broken down and those who are far off are to be brought nigh through the blood of Christ. They are simple, faithful, New Testament groups, very like the early churches of the first century, with very similar weakness and strength. They are Christ's little flocks. Among these achievements, which seem small but are immeasurably great, we have rejoiced this past year in the building by the people in Elat, Africa, of their great brick church, seating 3,200 and costing \$20,000, one-half of which was given by the people themselves whose average monthly income is \$1.50. The church was dedicated, free of debt, on January 1, 1933, and over 12,000 people were present, many of whom had walked from twenty-five to one hundred miles to the service. In another field, Foulassi, there is one white minister for a constituency of 10,271 Christians. Alone he has charge of six churches, twelve communion centers, and one hundred and twenty-nine evangelistic points. Last year, in this district alone, there were 1,539 new confessions of faith in Christ as Saviour and Lord. Far away in Islampur, India, another church was dedicated with 2,000 present. By love and patience the long unyielding opposition of the community has been worn down and the whole town rejoices now in the church as its noblest building.

Deepest of all the works of God, however, is always the transformation wrought by his Spirit in individual lives. Many of the Christians of these non-Christian lands are but as little children, immature, as yet, in faith and character, but it is a fair question to ask whether in sacrifice and devotion and true faith in God and true loving of Christ they are not the full peers of our Christians at home. Among them there are giant figures, able, powerful, consecrated. These Christians stand out more and more as the leaders of their lands. Only one in a thousand of the population of China is Christian today, but in China's "Who's Who" one in every six is connected with the Christian cause. Throughout the mission field, in spite of many adversaries and every difficulty and hindrance, the number of churches and the number of Christians have grown. The last census of India reported the continued growth of the Christian community, outdistancing all others in its rate of increase and gaining every year on the total population.

Both in China and in Chosen there have been evangelistic movements of an exceptional character. In China the revival has been more indigent and more independent of foreign mission-

ary direction than anything seen hitherto, and has been characterized by many of the features—some unfavorable as well as favorable—which marked the great religious awakening in America generations ago. The notable thing about the movement in Korea has been the enlistment of great numbers of the young men and young women. At the large Bible institutes held throughout the Mission about 75% of those present were under twenty-five years of age.

Foreign Missions Go On

In spite of every difficulty the number of our foreign missionaries in active service is the same as a year ago, every loss having been replaced; that communicants reported show a continued gain in spite of the fact of the large transfers to the independent national churches; that Church and Sunday school attendance have increased by thousands; that more pages of the Bible and evangelical literature have been printed than the year before; that, thanks to increased self-support, the number of national workers has gained; and that the contributions for the support of the work which have been made on the field have far exceeded the appropriations (for national workers) which have been sent from the Church at home.

Foreign missions will go on. Their form may change and the methods and processes of evangelization may alter, but the basis on which the true missionary enterprise of the Church rests is impregnable.

More than eighty years ago the immovable grounds of the missionary enterprise were stated in the first Manual of the Board by John C. Lowrie:

1. The origin of the missionary cause in the eternal love and purpose of God.
2. The commandment of our Lord.
3. The example of the primitive Church.
4. The benevolent nature of the Christian religion.
5. The spiritual condition of man without the Gospel.
6. The events of providence in our day.
7. The seal of the Holy Spirit.
8. The certainty of final success.

Here we stand on the rock of Christ Jesus, the one and only foundation, and here we build, and all that is built here is to be indestructible and universal. We welcome all the signs of the times and the evidence of the progress of the Church, but our trust is in God and his promises and his invincible will that his Son is to be Lord of all and that every knee in heaven and on earth and under the earth is to bow to Him.

The world-wide work will go on because there is still need for it.

All over the world the hearts of men are discontented with the old satisfactions and are open to hear, whether they will accept or reject, the

truth that the Christian Church is to bear. As a South American woman said, rejecting the past, "*Soy campo libre—I am a free field*".

Let there be no more delay. Let us not be divided and let us not be diverted, by any voice, from the primary task to which our Lord is calling us and for which the world has waited too long. "I am sorry I cannot help you now," said Dr. Henke, of Shuntehfu, to an old blind woman whose sight might have been helped in earlier years. "I cannot help you now; it is too bad that you have come so late. Why did you not come earlier?" And the old woman replied, "Why, doctor, I have been here all the time; it is you who were late."

We Can—Will We?

We need not fear that young men and women will not be willing to give their lives. More candidates are available than we can send, and they are young men and women who believe the Gospel and who want to give their lives to making Christ known.

It is preposterous to hold that the Church is unable to provide funds. Our people spend their full share of the national amusement bill, which is more than \$1,000,000,000 annually; their full share of the bill of nearly \$2,000,000,000 for candy and corresponding luxuries; more than \$2,000,000,000 for tobacco, and \$12,000,000,000 for automobiles. It is not a question as to whether or not we *have* the money, even in these times of depression. The issue is purely one of devotion and sacrifice. What would not happen if through the Church generally there might spread the

spirit of one whose contribution was sent to us only a few weeks ago: a woman in Oklahoma dying of cancer, whose last happiness was to give the ten-dollar gold piece which had been bound on the wrist of a baby daughter who had died of smallpox sixteen years before, and who in her poverty and pain wished to pass on this sacred gift to the Saviour's cause before she looked upon the Saviour's face.

The work will go on and it can be accomplished in God's will whenever the Church will accept His will as her own, and in the unity and love of Christ make it her meat and drink to obey Him. The noble deliverance, sent out by the Assembly of 1833, just one hundred years ago, appealed to the whole Church for prayer and obedience:

The great spiritual object is an union of hearts, and of unfeigned, ardent, and repeated aspirations, supplications, and intercessions at the throne of eternal mercy, through the prevalent intercession of the great Mediator and Advocate of His people there, that the Holy Spirit may come down in a copious effusion of His special, new-creating, soul-saving influence, for the conversion of the world to God—for the consolation, encouragement, and abundant success of the missionaries who are now in the field of labor; for raising up, qualifying, sending forth, and blessing the labors of additional missionaries—a host of apostolic, devoted, self-sacrificing men, into all heathen lands, and generally for a rich divine blessing on all the benevolent and Christian associations, plans, and exertions which characterize and are the glory of the day in which we have our lot in life.

This was the appeal of our fathers to the Church three generations ago. It is their appeal to us, their children's children, now. Into this union of hearts and this consecration of life may the Spirit of God lead us today.

BETTER MEN OR BETTER METHODS

By E. M. ROUNDS, *Chicago, Illinois*

We are constantly on a stretch to devise new methods, new plans, new organizations to advance the Church and secure enlargement and efficiency for the Gospel. This trend has a tendency to sink the man in the plan or organization. Men are God's method. The Church is looking for better methods; God is looking for better men.

What the Church needs today is not more or better machinery, not new organizations or more novel methods, but men and women whom the Holy Spirit can use—men mighty in prayer. The Holy Spirit does not flow through methods, but through men. He does not anoint plans, but men—men of prayer.

Prayer, as a mere habit, as a performance gone through by routine or in a professional way, is dead. Such praying has no connection with true prayer. We are stressing prayer which sets on fire every high element of the Christian's being—prayer which is born of vital oneness with Christ and the fullness of the Holy Spirit, which springs from deep, overflowing compassion, from solicitude for man's eternal good; a consuming zeal for the glory of God; a thorough conviction as to difficult and delicate work, and of the imperative need of God's mighty power.

It is prayer force which makes saints. Holy characters are formed by the power of real praying. The more there are of true saints, the more there is of praying; the more praying the more true saints.

More time and early hours for prayer will act like magic to revive and invigorate many a spiritual life. A holy life would not be so rare a thing if our time with God were not so short and hurried.

To pray well requires calmness, time, and deliberation. True praying brings the largest and best results. We cannot do too much of real praying. We must learn anew the worth of prayer, enter anew the school of prayer.

Publish Glad Tidings—Today

By MRS. HENRY W. PEABODY,
Orlando, Florida

A MISSIONARY in India has asked some interesting questions regarding the reason for decrease in missionary giving by the home churches. Without doubt the financial depression accounts for much of this decrease but another reason is a lack of faith. We still try to "raise" money instead of bringing it into the treasury in answer to prayer. After the report of the Laymen's Foreign Mission Inquiry it is not strange that many have lost faith in some missionaries and their methods as set forth in that Report. It is in the Word of God that we find authority for the true purpose and plan of the foreign mission enterprise.

Modern rationalism and materialism have sown seeds of unbelief and distrust. Many of the colleges and even some theological seminaries in America attack the supernatural and teach skepticism. If, as some say, the Bible is largely an ancient myth, why trouble to export it as the basis for a universal faith?

Some question the policies of their mission boards and demand more spiritual leadership and less expense in administration. Others object to the inclusive method which would unite in the denominational boards, both "modernists" and "fundamentalists." They do not belong together in belief or method.

Another reason for decrease in missionary interest and gifts is, we believe, the removal of initiative and responsibility from the women of the Church. The women, through their own societies, gave definitely to the work on the foreign field for women and children, securing large sums of money through small individual gifts. In certain boards, women made their budget in terms of work as well as money. Each state took its share in each field and department of work; medical, educational, or evangelistic. The women were loyal to their missionaries and their needs and entered rather unwillingly into the mergers of boards in which men delight. As a result of these mergers, the gifts of women have dropped 50% in some cases. Budgets are uninteresting and mechanical but can and must be made alive and interesting for women and children. Women pray better for missionaries and their work than they do for budgets and deficits!

Another great reason for a lack of interest and funds is the fact that foreign missions have no adequate publicity program. They have no "press agent," no radio. The greatest adventure in the world, the most splendid heroism and sacrifice, the only successful internationalism—the victories of the Cross of Christ—are not widely published so as to be brought generally before the public. We fail to support the one magazine, THE MISSIONARY REVIEW OF THE WORLD,

which endeavors to bring "good news from far countries." There are thirsty souls in the churches today who need to know this news.

My recommendation would be that the Foreign Missions Conference and the Federation of Woman's Boards of Foreign Missions cooperate in a radio half hour once a week for crisp, effective news items from the mission fields—not statistics nor estimates, but brief stories of spiritual victories and thrilling adventures which missionaries can provide. There are people who can give over the radio the facts from foreign mission fields in a way that will outdo Lowell Thomas or the gentlemen who advertise "Blue Sunoco" and "Pepsodent." There are foreign-born Christian students in America who would be heard with delight. If half the period could be given to stories for boys and girls, fathers too would listen in even if they fail to appreciate high-brow secretaries and missionaries. The National Broadcast will give aid if we can present living material from the African Trail, the Heart of China, the Multitudes of India, the Island World.

In every town and city the churches should also redeem one or two columns each week in the leading newspapers. Editors will gladly take well-written, interesting news—really more important than "contract bridge" or sport news, or society patter. The daily papers do this for the clubs and would respond to a strong committee of men and women from the churches who would claim at least an opportunity once a week for living, vital, spiritual world news and adventure furnished by experts.

The fact is people do not know—and the missionary organizations do not tell them—the inspiring, glorious victories. These should be told in the popular vernacular and through general news channels. In fact, we of the churches are "dumb" in more than one sense. People do not want sermons or dogmatic theology or denominational propaganda but they would listen to vital missionary world news over radio and through the press.

The very first message on the air was from a Heavenly announcer who proclaimed, "Good Tidings of Great Joy to All People." Then came that glorious symphony from the Heavenly broadcast: "Glory to God in the Highest, and on Earth, Peace, Good Will Toward Men." If, on Christmas Day, 1933, Christians could renew that Heavenly broadcast to all nations and in all nations, we might win thousands to a real belief in God's plan for the world, presented through His Son Jesus Christ, who came to offer life to those "of all nations, and kindreds, and people, and tongues"—the only universal religion.

Light for Present Darkness

Universal Bible Sunday December 10, 1933

By the REV. GEORGE WILLIAM BROWN, D.D.,
New York
General Secretary, American Bible Society

WE THUMB the dictionary in vain these days to find adjectives capable of describing adequately the conditions in which we are now living. Our experiences late in 1929 were referred to as hectic. But as we entered 1930 the assurance came from somewhere that the situation was only temporary. As month after month passed and the prosperity "around the corner" failed to materialize we spoke of the situation as grave. With the complexities introduced by the German financial crisis in the summer of 1931 we became accustomed to referring to the outlook as serious. Successively it became unparalled, unprecedented, and ultimately indescribable. Never were the hymnist's words more appropriate:

We are living, we are dwelling,
In a grand and awful time.

What the remedy for the world's ills is none will be presumptuous enough to say. Whether it is education, changes in government, revision of international relationships, leveling of tariff walls, codes, or what not, depends upon whom one engages in conversation.

The American Bible Society has one conviction on the subject and because of that conviction the Society is promoting Universal Bible Sunday this year with more than ordinary zeal. The conviction is that amid the perplexities in which the world is moving there may be found in the Scriptures both principles and a spirit sufficiently illuminative to guide us into a more satisfactory order of living.

For the observance of Universal Bible Sunday (Sunday, December 10) the theme suggested is "The Light Shineth in Darkness" (John 1:5). In the darkness of these days the gracious and ever-meaningful messages of Holy Scripture shine forth with a peculiarly penetrating brilliance. There are rays of light which reflect comfort—for the discouraged, for the dismayed, for the weary. From the Book there comes illuminating counsel—to guide youth, to embolden the middle-aged, and to sustain the elderly. From the chapters of the Bible there streams forth a light challenging the believer to stand steady, to persist, to adventure.

We turn to the pages of the Sacred Scriptures, describing the leaderless days of Israel following the death of Moses, and we find God in that dark hour lifting up a new leader and fortifying him with these words: "Be strong and of good courage; be not afraid, neither be thou discouraged: for the Lord thy God is with thee."

We review the life of David so fraught with dangers and vicissitudes, oppressed by King Saul and deserted by his own son, Absalom, and at the end of it all we read his great testimonial on the certainty of God: "He hath made with me an everlasting covenant, ordered in all things and sure."

We read the reflections of that great prophet, Isaiah, as he observed dynasties rise and fall and as he watched Israel moving toward its nadir: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

We turn to passages of the New Testament familiarizing ourselves afresh with the harrassed experiences of St. Paul who knew first hand the discouragement of opposition. We are heartened when we find him writing to the Corinthians: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

It is the messages and words of our Lord however that inspirit us most when we feel oppressed by that darkness with which the depression has encompassed us: "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom"; and again: "Let not your heart be troubled; believe in God, believe also in me."

Universal Bible Sunday aims at directing the attention of church-going Christians to the central place which the Scriptures occupy in the Christian faith. Its observance assures Bible lovers that "the light shining in darkness" will lead thoughtful, sincere followers of our Lord to draw upon the resources of Scripture available for the strengthening of character and for the enriching of those personal qualities which make men equal to hard days.

A Voice from a Peruvian Prison

By JOHN A. MACKAY, New York

*Author of "The Other Spanish Christ"; Secretary of the Board
of Foreign Missions, Presbyterian Church, U. S. A.*

NO LONGER a traveler and an actor, I begin to recall, spectator-wise, the scenes and impressions of the past months in South America. They come before me more vividly than ever, and I set down some of the chief of them, allowing reflection to play upon the ever-changing scene.

The even tenor of my visit to Lima was broken into by a tragic event. It was an April Sunday about noon. President Sanchez Cerro was returning to the palace, after having reviewed a body of young recruits who were being drilled to go to war with Colombia. He was leaving the race course in an open car, when a young man, in the guise of a biscuit vendor, shot him fatally from behind. The partisans of the dead President cried for vengeance. They were sure that it was a political murder. The person mainly responsible must surely be the President's chief political opponent, then lying in the penitentiary of Lima, awaiting a trial which was never coming off. Their first thought was to have this man killed in prison. Calmer counsels prevailed, but during the next few days, the sentiment of the masses was fanned into flame as thousands filed day by day in front of the bier of the murdered President. A plot was hatched to allow the mob to get out of hand on the day of the funeral and to storm the penitentiary building, with a view to lynching the political prisoner inside.

The Prisoner

It happened that the prisoner in question was an old and much loved friend of mine. He had been a teacher in our school, the Anglo-Peruvian College. Until his exile from Peru he had lived in our home. One evening in 1923, during my absence on a lecture tour in Chile and Argentina, he left the house with the Yale latch key in his pocket and never returned until he came back from Europe eight years later, a candidate for the Presidency of the republic. In one of the most remarkable elections in the history of Peru, Haya de la Torre almost reached the Presidency, but his failure to get quite there exposed him inevitably to the relentless, classic ire of his opponents. Because of his alleged connivance in a revolutionary plot, he was imprisoned and his party dissolved and persecuted.

On the eve of the funeral, Lima lived at deadly tension. Something sinister was in the air. From different well-informed circles came the news of the fateful event which was in store for the following day. Mutual friends pled with me to do something if I could. What I did it would not be wise to tell in detail, but following a midnight interview with one of the leading politicians in Peru, a bitter personal enemy of Haya de la Torre, but a man who had always professed great friendship for me, a direct appeal was sent to the Peruvian Government by another powerful friend, and as a result the tragedy was forestalled. Exceptional precautions were taken the next day, and the funeral passed off in perfect quiet. Haya de la Torre was saved. The day following I left for Chile.

Why refer to this incident? Because the principal person involved has a unique significance in the present-day life of South America. It is no exaggeration to say that Haya de la Torre, now thirty-seven years of age, is the most outstanding and best-known figure of the generation between thirty and forty in the whole of Latin America. Shortly after his exile from Peru, in 1923, he visited the Soviet Republic. He went to study communism and was given special facilities to see everything from the Neva to the Volga. When he left Russia, he retained his social radicalism and great human passion, but he definitely renounced communism as a solution of the political and social problems of Latin America. He later studied in the London School of Economics and in Ruskin College, Oxford. Banished a second time in the course of a visit to Central America, he spent some years in Berlin. It was there I saw him last, in the winter of 1929. I had scarcely sat down in his lodging in Charlottenburg, when he took down from a shelf a Spanish Bible. It was marked throughout. "Look," he said, "the next book I am going to write on South America is to be full of quotations from the Bible." I remembered one of the first days when we had talked about religion as we roved together among the rocks of the Peruvian coast. He and a group of fellow-students were then giving themselves most self-sacrificingly to the education and welfare of the masses among his own countrymen.

"For me to say 'God,' " he said, "is to experience a sensation of nausea in my mouth."

"Why?" I asked in deep surprise.

"Because that name has been associated in my mind from boyhood with things that are vile and unjust, with attitudes which I feel I must give my life to combat."

In the interval since that time, a profound change had passed over Haya de la Torre. He had come to realize that religion was basic for personal and social life.

From Behind Iron Bars

During the first days of this visit to Lima, before the storm broke, I was in touch with my old friend through his sister, the only person allowed to visit him in his cell. Everywhere I went I heard tales of his doings before he went to prison and ere the country began to be turned into a shambles. But the deepest insight into the soul of my friend, as he still was, I got from a couple of precious letters written on rough paper and in a scarcely legible hand, which had escaped the vigilance of the prison censor. I have the feeling that those letters will prove one day to be historic documents in the spiritual life of Peru, if not of the whole continent. Undoubtedly an entirely new note is struck in the political life of South America, a deeply ethical and religious note, like the warble of a skylark above the earth at dawn. The humble recipient of the two missives was the wife of a local evangelical pastor, who, because of her faith in Haya de la Torre, carried to him day after day for several months food to substitute his prison fare. Let me quote one or two significant paragraphs from these letters. Here is one written in Haya's own English which he used rather than Spanish as a means of security:

Many thanks for your message of the other day. I know that many good people are with me. I shall be very grateful indeed for anything you could do for the boy who is so faithful to me. As a matter of fact, he is the only one I trust without doubt. He is clean in body and soul and serves me as a very good comrade. In this place of spies and traitors, in which even jealousy is doing its part, he is a wonderful exception. On the most tragical days, when everybody was coward enough even to smile to me, he was brave and loyal, and stood by me at any rate. He has won my gratitude and I think I have the duty of doing for him as much as I can. He is not educated at all but exceedingly intelligent. Therefore, I should like to get some books for him but rather elementary ones. Perhaps some stories like Robinson Crusoe, the life of Jesus and something about Peruvian history and mathematics. I believe that you could do a good thing in sending here some Protestant literature for the convicts. They have almost nothing to read and the majority of them are very ignorant. Papers like *Rimak* may be introduced on Sundays. You would do a lot of good. I would like to have a Bible. I have only with me a New Testament. I left my Bible among my books and sometimes I miss it very much for I am a regular Bible reader and I like to see again many parts I am devoted to.

Beyond Gandhi and Lenine

Listen to this other passage:

I am not a desperado, and though I feel that I am the victim of many, many mistakes, mostly of them not mine, I am not angry nor bitter at anybody. Besides, after I know the terrible fate of many of my comrades I am even proud of my sufferings for I believe that I get my share in the sufferings of all of them. Still, if I did not know that my life is necessary to the Party, I had rather liked to die with them. Only one glory I am envious of: that that our martyrs have got! My greatest ambition is to die as they did and if I did not know that I must still live and work, guide and teach, I would be just now the unhappiest of men. But, alas, I have to live!

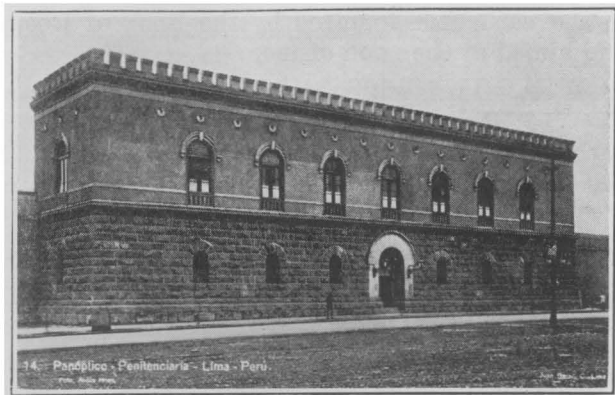
Our Party needs a great leading work yet. We have to clean it of passions, ignorance and indiscipline. We have to make of it a colossal spiritual force in which convictions and faith, reason and emotions, experience and energy, science and vision, should be harmoniously combined. I have a tremendous faith in the destiny of our Party. I think that it has all the characteristics of a real wonderful movement. Yet, I believe that it shall bring to this country and to Latin America the solution of many problems not only economical and political, but moral and spiritual, for we are not only sentimental and religious as Gandhi nor only social and economical as Communism. We have the best of both sides, and we must value the importance of each, but without losing the fundamental significance of humanity. Upon this great reality we have to build up the edifice of the Party, neither as a fortress nor as a church, but like a school in which learning and work should open the real way of Justice. But my dear friend, for such a work we need great teachers. Teachers like soldiers, soldiers like teachers. Apostles of faith alive and strong "unto death," clean minds and clean bodies, unselfishness and mental capacity. I know that what I have done is only a very little part of what I could do. That is why I must live and be free for. I don't care for political ambition in the low sense of the word. If I knew that I could do my work outside politics I would try. But as a matter of fact I did it. My work in the Universidad Popular was a beginning of the task I am devoted to. But I saw that the work was not complete. In countries like ours you ought to have the political power, otherwise the political power will be always against you. Besides there is magic force in power which attracts people towards it, and when you use that force for the good your task can be better achieved. All these considerations may help you to know me better. I should not like to be misunderstood. When I think of the exaltation of the name of Haya de la Torre I always think of the chief of our Party, a rather ideal symbol and never of myself. Even to me the name of Haya de la Torre is something outside my own person. I think of him as of the chief and I think of myself as a soldier whose only duty is to be ready to every effort and sacrifice for the Party to which I belong. I am conscious of my defects and limitations and I fight every day against them. I know that I am neither a genius nor a saint and that there are in the Party many men and women who are superior to me in many ways. But although I know it I think that the faith that so many people have put upon me as a leader may help very much to keep the unity of the Party, and to do the great work that everybody in it must do to achieve our aims. So I extrovert my own personality and I put it to the full service of the common ideal, but never, never as a pedestal for my own vanity. All this has to be pointed out to you.

I am sorry that I have to write almost in the dark to avoid surprises. You will read all this with a lens, I guess. Forgive my poor style and the awful handwriting

for I must be keeping one eye on the paper and the other on the irons (bars) of my cage to avoid any undesirable visitor.

A Party of Youth

The party to which Haya de la Torre refers in his prison letter is popularly known as the Apra, that is to say, *La Alianza Popular Revolucionaria Americana*, or being translated into English, "The Popular Revolutionary Alliance of America." It is a party of youth, founded by Haya de la Torre, between the years 1923 and 1931, while he and

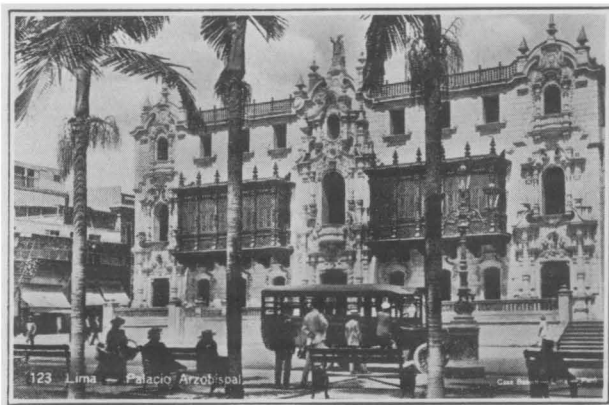


WHERE HAYA DE LA TORRE WAS IMPRISONED

other young Peruvians were exiled in different countries of Europe and America. During my visit to Lima, I was told by a South American diplomat, a man who some years ago was Minister of Foreign Affairs in his own country, that in his opinion, the Apra represented the first political party in South American history which was founded upon clear-cut principles, with a full social and economic program. The members of the Apra study the problems of Peru with great realism. They realize that no mere politicians with their classic appetites and ambitions, can ever solve the problems of the country or of the continent as a whole. Each political leader must represent an effective human value. He must be a specialist in some branch. He must above everything be a good man. For years, little "cells" of Peruvian exiles, scattered through different countries, have been accustomed to meet together for the study of social, political and ethical problems. The ideal of the party has been that thinking should be intense and collective. Their leader wanted to be no mere *caudillo* of the old type, that is to say, he had no desire that everything should center in his own person. He wanted great principles to grip the mind of his henchmen. It was also his ambition from the first to give them an immaculate example as a man. From the moment that he caught the vision of his country's needs, and of what he felt he was being called in Providence to do, he began to prepare himself morally and physically for his task. Realizing

that the human problem is spiritual, more deeply than it is economic, he set about disciplining himself and moralizing the students and workmen with whom he dealt. An exiled member of the party, a young Peruvian doctor whom I met in Santiago in the month of May, told me, "Those only have been willing to follow Haya de la Torre who have not resented his manly rebukes when they did wrong." Human passion, clear thinking, and self-discipline—these are the principles which animate the most representative men and women in the Apra Party.

