

THE MISSIONARY REVIEW WORLD

An Unrepentant Missionary

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Every Missionary an Evangelist

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Shall We Abandon the Missionaries?

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Winter visitors in Florida will welcome the announcement that twelve cities will this year be included in the Chain of Missionary Assemblies, to be held from January 20th to February 15th. The first week will be in Orlando, Winter Haven and Deland; the second week, the Palm Beaches, Miami, Fort Myers and Bradenton; the third week, St. Petersburg, Clearwater and Tampa; the fourth week, Gainesville and Jacksonville. An interdenominational committee in each

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Dr. W. Harold Storm, medical missionary at Muscat, Arabia.

Rev. Isaac Yonan, Assyrian, born in Persia, Professor of Urumia College.

THE MISSIONARY REVIEW OF THE WORLD

DELANAV L. PIERSON, *Editor*

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1934

OF AMERICAN PREACHING

Editorial Chat

A truly happy New Year is the heart-felt wish of THE REVIEW for all our subscribers and friends and for the friends of our Lord Jesus Christ in every part of the world. We are planning and praying to make THE REVIEW more interesting and valuable this year than it has ever been. This is difficult in these days when the shortage of funds has caused so many of our contemporaries to discontinue publication. God has already answered prayer in many ways. Will you join us in the prayer that our Heavenly Father will continue to guide and bless our efforts to make the REVIEW a real factor in promoting the Cause of Christ throughout the world?

* * *

You can help during the New Year in many ways—by continuing to read and subscribe; by sending gift subscriptions to your friends; by recommending THE REVIEW to others; by sending to the Editor your suggestions for improvement; by using the articles and news in your missionary societies, conferences, Sunday schools and church services; by seeing that the magazine is available at conferences and other missionary meetings you attend. Will you help?

* * *

Occasionally friends criticize THE REVIEW. This is understandable and constructive criticism is always welcome. Others commend the magazine—perhaps at times too enthusiastically. We find that our best friends are our regular readers. Those who do not read it are naturally not interested! Here are a few recent comments—quoted to show why our friends are ready to help maintain and promote this organ of Christian missions.

The regular visits of THE MISSIONARY REVIEW have been a great pleasure and profit to me. Each number seems just a little finer than the one which preceded. I greatly appreciate all the splendid articles which you are from month to month providing for us.

MRS. J. M. BROUGH, *Church Librarian, First Baptist Church, Los Angeles, Calif.*

"I cannot afford to take it, neither can I afford to do without it.

"The articles by W. H. T. Gairdner and Mrs. Peabody in last issue put a feeling of cheer and fresh courage in one's heart."

MRS. WARREN F. GOFF, *Fox Lake, Wisconsin.*

Dr. Rockwell Harmon Potter, dean of Hartford Seminary, has been elected president of the American Board of Commissioners for Foreign Missions.

* * *

Miss Theodora Chitambar, daughter of Bishop J. R. and Mrs. Chitambar, has been appointed to a post in the Government Girls' School in Bareilly, India. Miss Chitambar secured her M.A. at Columbia University, and while in the U. S. made many addresses on Christian work in India.

* * *

Dr. Julius Richter, who has recently been visiting America in the interests of a better understanding between America and Germany, has returned to Berlin.

Personal Items

Dr. and Mrs. Webster E. Browning returned to South America in October, after a nine months' furlough in the United States. Dr. Browning has lived in South America since 1896.

* * *

Wilfred T. Grenfell, Jr., son of Sir Wilfred T. Grenfell, M.D., has been appointed first secretary to the head of the Chinese Commission of the League of Nations.

* * *

The Rev. W. S. and Mrs. Gould of the American Presbyterian Mission, India, have a son who claims the distinction of being a 5th generation missionary; his grandfather is Rev. A. B. Gould of Ambala, his great-grandfather was Dr. F. Newton of Firozepore and his great-great-grandfather was Dr. John Newton of Lahore—all of the American Presbyterian Mission.

Coming Events

January 2-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, N. Y.

January 9-11—Annual Meeting, Home Missions Council and Council of Women for Home Missions. Fifth Avenue Presbyterian Church, New York.

January 23-February 17—Cornell School for Missionaries. Cornell University, Ithaca, N. Y.

February 16, 1933—World Day of Prayer.

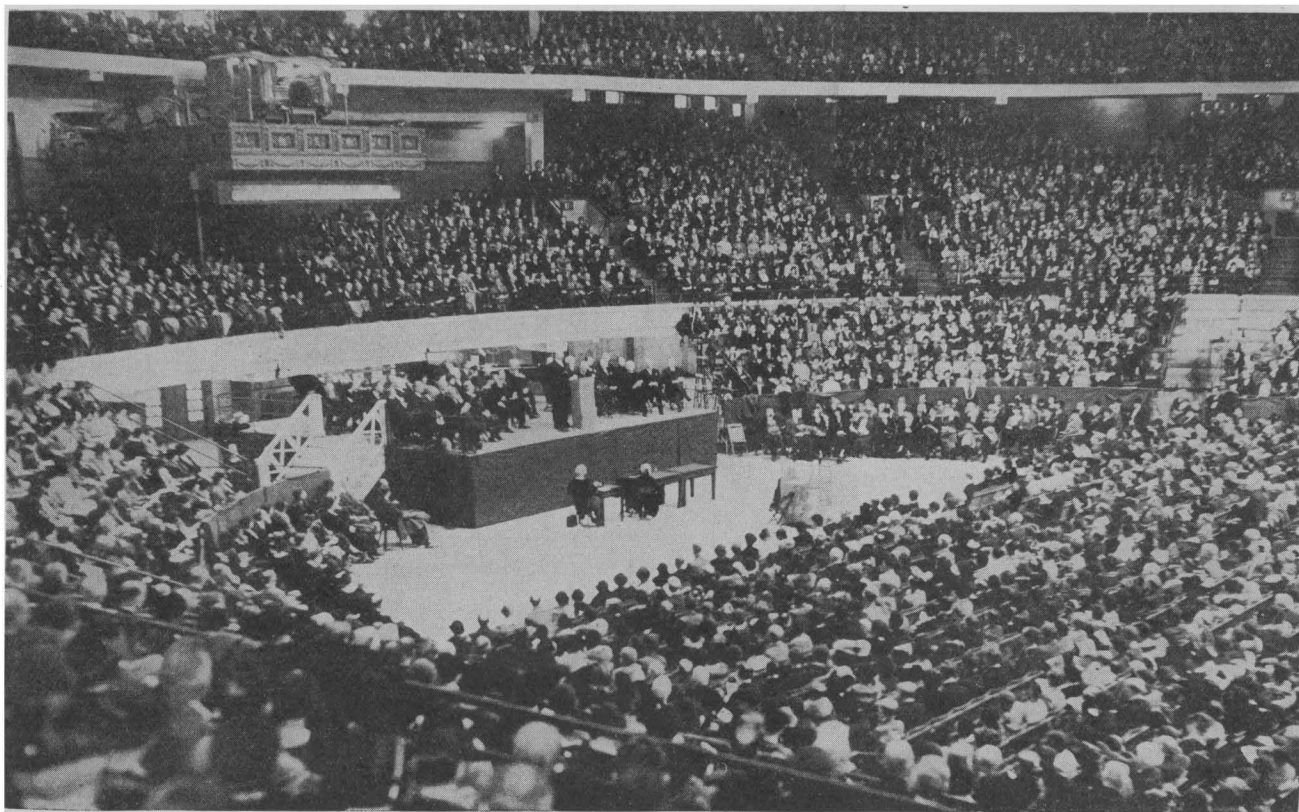
February 20-21—Committee of Reference and Counsel, Foreign Missions Conference. New York.

April 26-May 7—General Conference, Methodist Episcopal Church, South, Jackson, Miss.



MEMBERS OF THE SPEAKERS TEAM FOR THE UNITED FOREIGN MISSIONARY CONFERENCES

Seated, Left to Right.—Dr. E. Stanley Jones, Dr. Yi-fang Wu, Miss Lillian Picken, Dr. Herman Chen-en Liu, Dr. Charles R. Watson.
Standing.—Bishop Logan H. Roots, Rev. Walter Getty, Mrs. Lydia DeSeo, Rev. H. F. Laffamme.



INTEREST IN FOREIGN MISSIONS MANIFESTED AT THE CHICAGO STADIUM

Part of the 21,000 audience who gathered to hear missionary addresses by Dr. E. Stanley Jones and others on November 5th.

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVII

JANUARY, 1934

NUMBER ONE

Topics of the Times

A NEW BEGINNING — WITH GOD

"To begin is poetry; to continue is prose," said Edward Judson to a parishioner who offered to start a good work for others to carry on. A new beginning involves difficulties, but it is easy compared with the drudgery of continuance. This is true of New Year resolutions, of new government programs, of the Christian life, of church membership, of marriage, of any sacrificial service. A good beginning does not in itself insure a good ending. This has been evident in the story of Creation, in the history of the Hebrew kingdom, in the record of the Apostolic Church, in the progress of the Protestant Reformation, in the annals of the American nation, and in the work of modern missions.

"In the beginning — God." This is the only true beginning — for the earth, for the Church, for the State, for the home, for the individual, for the New Year. During the past eighty-eight years it has been the Christian custom to begin the New Year with a special week of prayer. January seventh to fourteenth has been designated by the World's Evangelical Alliance as the Universal Week of Prayer for 1934. It will be an auspicious beginning if it can be made a week of real prayer, of renewed surrender to God, of definite Bible study, of the guidance of the Holy Spirit.

Was there ever greater need for this new beginning — with God? The world — east, west, north, south — is torn by war and threatened by the gathering clouds of more war. Many governments — Germany, Spain, Russia, Italy, China, India, Great Britain, America — are frantically seeking new solutions for their perplexing problems. Human society is undermined and corrupted by greed, injustice, terrorism and vice. The Christian Church is divided, and many sections show little signs of power, faith, love. Mis-

sionary work is neglected and discredited by many, and is lacking in the fruitfulness we have a right to expect. Was there ever greater need for a new beginning — with God?

Great victories have been won through the centuries, by such new beginnings — with prayer and study and consecration. Such were the new beginnings in the Apostolic Age, in the Reformation days, in the modern missionary era, in the religious awakenings in England, in Wales, in America. Prayer is still the channel of power. The Word of God is still living and powerful. Is it not the Church that is out of harmony with God and His program — of evangelism, of world peace, of righteousness, of love? It is a good time to begin the New Year — with God.

But to begin well has never been enough to win a victory — in war, in the Church or State, in education, in character, or in a career. Continuance is difficult. It requires a definite and worthy goal; it demands faith and courage and patience; it calls for cooperation with men and with God. Will the end of 1934 show any definite improvement over the closing days of 1933? It should show improvement in international relations, in economic conditions, in social justice, in spiritual life, in missionary service — if we begin the New Year and continue with God. "Jesus Christ is the same yesterday, today and for ever." The promises of God have not been revoked, nor have the conditions of fulfilment been changed. "Repent and do the first works—or else. . . ." is the message of the Spirit to the churches. "Let us not be weary in well doing, for in due season we shall reap if we faint not," is the word of the Spirit to those who begin—and continue the New Year—with God.

Being confident of this very thing, that He who has begun a good work in you will perfect it unto the day of Jesus Christ. (Philippians 1: 6.)

THE ASSYRIAN-IRAQI OUTBREAK

The presence of the Assyrians within the area of Iraq—strangers within the gate—is one of the unhappy sequels of the Great War. It is accounted for by the fact that these Assyrians cast in their lot with the Allies and were consequently driven from their ancestral homes north of Iraq in the Turkish and Persian areas. They were given shelter by the British who were then occupying Iraq. When the British Mandate was terminated, the Iraqi Government undertook to settle the homeless Assyrians on unoccupied lands in Northern Iraq. A Land Commission was appointed by the Iraqi Government to deal with the disputes arising out of the division of Government lands in tribal areas, and a special member of the Commission, Major Thompson, was given the oversight of the Assyrian settlement.

Mar Shimon, the Assyrian Patriarch, opposed the efforts of the Iraqi Government and refused to cooperate in settling the Assyrian claims. This attitude naturally embarrassed the Government, as the whole weight of his influence was exerted against the acceptance by the Assyrians of the Government settlement scheme. This attitude seems to have been dictated by mistrust of the good faith of the Iraqi Government and by the fact that the proposed settlement would not leave the Assyrians intact as a geographical and political unit, with Mar Shimon as the recognized head.

However, the majority of the Assyrian tribes agreed to accept the proposed settlement, but a party of malcontents refused cooperation. They retired to the mountains with an armed force and threatened trouble. The discontent was principally confined to two tribes and can hardly be said to have represented the attitude of the whole Assyrian nation. Last July the Iraqi Government called a meeting of the Assyrian leaders in Mosul, at which it was announced that the original scheme of settlement would be adhered to and that, if any group of Assyrians did not like that plan, the Government would be ready to expedite their emigration. A few days later it was reported that these malcontents had appeared in the north-eastern corner of Iraq and had crossed into Syria. Shortly after this a body of men, estimated at about 1,500, left their families in the villages and moved across the Tigris River to Syria. The Iraqi Government dispatched soldiers to the boundary with orders to disarm all Assyrians who desired to return to Iraq. A large party started to come back across the border, promising to give up their arms. Either by accident or by intent, shots were fired and a general engagement took place between the Iraqi forces and the Assyrians and about 100 Assyrians were killed, and half that number of Iraqi soldiers.

This incident started the so-called "Assyrian Rebellion." The Government hurried extra police and troops to the area and formed a force of special police from among the Kurds. Thereupon Kurdish and Arab tribesmen started to loot Assyrian villages. Around Dohuk, the northernmost station of the United Mission in Mesopotamia, some individual Assyrians were murdered, or spirited away, and Assyrian prisoners were taken as hostages. Thus far the Iraqi Government seems to have handled the situation fairly well, considering the traditional feud between the Kurds and Assyrians. But in the following month, August, there occurred an inexcusable incident—a reversion after the manner of the worst days of the Turkish treatment of the Armenians.

Defenceless Villagers Massacred

A short distance from Dohuk is an Assyrian village, Sumeil, one of a number of villages that did not belong to the disaffected group. Many of the villagers were Iraqi citizens and had remained loyal to the Government. Many had given up their arms to the police and later the remaining arms were collected so that the village was incapable of any kind of resistance. This defenceless village, packed with refugees, was then attacked and all the men, with the exception of two or three who had left the village, were killed. The small Arab population of the town was untouched. Estimates of the number massacred vary from 350 to 700.

The Iraqi Government claims that this was the work of Arab and Kurdish tribesmen who were looting and did the killing, and that the troops hurried there for the defence of the villages. But these claims cannot be accepted as the evidence points to the Iraqi Army itself acting under orders.

Mar Shimon, the Patriarch of the Assyrians, was deported to Cyprus, and proceeded later to Geneva to present this attack upon his people to the League of Nations.

At the outbreak of the troubles the members of the United Mission in Mesopotamia were at their usual stations. Following upon the Assyrian-Iraqi outbreak, the United States Minister requested those within the troubled area to gather in Baghdad. This they did, but since the excitement has subsided they have returned to their stations.

This unhappy incident, following so soon after the British were relieved of their Mandate by the League of Nations, would seem to justify the fear that the Iraqi Government is not able to safeguard the minorities, and seems to give strength to the position that British policy should have provided for the Assyrians before relinquishing their Mandate. It seems hardly fair to put such an involved and difficult problem as the Assyrian question into

the hands of a new and inexperienced government. It is understood that this matter will be taken up at the January meeting of the League of Nations and its action will be awaited with interest.

THE CHURCH SITUATION IN GERMANY*

Visibility is low for the religious situation in Germany. Many earth-born conditions create a heavy fog. The developments are far from complete and are being constantly readjusted. A censorship is exercised, and opposing reports have partisan backgrounds. Even those who have been on the ground and have conversed with leaders cannot know all about the purposes and the tendencies; as these words are written, Washington is not telling us Americans its financial intentions; Berlin also keeps its silences. Some religious manifestations in Germany repel us and warp our judgments. It is not necessary however to give up the puzzle, for certain leading facts are clear. Two are of supreme importance and enable us to discern the meaning of most of the news.

In the first place we can see with reasonable distinctness the kind of church that Germany aims to establish. If attained it will give us something new to study in church government. It is not to be a State Church. The desire is primarily to realize the old ideal of a Church of the people (Volkskirche). The multitudes that have been indifferent are to be reclaimed. With the exception of the Roman Catholics, whose special rights are covered by a concordat concluded with the Pope, all baptized Christians are included. Materialistic atheism is repressed along with the crushing of Communism. All moral filth found in the theatre, the movies, literature, etc., is banned. In this people's church the religious genius or individuality of Germany is to find a manifestation, just as we desire to see national individuality manifested in the Christianity of India, China and other lands. The three chief groups (Lutheran, Reformed, Unionist) are to maintain their confessional standing, and the initial purpose was to include all free churches (Methodists, Baptists, etc.) under something like the American "codes" of the N. R. A. Everything of a religious nature in the Reich is to be incorporated in this church under "codes," such as the foreign and inner mission work hitherto conducted by free societies, the youth movements like unto the Y. M. C. A., etc. Cults like Russellism are banned.

But the organization of this church of the people is not democratic. As is true of the national

government, parliamentary procedure is excluded and the so-called "principle of the leader" prevails, whereby those in authoritative positions (e. g., bishops) are surrounded by councilors, but ultimate decisions are to be made by the leader alone. The entire organization appears to be, not a church, but rather the most concentrated form of a federation of churches which has ever been conceived. This along with the "principle of the leader" provides something new to study in church government.

Causes of Religious Agitation

Whatever the value of these plans for a church of the people, they have been greatly hindered and confused by the second leading fact. Nothing is more interesting and perhaps more confusing in the long history of the Christian Church than the influence of free movements or societies which arise within the Church, such as Monasticism, the High Church Movement, the Y. M. C. A. It is a strongly organized, free movement which causes the religious excitement today in Germany. Several years ago a group developed within the German churches calling itself "German Christians." It was strongly sympathetic with the National Socialist (Nazis, Hitlerites) political party, and like that party became pronouncedly anti-semitic. It attracted other nominally Christian groups that denied the value of Old Testament religion and were developing a religion from Teutonic myths. As the Nazi political power grew stronger many more conservative Christians were attracted to the "German Christians." They hoped conscientiously to see a better day, through the establishment of a single Protestant Church in the nation and through the overthrow of atheism and of gross immorality. They expected also to be able to resist the radical elements within the "German Christians." When the Nazis triumphed politically, the "German Christians" claimed the support of the victorious national government in the establishment of the new Church, became arrogant, maneuvered against the unorganized conservative forces in the Church, secured control, filled many of the new bishoprics and other places of leadership, and proclaimed their most radical views as though they represented the views of the new Church.

The "German Christians" overplayed their part. The reaction has set in forcefully, and became effective when the 450th anniversary of Luther's birthday was celebrated. The memory of Luther's free and fearless conscience lives vigorously in Germany, but the opposition as manifested was not directed against the national government, except so far as that government was supporting the "German Christian" party in the church. It was not directed against the idea of

* The Rev. W. O. Lewis, the American Baptist Foreign Mission Society representative in Europe, takes strong exception to the brief article in our November number (page 548) by Pfarrer Thom, a member of the Executive Committee of the "German Christians." Mr. Lewis views this as "pure propaganda." It was frankly written from the "German Christian" point of view. Dr. Knobel's statement will help to clear the situation.

EDITOR.

the new Church but against the control of the "German Christians," against their machinations, against their exclusion of Jewish Christians, against their radical religious views. Some notable success has been attained. The chief successes will be secured if the national government recognizes the danger to itself when it supports a party in the church and particularly a party with heathenish views; if furthermore pastors are aroused to heed their regular bishops and not the leaders of a party in the church; if finally the excesses of anti-semitism are checked. Unless such results are gained we shall see the growth of free churches in Germany. Let us prayerfully remember that God is alive and that the Church in all lands is His.

F. H. KNUBEL.

YOUTH WIN YOUTH FOR CHRIST

With youth on the march in political and social movements all over the world it is encouraging to find youth also on the march to win youth for Christ. This movement in Allegheny County, Pennsylvania, is an evangelistic endeavor sponsored by the Allegheny County Youth Council and the Pittsburgh Council of Churches.

Preparations were started months in advance and committees of youth leaders, young people, and pastors were appointed to care for promotion, finances, rallies, courses of study and training classes.

On October 2 (1933) a one-day evangelistic conference was held and over 300 pastors attended. Speakers were Dr. Wm. F. Klein, Dr. Bernard C. Clausen, Dr. H. B. McCormick, Dr. Jesse M. Bader, Dr. Hugh Thomson Kerr, Miss Miriam Peters and Mr. Henry B. Lindstrom. The evening session was a large youth rally.

From October 3 to November 5, the entire youth program of local churches was centered upon evangelism under the personal direction of the pastor. On the last day a youth rally and mass meeting was held to hear Dr. Walter B. Greenway on personal work and responsibility. Then followed four days during which twenty-five training classes in personal evangelism were held in twenty-five centrally located churches of the county. These were taught by capable pastors. A four-chapter study course entitled, "Youth for Christ," was studied and the young people were given practical training for personal work.

An exchange of youth speakers in local Young Peoples' Societies and Leagues was carried out on the evening of November twelfth.

During the next two weeks the young people, having been trained in the classes, were asked to go out and witness for Christ under the local pastor's supervision. November 19 was Decision Day in the local churches and November 26 was

Membership Day when those won were taken into the local churches. A youth rally and united communion service was held in the afternoon for all who had participated in the movement and a large enthusiastic audience heard an address by Dr. Hugh Thomson Kerr who sounded the note: "We have not finished, we carry on."

The results were encouraging. Over 600 churches were invited to cooperate in the movement which included eleven denominational and inter-denominational youth organizations. Over 1,200 young people attended the training classes where the leaders reported unusual interest. The witnessing evangelism brought in many accessions to the local churches.

The primary aim of the movement was to enlist young people to win other young people to Christ but no effort was made for "numbers" at rallies or classes. The difficulties of the task and the sacrifices necessary were fully emphasized.

The weaknesses of the movement were inadequate financing, unresponsive groups, churches and pastors, lack of ministerial supervision in the local churches, and a lack of interest on the part of many young people individually. In all local church youth groups where there was leadership, a sense of personal responsibility and a sympathetic pastor, there were definite results and conversions.

The response to this challenge has thrilled youth leaders and pastors and the age-old belief that youth will respond to Christ whenever the task is made "hard" enough has again been proved.*

THE LAYMEN'S INQUIRY AND THE CHURCH

The Laymen's Foreign Missionary Inquiry is apparently losing sight of its original purpose and is developing more and more into a propaganda. The tendency of this propaganda is, we believe, to split churches and further divide missionary forces, rather than to unite Christians or to promote missionary work on a New Testament basis. Recent statements sent out from Chicago by the National Committee for the Presentation of the Laymen's Foreign Mission Inquiry show that a determined and systematic effort is being made to win support in all churches for the views expressed in "Re-Thinking Missions." It is called "a nation-wide educational program for extending knowledge of the Report into the very heart of America's churches under the direction of the National Committee for the Presentation of the Inquiry." The committee offers to send speakers,

* Wm. S. Wise, President of the Allegheny County Youth Council, and Dr. S. M. Laing, Chairman of the Commission on Evangelism of the Pittsburgh Council of Churches, headed the movement in the Pittsburgh area. The plan was originally projected by the Federal Council of Churches of Christ in America.

without expense to the churches, to fifty or more cities. The purpose is to see that the views expressed in the Report "become imbedded in the thought of the local churches." They, though never themselves engaged in active missionary work, now seek to "guide the missionary enterprise to new levels of dignity and service." To gain a wider reading they not only offer a special edition of "Re-Thinking Missions" at twenty-five cents a copy but have prepared a "Digest" of the report in 6,000 words which they offer at four cents a copy. The National Committee which is sponsoring this propaganda is large and representative of many churches; it contains some surprising names of prominent pastors and friends of Foreign Missions.

There is no question as to the honesty and ability or Christian character of the members of this Inquiry and of the sponsors and members of this National Committee. There are, however, grave reasons to doubt the value of the Report, as a whole, to the promotion of Christian missions, and the wisdom or helpfulness of the present method of presenting it to the churches. Christians believe in liberty of thought and expression; we believe in freedom to investigate and to present the results of investigation so that those interested can know the facts and can be free to choose their course of action. But everything should be judged by its own merits.

Has the Laymen's Inquiry stood on its merits? It could never have been undertaken had it not been generously subsidized by one man. The Report could not have been so widely distributed and the present propaganda could not have been conducted without the support of these same private funds. When missionaries and Mission Boards are in sore financial straits so that it has been necessary to recall workers and close stations, over half a million dollars have been spent to introduce a new and wholly modern philosophy of missions. There could be no valid objection to this if the new is also true and based on the work and teachings of Christ and on the New Testament ideals for which Christians stand. Should not a sympathetic inquiry into Christian missions be in harmony with ideals and methods of Christ and should not recommendations and results be studied in the light of the New Testament which is the Magna Charta of Christianity? On the contrary this inquiry seems to be based on a new philosophy of life and religion. The work of Foreign Missions apparently was not studied by this Commission to see if it harmonizes with the Spirit and teachings of Christ and His Apostles but to discover whether it coincides with modern thought and methods. In other words, the teachings and examples of Christ and the New Testament are nowhere definitely recognized as the

norm—the authority for our missionary purpose, principles and methods.

It is right that the results of the Laymen's Inquiry should be presented fully to the churches but would it not be more likely to bring out the truth if both views—those of the New Testament and of modern philosophers—could be presented to the same audiences at the same time? Already the Christian forces are seriously divided on the Report—as to its statement of facts, its interpretation of Christian truth and its recommendations as to missionary methods. Appraisers and others sympathetic with the findings of the Report eloquently present their arguments for acceptance. Should not the same audience hear the objections raised by such recognized leaders as Robert E. Speer, E. Stanley Jones, Toyohiko Kagawa and Bishop Badley? Many who read the Report do not know that a large majority of the missionaries and National Christians on the mission fields and many of the leading advocates of missions in America, in England and on the European continent, deny the accuracy of some statements in the Report, refuse to accept its doctrinal basis and question the wisdom of many of its recommendations.

In these days when Christians are earnestly seeking greater unity and power under the banner of Christ, the active propaganda carried on to promote the views expressed in this Report will split asunder churches and denominations. In fact this is already taking place. Many conscientious Christians refuse to support missions on the basis of this Report and threaten to withdraw their support from Boards that accept its philosophy and some of its recommendations. Even Boards are divided and so find it difficult to carry with them a divided constituency. While the members of the Appraisal Committee and the sponsors no doubt desire to promote Christianity, and have no wish to divide the Church, the evidence seems clear that they will fail in what they would do but will succeed in what they would avoid.

THE GERMAN CHURCH AND THE JEWS

In the pursuit of his policy of national unification, Adolf Hitler, the National Socialist dictator of Germany, has sought to bring the ecclesiastical forces of the country into accord with Nazi policies. A concordat was signed with the Roman Catholic Church. Plans were also formulated to unite the Protestant forces in a German Evangelical Church under a Reich-bishop, with a cabinet of three bishops and a legal adviser to represent the three synods of the new organization—the old Prussian Union, the Lutheran and the Reformed.

It was inevitable that in a Church so highly na-

tionalized the anti-semitic policies of the State should find expression in its administration. The sudden rise to power of a group within the German Evangelical Church, known as "Deutsche Christen," or "German Christians," brought into the church the Aryan or Teutonic principles adopted by the government.

The Nazi program of "racial purity," designed to eliminate non-Aryans — more specifically Jews — from positions of leadership and to install Germans in their places, was adapted to the Church, and this policy found formal expression at a meeting of the Old Prussian Union Synod on September 6, 1933, when the following article was placed in the new constitution:

"Persons of non-Aryan descent or married to persons of non-Aryan descent may not be admitted to the office of pastor or employed in the general church administration. Pastors and officers who are married to persons of non-Aryan descent are to be released."

The hardship of this regulation is greatly enlarged since "persons of non-Aryan descent" include all who have one parent or grandparent of Jewish blood. All such are classed as Jews, and suffer the disabilities meted out to the Jewish people. Already three hundred pastors who come within this category have been released.

But not all Lutheran and Reformed pastors have been swept from their traditional Protestant moorings by the tidal wave of anti-semitic hysteria that has taken possession of the ruling party in Germany. Three thousand pastors of the German Evangelical Church have refused to surrender to the State the essential Protestant prerogatives that have obtained in Germany since the days of Luther — freedom of conscience and the spiritual autonomy of the Church. Especially is the exclusion of Christian Jews from the fellowship of the Church condemned as a betrayal of Christ Himself.

Superintendent Dibelius, speaking in the Garrison Church at Potsdam on the occasion of the assumption of power by Hitler, said, pointing to the figure of Christ on the altar: "If He who is represented on this cross on this altar is not the Son of God, but merely the representative of the Nordic race, then take away this cross, pull down this church, we remain lost mortals chained to our humanity."

Dr. Karl Barth, the eminent theologian, declares: "If the German Evangelical Church excludes Jewish Christians, or treats them as inferior, it is no longer a Christian Church." In an appeal to the ministers of the Old Prussian Union by the leading divines of Berlin, the following statement was made: "The exclusion of Jewish Christians from our communion of worship would mean that the excluding Church is

erecting a racial law as a prerequisite of Christian communion. But in doing so, it loses Christ Himself who is the goal of even this human purely temporal law. The Christian Church cannot deny to any Christian brother the Christian communion which he seeks."

The resentment of the protesting pastors was further intensified by a meeting of the "German Christians" in Berlin on November 15, when extremists within the group voiced their purpose to rid the German Christian religion of everything distinctively Jewish, which included the rejection of the Old Testament, the bringing of the New Testament into accord with German ideals, and the restoration to the German people of their own ancient folk religion as more in keeping with the German spirit.

A New Protestant Movement

The celebration of the four hundred and fiftieth anniversary of the birth of Martin Luther on November 19, furnished the occasion for 3,000 German Evangelical pastors to voice their open rebellion against the dictatorship of the State in matters of faith, and their protests against the "pagan" pronouncements of the "German Christians." Through their organization, the "League of Opposition Clergy," which embraces the most distinguished, most scholarly, and most respected pastors in the German Evangelical Church, an ultimatum was presented to Reich-bishop Ludwig Mueller demanding the removal of Bishop Hosenfelder, head of the "German Christians," for permitting the Berlin meeting, and especially for failing to rebuke the "pagan" utterances of those who participated.

An unparalleled element of surprise in this struggle for the maintenance of the Evangelical faith in Germany has been the support received from the leaders of the Roman Catholic Church. Sweeping aside age-long grudges, the Roman Catholic newspaper, *Germania*, declared: "This fight is not an internal Protestant matter. We Catholics cannot afford to sit coolly or gloatingly by. Belief in Christ—the thing that Protestantism and Catholicism have in common—is at stake."

What the outcome of this new battle for Protestant principles in Germany will be cannot now be foretold. A crisis is imminent. The revolt against the "neo-Germanic heathendom" has become so tense and far-reaching that some of the leaders of the Evangelical party feel that a new Reformation movement has already come to birth. The sympathy of evangelical Christians throughout the world will be with the intrepid band of German Evangelicals who are fighting nobly for the right to preach the Gospel of Christ without limitation.

J. S. CONNING.

Donald Fraser of Livingstonia

By the REV. MILLAR PATRICK, D.D.,
Edinburgh, Scotland
*Vice-Convenor of the Foreign Mission Committee
of the Church of Scotland*

THE missionary cause lost one of its brightest ornaments by the death on August 16 of the Rev. Donald Fraser, D.D., organizing secretary for foreign missions of the Church of Scotland, ex-Moderator of the Church, chaplain to the King, but best known as one of the most outstanding of missionaries to Africa. A Scot of the Scots, he was yet an international figure, well known in the churches of three continents, and beloved wherever he was known.

