

NOVEMBER, 1934

THE MISSIONARY REVIEW the WORLD

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Webster E. Browning

Good News in the Japanese Press

Delavan L. Pierson

Good Soil in the Appalachians

McCoy Franklin

Volunteer Poverty in Action

Stanley A. Hunter

A Woman's Trip to Central Arabia

Mrs. L. P. Dame

A Korean Inn-Keeper

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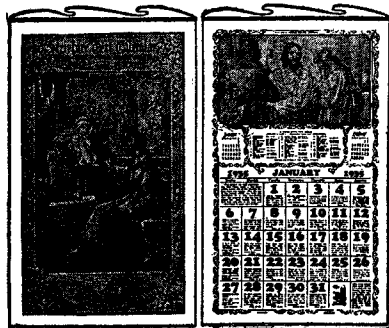
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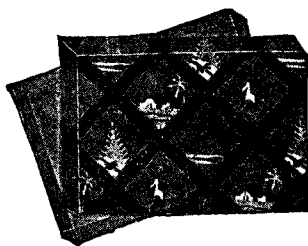
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Dates to Remember

November 5—Annual Spiritual Advance Conference, Philadelphia Federation of Churches.

November 18—Men and Missions Sunday.

November 25—National Day of Humiliation and Prayer.

November 29—National Day of Thanksgiving.

December 4-7—Federal Council of the Churches of Christ in America, Biennial Meeting, Dayton, Ohio.

December 9—Universal Bible Sunday.

January 6-12—Universal Week of Prayer.

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February 17-19—Lakeland.

February 17-19—Winter Haven.

February 19-21—Gainesville.

February 23-26—Jacksonville.

One of our missionary correspondents makes a request for used postage stamps for a missionary education exhibit and for study classes. All countries are needed, including America, to be sent to the field; of special interest are postage due, air mail, commemorative, revenue, government service, native states, foreign occupation, charity or old issues, or higher denominations of current issues. God is blessing the work and interest in missions is increasing. Address: Missionary Teacher: 5629 Thomas Avenue, Philadelphia, Pa.

Personal Items

Dr. John McDowell, Secretary of the Board of National Missions, and recently Moderator of the General Assembly of the Presbyterian Church, suffered a broken arm in an automobile accident in Kansas on October 9th. With **Dr. John Bailey Kelly**, President of Emporia College, he was on his way to attend a state conference at Clay Center.

* * *

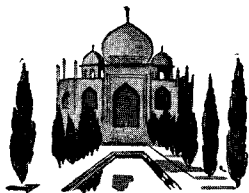
Miss Grace Emblem, a missionary of the China Inland Mission, and two other missionaries were captured by bandits on October 9th at Lohuanping, near Kweiyang, Kweichow Province, China. They were released Oct. 17th.

* * *

Dr. S. H. Wainwright, missionary in Japan for forty-six years, and General Secretary of the Christian Literature Society of Japan, has been elected an honorary life-member of the American Bible Society. Dr. Wainwright has rendered conspicuous service in facilitating the erection of the new Bible House in Tokyo, dedicated last December.

(Concluded on third cover.)

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Editorial Chat

The special Japan number of THE REVIEW (October) is even more enthusiastically received than our Orientals in America number (June), if that is possible. Copies are being sold rapidly. Leaders, and others especially interested in these mission study topics, are buying them for use in their missionary circles. The articles are full of up-to-date information and are fascinating reading. Send for your extra copies now; they will help to interest others. Here is what Dr. Wm. P. Schell, Home Department Secretary of the Presbyterian Board, says:

"I cannot refrain from congratulating you upon the splendid contents of the last few numbers of the MISSIONARY REVIEW, particularly of the Japan number just off the press. I do not know when I have read a more interesting and helpful number and I feel you are to be congratulated on the success you are achieving with the magazine."

* * *

What do you say to your friends?
That is even more important than
what you say to us.

* * *

Mrs. Wm. H. Farmer, the well-known speaker on missionary topics, spoke so enthusiastically of the June and October REVIEWS at one of her missionary study circles of leaders that all the copies of THE REVIEW available there were immediately sold and many orders were taken for single copies and yearly subscriptions.

* * *

A valuable paper on "Present-Day Shinto," by Dr. Albertus Pieters, will appear in our December issue. Dr. Pieters recently lectured on this subject in Princeton.