Sooner or later this party will come into power in Peru. Great was my surprise that many of the most cultured and best men in the community had become members of it. Mistakes have been made and will be made by this party of youth. But that a new portent has appeared on the political horizon of Latin America there is not the slightest doubt. Many an age-long tradition, many a corrupting practice, and many a sinister foreign influence, will be affected by its advent into power. One basic plank in the program of the Apra Party is nationalization of the sources of the country's wealth. Another is the effective political unity of Latin America in self-defense against every type of foreign imperialism. A third is an attack upon every form of oppression. No political program or practice will ever satisfy the Christian con-



THE ARCHBISHOP'S PALACE IN LIMA

sciousness. Yet, no Christian can fail to be interested in the approximate application of the mind of Christ to human affairs.

Freedom and Friends

A word in closing about Haya de la Torre's attitude toward religion. His love of the Bible is apparent. A photograph upon my desk is symbolic of his sympathy. While I was visiting mission stations in the wilds of Matto Grosso during June and July, Haya de la Torre was set at liberty. On reaching New York I had confirmation of the good news and what was my joy to find the photograph here reproduced. My old friend, seated in

the midst of a group of dear faces! On his right, the noble woman, who at a great personal sacrifice, sent him his daily food during many months of his imprisonment. On his left, her husband, an evangelical pastor in Lima, and around them other members of the evangelical community and of the Apra Party. Haya de la Torre belongs to no religious denomination, but he gladly calls himself a Christian. Among the members of the evangelical community he has found many friends and supporters. They have followed him and believed in him, not for political reasons, but because of what he stands for.

When a group of Apra leaders said on one oc-

casion to some representatives of the Evangelical movement in Peru that when they came into power, evangelicals would have special privileges, the latter promptly replied that they wanted none, saying:

"We ask for no more than liberty to worship God according to our conscience and to carry on our religious work with utter freedom; and we ask that other faiths shall have the same privilege."

That being so, the significance of this picture is not political but spiritual. It is a union of hearts in a great cause, inspired by the Book of Books, and aimed at the good of men.

"IF" FOR MISSIONARIES*

(With apologies to Rudyard Kipling)

If you can hear God's call when those about you
Are urging other calls and claims on you;
If you can trust the Lord when others doubt you,
Certain that He will guide in all you do;

If you can keep your purpose with clear vision,
Bear lack of sympathy, yet sympathize
With those who fail to understand your mission,
Glimpsing His world-task through Christ's own
eyes;

If you can work in harmony with others,
Yet never lose your own distinctive aim,
Mindful that ever among Christian brothers
Methods and plans are often not the same;

If you can see your cherished plans defeated,
And tactfully and bravely hold your peace;
And be undaunted when unfairly treated—
Praying that love and good will may increase;

If you can trust to native Christian brethren
The Church you've built in lands across the sea,
Seeing in them, as growing children,
Promises of the men that are to be;

If you can lead these eager weak beginners
By patient loving care, by life, by prayer;
For failures and mistakes not judge as sinners,
But make their growth in grace your earnest
care;

If you can share with humblest folk your virtue;
If nobler souls are richer for your touch;
If neither slights nor adoration hurt you;
If "all men count with you, but none too much";

If you can fill your most discouraged minute
With sixty seconds' worth of patience true;
Yours is the task with all the challenge in it;
You'll be a missionary—through and through.

POEMS BY CHRISTIAN LEPERS

Government Hospital, Oshima, Japan*

Interpreted by LOIS J. ERICKSON, Takamatsu, Japan

AT EASTER-TIDE

Lilies abloom,
And in my heart no room
Except for thoughts of Him who conquered Death.

Upon this Easter morn,
Afresh, oh, all afresh,
His grace in me is born,
And my dumb heart cries out to sing His praise,
On this,
His Day of Days!

—Takamoto.

Star,
Shine on the world in its woe;
Gleam through the dark where I go,
Sweet Star of Love!

—Takamoto.

Whatever I may do,
Always, always,
My thoughts still dwell upon
The True God's grace.

Body and soul
Arising, soar,
Knowing those depths of grace
Forevermore!

—"Kyogetsu."

I would not change one little jot
Of His dear will for me;
But in my weakness I would go,
Entrusting all my load of woe
To Him Who walks with me.

—Kanda Keizo.

* From *The Bible for China*.

* 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.

The Cross and the Christian Message^{*}

By the Late W. H. TEMPLE GAIRDNER,
of Cairo, Egypt
Formerly Missionary of the Church Missionary Society

This matter (i. e., the Crucifixion and Death of Jesus Christ) has no importance in the Christian religion, which is, in fact and in itself, a religion for the inculcation of monotheism, morality and ethics, like the Mohammedan and Jewish religions.—*From a Cairo newspaper.*

CHRISTIANITY is indeed a religion that “inculcates monotheism, morality and ethics.” Jesus proclaimed one God; set forth a new ethic—a type utterly different from the Law set forth by the Mohammedan and Jewish faiths. Christianity taught a personal and social morality so high that, though it stands firmly on earth, it yet reaches to the heaven of heavens. But that was not the *whole* of the work of Jesus, nor the *whole* of the Good News which He heralded. It was not even the most wonderful or most essential part of what He came to accomplish. If that had been all, it is possible that no prophet would have followed those of the Old Testament: or if one had to follow, in order to put the finishing touches on “monotheism, morality and ethics,” he would not have been Jesus Christ. The real work of Jesus Christ was to introduce into the world—to make available for humanity—a fund of *life* capable of producing as fruit this “morality and ethics” indefinitely, all down the ages, until the dawn of eternity. What Jesus *did* was even more wonderful, more precious and more necessary than what He taught. Thereby the soul is enabled to penetrate to the heart of that “One God,” and bring forth the fruit of that “morality and ethics,” a nobler name for which is—*holiness*.

During the first stage of the mission of Jesus, before it was ripe to disclose the supreme subject of the crucifixion and death—in that first stage Jesus did teach monotheism, morality and ethics. But *what* a monotheism—the revelation of a Father—creator! And what an ethic—the spiritual “New Law” of love: and what a morality—the new spiritual ideals of the Sermon on the Mount! But even in this He was not speaking as a moral philosopher, nor as a theological teacher; not as a social reformer, nor as a warning preacher, no, nor even as a prophet and apostle. He did so as the One by whom and in whom at the end of time, “The Kingdom of God” was being declared,

inaugurated and initiated. The Kingdom of God: that spiritual régime, dynamic in its whole scope, which could only be entered by a new birth, and was organically related to Himself as Messiah—“anointed King.” This at once makes Christ not merely a prophet, but a power.

The cross and death came last (necessarily). There was a gradual leading up to that supreme dénouement. These facts do *not* prove that the cross and death of Christ “have no importance.” Merely to put the matter so shows the absurdity of the contention. As well say that the final scene in some supreme drama has no importance because the preparation for it was veiled, and because, when it comes, it startles! Even the veiled allusions to the cross in the early stages have a significance which proves the importance of the climax.

There were two reasons why those early stages only contain allusions. First, the time had not come for more than this. The train of events which swept on towards the supreme event had not become clearly defined as yet. Jesus knew the issue and dropped hints,† and His disciples after He had risen from the dead “remembered” that He had spoken thus, and from this were able to gauge the “importance” of that at which He had hinted so gravely and significantly.

The second reason was that His own disciples were not ready for the shock of the heart-shaking, stupendous announcement—the announcement of a dreadful death by public, criminal execution! Such an announcement was psychologically impossible until their acquaintance with Him and trust in Him had reached a very advanced stage. The Master spent a whole year, probably two years, with that little band of pupils, teaching the new message of the Kingdom and its “ethics and morality,” the new message of “monotheism” and its Fatherhood, but above all teaching them to *trust Him*, teaching them His authority (Matt. 7:29) and His utter trustworthiness, teaching them, in one word, “to believe upon Him.” At the end of this period He continually tested those pupils to see whether they had learned this ele-

^{*} Condensed from the *Moslem World*. This is a translation of the Arabic original written by the late Canon W. H. Temple Gairdner in the *Orient and Occident*. “He being dead yet speaketh.”—*Editor*.

† E. g., John 2:19—“Destroy this temple and in three days I will raise it up.” John 3:14—“As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.” John 6:51—“The bread that I will give is my flesh, which I will give for the life of the world.” Luke 5:35—“The days will come when the bridegroom shall be taken away.”

mentary yet all-important lesson. "Whom think ye that I am?" He asked. It was a truly sublime act of faith and personal trust when Peter, speaking for himself and his comrades, said "*Thou art the Messiah*," that is to say, God's anointed King, the Head of the Kingdom of God in heaven and on earth (Matt. 16:16): so sublime was it that Jesus said that it was by veritable inspiration from God Almighty that Peter had risen to this height. Mark now what followed. The anxious moment had been passed: the class had graduated: their personal faith in the Master had been vindicated against a whole little world of men: so they were now in a position to be initiated into the supreme secret, into the deep, the tragic mystery, which before could only have shocked and paralyzed and scandalized them. And therefore we read *immediately following* on Peter's rapturous confession and Jesus' rapturous reception of it, "*from that time forth* began Jesus to show unto His disciples how that He must go up to Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day!"

The careful study of these words, their context and their place in the narrative, do two things; first they explain why Jesus' explicit teaching of His death and resurrection was deferred a little, though it was hinted at and foreshadowed long before that; and second, they demonstrate that that teaching was at the very core and center of His whole message, the very goal to which His whole life and work were tending; it was the secret that was surpassing the scope of human understanding that it could only be confided to ears prepared for it. It was the pearl so precious that its owner could not risk lending it to the careless or the unworthy.

The Messiah King

"The Kingdom of God" as preached by Jesus is an organization with its roots in the unseen world and with its appearance and action on earth; a spiritual organization therefore, composed of renewed men and women; entered not by the door of physical birth, but by the door of *re-birth*, spiritual rebirth; with the Messiah-King as head of that organization, He being the complete revelation of unseen Deity. Such was the Kingdom which this Messiah-King came to found on earth, in the fullness of time. He came and the Kingdom was inaugurated—inaugurated with mighty and wonderful signs of power, with marvellous, divine, and new-penetrating teachings, and with the greatest miracle of all, a perfect, holy, human life (His own), pouring forth into the world a ceaseless river of love, and acts of mercy, and service of love. He lived the principles which He taught His disciples in such words as the Sermon

on the Mount; for His task was not merely to teach, but to inspire, so that they should also live thus and act thus, and so accomplish the warfare and victory of the Kingdom under His leadership.

The first impression on the disciples, as on Saul later, and as on any one of us if we consider the violence of the contrast—was of utter contradiction, impossibility, unreconcilability of the death of Jesus. Messiah-King . . . crucified! How could all that is glorious be made compatible with all that is shameful: how could essential victory join itself to essential defeat? And this first impression they never got over during His days on earth—it was too overmastering, too overwhelming.

But the second impression was that which conquered them later, and independently conquered Saul, the great Apostle of the Gentiles, that the very greatness of the paradox was the measure of the greatness of its power, that the riddle "*a crucified Messiah*" was the key to all the riddles and all the mysteries of time and eternity. And thus it became to them, as it was in fact, the central dynamic of the Kingdom of God on earth. When the Messiah-King was crucified, the universe was darkened, the angels hid their faces, the powers of heaven held breath: but in the impact, the power was engendered which is enough to save a world of men, to restore a universe to God. The supreme event in the career of the Supreme Being of the ages could not but have supreme significance and supreme power.

Jesus plainly taught all this in a parable which He set forth to leaders of the nation just before their rejection and betrayal of Him. It is one of the deepest and most far-reaching of the parables (Mk. 12:1-12). In this parable the world is likened to land which is being gradually reduced to cultivation: the center of cultivation is a vineyard—the Kingdom of God: God is represented as the owner of the vineyard; He sends slave after slave (prophets) to the tenants (the Jewish people) who have been working the vineyard, to collect the rent of the place entrusted to them; they refuse, rejecting one, stoning another, killing a third: slave succeeds slave (note well that each is a "prophet." . . . And now the greatest of them has come and gone . . . "Having therefore one Son, His well-beloved" (*Son*—not "slave" therefore not "prophet"—in a different category altogether) He sent Him. This, in the interpretation, is none other than the Messiah-King, the head of the Kingdom of God. The Unseen One had said, "They will reverence Him!" But no, they killed Him too and cast Him out of the vineyard. Oh ghastly, impossible deed! Must it not either be the end of the Kingdom of God on earth, or must it not prove the occasion for the supremest manifestation of divine energy? The conclusion of the

story tells us which: Jesus drops the allegorical form and simply quotes from the Psalms—"The stone which the builders rejected has become the headstone of the corner: this is the Lord's doing and it is marvellous in our eyes." The reader doubtless appreciates the crashing force of these words. The last scene in the tragedy of the vineyard was not a torn, defiled body lying in the dust in the rough ground outside that vineyard. It was a glorified renewal of life and power: the vindication of that Messiah-King. And so we see that the very violence of the dark riddle paradox "a crucified Messiah" (see 1 Cor. 2) carries in the heart of it a very effulgence of light. Defeat on this scale meant victory, final and infinite: divine power, released without limit, eternally available.

Jesus' early teaching about "The Kingdom of God" at once takes you far beyond the position represented by these words. Jesus' claim to be Messiah-King takes you still further beyond it; and the stupendous claim of "The Messiah-King crucified" takes you immeasurably beyond it. Jesus had hinted at this tragic climax all along. That stupendous event was, as it were, the dynamo which created and made available a spiritual power that gave to "monotheism" a new significance and transformed "morality and ethics" from a teaching, a theory, a philosophy, into a life. It is from this point that we resume.

For the Life of the World

Twice more in Galilee, ere the Master started on the last long wandering journey that ended in Jerusalem, did He warn His disciples of what was coming.* On one of these occasions He reminded them of the violent death of John the Baptist, and said that at the same hands at which John suffered should the Head of Humanity† suffer also. And on that last journey He returned to the theme, time and again. Observe the inimitable irony of one of these warnings: "Nevertheless I must walk today, and tomorrow, and the day following," i. e., I am safe as long as I am beyond the boundaries of Jerusalem—"For it cannot be that a prophet should perish *out* of Jerusalem"! We say "inimitable," for we mean that if a romancer had written up the Gospel in after days he would not have written thus. No! the least grain of literary perception assures you that this word was really spoken, and was spoken by Jesus. Well then, O ye who accept Him at least as a prophet, hear and receive the solemn prophecy of that your prophet, that He was on His way to perish in Jerusalem.

But it was not as a mere event that Jesus contemplated that Jerusalem tragedy; nor as mere

tragedy—always event *with significance*; nor as death-tragedy which, by its pang of agony, should bring new life to birth. Glance at some of the profound utterances in which He gave this thought words:

"I am the bread of life. And the bread that I will give is my flesh, which I will give for the life of the world."‡

There is to be a laying down of life; a sacrifice of living flesh; a consequent life-giving to a world of men.

Or that word of unplumbed depth and exhausted application, a favorite saying of His, six times recorded in our records on at least four separate occasions: "*He that loseth his life shall gain it*":—First applied to Himself just after He had warned the disciples for the first time of the impending martyrdom.

"Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit. He that loveth his life shall lose it, and he that loseth his life in this world shall keep it unto life eternal. . . ."

Once more, a death which should multiply life uncountably manyfold.

Or again: "*I am the Good Shepherd: the Good Shepherd giveth his life for the sheep. . . . And I lay down my life for the sheep.*"

Why comment?—Except to remind you again that not thus do romancers write, especially if the event had falsified the anticipation!

Or again, "*The Son of Man came not to be served, but to serve, and to give His life a ransom for many.*"

Always the same thought, though, as we have seen, the metaphors, vivid as lightning, vary,—the shepherd who sacrificed his life—the corn of wheat that was buried beneath the earth—the bread that was eaten—the ransom life that was surrendered: always the same thought—a death, with result of life won for many.

Finally the series of word-pictures was completed and crowned on the last night of all. At supper, when the eyes of all were fixed on Him, He caused that heavenly truth which is our theme to enter into their minds by eye-gate and not only as formerly by ear-gate; thus:—He took bread and when He had given thanks He broke it and gave it to them saying, "This is my body which is given for you" . . . likewise after supper He took the cup, and gave thanks, and gave it to them saying, "Drink ye *all* of it, for this is my blood of a new covenant, which is shed for many for the redemption of sins."

We are here led into the very heart of the Prophet-King, and the marvel and mystery of His

* Matt. 17: 9-13, 22, 23.

† In Jewish phrase "The Son of Man,"

‡ Actually these words were spoken before the first clear announcement of His death: but they belong, and so to speak attach themselves, to that occasion.

work for mankind. And so now we have heard the words and seen the pictures and watched the symbolic act—words, pictures and act full of infinite meaning, the meaning which we know. . . . With hearts and minds full therewith, let us repeat slowly the sentence in the Cairo newspaper with which we started, that its incredible emptiness may fully appear:—

“This matter has no importance in the Christian religion, which is, in fact and in itself, a religion for the inculcation of monotheism, morality, and ethics. . . .”

Surely “the reader” must see what Christ saw—and thus strove to let him see!

Then comes the event itself—the unutterable deed—the central event of all history, of all time. Our sole comment upon the narrative of the passion and death of Christ will be to point out the *proportion it bears to the rest of the narrative of the Christian “sira”*:—in Matthew one-sixth, in Mark one-fifth, in Luke one-seventh, in John one-third. Such are the proportions given to the events which occupied as many days as the rest of the narrative occupied years! Contrast this with the space taken by the narratives of the death of the great figures of history—an infinitesimal proportion compared with the rest of the biography—sometimes a single chapter, generally a paragraph, sometimes only a line or two. Have we not in this one fact a sufficient refutation of this false opinion, and a sufficient proof that from the first it was felt and perceived and known that the death of Christ was, on the contrary, all-important, all-significant, central, essential?

We have already seen how, before the actual event, it had so been represented by Jesus Himself. Suppose now *per impossibile*, that He had proved utterly mistaken; that either the event had failed to eventuate, or having eventuated, had proved without significance, resultless, negligible: We put it to all “readers” in the name of sacred truth, would it have been possible for the recorders to have recorded it at all, or having recorded it to record it thus—on this scale and with this emphasis? Therefore it was recorded with all that wealth of circumstances, that fullness and yet restraint of feeling, a feeling which would doubtless have been a mere passion of grief and despair had the tragedy of Calvary been indeed the last scene of the last act, the drop-curtain behind which there is an empty shape—mere darkness, nothingness.

The Significance of the Event

But. . . .! This brings us to another division of our subject; the teaching of the risen, glorified Christ Himself concerning the significance of the event.

For as He had promised, He rose again on the

third day! Death, having done its all, could not hold the Messiah-King. The physical victory of death was therefore nullified by the very defeat of the champion who suffered to the uttermost; for *that* defeat was moral and spiritual victory; and *that* spiritual victory was forthwith manifested and indicated by the resurrection of Him who conquered and by the glorification of the body in which He had suffered. “On the third day He rose again,” in the fullness of human personality, body, soul and spirit. The Son of Man, the representative of humanity on this earth of ours was made fit, while yet on earth, to pass to the glorified state of the eternal, unseen, spiritual world. And after a short space He did so pass.

But in that interval He had “shown Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God.” And of these things the first and greatest was the very theme which we are assured “has no importance in the Christian religion,”—His sufferings and death. What was the verdict of the triumphant Sufferer upon the significance of those brief hours? Is it to be supposed that He knew best? Or he who came six hundred years later? Or perchance “Readers” in this twentieth century after the event? Did the chief actor pronounce that the event was irrelevant—a mere sadness best forgotten as soon as possible, because past and traversed and gone; dead, buried and done with? Hear and judge!

On the afternoon of that first day of the week the Risen Christ said to the first two of His disciples with whom He conversed, when He found them (not knowing with whom they talked) dumbfounded, aghast, in despair at the awful debacle of three days before:—“O fools and slow of heart to believe all that the prophets have shown: had not Messiah to suffer, and so enter into His glory? And beginning at Moses and all the prophets He expounded to them in all the Scriptures the things concerning Himself.” And in the evening, when He went to the whole band, this was still the theme. He said, “Thus it is written and thus *it was necessary for Messiah to suffer* and to rise from the dead the third day: and *that repentance and remission of sins should be preached in His name among all nations*; and ye are witnesses of *these things*.”

“Of these things”—of that death on that Cross of Calvary; the breaking of that body and the shedding of that blood which, as He said on that last evening, sanctified the new covenant between God and man, and on the strength of which a world-wide preaching of repentance and forgiveness was made possible and expressly commanded. And that world-wide enterprise, begun by those

who were "witnesses of these things" is still going, and will go on until the end of this age.

"Monotheism, ethics, morality"—these existed for centuries as the program of the Jewish religion. If these were really God's only program, there would never have been a Christianity at all, nor a Christ at all. But we see now that what "A Reader" and the many whom he represents rules out as unimportant, constituted in fact the whole, specific, entire, intrinsic content of Christianity! A world-wide "preaching of repentance and forgiveness of sins in His name" that is, the name of the crucified and glorified Messiah-King. By this the Kingdom of God came with power on the earth, and a new divine life in that Kingdom was made possible for humanity—to all who should close with God's Christ and receive Him with his whole being, with a passion of gratitude and love, that is, in a word, *by faith*.

God's Message

We have heard God's message. We have seen the risen Messiah-King giving His commission to the children of the Kingdom, and we have seen them setting out on their task. But how far did they reflect on the message they were given to announce, and what were the results of their reflections.

They did reflect, by the aid of the Spirit of Messiah which was in them; and the remainder of the books of "the New Testament" are the chronicle and record of these reflections and revelations of that Spirit. And it will not surprise us therefore to discover that the central theme of all their reflections, and of all these books, is precisely that death and glorification of Messiah and the richness of the significance thereof:—What was it in God and in the nature of things that called for that death; and *why* its accomplishment released the message of God's forgiveness unto all mankind.

Recall the history of Saul of Tarsus. This was a young Jew, wholly devoted to his religion of "monotheism, ethics and morality"; dissatisfied in soul, nevertheless, though he did not attribute his dissatisfaction to his religion. This young man, lately become a graduate, heard during a period of absence from Jerusalem of the event which we have been considering. To him Calvary was the righteous termination of the career of a pretender and a blasphemer. Thank God, that brief chapter was closed and would soon be covered by the oblivion of time. What was his rage and indignation, therefore, to hear that the followers of the executed criminal had constituted themselves into a sect which asserted that He rose again! that He was alive, glorified! and that He, after all that had occurred, was Israel's Messiah-King, He and none but He! Instantly this fiery

enthusiast headed a fierce reaction that had taken place against the new sect. The object was to exterminate it once and for all, while it was still a small weak weed, and before it had time to grow or spread.

The most prominent propagator of it seemed to be one Stephen: therefore Stephen was arrested and questioned. His reply threw all into such paroxysms of anger that an explosion took place, and a crowd, headed by the witnesses and Saul, put Stephen to death by stoning. Saul witnessed the last scene. He saw Stephen look steadfastly up into heaven, and heard him say these words:—"*Behold I see the heavens opened and the Son of Man standing on the right hand of God.*" Just before his spirit fled, when the stones had beaten him to his knees, Saul heard him say these last words:—"Lord Jesus, receive my spirit"; and "Lord, lay not this sin to their charge."

Strange, significant, incredible words—and most relevant to the issue between Saul and the sect, but he had no time to think about them. He proceeded into the task of extirpation. This involved a journey to Damascus. Just outside the city, the glorified Jesus appeared to him! He saw Him, he heard Him. "Who art thou, Lord?" he cried as the vision of glory blinded him. "I am Jesus whom thou persecutest," replied the Voice.

Stephen was right then! Jesus, though crucified, was Messiah after all! This was the mere fact: it must be accepted, let the interrogation of its meaning come later. Saul did accept it. He became a member of the community that accepted Jesus of Nazareth as glorified Messiah-King.

But—why crucified? The astounding, the incredible paradox of a "crucified Messiah" still remained for explanation. After his baptism Saul went into the deserts alone, and there *for nearly three years* he prayed, thought, reflected, opened his soul to receive the light of God. The light he did receive is recorded for us in those thirteen letters of his which you will find after the "Acts of the Apostles." We get there the explanation of the inner meaning of the death of Christ.