Donald Fraser was born in 1870 at Lochgilphead, a little town nestling in a nook of Loch Fyne, which is one of the long arms which the Firth of Clyde thrusts far up into the highlands of Argyll. In his early years Scotland was being swept by one of the most fruitful of all the revivals it has ever known. His father, a minister of the Free Church, was heart and soul in the movement, and his fervid eloquence was one of the chief means of spreading it in the west. So Donald saw, in the congregation where he was

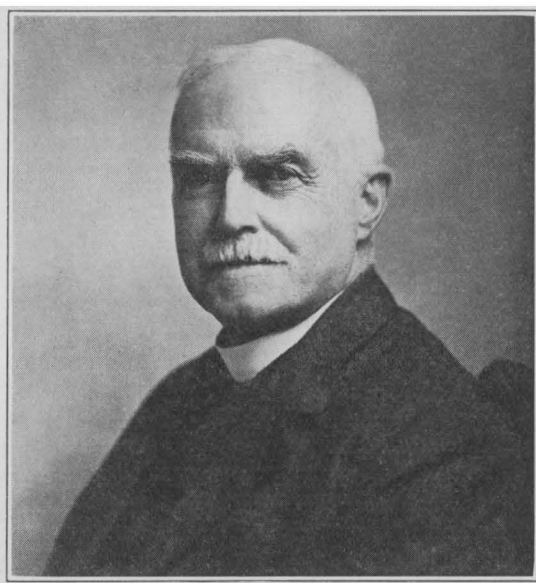
brought up, such fruits of the Spirit that there was born in him that unbounded faith in the quickening and renewing power of God which was one of the forces that governed him to the end.

Sent to Glasgow for education, he passed through the high school and the university to the theological college of the Free Church, then thronged by brilliant men who were afterwards to attain high distinction in the home Church and in the foreign field. Distinction in his classes there was none, but from the first it was recognized that he was a man of rare endowments. When he was midway through his divinity course, Robert P. Wilder crossed the Atlantic to tell British students of the Student Volunteer Mis-

sionary Movement, which was deeply moving the colleges of America. It was in the nature of things that Fraser should be one of the first to be caught in the net which Wilder cast. For he was a Celt, imaginative, romantic, keen of vision, and deeply spiritual. There was wonderful material in his nature, just waiting for the kindling spark that would set it gloriously aflame for God. Before he heard Wilder speak the spark had fallen. With other students he had gone to Keswick for the Convention there in 1891. His faith was still somewhat indefinite, but before the proceedings had far advanced, he heard God speak to him and went through a deep spiritual experience that prepared him for his call. Through Wilder the call was heard, and at once his life was surrendered to God for missionary service.

Fraser's divinity course was never completed. In 1893, on the suggestion of J. H. Maclean, a fellow-student, now a distinguished missionary and protagonist of Christian Union in South

India, he was appointed traveling secretary of the Student Volunteer Union for Great Britain. At once he was recognized as a man of rare power. He had in a high degree the Scotch fervor which distinguishes the finest of his race, intensified by the pure fire enkindled by the Divine Spirit. He had signal gifts of leadership, energy, courage, tact, determination, and the golden tongue of an orator. He had need of these gifts, for he faced a difficult task. Heads of colleges were unwilling to encourage a religious movement which had not yet had time to justify itself, and students were unresponsive. Sometimes Fraser would ask in a college for a Christian student who might be used as a leader, to be told that so far as was known



DR. DONALD FRASER

there was not one. But in spite of discouraging circumstances he did notable work in laying soundly the foundations of the now great and trusted Student Christian Movement in Great Britain. This part of his work was crowned by his chairmanship of the first great Quadrennial International Conference of the Movement at Liverpool in 1896. His presidency was a triumph. He revealed himself as a master of assemblies, gracious, dexterous, humorous, conquering everybody by the winsomeness of his spirit, and above



MRS. DONALD FRASER

all by that indefinable, magnetic, spiritual quality in which others recognize the indubitable touch of God.

After the Liverpool Conference he visited the continent of Europe — to France, Switzerland, Germany, and the Scandinavian countries — stirring the stagnant spiritual life of the universities and awakening missionary interest. His visit was so quickening that it has been definitely ranked as an historic event in continental religious life.

Later in the same year (1896) he set out for Livingstonia, the great mission in Nyasaland which had been undertaken by the Free Church of Scotland in direct response to Livingstone's historic appeal for the unevangelized and slavery-ridden natives of Central Africa. On the way Fraser was detained in South Africa, whither his fame had traveled before him, to preside at a stu-

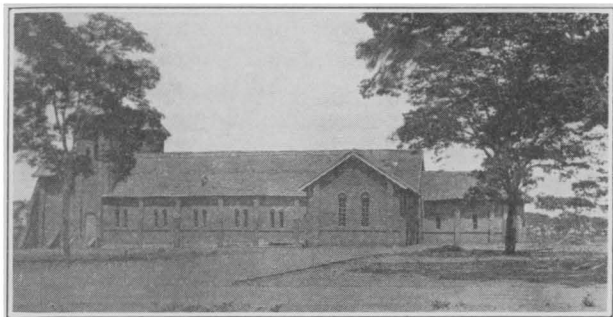
dent's conference at Stellenbosch, the Dutch student centre, and to carry the torch of evangelism and missionary enthusiasm through the student communities of that land. That experience made his name one to conjure with in the sub-continent, so that when he returned nearly thirty years later (in 1925) for a united missionary campaign, he found all doors open to him and all pulpits at his service. The Bishop of Johannesburg said: "He was one of those who by their very life bring the union of Christians nearer. I could never find in our discussions that our views varied in any essential matter. He had as strong a sense of the real presence of the Lord as I. But then he was always conscious of Him, for Christ was his life."

Donald Fraser was a born missionary. From the beginning of his work in Livingstonia his unique power made itself felt. He had uncommon intellectual gifts — imagination, a power of sympathetic understanding amounting almost to divination, constructive ideas and courage to turn them into action, and a persuasiveness of speech which few found it possible to resist. He was "one of nature's gentlemen" but he was more; his was the courtesy of Christ. To young missionaries he used to say, "The more you can observe the Golden Rule, the greater will be your chance of success." He had earned the right to say that, for he had tried the Rule out in every kind of circumstance, and found it to be the law of practical wisdom. But his power lay also in a charm which was of the very essence of his spirit. The most fastidious of European audiences and the most refractory of African chiefs alike fell under its spell. The natives called him *Chisekeseke*, "the man who smiles with everybody." The smile was an emanation of personality, the outward and visible sign of an inward and spiritual grace. All who saw it beam on them were aware of a warmth of kindness flowing out to them and enfolding them. Even before intelligible speech was possible between them, the Africans understood that here was a man who had them in his heart.

First stationed at Ekwendeni to relieve a missionary on furlough, Fraser found himself among "the wild Ngoni," a warlike, virile, intelligent, attractive people, physically superb, and responsive to friendliness. An early experience suggested another spirit. Out in the bush one day he encountered a band of warriors, in the full panoply of their fighting array, coming towards him. If he guessed that their intention was hostile, who could blame him? But it was really pacific. They came as messengers from their people at Hora to ask why he had not come to settle among them, since their need was great.

Such an appeal was irresistible, and as soon as he was free to do so, to Hora he went. There had

been a mission station there before, but it was derelict, and he had to build everything up from the foundation. But it was not there that his great work was to be done. The people under economic pressure had to move. In search of grass-land they left that district and trekked southward.



THE CHURCH AT LOUDON

The whole cost of the building, which accommodates about 2,500, was less than £1,000 and was mostly erected by free labor.

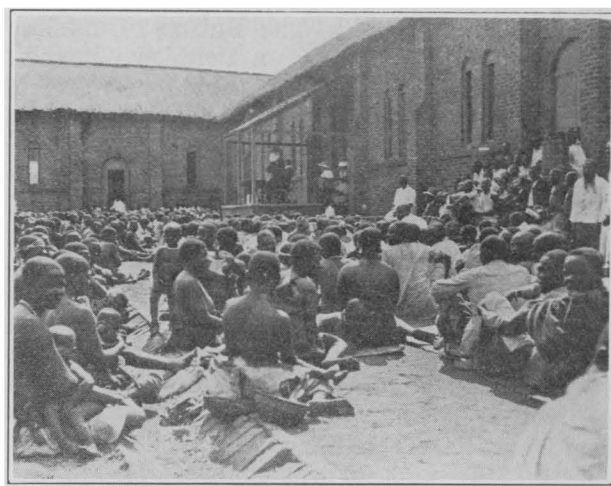
Fraser went with them and settled where they settled, founding among them the great station which he called Loudon, in memory of a friend of David Livingstone, and now inseparably associated with his own name.

One of Fraser's first tasks was to make the desert blossom as the rose. In the dry season he got the people to throw a dam across a dry torrent bed, and when the rains came the water formed a beautiful lake. Here was a permanent water supply in what had been a dry and thirsty land. Next he carried out a simple but effective system of irrigation. Trees were planted and fruits grew luxuriantly. Seeds were brought from the coast and sown, and for the first time the natives saw gardens producing flowers and fruit. It is said that the missionary's children, in due time, grumbled at having strawberries and cream every day, and asked for rice pudding by way of a change. A new breed of hens was introduced and the natives, to their amazement, saw the size of eggs doubled.

Donald Fraser was the sanest and most practical of idealists. Frontal attack on the pagan ideas of the people was not enough. Their minds must be patiently besieged on every side. Every civilizing influence must be called in to support the central appeal of the Gospel, if the garrison of superstitions in possession of the people's hearts was to be conquered and cast out. There must also be discrimination between hurtful things in the ideas and customs of the people, which must of necessity be discarded, and the relatively innocuous things, which might be purified and preserved. It is never good mission policy to make the rupture with tradition too sudden and complete. Fraser realized that the new faith he wanted to commend would not capture or hold the

people unless it were translated into the idiom of their own modes of thought, and interwoven with their own traditionary practices. Song and game and tribal dance were not tabooed, but were cleansed, born anew, and baptized into the cult of Christ. In this way he secured that the Church that was growing up under him would not be alien to the people, but molded by their own genius, having distinctive African elements in its worship. Thus it has become in the best sense a native church. Already it has come, through the fires of great spiritual awakenings, to have its own definite spiritual inheritance and its own roll of saints.

Fraser's marriage in 1901 to Dr. Agnes Fraser, daughter of one of Scotland's missionary statesmen, greatly increased his usefulness. She had been a secretary of the Student Movement and was wholly one with him in spirit, able also, and rich in attractive personal gifts. Under her, the hospital at Loudon flourished. She bore her husband company on many of his journeys, caring for his own health and ministering to the people, besides undertaking many necessary professional journeys of her own among the villages, where the rate of mortality was very high before she came to heal and teach hygiene.



THE CONGREGATION ASSEMBLING OUTSIDE THE CHURCH
A congregation of 7,000 can be addressed without much effort.

Fraser's own toils were unceasing. His field was continually expanding and covered 2,000 square miles, with a population of 150,000. Constant itineration was necessary. He had nearly 200 schools to visit, and it cost him 3,000 miles of marching to go round among them once a year. There were 370 teachers in the end, and over 10,000 scholars. The Christian community grew to 11,000 souls, with a church session of 70, and a deacons' court of 70 more. The great church he built accommodated 2,500 people, but at communion times it was quite inadequate. A platform

had then to be built outside, and round it as many as 7,000 people would gather, seating themselves as our Lord's audiences did, on the green grass.

The influence of the mission, however, was not to be measured only even by such remarkable figures as these. The whole community responded to it. Gradually the evils associated with polygamy, magic and drunkenness diminished, and the general standard of morality rose. It was owing to the great influence of Fraser and his colleagues that in 1904 the annexation of Ngoniland was peacefully accomplished. Till then the people had been grievously exposed to wrongs for which there was no redress at the hands of unprincipled traders and filibusters. Protection against these was secured when the country was brought under the reign of law. It is significant of the complete trust which the chiefs and their people reposed in the missionaries that the annexation was accomplished by the British Commissioner unattended by any kind of escort, standing alone among thousands of tribesmen armed as though for battle.

The physical strain of Fraser's labors was tremendous. He toiled habitually far beyond his strength. Yet when his furloughs came, they meant no rest for him. He had sometimes books to write; entrancing books in first-rate English, with a journalist's unerring eye for picturesque detail. His first book, "The Future of Africa," was followed by "Winning a Primitive People," "African Idylls," and "The Autobiography of an African Chief." He also produced many pamphlets, and was a frequent contributor to British and American periodicals. His vivid letters from the field whetted the appetite of people at home for what he could tell them in equally vivid and enthralling speech. No missionary could command such great or eager audiences, and none was so little able to withstand appeals for his services. On one furlough he visited America, and came back so much on fire with enthusiasm for the mission study movement that he was kept at home for a year to propagate it among the Scottish churches. In another furlough he organized a great nation-wide missionary campaign, in which he brought all branches of the Church in Scotland into harmonious cooperation.

These activities made a deep impression on Scotland. Fraser became a national figure and the feeling grew that a man of such proved powers was needed at home to organize his own Church's missionary interest and effort. It was becoming

evident, too, that his health could not much longer stand the strain of unsparing labor in the mid-African climate; he was with increasing frequency prostrated by malaria. So, in 1925 he was called to Scotland to spend the remaining years of his life in such work as only he could do for the quickening of the home Church's spiritual life and the deepening of its missionary spirit. He was inexhaustible in ideas and had the rare faculty of getting others to believe in them and support them. In two directions his unique power over people was particularly evident. Hard-headed business men had an unlimited belief in him, and were willing to back him with liberal financial help. To this persuasive influence was due the Lovedale Bible School and the development of medical missions in the Church of Scotland's South African field. No less marked was his influence with young people. He was inextinguishably young in spirit, and his humor and gaiety, as well as his romantic record and his manifestly consecrated spirit, gave him a kingdom over the heart of the youth of the Church which was all his own.

His last great enterprise was a Forward Movement in the reunited Church of Scotland. Organized with all his unequalled thoroughness and skill, it made a wide and deep impression. Only last June it closed with a great Church Congress at Troon. There, though illness was upon him, his face shone with happiness. The closing address, given by himself, was on Christlikeness. Everyone felt that better than even his own eloquent and moving speech, his personality let the listeners see the beautiful and subduing thing signified by that word. To the present writer Dr. T. R. Glover turned one day and said, "Did you ever know a man of such perfect charm?" So everyone felt about him, and equally everyone knew that though there were natural elements in it, in a singular combination of attractive gifts, the ultimate explanation of that charm was that Fraser was a great Christian, and that it was the Christ in his heart that gave the winsomeness and the beauty to his life.

Scotland will long remember Donald Fraser as one of the most lovable and beloved men of his generation; as a man great in his friendships and loyalties; as one whose name deserves to rank with the most distinguished of the missionary heroes of his race, and above all, as a valiant soldier of Jesus Christ.

NEW STRENGTH FOR NEW TASKS

Fifty years ago it was not as difficult as it is now to keep the church members spiritually minded. There were not the modern distractions to keep people from church or to divert their thoughts from spiritual impressions made when they did attend. There were no automobiles, no movies, no radio, no apartment houses, no Sunday excursions, no golf courses, no baseball or football, no Sunday newspapers that had any remote resemblance to the mammoth sheets of today. If, from a spiritual point of view, the times in which we are living are worse than they were fifty years ago our safeguard lies in strengthening our souls with greater power of spiritual resistance and counteracting prevalent evils by the power of Christ in us.

Charles L. Fry.

Every Missionary an Evangelist*

By the late DONALD FRASER of Livingstonia

EVERY effort to present Jesus Christ to men is, I judge, an evangelistic attempt. But we must be very careful that it is the whole Christ whom we are presenting to the non-Christian world, and not part. I do not think the whole Christ is presented simply by the proclamation of His Gospel through the lips. When Christ is presented and received, the whole individual and social life of the person will be affected. We should never hinder any free expression of the spirit of Jesus Christ, or put any limit on philanthropic work. I cannot think that any hospitals are started merely as a means of getting men to come in where we may preach to them or that schools are started that scholars may be compelled to listen to Bible lessons. When Jesus Christ comes into a man's heart, He creates such a spirit of brotherhood with the whole world, that we cannot bear to see suffering and ignorance without an attempt to relieve that suffering and enlighten that ignorance. "The works that I do in my Father's name," said Jesus Christ, "they bear witness of me." I think that a free expression of the spirit of Jesus Christ, day by day, should always be encouraged, and if there be any that are sick, that is sufficient reason for philanthropic work.

But philanthropic work by itself cannot evangelize the world. There are government colleges in India, where education of the best sort may be had; and yet they only turn out moral theorists and philosophic visionaries; a sort of speculative philosophy is about all they attain in the way of a religious system. Neither education, nor philanthropic effort, nor even the strongest discipline will regenerate a nation. These things are right, and they must be done. It is not the expression of the spirit of Christ that regenerates, but the Spirit Himself. We have to see that in all our efforts there is no hiding of the living Christ; let it appear plainly that we try to bring men and women into touch with the living Christ.

I fear that this is often forgotten. We become so busy with the details of our work that we forget the main object. It is ten times easier to be faithful in business than it is to be spiritually faithful. It is ten times easier to do the hard work

of drudgery, than in spiritual fashion to present Jesus Christ. And yet I am quite sure that the daily presentation of Jesus Christ in an honest fashion never interferes with our efficiency. I do not believe, for example, that a man engaged in training apprentices has any right to interrupt the work by reading the Bible during working hours; but when a man is full of the spirit of Christ, he will find opportunities all day long and every day for presenting Christ to those who are under his care.

There was a carpenter who worked at my station for a year, and he had thirty apprentices under him. When he went Home, there was not one of those apprentices who did not profess allegiance to Christ, and yet he did no less efficient or less earnest work as a carpenter than the best commercial carpenter who was working only for money. I think of two institutions in Africa for the training of teachers, both well developed educational institutions. In one I do not think proper emphasis is laid on the presentation of Jesus Christ to the pupils. In one of the out-stations supplied with teachers from this institution the missionary in charge told me that he had just sent to it for a few more teachers, but was compelled to add: "Don't send us any drunkards." The other institution is even more efficient educationally, but here the men are impressed with the conviction that there is no permanent character except that which is founded on Jesus Christ: that the only efficient teacher for the regeneration of Africa is the man who has come into living touch with Christ. A man from that institution is inspired with missionary zeal and is qualified in every way to teach. He not only teaches his classes thoroughly, but he uses every spare moment for spreading the Gospel. I do not believe intense religious fervor hinders efficient work; on the contrary, it renders men more faithful and more competent, and it develops in them higher qualities than they would otherwise have.

The apostle Paul was consecrated to the idea of preaching continually the Gospel of God's forgiveness. He preached publicly and daily from house to house, but that put no limit on the type of work he did. He himself, in speaking of his manual labor, says that he did it in order that he might be an example to them in all things, and he speaks

* An address delivered at the Student Volunteer Convention, Nashville, Tenn., in 1906.

of his life so being spent that he might be a man approved of God. He did not think that his mission was finished after the mere theoretical expression of the Gospel of forgiveness; but he presented in every way—by his words and by his life—the unspeakable riches of God. His Gospel goes on with the presentation of Jesus Christ, until Christ is formed in man.

If we keep strongly before us the purpose to present Jesus Christ day by day, we will find that the whole day is full of marvelous opportunities to do evangelistic work—among the fields, in schools, among patients, we will find opportunities constantly of dropping a word here and there, of saying something and doing something which will help to reveal the living Christ to those who come in contact with us. Our days will be full of opportunities for presenting Jesus Christ to an unevangelized world. It is when men have forgotten this, that the loving Jesus alone regenerates—then they begin to leave mission work and turn into ambassadors, or traders, thinking they can do more for the world by entering into some secular profession. They become shriveled up. But when a man is wholly dedicated to God, there is no limit to his opportunity of preaching Christ. He can live Christ day by day, so that his life becomes a daily proclamation of the attractions and power of Christ to every one who come into contact with him. This, after all, must be the true fulfilment of our evangelism, that we shall seek to live in Jesus Christ, so that those who meet with us may learn to know our Lord.

A Tribute by Rev. G. A. Frank Knight, D.D.

Donald Fraser was one of Scotland's ripest saints, exhibiting a passion for Christ and a consecration of life and character that humbled me and filled me with a reverent wonder. The fragrance of his gracious spirit and the beauty of his Christ-filled life made him universally beloved. It was given to him, more than to any other Church leader, to inspire despondent hearts with a new trust in God, to invigorate the missionary energies of congregations, and to fan into a holy flame a new zeal for upbuilding the Kingdom of God.

When he entered on his missionary career in Livingstonia his work was increasingly remarkable. His buoyant spirit carried him through the hardest tasks, and he soon proved himself to be one of the "great" missionaries of which Africa has possessed so many. I have heard him describing in his inimitable way the wonderful variety

of the life he led—how he was not only a preacher and evangelist, but a teacher with a vast number of subsidiary schools under his supervision; a translator of the Scripture into the native dialect, toiling with grammar and Hebrew roots and Greek tenses; a big-game hunter to provide meat with his gun for his followers while on his endless journeys (he had to travel 2,000 miles to visit all his schools); a magistrate and representative of the British Government to put down slave-raiding and to preserve law and order; a mechanic to instruct the natives in all manner of useful crafts, an engineer to build a reservoir to provide a perennial supply of fresh water (his knowledge of how to build the dam, he confessed to me, was derived from an article in "The Encyclopædia Britannica"!); an agriculturist and farmer to increase the food for the great native population (he arranged with the chiefs to wring the necks of every scraggy fowl in the country and to receive in exchange a breed of hens which would double the output of eggs!); a Plague Inspector and Health Officer, introducing modern methods of stamping out disease, a task in which he was nobly assisted by his wife, who was a qualified doctor, etc., etc. He made full proof of his ministry, and in this way he made a deep mark on Africa. By his help in delimiting frontiers, and in winning the consent of the natives to be included in the Nyasaland Protectorate, he earned the gratitude of successive Governors, notably that of Sir Alfred Sharpe.

His statesmanlike wisdom and comprehensive outlook brought him into close contact with leaders in the political world who were dealing with the problems of the native races. With General Smuts and General Hertzog he conferred on matters affecting white and black in Africa, and his experience and sanity of judgment did much to shape public opinion. His influence on the Dutch Reformed Church of South Africa was profound. If today that Church is full of missionary fervor, the transformation of its inner spirit is due not a little to the strenuous pleading of Donald Fraser.

The secret of all his abounding zeal and fruitful toil is traceable to the fact that in his early Glasgow days Donald Fraser passed through a profound spiritual experience. From the wholehearted dedication of his soul to Christ there sprang all the rich fruitage of a life that has brought blessing to multitudes.—*From the "British Weekly."*

"It takes mighty good stuff to be a missionary of the right type, the best stuff there is in the world. It takes a good deal of courage to break the shell and go 12,000 miles away to risk an unfriendly climate, to master a foreign language, to adopt strange customs, to turn aside from earthly fame and emolument, and, most of all, to say good-bye to home and the faces of the loved ones, virtually forever." THEODORE ROOSEVELT.

An Unrepentant Missionary*

By LILLIAN L. PICKEN, B.A., B.S.,
Satara, Bombay Pres., India

ONE question comes up again and again: Why are *you* a missionary? Twenty-five years ago when I was in a Y. W. C. A. Student Conference in Colorado, a young lady said to me, "You can't be a student volunteer; you're no pious stick; why do you want to be a missionary?" Five years ago, when I was on a train from Boston to New York, a gentleman, about sixty-five years old, sat down beside me. He found out that I was a missionary and said, "Heavens! What are *you* a missionary for?"

I am a missionary first and foremost because when sixteen I saw a life transformed. A friend, who was a little older than I, was an attractive girl but was self-centered and selfish. She went away to the University and came back in her junior year, shining and radiant. I hardly knew her; I looked to see if she wouldn't snap back to the old Susie, but she was a new Susie. She had something to tell me. She had brought home a Bible outline and had come in contact with Christ and wanted me to have the same experience; but I wasn't going to do it. When she had gone back to the University, I couldn't get away from the fact that she was different. Finally one day I knelt down and said, "God, if there is any power in Heaven or earth that will change a life as that girl's has been changed, please give me that power."

You can't pray a prayer like that, if you mean it, without something happening. I was pretty self-conscious about prayer and Bible study every morning but I got something—yes, and Christ got me, too. I went to a Y. W. C. A. conference the next year and I saw this work by the laboratory method of prayer, Bible study and personal work.

The next summer I was on the Recreational Committee with a big girl from Texas. We were

asked to do ushering, arrange recreation, plan excursions, etc.; but this girl said, "We will have meetings every day at noon, do our business, and then have prayer." She had written to every state secretary in those ten states and had a list of the leading girls from each state who came up there with no idea of a religious conference. We prayed for those girls that they might find Jesus Christ; we prayed day by day and we saw mir-

acles happen right there. There were two girls at that first conference, one was a professing Christian, and the other was not. There was a prayer room but everyone took their quiet hour out in the woods. These two girls thought it was too religious and they decided to leave. Every leader begged them not to go and asked us of the Recreation Committee to pray for them. We all prayed that they should not leave, but they packed their suit cases, and went right past where we were praying for them and on to the train. They got on the train, but before it pulled out, the girl that was not a Christian turned to the other and

said, "I can't go." They got off that train and came back. We went on praying for them. When those two girls got into their room, the girl who was not a Christian said to the other, "Does Jesus mean anything to you? We've been friends for two years and you have never mentioned Him to me. If He means anything to you, tell me about it." The other girl said, "He does mean something to me, but He hasn't meant enough to me to talk about Him. These other people seem to have something in their lives, so let's find out what it is." Those two girls went away from that conference radiant, for they had found Christ.

At that conference I heard J. Lovell Murray give a series of lectures on the need for teachers, doctors, nurses and social workers in America as compared with the need in the Orient and in the Moslem World. I was quite dumbfounded; he

Why do well educated, ambitious, attractive young men and young women leave their friends, homes and good opportunities in America to work among foreign peoples, with many hardships in difficult fields? Are they moved by a spirit of adventure, by a desire to acquire merit, by misguided sentimentalism — or what? Some are restless and disappointed. What is the secret of the difference? Read what an ambitious young woman says of her experience. You will find there an answer to these questions.

* At address given in the United Missionary Conferences, Sunday, October 29, 1933.

had some simple charts with the number of pupils per teacher, and the number of patients per doctor. In America the number of doctors was one in a hundred so that everybody could get to a doctor if they needed one. The number of teachers was enough so that everybody could go to school if they wanted to study. In China and India there were a million women to every woman doctor. It seemed to me that if I had just one life to invest, I naturally wanted to invest it in the place where it would count the most. After I heard those lectures, I went into the woods and read the sixth chapter of Isaiah where the young man told of his vision of God and heard the voice of God. I had never realized before that God had need of us to do His work. We can't hear His voice when we are so busy thinking about ourselves. We must let Him cleanse our lips and lives with fire. When Isaiah had received that cleansing he said, "Here am I, send me." I gave that same answer that morning; there didn't seem anything else to do. I heard God saying, "Whom shall I send and who will go for us," and I merely said, "Here am I, send me."

I wanted to go to China for six years, and I ended up in India. I loved the Chinese people; they have so much backbone; the Indians have some other good qualities. If God shuts one door, that is all right. The point is to be willing to go wherever He wants you to go.

Bible Study that Means Something

Something that has meant a great deal to me through these years, both before I went to the mission field and after, is the kind of applied Bible study suggested by Louise Holmquist some years ago. It is this: "Take your need, whatever it is, and go to the New Testament with it and you will find light on it." I think there is no human problem that can come into your life on which you cannot find some help in that way. You do not need anything but a Bible, notebook, pencil, time, and an open mind. If you will take those five things and go to the Bible, you will get help.

But what I needed most was prayer. I was a very young Christian; I felt foolish when I tried to pray; I hadn't any prayer vocabulary, so my cousin and I started to study prayer. We got up at five in the morning and read for an hour. We copied all we could find in the Bible about prayer. First of all, we studied the praying people: What kind of people were they? What kind of prayers did they pray? What results did they get? Am I using that kind of prayer? Then we studied Jesus at prayer. If Jesus needed to pray, I must need to pray, too. After that we looked up and wrote down all the teachings about prayer in the New Testament. We wrote down all the prayers

we could find. When we finished this study I found that I could pray. In the third chapter of Ephesians, 14th to 21st verses, is the most satisfying prayer I know to bring anyone into contact with God.

Next, I studied the promises. I wrote down every promise Jesus made so as to see what He wants a life to be. Then I looked at my life and I thought: What's the matter? I went back and found that a condition is attached to every promise; so I began trying to fulfill the conditions—I am still learning.

A friend of mine was worrying about the deity of Christ. I said to her: "Why take other peoples' words; let's see what Jesus Himself said. So we wrote down everything Jesus said about Himself. Any man who could make such claims must be either a fool, a deluded man who thinks he can do all this, or a cunning deceiver, who hopes by his deception to lure men to higher levels of living, or else He must be what He says He is. You can take your choice; I took mine! I have gone on with that method of Bible study and find it the most helpful thing in my experience; measuring my life constantly with that Life which is the very window in the heart of God.

In India, a group of us were in the villages doing evangelistic work, giving out medicines, going to homes, singing these wonderful hymns of Tilak, having meetings, showing pictures of the life of Christ. Somebody in our group quarreled; everyone took sides; but then we would go out and preach and come home and not speak to each other. One day I said, "We are not going out today; we are not going to do any teaching, give any medicine, or anything. Get your Bibles and we will read through the four Gospels and see what we can find about forgiveness." I had often read the whole New Testament but I had never seen forgiveness in the light I saw it then. Later we went around to visit some villages. The mud was a foot deep but finally it dried up and we packed our tents and went on to the next place. The next day the Christians were down where the Brahmans wash themselves and some of the Brahmans said to them:

"We are sorry you are going; you have given us medicine; you have helped take care of our children; you have showed us pictures of your Christ and told us wonderful stories about Him. We will probably forget much of what you have told us; we may forget kind things you have done; we may forget the medicine you gave us, but one thing we cannot forget."

"What is that?" we asked.

"We shall never be able to forget how you Christians love one another," they replied. "We have watched you for three weeks in this hard,

difficult time and we have never heard a cross word spoken among you. The men carry the water for the women, and you are all so happy together."

Do you think that Bible study was worth while? I assure you that it was. If there is any bitterness among you, I commend that Bible study to you.

In India the doctors tell us that we must lie down for one hour during each day, if we are to keep from breaking down. One day I was interrupted six times in my rest hour. Then a seventh man came and wanted to see me. I threw the door open and said, "What do you want?" There was a villager who had something on his heart that he wanted to ask me, but he just stood there. Then he asked for something or other; I got it for him; he said, "Salaam," and away he went. After he left, I had a vision of my Lord whom I was representing in India, and I had a feeling of deep contrition. I went to the Gospels and copied down every time our Lord was interrupted. I found that those who interrupted him were of three kinds: those who knew what they wanted and came for it; those who didn't know what they wanted, but were curious and groping; and those who came to badger him, to trip him up. I noticed that nobody ever interrupted Jesus without getting something good; they either got the power of God to heal, cleanse or forgive, some teaching of God, or some real value straight from the heart of God. Then I started in to treat my interruptions in Jesus' way and I have learned much. That kind of study is tremendously helpful. Go to Jesus and you will get light; if you are willing to obey it, you will grow.

Is It Worth While?

I have been a missionary for nineteen years. Is it worth while? A lot of young people today are asking what right have we to send missionaries to lands that already have such wonderful philosophies? I assure you I go there with deep respect in my heart; India has much to give; they have much to teach us. We are apt to be so self-satisfied with our inventions and machines; we are possessed of our possessions. In India, they know how to put what they believe to be first things first. An Indian business man in my town has made a fortune selling motor cars and tractors; he is nobody's fool, but if you go to his office between 11:00 and 1:00 you can't see him, because that man is at his prayer and meditation. I know other business men, lawyers and teachers, who get up at 4:00 a. m., climb to a tower or to a hill in order that they may be there to worship God's sunrise.

Out in a village where I was typing away with the hunt and peck method trying to get out some

belated copy, fourteen strong men came to the door of the tent and said, "Peace be to you." I am afraid I said a little impatiently, "Peace be to you; will you sit down in the shade of the banyan tree for a little bit, then I will talk to you." In India they are usually willing to stay all day, and night too for that matter. They said, "Peace be to you. We can not sit down; we are farmers and this is harvest. We have left the men in the field and have walked ten miles. We hear you are telling about a God of love."