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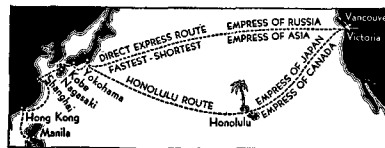
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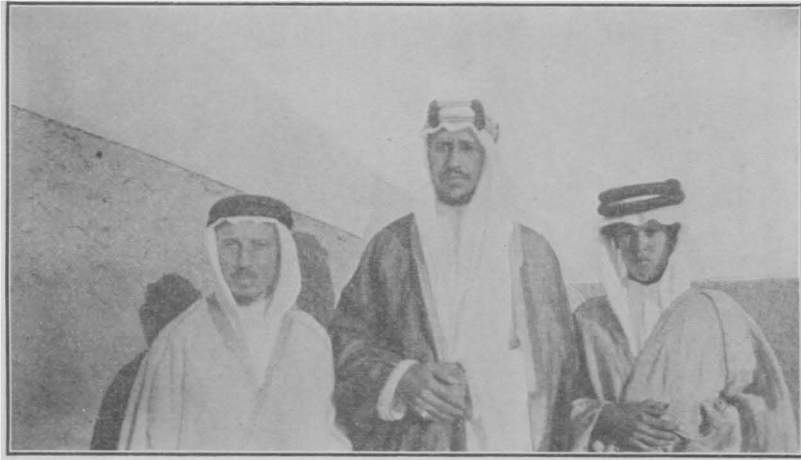
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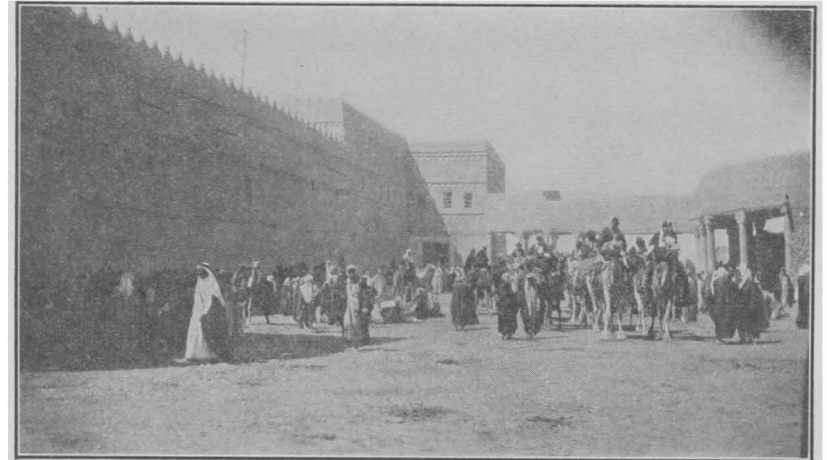
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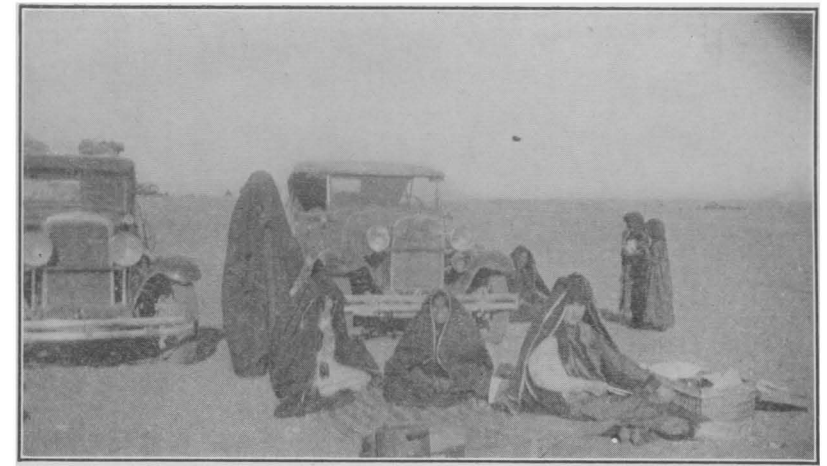
ARABIAN COURT PHYSICIAN, THE CROWN PRINCE AND HIS NEPHEW



RIADH THE CAPITAL OF CENTRAL ARABIA—LIKE A MEDIEVAL TOWN



MRS. DAME AT RIADH—AS AN ARAB TO THE ARABIANS



A CAMP SITE ON THE DESERT—PREFERABLY NEAR A WELL

THE FIRST WHITE WOMAN TO VISIT CENTRAL ARABIA—MRS. L. P. DAME IN RIADH

Plates loaned by courtesy of *Neglected Arabia*—See article on pages 517 to 521

THE MISSIONARY REVIEW of the WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVII

NOVEMBER, 1934

NUMBER ELEVEN

Topics of the Times

MISGIVINGS OR THANKSGIVINGS

Men who look chiefly on the things that are seen have today many causes for uneasiness and misgiving. There are few signs of an earthly millennium in present-day conditions. The national revolutions, and the threats of international conflict; the industrial unrest and unemployment; the assassinations and suicides; increasing banditry and lawlessness; the continued intemperance and immorality; the widespread religious indifference and militant atheism—all are sobering to men and women who believe in God and who seek to advance the reign of righteousness and peace, of truth and love, among men. There was never greater need to consider and to pray, to witness and to work.

It is clear that intellectual training, human social service, general peace propaganda, industrial and economic reform, new laws and treaties will not in themselves provide the remedy for a selfish society or a corrupt human heart. Men have frequently attempted to establish utopias by new social systems, as is being advocated by certain factions in America. They have sought to bring about ideal conditions, to reform political and economic systems; they have endeavored to build character by general education and have sought freedom by renouncing all religion—but they have failed. The enemies of human welfare are too well entrenched to be vanquished by human effort and a change of tactics. As Dr. John McDowell has well said: "Three deadly foes are threatening the life of the world today—self-will, a desire to be outside the law of obedience; self-interest, the desire to be outside the law of self-sacrifice; and self-complacency, the desire to be outside the law of fellowship."

These foes cannot be overcome by militarism as is being attempted in Japan; by nationalism as in Italy and Germany; by socialistic control of the proletariat as in Russia; or by democratic

idealism as is being attempted in China. We are increasingly recognizing the need for a superhuman power that will inspire and enable men to keep the laws of life; there is need for the practice of sacrificial law that will lead men to serve their fellow men. In Christ these ideals and forces are found in their fulness. Where else than in Him is the hope of the individual, of the nations and of the world? We have need at this time of national thanksgiving, first, to confess our sins and neglect, and to ask forgiveness of God and our fellows and to pray for clearer vision, more firm purpose and practical power.

But we must not overlook today the many and great reasons for thanksgiving and praise to God.

1. We have reason to be thankful that there are battles to fight—not physical but spiritual; that life is not a monotonous round of easy tasks and purposeless pleasures. No man or woman was ever made strong by a continuous ride in a perambulator or on a "merry-go-round."

2. We have reason for thanksgiving that God has provided adequate spiritual forces for spiritual conflicts. He does not expect us to win without spiritual armor and effective weapons. Faith, courage, and spiritual talents are real, not imaginary.

3. We have reason for thanksgiving that we are not expected to fight alone or without a Leader who has all the wisdom, the benevolence and the power of an ideal Captain. Christ has already won the victory and is able to lead others to victory.

4. We have reason for thanksgiving that the issue of the battle is not in doubt—and never has been—for those who follow the divine Leader. This has been proved, times without number, and is being proved today in Christian experience at home and in the fields abroad. What encouragement and causes for thanksgiving there are in the men and women who meet victoriously the test

of supreme suffering; in the multitudes who turn to God every year in missions and in churches and conferences; in the young people who are dedicating their lives to Christ and His service; in the spiritual awakenings and growth on such mission fields as Korea, China, Burma, India, Africa and the South Seas. The battle is not being lost, though human eyes are too limited in vision and man's mind is too untrained to judge the outcome. There is reason for thanksgiving and hope in proportion as Christ dominates the hearts and lives of mankind.

THE CHALLENGE OF MEXICO

For centuries Mexico was under the domination of the Roman Catholic Church—politically, educationally and economically as well as religiously. Since the revolution began there has been continued conflict between the Government and the dominant Church—involving confiscation and nationalization of land, the closing of church schools, the restriction of religious instruction and the prohibition of religious activity by all foreign priests and nuns.

Through these restrictions the Protestant mission work has also suffered. Some of the Mexican states and the Federal District are experimenting, along Russian lines, with the idea of outlawing religious instruction for minor children. The Mexican Government has not charged Protestant missionaries with impoverishing the people, with propaganda against the State institutions and with subversive acts against the Government, as she has charged the Roman Catholic authorities, but all religious sects and activities are included in the anti-church campaign. The State of Tlaxcala, particularly, has inaugurated an anti-religious program. Images have been destroyed, churches closed, burlesques of religion have been given in public. The State is attempting to show that religion is unnecessary in a progressive community. While Mexico has doubtless suffered from some of the activities and influences of the Church authorities, she is unfortunately following the example of atheistic or backward nations in promoting intolerance, in planning to teach anti-Christian socialism and in seeking to outlaw religious liberty. Mexico cannot afford to fight against true freedom and against God as revealed in Jesus Christ.