Have you ever looked at a speck of organic matter through a microscope? With the naked eye you can just see that something is there; but structure and details are wanting. You place it under the microscope; you focus bright light on it; and a little world of perfect structure is revealed. You take it again, or a portion of it, and place it under a microscope of greater power; a higher index of light is focussed on to it; and more and more wonderful details appear. And so on until you have reached your human limit of magnifying power, but still the inner content of that speck is continuing to unfold in new and richer detail; clearly you have not nearly come

to the end of it, though you have come to the end of your own power of perceiving. All that you discovered and more was in the bare speck from the first: but it was invisible to your limited human vision.

Exactly so was it in the case of that event—the death of Messiah. As soon as it became evident to some that it was the strangest thing that ever happened, it was submitted to examination by the enhanced light and power of God's Holy Spirit. Immediately the inner richness and content began to appear, and ever more and more.

The records of all this you will find in the Bible, from Acts to Revelation; but with the highest that man was capable of, even with the divine help, more and still more remained: behind the finite comprehensible, to be comprehended in this finite world, lay the infinite, to be comprehended only in the eternal world.

What Saul (who became Paul) and others perceived who looked at the event of Calvary through the microscope of the Holy Spirit of God, was something like this: Messiah's death was not for Himself, but for the world, for men, for the human race, for each one, "for me." It was "for sin"; for the sin of the world, of men, of the human race, of each one, "of me." The sin of this sinful race was the barrier against the coming of the Kingdom of God, the barrier between God and man. It had to be forgiven, that is, removed, put away, so that the Kingdom of God might come, the Kingdom of righteousness, with nothing between God and man, the King and His people, the King Father and His children people. This meant a world-wide preaching of repentance and forgiveness.

But how could this be *with sin still unjudged*, its true character unrecognized by the human conscience—the justice of its condemnation and fate still unrealized? What sort of a forgiveness would that be? What sort of Kingdom? What sort of holiness would be attributed to that God? No! Sin must be judged; its true character recognized by the human conscience; the justice of its condemnation and fate realized. That fate was death—a death of condemnation—a death, therefore, of darkness and woe. Man could not bear that, neither could any such demonstration be demonstrated in him.

But, the Messiah-King, the perfect representative of humanity, in His love for man said, "Let it be demonstrated in me." And God so loved the world that He gave Him, to become man, for this purpose.

All the love and all the holiness of God were incarnated in His Messiah-King. Yes, God was

essentially in Him. Therefore in the Crucified Messiah the perfect holiness and perfect love of God, united, were shown forth, demonstrated to the whole world on the stage of place and time.

The message of this was carried everywhere by those who received it. And thus mankind perceived the extent of its sin and the extent of the love of God: the nations perceived it: individuals perceived it: "I" perceived it. It was "for the world," "for me."

Therefore the whole work of the individual soul, awakened by that sight of the Crucified Messiah-King, is to surrender to Him, and, in surrendering, to lay hold of Him with every faculty of its being and with the uttermost adoration, gratitude and love. This surrender and laying-hold (and nothing but this) is *faith*. And the deed of God in Christ is *grace*.

Every soul that lays hold becomes, necessarily, a new creation, for he and his Messiah-King become united into one. The old life of sin receives a death blow, for by his unity with the crucified Jesus, he is crucified and his sins judged: and by his unity with the glorified Jesus he lives a new life of love and holiness: the life of the Kingdom of God.

Something like this is what Calvary became when the event of Calvary was the object: the Spirit of God was the microscope, and the above is a feeble description of part of the expansion of that object when looked at under the microscope. Not all will be able to see even all this, but they will have the fact itself, Christ crucified, and many will be able to see more than this. But the whole of the event will never be known to anyone in this life.

Nevertheless, whether in this life, or in eternity, and whether for Paul or for the least perceptive of Christ-lovers, the fact still is always there, Christ crucified, containing, all the time, all its infinite wealth and treasures of meaning and of power for us.

The statement in the Cairo newspaper was infinitely wrong in saying that this message "had no importance in the Christian religion." The Christian religion does inculcate a monotheism—but *what* a monotheism is revealed by that microscope of God's Spirit!—a unity wherein an Eternal Father loves an Eternal Son by the Eternal Spirit of love and holiness. It does inculcate morality and ethics—but what morality and what ethics!—the eternal morality of the Kingdom of God—an ethic fulfilled in that love and holiness, the dynamic of which is the life of God's and humanity's Messiah-King who was crucified and lives again for evermore.

A Japanese Thief—Saved to Serve^{*}

How a New Testament Brought Freedom

By the REV. H. W. MYERS, Kobe, Japan
A Missionary of the Methodist Episcopal Church, South

ASASHIRO MURAMATSU was born in Tokyo, in 1863, in an old Samurai family of the Tokugawa Clan. His father was a Hata-moto noble in the service of the Shogun until the overthrow of the Shogunate and the restoration of the Emperor in 1868. That period marked as great a change in Asashiro's personal life as in the affairs of the Empire. He was sent with his mother back to her family in Shizuoka, and had no further relation to his father's family.

The national school system had not been organized, the only schools being those taught by the priests in the Buddhist temples, and the "Juku" or private schools where the Chinese and Confucian classics were taught by the Shinto priests. At the age of nine the boy's relatives sent him to study with the priests of the Kyuenji Buddhist temple. At thirteen he was sent to the Juku where he was taught by such luscious books as the Four Classics and the Five Kings, the Juhashiraku, the Shiki and the Saden—in a word, he studied Kangaku, or Chinese classics. Like others of the Tokugawa retainers, the family planned to make him an official of the new régime.

But even the salutary precepts of the Four Classics often prove insufficient to tame the hot blood of youth and unable to compete with the seductions of the world, the flesh and the devil. Some of the boys in this "select boarding school" became addicted to *saké* drinking and to secret nocturnal expeditions. They were caught in time, and young Muramatsu and the whole set were expelled from the Juku. His chances for an official career were gone, and his relatives would have

nothing further to do with him. Thus at the age of seventeen he was thrown on his own resources, and went out into the world to make his own way.

The next fourteen years make up a dark period in his life. We find him in Kobe, Osaka, Kyoto and Tokyo, with no fixed abode, sleeping in the lowest dives, and making his living as a professional gambler. Sometimes he would be able to rent an upstairs room with a companion. When luck went against him, he would become a hold-up man, demanding money at the point of his sword.

He was caught by the police, convicted, and given a term of eighteen months in prison. Here he twisted straw rope, made straw sandals, pounded rice and similar work, clad in the red cotton uniform of a convict. He learned in prison that there were other ways of making a crooked living, not so dangerous as highway robbery. Some of his new prison pals were adepts at railway theft, and from them he learned the superiority of this method to his old ways. One is less liable to get caught, and when caught the penalty is much lighter.

On the completion of his term in prison, one of these new acquaintances, nicknamed Takoichi, took him home, and initiated him in the art of "working the trains." Through him Muramatsu met all the railway "fraternity."

From the age of twenty-one to thirty-one Mr. Muramatsu made his living as a railway thief. Attired as a well-dressed gentleman he traveled from one end of the country to the other, from Sendai to Kyushu. He took nothing but money, and never saved anything. He was caught and imprisoned nine times, and served terms in all prisons of



MR. ASASHIRO MURAMATSU

^{*} From *The Japan Christian Quarterly*.

Tokyo, Yokohama, Shizuoka, Gifu, Osaka, and last of all, in Kobe. In each case he was given a light sentence, and was soon at work again on the trains.

His last term in prison began when he was thirty-one. Curiously enough, this time he was arrested only on suspicion. He was kept in a large room with twelve other suspects. One of these men wrote to his wife for some papers—*shorui*—to prove his innocence; but his wife, being an uneducated woman, thought he wanted *shomotsu*,—some book to read. She went to a secondhand book shop, and found there a good-sized book with “kana” beside the Chinese characters and several maps in it, all for five sen; so she bought this New Testament and sent it to her husband. All thirteen of the prisoners agreed that it would bring bad luck for them to read this *Yaso* book, that told how an innocent man had been crucified, when they were trying to prove themselves innocent. They quoted the proverb, “*Sawaranu Kami ni tatari nashi*,” which means “Keep God at a distance and he will never hurt you.”

Mr. Muramatsu picked up this book through curiosity and began to read it. He had heard that the New Testament was read by good people, and that it was called a foundation of Western civilization. He read how “Abraham begat Isaac, and Isaac begat Jacob,” and that did not seem exactly thrilling. But a little further on in the first chapter of Matthew he came to the verse, “He shall save his people from their sins,” and this verse gripped his attention. In the Lord’s Prayer he caught at the words, “Our Father.” And in the ninth chapter he read the story of the call of Matthew, where Jesus said, “I am not come to call the righteous, but sinners to repentance.” He bowed his head and asked God to help him.

Five days later his prayer was answered when an old man of fifty-six, named Kichibyoei Matakai, was brought in on suspicion. He was not a Christian, but had read the Bible and attended church, and knew a good deal about the Gospel. He was surprised to see a Testament in such a place, and talked to the men about repentance, the cross, the Christian life and salvation. A week later this man was released and sent Mr. Muramatsu a Testament. The old man was baptized shortly after, and until his death remained a warm friend of Mr. Muramatsu. A Japanese proverb says, “Read a book a hundred times and you will understand its meaning.” There was much in the Testament that Mr. Muramatsu could not understand, but he did understand the meaning of repentance and the grace of God, and was converted through the reading of this Testament. He then went to court and made a full confession, and was given a sentence of six months.

On September 16, 1895, he walked out of prison a free man, and a new chapter opened in his life. He was met by a number of his old companions who wished to help him celebrate his release; but he refused their offers, and went off alone to rent a room and look for an honest job. Everywhere he applied for work when he told his past history he was promptly refused. It seemed impossible to get work in Kobe, so he decided to try Osaka. But he missed the train he intended to take, and while waiting for the next train, he dropped into the Tamon Church where a service was going on. Here he heard his first Christian sermon. At the close of the service he was given a copy of the church paper called *The Morning Light*, in which he read that the pastor was at home to visitors every Monday. So he gave up his trip to Osaka and called on Mr. Osada, who received him kindly, talked and prayed with him, kept him for lunch, and suggested that he get work with Mr. Ishii at the Okayama Orphanage. That night he took the boat for Okayama, met Mr. Ishii, was promised a position, and returned to Kobe for the necessary police permit. This permit was at last given and while waiting to get it, Mr. Muramatsu made his home with Mr. Osada.

Life in the Okayama Orphanage was a severe test of any man’s religion, as it was a time of great difficulty. Like George Müller of Bristol, Mr. Ishii had adopted the policy of making no appeals for outside financial help, making the institution as far as possible self-supporting. The work was hard, the food was insufficient, and there was no pay for the workers. Mr. Muramatsu’s work began at 2 a. m., when he went out to carry water from the river for the three hundred children in the institution. Next he made the fires, took part in the weaving and other work, then helped in the night-school, which lasted till 9 p. m. All this was a hard life for a young gentleman who had never worked voluntarily in his life. After six weeks of it he was thoroughly disgusted and Christmas had made up his mind to run away. Just then he found out that some of the little children were at work unraveling a knitted garment and were knitting some warm woolen socks as a Christmas present for him. These children had learned the Christian spirit from Mr. Ishii, and now they taught Mr. Muramatsu the same spirit of love. He gave up all thought of running away, and his entire attitude toward his work changed.

This incident brought up the problem of his life work, and Mr. Ishii offered to introduce him to some business men but he felt the call of God to lead others to salvation in Christ. Mr. Ishii introduced him to Mr. Yamamuro of the Salvation Army, who sent him to the Officers’ School to prepare for work in the army. He finished the prescribed course in two months, was graduated as a

lieutenant, and was given work for released prisoners in Tokyo, where he stayed a year and two months. But he felt hampered by the Salvation Army rules, so in December, 1897, he determined to resign and work independently.

In January, 1898, Mr. Osada, Mr. Muramatsu and three others met for prayer, and together they started a new work for prisoners, renting a house in Arata Cho, not far from the prison. It was a venture of faith, and it was not easy to finance the work. A little experience proved that the proximity to the prison was a disadvantage, so in 1900 the location was changed to a good residential section of the city.

A few years later, Judge Tanida, at that time head of the Prison Bureau in Tokyo, took a great interest in Mr. Muramatsu and his work, and set about to remove the stain of his police record. On September 13, 1912, Mr. Muramatsu was invited to attend a formal ceremony at the prefectural office and there, in the presence of a number of high officials and friends, a document was read, stating that in view of his high character and eminent services the old police record against him was formally cancelled. He was no longer "under the law." (What a striking picture of our salvation, when all our sins are blotted out through the cross of Jesus Christ!)

Mr. Muramatsu's Christian home for released prisoners is called the *Ai-rin-kwan*, or Friendly Home. It is open to ex-prisoners from anywhere in Japan, but three classes are especially wel-

comed: First, those recommended by the prison authorities; second, those who come asking help in re-establishing themselves in society; third, those whose friends or relatives ask for such aid. Some live in the home as members of the family; some live outside and have Mr. Muramatsu's help and oversight; others get clothing and traveling expenses to their homes in other parts of the country. Every day is opened with morning prayers at 5 a.m. About a hundred and seventy pass through the home in the course of a year.

About one in five of those who are helped makes good in his after life. Some of these have attained positions of honor and usefulness. One incendiary who lived in the home a year and a half is now an official of high position and good reputation in Osaka. Another man who had served eighteen terms in prison was converted in the home and is now a manufacturer in Kobe employing forty men. He conducts worship in his shop for his men every day, and is a pillar in his church.

Today Mr. Muramatsu is recognized by the government as one of the outstanding social workers of the country. On various occasions he has been given an imperial decoration, two gold cups, a silver cup, a watch and a medal. At the Naval Review held in Kobe, he was one of the select guests at the imperial banquet. Five years ago he was given a pension of three hundred yen a year, to continue till his death. He has become one of the most highly honored as well as one of the most useful citizens of the empire.

Christ's Resurrection and Missions*

By REV. WALTER E. WOODBURY

CHRISTIAN missions were born of the resurrection. The whole movement sprang up in spontaneous obedience to the Great Commission of the risen Lord. God had to use the whip of dire persecution to drive Christians to the ends of the Roman world, but wherever they were driven the growing joy of their faith in the resurrection leaped to their lips and brought conviction to their hearers.

While the beginnings of Christian missions are deeply rooted in the very life, teachings and spirit of Jesus Christ, Christian missions were not born until the risen Lord commanded "Go!" As long as Jesus lived Christianity was only a sect of

Judaism. After he had risen from the dead his friends were electrified with a glorious motive for evangelism and missions that they had never felt before. They had a story to tell, the like of which the world had never heard before. At the risk of their lives continually they told the irrepressible tale.

People have been moved to missionary activity and support by lesser motives. The romance of missions has lured some, at least temporarily. The adventure of missions has challenged others. The dire need of the nations that have not known Jesus has moved many tender-hearted people to missionary activity, but the abiding, worthy, adequate and compelling motive down through the ages has been obedience to the command of the

* Reprinted from *The Watchman-Examiner*.

risen Lord on the part of those who have known the power of His resurrection.

The essence of the message of Christian missions is a witness to the resurrection. This was certainly true in the beginning. The whole life of the Apostolic Church centered about the glorious truth of the resurrection. When Peter stood up among the early Christians to suggest a successor to Judas in the apostolic group, the stipulation was that "one must be ordained to be a witness with us of His resurrection." In Peter's great sermon on the day of Pentecost, to which three thousand persons responded, accepting Christian baptism, he bore witness to the fact of the resurrection of Jesus, and bade those familiar with the Psalms of David note therein the foreshadowing of this great event. He closed, making the reality of the resurrection the basis of his call to repentance and baptism.

As the crowd stood about Peter and John after the healing of the lame man at the gate which is called Beautiful, as if it were some strange power of theirs that accounted for the miracle, Peter protested against such an interpretation; bore witness again, saying, "Ye have killed the prince of life whom God had raised from the dead. . . . And His name through faith in His name hath made this man strong."

When a little later the preaching of the apostles had stirred all Jerusalem the Sadducees complained "that they taught the people, and preached, through Jesus, resurrection from the dead." This is the reason given in the Acts for their arrest. Before the high priest Peter preached the resurrection of Jesus. After their release from imprisonment the apostolic preaching is summed up in the words: "With great power gave the apostles witness to the resurrection of the Lord Jesus."

Few of the apostolic missionary messages have come down to us, even in fragmentary form. Of none of them have we a fuller report than that of Paul's sermon in the Jewish synagogue at Antioch in Pisidia, and his address to the curious on Mars Hill in Athens. The theme of his sermon to the Jews of Antioch was the resurrection of Jesus, and although he was a long while coming to it, in his message on Mars Hill, when he got to the point, it was "Jesus and the resurrection." Again before the Roman governor, Felix, he told of talking with the risen Lord. Paul's letters to the Christians of Corinth certainly preached resurrection. To that church, in which there were doubters of this central Christian truth, he said plainly: "If Christ be not risen, then is our preaching vain, and your faith is also vain. . . . and ye are yet in your sins."

Only believers in the resurrection make real Christian missionaries, or unfailing supporters of

Christian missions. It was the resurrection that made a mighty Gospel preacher of Peter, who before the resurrection made cowardly denial of his Lord. It was a face-to-face encounter with the risen Lord on his way to Damascus that transformed Saul, the arch-persecutor, into Paul, the apostle to the Gentiles. What a list of obstacles, hindrances and oppositions combined to thwart the first great Christian missionary to the Gentile world! Paul, what mighty motive kept you going when friends betrayed you and ignorant heathen stoned you and left you for dead! Let Paul himself answer in the words of his letter to the Philippians: "For Christ Jesus I have suffered the loss of all things, and do count them but dung that I may win Christ. . . . that I may know him, and the power of his resurrection. . . . if by any means I may attain unto the resurrection of the dead." Here are driving power and motive so mighty that no obstacles on earth and no powers of hell can stop the man impelled by them.

It was faith in a risen Lord and a "resurrection unto damnation" as well as a "resurrection unto life" that drove Judson, Rice and Newell to Burma, and held Judson to his task single-handed, during testing as by fire. It is popular in some circles today to despise other-worldliness. But the redemption of this world has always awaited the leadership of men who have known the reality of the other world. It still does. There is not power enough in this world, nor in all its philosophies and ethnic faiths, to redeem it. It takes resurrection power to break the bonds of sin.

The unparalleled opportunities of the mission field of today can be met only by believers in the resurrection. The giving both of life and of money that is now demanded is irrational except on the hypothesis of the resurrection. The desire to share the nobler things in our Western culture with the rich cultures of the East is a small and impotent motive compared with the dynamic enthusiasm of those who know a risen, living Lord and whose witness cannot be silenced either by the demons of depression or by the dalliance of prosperity. Resurrection truth is the very life of real Christian missions.

Do you ever think a moment
Of the men who light the way
For the vessels on the ocean,
As they leave their trail of spray
In the night;
Of their vigil through the hours
Dark and light;
Of their hardship and privation
In the times of storm and gale,
Of the lives that owe them safety,
How they never, never fail
Nor delay?
Surely they deserve remembrance
When we pray.

—B. J. Goldsmith Jones.

What Theological Schools Contribute to Missions

By the REV. WM. A. HILL, D.D., New York
*Secretary of Missionary Education, Board of Education
of the Northern Baptist Convention*

THE theological schools have naturally exerted a large influence on the Christian movement. In the furtherance of the missionary enterprise, where else could the churches look for co-operation with more assurance than to our seminaries? During the past century hundreds of missionaries have gone forth from these institutions to do pioneer work on far frontiers, and yet during the past few decades, the serious question has been asked: Are our theological schools offering their graduates a missionary preparation commensurate with the expansion of the missionary enterprise? It seems to have been true that Christian denominations, having a great missionary background and purpose, have not made adequate educational provision for the training of tomorrow's leaders in the missionary cause.

The Baptist Board of Education, through its Department of Missionary Education, has been studying this question for a number of years.

In 1926 a comprehensive survey was made and the findings were sent to the presidents of theological schools and to especially interested inquirers. This survey showed one outstanding fact: that while many courses were provided in the history of religions, comparative religions, and similar subjects, almost no consideration was given to the missionary training of the local church, and no courses were provided for pastoral leadership along missionary lines.

Interviews with theological students resulted in admissions of disappointment, and in some cases serious criticism of curriculum weakness was voiced. Graduates from these schools, after years of active ministry in the churches, have also lamented the lack of preparation offered them as they faced the difficult task of building their churches around the missionary purpose of Christianity.

A distinct change is noted in a recent survey made in 1932 by the Baptist Board of Education. This survey covered sixty-eight theological seminaries in the United States, essentially the same institutions studied in 1926. The results, set forth in a twenty-seven page analysis, are most encour-

aging. This analysis has been sent to the presidents of these sixty-eight institutions, from most of whom gracious acknowledgments have been received. The following questions were submitted to the schools:

1. Is there a member of the faculty designated as professor of missions giving his full time to that department?
2. How many members of the faculty are giving part time to missions?
3. How many courses in missions are offered by the seminary?
4. How many cognate courses, or courses closely related to missions, are offered by the seminary?
5. Is some work in missions required of all students for graduation? If not, are any courses in missions required of any group of students?
6. What has been the enrolment this past year in courses in missions?
7. How many students are preparing for foreign missionary service?
8. How many graduates or former students (*not including foreign students*) have entered foreign missionary service this past five years?
9. What provision have you for missionaries on furlough?
10. How many students from abroad, in countries usually thought of as foreign mission fields, have been preparing for service in their native land?
11. What provision has the library for purchasing new books on missions?
12. What mission periodicals are taken by the library?

The latest catalogs were secured, courses in missions were listed and classified, and the results were studied in the light of the reports received in answer to the questionnaire. Indisputably, the present curriculum provision for the study of the missionary enterprise has been greatly augmented during the six-year period under discussion. The increased number of courses, their strength and variety, seems to be in keeping with the general interest now awakened in the missionary program of the Christian church.

One part of the analysis attempts to show the missionary service which is made available to students through missionary periodicals and journals, and thus indicates the extension of library facilities in missionary literature. The survey also points out the extent to which students are required to take courses in missions for graduation,

and what provision is made by the theological seminaries for missionaries at home on furlough.

The following significant figures show what has happened in our theological schools during the six-year period from 1926 to 1932:

Summaries

MISSIONARY COURSES IN NINE NORTHERN BAPTIST THEOLOGICAL SCHOOLS

	1926	1932	Increase
Full-time professors of missions	2	4	100%
Part-time professor of missions	2	21	950%
Required courses in missions	18	18	.....
Elective courses in missions	45	156	249%
Total number courses in missions ..	63	174	176%
Courses in pastoral missionary leadership	4	41	925%
Students preparing for foreign service . . . . .	..	136	.....
Total number enrolled in missionary courses . . . . .	..	327	.....

Seven of the nine Baptist seminaries make missions a requirement for all students.

MISSIONARY COURSES IN FIFTY-NINE THEOLOGICAL SCHOOLS OF OTHER DENOMINATIONS

	1926	1932	Increase
Full-time professor of missions	22	20	.....
Part-time professor of missions	12	88	633%
Total number of courses in missions .	225	371	64%
Students preparing for foreign service . . . . .	..	415	.....
Total number enrolled in missionary courses . . . . .	..	1,883	.....

Of the fifty-nine schools other than Baptist, only six do not make missions a requirement.

MISSIONARY COURSES IN SIXTY-EIGHT THEOLOGICAL SCHOOLS

	1926	1932	Increase
Full-time professor of missions	24	24	.....
Part-time professor of missions	14	109	678%
Total number of courses in missions .	288	545	88%
Students preparing for foreign service . . . . .	..	551	.....
Number enrolled in missionary courses ..	2,210	.....	.....

In 1926 we did not record the number of students in seminaries preparing for foreign service, nor the total number of students enrolled in missionary courses, but the figures for 1932 showed 551 students (out of 8,003 students in seminaries reporting) preparing for foreign service, and 2,210 enrolled in missionary courses. Thus, twenty-five per cent of the students enrolled in these courses were preparing for foreign service. Seven of the nine Baptist seminaries were found to make missions a requirement for all, but the remaining two seminaries required missions for students majoring in the subject. Of the fifty-nine schools other than Northern Baptist, only six of the seminaries did not make missions a requirement.

The library facilities for missionary education in these fifty-four institutions reporting include a total of 187 different missionary magazines and

periodicals. Many of these periodicals come from foreign lands and thus represent the effort of these schools to bring the students into active touch with mission fields and problems. The total number of magazines subscribed to is 785, and the average number of missionary magazines and periodicals for each institution is fourteen and a fraction. Seventeen schools report less than five different magazines taken, and the following schools offer the largest facilities:

Union Theological Seminary	300	magazines
Hartford Seminary	74	"
Garrett Biblical Institute	49	"
Biblical Seminary, New York	42	"
Divinity School, U. of Chicago	42	"
Drew Theological Seminary	37	"
Southwestern Bapt. Theo. Seminary	25	"
Colgate-Rochester Divinity School	25	"

Princeton Seminary, Yale Divinity School, The Union Theological Seminary (Virginia), Moody Bible Institute, and Gordon College of Theology and Missions all report a large list without giving the actual number.

The Christian Education Handbook of 1931 gives a total of 9,213 students enrolled in these 68 institutions. The total number of students preparing for foreign service in fifty-eight of these schools reporting is 551. The enrolment in these fifty-eight schools is 8,003, and the percentage of students preparing for foreign service to total enrolment would seem to be 6.9 per cent.