That article I was writing never reached the printer that year. I talked until after midnight with strong men who can only earn four or five or six cents a day but who still felt it worthwhile to come ten miles to talk to a woman who knew about a God of love. India cares more about God than anything else.

India is asking of us: "Do you know God?" What is our answer? Can we honestly give them the joyous answer, "Yes, we do know God; He is the power in our lives, the motive force"? If we have not had such an experience, how dare we go as missionaries?

Are we passing on our knowledge of God to everybody that comes into contact with our lives? We bear the name of Him who said, "The water that I give unto thee shall be a well of water springing up eternally." Have you had that experience? You can get it.

What kind of Christians do the people of India become if they come into this vital contact with Christ? I want to tell you about a little group of Christians in Satara. There are about one hundred in the group. A third of them are too young to be earners; the others earn from twenty to forty dollars a month. They have a self-supporting church; they give money to the British and Foreign Bible Society and when there is a special need, they give to that also. They have even sent money to America to the Mississippi Flood Relief and have sent money to Japan to help the earthquake sufferers. How do they do it? They tithe. They believe that God should have at least one-tenth of everything we get. I never tithed in America; never had it put up to me by any church; but I went there and saw people earning \$4.00 a month who were tithing and I felt like a cheap paper doll. But later I learned the joy of tithing.

That little church in India has a special service every Christmas; they put two candles on the table and two candles on the pulpit; then they stand up and repeat the twenty-third Psalm; then the procession starts coming up to the altar; maybe it is led by a little cinnamon brown kiddie with his fist full of rice; the next one has a few eggs; one man dumped a bag of peanuts; one man

brought a chicken with its legs tied; he put it down on the peanuts and the chicken started eating the peanuts; the next woman tied a black nanny goat to the table—and in India to give a goat that gives milk is a real sacrifice! When they have given their sacrifices, each lights a candle and then they go out into the side aisles singing Christmas carols. Those people heard that the Board that sends me to India was getting too poor to support a missionary in India. The missionaries had written to their Boards asking that salaries be cut. The people in India said, "We want to be in on this," and they began to give. One little woman, the mother of seven children (nine of them live on \$9.00 a month) pledged a dollar. She came to me last October and said, "Give me work during my ten days' vacation so that I can earn money to send back to America so they can keep the missionaries in India." The boys in one school hadn't any money but they gave up their dinners for two days a month and sent that money to America. Last June they heard that the worst had come—that missionaries must be withdrawn. This meant that the Good News wouldn't

be told and these Christians said this is unthinkable. The pastor gathered them for prayer every morning, and when they had prayed for a month, the pastor said I will give another ten per cent. Family after family came forward saying, "We will give our full tenth and this much more for the district work. When the sacrifice began, then the songs began. If we want to know the glory of sacrifice, we must share in it. A little widow who gets about two cents a day brought a half rupee. The woman who cleans the place for \$2.50 a month brought a dollar. Finally, a little woman who teaches sewing, who lost her only son in the plague of 1923 and is desolate, brought a little pink bag. She is not particularly Christian, but you may judge what her heart is like. She received her wages that morning, nine silver rupees and she gave five of them, five-ninths of her salary, to help the American Christians pay their deficit. She said, "Tell them how grateful we are; how we sympathize now that they are so poor that they can't go on with the work. Somehow I believe that God will help them to go on with it."

How about it? Are we too poor to go on with it?

EXCUSED FROM GIVING TO MISSIONS

Those who believe that the world is not lost and does not need a Saviour.

Those who believe that Jesus Christ made a mistake when He said, "Go ye into all the world, and preach the Gospel to every creature."

Those who believe that the Gospel is not the power of God, and cannot save the heathen.

Those who wish that missionaries had never come to our ancestors, and that we ourselves were still heathen.

Those who believe that it is "every man for himself," in this world, and who, with Cain, ask, "Am I my brother's keeper?"

Those who want no share in the final victory of Christ.

Those who believe they are not accountable to God for the money entrusted to them.

Those who are prepared to accept the final sentence: "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Horace Bushnell.

GO YE THEREFORE

BY THE LATE AMOS R. WELLS

Since the world is dead in sin, *go ye therefore*; since the Cross has power to win, *go ye therefore*; since the Devil and his host madly vaunt and ever boast, warring to the farthest coast, *go ye therefore*. Brief the years of mortal life; *go ye therefore*. Timeless issues end its strife; *go ye therefore*. Men are passing, early, late, passing to eternal fate, and the season will not wait; *go ye therefore*. Christ has come, the crucified; *go ye therefore*. To the souls for whom he died *go ye therefore*. All his words, his toil, his pain, once are given—not again; let them not be given in vain; *go ye therefore*. Yours the power to do the work; *go ye therefore*. Yours the order, do not shirk; *go ye therefore*. Christ your comrade goes with you, ever able, ever true; he will see the journey through; *go ye therefore*. Yours will be a high reward; *go ye therefore*. Yours the "well done" of the Lord; *go ye therefore*. Yours the blessed, sweet renown of the jewels in your crown, yours the home in Glory Town; *go ye therefore*. GO!

—*The Sunday School Times.*

Shall We Abandon the Missionaries?

A Variety of Views on the Cause and Cure of Depleted Missionary Support

EVERY mission Board reports an alarming decrease in gifts to missions—both at home and abroad. In some the decline has been as high as fifty per cent in the past five years. This means not only reduction in the living support of the workers on the field but a closing of some stations or activities, a lessening of efficiency and a decrease in educational and promotional work in the home church.

What is the cause? Is it a general decline in missionary interest, a lack of ability to give or what? The Rev. A. A. Scott, B.S., of Indore, India, a missionary of the United Church of Canada, says in a recent letter:

We can and will endure sacrifice. We are not afraid to carry heavy burdens. But we want to know:

Are the churches at home going to abandon us and the work?

Have they grown tired of the task of supporting foreign missions?

Have they lost faith in us as their missionary representatives?

Have they lost faith in Christ and the worthwhileness of His work?

Have they lost confidence in the Boards that administer the funds?

These questions the Editor sent to a number of pastors, business men, women and Board secretaries in America, with a request for the replies gathered from their knowledge of the home church. The following are some of the answers received to date. They are interesting and illuminating. Will they help to solve the difficulty and to stop the retreat?

EDITOR.

A Call for Courage

By GEORGE INNES, Bettendorf, Iowa

WE HAD a feeling that all was "quiet along the Potomac" last Sunday evening at nine. We had taught a class in Sunday school in the morning, gone to church at eleven, the minister had preached on "The Perpetuation of Calvary." We were at church again in the evening and heard an eloquent bishop, as a guest speaker, preach hopefully and helpfully. There was no sound in our spiritual ears, that evening at nine; save the "rush of the river" all was peaceful and good.

Shortly, however, a young man came in; he is a member of our church. We talked of the occurrences of the day. He asked:

"How many were at church this morning?"

"About three hundred and fifty."

"Did you have a good audience for the bishop this evening?"

"Yes, there were about two hundred and fifty."

"How many members have we?"

"About fifteen hundred."

"Well, 'good night.' Two hundred and fifty is not a good audience out of fifteen hundred!"

Then this representative of youths' impertinence proceeded completely to upset our sense of well-being. He asked a lot of annoying questions, such as:

"You are an elder in our church, aren't you?"

"Yes."

"How many years have you been an elder?"

"Thirty-one."

"In how many different congregations have you held that office?"

"Four."

"How many people have been admitted to membership by those four boards of which you were a member?"

"Oh I couldn't say exactly; probably two thousand."

"How many of those who are members of our congregation now have come into the church while you have been an elder here?"

"Well I would say about a thousand, more or less."

"What percentage of them attend church, say fifty Sundays a year?"

"Oh I would guess maybe ten per cent."

"How many are there in our usual morning audiences?"

"About two hundred and fifty in the summer months and about three hundred and fifty in the winter months."

"Well," he said, "that is an average of twenty per cent of all the members. What percentage of the members come half the Sundays of the year?"

"About forty per cent."

"Then we have a real membership, attending worship and carrying on, of about six hundred out of fifteen hundred; the other nine hundred rarely ever come and do but little. Is that right?"

"Yes, I am afraid it is."

"Do they give?"

"Some, not a great deal."

"Are they interested in benevolences?"

"Apparently not much."

"Well, what are they good for in the church?"

"I fear they are not much of a help."

And here is where this young whipper-snapper gave me the meanest dig of all: "Did you ever turn down or vote against anyone who applied for membership?"

"No."

"Do you think you have been much of an elder or have done a job to be proud of when, on your own admission, two out of every three you have admitted are 'flat tire' members?"

By nine forty-five we did not feel as we did at nine last Sunday evening. We didn't even get Seth Parker; he might jump on us too!

What are we going to say to your letter of October 2d, Mr. Editor? How can we speak for the millions of church members in America in answer to such questions as Dr. A. A. Scott of India asks: "Does the failure of the church to give more adequate support to missions mean that its members have not money to give? Have they grown tired of the task? Is the church losing faith in the missionaries? Is the church losing faith in the Boards and the officers of the Boards?"

You ask us to help in answering these questions. Will you Mr. Editor, as Moderator, permit us to speak directly to Mr. Scott? Twenty-five years ago we paid a short visit to India. Among other places we were entertained at the home of one of the great missionaries of that day, Dr. Arthur Ewing of Allahabad. He sketched to us the way he had seen the work of missions move during the years of his service. Especially do we recall that he told us of the surges that, under certain leaders, swept large numbers of people into the church. That was followed by recessions, as other and more exacting leaders took charge, and large proportions of those numbers were swept out again. It has been somewhat that way in America during the late long prosperous period that ended four years ago. Church membership increased. You will note above it did not seem hard to get in. The wealth of the church increased, or at least we thought it did. The scope of the church's activity tremendously broadened—physically, socially, esthetically and athletically. We built beautiful buildings, really cathedrals although not so named. We set our musical standards high; our artistic sense was expensive too; we equipped large gym-

nasiums. These things we thought were good, and they were. We were having a high old time, Dr. Scott, from 1921 to 1929. We went into debt; we had to; we couldn't allow the Episcopalians and Methodists and Baptists and Lutherans to get ahead of us with fine churches and parish houses.

But the storm came. These debts are hanging around our necks yet, \$40,000; \$50,000; \$75,000; \$100,000; yes, some as high as \$200,000. Interest, \$2,500; \$3,000; \$4,500; \$6,000; some can't pay it; few can pay when due. And on top of that, so far as helping pay debts is concerned, sixty per cent (let us call them the *sixty* for convenience and those that stay be the stuff, the *forty*) have faded out as far as helping on these debts is concerned. In addition to that, the big toads in all our puddles are "broke"; in some cases all of them and in all cases some of them. We of the small financial fry never dreamed that we would have to pay the debt at all; at least no great portion of it. We thought that the big fellows would always be big and they would pay it. Really we in the churches in a degree, were playing the same old game that business and politics were playing, namely that thinking we were having a grand time spending the other fellow's money. Now that the bump has come we find it was our own money we were having so much fun with, and we never had that much money.

We do not like to think about it. We like to talk about "the fool things the big business man did" and the politician! We like to watch Wall Street squirm. Isn't it wonderful the way we made that goat Wall Street squirm? We would like to think that our sins in the church were all burned up with that goat too. But you came along, Dr. Scott, with this bunch of questions. Is your name really Scott or is it Pecora? Well, at all events, we might just as well confess to you as any one and we will feel better after a good confession.

Maybe, if we had been good elders and wise stewards, we would never have taken on these burdens of debt and overhead. Maybe, we would not have taken into the church two out of three who strike for cover in the storm; but on the other hand we all recall that we too at one time were "unprofitable servants." Therefore here we are and we might as well face it. We have three big tasks: To keep our altars here from breaking down; to help you missionaries make Christians from Hindus; and to help our ministers make Christians of all our church members. Which do you think is the biggest task of the three?

Have we of the forty per cent lost faith in you—our missionaries? No, not a bit of it.

Have we lost faith in our Boards and leaders? Not at all.

We know that there has been sniping from the bushes at both of you. Those on the left have sniped; one understands that; they naturally would. And there has been sniping from the right too, but they really are not sniping at you. We are not fooled. "They hated Me before they hated you."

To the sixty per cent, it may have served somewhat as an excuse, but it is not in any real measure, the cause for their deflection. You ask: "Is it that they have not the money to give?" Well, we made quite a case in the earlier part of this talk with you on the matter of our financial limitations, but we still have money for a lot of things that are not as worthwhile as the things you offer us. It is very difficult now to measure our devotion accurately. Its cross sectional dimension would be especially difficult to give but the vertical line is as long as ever. It extends from the lowest level we know of human need, to the highest aspirations of our souls, to know the resources of our Saviour.

We are not "tired of the task." We are not tired of love or of trust or of grace. For our own sakes we hope that God will never release us from our sense of our need for "the task." Where could we go; what would we do?

I live in a city of 60,000. Fifteen years ago the city held the record for the highest bank deposit per capita of any city in the United States. Now the only unique record we hold nationally is of having the greatest number of suicides of any city in America—50% higher than any other city! I think it can be shown that not one of these poor victims of despair (and there have been scores of them) were active supporters of Christian missions.

We need your faith in us, as we never needed it before. Every year about this time for years we made a trip to New York. There we met the late dear Dr. Harlan P. Beach of Yale. He would grasp our hand; his kindly eyes would look into ours; his face was a wreath of smiles; and he always said: "Innes, I believe in you." It was worth a trip to New York for those fifteen seconds of greeting. We want to grasp your hand across

the four seas and say "Scott, we believe in you." It may be quite a while before we can do as much as we used to do; we may not do as much as we ought to do; but, God helping us, we will do what we can. Now, Dr. Scott, give us a helping hand. Tell us what we can do for the sixty per cent. We believed them, when they came before the session and said that they accepted Christ as their Saviour. We trusted them when they took the vows at the altar. We still believe that they meant it. We still believe that "no man can pluck them out of My Father's hand." Should all the Church of Christ have another Jerusalem Conference? Is there a St. James who can pronounce the requirements of church membership for this day? Will he say to them "abstain from meat offered to idols"? Will they then turn from the meats of opulence? If he says to abhor "things strangled," will they cut the strangle hold of selfish desire? If at that conference St. James says, "Abhor fornication" will we all find a way out from the lust of the world and the pride of life? Take courage, you are not forgotten, Mr. Missionary, and we need you even more than you need us.

Have you come to the Red Sea place in your life,

Where, in spite of all you can do,

There is no way out, there is no way back,

There is no other way but—through?

Then wait on the Lord, with a trust serene,

Till the night of your fear is gone.

He will send the wind, He will heap the floods,

When He says to your soul: "Go on."

And His hand will lead you through—clear through—

Ere the watery walls roll down.

No foe can reach you, no wave can touch,

No mightiest sea can drown.

The tossing billows may rear their crests,

Their foam at your feet may break,

But over their bed you will walk dry shod

In the path that your Lord will make.

In the morning watch, 'neath the lifted cloud,

You will see but the Lord alone

When He leads you on from the place of the sea

To a land that you have not known.

And your fears will pass, as your foes have passed;

You will be no more afraid.

You will sing His praise in a better place,

A place that His hand has made.

—A. J. Flint.

HENRY VAN DYKE'S LAST MESSAGE

We must turn to our divine Saviour, Christ. Materialism, gross or refined, is certainly the besetting sin of this age, and to it we owe most of our troubles. Christ attacks the fundamental and harm-working heresy by calling attention to the inevitable fact of death, which strips us of all material possessions and leaves the soul naked. God says to the foolish man: "This night thy soul shall be required of thee; and the things which thou hast prepared, whose shall they be?" We cannot find or invent a better question than this to put to the souls of men today.

The only lasting values are spiritual. If we lose these, we lose everything. There is no way of recouping that loss, even though a man should gain the whole world for a brief possession and lose his own soul at last. If the preacher no longer believes in the possibility of losing the soul, he is certainly not entitled to call himself a disciple of Christ. It was to save the human souls, great and small, that Jesus came into the world and gave Himself as a divine sacrifice on the cross of Calvary.

The Cause and the Cure

By the REV. FRANCIS SHUNK DOWNS, D.D.
Pastor of the First Presbyterian Church, Berkeley, California

SOME years ago I was sharing in the Founders' Day Exercises at Lafayette College. The chief address was given by the Marquis de Chambrun, direct descendant of the Marquis de Lafayette, and at that time acting Ambassador from France to the United States. Later, at a dinner given by the Trustees of the College, in the course of our "table talk" together, the Marquis suddenly asked me a question: "What do the people with whom you come in contact, and who are interested in such things, really think about France's mandate of Syria? I replied: "Do you want me to be polite or to tell the truth?" With a most expressive gesture and a ring in his voice, he said: "The truth, sir, the truth!"

In writing briefly about the decrease in contributions to foreign missions, the causes and the remedies, one may follow many writers and spokesmen on foreign missions and be polite without telling the truth,—or may tell the truth without being polite. One can try, however, to tell the truth as he sees it and in a polite and Christian spirit.

Contributions have fallen off to such an extent and for such a period of years now, that the questions asked by the Rev. A. A. Scott of India are both pertinent and timely. I will confine my discussion to the causes and remedies of the present situation.

1. *Is the decrease due wholly to a lack of money?* No, it is not. But that is partly the cause. Everybody has been affected by the depression. If incomes have not suffered, faith and confidence have. Thousands of church members who are on small wages and salaries have lost their positions. Others have had to care for relatives and friends and they cut "benevolences" first to meet this obligation. People of larger means have found their incomes greatly reduced and have had to reduce their gifts considerably. For many in church life, the law of self-preservation began to operate, and benevolences have been sacrificed for the sake of the running expenses. The emphasis on "home needs" has seemed to justify the withdrawal or cutting down of gifts for "foreign needs." The whole psychology aided by the N. R. A. has been "national recovery," not international redemption,

On the other hand we see the streets filled with brand-new automobiles. Seventy-five thousand people paid to see the California-Southern California football game in Berkeley in October, at a rate per capita nearly twice as large as the average gift per year to foreign missions in the Protestant Church. Weeks before the opening of grand opera in San Francisco, every seat was sold. There is still money available for selfish pleasure, yet one must say that the lack of it among Christian people interested in foreign missions is one of the causes of decreasing missionary budgets. But I would call attention to the fact that the decrease began when the country was at the peak of its material prosperity and not after depression began. One could write an article on this phase of the subject alone.

2. *Is the decrease due to a lack of interest in missions?* Yes, in part. Foreign missions have always been supported by a minority group. In recent years, the development of the Budget System and the Every Member Canvass have led many people to give to the cause chiefly from denominational loyalty. Their gifts went merely to the "Benevolences of the Church" and were not the joyous expression of mind and heart thoroughly informed and enthusiastically committed to the Cause itself. The business of making a small fortune through the Stock Exchange or, now that the bubble has burst, the necessity of making a living, has absorbed the energies and interest of many. Social, economic and industrial questions near at home, growing out of the crash and the efforts at rehabilitation, have pushed "the most Christ-like" cause of the Church off the center of the stage. Many churches, by action of their trustees often abetted by their ministers and sessions, have centered the interests of the people chiefly on local self-support. The spirit of localism, which has always been with us, is in the saddle and riding furiously down the middle of the road.

Such a spirit hinders the onward march of Christianity across the earth as much as anything I know. It is the parasite that feeds on the vitality of the Church, the drag on its progress, the spirit that hinders its cruising radius, one of the factors that prevents a church from achieving its world

mission. Intelligent backing of the missionary cause must be rooted in missionary knowledge; the fires will burn steadily only as they are fed by the proper fuel.

There is much criticism of some of our missionary textbooks. Until this criticism is corrected and its cause removed, large areas of our constituency will not study missions, will not be informed, will not be interested and so will not give. Too much of the material in many of these textbooks has been of the kind that does not deal with the main work of the missionary, but only with the by-products of the missionary enterprise. Too little emphasis has been given to the religious, the spiritual, the soul-saving, the distinctly church and Christian work. Too often the emphasis has been of the "modernistic" and not of the "evangelical" representatives of the missionary cause. Until a more satisfactory type of mission study book is given that costs less and is read more, the average church and the average Christian will not increase their gifts to foreign missions.

3. *Is it due to lack of faith?* Yes, decidedly so. More than a lack of money, there has been a lack of faith. And first of all I mean that kind of faith which Christ had in mind when He said: "And when the Son of Man cometh, will he find faith on the earth?"

Modern "liberalism" has taken away the faith of many and has cut the nerve of missionary giving in many lives. The undermining has gone on for years. Some theological seminaries have contributed to the deadly work, some Presbyteries have preferred to be polite rather than to tell the truth; the "buck has been passed" from court to court, from Boards to National Assemblies and back again. We have made decisions but when we came to execute the decisions, the hearts of men have failed them. So the poison of disloyalty to God's Word, the use of evangelical terminology to cover entirely different meanings, has continued; another gospel has been substituted for the redeeming Gospel of Christ and His cross. Yes, faith in the inspired Word of God, faith in Christianity as the final, absolute and only true religion, as the one full and true revelation of God to man, faith in Jesus Christ as the Only Saviour and Redeemer of Men, the only Name under heaven given among men whereby we must be saved, has been eclipsed, compromised, ignored or denied. The result has been a weakening of faith, a lessening of conviction, a feeling that the whole work of missions was neither obligatory nor desperately urgent. When faith goes down, contributions go down. When faith burns brightly and God and His Word are honored, contributions go up. The missionary cause lives by faith, whatever may be our interpretation and expression of it.

4. *Is the decrease in gifts due to lack of confidence in the Boards?* Yes, undoubtedly so. It pains me to say this. It is difficult to write about it and be just and fair to everything and everybody. It is easy here for a loyal church-man to be polite and not to tell the truth. But, sorrowfully and regretfully, I am convinced that an important element in the lack of funds in recent years has been a growing lack of confidence in our Boards. The reasons for this are not one, but many. The constant criticism of certain groups within the church has unsettled or destroyed the faith of not a few in their administrative agencies. The publication of the Laymen's Missionary Report added fuel to the flame and deepened the lack of confidence. While the Boards insisted that this investigation was independent and not under their auspices, nevertheless the impression persisted that it had their "moral support," that they could have stopped it or cleared their skirts of it in the beginning if they had been so minded and that the personnel had the tacit if not official approval of the Boards.

Divided Councils

Another cause of the growing lack of confidence has been the Church's belief that in recent years some Boards have expressed their loyalty to the Church's creed, or constitution, yet at the same time have called into their councils and have worked together with those who apparently hold other beliefs. Likewise, there are many who feel that, in the selection of their personnel, the "Modernistic" as well as evangelical group have been represented, and that oftentimes the controlling influences at work on our agencies have not been in harmony with the declared position of the Church whose representatives they are. Union with other agencies has led some Boards to compromise their position, or soft-pedal their convictions, and for the sake of going along with others, they have not clearly and courageously stood for what their own Church stands.

There has been an increasing belief among that army of devoted supporters of our Boards, that the policy and practice of the Boards has been to balance Evangelicals with Modernists—to say "yes" to both, to have their own personnel thus represented, rather than to stand squarely and openly for the Church's creed and constitution and to see that all who serve the Board as members and secretaries, or who serve under it as missionaries, are unmistakably sound in the faith as held by the Church to which their loyalty is given. The effort seems to have been to maintain a balance of power rather than to express clear, unmistakable loyalty to the declared beliefs of the church itself. I know the arguments for catering to both sides and realize the difficulties involved in representing

the whole Church, but I maintain nevertheless, that this policy and practice has done as much gradually to destroy confidence, and to lead to hesitancy and withholding of support as much as any other one cause.

It is difficult to get at this problem and to state it fairly, but the fact that it is here is the chief cause for the lack of confidence in the Boards, and until the Boards clear it up thoroughly and unmistakably, the confidence of many people throughout the Church will not be restored. Diagnosis is important, but what about the cure?

What Shall We Do About It?

1. *In the Church at Home.* A revival of biblical and evangelical preaching—ministers who will not only take a whole Christ for their salvation but will take a whole world for their parish. However hard the going financially, pastors and officers must put the cause of world missions in the forefront of their church program and keep it there. Adequate missionary education all the year round from the pulpit to the cradle roll; faithful, specific prayer, public and private, for the varied interests of the missionary cause; taboo captious criticisms and blind, wholesale commendation of missionaries and mission Boards. Deepen loyalty to the established and accredited Boards of the Church, but frankly welcome criticism and constructive suggestions as to how to correct anything in personnel or policy of the Mission Boards that is discrediting the cause in peoples' minds, fix the mind and heart of the congregations on the good, the great and the glorious things that are being done on the mission fields and confront them with the real issues, needs and opportunity of today. Informed, wise, passionately enthusiastic leadership, full of faith and hope, wholly convinced that Christ is the only Saviour and that the sharing of His Gospel with all the world is the Church's first obligation, is one of the primary needs in the home constituency today.

2. *In the field.* Take immediate steps to bring more of the churches to self-support. Demonstrate to the home church more than ever that every missionary in the field is animated with an evangelistic motive and whatever the kind of service he is in, is really doing evangelistic work and bringing Christ as Saviour to individuals. To find ways of assuring the home church that the money it gives to missions, is being expended on the main purpose of the Church in the world and not on the by-products and purely humanitarian objects.

Put the chief emphasis on building a strong, indigenous church; training a loyal consecrated leadership, freeing missionaries to do distinctively religious and spiritual service, and reshaping policies and programs so that more missionaries might be sent into unoccupied areas and fields

hitherto untouched or inadequately worked. Many other things come to mind, but space forbids.

3. *In the Administrative Agencies.* Though they may have done it in the past, let the Boards declare today, clearly and unequivocally, their deep and sincere loyalty to the standards, constitution, creed,—call it what you will, of the Church whose creature they are.

Let every Board appoint on its directorate or to its secretaryships only those who are in thorough sympathy, intellectually and spiritually, with the creed or standards of their Church; with missionary policy, program, personnel and practice to be in harmony therewith, who not only say so but in their addresses and writings, in their decisions at the council table within and in their witness in the religious world without, are known to be such and what is most important, actually have the confidence of their church constituency. Until some of our Boards have the courage and the frankness to see that part of the present trouble is with them, and that "judgment must begin at administrative headquarters," confidence will not be regained or restored.

A Condition—Not a Theory

We face not a theory but a condition—a situation. We must recognize what large areas of the church are thinking. We must no longer like ostriches, hide our heads in the sand, and believe that there is no storm on the way; Boards must no longer be suave and polite to hear criticism and then just keep on in the same old way, going on the principle that the administrative agency must protect itself, that the Board must always appear as right and never as wrong. It will help to restore confidence when Boards will stop trying to please or curry favor with groups or parties within the church and will be known as only loyal to Christ, regardless of consequences.

Let us not miss this further point, viz; that the lack of confidence in the Boards may or may not be the fault of the Boards; in fact, it doubtless arises from various causes. But the important thing to remember is that this lack of confidence exists and is steadily affecting support of the missionary cause.

Confidence must be restored if gifts are to increase. Other factors enter in just as in the national recovery movement, but confidence is the primary factor. I am of those who believe in standing by our Boards, our Church, our missionary enterprise and correcting what needs to be corrected from within the family. But I am also of those who believe that fearlessly and lovingly and immediately, we should address ourselves to the matters that need correction and thus do our part to invite and reestablish the confidence that, under God, will issue in renewed support.

The Women Believe in Missions

By MRS. THOMAS NICHOLSON, Mt. Vernon, Iowa

*President of the Woman's Foreign Missionary Society
of the Methodist Episcopal Church*

CONTRIBUTIONS of the Woman's Foreign Missionary Society of the Methodist Episcopal Church for the past five years total \$11,948,997.92, distributed as follows:

1928	\$2,415,693.77
1929 (Anniversary year)	2,795,199.54
1930	2,396,073.75
1931	2,085,112.23
1932	1,692,227.37

There has been a decline in membership from 487,581 in 1928 to 377,899 in 1932.

A corrective statement needs to be made regarding these figures. For a number of years, groups of Methodist missionary women in other lands, particularly in Europe, have sent their contributions to the Society in America to be administered and these gifts have been pooled with the funds raised here. Their members have also been included in our home base totals. In 1929, we urged these women to organize their own units, to raise and disburse their own funds, keep their own membership records, train and send out their own missionaries. We organized an International Department to encourage indigenous missionary activity abroad and to act as a medium of exchange between the various national units. This Department exercises no administrative control. The action has given a great impetus to missionary activity in our parish abroad but has cut into our own receipts and membership totals. We transferred at once 7,310 members to the Scandinavian Unit, and 7,350 to that of Central Europe. Methodist women of twenty-one countries are now affiliated with us in this missionary task and are giving themselves with great zest to their new responsibilities. Membership and receipts have increased rather than declined in these new groups, even in these difficult years. As one unit reports: "We would rather hunger a little than not to support our missionary."

There are other reasons for our decreases. Many supporters have lost everything — incomes, principal, positions. They have been unable even to pay dues, and we count as members only those whose dues are recorded. In some cases, women have sold "first fruits" of their jelly and canning season, to meet their pledges and dues. In one

section, women gleaned in cotton fields at thirty cents a day, and hundreds have observed "sacrifice year," joyously giving up cherished aims, that they might not fail in support of our missionaries.

Our Methodist women believe in this enterprise. They have seen the hand of God directing it. They believe that the Lord Christ is the World's Redeemer and that if the world ever needed a Saviour it is now. They believe in their missionaries and in their Board. Our constituency is loyal, devoted, dependable. We have a closely articulated system and working plans are quickly communicated to the last auxiliary woman. National, branch and district meetings are representative and responsibility is shared. We believe much in corporate prayer, in dependence on spiritual resources and on intensive cultivation. Our workers from national officers to auxiliary committee members are voluntary and count it all joy to have a part in this task.

Sadly enough, faith has wavered and zeal has waned in some quarters. Widespread criticism of mission work, and a psychology of defeat and depression, have combined to produce this effect; selfish, not to say pagan, nationalism has dulled the sense of obligation to those "not of this fold," without increasing it with regard to our own "nationals"; the merging of women's church groups has submerged both the home and foreign missionary interests. It has cut down the number of those carrying official responsibilities, has curtailed time given to missionary information and has decreased contributions. In many cases, such united groups only raise for the combined missionary agencies what one agency received before amalgamation. Other activities, clubs, and social uplift groups claim the service of some church women, while trivial interests, amusements and fads have created an appetite for the superficial in others.

The home is not the center of regenerating influence which it once was, and professional religious education has been too broad, too entertaining and too thin to create missionary passion in those on whom the future of this enterprise depends. The colleges have not been cultivated as formerly by missionary societies. Student volun-

teer and mission study groups are rare. Students are uninterested and misinformed regarding foreign missions. They are idealistic and have a passion for social reform, but only a dim sense of responsibility for the individuals composing social groups, and meager understanding of the true implications of the Gospel.

The pulpit today seldom treats the heinousness of sin, and in the pew complacency has taken the place of concern for the sinner whether African or American. Material interests—the building of magnificent temples—and the debts thus incurred—have pushed missionary claims to the rear. The “comfortable Gospel of Christ” is more appealing to many than the doctrine of the Cross.

The remedy? A spiritual renaissance. Re-emphasis on the things of the Spirit, on the fact of sin, on the office and work of the Holy Spirit,

on the study of the Gospels and the Acts of the Apostles, on the power of prayer. A rebirth of faith in Jesus Christ, not only as Reformer, but as Redeemer of individuals, and of societies; as the revelation of what God is and what man, through Him, may become. If this conviction fades out of Christianity the missionary motive fades out also, and with it goes the very life of Christianity. More publicity should be given to the positive results of missions—to the miracles wrought in the lives of individuals and to the changes the Gospel is working in group and national attitudes. Deserved criticism must be met with reform. Duplication and lack of cooperation on the field, inadequate personnel and equipment must be corrected—and are in process of correction. But no amount of cooperation, union or tolerance can take the place of the aim to KNOW CHRIST and to MAKE HIM KNOWN.

Some Reasons Why

By JESSE R. WILSON, New York

Secretary of the Student Volunteer Movement for Foreign Missions

THAT there has been a great falling off in gifts to missions in recent years is well known. No figures are available for all the Boards, but we do know that contributions to the Protestant churches of the United States for all purposes decreased from \$581,000,000 in 1928 to \$378,000,000 in 1932—approximately forty per cent.* The percentage of decrease for strictly foreign mission causes would probably be not far from this figure.