This study furthermore reveals the importance of Christian missions as a subject for platform presentation. Since the courses in missions have been greatly increased, it is natural to expect a greater emphasis upon missionary lectures and addresses. Men of outstanding ability have been invited to present courses and lectures dealing with many phases of the world situation. This method tends to make more important the subject of Christian missions in the consideration of the students themselves, and seems to show that missions has been given its rightful place of primary importance in the programs of these institutions. A study of the subjects presented both in the class room and from the platform shows the tendency to recognize missions in its larger connotations of racial and international brotherhood and friendliness. A more detailed study of the results of this survey strengthens the conviction that the study of Christian missions is fundamental in our theological schools, and that the whole subject in the future will be approached and understood from a broad rather than a sectional point of view, and from the angle of world interest and need as over against local considerations. The larger missionary content in the curricula of our theological schools certainly gives promise of a ministry, better trained in the missionary out-reach of Christianity.

African Education—Old and New

By SEYMOUR E. MOON, Kimpese, Congo Belge

TWENTY-EIGHT years ago, on my way to the Congo for the first time, with my mind set on plans for a Central Training School for teachers and preachers, I could name a dozen "peculiarities" of the kind of training the African should have. But as the years have passed those things which I had thought clearly differentiated Africans from all others have blended into characteristics. I had thought of Hampton and Tuskegee as offering an ideal of education peculiarly adapted to the African, be he in America or on his own soil in Africa, but lo! these two schools with scores of others have become models for all education everywhere in the world. The emphasis on "Education for Life," "Manual Training," "Industrial Training," in connection with such literary training as is possible, considering the time, money, and intellectual ability available, is a commonplace in all educational work.

Before I came to the Congo I thought of the African as "children" grown tall, but I have had to revise that estimate and now must say that he is a man, even though he cannot read or write. When he was a child he thought as a child, spake as a child, felt as any child of all our race, but he grew up and put away childish things and began to think mature thoughts. That he has not yet thought our big modern mechanistic, or our scientific thoughts is small wonder. He is however a past master of "Behaviorism" and if he cannot yet think our scientific formulæ he can learn to handle with great skill our scientific machines. He is no mean philosopher, at least of the life he knows; he is an expert psychoanalyst; he probably knows the "White Man" better than the white man knows himself. No, the African is not simply a child grown tall and his education must take account of maturity with variability much the same as that found in any race with the exception of the range of ability commonly recognized as "genius." But here again it should be pointed out that owing to the prevalence of "witchcraft" the geniuses of the race have always been the marked individuals and have been cut off before they could make any great contribution to their race. That there have been great "souls" in Africa is beyond question. What a tragedy for a struggling race that Dr. Aggrey was cut off by swift disease just as he was ready

to make a signal contribution to African education on the West Coast.

Before the advent of the white man African education was primitive indeed. Without an alphabet, of course there were no books, but the great book of nature was wide open and a goodly portion of boys and girls, by the time they reached the ages of fifteen or sixteen, knew the plants, flowers, trees, birds, insects, animals of their locality and could tell the habits and distinguishing marks of different species. Many knew something of the stars and their movements. Boys learned to build a house, hunt and fish, trade wisely at markets and would be initiated into one of the secret societies, and in short would be prepared for assuming the life of a member of his tribe. Girls were taught to care for their baby brothers and sisters, how to cook the food, how to prepare the soil and plant a garden and probably would be initiated into a secret society, often with boys, where she learned the life she was to live as a prospective mother of children for the tribe. All learned the simple social customs of the family or tribe, respect for elders, obedience to clan dictates were strictly enjoined. Punishments were meted out for stealing (among the clan) and for failure to observe the customs and *tabu* of the family. The Chief's son who was in line for the chieftaincy was especially taught by the Chief all the secrets and customs, especially burial customs, with all the unwritten law from decisions of the Chief's court, so that he would be able to assume the duties of Chief and pass on the tribal laws. In short, preparation for life was the ideal of primitive education.

Education, in so far, was sound; it was the kind of law life, but it was the life the relatives and Chiefs knew and they know how to pass it on. Far from the popular idea that African boys and girls, like Topsy, "just grew up"; relatives took them in hand and trained them for the life they were to live. Any modern effort in the education of African youth, in so far as it fails to take into account the important influence of their relatives, elders, including the native Chief, is always precarious, for some time during adolescence they will step in and insist on their youths marrying whom they will and of entering into the life of the village.

This explains the success of mission schools

where their first pupils were redeemed slaves, orphans or children whose parents had definitely committed them into the control and care of the mission; it explains also the success of training schools where older men and women have been chosen, for they have been able to secure the hearty assent of relatives to take up the newer vocations or else have been strong enough to break with their people and act independently, more or less. Even the most independent and faithful native helpers of the mission feel they must maintain a native house in their birth town; deaths and even illness make a tremendous pull on the best of them to leave their work for indefinite periods. This pull of the native village life is especially strong in the women.

A New Era

A new era in education has set in on the Lower Congo. Parents are bringing their sons and daughters to the mission schools and are committing them to the discipline and training of such schools. They are following them up, and even in cases where severe discipline is necessary, come to the school and administer the punishment themselves. Parents and elders are recognizing the value of the white man's education. This gives great assurance that they will support and encourage their sons and daughters to live the new life in their villages. I hope African children were never left entirely to themselves without formative influence from relatives who aimed at some definite preparation for the life they were expected to lead, primitive though it was.

Christian education for the African was barely begun forty years ago. The first Protestant missionaries arrived in the Congo fifty years ago. The first decade hardly sufficed to reduce the native language to writing and for the winning of the confidence of a few orphans or slave boys and the personal helpers who came to work for the white man for a short period. Each decade since that time has seen an ever increasing amount of translation work and more and more boys and girls coming voluntarily to the missions' boarding schools. Boys and, latterly girls, trained at these schools have become teachers in their own villages until today there are comparatively few villages where there is not some sort of school. Most village schools are little better than primary grades where the alphabet is taught, addition and subtraction are attempted, and writing is learned by the brighter boys and some of the older men by the use of the slate pencil or with a sharpened stick writing on the ground. About a hundred thousand pupils are now learning to read in the heart of Africa in this great territory along the Great River which Stanley descended after nine hundred and ninety-nine days of travel. Recent-

ly the State has begun to take an active part in education for the Congo natives. In some of the eastern provinces they have been establishing overseers for schools in certain districts and not long ago an inspector of education was appointed for the Lower Congo region. A beginning has been made in textbooks in French grammar for use in elementary schools. One could wish that all this effort in the direction of more extensive training for Congo natives were organized on lines more adapted to the special needs of the African. Educational committees of the various mission societies have worked out a system of education for Africans in which it is hoped the State, following the recommendations of the La Zoute Conference, will cooperate.

First, *agricultural* education is one of the first needs of the African. The soil is preeminently the African's easiest available asset. The popular idea that the African can live on roots and fruits from the primitive forest should be forgotten; he can exist on roots, to be sure, but if the African is to live and take his part in the life of the world he must have more of the best tropical food products. The man, as well as the wife, must be taught to dig deep into the soil. Happily more attention is being given to this simple but characteristic kind of education for the African. Most boarding schools require pupils to raise a considerable share of their own food; training schools like Kimpese and others where men and their wives are brought for training together require the family to raise its entire food supply in gardens furnished by the school. One mission requires men to plant and properly care for a garden before they can join the church. And best of all this kind of education is taking hold and winning native support.

Second, *handcrafts* should have a large place in every school curriculum for Africa. Many of the native crafts, such as mat making, weaving the grass cloth, pottery, should be encouraged and reestablished wherever it is being superseded by European products. Other useful handcrafts should be introduced. Industrial education which will help the native to use mechanical power, especially water power for simple native mills for grinding corn, peanuts, etc., and for irrigation seems to me most important.

Third, since African youth must be prepared to enter into the tribal life, *social education* must be given a very prominent place in curricula for African schools. Missions have well nigh revolutionized most, if not all, native social customs, especially games, dances and nearly everything relating to marriage. It could hardly have been otherwise and missions will have done well if they replace all these with something better—something so good that it will divert attention from

the evils of the old but will inspire the same loyalties and the same social solidarity. Can such social education be given? Yes, I think it can. At any rate I feel sure it must be given. Something as gripping as any secret society must take its place; something that will inspire to as fine a loyalty as ever was shown to the family or tribe must be trained into the novitiates in the Christian society. Cannot the Boy Scout idea be worked out? Christian fellowship must be worked out as a native brotherhood if it is to function in the most solid way when the missionary shall of necessity turn over more and more of the responsibilities for propagating the Gospel to native leaders.

Fourth, *literary education* is all important in furnishing the African the tools with which to acquaint himself with the best of the past and the present good that the world is offering. We must not spend all our time on the mere mechanics of reading, writing and arithmetic so as to neglect drawing, music, art and beauty. Three R's one must do but one ought not to leave the others undone.

From a study of Congo children using standard tests, it was found that boys of an average age of thirteen or fourteen who have had no previous schooling can do third grade work in reading, writing, arithmetic and composition in fifteen months of training in a good boarding school. All who have had to teach young children maintain that they progress normally. It is a Congo characteristic to do most things slowly—the na-

tive has all the time in the world. Effort should be made to encourage speed in his work by holding out before him new studies and new interests.

In comprehension I think the Congo native is well up to the average. The Bible, at present the one important textbook, is learned very rapidly. Congo teachers have a rare understanding and appreciation of Bible characters. These pupils which I have tested, and found doing third grade work after only fifteen months of boarding school study, pass my Bible test with higher marks than college freshmen. Of one thing we can be reasonably sure Congo boys and girls can acquire a good working knowledge of any subject adapted to his needs.

Last, but most important of all, is the need of your African for *religious training*. Any scheme of education that neglects this is fatal. "Man is incurably religious," is certainly true of the African. He has a genius for it and he may some day make a real contribution to religion especially on the side of faith if he can be educated to the higher religious ideals of the Gospel. The African can teach us much about the meaning of forgiveness—he hardly knows how to hold a grudge. Religion of joy, goodwill, justice, and love is daily manifested by the African. Give him the best interpretation of the life of the great prophets and of the great Missionary Paul and of Christ Himself and the African will grow and take up his great burden. I fancy it will not be simply a burden of wood and water but a goodly share of the tasks of the world.

When Alexander Duff, the great Scottish missionary to India, returned to Scotland and made a tour, preaching in the churches, he found that money, although in abundance, was not finding its way into the Lord's treasury. He said: "It is invested in stately mansions, splendid equipages, extravagant furniture, costly entertainment, and idle and useless luxuries. The churches are treating the cause of Christ as Dives treated Lazarus."

Has not the same condition existed in America in the days of prosperity? Even in this time of depression much is wasted in useless entertainment and luxuries, and in a thousand different extravagances.

The outstretched hands of the heathen pleading for help are the outstretched hands of our Saviour, and shall He walk up and down the aisles of our churches in the attitude of a beggar calling for some of the crumbs of our plenty?

From all countries the Macedonian cry is sounding, "Come over and help us." God has opened fields before us, and if human agencies would but cooperate with divine agencies, many, many souls would be won to Christ. But professing Christians have been sleeping over their allotted work, and in many places the need remains comparatively untouched. God has sent message after message to arouse us to do something, and to do it now. But to the call, "Whom shall I send?" there have been few to respond, "Here am I; send me."

We plead for the money that is spent on needless things. My brethren and sisters, waste not your money in purchasing unnecessary things. You may think these little sums do not amount to much, but many littles will make a great whole. Cut off every extravagant expenditure. Indulge in nothing that is simply for display. Your money means the salvation of souls. Let there be systematic giving on the part of all. Some may be unable to give a large sum, but all can lay aside each week something for the Master. Let the children act their part. Let parents teach their children to save their pennies to give to the Lord. The Gospel ministry is to be supported by self-denial and sacrifice. Through the self-denying efforts of God's people others will be brought into the faith, and these in turn will help to increase the offerings made for the carrying forward of the Lord's work.

Sir Wilfred Grenfell in Labrador*

By the REV. ARTHUR J. BROWN, D.D., LL.D.,
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PROBABLY the best known Christian workers today are Grenfell, Schweitzer and Kagawa. All of them are working in what the average American regards as the far corners of the earth—Grenfell on the stormy, rock bound coast of Labrador; Schweitzer among the naked tribesmen in the jungles of Africa; and Kagawa among the slum dwellers of a congested city in Japan. The three men, although differing widely in many respects, are alike in their self-sacrificing devotion to Christ and their fellow men.

Sir Wilfred Grenfell has had so much publicity in the United States and Great Britain that his life and work have become familiar to English readers, but the story never loses its charm. He was born on February 28, 1865, in Parkgate, near Cheshire, England, the son of a clergyman of the Church of England. He was educated at Marlborough College, choosing the medical profession for his life work, and training for it in the London Hospital and University. He had no thought of special Christian service until, at the age of twenty, in the second year of his medical course, as he says:

Returning from an out-patient case one night, I turned into a large tent erected in a purlieu of Shadwell, the district to which I happened to have been called. It proved to be an evangelistic meeting of the then famous Moody and Sankey. It was so new to me that when a tedious prayer-bore began with a long oration, I started to leave. Suddenly the leader, who I learned afterwards was D. L. Moody, called out to the audience: "Let us sing a hymn while our brother finishes his prayer." His practicality interested me, and I stayed the service out. When I left, it was with a determination either to make religion a real effort to do as I thought Christ would do in my place as a doctor, or frankly abandon it. That could only have one issue while I still lived with a mother like mine; for she had always been my ideal of unselfish love. Later, I went down to hear the brothers J. E. and C. T. Studd speak at some subsidiary meeting of the Moody campaign. . . . Never shall I forget, at the meeting of the Studd brothers, the audience being asked to stand up if they intended to try and follow Christ. It appeared a very sensible question to me, but I was amazed how hard I found it to stand up. At last one boy, out of a hundred or more in sailor rig, from an industrial or reformatory ship on the Thames, sud-

denly rose. It seemed to me such a wonderfully courageous act—for I knew perfectly what it would mean to him—that I immediately found myself on my feet, and went out feeling that I had crossed the Rubicon, and must do something to prove it.

Grenfell at once decided to devote his life to Christian work, and when a call came for a Christian physician to care for sick and injured fishermen off the Dogger Banks in the North Sea, he volunteered to go. It was a rough experience on tempestuous waters, but it showed him the dire need of such men, and when, in 1891, he was asked if he would undertake similar service among the fishermen on the Labrador coast, he promptly responded.

Then began the career which has made him famous, although fame was the last thing that the young physician thought of, nor was there any place on earth where it seemed less likely to be achieved. He found rude, lonely, poverty-stricken fishermen and their families, without medical, educational or Christian facilities. Deeply moved, he went vigorously to work. Realizing the necessity for money, he made trips to the United States, Canada and Great Britain in which he presented the urgent need of suitable equipment, and he formed groups of supporters in the leading cities. Returning to Labrador, he built hospitals, established schools, inaugurated plans for social betterment, fed the hungry in times of famine, helped the children, counselled men and women in their hours of perplexity, comforted the dying, and in all and through all ministered to the soul as well as to the body, speaking and preaching in season and out of season of the Great Physician Jesus Christ.

He tells the story of his strenuous forty years in the autobiography which has just been published. Fifteen years ago, he published a smaller book, "A Labrador Doctor," in which he gave the main facts up to that time. In the present larger work, he has incorporated some material from the former volume, enlarged it, and brought the narrative down to date. He says that he hesitated to write again, but that he yielded to the importunities of his friends and supporters to give a more complete account than the earlier work and to include the more recent developments. There is a touch of pathos in Dr. Gren-

* "Forty Years for Labrador," by Sir Wilfred Grenfell. 8 vo. 372 pp. Houghton Mifflin Co., Boston. \$4.00.

fell's intimation that the toils and privations of forty years have begun to tell upon his body; "the color of my hair has become that of its winter environment, and for the last four years there have been increasing signs of wear in the faithful old pump. . . . We sense the approaching shadow of the inevitable last chapter." But his spirit is still buoyant and unconquerable, and his faith in Christ and his fellow men is as strong and serene as ever.

The world's honors have been freely lavished upon the devoted missionary. More than a dozen colleges and universities have showered degrees upon him. Cities have conferred their "freedom." The Royal Geographic Society of Great Britain, the Royal Scottish Geographical Society, the National Society of Social Sciences, the Royal Society of Medicine of England, the Fellowship of the College of Surgeons of America, and various other scientific organizations have elected him to membership or given him gold medals, and the King of Great Britain has made him a Knight Commander of the Order of Saint Michael and Saint George. Has any other missionary ever received so many of the world's honors? But he counts highest of all the honor of being an ambassador of Christ to needy men. After every visit to England and the United States, he turns eagerly back to his happy life work among the scattered hamlets of Labrador's rude fisher folk.

It is a moving story, told modestly but clearly, abounding in adventure, throbbing with human interest, disclosing the rich values of character

but for their spiritual welfare—a truly Christlike ministry of healing and love.

The volume, beautifully illustrated and well indexed, will interest and delight the author's host of admirers. Amid the raucous voices of greed



Wilfred Grenfell

and selfishness and jealousy, which are making such a clamor in the world, it is encouraging to think of men like Grenfell and many other missionaries, less widely known but equally worthy, who count not their lives dear unto themselves for the joy of following in the steps of Him who sought to rescue the farthest out and the deepest down.

IN THE "GOOD OLD (LIQUOR) DAYS"

Here's what the interested parties got:

From a bushel of corn, in the "good old days," the distiller got four gallons of whiskey. This retailed at \$16.50. Here's what the others got out of it:

The Farmer got	\$.25
The United States got	4.40
The Railroad got	1.00
The Manufacturer got	3.70
The Drayman got .....	.15
The Retailer got	7.00
The Consumer got	Drunk
The Wife got	Hungry
The Children got	Ragged

Will there be much difference in "these days"?



LABRADOR ORPHANS IN WINTER DRESS

under the rough exterior of the humble people who wrest their scanty living from the wild shores of Labrador and icy waters of the North Atlantic. The story is pervaded throughout with sympathetic appreciation of their physical sufferings and with zeal not only for their material

Truths and Half Truths About Japan

A Review of the Supplementary Volumes III and VI of the Laymen's Foreign Missions Inquiry

By EDWARD M. CLARK, Ph.D., Kobe, Japan

THESE volumes which relate to Japan reveal strikingly little which is new to anyone who has read "Re-Thinking Missions." Additional material is found in the supplementary volumes but, good as much of that material is, there does not seem to be much vital relation between the facts given and some of the conclusions drawn.

These reports contain certain fundamental, although perhaps unavoidable, defects. To state this is not to underestimate the earnest attempt of those who conducted the inquiry. They probably did all that could be expected of a group of busy people who attempted in less than a year (in some cases only a few months), to ascertain all of the important facts regarding a broad field of activities and amid surroundings with which they were not very familiar.

Had these inquirers been able to give several years to active missionary service in Japan, as a background for their investigations, they would have gained a more accurate knowledge of facts and would doubtless have reached somewhat different conclusions. The Director of the Fact Finding Staff, although at one time resident in Japan, had not been there for the past decade or two and so was not acquainted with recent changes in life and evolving methods. Many sidelights reveal attitudes and ideas now long outgrown in Japan.

For example, we find the suggestion that missionaries should recognize that Christianity is only one of a number of religions in Japan. If missionaries are not aware of these other religions why have they gone to Japan?

The statement is also made that Japanese resent being "patronized" or referred to as "heathen," and desire rather to be considered as "partners" of the foreign evangelistic agencies.

In the remote past there probably was a tendency on the part of missionaries to have more or less of a patronizing attitude toward the Japanese Christians, but no missionary today refers to non-Christians in Japan by the use of any Japanese word which has not wide acceptance in referring

to those outside the Christian faith. Any "patronizing" attitude toward Japanese Christians, pastors, evangelists or churches, must be an echo of days long passed.

It is unfortunate that both Fact-Finders and Appraisers have apparently failed to extricate themselves from narrow nationalistic conceptions which have no recognized place in this day of international thinking. Both missionaries and their Japanese colleagues have been disappointed at the Fact-Finders' and Appraisers' apparent lack of grasp of the international aspect of Christianity as embodied in the foreign missionary enterprise. The frequent references to "Japanese" and "foreign" elements in this great program, and the distinctions made in favor of the one or the other of these two divided elements, give rise to a question as to the presence or absence of an adequate comprehension of the real unity of Christ's followers who labor together in this world-wide enterprise. There is no New Englander or Westerner, American or Japanese; a worker in God's Kingdom on earth should be chosen for his fitness for the position, not because of his birthplace.

Dr. Toyohiko Kagawa, often referred to as the leading spokesman of Japan, and sometimes as the outstanding Christian leader in the world, criticizes this attitude on the part of the investigators as "the retreat from Christian Internationalism,"* and states that "since this report has forgotten the Cross it still differentiates between 'home' and 'foreign' missions." He reminds us that "Christ belongs to all nations," and that "we who belong to Christ should possess a stronger international spirit, and should give ourselves to the propagation of Christ-Spirit, forgetting the distinction between 'home' and 'foreign.'"

Probably the Fact-Finders did hear some criticisms from the lips of "influential Japanese" and "leaders of the Japanese churches," but a few such expressions cannot be considered representative

* See his criticism of "Re-Thinking Missions" as it appeared in *The Japan Christian Yearbook* (1933) and again in the *MISSIONARY REVIEW OF THE WORLD* (October, 1933).

of any considerable body of thinkers either within or without the Christian Church. The attitude of Dr. Kagawa is more representative of the attitudes of the real leaders.

There is in these volumes a wealth of statistical material which may be used as a basis for further investigations by those familiar with the details of the work.

An Appealing Challenge

Meanwhile we should face seriously some of the appealing challenges presented in the reports. One major challenge may be taken as in illustration of others which might be selected.

One diagram (Vol. VI, page 17) portrays the standing of Christianity in relation to Buddhism and Sectarian Shinto. This shows that the number of Christian Sunday school teachers is more than those of Buddhism, which did not begin to establish Sunday schools until comparatively recently.

The real challenge comes in the lower half of the diagram which visualizes the almost imperceptible place that Christ holds in the Japanese Empire. Out of a total of 93,172 religious propagation centers only 1,708 are Christian; and among the 250,198 professional religious workers only 2,348 are representatives of Christ. This becomes the more amazing when it is observed that of 58,686,852 "believers" connected with all of the religions, only a little more than 254,000 are believers in Christ and these present all branches of Christians, including Roman and Greek Catholic. At best we can estimate not more than one Christian amid every 260 people in Japan.

A more or less accurate distribution of this infinitesimal number of Christians is portrayed on page 27 of the same volume. The figures reveal the percentage of Christians in each Prefecture, but the size of the rings in the diagram are not related to the size of the map.

A similar diagram might have been drawn to show another challenging situation in the fact that even the small Christian population and the few centers of propagation are located largely within the cities and great centers, leaving the rural people, fifty per cent of the population, as yet untouched by direct Christian influence. The table on page 28, although it reveals a striking shortage of churches in rural districts, does not present a complete picture in that so large a unit as 10,000 population is used as a basis for the comparison. Had the unit of 5,000 or less been chosen the proportion of unchurched units would have been still more appalling. Even so, out of a total of 10,002 townships 9,955 are without the privileges of a Christian church.

On the basis of the facts pointed out in the

above diagrams it is difficult for ordinary readers to comprehend how, from these premises, the conclusion can be drawn (page 84 of Volume III) that "in confidential interviews, however, most of the leaders of the Japanese churches declared that no more missionaries should be sent for evangelistic work." The number of these confidential interviews" should have been sufficiently augmented to include some who had a wider vision of the unfinished task; some who were experimentally cognizant of the facts; men and women sufficiently Christian in spirit and Pauline in evangelistic fervor to be more deeply concerned about the still untouched rural half of Japan's population and the still unreached 259 out of every 260 of her people. It is not easy to understand how a few "confidential interviews" could have been accepted as a basis for the deduction of a conclusion regarding so astounding a problem.

Let us accept the challenge of these facts and, making our own appraisal, draw our own conclusions! Let us, in drawing our conclusions, seek "confidential interviews" with Him who called Paul of old, who has called thousands since, and who today is calling many more to march out on the 12,000 trails leading to the 12,000 unevangelized villages of Japan, with their 40,000,000 waiting souls!

Rise up O men of God! Have done with lesser things;
Give heart and soul and mind and strength to serve the
King of kings.

Rise up O men of God! His kingdom tarries long;
Bring in the day of brotherhood and end the night of
wrong.

Rise up O men of God! The Church for you doth wait,
Her strength unequal to her task; Rise up and make her
great!

This still untouched rural half of Japan is not the only challenge which may be seen by the close observer of the facts discovered. The field of education still needs the Christian spirit and the Christian message which can not be embodied in the government school system. The social implications of the Gospel need a much fuller and a more varied expression in Japan than they have yet received.

Lift high the cross of Christ! Tread where His feet have
trode;

As brothers of the Son of Man, Rise up O men of God!

EVERY NATION'S NEED

God give us men! A time like this demands
Strong minds, great hearts, true faith and ready hands.
Men whom the lust of office cannot kill,
Men whom the spoils of office cannot buy,
Men who possess opinions, and a will,
Men who have honor, men who will not lie,
Men who can stand before a demagogue
And damn his treacherous flatteries without winking,
Pure men, sun-crowned, who live above the fog
In public duty and in private thinking.

—J. G. HOLLAND.

William Henry Grant—A Friend of Christ

His Contribution to Christian Missions

By ROBERT E. SPEER

THE death of William Henry Grant in Orange, New Jersey, on November 3d, has taken away one of the most devoted and best loved servants of the missionary cause whom our generation has known. One of the most gentle and modest of men, he has been at the same time one of the most efficient and creative personalities of our time.

He was born in Philadelphia in 1858 and when a boy of thirteen sailed from New York around Cape Horn to California on the famous clipper ship "Captain Burgess." After his return in 1872 to Philadelphia he attended the Pennsylvania Military Academy and then the University of Pennsylvania from which he was graduated in 1878. For some years he was in business and then made a trip around the world, visiting both the Near and the Far East, in company with Luther D. Wishard, who was at that time active in promoting the work of the Young Men's Christian Association in the foreign field.

On returning from this trip Mr. Grant turned to distinctly Christian service. He was deeply interested in the newly developing movements among the young people of the churches and soon became attached as an honorary worker to the Presbyterian Board of Foreign Missions, for many years acting as the Librarian of the Board, reorganizing and developing the work which was rich in early missionary literature. But he made this simply the base of his larger service of missions in promoting missionary zeal among the young people and missionary cooperation among the Foreign Mission Boards of the United States and Canada.

He was present at the first meeting of the Foreign Missions Conference of North America in New York City on January 12, 1893, and soon became the secretary. He acted as secretary and treasurer until January 15, 1918, when he was made honorary secretary for the remainder of his life. The Conference owes more to him and to his successor and dear friend, Fennell P. Turner, than to any other men. He was one of the chief executives of the Ecumenical Missionary Conference in New York in 1900 and of the Edinburgh Conference of 1910. These Conferences owed as much to him for their arrangement as to anyone.

Mr. Grant had a wealth of friendships among missionaries all over the world. His judgment of character and capacity was unfailing, and he trusted and was trusted by the ablest men in Christian missions throughout the world. This faculty of discernment and trust early brought him into contact with some of the strongest missionaries in China, interested in the development of Christian education, such as Dr. Mateer in North China and Dr. Happer and Dr. Henry in South China. When Dr. Happer made generous provision in his will for the establishment of a Christian college in Canton, many problems were involved in the initiation and development of the institution. Mr. Grant at an early stage became involved in these and the establishment and development of the institution, first as the Canton Christian College and now as Lingnan University, is chiefly due to his wisdom, unselfishness and quiet but unyielding tenacity of purpose. No one will ever know the difficulties which he surmounted with unfailing wisdom and patience.

Mr. Grant made a number of visits to the mission field. He and I had rare experiences together in 1897, both in China and in Japan, but especially in Korea. In Japan we made a memorable visit to Mr. A. G. Jones, who was

spending the summer in the mountains in the Island of Kiushiu. He was an English Baptist layman of ample means, who gave his life to work in Shantung and who was one of the most remarkable missionaries of his time. He and Mr. Grant had great community of thought and spirit, and that visit with him in the little Japanese village in the mountains is never to be forgotten.

There were at that time no railroads in Korea and all the means of transportation were crude and primitive. We made our way from Chemulpo to the Tatong River on the only vessel flying the Korean flag—a small steamship carrying coal and having a constant list, with a Japanese captain and Korean crew, no edible food and no endurable cabin. We were nearly wrecked in fog among the islands but survived to reach Pyongyang and saw the beginnings of the Christian Church there. Then we walked overland to Seoul and then to Chemulpo, with horses carrying our luggage, and sleeping in the streets of the Korean villages in the hot summer. Mr. Grant was adaptable to all conditions, full of ingenuity and good cheer. He had an amazing memory for past incidents and experiences, which enriched his conversation and made him one of the best of traveling companions.

His supreme missionary interest, of course, was China and he loved the country and its people with an absorbing love. The only time that I ever saw him angry and indignant was at the time of the Treaty of Versailles, when Shantung was not given back unconditionally to China. The Chinese returned his love and students of Lingnan were continually coming to see him in New York or welcoming him with deep affection when he met them in Hawaii or Japan or China. He made several trips in connection with the college and each time was greeted as in a true sense the chief founder and benefactor of the institution. Many of the gifts which made its development possible were secured by him and one building given by Mrs. Kennedy and Mrs. Schauffler was named, at their insistence, Grant Hall.

Henry Grant was a great lover of the out-of-doors life. For a long time he was afflicted with hay-fever in the summer time and was obliged to find regions in which he would have relief. While never physically robust, and obliged always to exercise the greatest care, especially as to diet, he traveled everywhere fearlessly and met all conditions and did his work with extraordinary endurance. He was in character a man of stainless purity, high-minded, self-forgetful and generous without limit, delighting to give to the full measure of his ability. He was one of the cleanest-minded men that I have ever known, wholly inaccessible to ribaldry or vulgarity—totally unresponsive to anything that was unworthy or low. No one could ever have spoken to him otherwise than he would have spoken to a woman or an innocent child. Full of humor, of generosity, of happy regard for others, of shrewd sense and of rare distinctness of personality, he was the best of companions and of friends. He was a Christian man of simple and steadfast faith, knowing his Bible thoroughly and living by prayer. For many years he was the center of a little Fellowship Group of a dozen friends who met annually for a quiet day and received from him monthly a prayer list in which each friend shared with the others his experiences of life, his grounds for thanksgiving and his requests for prayer. He was a beautiful and a lovely spirit. All who knew him are immeasurably richer for his life and poorer for his death.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

MERRY CHRISTMAS WITH A MISSIONARY MESSAGE

A CHRISTMAS PRAYER

We open here our treasures and our gifts;
And some of it is gold and some is frankincense and some is myrrh;
For some has come from plenty, some from joy,
And some from deepest sorrow of the soul.
But Thou, O God, dost know the gift is love,
Our pledge of peace, our promise of goodwill.
Accept the gifts and all the life we bring.

Christmas Gifts

Why wait until the last few days before Christmas and then plunge into an orgy of gift-buying — often of things unwanted, unneeded and of doubtful value to their recipients? What could be of greater sentimental or intrinsic value to Christian friends and relatives than a subscription to a missionary magazine or the gift of a choice book? A dear friend of the writer — one of world-wide heart and penny-sized pocketbook — makes it her invariable custom to send the Book of Remembrance (the birthday book of missionaries of her denomination). Each day as the readings were conned their triple reminder was of the donor, the Christ she loved and the missionaries carrying the message of that Christ to the uttermost parts.

Another friend wrote last year: "I subscribed for THE REVIEW as a Christmas present for my sister — and how our whole family does enjoy it!" There are also the magazines in your own denomination — junior and senior — and the delightful reading and study books for the current year, for the folk of all ages. How the

wee tots would enjoy "The Call Drum"; "The Children of the Chief"; "If I Lived in Africa"; "Wee Wong's Chopsticks"; "Kembo, a Little Girl of Africa"; "Child Neighbors in America"; "The Yellow Friendly Book," etc. Older young people would find these fascinating: "Pioneers of Goodwill"; "Good News Across the Continent"; "Meet Your United States"; "Follow the Leader"; "Builders of a New World"; "Young America Makes Friends"; "How Far to the Nearest Doctor?" "So This Is Missions." Don't forget your pastor as you choose among "The Never-Fading Light"; "The Christian Mission in America"; "God's Candlelights"; "We're Craftsmen All"; "The Christ of the Christian Faith" (MacKenzie); "The Finality of Jesus Christ" (Speer); "Out of My Life and Thought" (autobiography of Albert Schweitzer) and a host of others you may select from "Our Missionary Bookshelf" in THE REVIEW. If still in doubt, send to your denominational headquarters for suggestions as to magazines, pictures and attractive missionary books. Put "Christ" back into "Christmas" this year, as the most important move in banishing the depression.

A Good Christmas Program

This plan, used by the women of the First Baptist Church of San Diego, California, a few years ago may easily be adapted for children, grown-ups or young people. It evidently carried its own dynamics, for the reporter said: "One dear little old lady who has almost nothing with which to purchase material gifts thanked me with tears in her

eyes because it had been such a comfort." The story runs:

The poster advertising the meeting was a gay sketch of a Christmas tree with the announcement that there would be gifts for all present. A beautifully decorated little tree stood upon the table at the service, and among the branches was a gift for each person taking part on the program. The gifts were stars, candles, stockings, etc., of bright paper, each containing a typewritten slip. As each recipient's name was called, she came forward, received her gift and shared it with the audience by reading her slip and rendering her number on the program. The first six gifts gave the Scripture lesson as follows:

First Gift: "And the angel said unto them, 'Fear not, for behold I bring you good tidings of great joy which shall be to all people!'" This Christmas gift of joy is for each of us from our Father. Let us take it and be happy. (Response from audience with bowed heads, "For this gift of joy we thank Thee, our Father.")

Second Gift: "For unto us is born this day in the city of David a Saviour, which is Christ the Lord." (Similar prayer-response by audience.)

Third Gift: "Glory to God in the highest, on earth, peace, goodwill to men." For each one of us this Christmas time our Father has the beautiful gifts of peace and goodwill. (Prayer-response.)

Fourth Gift: Mat. 2:11. The Christmas gift that affords us the most joy is the pleasure of giving to our King. (Response.)

Fifth Gift: John 3:16. The paramount gift of eternal life is the one which makes all else worth while. (Thanks for eternal life.)

Sixth Gift: This gift which I am to share with you is better than anything that gold can purchase, and it is for all of us whether of low or of high estate. 1 John 4:7-11. ("For thy gift of love, we thank Thee, our Father.")

Following this were glowing sketches of the lives of several missionaries who had conferred priceless gifts not only upon the peoples they ministered to but upon us at the home base — David Brainerd, Livingstone, Paton, Carey — the selection might be optional, and either world-wide or of any specific denomination.

Instead of announcing a solo in the usual manner, the music was rolled in

white paper, tied with a red ribbon and given to the musician from the tree, as a gift that she might share with the whole audience.

Any missionary program may be arranged in the form of Christmas gifts, since everything we have is a gift from God and should be shared. This program had not only the charm of novelty but emphasized afresh at the Christmas season the fact that the best gifts are not material and are for everyone.

Bringing Joy to All the World

Each year adds to the number of churches that recognize the supreme fitness of translating the "Glad Tidings of Great Joy" into a missionary message for the Sunday school, the woman's society, the whole congregation. A symposium was compiled for *Missions* by Rev. William B. Lippard presenting a review of Christmas celebrations and festivities on the mission fields of the Baptists. Any subject matter gathered from mission board correspondence in any denomination will be equally effective. A few titles from Dr. Lippard's may be suggestive and give the flavor of the symposium:

Christmas Amid Rumors of War (Burma); Christmas Tree Among the Indians; Christmas Feasts at Banza Manteke (Africa); Christmas Journeys in Nicaragua; Christmas Contrasts in Oklahoma; Christmas Gifts Appreciated, in India; With Christ No East Nor West (in China); Christmas Everywhere (brief extracts from correspondence in eight different fields).

The author adds: Although a strain of similarity runs through all the accounts, since children are children everywhere and react in similar enthusiastic fashion to the receipt of gifts and likewise enjoy the same carols, the same Christmas pageantry and the eternal story of the Saviour who lay in a manger in Bethlehem, yet there is a uniqueness in each which gives freshness to the narrative as a whole and indicates again how Christmas is universal in its appeal and in its heart interest.

Carrying Christmas to Shut-ins

Have you a Courtesy Committee, an Extension Department or something of the sort in your church? Why not enliven the homes of the dear old shut-ins with tiny trees decorated simply with inexpensive trinkets, powdered snow and candles, messages of cheer from absent friends being neatly written and

attached to the branches as gifts? The caller or group of callers brings a fitting devotional message and words of love and good cheer. This is Home Mission service.

PLANS FOR A NEW YEAR

It may be a new calendar year or a new organizational year or just a fresh, inspirational beginning at any season; but make it hopeful and courageous. The latest ailment is "depression psychosis," from which many good folk are suffering. We have dwelt on retrenchments and losses until the emotional outlook bids fair to become chronic. The women's society of the Granville, Ohio, Baptist church recently inaugurated a series of rainbow topics to carry through the entire church year as their "code" to combat the depression psychology. Taking as their keynote the opening paragraph of this department in the October number of *THE REVIEW*, the devotional leader was introduced as the key-woman, her theme being, "The Bow of Promise Appears" (Gen. 9: 14, Mat. 24: 35, Ps. 148: 1-6). The Christian optimism of her address was not inspired by amiable Pollyannaism or prosperity ballyhoo (of which we have had too much), but by confidence in the everlasting promises expressed in God's Word.

The rainbow was then presented on three different horizons: (1) In the home church, where a new set of consecrated, able officers were about to assume their duties in the society. An installation service was conducted, investing these officers with the colors of the bow, the president having pinned on her a very large violet crepe paper chrysanthemum with long streamers, emblematic of the ultra-violet rays that quicken the processes of growth in the same way she must endeavor to awaken the organization to new life and activity; the first vice-president, responsible for the missionary features, received the indigo emblem because, though clouds of the deepest dye

had overspread the foreign mission field, she embodied the faith in the everlasting promises that would eventually chase all gloom away; the second vice-president accepted the blue symbol as indicating that in her work as social leader, she would be due to chase away gloom and bring loveliness into the workaday lives of the audience; the third vice-president, responsible for the White Cross (mission hospital) work, was given the green as emblematic of the growth of the Kingdom that her practical ministrations would promote, as she supplemented the missionaries' gifts of the Leaves of Healing to the nations; the treasurer wore the yellow insignia to typify her custody of the gold which, whether expressed in money or service, represented that which was the most precious gift of the membership to the Lord; the recording secretary wore the orange emblem as indicating the words of wisdom, worth and cheer in which she must gather up and store away the golden treasures brought forth in the meetings; the corresponding secretary completed the rainbow with the cheery red showing the "rosy hue that must run through all her correspondence, especially with the sick and the shut-ins." The singing of "Showers of Blessing" completed this investment.

(2) The Home Mission Rainbow proved to be a colorful visualization of the splendid new study books for use this year, the exercise given on page 325 of the June *REVIEW* being used, followed by the singing of "Fling Out the Banner" as the Christian flag was borne on the platform, the impersonators grouping themselves around it.

(3) The final rainbow was that of the Foreign Field where clouds have been the darkest but through whose very storms we are beginning to glimpse the Bow of Promise, this proving to be an inspirational address on the ways in which difficulties and obstacles on the mission fields may be turned to advantage. At the close, "samples of the rain-

bow" were passed out to the audience in the way of tiny rolls of inspirational leaflets tied with the prismatic colors. The effect of the program was optimistic, constructive and stimulating to service, as it was stated that all which was necessary to realize the rainbow thus exploited was cooperation with God, in earnest faith.

Suggestions for Pastors

The growing tendency toward mission study—either continuous or periodical—is one of the most hopeful indications of a revival of interest in the world-wide spread of the Kingdom. Since concern for the non-Christian world is no longer motivated by emotion, loyalty to Christ may well be linked up with informed intelligence. Grace W. McGavran says in *The Reading World*: "Windows for the soul someone has called books. Where else can one so quickly and easily find transportation to other lands, to other peoples, to other times and even into the inmost thoughts of people whose lives if we knew them might be 'open books' to us. We widen our sympathies, enrich our understanding, reach out in friendship, bind ourselves inextricably to a world of living, aspiring, suffering people like ourselves through our reading."

Three types of mission study, representing the activities of one woman—a minister's wife—Mrs. A. P. Cameron, of the Memorial Christian Church in Tulsa, Oklahoma, are described in *The World Call* and may well serve as models:

(1) *The Continual Study Class*. Beginning with October, each Thursday morning finds this group meeting at 10 o'clock to study under direction of some capable and prepared leader. The group is permanently organized and officered. *The Christ of the Mount* attracted many visitors, many of whom continued to attend. This study, while not announced as "mission study," was most devotional in character and effect and contained an abiding missionary motive. The method of presentation was that of an informal lecture in which the leader held up the intent of the author by outline, thus getting at the chief point of interest, while the minor things grouped themselves as such.

(2) *The Small Afternoon Class*. A type of class that accomplishes much

for the individual member is that conducted in six sessions, one each week, members being assigned sections of the book to report upon. The leader, for the most part, guides discussion, introducing something to arouse interest and closing with spiritual application of the day's theme.

(3) *The Evening Mixed Class*. One of the most delightful classes from the standpoint of fellowship and inspiration had a study of "Roads to the City of God," in six evening meetings. The class was in lieu of a Church School of Missions and was open to young people and adults. Families attended and in most cases possessed a family book. The leader brought each evening a well prepared outline of the chapter, presenting it in the form of an informal lecture, which permitted questions, contributions of thought and brief guided discussions. In spite of extreme cold weather the average attendance for six evenings was 51, with a large per cent of men.

Monthly Meeting of Prayer

Pastors everywhere may well consider this action of the General Assembly of the Presbyterian Church directing the using of the last mid-week prayer service of each month with the exception of July and August to present the work at home and abroad alternatively.

Get acquainted with our Home Mission city problem. . . . in New York; with the missionary in our fields abroad; with our Home Mission problem—an intensive study of how in Los Angeles our church took care of its share of the unchurched area of the expanding city; with the convert in our fields abroad; with our rural church problem—an intensive study of the country churches in one synod; with the mission in our fields abroad; with our Negro work (intensive study of one college); with the Church in our fields abroad; with the relationship between Home Missionary service and the highest patriotism; with the responsibilities of the home Church in her fields abroad.

Any one of these subjects would furnish a good theme for a dynamic sermon on Sunday.

PROGRAM POINTERS

How We Give. (1) The careless way: To give something to every cause that is presented without inquiring into its merits.

(2) The impulsive way: To give from impulse—as much and

often as love and pity and emotions prompt.

(3) The lazy way: To make a special effort to earn money for benevolent objects by fairs, festivals, etc.

(4) The self-denying way: To lay aside as an offering to God a definite portion of our gains—one-tenth, one-fifth, one-third or one-half. This is adapted to all, rich or poor, and gifts would be largely increased if it were generally practiced.

(5) The equal way: To give to God and the needy just as much as we spend on ourselves, balancing our personal expenditures by our gifts.

(6) The heroic way: To limit our own expenditures to a certain sum and give away all the rest of our income.

ARTHUR T. PIERSON.

Turning in the Gold. Last April, the committee on promotion in the General Assembly of the Presbyterian Church called for a "Missionary Treasure Hunt" to be designated a "gold-gathering campaign" for missions. Each bit of precious metal or jewelry not in use but having intrinsic worth was to be gathered up and forwarded to the committee for use in raising an emergency missionary fund. Many sacrificial responses were reported.

A Fleet of Ships: These may be used as topics for toasts at a missionary banquet. (1) Lordship—a recognition of the authority of Jesus Christ in every interest and problem of life. (2) Stewardship—a sense of God's ownership of personality and possessions. (3) Worship—a quiet listening for God's voice; a grateful outpouring of the heart to Him; fellowship with his spirit. (4) Partnership—a realization that God requires our cooperation in making the whole world His. (5) Companionship—a faith that One walks alongside through every happy and every trying hour of the day. (6) Friendship—a sharing of life with others, both giving and finding riches.*

* Leaflet of Baptist Board of Missionary Cooperation.

BULLETIN OF The Council of Women for Home Missions

ANNE SEESHOLTZ, EXECUTIVE SECRETARY, 105 EAST TWENTY-SECOND STREET, NEW YORK

Deep peace of the running wave to
you,
Deep peace of the flowing air to you,
Deep peace of the quiet earth to you,
Deep peace of the shining stars to you,
Deep peace of the watching shepherds
to you,
Deep peace of the Son of Peace to you.
—*Old Gaelic Rune.*

Jesus, born in poverty,
workman at Nazareth,
lover of all the children of
God,

Teach us to love one another.

Jesus, in whom all the nations
of the earth are one,
in whom is neither bond
nor free, black nor
white,

Teach us to love one another.

Jesus, friend of the poor,
feeder of the hungry,
healer of the sick,

Teach us to love one another.

Jesus, forgiving them that love
much,
drawing all men unto
thee,
calling them that labor
and are heavy laden,

Teach us to love one another.

Jesus, who camest not to be min-
istered unto, but to
minister,
who didst talk with the
despised Samaritan
and commend the
hated Roman,
loved by the common peo-
ple,

Teach us to love one another.

Jesus, who hast called us to the
fellowship of thy
Kingdom,
in whom is no respect of
persons,
who wilt know us by our
fruits,

Teach us to love one another.

—*Source Unknown.*



"The Christ-Child Comes!"

Most of the German families begin preparation for the celebration of the birth of the Christ-Child, four Sundays before Christmas Day. Before the first Sunday in Advent, fir branches are brought from the forests. Wreaths are made—large ones for chandeliers in home and church, smaller ones for tables, and wee ones to be sent in greeting to friends.

Old and young sing Christmas carols through all the days preceding Christmas. Stories and legends are told in the family groups, usually while the Advent candles are lit—one during the first week, two the second, three the third, four the week before Christmas; and finally, the Christmas Day tree is lighted with many white candles. The Mother Mary and the Babe are given the central place in stories and in the familiar manger-scene showing the Holy Family surrounded by angels and the

shepherds and sheep and often the faithful donkey who is to serve the Family in their flight to Egypt.

In the stories, Joseph is not neglected. Rilke, in a poem called "Joseph's Jealousy," has an angel say to Joseph,

Carpenter

Because you make boards, in your
pride

Do you really wish to question
Him who modestly out of similar
wood

Causes leaves to grow and buds to
swell?

We are told that the carpenter understood. As he lifted his eyes, the angel had vanished. And Joseph pushed slowly his thick cap from his head, and sang praises.

Advent Supplication

Father in Heaven, we live in a time full of unrest and strife. Our homeland lies in bonds, our church is in danger, anxiety prevents peace of heart. And so from our souls' depths we yearn for peace, for Thy Kingdom in which Thy holy will governs all and Thy ordinances are kept; we yearn for Thy Prince of Peace who anew reveals to us unbounded Love, and in whom we can hope with full confidence. Lord, fulfill this our hope! Let us not be confounded! Hear us, gentle Lord God.

Strengthen Thy church, that Thy word may be faithfully and purely proclaimed. Bless the education of youth that the good buds which Thou hast put in human hearts may open and bear noble fruits. Make plain the differences between individual circumstances and callings and build the bridge of love from class to class, from heart to heart. Hear us, gentle Lord God.

Give wisdom to our magistrates that they may care to do that which serves us best. Give us that which is necessary for our daily sustenance so that we through worry about the needs of our outward man may not forget to care for our eternal happiness. Let each honest undertaking, each good business enjoy the fruit of its labor. Hear us, gentle Lord God.

And because Christmas Eve stands at our door, because Thine only begotten Son knocks again at our hearts asking entrance, give us open minds and hearts so that we and all the world may be filled with comfort and power, with joy and the hope of Thine eternal Kingdom. Hear us, gentle Lord God. Amen.—*Translated from the German.*



Indians in C. C. C. Camps

Miss Edith M. Dabb, Chairman of the Committee on Reforestation Work of the Joint Committee on Indian Work of the Home Missions Councils reports that the Emergency Conservation Work on Indian reservations being carried on by the United States Indian office is going forward with much enthusiasm.

Some of the kinds of work being done are: fire protection, trail making, erosion control, rodent (especially prairie dog), poisonous plant and insect control, work on reservoirs, dams, springs and wells, telephone lines and fences. The number of men employed exceeds 14,000 on 68 reservations.

Much besides the earning of money is being accomplished for the Indian people. There is an increasing pride and enthusiasm in being self-supporting; a chance to make use of that for which the schools trained them,

for they are truck and tractor drivers, mechanics of various kinds, et cetera; a new self-confidence because of the assurance of the faith of others in their ability to work and to direct the work of others. In most of the places responsible positions, such as foremen, camp managers, et cetera, are being held by Indian young men who in school were trained for such work but have never before had a chance to show their capabilities.

Splendid social work is being carried on among the men at work and the families which often accompany them. All that goes to make up a well-rounded life for individual, family or community, is being tried out in one place or another.

The Joint Indian Committee has cooperated with the missionaries located near the camps and with the Government in the work of maintaining the spiritual morale of the boys. The requests for good reading material for the camps, and for hymn books and for portable organs have embarrassed the committee because of its limited financial resources. Since the work continues, suggestions for ways of meeting the needs will be welcomed by the committee.

EARN, SAVE AND SHARE

Save to Give
Give to Save

*By your Thrift give others a Lift
Not less spending, but more intelligent and unselfish spending*

INTERNATIONAL GOLDEN RULE WEEK

December 10-17, 1933

The Save-and-Share Program

It is proposed that the entire nation be challenged to a week of economy and thrift during Golden Rule Week, December 10-17. Those in more fortunate circumstances will be asked to practice some measure of self-denial in order to share more generously with others who may be suffering for lack of the necessities of life.

Gifts resulting from individual and group use of The Golden Rule Book and the observance of

Golden Rule Week may be directed through any institution or agency in which the donor is interested. Gifts each year are sent toward maintenance of the work for the children of Farm and Cannery Migrant families, and also for the Religious Education Work in government Indian schools.

Use by Local Societies

The following suggestions are made for the consideration of women's societies or committees in churches, clubs, schools or benevolent organizations which may wish to employ The Golden Rule Book as a means of securing increased support for local relief and welfare work or Church benevolences:

(a) An initial source of income will be from profits on the sale of The Golden Rule Books to all their members, who presumably will value the book highly for practical use in their homes.

(b) A second source of income may be derived from profits on a preliminary church or community Golden Rule economy dinner.

An appropriate educational program on the subject of stewardship and the distinctive work of the society may be arranged at this preliminary Golden Rule economy dinner, and a special effort made to enroll the entire membership in a covenant to observe Golden Rule Week as a Save-and-Share period in their homes.