Why should there be such a decrease? Is it due wholly to a lack of money? I do not think so, even though the national income did fall fifty-four per cent between 1929 and 1932.* Giving to foreign missions began to decline sharply during the years of financial prosperity. The decline is traceable in its origin not to declining incomes but to declining interest. It has been accelerated by the world-wide economic depression and also by the increased cost of carrying on the work, but if interest had been maintained, the boards would certainly not be financially where they are today.

Why, then, has there been a decrease in interest in foreign missions since the peak years of 1920 and 1921, after which the loss of gifts began to manifest itself. We can give here little more than an outline analysis of some of these causes. The following forces seems to have been at work bringing about the change. Most of them, in one way or another, had their rootage in the Great War.

Sophistication.—For a hundred years, from the close of the War of 1812 to the outbreak of the Great World War, the United States lived its life fairly isolated. We were self-sufficient, self-possessed, and complacent in a splendid isolation which we were foolish enough to believe would be our portion as a nation forever. Then the war came, and we reluctantly discovered that we were involved in it simply because we were a part of the world. All of us, whether we went to France or not, were lifted out of ourselves and began to scan the papers daily for news from other lands. Our chrysalis had been broken and we had flown afield, feeling all the thrills of sophistication as part of the whole world. Unfortunately, the knowledge we gained was still quite superficial and did not always make for respect and concern for others. The reaction that finally came was the desire once again to settle somewhere between the Statue of Liberty and the Golden Gate and be at peace in “God’s country.”

Disillusion and Cynicism.—Whatever else can be said about the United States’ participation in the war, when we went into it we went with a high idealism. We went out to win a war to end war for the best interests of the whole world; but within two or three years after the war had closed, we discovered that we had only helped to sow the seeds of other wars in terms of hatreds, jealousies, fears, and suspicion. The world did not appreciate what we had tried to do, and having come out

* From a research study on trends in church finance by A. C. Marts, of Marts & Lundy, Inc., N. Y. C.

of the war a creditor nation, we were receiving not thanks but vituperation. Our idealism dissolved utterly and we decided to let the world stew in its own juice without at all realizing that sooner or later we ourselves would be stewing in the same juice.

Blurred Consciences.—A change from idealism to cynicism is bad enough, but something deeper still happened to the spirit of many as a result of the war. Consciences became blurred. Mechanized slaughter, hatred unto death, vilification and deceit—all were organized and glorified. We were no longer our brother's keeper; we had become his destroyer; and in destroying him, we had destroyed within ourselves that fine sensitiveness of spirit necessary to make us responsive to another's needs. Christian missions cannot flourish when such a spirit is wide-spread.

Reaction to Realism.—An accompaniment to the dulling of men's consciences was observed in the unwillingness of people to listen to the presentation of human needs. If any missionary tried to make his work vivid by referring to the poverty, disease, and degradation of the people among whom he labored, the cry went up immediately. "That's a sob story and we refuse to sob." Many missionaries, knowing this and having a growing sensitiveness to the feelings of the people among whom they worked, dropped almost entirely from their speeches stories of desperate need. When carried to the extreme this took much of the punch out of the plea for missions. The Church began to forget that missionaries were really meeting the dire, objective needs of the people of other lands.

An Absorption of Things Material.—James Truslow Adams points out that financial panics and depressions always follow wars. The Great War is no exception, but, unlike other wars in which the United States has engaged, a period of unprecedented prosperity intervened between the close of the War in 1918 and the decline of the stock market in 1929. During this period almost all of us became surfeited with things. As Mr. Adams so well points out, we were in the way of subordinating honor, truth, integrity, and social concern to the ability to achieve wealth, and were thereby selling our soul for a pot of gold. During the years 1927-1929, in the face of a tremendous increase in national income, there was actually a three per cent decrease in contributions to the churches.* In such an atmosphere the things of the spirit went glimmering and missions suffered.

Loss of Christian Convictions.—The chief factor causing a falling off in missionary support has been the loss of a deep conviction concerning God and Christ and the world which always has been

and always must be the nidus of Christian missions. What else could have come out of the war with its hatred, selfishness and materialism? The strain was too much. If Christianity could not prevent such a war, why bother with religion at all? For some, all faith went. Others continued to go through the forms of religion, but the spirit was lacking. Even those whose faith was most real and most deep were not unaffected. A flower, no matter how perfectly rooted, will show some discoloration if the atmosphere around it is tainted. The Christian faith that will go to infinite pains to reproduce itself continued to exist or else Christian missions would have died utterly, but there was not enough of this kind of faith to overcome all obstacles and to go forward triumphantly.

Restlessness and Criticism.—It was only natural that a period of little faith and great prosperity should have produced restlessness and dissatisfaction. *Things* really do not in themselves satisfy. This restlessness had many manifestations. One notable evidence was that everything was up for review. Nothing out of the past could be taken for granted. Had not missions served their day and generation? Is it not all a foolish expenditure of time and money? Some of this criticism was serious and well-meaning and has helped the missionary enterprise to see its way more clearly. Much of it, however, was merely an expression of the critical temper of the day which, with a jauntiness which belied its avowal of serious purpose, was "debunking" history and biography and was singing "life is just a bowl of cherries."

Reaction to Man-Made Movements.—Even among those most determined to carry on foreign missions, there was some dissatisfaction, though its source was quite different. To this group, such efforts as the Interchurch World Movement were man-made affairs. They were efforts to hurry God. Missions would adopt the methods of big business, and then big business itself would sit up and take notice and give its support in large terms. The quieter processes of the Spirit of God were too frequently neglected. But the plan did not work, and there was a consequent loss of confidence in some of the missionary leaders.

The Tide of Nationalism Abroad.—While these forces were at work at home, in missionary receiving countries there was a rising tide of nationalism. Each nation had begun with new vigor to determine its own affairs, and groups within these nations began to magnify their own importance. Christian Nationals, catching this spirit, insisted that they be given a larger place in the leadership of their own churches and institutions. In this insistence they were often led to say things which, when reported in America, gave many a

* Ibid, Marts.

new excuse for not supporting the missionary cause, on the ground that "if they do not want us, why should we offer to help them."*

Nationalism at Home.—Even more serious in this connection was the spirit of nationalism at home. Even loyal supporters of the missionary enterprise have felt that perhaps for too long a period we had neglected our own interests. Consequently, we entered into a period of building new churches, parish houses, hospitals, and schools. Some of these were needed; others were only an expression of the desire to "keep up with the Joneses."

Another expression of this spirit of nationalism, while more wholesome, was myopic and therefore adversely affected missions; that was the determination "to clean up" America first. The question was raised, "Why go abroad for missionary service when right in our own land we find economic and industrial injustices, wrong race relations, and the seed-beds of war?"

It was, undoubtedly, high time for the blasting away of whatever measure of self-righteousness and complacency had crept into the missionary movement, but it was accompanied by a slowing down of interest in and support of foreign mis-

* Real transfers of work and authority from missionaries to Christian Nationals have been made on all mission fields. Before long, however—with a becoming Christian humility—these same fine Christian Nationals, feeling the weight of the load they had begun to carry in a new way, made it quite clear to the churches of the West that their demand for a larger place of leadership was not meant to disavow any further need of help from the West. They only meant that missionaries should be fellow-workers rather than leaders, and that for years beyond their knowing there would be a need for help from the West in terms of both men and women.
J. R. W.

sions. If there had been a fuller transfer of energy and passion, this would not have been so regrettable. However, with the exception of some individuals and small groups, the question became academic and did not command much personal commitment to the task of making America more Christian. Positively, in terms of missions, the best result lay in the fact that many missionaries did go out with a fuller consciousness that they were leaving many sore-spots in their own land and therefore they went in a more humble spirit. They had honestly to answer the question "Why leave non-Christian America?" Those who went only after having found an adequate answer, and because the love of God in Christ was constraining them, were in the way of having much of the spirit which must mark the new day in the Christian missionary enterprise.

These, in my judgment, are some of the deeper reasons why in recent years the church has not stood back of the foreign mission boards as adequately as the needs of the work demand. My faith is that God himself is working through the present world crisis, and in other ways, to overcome these forces and that as we are called back to the deeper values and realities of life, yes, called back to God himself and to a new appreciation of the significance of the life and death and resurrection of Jesus Christ for the whole world, we shall again go forward with the Church's supreme task of making Him who is valid for the world's needs inescapably available to the whole world.

As Seen by a Board Secretary

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

Secretary of the Presbyterian Board of Foreign Missions

THE treasurer's Annual Report for the income of the Board of Foreign Missions of the Presbyterian Church, U. S. A., shows the following figures for the past five years:

1928	\$4,696,966.95
1930	4,705,776.24
1931	4,368,063.52
1932	3,989,474.90
1933	3,129,026.09

The figures for 1929 are omitted because there was a very large gift included in that year which puts the whole series out of balance. As we do not record the number of contributors, we cannot say whether the number of gifts has fallen off proportionately.

No one explanation can be found for this decrease. It is not due wholly to lack of money, be-

cause it began before the economic depression came on the world. The decrease in income does not indicate a loss of interest so much as a failure to gain new interest. I do not think it indicates a lack of faith among those who give and, so far as we can tell, the lack of confidence in Boards is not great. The largest explanation I can find is simply lack of attention. There are not enough people who think foreign missions. There is so much else to do and there are so many other demands that it is necessary to keep a constant bell ringing to hold attention. We have not done that of late. I think the weakest point in the present situation is that we have allowed our sermons to be so occupied with other matters that we have not been able to fix the attention of our people on the world work of the Church of Christ. This has

made people ready to give any excuse for failing to undertake seriously what they really do not care much to do.

The Presbyterian Board is sending to all our pastors a booklet appealing for a larger element of missionary preaching. We are working on the motto of Bishop Montgomery, late secretary of

the Society for the Propagation of the Gospel: "To the laity through the clergy." It seems to me of great importance that the Mission Boards be instantly ready to deal frankly with any criticism that is offered or any question that is asked. The time has come for a definite and positive and constructive missionary program.

The Most Important Inquiry

By PROF. WM. BANCROFT HILL, D.D., Poughkeepsie, N. Y.

President of the Board of Trustees, American University in Cairo

HOW shall we explain the alarming fact that the receipts of the Foreign Mission Board of the Reformed Church in America* have diminished more than 40 per cent in the past two years? The diminution has not been gradual, as if caused by a slowly dying interest; on the contrary, the receipts of the eight years preceding 1931 were the highest in the history of the Board; and those of the fiscal year ending April 30, 1931, surpassed most of the predecessors. Then came a severe drop in 1932, and another in 1933; and the fear is that 1934 may show yet another decline.

This decrease in the support of the work has caused dismay at home, and distress abroad. While we have not yet had to beat a retreat, we have been forced to call a halt. No work of our Board has been abandoned, and no missionary summoned home, but the work has been cut to the bone; sacrifices have been voluntarily made by all the missionaries on the field; those at home on furlough are not being returned.

Beyond question the main cause for this deplorable situation is the financial straits of the donors. They are giving less because they have not the income from which to give more. This is equally true of the few who once contributed large sums, and of the many whose small but consecrated gifts have always been the main support of the work. Moreover, the cries for help at home are so loud and persistent as almost to drown the cries from foreign lands. Here are neighbors out of work and almost out of food; colleges and seminaries are appealing for aid to survive; churches are struggling desperately to meet ministers' salaries and other expenses, already greatly reduced. With such demands upon diminished means the marvel

is that gifts to foreign missions have not suffered an even greater cut.

The effect of recent criticisms upon Mission work and Boards has been small in our denomination. Because we are a comparatively little group we know our missionary force intimately—their caliber, their theology, their evangelistic spirit and the work they are doing. Confidence in them cannot be shaken by censors who have less opportunity for such knowledge. As a member of our Board I can say that I have seen no lack of confidence in it. Naturally and profitably it has its critics—some intelligent—whose counsel is always highly valued, and some ignorant whose suggestions or censures are of the same worth as their praises. A Board is the appointed agent of the church; and if its policy or practice is not acceptable, the means of changing its membership are simple and always at hand.

As we consider the future, one feature in the present situation causes us serious thought and apprehension. The younger generation, who soon will be the men and women to support foreign missions, are not developing an interest in it. One reason for this is that the old methods of attracting them have largely lost their force. To us in our childhood the scenes in far-off lands and the stories of missionary experiences were thrilling; but to the sophisticated youngster of today they are puerile. I have great sympathy for the returned missionary who, with a few familiar pictures enlarged from his kodaks and with the simple account of what he has seen and done, tries to interest an audience of youth accustomed to the movies and the lurid tales of modern fiction. Evidently we need a new approach and method of appeal; and what these shall be is a problem to be solved by those who best know the psychology of present-day youth.

When considering the falling off in gifts to foreign missions, it is well to look at domestic missions also. There is the same shrinkage there;

* The Reformed Church in America is a minor member of the Presbyterian group; but for more than a hundred years it has held a major place in devotion to foreign missions. Indeed, as it has no shibboleth of creed or peculiarity of cult to keep it from merging in some larger denomination, I may say that a deep interest in its mission fields and workers, and a belief that intimate acquaintance with them cannot be maintained so well in a great body, have constituted one reason for continuing its separate denominational existence.
W. B. H.

and the other Boards of the Church are suffering likewise. If, therefore, lessened receipts indicate a decline in interest, the decline exists in all our church work, and must have a common explanation. That origin is not far to seek: it is *the spiritual deadness of the Church itself*. In the Great War we prayed to the God of vengeance and not to the Prince of Peace; in the days of seeming prosperity that followed we sought and rejoiced in the might of the dollar and not in the

power of the Holy Spirit; and in the present days of distress we find little of heart-searching and true repentance, but rather a feeling that, if the N. R. A., C. C. C., R. F. C. and all the rest cannot save us, there is no salvation. The most important inquiry for laymen and for ministers in the present hour is not what improvements can be made in missions abroad or at home but what change is needed in our own hearts and lives. There is the crux of the whole matter.

From a Pastor's Viewpoint

By the REV. MILTON T. STAUFFER, D.D.

Pastor of the South Reformed Church, New Brunswick, N. J.; Formerly a Missionary in China

SPEAKING for my own church, we have not grown tired of our missionary task, nor have we lost faith in our missionaries. During the last five years we have registered a slight increase in the number of those regularly contributing to foreign missions. This increase has come, not only from new accessions to church membership, but also from members who until recently were not sufficiently interested in our various benevolences to contribute regularly to them.

The general economic situation naturally has had its effect upon gifts to local and to foreign work, reducing the total annual amount by some ten to fifteen per cent. However, no contributor within my knowledge has reduced his contribution to missions without at the same time reducing his contribution to local church support in the same or even greater proportion. A few of our people, while obliged to cut their contributions to local church support, have steadily maintained their giving to benevolences at the level set three and more years ago. The annual remittances of our two women's missionary societies to domestic and foreign missions have continued at approximately the same high level as before 1929—such drops as may have occurred in any single year being less in proportion than the accompanying drop recorded in receipts for local church support.

The Laymen's Commission Report, and particularly the news releases preceding its publication, served to raise questions in the minds of some and to bring out into the open certain misgivings and criticisms of the foreign missionary program, which may have been entertained for years, but which hitherto had remained unexpressed. This has challenged us to re-think and re-affirm the fundamental aims which must characterize the missionary enterprise if it is to be truly Christian and is to continue to receive Christian support. It also provided an atmos-

phere in which the critic has felt free to speak his mind. It has clearly demonstrated to the church that foreign missions is a thing of life and growth, and that to the extent that we depend on the human element in it, we must expect mistakes and limitations. It has emphasized the need and the certainty of change in missionary methods and policies. It has awakened hope and has reclaimed confidence in the future of missions. Our church members realize today as never before that they are not supporting an impersonal organization or machine, but that the missionary movement is a movement of the Spirit of God in and through the hearts of men.

It is my conviction, after limited experience in a local church, that the marked decrease in missionary giving which we have experienced in recent years is almost wholly the result of economic conditions and of general religious indifference. It is not the result of any appreciable loss of faith in the commonly declared motives or objectives of missions. Nor is it due to any lack of interest in and sympathy for the program of missions as at present outlined and carried forward by our more creative and progressive missionaries, however much room for change and improvement there may be in certain of our mission areas or groups. Nor does it reflect diminishing confidence in our administrative boards at home or in our missionary or church councils on the field. Rather, the willingness on the part of our missionary forces to be the object of critical analysis and appraisal has strengthened the confidence of the home church in the essential soundness of the whole missionary enterprise. It has given proof of the missionary's sincere desire to adapt himself and his methods to changing circumstances.

Possibly the chief cause of diminishing interest in missions and of the decrease in missionary income is not economic but religious. Christian

missions are essentially redemptive in their message and program, but we in our home churches have ceased to appreciate this redemptive purpose in Christianity as we once did. Our evangelical zeal has been dissipated. We have surrendered our religious distinctiveness. In consequence, our enthusiasm for the place and value of religion in the on-going life of the world has suffered. Here is the explanation of the diminishing financial returns from our churches. Missionary intercession has suffered equally. We are less interested, so we pray less; and when we pray less we give less. We are less interested because Christ means less to many of us today in our pulpits and in our pews. We need a more positive religious experience. We need lives more fruitful in Christ-like qualities to impress us with their values. Is Christ really *life* to us?

Thirty years ago we were more enthusiastic for the Christian faith. We stressed its redemptive elements. Our slogan was "The evangelization of the world in this generation." The social elements were present but they were not stressed. There was urgency and immediacy then in our missionary program and appeal. All this suggests assets and liabilities. Ten years ago enthusiasm for personal evangelism shifted to an enthusiasm for Christian solutions of social problems that offered a corrective and promised a better balance.

But today we are marking time. We are without commanding enthusiasms. We greatly need a reaffirmation of moral and spiritual certainties in our local churches. Before missionary interest can increase so as to produce intelligent sacrificial missionary giving, we must develop enthusiastic, grateful men and women in every church. We must have more men and women who have experienced a new type of life in Christ and who cannot bear to think of men either living or dying anywhere without a similar experience of Him.

Where ought we to begin in any attempt to recover missionary enthusiasm? It would help (1) if seminary students were to come into our churches equipped and on fire for an *evangelistic* ministry; (2) if, from the younger churches abroad, we were to receive fresh affirmations of the distinctive values of Christianity; (3) if in America and everywhere the unsatisfied religious hungers of our day could be realistically set forth and if the ability of Christ to satisfy these hungers could be convincingly restated and reexperienced.

A MISSIONARY RELIGION

BY REV. G. WILBUR SHIPLEY, in *The Christian Observer*

"Christianity is nothing if it is not missionary. Your Christianity is nothing if it is not mission-

ary," said Dr. John A. Broadus. Christianity in action is Andrew going after Simon; Philip finding Nathanael; the woman, leaving her waterpot at the well, running to tell the populace of a city that she had found Christ and leading them out to meet Him. Paul's missionary enthusiasm was not kept alive solely by the command of his Lord. He felt another urge within his own soul, "The love of Christ constraineth us." The mainspring of missionary enterprise and enthusiasm is the regenerated heart of the believer. Perfunctory obedience to a command is not the most worthy impetus to service. The spirit and life of Christ in the disciple is the real compelling force. The satisfaction and joy which the Christian finds in his glorious Lord creates the desire to carry the Good News to others. If a man finds a bag of gold, a treasure hid in a field, a pearl of great price, he grasps it for himself. But when a man finds Christ, there immediately arises in his soul the impulse to impart Him to his fellowmen.

Scores of examples show that this is the secret of the foreign mission work of the Church. . . . It is foreign mission effort that preserves the life of the home Church. It gives a purpose, an enterprise, which draws out her dormant forces and capabilities. As exercise develops the body, missionary activities bring vigor and strength to the Body of Christ. Thomas Chalmers said, "Foreign missions act on home missions, not by exhaustion, but by fermentation." Alexander Duff said, "The Church that is no longer evangelistic will soon cease to be evangelical." The responsibility of a great enterprise begets in a man creativeness, initiative, and the spirit of adventure. The supreme task of the Church, seriously accepted and earnestly undertaken, will energize and empower our drooping and flagging life. Expansion is the very essence of Christianity. "It is a commodity, the more of which you export, so as to share freely with others, the more you have for use at home."

The supreme towering mission of the Church, the design of our Lord in its establishment is the evangelization of the world. It is not a mere incident in her life—a side issue, a pious diversion—it is her chief business. It is the Master's great concern. It filled His mind, flamed in His heart, tingled in His nerves, throbbed in His blood, thrilled His soul when He walked in Galilee and it is no less dear to Him now. His love impartially girdles the globe. His great heart yearns for the redemption of all nations. It lays paramount claim to the energies of the Church. It rises above all other obligations, eclipses all other service, and stands supreme in its demands. Our duty is not optional. It is unalterably fixed. It cannot be changed by tastes, prejudices, opinions, likes, or dislikes. It is God's specific for saving a lost world,

The Universal Week of Prayer*

Sunday, January 7, to Sunday, January 14, 1934

Sunday, January 7, 1934—Suggested Topics

"The Divine Judgment" (Romans 1:18, 24, 25; 2:1; 1 Peter 4:17).

"Fear and Faith" (Mark 4:40; Psalms 27:3; 112:7).

"Our Need of Repentance" (Mark 1:15; Mat. 18:3).

"Beginning and Continuing with God" (Gen. 1:1; 2 Chron. 31:21; Phil. 1:6).

Monday, January 8—The Need of the World

THANKSGIVING:

That God reigns and the future is in His hands.

CONFESSION:

Man's confidence in himself and rebellion against God and open denial and rejection of Him.

REQUESTS:

That God may save peoples from their blindness and hardness of heart.

For repentance and for living faith in the Lord Jesus Christ.

For those who bear the burdens of responsibility.

SCRIPTURE READINGS:

Psalms 97. Romans 1:18-32. Luke 1:67-80. Hosea 14.

Tuesday, January 9—The Church

THANKSGIVING:

For its continued transmission of the Gospel of Christ.

For signs of a revival among all nations and races.

CONFESSION:

For failure to utter the divine and commanding message.

For inability to confront men with the necessity for regeneration, and complete surrender to Christ as Saviour, Lord, and King.

REQUESTS:

For grace to recognize and proclaim God's Word for our time.

For deliverance from bondage, and for grace to move forward in the spirit of fearless faith and obedience.

For a spiritual awakening in the Church.

SCRIPTURE READINGS:

Eph. 3. Jer. 2:4-13. Luke 12:35-40.

Wednesday, January 10—National and International Life

THANKSGIVING:

For the achievements of past generations.

For the mutual enrichment of peoples.

CONFESSION:

The prevalence of suspicion, distrust, and enmity, and of national selfishness.

The tendency to destroy social unity through violence.

REQUESTS:

For a new vision of the true meaning and purpose of national life.

For those who guide national life and international affairs.

SCRIPTURE READING: Psalm 96. Eph. 2:11-22.

Thursday, January 11—Social and Economic Life

THANKSGIVING: For God's gifts to man.

For the discoveries of science and their possibilities.

CONFESSION: The sins of our economic and social life. Lack of brotherliness and love.

The failure of the Church to promote a Christian economic order.

REQUESTS:

That Christian people may bear their economic responsibilities.

That workers in the scientific field may consecrate their gifts to God.

That wisdom and courage may be given to economists to solve the economic problems.

For the multitude of the unemployed in all lands.

SCRIPTURE READINGS:

Gen. 1:24-31. Mark 10:23-27. Luke 12:13-21.

Friday, January 12—Christian Missions

THANKSGIVING:

For the extension of the Church of Christ.

For evidences of new spiritual life.

For the devotion and faithfulness of missionaries.

CONFESSION:

The inadequacy of our efforts; the narrowness of our vision; the feebleness of our faith; the lack of sacrificial giving.

REQUESTS:

For all who labor in Christ's Name—among the Jews; in Japan, Korea, China, Siam and Malaya, India, the Near East; in Africa, Latin America, and the Southern Pacific; in Russia and Europe; in North America.

For new workers and their equipment with natural and spiritual graces.

SCRIPTURE READINGS:

Romans 10:12-18; 15:30-33. Eph. 1:15-23.

Saturday, January 13—The Family and Youth

THANKSGIVING:

For the divine institution of the family; for parents and teachers.

For the courage and hopefulness of youth.

CONFESSION: The lack of understanding of youth.

Conditions that destroy the life and purity of the family.

REQUESTS:

That God's ideals for the family may be apprehended anew.

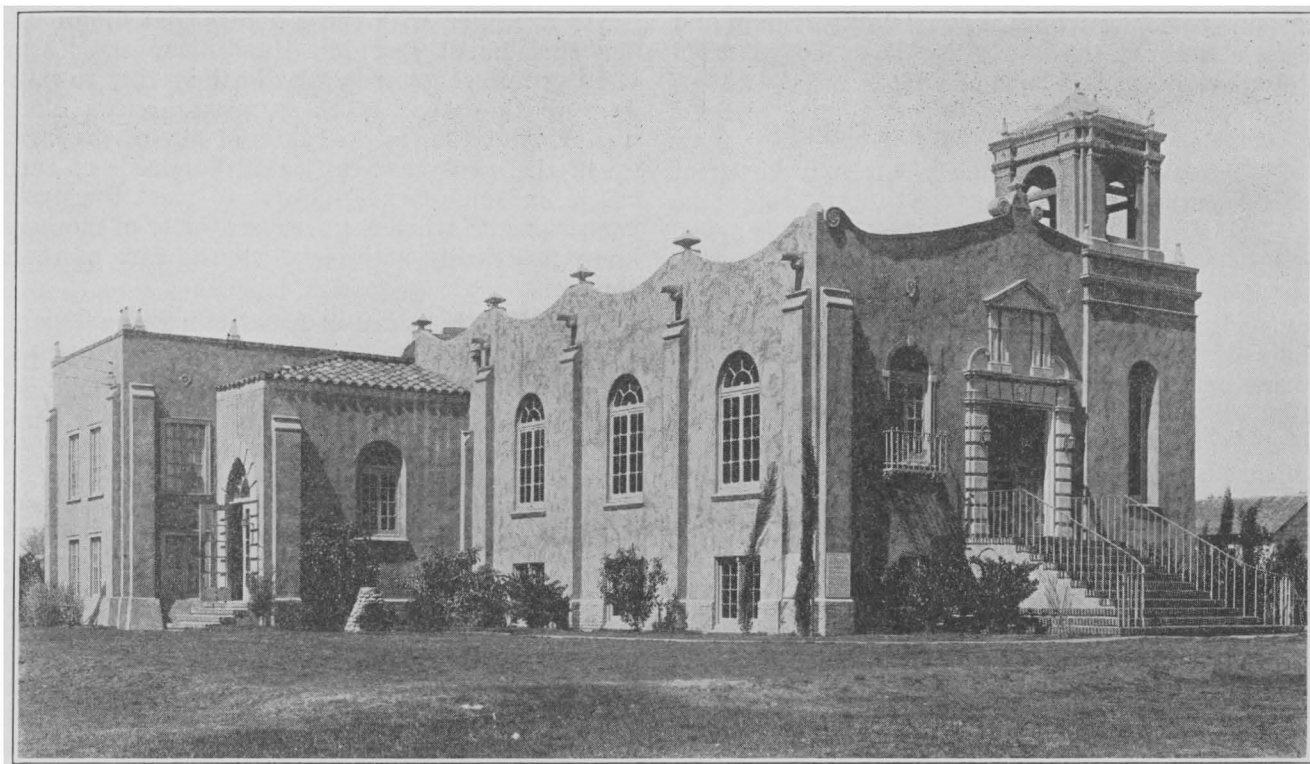
That a vision of Christ Jesus as Lord and Saviour may come to the youth of the world.

For all workers among youth.

SCRIPTURE READINGS:

Mark 10:1-16. Mat. 18:1-14. Joel 2:23-32.

* Adapted from the Topics sent out by the World's Evangelical Alliance, 19 Russell Square, London.



MEXICAN CHURCH, DISCIPLES OF CHRIST, SAN ANTONIO, TEXAS

Success Among Spanish Americans

By E. T. CORNELIUS, San Antonio, Texas

Superintendent of Mexican Missions, U. S. A. for Disciples of Christ

THE tides of immigration have ebbed and flowed many times during our American history and one of the most significant of these movements has been the Mexican immigration of recent years.

The World War stopped the flow from Europe, whence so many millions had come to overflow the industrial areas of the East and to spread over rural areas from ocean to ocean. The checking of European migration brought about two very significant movements—migration of the Negroes from the South to the North, and the creation of a labor vacuum in the Southwest, accelerated by certain conditions arising out of the War. Mining and rural industries found their labor shortage acute—the seasonal occupation of various types, from cotton to sugar beets, from lettuce to grapes, all had to turn to the nearest supply. This had been made ready by revolutionary conditions in Mexico.

The agricultural areas of central Mexico were devastated by the social upheaval initiated in 1910 by the Madero Revolution against the dictatorship of Don Porfirio Diaz. Great "haciendas" were left without live stock or crops by the soldiers, rebels and bandits that pillaged the land; property and life were made unsafe, and thousands of peons found themselves unable to eke out a miserable subsistence. They had been bound to the "haciendas" by economic bonds as strong as those of ancient feudalism. No sooner had these thousands of farm laborers been shaken loose from their old life than our labor shortage attracted them to the southwestern United States.

A conservative estimate of the total number of Mexicans within our border, at the end of June, 1929, is about two and one-half millions, including the American born and the small Spanish-American population of New Mexico and Colorado. There is also a considerable population of Spanish-

speaking peoples from the West Indies, Spain and South America on the Atlantic seaboard from New York City to Florida.

What the Mexicans Are Doing

The Southwest particularly has felt the effect of the many thousands of Mexicans. States like Texas and California, while differing to a marked degree in their seasonal occupations, have had to assimilate nearly one million Mexicans into their agricultural and industrial economy. The chambers of commerce of these cities furnished the principal opposition to placing Mexican immigration on the quota basis, largely because an overabundant supply of Mexican cheap labor would mean little immigration restriction.

Mexican laborers are in large numbers in most of the industrial and agricultural occupations of the entire Southwest, and have filtered into almost every other section of the United States. The production of cotton, in south Texas especially, is dependant upon Mexican labor. The production of sugar beets in Colorado and other areas, is mainly dependant upon Spanish-American labor; the cultivation of citrus orchards in Texas, Arizona and California, is carried on by thousands of Mexican laborers, scores of seasonal occupations of California, from the Imperial Valley north, utilize the Mexican laborer and his family; the mines, railways, and factories of the great Southwest could scarcely operate were it not for the Mexicans, both skilled and unskilled, who have their shoulders under the economic growth of this vast country.

All of America has been enriched by the contribution of these people not only to our economic advancement but to our art and music. On the other hand, hundreds of thousands of unassimilated peoples of another race, another language and another background of life, creat new responsibilities and problems. The great majority of these people have come from rural areas of central Mexico. They were underprivileged there without adequate educational advantages, their children growing up in the midst of squalor and misery. The families sought relief believing that the United States, the great land of opportunity, provided a paradise. They brought with them their crude ideas of sanitation and of healing, their ignorance and superstition and their absolute subservience to the Roman Catholic church. The Mexican people are very gregarious and they form large colonies in our centers of populations. Because of their background, they have created a mighty problem for the boards of health; their homes are ravaged by disease, such as tuberculosis and skin diseases, their children are undernourished. During the midsummer our ceme-

teries are filled with those babies that die of undernourishment and intestinal disorders. Our visiting nurses grow haggard attempting to minister to the needs of these great areas. Your writer, who lives in the midst of one of the largest of these colonies, can recall hundreds of such cases, and our earnest efforts to meet the problems of health when the great majority of mothers know practically nothing about the care of their children.

The Mexican in American Life

1. *Economic adjustment*—It must be taken for granted that we are here discussing the vast majority of Mexican immigrants and their families—both Mexican and American born. Political exiles and other minor elements in our Spanish-language population are quite aloof in every way from the rest of their people, seldom living in the colony and meeting the others only in a professional way.