(c) A third source of income to the society may be the gifts by its members of the savings resulting from the use of The Golden Rule Book as a practical guide to economy during Golden Rule Week. Although a portion of the gifts from Golden Rule Week may well be used for local unemployment relief or other approved benevolences, it will be urged that some substantial portion should be made available for those less fortunate and neglected areas, where there are no community chests, no well-to-do neighbors, and where the entire community is so impoverished that one family cannot help another.

India's Christians in the Census of 1931*

Christian Literates by Age

	<i>Total Christian Population</i>	<i>Christian Literates</i>	
		<i>5—20</i>	<i>20 and over</i>
All India	6,296,763	511,993	884,338
British India	3,866,660	246,805	476,825
Ajmer-Merwara	6,947	1,844	3,160
Andamans and Nicobars	1,461	520	(all ages)
Assam	202,586	13,441	26,935
Baluchistan	8,044	1,140	4,229
Bengal	180,299	21,807	46,780
Bihar and Orissa	341,894	16,379	24,513
Bombay (Including Aden)	317,042	33,107	75,069
C. P. and Berar	50,584	10,415	16,019
Coorg	3,425	270	781
Delhi	16,989	1,760	5,593
Madras	1,774,276	116,836	205,722
N. W. F. Province	12,213	2,078	9,966
Punjab	414,788	10,842	24,588
United Provinces	205,006	16,886	33,740
Indian States	2,430,103	265,188	407,513
Burma	331,106	.....	.....

Civil Condition of Christians by Age†

	<i>0—15</i>	<i>15—50</i>	<i>50 and over</i>
Unmarried, Males	1,242,181	476,651	7,175
Females	1,172,564	200,453	6,128
Married, Males	18,783	983,093	217,545
Females	52,495	1,064,631	96,249
Widowed, Males	615	50,901	57,636
Females	1,295	157,857	157,747

Civil Condition Under 15 Years of Age Among Other Religions

	<i>Unmarried</i>	<i>Married</i>	<i>Widowed</i>
All Religions, Males	63,397,795	5,525,228	136,253
Females	52,493,031	12,253,559	320,326
Hindus, Males	43,599,559	4,288,575	111,171
Females	36,235,079	9,049,079	253,036
Moslem, Males	15,643,127	1,087,775	21,210
Females	12,500,501	2,876,801	58,777
Tribal, Males	1,590,198	83,857	1,816
Females	1,499,686	161,225	4,928
Sikhs, Males	898,505	24,135	847
Females	720,677	62,594	794
Buddhist, Males	88,354	1,785	49
Females	81,121	4,414	233
Others, Males	335,871	20,318	545
Females	283,403	46,951	1,263

Population According to Religions

	<i>Per 1,000</i>	<i>% of increase or decrease since 1921</i>
Hindu	682	+ 10.4
Moslem	222	+ 13
Buddhist	37	+ 10.5
Tribal-Animist	24	— 15.3
Christian	18	+ 32.5
Others	18	+ 38

* From the *National Christian Council Review*.
† Excludes Burma.

Our World-wide Outlook

A Missionary Newspaper of Current Events

EUROPE

An Outstanding Achievement

The Church of Scotland has not had a missionary deficit this year. At a time when British and American missionary societies have been struggling with increasing deficits, the Church of Scotland has actually increased its income by £18,000 over the previous year. During 1932 money was set aside in order to reduce the small outstanding debt of the Missionary Society.—*United Church Review*.

Jews in Portugal

The Maranos of Portugal are Jews who in the fifteenth century were forced by the Inquisition into the Church of Rome. They have secretly treasured Jewish traditions, and when they were freed by the revolution in Portugal, missions were sent by the Jews of America and Europe to recover them to the Jewish faith. A synagogue was built for them, and forty thousand turned their backs on Rome but refuse to give up their faith in the Lord Jesus Christ. They attend neither church nor synagogue. Sir Leon Levison says in *The Hebrew Christian* that among the many deputations which came to him in Jerusalem was one in behalf of these Maranos, urging the Hebrew Christian Alliance to give them instruction. They said that of the nine Jewish missionaries sent to convert these Hebrew Catholics to Judaism four became Christians, and the other five have given up the task.—*S. S. Times*.

Among Russian Refugees in France

The Russian Refugee Mission (1 Rue Jaques Offenbach, Paris XVI), of which Mr. George Urban is superintendent, is doing a good work helping the needy

and preaching the Gospel. The workers meet opposition and indifference from many but others are eager for Christian literature and recently listeners have increased and twenty-six openly confessed Christ. They testify to changed lives, new outlook and a purpose to serve God and their fellow men. Many also testify to physical healing in answer to prayer. Some were formerly atheists, materialists, communists, or formal Christians without vitality. Many were converted through the reading of the Bible for the first time. This work is carried on, not only in Paris, but in Brussels, Sevre, Mendon, Aix-les-Bains, Marseilles, Nice, Lyons and elsewhere. A paper, *The Prisiv*, and other Christian literature are published.

"Russian Missionary Service"

"Russian Missionary and Relief Service" is a new organization under the direction of Rev. I. V. Neprash, who spent nine months of last year working in five countries in Europe. He found 80,000 of the former Russian intelligentsia in Paris alone, and 340,000 in France, also about 10,000,000 Russians and Ukrainians in Poland. All of these constitute a large field for missionary effort. The Executive Committee includes leaders from all sections of the United States.—*The Pilot*.

Missionary Bandit

A visiting pastor of the Nismes prison in France writes to the American Bible Society:

My attention had been directed to a man, sentenced to penal servitude—a real bandit, from his antecedents—who listened always attentively and composedly, and every Sunday asked for a New Testament. One day a guard said to me: "You just watch that fellow. He slips secretly into the effects of those that leave for the

penal colonies, one of those little books that you are distributing."

Here is a bandit with the true missionary spirit.

The Paris Mission Centennial

The Paris Mission this year celebrates the centennial of its missionary work in Basutoland, its oldest field. Last year the number of baptized rose to 3,000 over against about 2,000 in other years. More than two thirds of the country is comprised in the hill country of Malutis, where the population increases greatly every year. Up to the present the work was conducted entirely by native ordained pastors; but the rapid increase of the population has given rise to problems which now necessitate the placing of a European missionary.

Leipzig Mission Anniversary

On October 5th the Leipzig Mission observed the fortieth anniversary of its work in Africa, that being the day when four new missionaries under the guidance of an India missionary of the same society laid the foundations to the work. The beginnings were made at Nkarungo in the district of Madjame near the Kilimanjaro. The Leipzig Mission looks back upon the history of its African mission with great gratitude to God, since He has blessed the work with notable success, notwithstanding great difficulties especially in the war period and the succeeding hard years.

Zionist Congress in Prague

The eighteenth Zionist Congress has been concluded in Prague, Czechoslovakia. The delegates numbered 316, elected by over half a million Zionists in 46 different countries. The opening ceremony of the Congress was attended by some 4,000 persons. Present conditions in

Germany gave added importance to the proceedings. The Jewish situation was dealt with in two addresses, one on "The Position of the Jews in the World" and the other on "The Settlement of German Jews in Palestine." Trenchant indictment was made of Hitler's policy regarding the Jews.

Much of the time was taken up with a consideration of ways and means to secure the opening of the gates of Palestine to a greater immigration of Jews, and the consummation of the National Home.

—*Evangelical Christian.*

Achievements in Bulgaria

While the American Board is withdrawing its missionaries from Bulgaria, work begun has not been abandoned. The four outstanding achievements of the work of the Board in Bulgaria are:

1. The translation of the Bible into Bulgarian language.
2. The founding of churches and Sunday schools throughout the country.
3. The publication of *Zornitsa*, a weekly periodical now in its 52d year, the oldest newspaper now published in Bulgaria.
4. The founding and development of the Samokov Schools.

This work was initiated in 1859.

AFRICA

New Church at Bibanga

In its fifteen years, Bibanga, mission of the Congo Protestant Council, has had five or six structures for worship, each larger than the last, but all built of mud, grass and sticks. A great missionary center like this needed a substantial building, an inspiration to the natives and an example for other churches. Under the skilled hands of Rev. Earl S. King and a large group of native workers, a beautiful stone church has been erected, the consummation of years of labor. It was first necessary to build a road over twelve miles of steep hills and deep valleys. Ten men working from 7 a. m. to 7 p. m., carrying 2,400 pounds of rock on pushcarts over these miles received about 14 cents each per day. Women carried

heavy stones on their heads for a few coppers each, walking the 25 miles.

The church is in Gothic style, with two types of stone, red brown and gray limestone. A tower can be seen for miles, and it will contain a clock and bell. At the dedication 2,500 people crowded in to thank God that such a house of worship had been made a reality.

—*Congo Mission News.*

A Modern Miracle

Dr. Tom Lambie, a medical missionary in Abyssinia, tells of the following modern miracle:

On Sunday, January 22, 1933, we were visiting the Soddu, Walamo, Mission station in southern Abyssinia, a devil worshipping tribe. Our message was from Mark 2: 1-12, the healing of the paralytic who was let down through the roof. Emphasis was placed upon the two miracles. First, the forgiving of the man's sins, and second, his healing from paralysis. Almost at once a sad-faced man said: "Does this mean me? My son is at the point of death. Will Jesus raise my son as He did the one you have told us about? I have been to all the witch doctors and have prayed and sacrificed to devils and he is no better. If I bring him to Jesus, will He heal him?"

"May I ask you a question in reply," while the congregation waited in dead silence, "If Jesus heals your son will you and your house turn from these devils and follow Jesus with all your hearts?" "I will," was his earnest reply. "You are all witnesses of his words" was said to the congregation. "We are," they replied.

"After the close of the meeting Dr. Hooper and Miss MacGregor, our nurse, went to the home of the boy, and found him, humanly speaking, quite hopeless. Prayer was offered.

"We had to leave for another province but a letter from Miss MacGregor dated January 29th was received, saying, 'You will be delighted to hear that the boy who was so ill, and whose father promised if he were healed to

follow Christ, is alive and well again, and all the people say, 'Jesus has healed him.'"

—*Evangelical Christian.*

Across the Sahara

Mr. Dugald Campbell, F.R.G.S., has recently completed his second great journey as an agent of Scotland's Bible Society to circulate Scriptures in African territories hitherto practically untouched. His journey from Kano in Nigeria to Algiers was attended with the greatest danger. Near Tessaoua the carburetor of his car caught fire, and only after a desperate struggle was the fire extinguished by throwing on sand. After passing Aderbissinat he ran into a raging sandstorm, which was followed by a cloudburst. Between that and Tamanrasset he almost despaired of life, and for nine days was in the utmost peril. At one spot he had to jettison much of his goods, including a case of Scriptures, the only way of escape from death in the desert. He has now reached Glasgow, and though much shaken by his hazardous experiences, he hopes to tell of the wondrous ways in which over 30,000 Scriptures have been circulated throughout the Sahara.

—*National Bible Society of Scotland.*

Christians in Nigeria

The Tangales are an unreached tribe of Nigeria, 1,000 miles from the coast in West Africa's interior; in the main, a friendly tribe, 40,000 of them, almost universally unclad. Their covering, if any, is raw hide and green leaves. They have lived in complete illiteracy, with no records of their past. The British and Foreign Bible Society made a beginning in 1917; by 1920 the Gospel of Luke was made available in their strange tongue. By degrees ten other books of the Bible were prepared, and by 1930 the whole New Testament was translated.

In the two church groups over 1,000 persons gather each Sunday. Each group supports a native leader. There are thirty "out schools," whose thirty lead-

ers are self-supporting from their own farms. All the buildings are erected at the believers' expense. These Tangale Christians have their own Bible School, with two large rooms, furnished with desks and seats for 200 men and 100 women.

—*The Bible in the World.*

Okrika—"Never Changing"

Okrika is a little island in the swampy delta of the River Niger, in Africa. On this island is a town by the same name, Okrika, which means "Never Changing," so called because the people declared that nothing would ever alter their customs. When Archdeacon Crowther, the son of the "Black Bishop" so well known in early missionary labor in West Africa, first came to Okrika, he was warned that every stranger who went to the town was killed and eaten. On the very site where once a huge *juju* house was the scene of all sorts of sacrifice, there now stands a splendid new church.

—*Forward.*

African Women's Work

The Women's *Manyano* in the Methodist Church of South Africa parallels a Woman's Auxiliary, and to inaugurate any work without its organized support is to court failure. It has a history of fifty years, and is found in almost every circuit. It is when a new building must be erected that the *manyano* distinguishes itself. Being fully organized, each community is given a bag and on a given day the following ritual is observed: the women go outside, then reënter, headed by the minister's wife, or the most respected member of the church, and as they pass the table they place the bags on it. Some of the bags are closed by having money put on top of them; it may be 2s 6d or £1, and then the meeting must give more than £1 0s 6d, and often when that is given, someone, or a combination of persons, will give 30s to keep it closed. And then of course, more than 30s must be given to open it, and so the fun goes on.

—*Christian Advocate.*

WESTERN ASIA

Turkey's Creed

According to *Current History*, every elementary school child throughout Turkey must recite the following creed every morning:

I am a Turk, honest and industrious. My duty is to protect those weaker than I, to respect my elders, to love my country sincerely. My ideal is to raise myself higher and to continue in the path of progress. I make a gift of my existence to the existence of Turkey.

Gedik Pasha School Closed

At the 1933 annual meeting the Near East Mission the American Board was obliged to end the work of Gedik Pasha School in Stamboul, a work that has continued for nearly half a century. Urgent financial stringency necessitated this step. No free students were received, but throughout the school's history, applicants able to pay full price have been turned away for lack of room. Attendance averaged 200 from 1895 until the Great War. Through revolutions, Balkan wars, even through the World War, the school kept right on.

Technically, the school has been merged with the one at Scutari, and the Gedik Pasha Sunday school, which has continued uninterruptedly for fifty-one years, is not stopped by this move, being held in the Gedik Pasha Church as formerly.

—*Missionary Herald.*

Wanted—Education

Apparently no country in the world is more interested in lowering its percentage of illiteracy than is Turkey. The minister of education is taking measures for the education of the peasants and wandering tribes. A special committee has been appointed to propose definite measures for the villagers. Provisions have been made according to which each village will have a person to serve as teacher, doctor and leader. There will also be movable schools, which will stay for four months in each village. They will teach boys in the morning, and men and

women in the afternoon. Night schools are also being established in many places.

According to a Turkish periodical, the *Jumhuriyet*, of forty thousand villages in Turkey only four thousand have schools. In thirty-six thousand villages many millions of peasants have no means of learning to read and write.—*Congregationalist.*

Syria Mission Moves Forward

The ability of Syrian Christians to keep up payments to their preachers has been growing less and less. Unfortunately, a low state of spirituality has followed. Recently some forward steps have been taken. Without any suggestion from the missionaries a small group of Syrian workers asked permission to solicit gifts from their own number to help the mission keep in operation the schools threatened with closing. Another group among the preachers in the churches arranged for a gathering of their own number before the meeting of presbytery to prepare for it spiritually. Their main topic was "What is the matter with us that our churches are so spiritually cold?" They got together on Monday and cleared up various misunderstandings among themselves and the result was a brotherly spirit to face serious problems. A general reduction of 40 per cent in salaries was accepted without murmur.

—*Presbyterian Advance.*

INDIA AND BURMA

Plague Increasing

Plague, bubonic, in places also pneumonia and smallpox, are on the increase in western India. In spite of all that the government has done and is doing, these epidemics are spreading. Villages that have been free from these plagues for several years have become reinfected, and people are growing careless because the situation seems hopeless to them. Medical missionaries in this area are fighting a hard battle.

—*Presbyterian Advance.*

Infant Mortality

According to the *Bombay Chronicle*, India has the highest death rate in the world, with one exception — China. Compared with the leading countries of the world, India has the highest infant mortality. Out of every thousand children born, 265 die within their first three years. Read "Mother India" to learn some of the reasons:

True Indian Stewardship

During the second week of July there was held in Ludhiana a five-day school for Lamberdars. Each afternoon for an hour and a half "Christian Stewardship of Money" was discussed. The teachers had prepared this subject before the opening of the school. After the five groups had studied for a half-hour period all joined in a conference for one hour. At the close of one of these conferences a village elder offered the following prayer: "O God, shut off the American money and then make it possible for the Indian Church to carry on the Christian work, also make it possible for us to retain the American missionaries." In another conference a village elder remarked that pastors must have their salaries from one source only. On still another occasion one of the elders made the request that such a Stewardship of Money Conference should be held in their local circle so that all members of the church may be invited and taught.

—*Indian Witness*.

Challenge to Villages

Taking India as a whole, according to the Director General of Indian Medical Service, only 39 per cent of the people are well nourished; 41 per cent are poorly nourished and 20 per cent are very badly nourished. The average span of life—now fallen from 25 years to 22—is less than half of what it might be. One of every five villages has perpetual scarcity or famine, and epidemics of cholera, plague and smallpox are commonplace occurrences.

This British official describes the future in store for India: "The outlook is gloomy to a degree not only for the masses of the people who must face intensified struggle for bare subsistence, but also for the upper classes whose incomes depend on the production of surplus of crops and other commodities. If the entire product of the soil is needed to provide for the urgent needs of the cultivators, nothing will be left for the payment of rents or revenue, nothing to exchange for other commodities or even for the purchase of railway tickets, and the whole social structure of India must inevitably be rudely shaken, if not completely destroyed."

—*Agricultural Mission News*.

"Three to One"

For more than twenty years "Sam" Bawden has been superintendent of the Criminal Settlement at Kavali, South India. This notable piece of social and moral reconstruction has not escaped the blight of depression, and both its supporters — the British Government and the Baptist Mission—have been compelled to reduce appropriations. Mr. Bawden was transferred to Madras to become treasurer of the South India mission and pastor of the Vepery Baptist Church. In addition he takes charge of the Madras-Telugu field evangelistic work. Thus three large tasks are assigned to one man. Mr. Bawden has trained two native workers who will continue at the Kavali Settlement on the reduced budget.

—*Missions*.

Street Sweepers of Calcutta

A special committee appointed by the Government to formulate schemes for improving conditions among the sweepers of Calcutta reports the estimated number of sweepers as about 14,000, of whom 2,000 are housed in barracks. With a few exceptions, conditions are said to be deplorable; as an instance, sweepers attached to the Sir Stuart Hogg Market, at a distance of a few hundred feet from the Central Municipal Office,

live in huts which can pass for heaps of old packing cases and bamboo crates. In other places, "filth and squalor defy description." Women are employed as well as men, and are equally neglected. Medical relief and educational opportunities are seriously inadequate, with no provision at all for welfare work.

The committee recommends that benevolent missionary bodies be invited and given monetary help and facility for improving moral conditions, and for educating and training them and their children.

—*Indian Witness*.

Religious Population in Burma

The following table shows the religious distribution of the population of Burma. The total population is 14,647,497, an increase of 11.2 per cent since 1921, and is distributed as follows:

		Per 1,000
Buddhists	12,348,037	843
Animists	763,243	52
Mohammedans	570,953	39
Hindus	584,839	40
Christians	331,106	23
Others	49,319	3

There has been a continuous decline in the proportion of Buddhists since 1931, and a corresponding increase in the number of Hindus, Mohammedans and Christians.

The Christian population is made up as follows:

		Per 1,000
Baptists	212,990	643
Roman Catholics	89,678	271
Church of England	22,853	70
Presbyterians	1,031	3
Methodists	1,982	6
Others	2,572	7

Among the races of Burma, the animists or spirit worshippers have been most receptive to Christian truth.

—*Burma News*.

CHINA

Associated College Boards

A new organization, the Associated Boards for Christian Colleges in China, the outgrowth of more than a decade of efforts to unify the program of Christian universities and colleges, closed its first fiscal year in June. The Council of Higher Education, the Permanent Committee for

the Coordination and Promotion of Christian Higher Education in China, and a group of the larger union and interdenominational universities were combined October 27, 1932, in the Associated Boards. Ten colleges and universities are served; during the past year they enrolled nearly 4,000 students, about one-fourth being women. Their more than 5,000 graduates are serving in every province of China, many occupying high positions in state affairs.

The executive officers of this new organization receive, hold and disburse, keep records, and carry on all necessary correspondence between the home base and the field. They purchase supplies, handle transportation and salaries of Western staff on furlough, and invest and reinvest funds of the several colleges. They also enlist interest and support in North America.

—*Missionary Herald*.

Christian Higher Education

The number of students in the Christian colleges and universities has risen from 4,710 in 1931-32 to 5,638 in 1932-33. In spite of the necessity of rigid economies, the colleges are succeeding in maintaining themselves, and in some instances continuing to grow. About 1,000 students, or one in five, come from Christian homes. About one-half received their education from Christian middle schools, and nearly one-half are professing Christians. An analysis by a Chinese newspaper shows that out of about a thousand names appearing in China's *Who's Who*, not less than 175 were those of Christians.

—*The Church Overseas*.

Strengthening Rural Churches

The National Christian Council, at its biennial meeting last May, reaffirmed its conviction that one of the most valuable contributions which Christians can make to China in this period of reconstruction is a thoroughgoing strengthening of the rural work of the churches along the general lines laid down at the Jerusalem meeting of the International Missionary Council in

1928 and in the later Butterfield report. The Council urged each of its constituent churches to experiment in at least one rural community parish, and to help its workers to obtain specialized training to enable them to meet more adequately the demands of rural ministry. It also recommended a "pool" of expert personnel for the service of all the rural parishes in the area, through the formation of a rural service union to consist of representatives of regional rural service unions and of the more important institutions engaged in the training of rural leaders with others chosen at large by the executive committee of the Council.

—*Agricultural Mission Notes*.

School Health Exhibit

Crowds totalling 25,000 persons attended the first school health education exhibit, held this summer in Shanghai. It was prepared by 205 schools and was housed in Nantao Christian Institute, a settlement house in a crowded part of the city. The displays, mostly posters and models, manifested great ingenuity on the part of teachers and pupils. A constant succession of plays, motion pictures and stereopticon lectures was given, either in the auditorium or in a large mat-shed erected in the courtyard. The mat-shed theater was always crowded. The mayor of Shanghai, Wu Teh Chen, opened the exhibit, and Chinese boy scouts kept order.

—*Presbyterian Banner*.

Fact Finding

Although centuries ago the Chinese invented census-taking, today the population of China is quite as uncertain as the membership of the Christian Church. Estimates run from 350,000,000 to 500,000,000. If 400,000,000 is taken as a conservative estimate Protestant church members constitute about 0.1 per cent of the population, and the total Protestant community about 0.19 per cent. If some 2,489,000 Catholics are added, the total Christian body reaches 0.8 per cent of the population.

Assuming a present church membership of 400,000, there has been a decline of from 50,000 to 75,000 in recent years. The share of the Church in the awful vicissitudes of China in recent years admittedly accounts in part for the high ratio between losses and gains. Another recognized factor is the definite anti-Christian movement and a deliberate attempt to overthrow the Church.

—*Presbyterian Advance*.

Shanghai's W. C. T. U. Settlement

The only charitable work in China started and maintained by Chinese women is the Settlement Center in Shanghai under the W. C. T. U., of which Mrs. Herman C. E. Liu is president. She writes:

At the beginning of the new year there were in Shanghai twenty thousand flood refugees, camped on the northern side of the city, among them five thousand children. In cooperation with the local government and different charity organizations we sent workers down there daily to help care for the little ones. Thousands of homes have been destroyed by the war, so we opened as a refugee camp the Shanghai Woman's Temperance Hostel in the French Concession for this class of young women. Now this "camp" is constantly in demand, for it has become known as one of the safest places in China for young women. Here we find girls who work for different firms, in schools, in private homes as tutors and nurses; those who are waiting for jobs; those who come from abroad to enter schools; and broken-hearted young women who have been deserted by their husbands. In this big family we prohibit drinking, smoking and gambling, and teach them high ideals by lectures, personal talks and reading in our little library.

—*Christian Advocate*.

Moslem Tribe Discovered

To the list of strange peoples periodically discovered in north-west China is now added another—a Moslem community from Samarkand, Central Asia, which for six centuries has been in the region of Kansu, on the south bank of the Yellow River, west of Lanchow. The people speak Turkish as it was spoken when the Turks first crossed from Asia into Europe, and dress in the costumes of that day. They call themselves Salar. Their records have been

brought to light by G. Findlay Andrews, an American missionary, who found that prior to the arrival of a "descendant of the Prophet" in Samarkand, the Salar dominated the country. After his arrival, as they declined to accept the moral precepts of the Koran and followed only its predatory teachings, he commanded them to seek an abode elsewhere, and was able to make them obey.

On the eve of their departure he gave them a copy of the Koran, a white camel, a bag filled with the earth of Samarkand and a cruse of its water. They were to travel toward the rising sun. The white camel was to guide them to a place where the earth and the water were identical with the earth in the bag and the water in the cruse. There they were to build their homes, and be guided by the passages carefully marked in the Koran. Their arrival in the Kansu region was near the end of the 14th century.

—*New York Times.*

A Pioneer Doctor in Yunnan

A doctor has unusual opportunities as an evangelist. His care for men's bodies opens the door to minister to their deeper needs. But not all doctors enter this door. Dr. Charles E. Parke, a medical missionary of Yuankiang, Yunnan, who died in the isolated station in far western China on August 17, was one who magnified his office as a missionary physician of the Presbyterian Church, U. S. A.