The Mexican colony in our American Communities usually has most of the distinguishing characteristics of a Mexican community in their own land. This was especially marked during the period of accelerated movement, when thousands of immigrants reached the Southwest every year—to scatter later into the North and East wherever attracted by the economic demands of seasonal occupations. Ten years ago, these colonies were housed in little more than makeshift shacks, constructed of all kinds of nondescript materials, tin cans, dry goods boxes, grass roofs, with no pretense of cleanliness, sanitation or beauty. Two very characteristic colonies of this type were the Belvedere District of Los Angeles and the Southwest District of San Antonio. In other cities, such as Kansas City, Chicago or Dallas, these immigrants were forced by circumstances to seek the most squalid sections of the city, and too often they have been unable to improve their lot, because of the situation in which they have existed for most of their stay.

The districts in Los Angeles and San Antonio, as well as cities like El Paso and Phoenix, have improved in a very remarkable way, keeping step with the adjustment our people are making to our American economy. Certainly much improvement could yet be made, and the cities could enforce in a stricter way their sanitary regulations, could they realize how vital the need is for more health-saving conditions.

The masses of our immigrants changed very little their previous economic status, if we judge by outward appearances. I was living in central Mexico when this modern race movement began, and marvellous accounts of the utopic opportunities in the North began to filter into our area. In those days a family could secure work quickly,

then would send word to their relatives and friends to the effect that they had been able to buy shoes for all the children, that while living costs were much greater than in Mexico, they were able to live on a level only possible for the upper classes in their homeland. Who but the rich merchants and "hacendados" could afford automobiles; but most of these poor families boasted of relatives who had left Mexico with only what they could carry rolled in a blanket and were now living in such opulence that they traveled from community to community in their own cars. Such stories spread like fire and American Consulates were filled with hundreds of Mexicans seeking admittance into this paradise.

With the exception of two periods of depression, the first one causing terrible suffering in the Mexican colonies of our northern cities, and the present depression, most Mexicans have been able to secure employment during a considerable portion of the year, and have gradually risen in the economic scale. The piano, the phonograph, the radio and the automobile have made a vast change in the economic outlook and status of these people. While these changes have in some slight degree come to Mexico herself, they are so great here as to change the whole outlook, in spite of depression, suffering and despair. Even in these hard times, those who frequent our institutions dress better, keep their home surroundings more attractive and in many ways demonstrate that they are being assimilated into our economy—especially those who have remained while thousands have returned to Mexico.

2. *Social adjustment*—The adult Mexican population has resisted social change more strongly than almost any other immigrant group. They have been so gregarious and so intimately related to all of the processes of life of Mexico—very largely because of territorial proximity—that their response to custom and environment has been quite insignificant. Only a small percentage are familiar enough with the English language to use it in business or social contacts. Thousands of Mexicans have been living in the United States for ten, fifteen or twenty years and do not understand even the simplest and most common English phrases. Other thousands of young people, born and reared in the States, are equally unfamiliar with the language, which is the first step toward adjustment to our American social order.

A great transformation has come to the thousands of wide-awake children and young people that have been attending our public schools for the last ten years; hundreds of them finish our junior schools and high schools each year and are adjusting themselves in a splendid way to the life of our communities. We find them in stores, shops, offices, and in the professions, conducting their

own enterprises, leaders in civic organizations, such as Rotary, Kiwanis and Lions Clubs. This younger generation has also been forming fraternal organizations and clubs that have as their object the better adjustment of the American born Latin American. Mexican government sponsored organizations are also putting forth every effort to hold the loyalty of these groups to the mother country. Often our young folk do not know their own mind, as they are swayed by the influence of the family toward Mexico and in the opposite direction by almost every other influence.

It is sad to note that the youth are assimilating some most undesirable customs and attitudes, without being influenced by the most wholesome of our environment. Because of their adoption of our customs, especially in the contact of the sexes, friction is caused in the homes. The adults still cling to the restrictions and inhibitions of yesterday in Mexico. In the old days in Mexico, no modest girl was ever seen in public in the company of a young man. Their courtships were carried on under very different circumstances. Now they have adopted our custom of courtship, etc., without all of the necessary self-restraints. The transformation has been entirely too rapid and too many disasters have befallen the youth. Latin passion has not necessarily been restrained because of changed environment. Some of our greatest problems arise just at this point. We believe that within a few more years, with the coming of a new generation of young people from the homes of those who have already become adjusted, the problem will not be so acute. This is conditioned upon the continuance of present stringent immigration restrictions—when our Mexican population is decreasing rather than increasing, and there is no great mass of young people to absorb.

No institution of the States has functioned so well in these matters of economic and social adjustment as our Public Schools. Our southwestern cities have recognized the great opportunity and have met it with great success.

What Evangelical Churches Are Doing

Mexico has been for a number of years the scene of very rapid changes in the relations between certain social elements and the Roman Catholic Church. The modern movement away from the Church had its origin in the beginnings of the movement for independence from Spain begun in 1810. The Church opposed every movement that tended toward liberty for the country, political, religious and social—exemplified in the movement led in 1810 by Fr. Miguel Hidalgo y Costilla, the Reform Laws of 1857 under the lead-

ership of Don Benito Jaurez, and the recent revolution of 1910 under Francisco I. Madero and other famous leaders of the period. Lately the Church has been placed in a most embarrassing situation because of the defection of a great mass of the rural or agrarian elements. The unskilled labor, as well as syndicalized labor, has been bitter in its opposition to the "rule by clergy." Most of these people have retained nominally their religious allegiance, but have not restrained their opposition to the political action of the church.

The Mexican immigrant, released from the economic fetters of the old system of Mexico, has also lost much of the respect and most of the loyalty that he formerly held for the Roman Catholic Church. He learned that his parish saints could not do everything for him, and in his new environment in the United States, he did not need to be so submissive to the rulers of his faith. The majority of our Mexicans, while maintaining their nominal relation to the Church, are Catholic in name only. The freedom with which they attend Protestant services and frequent Protestant institutions, is a marked contrast to the attitude of the masses of the people eight or ten years ago.

Most of the major Evangelical communions are carrying on successful work among the Spanish-speaking people. There are about one thousand different Evangelical projects scattered from the Pacific to the Atlantic, and from the Mexican Border to Canada, although the greater number of these projects are in Texas, Colorado, New Mexico, Arizona and California. New York City has flourishing Evangelical congregations, the members of which are in their majority Porto Ricans, Cubans, South Americans or Spanish, although there are also many Mexicans in these congregations. There are also strong Spanish-speaking congregations of various religious bodies in the State of Florida.

1. *Education*—There are numerous primary and high schools conducted by several of the communions; some of these schools are boarding schools. The most outstanding schools are:

Allison-James School for Girls (Pres. U. S. A.), Santa Fe, New Mexico.

Menaul School for Boys (Pres. U. S. A.), Albuquerque, New Mexico.

Edith McCurdy School (United Brethren) Santa Cruz, New Mexico.

Rio Grande Institute, (Congregational) Albuquerque, New Mexico.

Mary J. Platt School for Girls (Methodist Episcopal) Tucson, Arizona.

Harwood Boys School and Harwood Girls School (Methodist Episcopal), Albuquerque, New Mexico.

Spanish American Institute (Methodist Episcopal), Gardena, California.

Frances De Pauw Industrial School (Methodist Episcopal), Los Angeles, California.

Forsythe Memorial School (Pres. U. S. A.), Los Angeles, California.

Lydia Patterson Institute (Methodist Episcopal Church, South), El Paso, Texas.

Wesleyan Institute for Boys (Methodist Episcopal Church, South), San Antonio, Texas. (Now closed.)

Holding Institute, co-educational, (Meth. Episcopal Church, South), Laredo, Texas.

Texas-Mexican Industrial Institute for Boys (Pres. U. S.), Kingsville, Texas.

Presbyterian Industrial School for Mexican Girls, (Pres. U. S.), Taft, Texas.

Valley Institute for Girls (Methodist Episcopal, South), Pharr, Texas.

Effie Edington School for Girls (Methodist Episcopal Church, South), El Paso, Texas.

The only institutions for the preparation of ministers are The Spanish-American Baptist Seminary, Los Angeles, The Training School at the Plaza Christian Center of the Methodist Episcopal Church in Los Angeles, and the Spanish Department of the Presbyterian Theological Seminary of the Presbyterian Church, U. S., Austin, Texas. The other religious bodies train their workers in their regular denominational institutions.

The Plaza Schools of New Mexico have made for many years a very distinctive contribution to the development of the rural areas of Northern New Mexico serving the thousands of Spanish Americans that live in that area. Almost all of the students in Menaul School, Rio Grande Institute, Edith McCurdy School, Allison-James are Spanish American and must be distinguished from the Mexican immigrant.

All of these schools are serving our Spanish-language population in a very wonderful way; hundreds of their graduates are occupying places of influence in the Southwest.

2. *Christian Community Centers*.—The Christian center movement has been very successful, and many of the evangelical communions are conducting important enterprises in scores of American cities. The most outstanding Christian centers are:

The Plaza Christian Center of the Methodist Episcopal Church, Los Angeles, California.

The Belvedere Neighborhood House of the Presbyterian Church, U. S. A., Los Angeles, California.

The Rose Gregory Houchen Settlement of the Methodist Episcopal Church, El Paso, Texas.

The Baptist Christian Center, Phoenix, Arizona.

The Presbyterian Home of Neighborly Service of the Presbyterian Church, U. S. A., San Bernardino, California.

The Wesley Community House, Methodist Episcopal Church, South, San Antonio, Texas.

The Mexican Christian Institute (Disciples of Christ), San Antonio, Texas.

The Home of Neighborly Service (Presbyterian Church, U. S. A.), San Antonio, Texas.

St. Anne's Mission (Protestant Episcopal Church), El Paso, Texas.

There are more than a score of other efficient Christian Centers that carry on programs of religious education, kindergartens, supervised recreation, clinics, employment and legal departments, boys' and girls' clubs, as well as a multitude of other types of unclassified service. These Christian centers cooperate in a very wonderful way with the rest of the Evangelical program and are helping to meet the very difficult problems of economic and social adjustment by which our Spanish-language colonies are confronted.

3. *The Church.*—The growth of Evangelical Christian churches has been phenomenal, from a few hundred members twenty-five years ago to about thirty thousand at the present time, not including the membership of the various Pentecostal groups, Seventh Day Adventists, etc. Many churches have suffered a loss of membership within the last year because of the repatriation process; thousands of our Mexican Christians have joined the throngs that have gone back to Mexico during this period. In spite of the loss of members, many of our churches are reporting an increased attendance in the church schools, an increase of the ever widening sphere of influence in the churches. A splendid example of this growth may be seen in the Spanish-language work of the Northern Baptist Church. Their membership in

1918 was 250—in 1930 it was 3,500—a 1,300% increase.

Two great needs are outstanding in the development of our Spanish-language churches, mainly, a better trained ministry and a more adequate program of religious education. Those of us who are engaged in this enterprise are well aware of the problem and plans are being formed that we trust will have their effect in improving conditions some time in the near future.

4. *Interdenominational Fellowship.* — Perhaps the most interesting and successful example of cooperation is to be found in the Interdenominational Council on Spanish Speaking Work organized about twenty years ago. Through this fellowship devoted to the elimination of overlapping and competition and a very adequate occupation of the field, we have been able to overcome many of the difficult problems of such an enterprise as this. There are still occasional points of friction, and we have not been able to take all of the desired steps in the allocation of areas, but we have learned to trust one another and to work together "conscious that basically, our cause is one." *Nueva Senda*, a monthly interdenominational journal, is published under the auspices of this Council and has had much to do in molding the sentiment of our Evangelical forces in the matter of cooperation and closer fellowship.

The Fate of Missionaries' Children^{*}

By DAN B. BRUMMITT

Editor of the Central Christian Advocate, Chicago

"TELL about your children's education; what it has been and where they received it; and what they are doing now."

This request went to every Methodist foreign missionary who had been at work twenty years or longer.

Most of the answers are definitely astonishing. More than eighty families have reported, with a total of 283 children. Of these, 273 are still living—an amazing fact in itself. Six died by accident and one was killed in war. Only three are reported to have died from ordinary causes! The six who died by accident were the children of the Rev. and Mrs. D. H. Lee, and met death one terrible night, when their home was swept down a Himalayan mountain-side in the landslide known ever since as the Darjeeling disaster.

In the light of that record, as well as of others, the notation on one missionary's report is worth quoting: "Had the Board been 'more careful in the selection of their parents,' as suggested by the

Appraisal Committee, the record would have been better!"

These missionary families have averaged between three and four children. Practically all of the children received their early education in the lands where their parents were laboring. Most of them prepared for college before leaving the field.

The ages of the children included in this report range from four to fifty-two. About one hundred are twenty years of age or under so that they have not yet had their full education.

Eighty-six children have from one to three college degrees and the average is one and one-half college degrees per family. Candidates in sight may raise that to two and one-half per family. Thirteen children are doing graduate university work. Sixteen are on the mission fields, and five more would be there if funds were available. Twelve are planning to go to the mission field when they finish school. Twenty-two are teaching in the United States in mission fields and nine-

^{*} Condensed from *The Indian Witness*, Lucknow.

teen are in other professional work. Nineteen have gone into business.

In the noble army of students working their way through school, the child of missionary parents has been a conspicuous, persistent, and resourceful figure.

This simple inquiry, though its modest scope does not justify any sweeping statement, points plainly to the conclusion that to be doubly advantaged in the race of life, first, the candidate should be born in a minister's home; and, second, the parents should be among those who are accepted for foreign mission service.

The children of missionaries learn from many teachers outside of school. They tend to become cosmopolitan in their interests. The great majority of them have a profound respect for their

parents' vocation, and many accept it for themselves. But their great distinction seems to be, so far as our study goes, that these missionary parents, who are so often misunderstood, and sometimes underestimated, who are so poor in this world's goods and so lavish in their spending of life, have given their children the finest educational preparation that comes to any group of American boys and girls, rich or poor.

We turn from this study with one conviction more than ever fixed: whatever disappointment the foreign missionary enterprise may have been in other respects, and however the blame may be apportioned, something real and important has been going on under the roofs of missionary families. These people seem, in the ancient phrase, to have deserved well of the commonwealth.

The Cost of Being a Missionary^{*}

By the REV. EDWARD M. HAYMAKER, D.D., Guatemala City, Guatemala

For Fifty Years a Missionary of the Presbyterian Board of Foreign Missions

THE average American home stands higher in practical comforts than any other. We live less frugally than in Europe. Our boarding schools, colleges and seminaries have been well endowed and there seems to be a rivalry among them in the matter of student comfort that puts the best at the service of all. In the educational world this is carried still further by fraternity and sorority life. After living most comfortably from birth to ordination or its equivalent, and having developed what non-Americans would call a pampered life, the young missionary comes to his field with the expectation of some sacrifice it is true, but you will necessarily find a great difference between the sacrifices you have imagined and are braced for, and the ones you really meet and that catch you quite unprepared.

Where the new missionary is likely to weaken is in the extent and scope of his sacrifice and its relation to his main object. Are you burningly anxious to get into sympathetic touch with those you want to reach, and will you sacrifice comfort, health, money interests, individual tastes, reputation, ambitions, family.....anything at all that stands in the way of that closeness and sympathy that marks the Spirit of Christ and that alone will attain the results you are after?

Most of the people that need you most, that you want to reach, live in out-of-the-way country districts. Their houses, where you will often have to put up and where you ought by all means to get

on intimate terms with them, are wretched, dirty, unsanitary and repugnant to you after your so different life. Their food is the food of poverty very different from what you have been used to, and is at first distasteful and even repugnant, especially when you see it prepared.

If you are going to get close to them you will have to sacrifice your appetite, your taste, your sense of cleanliness, your foreign manners, your exactions of comfort in sleeping, eating, traveling, speed, relationships and what not.

You must be prepared for nonappreciation of your benevolence and the kindness of your mission. You must expect to be misunderstood, misinterpreted, calumniated, suspected, accused falsely, lampooned, mobbed. Sometimes missionaries have actually been unjustly jailed under accusation of murder, revolution, fornication, pernicious activities, subversion of morals and fanaticism! They have been suspected by the people they came to bless with the Gospel and have been maliciously accused of theft, fraud, political intrigue, spying and horse-stealing. They have been threatened by people in authority with imprisonment in the national penitentiary, with a fine, and with all sorts of indefinite punishments that took it for granted that we were either degenerates or criminals of the lowest order.....

The principle is a simple one: Have you a consecration that will balk at no sacrifice that helps you to sympathetic identification with the people you came to save?

^{*} From *Guatemala News*.

Why Are Christian Missions Worth While?*

By L. G. H. SARSFIELD, M.Sc., M.I.E.E., A. Inst. P.,
London, England

HOW is activity in any sphere justified? One may look to at least four lines in order to draw some valid conclusions—demand, authority, precedent, and results.

These four lines of inquiry may be profitably examined in the case for Christian missions.

What are Christian missions? What is their aim?. This is set forth in the magnificent message which Christ, catching the prophetic word of Isaiah, used when He announced His program in the Synagogue of Nazareth—

To preach the gospel to the poor;
To heal the brokenhearted;
To preach deliverance to the captives;
The recovery of sight to the blind;
To set at liberty them that are bruised;
To preach the acceptable year of the Lord.

The Christian missionary's task is to continue the preaching of the Good News—the revelation of God's manifestation of Himself in Jesus Christ, the message of redemption from sin through the Cross and the hope of eternal union with God. The Christian missionary knows and declares that Christ's "touch has still its ancient power" to heal, to deliver, to give sight and to set at liberty.

Christ Himself originated Christian missions and thrust forth His disciples with stirring words. Christ then is our authority.

Authority for Christian Missions

We accept the Bible as the Word of God, Jesus Christ as the unique Son of God, and the Gospels as a true record of the facts concerning His life, teachings, death and resurrection.

Christ gave definite instructions to His disciples: "Go to the lost sheep of the House of Israel, as ye go preach, . . . heal the sick, cleanse the lepers, raise the dead, cast out devils, freely ye have received, freely give." Christ's purpose of mercy included the Gentiles. "He shall show judgment to the Gentiles . . . and in his name shall the Gentiles trust."

After the crucifixion the scope of the commission to the disciples is widened to the whole world

when the risen Christ met His disciples after the resurrection. The Galilean meeting, it is significant to note, was by appointment made before the crucifixion. He said to his chosen apostles: "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them and teaching them to observe all things whatsoever I have commanded you; and lo! I am with you alway."

Compelling as the command is of itself, it is not an isolated dictum born of a spontaneous idea. It is the crystallizing into a definite instruction the principles for carrying on the work which Christ during His ministry inaugurated with the same universal aim. His message was: "For God so loved the world that he gave his only begotten Son that whoso believeth in him should not perish but have everlasting life."

The Christian missionary movement is not based only on one single passage from the Founder of the faith. The missionary enterprise is woven into the very fabric of Christ's teaching, personality, and work, and in addition to the collective command after Christ's ascension specific instructions were given to individuals. Two examples will serve. First, Paul, at his conversion, received his call to missionary service through Ananias to whom the Lord had said, "He is a chosen vessel unto me to bear my name before the Gentiles and Kings and the children of Israel."

Second, Philip, when released from his duties as deacon in Jerusalem, went down to Samaria and in the middle of a successful preaching campaign had a most interesting foreign missionary call to go "unto Gaza which is desert." There a man of Ethiopia was converted. Thus Christian gladness was first brought to Africa's Negro races.

How could the Apostles and early Christians forbear to embark on the missionary enterprise which has in greater or lesser degree continued ever since?

Does this command to spread the Gospel apply to disciples in a later generation? Does it confer any obligation upon Christians of the present

* A paper read before a philosophical and religious club in London. The club includes Protestants, Roman Catholics, Jews and Agnostics.

day? Yes. First, the task set was of stupendous magnitude, such as could not be accomplished in the lifetime of those who received the message and therefore would have to be carried on by successors. Indeed, it is not yet finished. Second, the promise, "Lo! I am with you alway, even unto the end of the world," carries the quality of perpetuity, i. e., it is not restricted to personal limits but it is a universal promise for all time.

The call to Christian missionary service still comes from the same source as of old, and is constraining men and women now to carry the Gospel to dark and needy places of the earth and to suffer many things for Christ's sake. The command "Go ye," sounding over the Galilean hills 2,000 years ago, echoes down the ages, and is heard by servants of God today and is born in on the consciousness by the Holy Spirit who was sent, as Jesus Christ Himself said, "to teach . . . to bring all things to your remembrance."

The Christian Evangel has gone forth. The history of missions brings us into contact with heroes of the faith; we see the records of epic adventure and mark the tale of sacrifice and privation by which the light has been brought to them that sit in darkness and the shadow of death. As I understand these things the authority is definite.

The Precedent for Christian Missions

It would be outside the scope of human power to judge the validity of any particular call to missionary work or to assign the ultimate value of that work. We can, however, view the historic background so as to draw some broad conclusions on fairly accepted principles. This subject of precedent admits of interpretation from another point of view—that associated with the example of men and women who have borne the message. We cannot look back at those who have now laid down the torch without observing that they were characterized by spiritual power, indomitable courage, strong character and lofty purpose. As we review the noble army I think we achieve a certain maturity of thinking which is constructive.

Let St. Paul come first. What tireless feet, what burning zeal, what loyal devotion, as he journeyed in Asia, sailed the seas, pressed on to Athens and Rome—now declaring his new life to the Jews, now laboring for his daily bread, now eloquent among the Greeks—always uplifting Christ who had revealed Himself to him.

Who can tell the debt which under God we owe to Saint Augustine who organized the early Church in England?

Was it not Francis Xavier who, in the middle of the sixteenth century, followed up the pioneer Portuguese merchant mariners and devoted years

of his life to inauguration of Christian missions in Japan and parts of India?

Then Carey in the eighteenth and nineteenth centuries became the leader of modern Christian missions in India.

Frederick Stanley Arnot, himself a missionary for 30 years in Central Africa, says of Livingstone, whose work he continued: "Everyone looked upon him as a benefactor and his sermons were learned off by heart by the Africans." What sort of sermons were they? David Livingstone told the natives of God's love, but did not forget to tell them of sin and the need for repentance. Here is a bit of a Livingstone sermon recited by a blind old native: "You people of the Makalolo, you great men and warriors, I tell you you are not great men. You are bad and mean. . . . This is a great evil. The Evangel has gone into all the world to teach men that to be great is to be good."

How many Chinese trace to Hudson Taylor and the China Inland Mission their knowledge of God and emancipation from traditional and religious bondage?

Do we envy James Chalmers, the Scottish missionary to New Guinea and the South Sea Islands, that which led Robert Louis Stevenson to say of him: "He is all gold, a rowdy fellow but a hero—you can't weary me with him, he is as big as a house and far bigger than any church"?

C. T. Studd, leader of the famous Cambridge Missionary Seven, founded the Heart of Africa Mission. Studd, a cricket blue and representative of England, turned from the life of security at home which opened up to him and devoted himself to the proclamation of the Gospel in darkest Africa.

Space does not permit us to dwell on Hannington of Uganda, Grenfell of Labrador, and a hundred more. They call the Church of Christ today to follow in their train. These are men whose challenge should receive some reply. They say to us now words like St. Paul's: "Be ye followers of me, even as I also am of Christ." The precedent is a strong one.

The Need for Christian Missions

Let us consider the present-day need in a two-fold way.

First, how do we see the moral and spiritual need of China and Japan, India and Burma, Persia, Russia, Africa, South America? China is now rocked by internal and international quarrels, the despotism of the paternal rule which found its maturity in ancestor and spirit worship, the Tauism which started as a philosophy and developed into idolatry, the dead ethical code of Confucianism, the pantheistic supineness of Buddhism have left the millions of China uneducated, superstitious and a prey to action and counter-

action of faction — armies and organized banditry.

The Chinese youth grow up dissatisfied with religion and government (or the lack of it), — nationalist influence is strengthening.

Has Russia, in its present reconstructional tantrum, any need of missionary effort? Russia has nominally thrown over religion, and now is being organized on an anti-God basis. Draw back the curtain of agnosticism that hid the heart of Russia's late hero, Lenin, and we see that even he betrayed symptoms of man's universal desire to bestow worship on some object? Basil Matthews writes: "One day he led a group of revolutionaries on a pilgrimage to Karl Marx's grave at Highgate. There, with hat off, Lenin murmured a prayer to Marx." Is there not to be found here something of the incurably religious spirit in man? Russia has lost its sense of perspective and has been blinded to the essential relativity of spiritual and temporal values.

The Bolshevik achievement and program are staggering in their greatness but they are short of greatest, without God. How many thousand words have been devoted lately to "Russia Today"? One aspect which seems to emerge, is that authority and routine is exercised with rigidity, harshness bordering on cruelty. The Master of the Temple once wrote, "Christianity is democracy touched with revelation." Russia's democracy needs the touch of Christian revelation, the newness of life that follows vital union with Christ.

In Japan we see a populous educated people full of inquiry, restless, unsatisfied either with age-old superstition, Shintoism, Buddhism, or Marxism. In these countries their historic religions have failed and this fact is being grimly attested in a very practical way in China, reverting to China for a moment where the governments are commandeering religious temples for offices and similar general purposes. Individuals are everywhere declaring the insecurity of their old beliefs, still trying almost hopelessly the tricks of the fortune tellers, still escaping obligation by death at their own hand. These things loudly declare a need. In the Christian message there is the "sure and steadfast hope." Instead of insecurity there is faith in Christ who said "I am the truth." Instead of accommodated truth of Buddhism there is forgiveness of sins through Christ's sacrifice. Instead of fatalism, there is a call to fight the good fight, instead of the divorcing of the theory of moral belief from moral practice.

India—what a tale of need she can tell! A sub-continent with over 350 million native people speaking 200 separate languages. There are approximately 240 million Hindus, comprising 2,000 different castes, and 80 million outcasts, or un-

touchables, 80 million Mohammedans and five million Christians.

The Hindus are bound in the inflexible caste system by which, as Sir George McMunn says in his new book, "The Underworld of India," every form of social life and occupation means a recognized place high or low stamped and sealed by religious laws. This exclusiveness distinct enough between caste and caste is shown up most sharply in its ostracism of the poor outcast whose lot is a very terrible one. He is consigned to the meanest tasks, he must not be near a caste man, his children may not enter into schools and his contact with a caste man must be paid for by the latter with heavy religious penalties.

Mr. Gandhi says, "The outcaste untouchables are treated as if less than beasts. If it were possible to deny them the privileges of the other world it is highly likely that the defenders of the monster (caste) *would* isolate them in the other world." Then within the caste system itself conditions are incomprehensible. The insecurity of womankind, the universal child marriages, the horrors of childbirth, the shame of widowhood, the exhaustion of manhood, the prevalence of disease, the lack of education—these things and more give ample reason for such facts as this that every generation sees the death of three million mothers in the agonies of childbirth and this, that the average life of Indian inhabitants is 23 years. To this the Hindu answers "Karma—Kismet"—an enigmatic fate.

There are thousands of temples to Kali, the goddess of destruction, and to Vishnu and Krishna. When every allowance is made for the Hindu religion by which the continuation of the world, the procreation of the body, is an absorbing duty so that things of sex and human passion are worshipped there is much in Hinduism which is difficult to defend. Robert Bernays, reviewing McMunn's book, says, "Personally I find Benares quite nauseating. All its untidy splendor and its eerie fascination do not obscure the sadism and unasochism, vice and ignorance—every form of bestiality masquerading as a religious exultation. I do not think," Bernays continues, "that any man who has studied Hinduism at close quarters would ever report the popular fiction that one religion is as good as another."

Katherine Mayo, whose book, "Mother India," paints a picture in darker colors and with bolder strokes than I would reproduce says: "The Indian wields and hugs his chains and with violence defends them. No agency but a new Spirit within his own breast can set him free." That new spirit is exactly what Christ gives. Jesus said to Nicodemus: "Ye must be born again," and goes on to tell him that this new and everlasting life born of the Spirit is a mysterious but no less

positive possession received in response to belief in the Son of God.

The Mohammedans of India, says a recent government census, are the most backward people of all the provinces of India. Though freed in a measure from infant marriage and enforced widowhood Mohammedan women have little but purdah with its demoralizing influences, its unhealthy conditions, its restriction in every form to look forward to. Yet the Mohammedan organization has vast resources, a very full literature, a comprehensive system of missionary enterprise—how can it countenance these things? This question is easier to put than to answer.

Islam is a religion asserting the unity of God, the power of His will and in possession of a mysticism which has held the emotions and hearts of millions. No one will deny that it has elements of strength, vitality and truth. In spite of this Islam has proved itself inadequate to meet the social, intellectual, moral and spiritual needs of humanity. "This failure," says Dr. Zwemer speaking from the Christian standpoint, "is the justification for missions to Mohammedans. . . . Islam has failed to meet the needs of childhood; it is content with low ethical standards; it has through the example of Mohammed himself, his companions and Moslem saints, undermined human happiness by its well-known teaching regarding polygamy, slavery, and the inferiority of womanhood." I am aware of the championship of Mohammedanism by men such as the Aga Khan whose wealth backs considerable missionary enterprise in Western India where he is regarded almost as a deity, but I do not think he could deny the statements of R. E. Welsh in his book, "The Challenge to Christian Missions," that Mohammedanism has arrested the development of every race it has won.

Islam has about 100 millions of adherents in Africa. It was here that Livingstone gained his impressions of the Moslem, and they were most unsatisfactory. I wonder what it was in Islam that made him say, "Mohammedans are unmitigated liars . . . worthless." Lunt says, "Islam has met men on their own level and has left them where they were."

Time forbids our consideration of many types of Africa, the Arab, the Zulu, the pigmy, the black giant. May I, however, direct thought for a moment to the great central belt, comprising Angola, French Equatorial, Congo Belge, Tanganyika Territory, Kenya, where the people, saturated with animism, live in constant fear of spirit enemies and where the witch doctor wields undisputed sway. The African native adores nature and is an expert at natural history, but he has no weapon with which to combat disease and pests which assail him. The spirits that he

worships afford him no other inspiration than fear and to appease them the toll of life is a long and sad one.

I want to picture two scenes. In the center of the first is an open grave. On the edge of the grave sits a tiny child. In the grave is the dead body of the mother, victim of some plague. Around the grave is a large party of natives who are singing, shouting and making the rudest din. While this progresses they are watching to see whether the child will fall upon the body of the mother. If so, the child has been called by the spirits to join the mother in the spirit journey and it is buried alive. This, alas, too often occurs.

In the second picture we see a native household in mourning. A native king has died. His spirit will need company in the spirit world so a hundred, perhaps more, of his retinue must die to join him.

Do not these things declare a need?

These people need deliverance from their bondage.

We recall Christ's words: "To preach deliverance—to set at liberty them that are bound."

These people need to be educated. The various governments seem very slow to undertake the task either for financial or other reasons and so the missionaries must and the missionaries do. But is ordinary education enough? These people need a knowledge of God and His love as revealed in Jesus Christ. They need an understanding of right and wrong, a knowledge of forgiveness and a vital link with God. God is love and perfect love casteth out fear.

Why not teach ethics only? Because ethics can only show a material ideal. Union with Christ gives man assistance in his struggle. Welsh says that "The method of drilling in purely legal ethics was tried by Bishop Colenso experimentally in Natal. He withheld the full Gospel from his Zulus and taught them the law of commandments, training them in simple morals and industry. When his preparatory work was completed his "School Kaffirs," set free to go their own way returned to their old paganism again, reverting to type. On the other hand the full Christian faith proved itself most powerful for the moral development of immature races. It has certainly to be taught by missionaries who have Moses' gift as much as St. John's.

We have not mentioned South America—a land nominally Roman Catholic but actually outside the Church and in many cases observing religious rights incorporating a mixture of Roman and pagan ideas—nor the islands of the sea, isolated and often forgotten.

The same principles hold in the need of all primitive native races all round the globe.

It has been said that while pagan religions may

not be utter illusions they are often so imperfect and corrupted and so distort the truth that wherein they have hints of good they must be fulfilled and consummated in Christ and wherein they are false and debasing they must be supplanted by Christ. "Some better thing" justifies His Church in superseding pagan faiths. Nothing is so important to the races of mankind as moral regeneration.

Although these conditions constitute and exhibit a need, many cases can be cited in which pagan races themselves articulate the call.