He was born on July 23, 1881, at Canonsburg, Pennsylvania. From boyhood he hoped to be a missionary and after study at Wooster College, the Moody Bible Institute at Chicago, the University of Pittsburgh and the Chicago College of Medicine and Surgery, he was appointed in February, 1913, as a medical missionary to North Siam, where he and his wife rendered devoted service at Prae until 1920. In that year they joined the company of ardent pioneers from the Siam Mission who had recently opened a new station at Chiengrung among the Tai people

over the border in the Yunnan Province, China. Finding that the Tai people in a large area of Yunnan and elsewhere in South China were responsive to the Gospel a large mass movement started among them, though wide and vigorous itineration in spite of hardships and privations. A second station was soon established in Yunnan at Yuankiang, and Dr. and Mrs. Parke went to reside there in 1922. In 1923 these two stations were set up as the Kiulungkiang and Yuankiang Stations of a new Yunnan Mission of China.

Dr. and Mrs. Park devoted their energies chiefly to Yuankiang and to the large unevangelized regions to the north and south. They did not merely the work of hospital and dispensary, but engaged in enthusiastic evangelism, in the development of schools for boys and girls and of young Chinese churches.

Dr. Park was not a robust man but a brave one. One of the ruling principles of his life was to reach with the Gospel those who were not likely to be reached by others, and not only to lead them to Christ but to make them missionaries to their fellow tribesmen among the multitudes of illiterate people held in bondage by fear of evil spirits. He took his share also in introducing Christian literature in the Tai language. Ready to endure hardship, and carrying on his medical work in quarters which would be considered impossible by an American doctor, he longed for more adequate facilities and larger opportunity to minister to the physical and spiritual needs of the people. At times he found it difficult to be patient with what seemed to him the failure of the American Church to realize and respond to the tremendous appeal of thousands ready to give up their idol worship and fear of malevolent spirits in response to the redeeming Gospel of Jesus Christ.

Becoming a Model Province

A Presbyterian missionary in Siangtan writes:

Hunan has long had the reputation of being one of the most disturbed and radical provinces of China, rather

unsafe for foreigners. The past two years have shown wonderful changes here, so that we have become a model province in many respects. Chiang Kai Shek paid us a visit this fall, and on leaving complimented the governor. Our roads are models for other provinces. That does not mean that we are seething with automobile traffic; for we have only two or three good roads, simply connecting the main cities; but these are fine, and would pass as excellent anywhere. There has been very little trouble from Communists, save on the eastern border, where they seep in from neighboring provinces. The attitude of the people toward us as foreigners is very much better than it was formerly. In fact, prospects in Hunan are bright in every respect, and not least as regards our opportunities as workers with Christ.

The chief educational center of southeastern Hunan is Hengchow.

JAPAN-CHOSEN

Sunday Schools in Odd Places

A Christian worker at Hakodate superintends seven village Sunday schools which are taught by high school juniors and seniors. She writes:

Every Sunday about one o'clock twenty-five Christian schoolgirls suddenly change into teachers and set off in all directions to their tiny buildings. One is in a near-by village where no other service is held, so much out of the world that even lepers live with other folks there. One school is held in a room used at night by a fencing club. The fierce masks and chicken-breasted protectors hang all around the walls and the children worship in the middle. One school is in the town fire house—the engine has the front half and the children the back. It must be a strain on fifty boys and girls to worship with a fire engine, but although lions and lambs have not come to live together this other miracle does happen every Sunday.

Twice a year all the children big enough to travel gather at school and have a service. Three weeks ago there were four hundred of them.

—*Forward.*

Against Alcohol

Temperance sentiment is making gains in Japan. The economic crisis, instead of hindering the work, has rather given it fresh impetus. The National Temperance League which met in Kochi was able to register the affiliation of 3,216 societies. The League decided to organize a woman's section and to endeavor

that each local society have a women's group.

The National League organized every year a so-called law enforcement week, insisting especially on the enforcement of the law which forbids the use of alcoholic beverages by minors.

—*Indian Witness.*

Education Promoted

A wealthy Tokyo broker, retired from active business for sixteen years, has made a contribution of one million *yen* toward education in Japan. The fund will be administered by a foundation, and will be used to provide education in colleges and universities for children of poor parents. A part of the fund will also be used to feed 10,000 undernourished children attending the 490 primary schools in Tokyo. Donations of this character are becoming more and more frequent. Not many years ago they were practically unknown. Christian influence is undoubtedly one contributing cause.—*Christian Graphic.*

New Life in Korea

The National Bible Society of Scotland reports a sweeping revival in Korea. Many churches have enormously increased their membership. One church with 80 members has advanced to 250, others from 150 to 250, and others from 250 to 500. Four churches in Pyengyang district hired special preachers for one, two or three months each. Three new church buildings are being erected and a fourth has greatly increased its number of helpers. The 41 churches supervised by Dr. C. A. Clark with a total baptismal roll of only about 1,000 are now superintended by five pastors, five helpers, four Bible women, and four preachers. The men's Bible Class enrolled 1,300 in the day time, and from 3,000 to 5,000 at night. The city class for women enrolled 971. The men's Bible Institute enrolled 253, and the women's Bible Institute had 168 for a ten week's session.

From farther afield people are clamoring for workers to come and teach them the Way of Life.

The sale of Christian literature has been greatly increased.

—*National Bible Society of Scotland.*

Getting Results

The Korean Methodist Church has published broadcast a list of the districts (26 in number), with the names of the superintendents, and seven tabulated items regarding the evangelistic work accomplished last year. In all but four Districts new groups were instituted, 48 in all; 343 special meetings were held, at which 9,028 professed conversion. Kangsuh District led with 833 converts, 650 of whom are reported as making good. Under the heading "Backsliders Reclaimed," 1,098 are reported.

More Than Alphabet

Mrs. Pak Induk writes of her work among rural women in the *Korea Mission Field.*

After much prayer, and thinking how a large number of women and young girls could be reached, I started a "traveling school." I selected a center with a twenty-mile radius as one working unit, and started schools in three villages. The procedure is like this: I get acquainted with the leading family in that village. We talk about some familiar topics which create a common interest and discover needs. The object of visiting is to stimulate their desire for learning a better, happier and richer life than they now have. We set a time to meet once a week.

On the date set from twenty to fifty women and children get together, under a tree in late fall or early spring, or in any large house in winter. We start the class by singing. It is the first time in each woman's life that she has tried to sing. She can hardly produce any voice at all, but she gradually learns how to sing and enjoys it.

Next comes the Bible story. I wish you could see their faces glow when I tell them how Jesus frees women. They ask: "Is that your religion? Is that why you learned? Do tell us more about Him. From today, we, too, determine to start a new life according to His teachings."

Then we play games. As with singing, it is the first time for them to learn to play games, since they were married. They run, jump and scream like children when they play games. Once again they all become children and forget their sorrows and troubles. Through playing games they learn to work together.

After games, we talk of how to make a home and community a better and happier place. A very practical

subject is chosen and studied each week. Some of the subjects are sanitation and health, child care, food, clothing and education of children. If they want to learn the alphabet we teach that also.

Returns on Investment

Jacob Memorial Methodist church in Chinnampo, Korea, built twenty years ago, is the mother church of eight others, and of four self-supporting circuits. Recently a new parish house, roadway to the church and memorial gate have been dedicated. They were all the gift of Mrs. Chung, 83-year-old Korean woman, who gave 700 *yen* out of her total wealth of 1,000 *yen*, saying the remainder would supply her needs while still on earth.

—*Christian Advocate.*

ISLANDS OF THE PACIFIC

Papuan Leaders Conference

Mr. Russell W. Abel of Kwato, Papua, writes of a Leaders' Conference at Koeabule, with about 180 Christians, prominent in their local communities, present. They were divided into small groups of about twelve in each, and led by Kwato Mission workers. Both white and Papuan workers were kept hard at work until late at night—with private interviews without number, and the all-important work of prayer. The first great step was reached when people realized that they were clinging to, or hiding behind, the things they were asking God to remove from their lives. The Holy Spirit had many elemental things to teach that were new to these Papuan Christians, about love and Christian marriage. After the conference nearly every one went away with a conviction of a definite work to do. The new obedience had to be translated into daily practice; confessions and apologies must be made; past sins must be put right; testimonies must be given in the village. The climax occurred early on the last morning, in the intense calm in which day dawns in Papua. All gathered by the water's edge to witness fifty men follow their Sav-

jour to the Cross and to be identified with Him in baptism. This was followed by an open air communion service, at which 300 people were present.

Bontoc Mission's Church

Almost thirty years ago Bishop Charles Henry Brent and the late Rev. Walter C. Clapp decided upon Bontoc as the station for the pioneer work they planned. They went to be companions to people who fled at their approach, a savage, naked people, feared by all their neighbors on the mountain-tops. It was then the duty of the Bontoc to take the heads of his enemies. So fiercely did they wield the head-axe that in this present year, nearly two generations later, the people of Sagada and Besao keep off the trails after dark at the seasons when the Bontocs used to go raiding for victims. Even in this Christian generation the head hunting instinct would not be denied. A missionary tells of her consternation at finding a volume of Doré's illustrated "Life of Christ" sadly mutilated. Only by degrees was the truth learned. The children had cut out the heads of all who had anything to do with the crucifixion of their Lord!

In 1908, Rev. Edward A. Sibley joined Mr. Clapp and continued until his death in 1931. Through their faith and labor a church has been built up and a new building was consecrated last year.

—*Spirit of Missions.*

NORTH AMERICA

Spiritual Recovery Crusade

A Spiritual Recovery Crusade is being launched throughout the United States by the Presbyterian General Council. At a September conference of committee chairmen the mobilization of the entire Presbyterian Church for a spiritual recovery crusade in the near future was recommended. The intention is to urge the conviction that the spiritual leadership of the Church, interpreting the program of Jesus Christ, is of su-

preme importance to the individual and the nation in these critical times. An enrolment of church members who will pledge a readiness to "Do Their Part" is recommended. Ten thousand Presbyterian ministers are being enlisted as leaders in the crusade.

Union Considered Again

The Joint Committee on Organic Union of the Presbyterian Church in the U. S. A. and the United Presbyterian Church of North America have completed the formulation of a "Plan of Union," which will be distributed to those interested on, or before January 1st. If the 1934 General Assemblies of the two churches vote to submit the Plan to their constituents, the votes of said constituents will be reported back to the 1935 Assemblies. At the earliest, therefore, the proposed organic union cannot become effective before 1936. Obviously, the Plan calls for some concession on each side, but in no particular is there any surrender of anything essential in doctrine, government, discipline or worship.

Newspaper with a Unique Record

The *Christian Observer*, Presbyterian publication of Louisville, Ky., is the only weekly religious newspaper in the world that has completed 120 years of continuous publication. When the nineteenth century began there was not a single religious paper published in the world. The writings of Hume, Voltaire, and Thomas Paine were then commonly read. Under such conditions the *Christian Observer* was founded. Some two score families have been subscribers during the entire 120 years; forty-five families during 100 years; while seventy-four families are on the roll of subscribers for seventy-five or more years.

—*Watchman-Examiner.*

D. V. B. S. Movement United

The World Association, and the International Association of the Daily Vacation Bible School

have united to form the Daily Vacation Bible School Council, with headquarters at 100 E. 42d Street, New York. Mr. Russell Colgate, closely associated with this movement since its founding in 1901, is president of this Council. This cooperative plan was decided upon in the interest of greater unity in administration and the further extension of a foreign program.

Down in Kentucky

The whole nation was shocked early this year by the tragedy of an aged mother in Kentucky brutally slain by her son. The incident led to the sending of an American Sunday School Union colporteur to investigate conditions in that community. His discovery that there had been no religious instruction or Bible teaching there for a generation, led to an enlistment of the better element for the formation of a Sunday school for Bible study. Few Bibles were owned, poverty was great, so the colporteur offered a New Testament to all pupils under twelve, and a Bible to all over twelve, who attended every Sunday for the first quarter. He found, at the end of the quarter, that this offer called for 20 New Testaments and 50 Bibles. A donation solved his problem and cheered the recipients. The attendance of the Sunday school had risen to over 100. The superintendent writes that "we are making up money to build a new church house and Sunday school." The atmosphere of the place has decidedly changed.

—*Bible Society Record.*

Christians and Jews in America

Negotiations for a merger of the two large interdenominational agencies for the Christian Approach to the Jews in America are under way. These agencies are the North American Section of the International Committee on the Christian Approach to the Jews and the Joint Department of Cooperating Boards. These two bodies are aiming at fusion in order to avoid misunderstanding among

supporting agencies and a seeming duplication of effort, as well as to secure a unified presentation of the work, a unified approach to the Jews by Christian forces of America and united action by them. This will involve the creation of one central agency where there are now two. The Home Missions Council—including the Council of Women for Home Missions—and the International Missionary Council are concerned in this action.

Facing a New Challenge

The Women's Missionary Magazine contains a comprehensive survey of the contributions which Protestant missions have made toward fitting the American Indian for positions of useful service, and points out that the Government's Indian policy since 1870 is a "by-product of Christian missions." These are the achievements in the past:

Christian forces have served in the *building of communities*, in conserving cultural values, in making the Indian literate, in establishing cooperation with the Government, in improving health, in providing recreation, and in reaching the neglected. They are now venturing into a new field—that of religious teaching in government schools, and are formulating new educational policies. There are now eighty-four government boarding schools for Indian pupils—fifty-one reservation schools, twenty-one nonreservation schools, twelve sanatorium schools, eighty-two government hospitals, and fourteen sanatoriums, all of which are open to the ministrations of Christian workers. Character training among pupils of government schools is practically a new opportunity, and one method of meeting it is the provision of Christian homes for children attending government schools, especially those whose homes are distant.

LATIN AMERICA

World Cross Roads

Many churches use the title "Church at the Crossroads,"

but very few can add "of the World." The Union Church in the Panama Canal Zone is correctly described by that title. Six thousand four hundred and thirty-two ships passed the doors of the Union Church in 1929, flying the flags of twenty-one nations. There are four civilian communities of Americans in the Canal Zone—Balboa, with the government offices; Cristobal, the commercial center; Gatun and Pedro Miguel, the settlements by the great locks. There are 8,109 Americans among the 24,056 people reported in the census. There is a congregation of the Union Church in each community.

The major denominations joined forces with the Canal Zone builders in the Union Church, and \$200,000 have been invested in adequate church buildings in Cristobal and Balboa, given by seven denominational boards and citizens of the Zone. The people on the Canal Zone raise locally all money to meet current expenses, having a budget of \$8,000 at Balboa and \$6,000 at Cristobal.

—*Federal Council Bulletin.*

Cuba's Extravagance and Poverty

Out of Cuba's less than 4,000,000 population, over 2,000,000 are actually on the verge of starvation. Yet the republic recently completed a \$16,000,000 capitol building. Its presidential palace is three times the size of the White House in Washington, and in recent years all the business buildings nearby have been razed and a great tropical park spreading over many acres has been developed around it. A highway the whole length of the island was recently completed at a public cost of \$100,000,000 and more. The great mass of the people are illiterate. Even twenty years after the establishment of an educational system, over half of the Cubans can neither read nor write. Radical, communistic and trade agitators take advantage of this situation to stir up hatred and suspicion, and may, conceivably, make Cuba a base for

throwing all Latin America into confusion.

—*Christian Advocate.*

In Surinam

A little known, but especially remarkable mission field in Dutch Guiana, is Surinam. Here the Moravian missionaries, about sixty Germans, are working among the most varied races. The great mass is that of Creoles and the descendants of runaway Negro slaves, who live in the jungles. Besides these the missionaries are serving the East Indians and Javanese who were brought here for coolie labor. Under the economic pressure which for the last ten years has been disabling the population it is no wonder that the questions which agitate the rest of the world are also being discussed here and so also red communism is making great strides among Creoles, East Indians and Javanese. At the same time the old forms of heathenism are being revived, animism is again rampant and morality is going to pieces. The churches in the country however are awake and are pushing their work. In many instances the population is even inviting their services.

Gospel Launch on the Paraguay

Paraguay has a population of about a million, including civilized Spaniards and wandering tribes of Indians. It is a bilingual country, the official language being Spanish, the national tongue being Guarani, spoken by Paraguay's original inhabitants. Since 1921 missionaries associated with Christian Missions in Many Lands have systematically evangelized a stretch of the great Paraguay River by means of a motor launch. The vessel carries a rowing boat and small launch on deck. It has sleeping accommodations for eight persons, is lit by electricity, and the galley is fitted up for cooking operations. A number of voyages have been made from Asuncion, the capital, northward to the city of Corumbá in Brazil, a distance of

about 850 miles, each voyage requiring about twelve months. Nearly 130 ports are visited, also cattle ranches, farms, sugar plantations, lumber camps, tanning factories, meat packing plants and garrison towns. In these are represented nearly all European races, but with a naturally predominating element of Paraguayans and Brazilians. Indians roam on the banks or paddle on the wide waters in their frail dug-out canoes.

Traveling thus up and down the river, the launch brings the Gospel to the very doors of the people; it is literally preached from "house to house." Many hundreds of Bibles and Testaments have been placed in the hands of the people, while thousands of Gospels have been distributed. These are eagerly received by the people and treasured by many. At last, seed is springing up in many places.

MISCELLANEOUS

Giving in Prosperity and Depression

Total contributions to Protestant churches of the United States in 1932 were \$378,000,000 in round numbers, according to a study made for the conference of the promotional executives of the principal denominations, held in New York under the auspices of the Federal Council of the Churches on September 27. This was approximately forty per cent below contributions in 1929, as compared with a larger drop of fifty-four per cent in the national income during the same period. The fact that the giving to the churches had declined less than the income of the nation during the depression was interpreted as an exceedingly hopeful sign. The 1929 contributions to the churches were reported as \$581,000,000, falling to \$378,000,000 in 1932. The 1929 national income was eighty-five billions; the 1932 national income was set at forty billions. It is noted that the churches' share in the national income during these years was not quite one per cent.

Commenting on the significance of these figures Dr. Samuel McCrea Cavert says:

It is highly significant that in the so-called "era of prosperity," when the national income was shooting upward to its highest peak, none of the increased resources flowed into the channels of Christian service. The people had more money but apparently the surplus was spent for personal indulgence and the satisfaction of material wants. But when the period of the depression came the people stood by the Church with noteworthy loyalty. Hard-pressed though they were, they did not—in the aggregate—curtail their gifts to the Church as much as their income had been curtailed. This is most heartening evidence of the hold that the Church still has on the hearts of the people.

—Federal Council Report.

Sunday School Missions

With a force of 139 workers, a reduction to the level of 12 years ago, on a salary scale below that of the years before the World War, the work of Sunday school missions has gone forward during the past year. These missionaries have under their care 3,064 mission Sunday schools with a total enrolment of 133,000. A number of these points are also preaching stations. Each Sunday school is located in a community where there is no other religious organization of any denomination. Last summer 1,777 vacation Bible schools were conducted through their efforts, the highest record ever reached.

Hebrew Christian Creed

The quarterly magazine of the International Hebrew Christian Alliance last January published eleven proposed *Articles of Faith* for the Hebrew Christian Church. They are:

Article 1. I BELIEVE in God the Source of all being, the Covenant God, the Holy One of Israel, our Heavenly Father.

Article 2. I BELIEVE that God who spake at sundry times and in divers manners in time past to the fathers through the prophets promised to redeem the world from sin and death in and through His Anointed, Who would be a light to lighten the Gentiles and the glory of His people Israel.

Article 3. I BELIEVE that in the fullness of time God fulfilled His promise and sent forth His Son, His eternal Word, Jesus the Messiah, Who was born by the power of the Holy Spirit, of the Virgin Mary, who was of the family of David, so that in Him the Word was made flesh and dwelt among us full of grace and truth.

Article 4. I BELIEVE that Jesus the Messiah is in very truth the Shekinah, the brightness of the Father's glory, the very impress of His person, that He was made unto us wisdom from God, and righteousness, and sanctification, and that by His Life, Death on the Cross and glorious Resurrection, He has accomplished our Reconciliation with the Father.

Article 5. I BELIEVE that the Father sealed all that the Son was, did and taught, by raising Him through the Holy Spirit from the dead, and that the Risen and Glorified Lord appeared to many and communed with them, and then ascended to be our Mediator with the Father and to reign with Him One God.

Article 6. I BELIEVE that the Holy Spirit, the Paraclete Who proceeds from the Father and the Son, was sent to be with us, to give us assurance of the forgiveness of sin and to lead us unto the fulness of truth and the more abundant life.

Article 7. I BELIEVE that the Holy Spirit, Who beareth witness with our spirits that we are the sons of God, will quicken us in the resurrection when we shall be clothed in the body which it shall please the Father to give us.

Article 8. I BELIEVE that the Church of the Messiah is the family of God in heaven and on earth, the sanctuary of the redeemed in which God dwells and of which the Messiah Jesus is the only Head.

Article 9. I BELIEVE that the Old and New Testaments are the divinely inspired records of God's revelation to Israel and the World and are the only rule of life and faith.

Article 10. I BELIEVE that it is the will of God, Who has graciously brought us into the new Covenant that we should strive to be His witnesses, making the teaching and life of the Messiah our standard and example, till He comes again to reign in power and glory.

Article 11. I BELIEVE that the Church visible maintains unbroken continuity with the Church in heaven by partaking of the same blessed Sacraments of Baptism and of Holy Communion and by confessing the same Father, Son and Holy Spirit, One Godhead.

Our Missionary Bookshelf

Recent Books Reviewed for the Readers' Information

The Word of the Cross to Hindus. By Edgar W. Thompson, M.A. 800. pp. 327. 7s. 6d. The Epworth Press, London.

Mr. Thompson was for 25 years a missionary in India and has now been for 14 years Secretary of the Wesleyan Missionary Society in London. This book illustrates the way in which such a very thoughtful and devoted man represents the Gospel to India. The first half is an "historical inquiry" and the second an "interpretation." It is another evidence of the illimitable riches of Christ; others might construe His teaching and His work with a different proportion and emphasis and appraisal, but this account of the mission and the salvation of Christ is full of freshness and true significance. The latter half of the book is a commendation of Christ to India in terms of India's own consciousness of need and as transcending all that is evil and imperfect in Hinduism and fulfilling all the true longings and desires of Indian hearts. It is a very interesting and profitable and worthy book.

R. E. S.

The Never Failing Light. By James H. Franklin. 207 pp. Cloth \$1, paper, 60 cents. Missionary Education Movement, New York. 1933.

The well-known Secretary of the American Baptist Foreign Mission Society has put into six vigorous chapters a sincere effort to "interpret the mind of Christ for our modern world with all its confusions and baffling problems." The figure of the title is not carefully maintained throughout, but the mind can travel back to it from any point in the discussion. The treatment involves much adverse analysis of present facts and conditions but there is no note

of despair nor of doubt regarding the outcome of the effort to make Christ known as the Light of the world. The chapter on "Modern Trends Toward Paganism" uses the term in a popular sense, since "paganism" is not irreligious, but in so far as it is coarsely secular society deserves the rebuke here administered.

A vigorous chapter deals with change and enlargement in the missionary movement. So vital a movement cannot be stagnant. Dr. Franklin quotes with approval the saying: "The Christian statesman of today is the one who looks for no stereotyped program, slavishly copied from the past, but who studies the relationship of the mission enterprise to a world which is a very different world from the one which our fathers and our grandfathers knew." This is a commonplace to missionary leaders like Dr. Franklin and can seem strange or striking only to new and unformed missionary students. A considerable bibliography closes the book. It is a foremost mission study book of the coming year and suggests many lines of thoughtful consideration of the missionary enterprise. CLELAND B. MCAFEE.

Reminiscences of Seventy Years, an Autobiography of a Japanese Pastor, by the Rev. Hiromichi Kozaki, D.D., 406 pp. Christian Literature Society of Japan, Tokyo. \$2.00.

It is a familiar axiom of missionary policy that the ultimate aim of foreign missions is to establish in each country a national church that shall be self-supporting, self-governing and self-propagating. It is equally axiomatic that if this aim is to be achieved, there must be competent national Christian leadership. From this viewpoint, the

churches in Japan are worthy of special study, and the autobiography of such a leader as Dr. Kozaki is of large significance. His activities were varied and important. On graduating from the Doshisha University, he went to Tokyo and organized the first Congregational churches in East Japan. He was one of the original organizers of the Young Men's Christian Association of Tokyo and was elected its first president. At the same time he published a monthly magazine and several weekly Christian newspapers. When Joseph Hardy Niishima, first president of the Doshisha, died, Dr. Kozaki became his successor. He was one of the founders of the Japanese Sunday School Association and was its president for seventeen years, and was Chairman at one time of the National Christian Council of Japan. He was repeatedly honored by the Government as a Christian representative. He was invited to attend an imperial wedding, the coronation ceremony of the Emperor, at which, with six Buddhist and Shinto dignitaries, he was given a gold cup, and was a guest at the imperial banquet.

Dr. Kozaki was involved in occasional controversies, a man with a strong will, a thorough going independent, and one of the first of the Japanese pastors to accept the theory of evolution and the conclusions of the higher criticism of the Bible, the advocacy of which brought him into conflict with conservative missionaries. But his sincerity and consecration as well as his ability won universal respect and he was everywhere recognized as an influential factor in the Christian movement in Japan.

In this autobiography, written in 1926 at the age of seventy,

Any of the books noted in these columns will be sent by the REVIEW publishers on receipt of price.

Dr. Kozaki tells the story of his life and the numerous changes that he has witnessed, in many of which he was an active participant. The volume was published in the Japanese language in April, 1927, and has now been translated into English by his brother, Nariaki Kozaki, professor in the Seventh College, Kagoshima. It is an account of a remarkable life. The reader will easily see that foreign missionaries have to "watch their step" in dealing with Japanese of that type. While many will not concur in some of the opinions freely expressed, we recognize the fact that Christians in Japan have leaders who stand upon their own feet and are determined that their churches shall be but thoroughly Japanese.

ARTHUR J. BROWN.

Broken Bonds. By K. S. Malden. The Society for the Propagation of the Gospel, London. 1933.

This history of the slave trade in the West Indies and its abolition was compiled by Miss Malden from records and reports in the archives of the S. P. G. It gives full credit to the Society of Friends for the general movement for abolition and states definitely that while the S. P. G. as such took no prominent part in the movement, individuals connected with it did. Among these is included no less a man than Wilberforce himself. It emphasizes the fact that the Society, in the course of its work in the North American colonies and the West Indies, prepared the way for the movement.

The book supplies a very elucidating chapter on slavery in earlier days, one on slavery in the plantations, one on the S. P. G. and slavery, one on the S. P. G. and emancipation and then the aftermath and a conclusion. The chapters on the spread of slavery are most informing and the chapters bearing on the S. P. G. give a splendid review of the efforts made in the direction of abolition. The value of the book lies in the fact that it presents the result of research in the records of the Society, and gives material that is not easily accessible elsewhere.

C. T. BENZE.

Protestant Home Missions to Catholic Immigrants. By Theodore Abel. \$8.00. Institute of Social and Religious Research, New York. 1933.

Professor Abel presents a brief study of the work of Protestant churches among foreign-language Catholic groups in America. The study contains no "revelations" of hitherto undiscovered facts. It is rather a compilation of items with which Protestant workers have long been familiar. Its real contribution is the evaluation of this material by a presumably disinterested party.

The author undertakes the difficult task of analyzing the motives which have dominated Protestant missionary enterprises among Roman Catholic immigrant groups, and he arrives at the general conclusion that Protestant churches set out, some fifty years ago, to win Catholic immigrants to Protestant Christian faith with the idea that something corresponding to a "mass" movement would develop. Since such a movement has not developed he concludes that these missions have failed in their purpose. Our own judgment is that Mr. Abel's interpretation does not do justice to the facts. While the motives that Mr. Abel mentions may have been present at some times or in some places, and may be in operation in certain places even today, yet no one could have sat through the myriad denominational and interdenominational conferences of the past twenty years dealing with this missionary work and receive any such impression as Mr. Abel has gained from his study. There have been sharp differences of opinion, but the expectations of promoting a mass movement of Roman Catholics into the Protestant Church in America has not played a large part in this work, certainly not in the past generation. The widely extended foreign-language work of Protestant churches among Catholic groups has grown up largely in response to the moral, spiritual, or social need of neglected groups. Work among these Catholic groups naturally increased during the past fifty

years, but the work itself goes back for over a century. At least one great denominational board sent its first home missionary to work among Roman Catholics in the United States 113 years ago.

We doubt the validity of Mr. Abel's conclusion that Protestant missions among Roman Catholic immigrants have failed of their major objective. It would be difficult to find any field of missionary endeavor where the results have been more satisfactory and gratifying. The churches are aware that foreign-language work in the United States is in process of transition, and great ecclesiastical bodies have set up machinery for assisting churches during this transition period. In most foreign-language churches, a large proportion of the work is now carried on in the English language, many such churches have already been merged with English language churches.

Within a few months it has been my privilege to visit some of the foreign-language churches among Roman Catholic immigrants in points extending from Boston and New York on the East to the Pacific Coast and the Mexican Border. In practically every case, we found good sized congregations, large and active Sunday schools and alert and intelligent and consecrated Christian pastors. In some cases the buildings available could not contain the people who wished to attend the services. There was every indication that these churches were leading intelligent people to a real worship of God; that they were training hundreds of boys and girls in the Christian Way of Life; that they were providing interests and social activities for young folk who might otherwise have become hoodlums, law-breakers, and gangsters, and that they were making many other contributions to the welfare of the communities in which they existed. These churches should be judged on the basis of their contribution to the lives of the people they are serving. One foreign-language pastor within a period of ten months recently gave 429 letters

of introduction to persons returning to Mexico from his community, yet his institution still has a substantial following.

The Protestant missions among so-called "Catholic" groups in America have won thousands of individuals to Jesus Christ. They have helped millions of boys and girls into lives of usefulness. They have made the population of jails smaller. They have, in idealistic terms, interpreted America to multitudes of bewildered and lonely strangers. They have broken down prejudice between Catholic and Protestant groups, and they have set in motion spiritual influences, the results of which have not yet been tabulated and which, unless we develop spiritual perceptions somewhat more acute than anything at present known, will remain untabulated so long as the world shall stand.

JAY S. STOWELL.

The Directory of Foreign Missions.

Edited by Esther Boorman Strong and A. L. Warnshuis. 8 vo. 278 pp. International Missionary Council. New York and London. 1933.

The foreign missionary enterprise is the greatest business and benevolent enterprise in the world—as this Directory will prove. It lists the names, officers, addresses, incomes, objects and work of some 250 boards, missions and societies engaged in the work of presenting Christ and His Way of Life to the peoples in non-Christian lands. The statistics are very incomplete but the North American societies spent in this enterprise in 1931 over twenty-seven millions of dollars and British, European, Australian and South African societies as much more. The number of Protestant "native" Christians now enrolled in these "younger churches" in foreign lands is said to be about 4,000,000 but this volume gives figures only for Japan (218,000); China (500,000, or 289,547 communicants); Korea (143,912); India (909,804 communicants and 1,761,732 other Christians); Netherland Indies (437,898); South Africa (497,542); South America (about 900,000 Protestant communi-

cants). This leaves out most of Africa, the Moslem World, and the Islands of the Pacific.

It is illuminating to study even the incomplete statistics offered by the report of the National Christian Council of China. We note, for example, that in the ten years from 1920 to 1930 the communicant Protestant church membership increased from 243,479 to 289,547 or nearly twenty per cent. This growth is in spite of—or because of—the difficulties due to anti-foreign and anti-Christian agitation, internal warfare, communistic and governmental changes. The 1930 "Directory of Missions" in China shows 765 cities occupied—247 more than in 1929 and 452 more than in 1928. In 1932 the Church of Christ in China (the union of sixteen denominations from six countries) included 821 organized Chinese churches and 1,204 other preaching places, with 334 ordained Chinese pastors, 1088 evangelistic workers and 120,676 members.

India, the Dutch East Indies and South Africa also offer opportunity for a study of the results of Christian missions.

But the chief value of the Directory is the up-to-date list of missionary organizations at work for the promotion of evangelical Christianity. The organizations are listed with names and addresses of officers, the object of the society, the annual income, the fields occupied, official periodical, and additional explanatory notes. While not complete it is the most complete available.

The United States of America leads with the largest number of denominational societies (114) and the most cooperating agencies and union efforts (47). England and America are about equal in the undenominational missions conducting foreign work (49 and 51 respectively). It is interesting and instructive to note the number of Protestant missionary societies in Germany (46), in the Netherlands (23) and in South Africa (20). The mission fields themselves report a large number of denomina-

tional societies, independent missions and union undertakings. There are some eighty Christian societies working in behalf of the Jews.

This Directory gives the total population of the world as 1,958,213,801. Of this number the religious affiliations are as follows:

Christians	588,027,965
Protestant	132,969,616
Eastern Orthodox	127,295,825
Roman Catholics	297,762,524
Mohammedans	218,982,875
Jews	15,029,638
Others (Non-Christians)	1,166,173,323

The largest Protestant group is the Lutheran with 62,218,785, with the Presbyterians second (16,191,468), Methodists third (15,704,800) and Baptists and Episcopalians about equal (11,610,065 and 11,691,364).

Eastern Women Today and Tomorrow. By Ruth Woodsmall. 221 pp. \$1. The Central Committee on the United Study of Foreign Missions. Cambridge, Mass. 1933.

This volume is the Central Committee's foreign mission study book for women for 1933-34. But this is not a book for women's missionary societies, nor alone for women in general, but for all who wish to understand the great sociological facts of modern times—the emergence of woman throughout the world.

The authoress is preeminently qualified for making this survey through a long residence, with organizational responsibility, in the Near East and through membership on the Commission on Higher Christian Education in Japan and on the India Fact Finding staff of the Laymen's Missionary Survey and later as one of their appraisers. As a result of these first-hand contacts with the Near and Far East the treatment is objective, and yet the factual material is constantly interspersed and supported with incidents and gleamings from interviews full of human interest.

The first eight chapters deal with the present position of Eastern women, for it is vital that all concerned should be aware of the new interests and activities of Eastern women. The reader sees how the range

of these activities is steadily extending from personal problems and social reforms to the fundamental social and scientific problems of national life.

The last four chapters deal with the relationship of Christian missions to the development of women in the new day. These chapters maintain a fine balance between appreciation for the great and varied contributions of missions to Eastern womanhood in the past and constructive criticism for the future. The rapid forward movement of an educated minority in each country of the East necessitates a reorientation in point of view. No longer can the primary emphasis be put on the differences between the women of the East and the West. Over and over again attention is drawn to the fact that religious work for women cannot meet the present need or future opportunity without radical adjustment. Education must be related more closely with life. The old style "Bible Women" should be replaced by trained leaders. Devotion should be encouraged, permitting Eastern women to assume major responsibilities as rapidly as possible. Fundamental values in racial and cultural assets are to be recognized.

A large place for the foreign missionary of the future is envisioned. But the missionary of the future should be fitted by training and by personality to carry on work cooperatively and to call out creative leadership. The technical qualifications of such women will be higher than in the era that is closing. There will be much more non-institutional work and more recognition of the values inherent in normal friendly, human relationships. The position is taken that Christianity must base its case, not on a destructive, undermining attack on other faiths but on a positive emphasis on its own deep spiritual meaning of the life abundant.

It has long been the conviction of the reviewer that in the long run the best promotional literature for missions will acquaint

supporters with all the facts. This book ably meets this condition within the compass of its pages.

DANIEL J. FLEMING.

America Revolucionaria. By Samuel Guy Inman. 8 vo. 340 pp. \$1. Javier Morata, Madrid, or Committee on Cooperation in Latin America. New York. 1933.

Here is a new book, in perfect Castilian, from the Executive Secretary of the Committee on Cooperation in Latin America. Dr. Inman has a long list of books in English to his credit, on various phases of life in Latin America and Inter-America friendship. This is his second venture in Spanish, both having been issued by publishers in Madrid.

This recent work is a collection of addresses delivered in universities and other cultural centers of Latin America, and admirably sums up present-day revolutionary tendencies, also explaining certain causes that lie back of extensive unrest in the republics to the South.

Dr. Inman is at home in any one of the Latin American republics, and has many friends among all classes of society. He was once introduced to an audience as "a friend to Carranza and other bandits," but not all his friends belong to the banditry. A leading Argentine author in a beautiful introduction to this volume, has written, "In every country he has friends, in every home his place at the table."

"*America Revolucionaria*" proves that its author has an intimate and sympathetic understanding of present-day political and social conditions in Latin America, and an affection for our neighbors to the South, as they gradually free themselves from their inheritance of monarchic-ecclesiastical government and wrestle with tremendous modern economic and social problems.

The book gives much information which people need to give us a clearer understanding of the problems that vex our friends to the South of the Rio Grande. Within the twenty republics of Latin America there is being built up a great population, and

in order to be neighborly, as well as for our own future protection, we ought to form bonds of sympathetic understanding with the peoples of those republics.

Those who read Spanish will find in the volume an interesting and colorful setting forth of present conditions and their causes. He who reads it will be more knowing in regard to Latin America, from a more exact knowledge there will come sympathy, and from a deeper sympathy a kindlier understanding.

The chapter titles will awaken interest: Attitude of the Liberal Facing Revolution; Suggested Roads for a New Order; Causes of Recent Revolutions in Latin America; In an Airplane Over the Andes; Modern Hispanic American Society; Some Social Experiments—Mexico, Uruguay, Student Movement, Communism, etc., in South America; The Economic and Spiritual Crisis; The New International World; The United States Facing the New Order; Three Types of Candidates in a Revolutionary world—Hoover, Stalin, Gandhi; Engineers versus Poets—a study of Anglo Saxon and Latin Attitudes.

WEBSTER E. BROWNING.

Child Neighbors in America. By Elsie G. Rodgers and Dorothy F. McConnell. 120 pp. \$1. Friendship Press, New York. 1933.

This is a complete, comprehensive and thoroughly practical course of study for use among primary children. Three units of study are introduced—mountain children, the second generation of the foreign born (including the problem of child labor), and Negro children. The plan is to present the problems and conditions of these groups and to give practical suggestions for awakening interest and arousing a desire toward friendliness for these "neighbor" children. The information about each group is concise and complete in its characterizations.

There is an abundance of material for the leader to work with, including source material for further study. Programs and activities are suggested for each group and period and sev-

eral fascinating stories are related for retelling to the children during the study periods.

The purpose of the course is to create a Christian attitude toward children of other classes and it offers wide opportunities for instilling this sympathy and understanding in their hearts and minds.

ELSIE LARSON.

Ann H. Judson — The Missionary Heroine of Burma. By E. R. Pitkin. Pickering and Inglis, London. 1933.

This is one of a series of missionary biographies written especially for younger readers.

Nancy Hazeltine, who became the wife of Adoniram Judson, is a character to awaken wonder and admiration. The Judsons were pioneer missionaries to Burma in days when such an enterprise was a desperate adventure which only the stoutest of hearts could have endured triumphantly.

Against hardships due to climate and life lived amid primitive people; against persecution by a hostile government which cast her husband in prison and gave her no provision or protection; against illness and unbelievable privation, Nancy Judson showed a strength of character and a loving devotion to her husband and to the cause of the Kingdom that makes her one of God's noble women. Her zeal for helping others in the Master's name knew no bounds. Though the years brought great hardships her strong faith in Christ brought her through triumphantly.

Her death came soon after the British Army entered Burma bringing security and protection to the missionaries. This offered an unprecedented opportunity for missionary effort for which the Judsons had long prayed.

In this brief account of a remarkable career the author quotes largely from Mrs. Judson's diaries and letters. The style is somewhat stilted and the author uses a religious phraseology which needs to be interpreted to many modern youth. A richer background depicting Burma and her people would

have made the book more interesting.

Nevertheless, the story does contain much that is thrilling and any contact with such a life is a tonic. Nancy Judson should inspire her young readers to be "up and doing in this" needy world of ours—a world which desperately needs such a strong faith.

FRANCES S. RIGGS.

A Book of Instruction for Catechumens: Section I, The Life of the Lord Jesus Christ. By W. H. T. Gairdner and Constance E. Padwick. 168 pp. S. P. C. K. London. 1933.

Canon Gairdner left a large legacy to missionaries among Moslems in his published and unpublished writings. The present volume most admirably meets the need of a systematic handbook of lessons for Christian Catechumens in Mohammedan lands. Earlier sections have appeared in Arabic dealing with the Commandments, the Creed, and the Sacraments, and can be obtained through the S. P. C. K. The book is admirably suited for translation into other languages and in its English form is well-nigh indispensable to all who deal with Moslem inquirers. Every lesson on the Life of Christ has, in addition to the Scripture references, comment and a special prayer for the use of the pupils. For example, in Lesson XX on the Lord's Prayer we have a pattern prayer given as follows:

Our Father which art in heaven—
my Father and the Father of my little son.

Hallowed be Thy name—in the life and thought of my child. May he reverence Thee, keep Thy name holy, and learn to worship Thee with awe and love.

Thy kingdom come—through the life of my little son may men learn to make Thee King.

Thy will be done, as in heaven so on earth—by my little son in all his thoughts and words, his play and his work, may Thy will be done as gladly and perfectly as by Thy holy angels.

Give us this day our daily bread—grant to my little son bread for body, mind, and spirit, suitable for his age and strength and growth. (Here pray for his teachers who supply bread for his mind.)

The authors know from their own experience what difficulties

a convert from Islam has to meet. The remarks, therefore, are never commonplace but illuminate the passage in the Gospel by applying it to present-day conditions.

Jesus said: If anyone would come after Me, let him deny himself and take up his cross and follow Me.

What does this mean to me?

Clearly Jesus foresaw public disgrace and a hard life for those who followed Him. A criminal carrying his cross could not also carry his purse or the honors of this world.

Lord, help me to account Thy reproach greater riches than all the treasures of Egypt.

To those who desire to know how missionaries deal with Moslem converts, this book supplies the answer.

SAMUEL M. ZWEMER.

Zanahary in South Madagascar. By Andrew Burgess. Illus. 12 mo. 250 pp. Lutheran Board of Foreign Missions. Minneapolis, Minn. 1933.

Zanahary — Creator — is the old Malagasy for God. This volume describes the island and people of Madagascar and tells something of their history, beliefs and the Christian mission work of the L. M. S. and Norwegian Lutherans. Little is said of the work of the S. P. G. (Anglicians), the Friends or the French Evangelical Mission. The Norwegian Lutherans entered Madagascar in 1866 and settled in the South and the American Lutherans took up work in 1887. Now the total number of baptized Christians is 321,325, of whom the Lutherans have 128,325.

The story of early Protestant missions in Madagascar — from 1818 — is full of interest. Tradeters declared: "You might as well try to teach the monkeys as the Malagasy" but David Jones found the people both able and eager to learn. He used for "slates" pieces of wood, smeared with grease and dusted with ashes; for pencils he used sharpened sticks. The language was reduced to writing and the first portion of the Bible was printed on a hand press in 1827. The period of persecution began in 1831 and missionaries were banished in 1835. A period of martyrdom followed for thirty

years until Queen Ranavalona died in 1861. More than 10,000 Christians were sentenced but the number of believers multiplied fivefold. Now under French rule and Roman Catholic influence the work is difficult but continues. Papal missions have increased.

Many thrilling stories are told in this brief history. It is worth reading.

The Ambassador Supreme. By Edward D. Grant. Paper. 152 pp. Presbyterian Committee of Publication. Richmond, Va. 1933.

This is a modern presentation of the missionary enterprise as seen in the missionary himself. Humanly speaking, he is the key to the situation. If he fails to represent Christ the enterprise fails, the Church contributions are wasted, the work on the field is fruitless and Christ himself is disappointed. The author is a Board Secretary and knows whereof he speaks. What he

writes is given in direct popular form that makes the book readable and suitable for young people who may consider devoting their lives to missionary work. It is based on the New Testament and on history but would be strengthened by more concrete illustrations from missionary experiences.

The Epistle to the Ephesians. An Exposition. By Charles R. Erdman. 12 mo. 130 pp. \$1. Westminster Press. Philadelphia. 1933.

Dr. Erdman, the Professor of Practical Theology at Princeton Theological Seminary, has already given us valuable expositions of the Gospels, the Acts and most of the Epistles. They are clear, scholarly, spiritual and practical. This Epistle to the Ephesians deals particularly with the Church of Christ—its origin, power, and destiny. It is addressed by the Apostle to the Gentiles, the members of the Christian brotherhood, and re-

veals the inexhaustible riches found in Jesus Christ. We know of no more simple, devout, helpful and practical exposition than these expositions of Dr. Erdman.

Joseph Jackson Fuller. By Robert Glennie. 64 pp. Paper, 6d. Carey Press. London. 1933.

This booklet is one of the Torch Bearer series of biographies. It tells the story of a remarkable Negro who was born in Jamaica, took high rank as a student in the local schools, gave his heart to Christ, became a Baptist missionary to the tribes on the West coast of Africa, endured many hardships and dangers with unflinching fortitude, preached the Gospel of Christ with joyous zeal, inspired with his eloquence great audiences during his furloughs in England, and died December 11, 1908, at the ripe age of eighty-three. It is heartening to read this excellent account of a noble life nobly lived.

A. J. B.

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New Books

Agricultural Missions: A Study Based Upon the Experience of 236 Missionaries and Other Rural Workers. Arthur L. Carson. 110 pp. Agricultural Missions. Foundation. New York.

Analytical Questionnaire for Course in Systematic Theology. Lewis Sperry Chafer. 50 pp. Evangelical Theological College. Dallas.

Address on the Song of Solomon. H. A. Ironsides. 137 pp. 50 cents paper; \$1.00, cloth. Loizeaux Bros. New York.

The Church and the Great Tribulation: What Is the Outlook. William R. Newell. 32 pp. 20 cents. Scripture Press. Chicago.

The Finality of Jesus for Faith. Alexander Martin. 217 pp. \$2. T. & T. Clark. Edinburgh.

Laymen's Foreign Mission Inquiry—Home Base and Missionary Personnel—Fact-Finders Reports. Orville A. Petty, Editor. 199 pp. \$1.50. Harpers. New York.

Life Indeed—The Victorious Life in Four Aspects. J. Russell Howden. 133 pp. 1s. 6d. Pickering & Inglis. London.

The Original Jesus. Otto Borchert. 478 pp. \$3.50. Macmillan. New York.

Review and Reward. Harold P. Barker. 94 pp. 1s. Pickering & Inglis. London.

The Story of the Brethren Movement. T. S. Veitch. 108 pp. Pickering & Inglis. London.

Whither Asia—A Study of Three Leaders—Gandhi, Huh Shih, Kaga-wa. Kenneth Saunders. 220 pp. \$2. Macmillan. New York.

Everyday Tales of China. Colored illus. 60 pp. 1s. C. M. S. London.

Facets of the Faith. W. Graham Scroggie. 192 pp. 2s. 6d. Pickering & Inglis. London.

The Inadequacy of Evolution. Chester K. Lehman. 255 pp. \$1.25. Menonite Pub. House. Scottdale, Pa.

The Meaning of Right and Wrong. Richard C. Cabot. 460 pp. \$3.50. Macmillan. New York.

Obituary Notes

Dr. William Summerill Vanneman, for over forty years a Presbyterian medical missionary at Tabriz, Persia, died there of pneumonia on October 29th, at the age of 70.

Dr. Vanneman was in charge of the Presbyterian Mission city dispensary at Tabriz where he gave effective service to the city of 200,000 inhabitants, where there are few trained doctors, and to patients from villages and towns that had no physicians.

His patients included the beggars in the street and the wealthiest men in the city. The diseases included all kinds of common ailments as well as typhoid, measles, whooping cough, scarlet fever, diphtheria and small-pox.

Dr. Vanneman was born in Penns Grove, N. J., on Jan. 5, 1863, was graduated from the University of Pennsylvania Medical School in 1888, and was sent out to Persia in 1890 by the Presbyterian Board of Foreign missions.

* * *

Dr. Inazo Ota Nitobe, a well-known Christian Japanese author and statesman, died of pneumonia in Victory, British Columbia, on October 15th. Dr. Nitobe had undergone an operation soon after attending the Pacific Institute of International Relations at Banff, where he was chairman of the Japanese delegation. He was formerly editor of *The Tokio Nichi Nichi*, a professor in the Imperial University, a member of the Japanese House of Peers and undersecretary general of the League of Nations. He was an earnest and influential Christian and a pacifist, much honored and beloved. He was born August 3, 1862, in Morioka, the son of one of the Samurai, a chancellor of Lord Nambu.

Dr. Nitobe was graduated with honors from Johns Hopkins University in 1886 and in 1890 married an American, Mary P. Elkinson of Philadelphia. He studied in Germany and upon his return to Japan, was appointed professor of Political Economy in Sapporo College. In 1911 he was the first exchange professor to lecture in American universities. Last year he returned to America to attend the Institute of Politics at Williamstown. He was a loyal Christian and a loyal Japanese but was opposed to Japan's recent military policies.

* * *

Rev. Joseph W. Kemp, who succeeded Dr. R. S. MacArthur as pastor of the Calvary Church, New York, died in Auckland, New Zealand, on September 5, at the age of 61. Before coming to New York, Mr. Kemp was for fourteen years pastor of Charlotte Chapel, Edinburgh, Scotland, during which time the membership of the church grew from less than fifty to more than 800. In 1920 he became pastor of the Tabernacle Church, Auckland, and was the organizer and president of the New Zealand Bible Training Institute from which hundreds of young men and young women have gone into Christian work. Mr.

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Kemp was also president of the New Zealand Baptist Union. He was an outstanding Christian evangelist. Bible teacher, pastor, author and organizer of religious work. His memory will be honored by friends all over the world.

* * *

John White, Methodist missionary in Rhodesia for forty years, died recently. Like Sir Wilfred Grenfell, in addition to being a missionary, he was dentist, doctor, lawyer and magistrate. He taught agriculture, brick making, carpentry. Where only a few mud huts had been, he built up a school where 400 Christian youths are now being trained.

* * *

Dr. John Francis Thomson, pioneer Methodist preacher in the Spanish language in Argentina, died in Buenos Aires, February 28th. Dr. Thomson was a native of England, born in 1843, removed in his boyhood to Buenos Aires, where he later organized the first Spanish church in that city.

* * *

Rev. William Thomas Mitchell, for 35 years a missionary in India, died in Wooster, Ohio, on May 1. Besides his widow, he leaves two sons, and a daughter, Miss Rachel Mitchell, since 1928 a missionary nurse at the Presbyterian Hospital, Fatehgarh, India. Mr. Mitchell was born in Hamilton, Ohio, was graduated from the College of Wooster in 1893 and from McCormick Seminary in 1896. He was honorably retired, when he returned to America from Mainpuri, C. P., in 1931.

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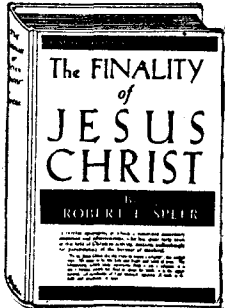
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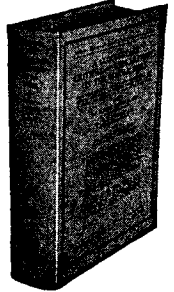
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