An interesting instance recently given publicity by a broadcast by the Rev. Murray Walton of the Church Missionary Society is that of Japan where evangelistic work has been actively prosecuted through the medium of the press. The Rev. Mr. Walton takes advantage of one of the finest newspaper organizations in the world for spreading the Gospel message by articles, advertisements of meetings, etc. Over 100,000 people have written for instruction and spiritual advice. Study courses for which the students pay a nominal fee are being largely taken up. By means of tens of thousands of letters Japanese (mostly young people) are expressing the inability of their old religions to meet modern problems, an intense longing for guidance in life, a desire for knowledge of the righteousness of God, the message of the Cross of Christ and Christian discipleship.

News comes from all over China telling of invitations to overworked missionaries to visit villages with the Gospel.

From India goes up the cry of thousands of needy men and women, boys and girls, for love and care, for truth and light. Mothers are beseeching for entrance to Christian maternity homes, men are knocking at the door of Christian hospitals and medical establishments.

"A shower of rain does not water the earth." That was said by an African chief recently to a missionary of the Sudan United Mission. The chief was pleading for more frequent visits to his people, who hear the Gospel only once a year or even more seldom. Missionary doctors all over the African continent are writing home saying that they cannot cope with the demand for their ministry of healing and their teaching of the good news.

And so throughout the world instances can be multiplied of the same sort of thing.

Opposition there is and always will be for the Christian advance must meet the forces and vested interests of ignorance and evil—but the demand for Christian missions is urgent.

The Results of Christian Missions

The ultimate value of Christian missions is impossible of assessment, but some of the immediate

results are obvious. Critics have advanced many arguments against missionary effort in view of what are in their opinion unsatisfactory results.

Lord Salisbury once said, "At the Foreign Office the missionaries are not popular." Lord Curzon has said of missionaries that "It is impossible to ignore the fact that these missionaries are a source of political unrest," but he also said "that governments should fight or that international relations should be imperilled . . . would strike him as but a feather's weight in the scale compared with the final issues at stake, viz., that spiritual regeneration of a vast country and a mighty population plunged in heathenism and sin."

If Christ's missionaries are accused of producing social and civic unrest they are only calling forth the same comment as did those of old of whom it was said, "these men have turned the world upside down."

On the other hand, however, the work of the Christian missionary is often of the greatest help to government officials in foreign countries. The missionary's skill in the fight against disease, the missionary's house as a place for parley in a dispute, the missionary's wisdom in settlement of tribal quarrels, are all things of definite value.

Traders frequently complain that missionaries "spoil the natives" for productive work. This accusation may be partially true, but it is generally unfair for two reasons. First of all the trader rarely credits the missionary with opening up the country in which he is getting his gains; second, the native who has been influenced by Christianity and finds a new responsibility in home and village life will not be free for the exacting conditions, indiscriminate trekking and various irregularities attaching to getting difficult jobs done in the cheapest and quickest way.

A case lending support to the missionary's position is recorded of an English trader in Africa who, finding the work of evangelized natives so much superior to that of raw native, and finding the former so much more contented and fearless, has organized Christian missionary effort among his own men on his farm where facilities for regular worship and religious instruction are afforded.

The late Dan Crawford, missionary and traveler in Africa, tells in his book, "Thinking Black," of the clearing of the "long grass," the planting of gardens, the building of orderly villages and the establishment of comparatively prosperous domestic communities as a direct result of Christian witness, example and cooperation. Dr. Moffat's dream of Christian homesteads, railways traversing Africa and steamboats plying its lakes, has come true.

Only a month or so ago a missionary of the

African Inland Mission told me of an illuminating conversation between a trader and a native. The trader, seeing an old man outside his hut reading his Bible while beside him a communal meal in a vast vessel was in process of cooking said, "What are you reading that silly old book for?" The old man explained that in it he found comfort, instruction, good news about God, and besides, he continued, "if you'd come here 20 years ago before we had that 'silly old book,' you would probably be in that silly old pot to make us our silly old supper."

In connection with the getting rid of witchcraft the work of the missionaries was commended only recently by Lord Buxton, the President of the African Society.

The words of Lord Lawrence years ago still have abiding value: "Notwithstanding all the English people have done to benefit India the missionaries have done more than all other agencies combined."

An important factor in the development of mankind is its literature. In scores of cases the Christian missionary has opened up the possibilities of reading to backward native communities who could neither read or write. He has given them as their first literature the Bible—or parts of it—in their own vernacular.

Returning home for a moment, perhaps it is humiliating to recall that only 1,500 years ago in this island of ours cannibalism was still existent. Happily we have made strides since then. Education had its nursery in the Church. Admitting all the failings of modern civilization, as we know it in England, who can dispute the amazing progress which has been achieved down the centuries? I think it is impossible to divorce our enlightenment today from Christian influences.

These things have come in a thousand ways through lives being changed, vision being given, purpose being ennobled, by Christ, and we are reaping the fruit of His toil and that of His disciples.

In the mission field at this moment lives are being changed by the power of Christ. The facts are unassailable. Names and labeling may differ from observer to observer, but associated with the preaching of the Gospel heathen men and women are receiving new experience and are entering a new heritage which is both uplifting and expanding.

Christian missions are not merely Westernizing the East, but they are returning to the world with the gift of the Middle East. Nor did Christ omit instructions in decorum when he said, "When ye enter a house salute it." Obviously no methods of force are permissible. The evangelist must go forth in the Spirit of Christ.

Whatever the collective results of Christian missions may be the essential product in the individual is the thing that matters and men are being led to contemplate and in small measure to approach unto "the stature of the fulness of Christ."

There are about 26,000 Protestant Christian missionaries now on the lists of active service and annually some \$50,000,000 is spent in the enterprise. We cannot gauge the work by the money spent nor by man-hours or missionary-years. A missionary doctor friend of mine in the Congo writes: "If the teaching of Christ is of more value (i. e., in terms of the absolute, truer) than what 'heathen nations' use for the basis of their living, then to bring it by word and example to their notice is not only justifiable but to omit to do so is criminal selfishness."

CHRISTIANITY AND JUDAISM—TRUE AND FALSE

Rabbi Ferdinand M. Isserman, Temple Israel, St. Louis, Missouri, spoke in his synagogue on Good Friday a year or so ago on the topic: "Can the Synagogue Accept Jesus Christ?" He said:

"It is true that Christianity, as a religion, is not responsible for the persecution of the Jew. Those who persecuted Jews, those who hated, those who oppressed, those who massacred, even if they did it in the name of Christianity, did so in violation of its spirit. That nationalism animates Christians today, that our unjust social order is tottering, that wars are in the offing in states dominated by Christians, in civilizations controlled by Christians, is not a reflection upon Christianity but rather an indication that its ethical and spiritual message has failed fully to permeate the hearts and souls of those who subscribe to it. Just as it is unfair to hold Judaism responsible for the sins of a few Jews in Hollywood or in Berlin or in New York, so it is unfair to judge Christianity by those of its sons who, by their brutality, have been treasonable to its genius and to its spirit. If Christian civilization is at the present moment characterized by social injustice, by the threat of war, by race prejudice, it is not because of, but in spite of, the Christian message. Christianity is no more responsible for the machinations of Hitler than Judaism is responsible for a few exploiters who happen to be Jews."

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

THE CHANGELESS CHRIST IN A NEW YEAR

Seeking "Effective Ways of Working" in the task of making Christ known to the world is a noble endeavor. The old Message, to be acceptable, needs to be cast in the mold of present-day thinking, aligned with new social trends and thought currents, garbed in the best mode of the day and given a flavor assuring its palatability. The commendations received by this Department editor, from the foreign as well as the home constituency, testify to the keen relish with which contributions to this department are appropriated by missionary workers in all divisions of church life. We are endeavoring to do our missionary tasks in a more attractive, pedagogical way than ever before.

What is the reaction to the pragmatic test, namely, how does it "work"? While we are hoping much from the younger generation now in training, we cannot at present deny that the "Great Depression" seems to be at its maximum in the matter of missions, and that the motivations by which we have previously energized the enterprise are failing us. Dr. H. Paul Douglas, of the University of Chicago, sent out a questionnaire to 12,000 persons in twenty-eight denominations inquiring their attitude toward foreign missions. Fifty-one per cent of those who replied indicated that they would hesitate or refuse to support even the foreign missions of their own denomination. If we face these facts with the candor which is a prime characteristic of modern youth, we must admit that something is

seriously wrong — not with our methods but with our dynamics. We need not only to "Re-think Missions" but to re-think the whole matter of our personal Christianity and our public church life. Apropos of the proposed changes of the organization in Baptist missionary machinery, the editor of *Missions* says:

All proposals made at Washington (where the annual meeting of the denomination was held last year) concern mechanics, whereas *our primary need is one of dynamics*. Of what use are blueprint surveys of a machine, gear shifts or wheel changes, or more accurate articulation of cogs, if the power in the machine is lacking? We have lost a dynamic. There is no longer among us a driving urge to share the Gospel with the world. We have lost an impelling conviction so finely expressed by the missionary conference at Jerusalem five years ago:

"We cannot live without Christ; and we cannot bear to think of men living without Him. Christ is our motive and Christ is our end. We must give nothing less. We can give nothing more."

But how can we give the world something that we ourselves no longer have? It is futile to attempt to reorganize the denomination if its motivating missionary spirit is no stronger after reorganization than it was before. As Baptists we will make no further progress until that missionary urge and that impelling conviction are recovered. Stanley Jones summarized it well: "We cannot go farther until we go deeper."

What denomination facing its facts dares assert that the problem referred to above is limited to any one? Think ye that these Baptists on whose world-wide endeavors the depression has fallen were sinners above all men that sat in the church pews? "I tell you, nay; but except ye repent, ye shall all likewise perish."

The supreme need of this day is for an intensive personal

"practice of the presence of God"; the results of that persistent practice will be divine leadership in forming our plans, their infilling with the activating Power, and the outgoing of Christ-born love of the uttermost parts, as the much needed motivation. All this may be done in modernized "ways of working." There is no virtue in harking back to old trends and methods. Christ was the greatest iconoclast and reformer of history. Instead of merely crying for "an old-fashioned revival of religion," inclusive of missions, why not drop the "fashion" as negligible and concentrate on the Leadership and the Power? These are the needed dynamics. Instead of juggling with the "old" and the "new," let us all earnestly seek an infilling with the *unchanging* Spirit of God for our New Year's endeavor.

Today I am more than ever convinced that Jesus is indeed the Way, the Truth, and the Life. History, which has so often vindicated Him, is certainly vindicating Him now. They that took the sword are perishing with the sword. They that sought selfishly to save their own lives and investments are losing them. A society divided against itself is not standing. A society which laid up for itself treasures upon the earth—and none in heaven—is going to pieces. And behold what is being added unto a society that sought first not the Kingdom of God but wealth, pleasure and power! Jesus is no longer on trial. What is on trial is a civilization which piously called him "Lord, Lord," but refused to do the things which he commanded.

ERNEST FREMONT TITTLE.

THE MESSAGE OF THE MONTHS

The following program was given at a New Year's meeting but may be adapted and used at any time by having the year be-

gin with the month of the meeting. In the introduction one person represented the Old Year and a young mother and her baby the New Year. As they passed from the platform, others dressed in appropriate costumes appeared, each one bringing a missionary message. January told of unoccupied fields in which the denomination had no work. February's theme was love gifts. March told of St. Patrick. April described the rainy season in India. May suggested scattering in the missionary's pathway flowers of appreciation, love, support and prayer (fine for the devotional service). June was dressed as a bride and told of the child brides of India. July brought a patriotic Home Mission message. August told how the missionaries spend their vacations. September described school days in America and other countries (an opportunity to present missionary educational work). October gave a summary of the work of the missionaries. November described the landing of the Pilgrims in America and the first Thanksgiving. December's theme was the birth of Christ.

The above, adapted from "Program Pointers," by Elizabeth I. Fensom, has great possibilities for a missionary presentation in any department of the church life, even at a Sunday evening service.

A NEW PROGRAM SERIES

The Rainbow Programs, contributed by the Woman's Society of the First Baptist Church of Santa Ana, California (Feb., 1933), have spread courage and cheer among our readers, judging from the number of inquiries and comments received by your Department editor. A fresh keynote, which seems most timely in this bewildered period of missionary thinking, is sounded in the new program booklet of the same organization—"Light on Life's Highway"; "The spirit of man is the candle of the Lord"—the year's motto being, "Jesus, the Light of the world" and the theme song, "The Light of the World Is Jesus." With "foundations afloat," religious thinking confused and the missionary enterprise either under fire or

deemed obsolescent, any line of endeavor or study which serves to anchor faith to Jesus Christ is a life-saver until the new day dawns when Christianity shall come into its own supreme place the world over. The entire Year Book of 35 pages gives evidence that its planners have put first things first, but our space limitations will admit of only a few comments on its mission program features.

At all of the monthly meetings—part of which open in the mornings and part in the afternoons—an industrial session for "Dorcas work" is followed by a feature luncheon, supper or dinner as the case may be, then a business session, "Songs of Praise," "Prayer Light" (devotionals), and a missionary program fostered by one of the departments of activity. The program year opened in October with a unique service called "A Tournament of Lights," the preceding luncheon having been termed a "Twilight Supper." The service proved to be a pageant previewing all the forthcoming programs. The chairman of the committee writes:

The leaders for the entire year, each costumed in harmony with her program and carrying a lamp, lantern or torch, formed a procession down the sides of the hall and proceeded to the platform where they formed a chorus singing the theme song. With the room in darkness except for the footlights, it afforded an impressive beginning. The following episodes were then staged:

1. The Children's World Brigade (the younger children). In an African setting, a group of little "home-made" darkies sat about a camp fire while "Nobody Knows the Trouble I've Seen" was sung as a solo.

2. The World-Wide Guild (young women's organization). A large star in the center of the stage shed its radiance. A blue candle in graceful holder was lighted. Guild girls off stage sang their theme song, "Follow the Gleam."

3. Civics department. Two leaders seated at library table containing a globe of the world; the click of a mailbox and receipt of a letter from the Book Reviewer accepting her place on the program, and then a brief dialogue regarding the study book, "Christianity and Industry."

4. Christian Centers (for Americanization work). Costumed leaders, one Japanese and the other Mexican, give a sketchy talk on number, loca-

tion and beginnings of Baptist Christian Centers.

5. Immigration. A woman gowned in flowing white robe holds a Bible in one outstretched hand and an elevated light in the other, while a group representing a variety of foreign folk kneels before her during the singing of "Send Out Thy Light" as a solo.

6. Christian Education. Tableau of group of college young people in caps and gowns with local college banner and Christian flag displayed, the pianist playing softly a medley of college songs.

7. White Cross. Mission hospital scene with nurse opening box of supplies and talking to herself on the usefulness of the contents.

8. India. The actual mother of a missionary in India reading aloud a letter from her son, this being followed by a few feet of moving pictures appropriate to the theme.

The postlude presented two young women in white, one seated and the other kneeling, while they gave as a dialogue "The Other Mary" (by Esther Wood and Anna Swain), inclusive of "Womanhood made the light a rich and glowing thing." After pledging many to carry the light, the pageant closed with a solo, "O light, that lightest all my Way"—this being the second stanza of the familiar hymn, "O Love That Will Not Let Me Go."

This pageant is serving as a "table of contents" for the meetings of the year, the topics to be presented month by month in the consecutive order of the episodes. Thus, in November, after a "Shadow Luncheon" with African decorations of crepe paper foliage, jungle scenes, etc., the "distributors" fostered a program on "Sunbeams in a Dark Continent," Africa being the special topic for children this year. In December, "the followers of the gleam" (W. W. G. advisers) sponsored the program on "The Light of the Star" given by the young women, the luncheon having been termed "Starlight"—carried out in the Guild colors and soft shaded lights suggestive of the Star. For the "Sunshine Breakfast," in January, the committee suggests breakfast dishes to justify the title—eggs, sausage, etc. The program, by the Civics Committee, will be on "Dawning Light for Industry"—a book review with two "tenders of the light" in charge of the meeting. February, with its "Beacon Lights" in charge of the "keepers of the light," will bring

a meal, "*Una Comida de Estimo*," prepared and served by Mexican women, the church folk paying by the plate. This was a great source of delight last year. The immigration topic in March will be "Lanterns in Their Hands," directed by two "lantern lighters," the "Feast of Lanterns" preceding featuring lanterns as table decorations and some foreign dish as a piece de résistance. Christian Education has its "Candle Light Dinner" and its "torch-bearer leaders": White Cross its "Spotlight Luncheon," its theme of "Service Lights" under the direction of three "senders of the light": the India meeting a "Lamplight Luncheon"—old-fashioned lamps in use, its topic, "Our Lamplighters in Assam," and its "reflectors" as leaders. July will have a "Firefly Luncheon" (butterflies, crepe paper fireflies and dainty light effects), its topic of "Flashlights," and the society officers as conductors.

NEW WAYS FOR NEW DAYS

It is a truism universally accepted that "the hope for the future of missions is with the young people." But its recognition falls short of its activation, for which a program of development acceptable to these young people is necessary. John Leslie Lobingier has recently made a worthy contribution to the enterprise in his little pamphlet, *What Shall We Do About Missions? Plans and Methods for Young People*. This publication is meant for use in a six-session course for young people in summer conferences, local churches or training institutes, or as an informational hand book for pastors, Sunday school superintendents, or merely as a basis for group discussion among the young people themselves. While some of its points are familiar, its well arranged subject matter cannot fail to improve young people's missionary education activities and vitalize their world-friendship program.

The first discussion is on "Our Sunday Evening Meeting," pre-

senting workable plans for teaching Christian world friendship in concentrated form or by the once-a-month method. Great variety is suggested all the way from the best use of a guest speaker; a spicy question box in which pertinent questions such as "Why are some missionary meetings so dull, while others are among the most interesting of our meetings—culling from your own personal experience?" World-fellowship social evenings; missionary dramatization, etc., to projects in which the members divide into groups, each group presenting in an original way one of the projects.

"The Sunday Morning Session" is the next topic. The tried-and-proved-good plans of a live World Friendship class in Oak Park; the Chinese festival; the World Service Plan; the special use of discussions; the directions for study courses and the all-school projects are prominent topics. Here is a sample of the last item in the way of an India World Friendship project:

Our church school actually became alive. Classes voluntarily came together during the week to work on the project. Many were not ready to leave when closing time came on Sunday morning. I heartily believe that many of our boys and girls will have a friendly attitude toward the people of India as long as they live. During those six weeks each department made its own distinctive approach and everybody worked hard. Some of the young people's groups made a study of handicaps to progress in India and in the United States. Some considered the religions of India and worked on notebooks in the form of letters about Christianity. Some of the older young people considered the position of women in modern India and also India's history, poetry, literature and philosophy. When the closing day of the year came, Children's Day, most of the members of the school felt that to an unusual extent they had realized their aim—an understanding of this great land and its people.

Deeming it necessary that part of our young people's activity should be in participation with the rest of the church membership, the next chapter is given to "Members of Our Church Family," including detailed descriptions of an all-church project, dinners conducted by the young people, world friendship

institutes, church family discussions and conversations, cooperative community service, etc.

"Working for Causes that Count" covers the answer to the practical query, "What have you done about it?"—translating the foregoing ideas into action. Among these suggestions are thoroughly practical plans for promoting better race relations, dealing with the major problems before our country and the world today and mapping out young people's especial part in meeting the important issues of the day both at home and abroad.

One of the most important chapters in the book is on "Our Church Projects—and Money." This deals with unobjectionable, spiritualized methods of money-raising. Chapter VI brings the whole discussion to a focus in "Why Do We Do These Things?" This last topic reaches to the roots of missionary motivation, demonstrating that "our major modern motives can arouse as much enthusiasm and consecration as the old motive of 'saving the heathen from hell.'"

The concluding appendix gives a down to date list of books, plays, courses of study, pictures, maps, treatises on methods of missionary education for young people, etc. This little pamphlet can hardly fail to awaken "real concern for others, respect for personality, the desire for the fullest possible life for all people, and a world in which justice and good will hold sway."*

THE SPIRIT QUICKENTH

After all, it is the spirit in which religious work is done which really is important. Only men and women in personal relationship with the Holy Spirit receive His teaching, feel His power and become His effective agents. Without these they are but sounding brass and tinkling cymbals—sound but no reality, noise but no power. Neither plans, however clever, nor organizations, however efficient, can accomplish spiritual results unless they are spiritually conceived, inspired and supported.

* Published by The Pilgrim Press, Boston and Chicago. Price, 25 cents.

BULLETIN OF The Council of Women for Home Missions

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



Grant me Thyself, O Saviour kind,
Thy Spirit undefiled;
That I may be in heart and mind
As gentle as a child;
That I may tread life's arduous ways
As Thou Thyself has trod,
And in the might of prayer and praise
Keep ever close to God.

—Source Unknown.

*In the beginning God.....
In the beginning was the
Word.....*

The young prince Isaiah prophesied,

*The people that walked in
darkness have seen a great
light: they that dwelt in the
land of the shadow of death,
upon them hath the light shined.*

*For unto us a child is born
unto us a son is given; and the
government shall be upon his
shoulder; and his name shall be
called Wonderful Counsellor,
Mighty God, Everlasting Father,
Prince of Peace. Of the in-
crease of his government and of
peace there shall be no end.....
and upon his Kingdom, to estab-
lish it, and to uphold it with jus-
tice and with righteousness from
henceforth even forever. The
physician Luke wrote that Jesus
when there arose questioning
among his disciples as to which
of them was greatest, took a
little child and set him by his
side and said, Whosoever shall
receive this little child in my
name receiveth me: and whoso-*

*ever shall receive me receiveth
Him that sent me: for he that is
least among you all, the same is
great.*

* * *

The Annual Meeting of the Home Missions Council and the Council of Women for Home Missions will be held January 8-11, 1934, in the Fifth Avenue Presbyterian Church, New York City, with preliminary meetings January 7-8. Two full days will be given to the consideration of the report of the Committee on Comity and Five-Year Program of Survey and Adjustment. The report of the Special Committee of Review and Forecast will also be presented and discussed. This Committee consists of eighteen outstanding clergy, laymen and laywomen, and has been at work during the last six months. The book, "Home Missions Today and Tomorrow," containing the reports, will be available in January. The book, "Religion in the Highlands," which concerns a study made by Elizabeth R. Hooker of "Native Churches and Missionary Enterprises in the Southern Appalachian Area," may be ordered now. The theme of the Annual Meetings has not been determined but it will be one expressing religious vitality and plans for advance in the building of the Kingdom of God in America.

A WORLD OF FRIENDLY BOYS AND GIRLS

"If I had wings I would fly to visit you. Instead I send you this Friendship Picture Card. Your new friend —."

This message in French, Spanish, and English, is found on five beautiful, colored friendship post-cards prepared to portray a

friendly world in which the interests of all nations are closely intertwined. By these cards the Committee on World Friendship among the Children, 287 Fourth Avenue, New York, N. Y., invites American boys and girls to join in a great world fellowship of friendly boys and girls. Arrangements have been made with the Departments of Education of certain selected countries to receive these cards. Other projects promoted by the Committee include World Goodwill Messages, the idea of which originated in Wales and now are exchanged by children of many countries on World Goodwill Day, May 18, 1934.

WORLD DAY OF PRAYER— FEBRUARY 16, 1934

Two of the leading newspapers of Helena, Montana, in 1933 carried good editorials concerning the annual observance of the World Day of Prayer on the first Friday in Lent of each year—a day of meditation and prayer promoted jointly by the Council of Women for Home Missions, the Federation of Woman's Boards of Foreign Missions, and the National Council of Federated Church Women. One editor wrote:

Whatever else we may think of the idea of prayer, even the man on the street must recognize that the source of endurance of many stalwart souls, courageous in times of greatest trouble and stress for themselves and others is the same as with the Psalmist of old who sang of the help which came from "the Lord who made heaven and earth."

And the other wrote:

Prayer has been the comfort of our mothers and fathers from the time civilization awoke. In times of stress they rested their faith in the power of prayer and were made at peace. In these modern times, we have strayed

far from the wholesome institutions and beliefs of the founders of this nation.

As a united interdenominational Day for both home and foreign missions, the first observance was in 1920, but the beginnings were really long before then. The observance became world-wide in 1927. In the United States, the Day observed at first only by women, now is kept by an increasing number of young people's groups and children, for whom special programs are prepared. The theme for meditation and prayer on February 16, 1934, the first Friday in Lent, is *Pray for the Peace of Jerusalem*; and the Call has gone out to all the world. In the U. S. A. alone 450,000 Calls to Prayer have been distributed. Committees to prepare for the observance on March 8, 1935, will be named in many places on February 16, 1934.

Free-will offerings are received on the World Day of Prayer. In Portuguese West Africa, "the women came with baskets of corn, beans, cornmeal, eggs, chickens, and only a few brought money. When the offerings were counted and measured and sold, the gifts amounted to ten dollars. Now I know, (wrote the missionary), that ten dollars from a group of two hundred and sixty women does not seem much to you at home, but when you consider that the weekly offering of about 500 people scarcely averages one dollar you can see how well they did do." By agreement of the three national cooperating organizations (named above), the interdenominational enterprises chosen for the offerings given in the U. S. A. on the World Day of Prayer are:

(1) Christian Literature for Women and Children in Mission Lands; a book or magazine can carry the Christian message where a missionary cannot go.

(2) Women's Union Christian Colleges in Foreign Fields; these colleges are graduating more than 200 young women each year, and the influence they exert is felt throughout the Orient.

(3) Christian Service Among

Migrant Families. This year only about 4,000 of 200,000 children of the families who move in search of work are cared for.

(4) Religious Education Directors in Government Indian Boarding and Day Schools; they need Christian neighbors and friends especially during the days of national crisis.

Offerings should be sent to the Council of Women for Home Missions, 105 East 22d Street, New York City, or to the Federation of Woman's Boards of Foreign Missions, 419 Fourth Avenue, New York City. If sent undesignated to either headquarters, the contribution will be divided equally among these four missionary enterprises.



FRANKIE, A LITTLE FATHER

Clean-up time at the children's center in the migrant camp "in cranberries," New Jersey, is at hand. With the utmost care Frankie is washing his small brother's face so as not to hurt because the impetigo sores are so sensitive. Almost from the time these children are old enough to play, they become "little fathers" or "little mothers" to the next younger child in the family. Frankie watches over Jimmie constantly, sees that he has his share of toys when they are distributed for playtime, watches that he has his turn on the see-

saw, wipes away his tears when he tumbles and bumps his head, helps him eat his vegetable soup without spilling, and lies down beside him and puts his arm around him as they go to sleep in rest hour.

MIGRANT MOVIES

The above is just one snapshot of activities at a migrant center. Because so many friends of the migrant children have been wanting to see where the migrants work, how they live, how the Council nurse is their constant friend and counselor, and what happens at a migrant center, moving pictures of the migrant laboring families and the nationwide interdenominational program of the Council of Women for Home Missions among them, are being prepared and will be ready for use by January 15, 1934.

NOMAD NEIGHBORS

A new play in three acts has been prepared by Miss Adela J. Ballard, depicting the problems of the migrant families and how the work of the many denominations through the Council of Women for Home Missions is helping them meet these problems. Acquaintance with Mrs. Shott and her family brings a realization of what the migrant mother and each member of her family face. Groups wanting to bring this situation of the children of migrant laborers to the attention of the public, and to help in the work for the migrant families, are planning to present this play as a benefit, the proceeds to be used in the Migrant Work of the Council of Women for Home Missions.

Characters: In addition to a group of children, there are eighteen characters, though, with adaptation, it would be possible to use a smaller cast.

Time: 45 minutes.

Price: 15 cents. There is no royalty charge.

Ready: January 15, 1934.

"Am I a thief?"

It is said that Mahatma Gandhi's definition of a thief is one who has more than he needs when he knows of anyone who has less than he needs.

Our World-wide Outlook

A Missionary Newspaper of Current Events

GENERAL

Missionaries—a World Asset

"Wherever the missionary works it is discovered that communities which had been a world liability have become a world asset."—This is the observation of a business man.

In China the largest printing press in Asia grew out of the Presbyterian Mission Press at Shanghai. Nanking University, a union Christian institution, conducts laboratories for experimentation in improved cotton and sericulture which have greatly increased the quality, output and demand for the products. Animal husbandry experiment stations at Lingnan Christian College have been the means of making animal-breeding a paying industry. At Chuchow municipal reports give missionaries credit for getting the first macadamized streets, building public lavatories, cleaning up streets, planting trees, raising flowers, and building railroads. An immense fruit shipping business has grown up on the coast since Dr. Nevius, a Presbyterian missionary, introduced American varieties of fruit and improved the native varieties.

Common American fruits, now profitable products of Japan, were introduced by a Methodist missionary. Sugar-cane growing as an occupation for the natives of Natal, South Africa, was introduced by Dr. James Dexter Taylor, of the American Board. This now provides economic independence for hundreds of natives.

The native agricultural show at Old Umali, South Africa, has grown out of the industrial missionary school of the Methodist Episcopal Board, where boys are given practical demonstrations in gardening and the keeping of goats, sheep and fowls. Last

year \$15,000,000 was the output from the cocoa bean industry in Nigeria.

H. B. Hunnicutt, of the Southern Presbyterian Church, practically revolutionized agricultural methods in Brazil, and Sam Higginbottom has done the same for part of India.

—*Presbyterian Advance.*

The World's Debt to Luther

Upon the 450th anniversary of Martin Luther's birth one is reminded of the contributions which he made to the world, either directly or by giving impulses which later developed into blessings.

1. The open Bible.
2. Supremacy of the Word.
3. Justification by faith.
4. A live religion.
5. Right of individual conscience.
6. Freedom of thought, speech and press.
7. Religious emancipation.
8. Civil liberty.
9. Direct approach to God—Priesthood of Believers.
10. Popular education.
11. Recognition of public opinion.
12. Nobility of life and labor.
13. The Evangelical Parsonage.
14. Worship in native tongue.
15. Congregational singing.
16. A treasury of hymns.
17. A great confession.

A Great Missionary Church

The Moravian Church has probably been the greatest missionary force for its size since apostolic days. Says a writer in the *International Review of Missions* of Moravian missions:

The years are marked by unheard-of energy, untiring faithfulness and never-failing patience, always exercised among the poorest, most insignificant, broken and scattered peoples, races faced with extinction, and one does not know which deserves the greater admiration and thanksgiving: the burning, heroic love of the early days or the quiet, self-denying service carried on through the centuries.... The history of the mission shows how a tiny Church has preserved her life through two hundred years by devot-

ing that life unreservedly to the service of foreign missions, and how great a blessing has flowed into all Christian churches through the international character of that Church.

Baptists to Meet in Germany

The Executive Committee of the Baptist World Alliance, has accepted the invitation of the Baptist Union of Germany to hold the Fifth Baptist World Congress in Berlin, Germany, from August 4 to 10, 1934. There were present at the meeting representatives from England, Germany, Canada, India, and from Northern, Southern, German, and Negro Baptists in the United States.

Startling Figures—Why?

The six great powers, excluding Germany, are spending sixty-five per cent more on their armies, navies and air forces, than they did in the year before the World War. The United States leads them all in the increase of her expenditures, having enlarged by 197 per cent what she spends for military purposes. Her total military and naval expenditures for army, navy and aircraft advanced from \$244,600,000 in 1913 to \$727,700,000 in 1930.

The United States apportioned 65.2 per cent of her 1932 budget for military purposes and for the costs of past wars (including the National Debt, which represents sums borrowed in war periods). This expenditure was divided as follows:

National Defense	\$ 699,081,812
War Pensions	1,060,853,180
Service on National Debt	1,010,682,563

This makes a total expenditure caused by war and military purposes of \$2,770,617,555, or more than the ordinary receipts or income of the United States, which total only \$2,121,228,006.

In other words, the above means that for these war purposes every citizen of the United States over twenty-one years of age must pay annually \$46 plus before any of his tax is taken for the ordinary purposes of government. Most citizens pay this tax indirectly in the higher costs of food and clothing.

—*Christian Advocate.*

The Bible in Many Tongues

The Bible or some part of it has appeared in 936 languages and dialects. This figure, in which no duplication of languages or dialects occurs, represents the publications of the three major Bible Societies of the world: American Bible Society, British and Foreign Bible Society, National Bible Society of Scotland, and other missionary organizations. The latest are the Gospel of Mark in Mundang, an African dialect, and the Gospel of Matthew in Keres for a tribe of Indians in New Mexico.

NORTH AMERICA

Emphasis on the Spiritual

The "Youth Spiritual Emphasis Committee" of the Presbyterian Church, U. S. A., has the following objectives:

1. That young people who have never surrendered to Christ yield themselves to Him.
2. That young people, who have previously surrendered to Christ, examine their lives and rededicate themselves to Him.
3. That the personal religious experience of Christian youth be vitalized and deepened.
4. That Christian youth aggressively challenge others to surrender their lives to Christ.
5. That Christian youth examine present social ills and seek to apply the principles of Christianity to their solution.
6. That Christian youth share in building up a wise and enduring loyalty to the Church in its local program, and to the great causes to which the Church is committed at home and abroad.

—*The Presbyterian.*

The New Christian Endeavor

One of the "intelligentsia's" mistaken ideas is that Christian Endeavor is dead. This, and

similar organizations have been awakening to the necessity of doing something more than conducting prayer meetings, important as that activity is, and to some aspects of Christian discipleship which go beyond the obligation to "take some part in every meeting aside from singing." They have become aware of the problems of an imperfectly christianized society, and of the responsibility of Christian young people both to give a better ordering to their own social relationships and to bring their influence to bear for the better ordering of the whole social fabric.

As illustrative of this development, the International Society of Christian Endeavor has given its sanction to a youth-training program which is "designed to inform and equip young people for more effective service in the society, the church and the community."

Prohibition and Government Control

Here is what happened after the United States voted in the Eighteenth Amendment:

(Statistical Abstracts U. S., 1923-1931)

	Decreased
Deaths from alcoholism	42%
Alcoholic insanity	66%
General crime from drink ...	54%
Drunkenness	70%
*Auto wrecks (deaths)	50%
†Drinking	77%

Here is what happened in Canada under legalized liquor:

(Dominion of Bureau Statistics, 1928-1929)

	Increased
Deaths from alcoholism	100%
General crime	89%
Drunkenness	55%
Drunken drivers	830%
Immoral crimes (Ontario) ...	76%
*Auto wrecks (deaths)	42%

* Per 100,000 cars.

† As admitted by the liquor forces' own figures.)

—*American Issue.*

"The Scarlet Army"

The Secretary of War in an address under the auspices of the American Flag Association speaks of the "Scarlet Army of Crime" in the United States

which numbers not less than 400,000. This army of criminals is three times the size of the standing army of the United States. It costs the American people not less than \$13,000,000,000 annually. "Every year," says the Secretary, "12,000 persons are murdered in the United States; 3,000 are kidnapped; 100,000 are assaulted; and 50,000 are robbed." The conquering of this army is everybody's war. —*Watchman-Examiner.*

Cornell School for Missionaries

The Fifth Annual Cornell School for Missionaries will be held at the New York State College of Agriculture at Cornell University, January 23 to February 17, 1934. Each missionary student in this school will be given personal help in dealing with the problems in which he or she is most deeply interested. Several courses in fundamental subjects, the Sociology of Rural Life, Agriculture, Rural Education, and Nutrition and Health will be given in the forenoons, leaving the afternoons for specialized study, round-tables and trips. Regular course work is followed for the first three weeks. The fourth week is devoted to Farm and Home Week lectures.

There is no tuition charge. The only expense will be the cost of living. Announcements giving detailed information will be sent upon request to Professor Charles A. Taylor, Cornell University, Ithaca, N. Y., or to the Executive Secretary, Agricultural Missions Foundation, 419 Fourth Avenue, New York, N. Y. Missionaries who expect to attend are asked to notify Professor Taylor as early as possible.

All People's Church

For the past ten years All People's United Church in Sault Ste. Marie, has served a community of some 8,000 people of eleven different nationalities and of different denominations. It was formed in 1920 by the union of the Methodist All People's Mission and the Presbyterian Italian Mission. In 1922 there

was added a chapel, gymnasium, boys' and girls' club rooms, primary rooms, library, kitchen and office, giving the Sault one of the best equipped church buildings in Canada. In 1912 the Sault had the largest proportion of non-Anglo-Saxons per population of any city in Canada; there are English, Ukrainian, Finnish, Polish, Croatian, Russian, Syrian, French, Italian, Austrian; and Lutheran, Greek Orthodox, Roman Catholic, and many other Protestant denominations are found. Each group works separately, yet together, in unity of aim and purpose.

—*United Church Record*.

Facing a Deficit

Rt. Rev. James De Wolf Perry estimates that the missionary appropriations of the Episcopal Church for 1933 will show a falling off of a million and a half dollars from the annual budget of four and a quarter millions set by the Denver triennial convention. To maintain mission work on the same basis as this year, \$400,000 more will be needed in 1934. There has been a natural increase in personnel and in the families in the fields, and every available dollar of the reserve funds has been used up in meeting the deficit of 1931-2.

"From 1925 to the present moment the National Council, said the Presiding Bishop, 'has closed its books every year without a deficit.'"

—*The Living Church*.

Methodist Finances

The Board reduced its disbursements over \$200,000 during the year, by making drastic cuts in salaries of our missionaries, officers of the Board and members of our office staff. Everyone who is on the payroll of the Board was obliged to take one month's vacation without salary. In addition to this we also withheld appropriations for the work budget on the field for one month. We used the proceeds from the sale of properties, amounting to \$49,000, to reduce the disbursements.

At the close of the year we had a deficit of \$102,000 which

will be paid from the proceeds of properties which we have sold in France.

Protestant Italians

In the United States there are approximately 300 Protestant churches and missions among Italians. This phase of Protestant church work was begun about fifty years ago. The Protestant constituency is estimated at 25,000.

Though the Italian people as a whole are nominally Roman Catholics, by far the larger part of the 5,000,000 Italians in the United States are not devoted Catholics. During the past thirty years no less than 60,000 Italians have become members of Italian Protestant churches, and other hundreds have entered the fellowship of English-speaking churches.

Hundreds of Italian converts have attained a new spiritual and intellectual life. In the early days of the Italian work the membership of the Italian churches was made up of unskilled laborers. Many of them could not read or write. Today there are in the Italian fellowship, doctors, lawyers, teachers, engineers, social workers, college professors, reformers, statesmen, Young Men's Christian Association workers and ministers.

—*Watchman-Examiner*.

Is Utah Being Christianized

Hans P. Freece says, in the *Presbyterian Banner*, that the younger generation of Mormons are saying less and less about Joseph Smith and Brigham Young, and more about Jesus Christ; that they are reading less from the Book of Mormon and more from the Bible, and that Mormon people are turning more and more to the Christians of Utah for companionship and association. One of the Christian workers remarked: "I believe that the Mormons will eventually turn from the absurdities of the origin of Mormonism, and finally embrace Christianity in all its fulness."

Mr. Freece believes this change is largely due to the lives

and influences of Christian young men and women now living in Utah whose parents were Mormons. Boys and girls, Mormon and non-Mormon, attending our academies and Westminster College, return to their home towns changed in character and deportment.

Oklahoma Indians

Twelve churches of seven Indian tribes and one Mennonite church form the Western Oklahoma Indian Association. To these thirteen churches has now been added the church at Bacone College. The churches of this association, with help from Bacone, have given \$425 toward the salary of Rev. Hugo Bonnah, who is working among his own tribe (the Yavaipai) as missionary of the Arizona State Convention. For three years they have helped support this effort. The churches reported seventy-six baptisms during the past year.

—*Watchman-Examiner*.

LATIN AMERICA

Seed Sowing in Mexico

Elgon Harris went to Mexico from England many years ago as an engineer in the construction of railways. He became interested in Christian work among the Mexican people and established a press in Orizaba for the publication of evangelical literature. By 1928, when the three hundredth number of *El Sembrador* ("The Sower") appeared, he had issued a total of ninety million pages of evangelical literature. In this way the Gospel found its way over continents and oceans into homes, prisons, hospitals and schools, resulting in the conversion of hundreds. In the Orizaba district alone there are now seven companies of Christians, the fruit of his work; in various points of the states of Vera Cruz and Puebla, some thirty more which have sprung up in the wake of his personal evangelism. Mr. Harris received no salary and never asked help for his publication work save from God alone.—*S. S. Times*.

First Union Work

In Santo Domingo, Methodists, Presbyterians and United Brethren set up the first effective union work on a mission field. The spirit of Christian unity which prompted this undertaking was seen in the second Institute of Religious Education held in San Pedro de Macoris, Dominican Republic, last August. The slogan "to study, to learn and to rejoice" was realized in the experience of the forty-three registered delegates representing every church working under the Board for Christian Work in Santo Domingo, and including four delegates of the Free Methodist Church working in the north of the Island.

—*Presbyterian Advance.*

Evangelical Progress

Political and military disturbances in South America have not prevented missionary effort from making progress. Christian Indians in Peru are being added to the indigenous churches there. At Joazeiro, Brazil, crowds are hearing the Gospel and baptisms are numerous. Brazilian settlers in Bannal are proving responsive. The Paraguay-Bolivia dispute interferes with meetings, but a group of Christians at Yhaca, Paraguay, are forming an indigenous church. The Irish Baptist Foreign Mission Society is planning to occupy unreached areas in Argentina. Quillabamba was recently visited and Gospel services were crowded with Spanish and Quechua-speaking people.—*World Evangelization.*

Indigenous Methods

The story of the development of the work in Joazeiro, Brazil, proves the practical outcome from adoption of indigenous ideals and methods.

It was in May 1931, that Mr. Duncan, of the Evangelical Union, first entered Joazeiro, bringing a message entirely new, and there was a ready response to his efforts. Soon he had to look about for a preaching place, rented the best hall available,

and the meetings were well attended. Then a difficulty arose. The hall was too small, too poor, too out-of-the-way. The better class of people, who had attended at first because of the novelty, ceased to come. It seemed obvious that a better building should be erected and friends in the United States would doubtless have supplied the funds, but it was decided to teach a lesson in independence. A testing time followed; some who had professed conversion proved faithless, and the work which had started so auspiciously dwindled to an insignificant witness among the poorest people of the town; but at last faithful converts are working hard to realize their ambition. One has given a present of 10,000 bricks and a promise of more when work begins. Others have given lesser quantities, and all the material seems assured. Mr. Duncan says: "A new quality has come into the lives of the people and things are different. The demands we make on our Christians are higher than ever before, and, strange to say, the response is greater. There is a steady stream of conversions, and all kinds of people are being saved."—*South America.*

In Peru

A missionary, who has spent much of his life in a region of Peru called Gran Pajonal, describes the Indians as follows:

They live in temporary huts sprinkled here and there in the jungle, given over completely to laziness and vice. They are constantly drunk, lying by their campfires without worrying in the least about covering themselves. Their women and children wear the inner bark called *llanchania*, wrapped about them. Those that inhabit the margins of the rivers eat fish, yuca, wild fruits or game. Those in the inland parts, and in the Gran Pajonal, live on toads, lizards, snails, fungi, frog eggs and insects. Their character is destructive. They cannot see any important object, natural or artificial, that they do not destroy. They search out birds' nests, eating even the smallest eggs, and roast alive the little fledglings laughing like demons at the sufferings of the victims, which after roasting they devour.

Rev. Edwin Laurialt, field secretary for Inland South Amer-

ica Missionary Union, plans to have a night Bible school for young believers in Iquitos, to function about four nights weekly, with two classes each night. The purpose is to give systematic training to those who in four or five years will become leaders of the Church. These Indians make constant visits to the mission station. They come for various purposes—for Scriptures; for medical aid; for old clothes; to tell of some sick believer, or a death; to bring someone to accept the Lord; to sell lace; to make a social visit, and still others come for purposes never articulated. They have something on their minds, but apparently are very reticent in disclosing it.

—*Inland South America.*

EUROPE

World Alliance Remonstrates

Representing the 37 national councils of the World Alliance for International Friendship throughout the civilized world, the international executive committee of the Alliance has sent to the Protestant General Synod and other synods representing the churches of Germany a formal protest against Germany's ban against ministers and other church officers of non-Aryan birth.

The resolution is in part as follows:

As members of many churches representing different cultures and coming from many lands, but all united in a common allegiance to our Lord Jesus Christ, we confess with shame our many sins of transgressions against our brothers of other races and color. In a feeling of brotherhood and responsibility with all the churches of the world, the Alliance, while recognizing the right of every country to safeguard the integrity of its own national life, is nevertheless deeply concerned by the treatment inflicted upon persons of Jewish origin and connection in Germany.

We especially protest against those measures taken by the state which bear so heavily upon large numbers of the German citizens, and put the Jews into an inferior class of society.

Against these actions and measures we earnestly protest, believing them to be, in their conception of race and race relations, contrary to the explicit spirit and teaching of the Gospel of Jesus Christ.

—*Presbyterian Advance.*

The New Germany and Foreign Missions

Dr. Siegfried Knak, the Director of the Berlin Mission and member of the German Protestant Foreign Missions and of the International Missionary Council gives an illuminating statement of the present state of the foreign mission cause in Germany. He says that projects have been put forward for the regulating of the relationship between foreign missions and the German Church. Suggestions, which would involve a complete alteration in the life of German Protestant Missions, have been put forth by private persons but the leaders of the Church have not yet accepted or pronounced upon them.

Two representatives of the Committee of Protestant German Foreign Missions have, in cooperation with two representatives of the national leaders of the "German Christians," drawn up a proposal for the reorganization of the missions for the future, a proposal duly considered at a meeting of the Federation of the German Protestant Missions at Barmen last October, when another set of proposals was adopted.

The first result is that the missionary societies plan, as heretofore, to conduct their work on their own responsibility and to defray the costs by free-will offerings. Second, the heads of the Church are to be represented on the committees of the societies and at elections within the societies these leaders should be consulted, but the elections will be entirely controlled by the societies themselves.

As to the independence of the missions, Dr. Knak reports a decided movement toward greater unity, and a strong desire of the Church to share the responsibility of all the German Protestant Missions. This is all the more noteworthy, since the movement for missions in Germany from the outset has taken the form of independent societies and has grown to such a commanding position that the Church as a whole now desires to have a part in this enterprise.

The National Church is impelled to this recognition largely because the missionary leaders have emphasized the fact that the national character of non-Christian peoples should not be obliterated.

The responsibility for missionary work remains in the hands of the societies, but the heads of the Church will require from clergy and parishes a greater interest in foreign missions, without exercising compulsion in the matter of giving. Certain difficulties arise because a large part of the constituency of some societies, such as the Basel Mission, is outside the borders of the Reich. Not all German missions have been members of the Missions Federation or the Missions Committee but hereafter the Federation is to be succeeded by the German Protestant Missions Assembly (Deutscher Evangelischer Missionstag) in which all independent missionary organizations will be represented. This has already led to the merging of a number of smaller societies, either with larger ones or with others of a kindred spirit, thus resulting in a greater unity. The deliberations this far have been characterized by a brotherly spirit but it is impossible to prophesy as to the final outcome until that part of the Church constitution, which deals with foreign missions has been finally drawn up and confirmed.

To Convert German Jews

The *Jewish Daily Bulletin* gives the following information regarding Jewish Christians in Germany:

"Despite the fact that Jews who have embraced Christianity do not enjoy any more rights than unconverted Jews, missionary activity among the German Jews will continue. The German Christians are the Nazi group within the German churches that has just gained control and 'coordinated' the church with Hitlerism. The aim of German Christians in their policy towards the Jews was to establish a religious ghetto for Jewish Christians. Complete

separation of the Jewish Christian communities from the German communities is urged.

"Pastor Loerzen, leader of the German Christian Movement, stated that the Jewish Christian faith would be fully respected, but that Jewry must adopt the new German spirit which requires the strictest separation of the different Christian churches along racial lines. This separation would lead to reconciliation between all the churches and create a feeling of brotherhood, he declared.

"The lot of these German Hebrew Christians is tragic. The Nazis regard them and persecute them as Jews. World Jewry ostracizes them and refuses to include them in its relief activities as it regards Hebrew Christians as traitors to the cause of Jewry.

"It is estimated that there are approximately 2,000,000 Germans who, though non-Jews, are treated as Jews by Hitler because one or more of their ancestors were Jewish. These have organized into a National Association of 'Non-Aryan Christians.'"

Scandinavia's Blind and Deaf

The Salvation Army has a work for the deaf and blind of Scandinavia. It is difficult to gather the deaf and dumb at meetings, because they often live at distances widely separated, says one of the adjutants in *Effata*, the Army's organ in that country: "We must hunt them out, one by one, in their homes. When I have a long way to cycle or walk to get to a single deaf and dumb person, remembrance of our Lord spurs me on. He went long ways to reach a single soul, and his example has taught me the value of souls." Adjutant Lönnfors and her assistant Captain Krushe make similarly long journeys in Denmark to meet the isolated blind and dumb. The *Tysta Skolan* ("school for the still") teaches weaving and embroidery, and the skill of the blind girls in preparing food is remarkable. Their acute sense of smell guides them. One of these afflicted ones, a blind man,

says pathetically, "When we are tempted to say *Ack*, Swedish for 'alas,' we must put a T before it and say *Tack*, Swedish for 'thanks.'"—*S. S. Times*.

Paganism in Rumania

Rumania is reported to be suffering from a wave of semi-paganism, even devil worship. Whole districts have been given over to strange vagaries of religion. In one village near the Yugoslav border there are numbers of women prophets. A mining engineer tells of "chanting" witches—women who fall in fits in the streets, intoning weird prophecies which the peasants write down. Hundreds of peasants repair to South Serbia, where a fourteen-year-old girl claims to be inspired and gives advice regarding harvests, business and love affairs.

—*Evangelical Messenger*.

The Novi Sad Council

The Universal Christian Council for Life and Work met at Novi Sad, Yugoslavia, last September. The consciousness that the world is too strong for a divided church was in all minds, but the vital question was: How can that degree of unity already attained be preserved in the face of recent revolutionary changes in German church life? Long and earnest discussions were held. Fortunately those who took part were accustomed to working together. Finally there was developed a crystal clear expression of purpose which won practically unanimous approval, and marks a turning point in European church relationships which may prove epoch making. It means that despite deep concern and many misgivings of certain features of that trend, and despite the temptation to separation based on that criticism, the policy of a united study of the task of the churches has been deliberately chosen by a responsible body of highly international and interconfessional character. It paves the way to an interpretation of the German situation in a spirit of brotherly understanding.

—*The Churchman*.

The Only Evangelical Mission in Albania

The Apostle Peter was called to take the message of Christ to a Roman centurion. Albania today is like Cornelius, seeking light but without knowledge of the way of Life. Marked political changes are taking place and the nation is seeking to unify her 615,000 Mohammedans, her 200,000 Greek Orthodox and her 100,000 Roman Catholics. Others are inquiring the Way of Salvation. The lone evangelical mission is trying to point the Way and is dependent upon voluntary offerings to make it possible to maintain the work. The Rev. Phineas B. Kennedy, who has given forty years to Albania, is now in America speaking on the work but expects to return to the field October 11. In the meantime he may be addressed at 178 Kensington Ave., Plainfield, New Jersey. The American European Fellowship, 1213 North Franklin St., Philadelphia, Pa., is sponsoring the mission and will receive and forward gifts or information.

AFRICA

Difficulties Solved in Abyssinia

Dr. Tom Lambie, United Presbyterian missionary at Addis Ababa, writes: "Work on our new Leprosarium had about come to a halt because of lack of funds. 'I did not know where to turn, when His Majesty, the Emperor, paid a visit to the colony. I explained our predicament, and His Majesty graciously headed a subscription list with 5,000 *thalers* (\$1,250). Two of his chief officials have promised to make contributions, so that work is again going forward."

Rumors had been spread that the new hospital would keep lepers prisoners. Dr. Lambie printed and widely distributed a circular of which the following is the translation from the Amharic language:

To all the Lepers of Ethiopia. Peace be to you. God has caused you to be sick with a dreadful disease, but now, praise our Lord, there is a cure for this disease.

By the help of His Majesty, Heila

Selassie I, and the kindness of the American Mission to Lepers, a hospital has been built for you. It is near to the Jimma Road, up above Dr. Martin's Mill.

There is a doctor there, called Dr. Hooper and some nurses, also. Huts have been built for lepers to occupy, in order to be near to the doctor.

Men and women both shall be received into the Hospital for treatment. If you are rich, then you must pay, but if you are poor and can bring a guarantor who will prove you are poor, then you can be treated without pay in the hospital.

A report has been spread about that lepers are going to be kept prisoners in this Hospital, but this is not true. Patients who wish to stay in the hospital for treatment, may, but those who want to come each day for treatment at the clinic are just as welcome.

Everyone cannot be cured, but perhaps six or eight out of ten can be cured.

Dr. Hooper is a good doctor. With his help and by prayer and faith in God and medicine, if God wills, you may be healed. God grant it. Amen!

—*Without the Camp*.

Thoroughly Converted

Mama Yangu is a convert of the Heart of Africa Mission, a former hemp-smoker, polygamist and all-round sinner. He gave his heart to Christ, taught himself to read, abandoned his vices, organized a little church in his home, which has grown into a church with its own building, and goes every market day to preach the Gospel in a market town five miles away. He does not confine his preaching to the natives, but speaks to traders and officials who highly respect him. He is a blacksmith by trade, and with his earnings sends out evangelists to surrounding villages. Often he rises in the night, lights a lamp, and searches the Scriptures to find out the way of salvation more perfectly.

—*S. S. Times*.

Some Missionary Results

The Africa Inland Mission has 220 missionaries with 1,000 native colleagues who are preaching at 50 stations and healing the sick in 40 hospitals and dispensaries. Over 10,000 children learn of Christ daily in 400 rural schools. Here are some of the difficulties: Commercial development brings higher wages and breeds love of money

and spiritual indifference. Vile secret societies, lax morals, and cruel animistic customs call for vigilance and spiritual strength.

The Belgian Society of Protestant Missions to the Congo reports that the large churches in the three stations of the society in Ruanda are each crowded with more than 1,000 worshipers every Sunday. Ninety were recently baptized. Three thousand children are trained for Christ every day in village schools, and calls to open other schools cannot be met. The Unevangelized Fields Mission, working at Boyulu, reports 95 recently converted. At Bongunzu the work continues to grow. Villages in all directions are being evangelized, and more than can be entered call for preachers. The Church Missionary Society has organized 200 congregations. In the Elgon district practically all the organization is in native hands with the missionaries standing by. The Lomongo now have the complete Bible in their own language.—*World Evangelization*.

Work of Disciples' Work

Evangelistic work centering in 937 regular preaching points with 450 self-supporting churches or groups of Christians is carried on by the Disciples' Church from the stations at Bolenge, Coquilhatville, Lotumbe, Monieka, Wema and Mondombe. Three hundred and twelve schools serving almost 7,000 students are strategically scattered over the entire district. This educational work heads up in the Congo Christian Institute located at Bolenge. The training school, enrolling sixty students, has recently graduated its second class. Hospital or dispensary work is carried on at each station except Coquilhatville. Almost 100,000 medical treatments are given annually. A mission press producing all the "dialect" materials used by the mission is maintained at Bolenge. A mission-owned steamer and a number of gasoline launches serve the mission. All this work is carried on by a force of 50 missionaries.

—*World Call*.

Natives Make Suggestions

Rev. Henry C. McDowell, missionary of the American Board at Galangue, mentions a few suggestions, with great possibilities, which are coming from native Christians. One is an open air meeting place of about two acres, part of it to be consecrated for planting and harvesting as religious ceremonies. Another suggestion refers to an *etambo*, or prayer hut. It would be a reproduction of such huts as they occur in native culture, and would be for private meditation and prayer. It would contain a prayer altar, with Bible, hymnbook and devotional readings. An *anjango*, often called palaver house, might be erected on the square, to be used for small group meetings, hearing of words, in connection with weddings, dedications of infants—adaptations of various uses to which it is put in regular village life.

Still another suggestion is that a consecrated Christian dwelling be a part of the setup. This might be used as a church guest house, and for little feasts. Such buildings as are called for would be erected by voluntary labor. —*Missionary Herald*.

A New Collaboration

Dr. Warneck, of Barmen, and Inspector Ronicke, of Bethel, recently published the announcement that the Rhenish Mission and the Bethel East Africa Mission have united in an agreement of collaboration and combined activity in all places where circumstances indicate the need and advantage of such collaboration. They are convinced that foreign missions means unusually much to the German people at the present time and hope that by combining workers and gifts of both societies, so far as the field is concerned and by using mutually the experiences in service gained by both societies, as well as by excluding all rivalry, they may be the better able to serve their common country.

Courageous Christianity

In the Minge territory in the hinterland of Cameroon, as late as 1915 a patrol of the German colonial troops was killed and eaten. The Basal Mission however, invited by a number of chiefs on account of wanting schools, started work there in 1925. Now Christian congregations are in existence and the Gospel has taken root particularly among the young and the women. But the hostile forces are at work to suppress Christianity, in most instances with brutal violence. When the missionaries visited the native teachers and asked them, if they were not afraid when the missionaries were away, they answered, "No, for God gives us strength to endure and His cause is spreading here from day to day."

New Afrikaans Bible

On August 27 religious festivals were held throughout South Africa to mark the completion of the great work of translating the Bible into Afrikaans. At the large centers of population thousands attended special services and gave thanks for what had been accomplished. A feature of many of the services was the place given to children, not a few towns arranging that young people should present to the minister or mayor a copy of the Scriptures for use in church or public library. The celebrations at Bloemfontein, where the translation was done and where the translators formally handed over the result of their work, were typical of many others. According to Reuter's correspondent, "About 4,000 people, representing various sections of the Church, gathered in thanksgiving in Bloemfontein's spacious market hall, the center of national celebrations, and the service was broadcast by the African Broadcasting Company through town and village and through the platteland. Young and old attended this service, from children only a few years old to aged persons whose faith in the Word of God has become

fortified. In the afternoon about 5,000 children attended a special service for children."

—*South Africa Outlook.*

WESTERN ASIA

Pan-Islamic Congress

The Pan-Islamic Congress, which recently met in Jerusalem, was the largest and most enthusiastic meeting of Moslems in the century. Elaborate plans were enthusiastically adopted for the most ambitious westward drive of that religion in 400 years. It chose Budapest, Hungary, as its first objective. In this city, as a center, the Mohammedans established themselves for the conquest of Europe 400 years ago. It is now to be "redeemed," and a magnificent mosque will be built. It has been made a holy city. Scores of mosques in Bulgaria and Jungoslavia — long neglected — have been repaired and put into use. At the four hundredth anniversary of the old mosque in Sarajevo, the finest in all the Balkans, the king of Jugoslavia sent special representatives. A fine mosque is being erected in London, another in Paris and others in Northern Africa. A drive against missionary work in Egypt has commenced. The king has been asked to save Egypt from "evil intent of the missionaries," and a resolution has been sent to the Government demanding a law to prevent missionaries from winning converts among the children, and to force mission institutions to pay taxes.

—*United Presbyterian.*

Turkish Bible Influence

Turkish men and women have been openly confessing Jesus to their neighbors, and have been severely dealt with by Government officials. But, says the American Bible Society, these officials later have been rebuked for their failure to respect the liberty of conscience which the laws of the Republic guarantee to every citizen. The new Turkish Scriptures have had an influence.

Turkish Social Problems

The Turkish Government has decided to deal with the problem of illegitimate children. Polygamy was abolished in 1926, and civil marriage alone made legal. This gave rise to a class of children whom the law cannot but consider as illegitimate, but who in reality do not deserve that appellation. Called upon to decide between respect for the law, or the moral welfare of such children, the Government has taken the wise resolution of legitimizing *de facto* families. A bill laid before the National Assembly will enable all unions from which children have been born to be registered with the authorities, so as to give the children legal status. Should the husband be already married, the first wife will have the right of appealing within three months against her husband's second union. If she does so, the union will be canceled. If she does not, it will be regarded as the husband's only lawful marriage, and the first wife will be considered as divorced.

—*Christian Century.*

Cooperation in Persia

No one knows how many lepers there are in Persia; perhaps 500, possibly 1,000, but one colony is enough to care for all. Near Meshed there has been such a colony, a little mud village without a single pane of glass in the whole place until seven years ago, when several influential Persians cooperated by organizing a local "Anti-Leprosy Society," and raised funds with which an entire new village was erected, its houses having doors and windows, and an attractive garden with trees and grass. Here the lepers live, and their treatment has continued, financed by the American Mission to Lepers. Mohammedans supply the bread, as before, although the expense has greatly increased, for there are now 140 in the village instead of the original 80. For Christian missionaries to cooperate with a Mohammedan Shrine, whose sacred precincts they are not even per-

mitted to enter, is indeed a remarkable thing.

—*Without the Camp.*

INDIA AND BURMA

Christian Growth in India

Two thousand years ago there were no Christians in the world. The Jews, who were the only race with any clear knowledge of God and His ideals for men, numbered less than one million, and were a subject people, without power or prestige. In the first 300 hundred years after the coming of Christ the Christians, in spite of poverty and persecution grew to number about 5,000,000. According to the Government census the Christian population of India has increased to about 6,000,000 in the last three centuries. In the Telugu Feld, South India, there are today reported to be 1,000,000 Christians whereas there were none there two centuries ago.

Lord Irwin on Missions

Speaking at the General Assembly of the Church of Scotland, Lord Irwin, former Viceroy of India, paid a tribute to missionaries in India who, he said, "were showing in a practical form to the people of India what was the message of Jesus Christ." He believes it is not easy to exaggerate what that message has meant, not only in terms of conversion, though that had been remarkable, but even more, he would think, in the direction of establishing a standard of values of human life that in many parts of India thought was previously lacking. He believed that much of the social movement that we now see in progress, for the uplift of the depressed classes, a movement of the high caste people in India towards giving a better place to the depressed classes, all that is largely due to the conception of the value of human personality that Jesus Christ had taught to India.

—*Dnyanodaya.*

Recent Suttie Decision

The Bombay High Court has recently acquitted four persons who were accused of abetting a

woman who became a *suttee*. They were supposed to be culpable because they had not prevented her from the act. The High Court justices in their decision say: "Illegal omission must mean omission to do something that a person is bound by law to do. We are not aware of any provision of the law that enjoins one person to prevent another from committing suicide."

The *Indian Witness* says:

If this decision is to be recognized throughout India it would seem to clearly mean that a crowd could assemble and look on while a woman burns herself on her husband's funeral pyre, without being in any way responsible for preventing such an act. If this is true one wonders if it may not also be possible for a woman who wishes to commit *suttee* to have grounds for legal action against anyone who attempted to prevent her in this act. The great majority of people in India would in no sense encourage such a practice, but we also know that recently there have been a number of occasions when the friends and relatives openly encouraged the widow in her attempt to become a *suttee*. If it becomes generally understood that the public has no responsibility in preventing such occurrences it is quite likely the number of such tragedies will increase. It would seem clear that the law should be so amended as to fix responsibility upon those who are in a position to prevent such an act.

What a Christian Woman Can Do

The oldest field of service of the National Missionary Society of India was started in the Punjab in 1906. The new church building at Okara, the foundation stone of which was laid by Sadhu Sundar Singh, continues to attract worshippers at the weekly Sunday services. The village Bethlehem has found its "guide, philosopher and friend" in Miss Komolini Sircar. The simple village schools, the dispensary, and the attempts at the uplift of this rural tract have elicited commendation from no less a personage than Mr. F. L. Brayne, Commissioner of Multan Division and author of many books on rural uplift, who paid a recent visit to the village. The Right Reverend the Lord Bishop of Lahore also paid a visit to this field and recorded his im-

pressions in the *Lahore Diocesan Magazine*. He says: "What Miss Sircar has accomplished shows what can be done by a woman of culture and education harnessed to a deep love for the people and an outlook which is completely Christian because she is optimistic and entirely cheerful."
—*Dyanodaya*.

Madura Mission Centenary

Preparations have been made to celebrate the centenary of the American Madura Mission in South India on January 11 to 14. Because of financial stringency the celebrations have been planned with a minimum of expenditure, laying the chief emphasis on the inspirational and the spiritual. The American Board is sending Dr. Goodsell, executive vice-president of the Board, to be present at the celebrations. A scheme of devolution by which the Madura church council takes over work from the mission has been in operation for some time. At the time of the centenary celebrations the scheme, with considerable modifications, will be inaugurated.

—*Christian Century*.

Dichpalli's Leper Colony

Sanction has been given for an extension of the Leper Colony at Dichpalli, Hyderabad State. This is to include a second ward in the hospital to accommodate 60 new patients; the building of an oil factory to produce its own supply of chaulmoogra oil, the acquisition of land for a dairy farm and the construction of a compound for the nonleper staff in charge. This colony provided half the initial cost of its buildings and now provides half its maintenance cost. No grants from England are asked for this new extension. For years, the colony has been obliged to refuse from 300 to 400 applicants. So fine has been the work that the Nizam's Government has consented that all local councils will contribute one *pice* out of every rupee of taxation and in this way 100 more lepers every year can be treated.

—*Dnyanodaya*.

What Siamese Learn

Dr. Fred Eastman says that motion picture producers might well ask themselves, before filming a picture of American life, what other countries think about the America thus revealed. With this thought in mind, Dr. Eastman asked a group of Siamese students to tell some of the things they had learned about America from movies they had seen. Here are some of their answers:

"There are plenty of gold mines in America."

"Americans are the most wonderful dancers in the world."

"Americans like an easy life."

"It is a country where there are lots of gangs and it is dangerous to live there."

"Americans are rich and they use their money in many ways, mostly careless ways."

"The men and women are good friends."

"America is the land of romance."

"The girls have many boy friends."

"America is the richest country in the world."

Two ideas stand out: Boy and girl relationships, and luxurious living.—*Siamese Outlook*.

CHINA

Growth Follows Persecution

A missionary of Luchang, Yunnan, gives the following evidence that apostolic Christianity has not died out.

A village of Tibetan-Lisu Christians has turned as a unit to the Lord and has remained steadfast for more than a year. They have been fined, beaten and thrown into prison because of their faith. Four men were beaten fifty strokes each with a board and fined about four months' wages each, because they started to erect a meetinghouse. The school tax of the village was increased and other unusual burdens were imposed. Then the laird who rules them started another persecution. Since they were not permitted to have a chapel, they met in the open air. The laird raided this meeting place one day as they were worshiping, and tied up with ropes one of the brightest young men. He was dragged to the yamen and beaten with boards, until four boards were destroyed and he was left unconscious, his body seriously injured. The laird has told him that if he will pay over some money he can be released from prison, but the prisoner declares that as he is guilty of no wrong he will pay nothing. The laird has conscripted the young men among the believers until now his militia soldiers are all

believers. I am told that they gather around the man chained to a post, and hold services.

The sound of the boards coming down on poor Mr. "Fifth Month Happiness" converted half the yamen, it seems. Last Saturday when I visited the place to see if I could arrange for a settlement, half the yamen came out to shake hands with me (handshakes are the sign of a Christian believer in these parts). The sergeant of the militia, who had not believed before, said to me in front of the laird: Come to my home village and teach us, and we will all believe. The laird glared daggers at him, but the sergeant insists that he is going to live and die a Christian.

—*China's Millions.*

Hope for the Future

Against the destructive forces at work in China there is the steady, invincible power of Christianity. Christian schools were never more respected than they are today, and in many places more students apply than can possibly be admitted. The Anti-Christian movement has largely lost its impetus. When a group of radical students started to loot a church in Hankong, the Chamber of Commerce went in a body to disperse the group. Their testimony was, "The Christians are good. We want the Church and all it stands for." A labor union in Hinghwa refused to allow an anti-Christian clause in their constitution insisted upon by the agitators, saying, "The Christians have ever done us good and brought blessing. If it is to be anti-Christian, we will have no labor union."

"Open doors and open hearts" is the report of every worker who carries the Gospel message through cities and villages.

—MRS. ELIZABETH BREWSTER,
in the Christian Advocate.

Mission Schools Must Register

Rev. C. E. Scott writes from Shantung Province that a new edict of the Nanking Government requires mission schools to register. This means that no Bible study, no hymn singing, no evangelical and evangelistic meetings, not even grace at meat, no religious teaching of any kind can occur on the school grounds even though it is located

on a compound owned by the mission. Mission schools are private schools, privately supported; not drawing Government money, and according to treaty, within their rights in teaching religion.

The required Monday exercises, in what is believed by many Christians to be, or intended to be a worship—memorial of Sun Yat Sen, also presents new difficulties—and opportunities—as well—in our evangelistic work.

But we are not discouraged. The outlook is as bright as the promises of God. We use the words of Paul (1 Cor. 16:9) For a great door, and effectual, is opened unto me; and there are many adversaries.

Divorce Menace

The problem of divorce in China has recently become nationwide. Under the old law women are not given the same grounds for divorce as men. A woman may not seek divorce from her husband, no matter what his offense; but a man may divorce his wife for any one of the following nine causes: (1) If the marriage contract contains false statement; (2) barrenness; (3) immorality; (4) want of filial piety; (5) jealousy; (6) loquacity; (7) incurable disease; (8) leaving home without the husband's permission; and (9) beating her husband. According to a new law all women enjoy the same grounds for divorce as men. Therefore in recent years the divorce plague has become widespread and uncontrollable. Out of 853 divorce cases handled in Shanghai court in 1930, 138 cases were instituted by the wives and 177 cases by the husbands. Incompatibility was stated as the ground for more than 70 per cent of all the cases.

—*China Critic.*

Christian Influence Felt

Rev. W. R. Johnson writes in the *Christian Advocate* that a committee has been appointed to arrange for regular weekly evangelistic services in the three large military hospitals in Nanchang. Three meetings have been held, with large attendance and close attention. Mrs. Chiang Kai Shek, who suggested the plan, attended the first meeting of the

committee (three Chinese and three missionaries) and permitted the General's name and her own to be announced as sponsors for the entertainment. Colonel Hwang, of the Officers' Welfare Association, gave a dinner to the committee and the chiefs of the three hospitals. It was found that one of these doctors was a Christian and other Christians were serving on the staffs. Colonel Hwang expressed the positive conviction that China must have more missionaries, since its best leadership came from the Christian schools.

One Man's Work

In the village of Yen Ch'ang in the Tehsien field in North China is a group of Christians too far from any center to attend worship regularly. They ask no financial aid, but when Bible women go there the whole group attends class: women and girls study in the daytime; the men attend morning prayers before going to the fields, and then come in the evening for Bible study. They have services every Sunday in the home of a young church member, and they go to villages where they have relatives to preach Christianity. They have formulated a plan of their own to promote further study. Most of them are quite poor, so they are using the few dollars they are able to contribute to buy cotton. This they are spinning and weaving into white cloth from which they will make mourning garments, which in that section are rented out. With the money they get from renting the garments they expect in time to have enough to buy a *mu* of land, the grain from which is to be used to provide porridge for those who want to come and spend some time studying.

How did this village become Christian? Twenty years ago a quiet man of something over 50 became a Christian in Manchuria. He returned to his home and for years was subject to all kinds of persecution in his own home. He went on being a Christian as best he could, and when there were no grown people to listen he taught the children.

He won over his entire family, others in the village became Christians, among them young men who were sent away to Christian schools.

—*Missionary Herald.*

JAPAN-CHOSEN

Guides for Mission Program

Bishop James De Wolf Perry of the Protestant Episcopal Church, following his recent visits to Japan, China and the Philippines, recommends these eight guiding principles for the missionary program:

1. The recognition of gradual reduction in the number of evangelistic workers due to removals from year to year, and the removal of items in the budget providing appropriations for such positions now vacant.

2. The retirement of missionaries occupying evangelistic positions who have reached the retiring age, their places to be taken by Chinese or Japanese appointees.

3. The designation of ordained missionaries now in the field as supervisors and administrators in the fields to which they shall be assigned by the Bishop.

4. The limitation of the number of missionaries to be appointed as teachers in every educational institution, the appointments to be made by the head of such institution upon nomination by the Bishop, the total sum of appropriation for salaries of such appointees to be fixed by agreement between the bishops and the National Council upon recommendation by the Department of Missions.

5. The annual diminution of appropriations for maintenance of church boarding schools of secondary grade, the decrease to be covered by corresponding increase in charges for tuition, with an allowance in the budget for scholarships.

6. The withdrawal of appropriations for maintenance of any day school which in the judgment of the Bishop and council of advice has ceased to function adequately as a source of Christian teaching and center of Christian worship.

7. The maintenance of mission hospitals on at least their present scale, added appropriations to be made to certain hospitals for appointment of medical missionaries; appropriations for maintenance to be diminished annually at a ratio determined by the Bishop, superintendent and administrative board of the several hospitals in consultation with the National Council.

8. The payment monthly of appropriations for each missionary district to the Bishop and council of advice for distribution by them in conference with all the American bishops of the Chinese or Japanese Church on the basis of a budget annually submitted

by them and approved by the National Council, the distribution to be subject to such alterations in salary items and in maintenance and other expenses as in their judgment shall be from time to time required.

—*The Living Church.*

Work in Rural Regions

In the effort to evangelize the thirty-seven million of Japan's rural population one interesting development is the work of the Ehime Tent Evangelistic Band (Ehime is a "ken" or district) led by a Methodist missionary, the Rev. W. J. Callahan. A recent report tells of four campaigns of eight days each with an average staff at each place of twenty workers, nearly all volunteers. The regular program was as follows: One day for organization; seven days of Daily Vacation Bible School for children in the afternoon, with evening preaching for adults. The average attendance of children was 275 to 300; the number of classes held, 10 to 14; the average at the night meetings about 200 and often over three hundred. Six hundred probationers were enrolled, four probationers' training schools were held, and a church was built by one group as a result of the tent meetings. Through the influence of the tent meetings one church decided to go on self-support and another was preparing to follow.—*The Missionary Link.*

North Japan College

North Japan College last year enrolled the largest number in its history. Its alumni are growing in prominence and influence. Not only are they manning a large part of Japan's evangelistic work; several have distinguished themselves in science and invention and many are employed in government and business. Students are active in Sunday school work, and last year a vacation school for pastors was held.

At the last commencement 99 graduated from the middle school, 58 from the college and one from the seminary. Among the 99 middle school graduates, 35 were Christians; and among

the 58 college graduates 17 were Christians. Plans are under way for celebrating the fiftieth anniversary of the school.

—*Outlook of Missions.*

What Omi Mission Proves

Dr. William M. Vories mentions four important facts which the Omi Mission has demonstrated:

First, the possibility of establishing, financing and directing effective mission work on the field. No more unfavorable conditions for a beginning could be found than those which faced this work during the first ten years.

Second, the importance of beginning a missionary enterprise with native helpers in complete equality of responsibility and authority with foreigners.

Third, the necessity of members of several nationalities co-operating in any enterprise concerning the Kingdom of God.

Finally, the importance of demonstrating the Kingdom, as well as preaching it.

Korea's Progress

In the years since 1930 more Methodist building has been going on than ever before in that length of time. The high rate of exchange and the low cost of building partly account for this. It is encouraging that much of the money comes from the field and not from the home base. Every church in Pyongyang except the old First has a new building, but comparatively little foreign money has gone into them. Chosen Christian College has a great new amphitheater to accommodate six thousand people. Pai Chai, historic boys' school in Seoul, has a new chapel and gymnasium, with the largest audience hall in the city; four-fifths of the cost was provided by Korean funds. The high school at Yangbyen, has now been entirely taken over by the community. No missionary is there, no mission appropriation is given, but the school is going on more strongly than ever, and is under distinctly Christian direction.

There are other notable building enterprises depending on American money—such as the chapel and additional wards at the Tuberculosis Sanitarium in Haiju, and the three new buildings of the Ewha Woman's College.—*Christian Advocate*.

ISLANDS OF THE PACIFIC

Never Saw White Men

Even after thirty-five years of American rule, there are still to be found in the Philippine Islands people who have never seen a white man. Baptist missionary S. S. Feldmann writes of having gone up into the hills on a trip to visit some of these people. "They live now as they lived 400 years ago," he reports. "I was the first white man ever to reach their village. Many of the children and young people had never seen a person with a white skin. Although very shy they would creep up and touch me. They do not smoke, drink nor gamble. Their moral code is high. Their life is of the simplest sort, the only furnishings of their homes, for instance, being a bamboo bench. They are peaceful when undisturbed, but when aroused are fearful to meet. A Filipino pastor had once visited them. Ever since that time they have been interested to hear more of the message he brought them."

—*Missions*.

Repentance in the South Seas

A missionary festival in New Guinea was attended by heathen as well as Christians. Dozens of speakers followed one another. The leading thought was recognition of God as giver of food and abundant harvests. The heathen had often taunted the Christians with the folly of abandoning magic. "You will go hungry and find yourselves eating tree leaves like animals." So the two villages had assembled mountains of food, and the speakers—twenty of them—commented on the absurdity of blessing the fields when God alone could do this. Certain sluggish Christians were not spared criticism. They were

ordered to walk in a circular path which had been prepared. Along this path were stationed the more mature Christians and Bible helpers, who reasoned with the lax Christians as they passed, and won their promise of a more faithful and scrupulous Christian walk. On reaching the exit of the circle, those who were warned were asked if they had truly taken to heart these admonitions. Then followed a sermon on John the Baptist's call to repentance.

—*S. S. Times*.

Sea Dyaks of Borneo

The Sea Dyaks live in the jungles of Borneo. Under the wise and beneficent rule of a white rajah, head hunting has almost ceased among them. In religion, they are animists, with some uncertain idea of a God, but believe in a host of lesser spirits which must be propitiated when angry. The people think that the noises of certain birds indicate the spirits' attitude toward them, and they are constantly on the watch to see whether the spirits are propitious or otherwise. For example, they will not begin rice-planting until they have heard the sound of certain birds; or, if they hear the sound of other birds of evil omen, they will not go to work at all for the whole of that day.

Missionary work has been going among these people for over seventy years, but progress has been slow, owing to lack of continuity. Missionaries have come out and returned owing to ill-health, and often vast areas have been left to the care of one missionary for long periods at a time. Many of the Dyaks have become Christian, and now there are the beginnings of a native ministry. Missionaries evolved a system of writing, using the English alphabet and spelling the words phonetically. Schools have been opened and many children have learned to read and write. This year a translation of the whole New Testament has been completed in their language.

Then and Now in Solomon Islands

The Open Door, missionary organ of the Methodist Church in New Zealand, compares the situation in that Church's pioneering circuit in 1926 and 1933. On Teop Island, there was one minister, one Fijian helper. Many villages desired teachers, but there were no native helpers for strategic centers. On Buka Island, one minister and two Fijian helpers. Eight villages on adjacent small islands claimed to be more or less Methodist, in four of which services were held every Sunday, and in the others intermittent services, probably 700-800 people in all. The Siwai area had no European preachers, but there were six native teachers, and probably some 400 people claiming allegiance to the Methodist Church.

Today, there are three ministers at work, with 90 native teachers, three native medical missionaries, 80 stations occupied and about 6000 church members.

No Substitute for Sunday School

A little Japanese girl in Hawaii, who was detected stealing from her schoolmates in the public school was induced by the probation officer to make public confession of her sin before the whole school of seven hundred. This wise probation officer explained to the school that they must be charitable in all future relationships towards the offending member of their group, pointing to the fact that the little girl had no Christian influence at home. Her parents did not belong to any church, and she had not been encouraged by them to attend Sunday school. She told the school that during the twenty years she had been probation officer in Hawaii, she had never been called upon to investigate the character of any boy or girl who belonged to a Sunday school. The sequence to this episode was registered the following Sunday, when fifty new pupils presented themselves at the Japanese Sunday school in that neighborhood.

Our Missionary Bookshelf

Recent Books Reviewed for the Readers' Information

The Meaning of Right and Wrong.
By Richard C. Cabot. Pp. 463.
\$3.50. The Macmillan Company,
New York City. 1933.

This is a most entertaining book, unique and original in its method of approach and its handling of the fundamental ethical problems. The best chapter is the discussion of "Honesty," in which Dr. Cabot takes the true position, so convincingly maintained by the late H. Clay Trumbull in his little book entitled "A Lie Never Justifiable." The book stays within its appointed limits of a humanistic consideration of the basis of right and wrong. To the readers of the REVIEW the true basis is distinctly religious and the fundamental and essential questions are "What is the will of God?"; "What is the mind of Christ?"; "What is right in principle, i. e., in accord with the character of God?" These are the forms in which the question of right and wrong presents itself to the Christian experience. But the form in which the question is cast by Dr. Cabot is real for the Christian experience as for the non-Christian. And indeed it is primarily here in its ethical quality that present day religious conservatism and liberalism stand each to be judged. The warning of the Sermon on the Mount is needed by every generation: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven."

R. E. S.

The Word of the Cross to Hindus. By E. W. Thompson. 8 vo. 328 pp. 7s.6d. Epworth Press, London, 1933.

This is a rare book, a notable contribution to Christian literature in general and missionary

literature in particular. The author knows India, its people and its prevalent religion—a knowledge based upon long residence in the country, close contact with its people and a deep and sympathetic study of its main religious system. Incidentally, the style is admirable, vivid and strong, carrying the reader right along with the thought; the natural result of the material having been first prepared in the form of lectures.

Part I. is an historical inquiry containing such arresting chapter titles as, "An Event in Time," "The Chief Opponents," "The Offenses," of "novelty and divergency," of "personal claims," of "revolution."

Part II. is an interpretation of the Avartara and the Cross, Karma and the Cross, etc. The book includes valuable appendices. It is altogether a very able presentation of the contrasts between the distinctive ideas of Hinduism and Christianity.

Hinduism is one of the main religious systems of the Eastern world; it was the characteristic product of India and it remains today the prevalent mode of thought and worship in that country.

From a study of the Gospels the author turns to Jesus Himself. The historicity of the Gospel and of the Cross as the central facts of Christianity are impressively brought out in the first part. This is followed by penetrating comparisons between the teaching of Jesus and Hinduism, in regard to God and man and the way of salvation.

Part I. being an historical inquiry is an able and appealing presentation of the Christian position while Part II. being an interpretation naturally raises

questions which emphasize the point of view of different scholars. It seems to the present reviewer that this book, along with Mackenzie's "The Christ of the Christian Faith," and Speer's "The Finality of Jesus Christ," constitute a notable trilogy in Christian Apologetic. The first two complement each other; the last shows the foundation of both. Mr. Thompson's book is of peculiar value, not only to the student of religions, but particularly to the missionary to India.

W. I. CHAMBERLAIN.

Adventures in Church Worship.
Teacher's Book, Pupil's Book. By Maurice Clarke. 12 mo. Morehouse Publishing Co., Milwaukee. 1933.

Dean Clarke of St. Paul's Cathedral, Marquette, Michigan, has high qualifications for the work in the field of Christian nurture. The course of study concentrates upon the Christian life as outlined in the services of the Book of Common Prayer. It follows the expressional method, using the pupil's initiative in keeping a diary, and in close fellowship with the services of the church. It follows the order of the Prayer Book: the Church, the Home, Baptism, Advent, Christmas, Epiphany, emphasizing the missionary enterprise, Lent, Holy Communion, Easter, Marriage, the Ordination services. The approach and content of each lesson are admirable and always in touch with religious reality. The Pupil's Book, which is for home reading and not for class study, contains a story bearing upon each lesson. These stories are sometimes Biblical, sometimes missionary, historical, local. They are realistic narratives about Columbus, Lindbergh, Livingstone, Abram,

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

Onesimus, St. Francis, Gregory, Augustine, Schweitzer, Edith Cavell, Bishop Rowe, the Prodigal Son, Matsuzaki of Japan. The course, though prepared for the youth of the Episcopal Church, is beaten out in the laboratory of experience and can be of intensive value in any church or in any home in training young Christians in the Christian life. The missionary note is everywhere clear and strong.

HUGH T. KERR.

Whither Asia? A Study of Three Leaders: Gandhi, Hu Shih, and Kagawa. By Kenneth Saunders, Litt. D. Pp. 221. \$2.00. The Macmillan Company, New York. 1933.

Dr. Kenneth Saunders is one who has done much to bridge the chasm between East and West in a catholicity of spirit. He is the author of a number of books, and dedicates these chapters to the faculty and students of Vassar College. The subtitle gives the key, and the introduction sets the stage for a very interesting comparative study of present-day leadership in India, China, and Japan. In India, we are told, the real soul of the revolution is Hindu. In China the real soul of the revolution is anti-Sinitic. In the former country they are trying to restore the past; in the latter it is a revolt against the dead hand of the past. All of these national leaders are the product of the mingling of Eastern and Western culture. It is evident in these chapters that each of the three leaders is a debtor to Jesus Christ, although in strangely different ways. An orthodox Hindu, fed on the New Testament, is leading India to remarkable reforms of Hinduism; a Confucian scholar, who knows the ethics of the Sermon on the Mount, is breaking the bonds of Confucius; a Christian socialist in Japan is not only preaching repentance of sin to individuals but is also exerting great influence on the government and nation.

"It is surely revealing that all these three leaders are avowed pacifists, and in their very reasonable and practical philosophies of life they claim to have

found the Sermon on the Mount a chief source of inspiration. It has reinforced their own teachers." The author gives a summary of the creedal statements of Gandhi, Hu Shih and Kagawa in their own words. These statements are a revelation both of the attitude and spirit of the men whose life story is given here.

We do not always agree with Dr. Saunders in his views, but the book is valuable as a striking interpretation of present-day leadership in Asia. These three men are, in a sense, typical of the countries to which they belong, and of great movements in which they play so large a part. The greatest of the three, in strength of character, moral courage and spiritual power, is undoubtedly Kagawa. "Religion is to him the love of God and of man. It is to all of us the spirit of loyalty to the highest, the sense of wonder at its mystery and beauty, the attempt to see life steadily and see it whole. In Kagawa, Asia will find a more potent leader than in either Gandhi or Hu Shih—for he is a servant of Christ the Universal Son of Man. His personality is our best symbol of the Godhead: in his ethics we find our most universal norm." But Kagawa has found a deeper meaning and message in Christ: It is that of the sufficiency and supremacy of the Cross—our only life and hope. To this Hu Shih and Gandhi are still, alas, unresponsive.

S. M. ZWEMER.

Home Base and Missionary Personnel. Vol. VII of the Laymen's Foreign Missions Inquiry. Edited by Orville A. Petty. 199 pp. \$1.50. Harpers. New York. 1933.

This is the last of the eight volumes of the report of the Laymen's Foreign Missions Inquiry, of which "Re-Thinking Missions," first issued, was in some sense a summary. The material of this final volume falls into five sections: Recruiting and Selecting New Missionaries, Causes for Withdrawal of Missionaries, Missionary Finances, Promoting Missions at Home, and a closing chapter by the late Fennell P. Turner on Missionary Personnel

in the fields studied in the Inquiry.

There was no independent field study in America except by correspondence, available literature, with a few interviews. Questionnaires were sent out, especially to missionaries who had withdrawn from active service, in the effort to discover their reasons and also to secure their judgment regarding possible improvement of service abroad. In the nature of the case there is not much in the volume for the new information of the Boards from whom its contents were secured and who are in constant conference regarding their methods and promotion plans. Mr. Turner's general estimate of the quality of missionary personnel on the field is higher than obtains commonly in the volumes of the Report. The Boards will of course study the volume for any practicable and feasible guidance it may give, but there does not seem to be much of value which is not really a description of their present processes which they are steadily trying to improve. The volume closes with assurance that the day of the missionary is not over, however great may be the change in quality and equipment of the workers. No one could desire improvement in this regard more earnestly than missionaries themselves. The technical nature of the book will probably preclude its wide reading in the Church.

CLELAND B. MCAFEE.

Impressions of South America. By André Siegfried. \$2. 192 pp. Harcourt, Brace, New York.

Indian Air: Impressions of Travel in South America. By Paul Morand. \$2. 235 pp. Houghton Mifflin, New York.

South America, Lights and Shadows. By Kasimir Edschmid. Viking Press, New York. 1932.

Since South America has derived her cultural inspiration largely from France, anything that a Frenchman says about that continent is of particular interest to South Americans as well as to the rest of the world. One of the reasons why "Impressions of South America" will be

read is because Professor André Siegfried has written it, but those who expect to find here a fundamental treatment such as given in the author's "England's Crisis" or "America Comes of Age," will be disappointed. These hastily written travel letters are spread considerably with large type and attractive illustrations and drawings.

Professor Siegfried has done the usual tourist "stunt" around South America—Venezuela, Panama, Peru, Chile, Argentina, Uruguay and Brazil.

Fortunately he gives most of his time to describing his reactions to political, economic and social conditions as he saw them in 1931. Since it was in that year that nearly all the countries visited went through a change of government by revolution, it was a particularly interesting time to observe South American life and Professor Siegfried evidently had his weather-eye out most of the time.

First he saw the dictators, for the first country visited was Venezuela, controlled by General Gomez who, when he arrives in the capital from his country residence, is followed by an endless procession of motor cars which pass and repass the President so he may be sure to recognize his admirers. "But when one penetrates behind the scene, one is almost aghast to find how primitive everything still is." On the other hand the author was tremendously impressed with the progress and beauty of cities like Buenos Aires and Rio de Janeiro.

On the west coast political problems for the author come out of conditions similar to those in Turkey or the Balkans, where population is sparse and communications difficult, rather than those of crowded Europe. There is little public opinion and between the white aristocracy and the Indian masses there is no middle class. The powerful foreigner is there only to make money. So a strong ruler, who is supinely backed by an obedient congress, needs only to pay well the army and police, keep trustworthy agents in the prov-

inces and supply jobs and contracts to partisans, in order to maintain his seat, at least until the larger number not receiving their share of the spoils are strong enough to revolt.

East coast countries are further advanced. Argentina is little affected by Indian tradition so evident in the countries of the Pacific, it being very similar to Latin Europe plus the *gaucho* influences. The chief characteristics of the Argentine are three: sadness, inherited from the Arabs and expressed in the tango; indolence, coming from the Spanish and encouraged by the wealth of the land; and arrogance, a tendency to boast, with Spanish pride and Italian vanity. A graceful intelligence and unusual refinement of culture come from France! The danger ahead lies, not in any social catastrophe, but in periodic recurrence of bad administration, financial chaos with dissipation of public funds for show rather than for profit.

Thus in outline are the keen observations, though hardly new, of this brilliant Frenchman, who is gradually analyzing for us the modern world. But it is too bad that he has been willing to allow these hastily written letters to be published rather than to have used his trip as preliminary to a real study of the complicated forces that are shaping South America for an increasingly large place in future world life.

Paul Morand, the much traveled compatriot of Professor Siegfried, gives us in his "Indian Air" a more finished book, in fact a charming piece of writing, about equally divided in descriptions of nature, of people, especially the Argentine gaucho and the Andean Indian, and of exciting experiences in airplane travel. He finds the West Coast with its Indians much more interesting than the East Coast, the latter being "all success, progress, the machine... but he (the Andean Indian) who persists with the dull opposition of the Asiatic—he has the better of the stranger."

Morand philosophizes on the meaning of the mysterious civili-

zation of the Incas, as have Waldo Frank and Count Keyserling, but more reasonably, less fanatically. His appreciation of nature, of the birds, the plains, the mountains of Argentina, especially remind one of Hudson whom he has evidently read with profit. In fact, while "Indian Air" is literature, rather than history or political science, and is not always accurate in these latter subjects, the author has evidently read considerably more on these countries than has the ordinary travel writer.

A German view of the Southern Continent is given by Kasimir Edschmid. And, while not so well written—or translated—loses nothing in comparison of subject matter. It is a more comprehensive discussion of the life of South America than either of the other books, given largely by means of conversation with all kinds of interesting types, including the Dictator, Leguia of Peru and the German, General Hans Kundt, whom the Bolivians have hired to lead their forces against Paraguay.

South America is attracting more of the thoughtful attention of the world, and suffers much less than formerly from hastily written travel books. But, unfortunately, she seems to get only the second-best of distinguished writers like Bryce, Keyserling, Clemenceau and Siegfried, to say nothing of several North American writers who have recently visited the southern continent. S. G. INMAN.

The Moslem World quarterly for January, 1934. Edited by Dr. S. M. Zwemer, 156 Fifth Ave., New York.

Considerable space is given to China, where the Editor recently visited Moslem centers. He described the Fourth Religion of China, its spread and influence, and the present-day revival. Mr. Harold D. Hayward writes on the Kansu Moslems of today.

Other articles of interest relate to Magic Cures in Popular Islam, Marriage in Palestine, The Modern Press in Persia, Bible distribution across the Sahara, Islam and Intellectual Freedom.

New Books

America Self Contained. Samuel Crowther. 340 pp. Doubleday Doran. Garden City, N. Y.

The African Labourer. G. St. J. Orde Browne. 238 pp. \$5. Oxford University Press. New York.

The Christian Mission in the Modern World. William David Schermerhorn. 360 pp. \$2.50. Abingdon Press. New York.

Doran's Ministers Manual — 1934. Compiled and edited by G. B. F. Hallock. 652 pp. \$2. Harpers. New York.

Go! Champions of Light. Frances Jenkins Olcott. 220 pp. \$1.75. Revell.

Hospitals Overseas—Africa and the East Series. 88 pp. 1s. C. M. S. London.

The Health and Turnover of Missionaries. William G. Lennox. 216 pp. 75 cents. Foreign Missions Conference. New York.

Let There Be Light—a Pageant Drama. Elliot Field. 87 pp. American Bible Society. New York.

On the Road in Madagascar. A. M. Chirgwin. 159 pp. 2s. 6d. S. C. M. P. London.

The Old Ideal and the New Deal. Golden Rule Book. Chas. V. Vickray. 196 pp. \$1. Golden Rule Foundation. New York.

Obituary Notes

Rev. Dr. Allen Revellen Bartholomew, secretary of the Board of Foreign Missions of the Reformed Church in the United States for thirty-four years, died on November 27 at his home in Philadelphia at the age of seventy-eight.

He was born at Dannersville, Pa., and was graduated from the theological seminary of the Reformed Church at Lancaster in 1877.

From 1904 to 1906 Dr. Bartholomew was president of the Pennsylvania Christian Endeavor Union, and in 1919 of the Eastern Synod of the Reformed Church. He headed the General Synod of the Reformed Church from 1926 to 1929 and also was a delegate to the Alliance of Reformed Churches from 1924 to 1929.

As secretary of the missions board Dr. Bartholomew developed virtually the entire foreign mission work of the Church as now constituted in Japan, China and Mesopotamia.

He was an honored member of the Committee of Reference and Counsel, of the Foreign Missions Conference of North America, from 1925 to 1931, and a beloved and valued member of the Editorial Council of the **MISSIONARY REVIEW OF THE WORLD**. Dr. Bartholomew's loss will be keenly felt, not only in his intimate circle of family and friends but in his church and mission councils and his world wide contacts. He was a man of rare Christian character and gracious spirit

as well as an able adviser and advocate.

* * *

Dr. Charles E. Parker, for thirty-two years a preacher and teacher of Telegu people in India, died last Summer. Nearly 2,000 people came to honor his memory at the funeral. Rich and poor, educated and uneducated, missionaries and government officials, as well as outcastes who became self-respecting Christians through the Christ whom he preached.

* * *

Miss Lucy Laney, head of Haines Institute, a school for colored boys and girls in Augusta, Ga., died October 13. She was in her late seventies, having taught over 60 years. She is said to have been the most prominent colored woman in the Presbyterian Church.

* * *

Dr. B. F. West, who went to Singapore in the early days of the Methodist Malaysia Mission, died in Seattle, July 2, aged seventy-six.

* * *

Dr. John R. Dickson, an American physician who had spent fifteen years in China as a Presbyterian missionary, died November 23 at Hwaiyuan, China, of acute endocarditis. Born in Fargo, N. D., in 1884, he received his M.D. from the University of Toronto in 1910. After eight years in China, chiefly as head of a hospital in the interior near Soochow.

When Dr. Dickson opened his hospital in Chinese buildings, he treated 2,800 patients in the first two months.

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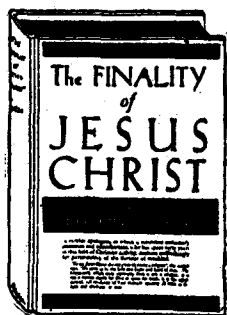
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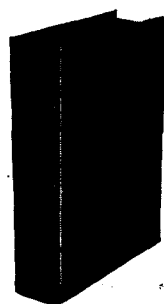
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