One correspondent from Mexico writes:

Things do not look brighter as the days pass. According to one of the papers, the bill that has to do with "socialistic education" has passed the committee of the lower house and has been turned over to the committee of the upper house for their action. The whole affair was kept as secret as possible, evidently because of the fear of some kind of an outbreak. There are two active groups against "socialistic education": the university students and the Catholic women. The university students are

against the new teaching because they believe it is a violation of freedom of speech and of conscience. Some are sure that the law will never pass; others are sure it will never go into effect, even if it does pass. Protestant teachers are beginning to be worried and some say that they will resign if the law goes into effect. The principal question before many people is just what is meant by "socialistic education." No one seems willing to define the word....

According to a new *reglamento* of the Department of Education, that has not been announced as yet, every school, whether it wants to be recognized or not, must declare itself in accord with the Department of Education. If the Department of Education does not approve of the teachers, they appoint teachers of whom they do approve. What chance would a Bible school have under such a system? Of course, this *reglamento* may never become law but it is in accord with the other tendencies of the Government. The problem of sexual education in the schools, that caused so much trouble last spring, is not settled yet either, and arouses the parents who are not worried by the "socialistic school."

The Protestant leaders, missionary and Mexican, are not standing idly by to see their liberty curtailed, their work blighted and their activity prohibited. Recent letters from Mexico City show that they are approaching the officials in a tactful and friendly but frank and fearless spirit to bring about justice and tolerance for the good of the people.

A prominent Mexican Christian and two Protestant missionaries recently succeeded in interviewing the Sub-Jefe del Departamento de Bienes Nacionales, de la Secretaría de Hacienda, and asked if a mission dormitory being used as a hostel for boys attending the secondary school should be nationalized in order to use it as a seminary. His reply was that *under no circumstances whatever* would either Hacienda or Educación permit the running of a seminary on national property, and that the Government's point of view is that *all seminaries, whether Catholic or Protestant, are absolutely proscribed*. If we nationalize any property and then use it as a seminary, the Government will at once close the seminary and use the property for something else. One of the officials in the Judicial Department of the Government, the Procuraduría General, has stated that Roman Catholic seminaries are proscribed by the Constitution, since they educate men in order that they may take a vow limiting their personal liberty, whereas Protestant seminaries are not so proscribed, since the ministers take no vows to obey superior authorities. The Government, however, does not favor preparation of men to carry on the propagation of religion. There is abundant evidence of this policy.

In the meantime there are encouraging signs of life in the Protestant Church. One of these is the recent remarkable conversion of Colonel Curti who used to be head of the Traffic Police in Mexico City. (See p. 505.) A correspondent writes:

He is on fire and is doing personal work everywhere among the politicians and army heads. He is absolutely fearless and tackles generals as I tackle privates. Two weeks ago we went to Puebla to try and win General Mijares, the Governor. He accepted a New Testament and promised to read it. Col. Curti has been threatened with being thrown out of the army but replied that he was loyal to the Government and read them Romans 13: 1, saying that in spiritual things he took his orders from higher up. Pray for him as he is going through terrific testing.

It may be necessary and wise in some mission fields to adapt the methods and program of work to meet the present situation and needs. There will be no excuse for compromise or for failure to give the message of life through Christ to any and all who will listen. It may be, and doubtless will be, advisable and in some cases necessary to discontinue general education, especially higher educational work, where the governments are opposed to Christian teaching. This will mean the closing of mission schools and colleges but it need not mean any cessation of Christian activity, especially in personal evangelism. There are still vital needs to be supplied and wide fields to be planted and cultivated in rural areas, in supplying Christian literature, in the training of leaders, and in the spiritual upbuilding of the churches.

MISSIONARY PIONEERING OPPORTUNITIES

It is thrilling and stimulating to faith and the spirit of sacrifice to read of the dangers and privations experienced by such missionaries as Livingstone, Moffat, Hannington, Mary Slessor and others in Africa; by Paton and Chalmers and Abel in the South Seas; by Judson and Carey in India; by Taylor and Sheldon and others in China. The example of these heroes of the Cross, the need of ignorant and sin-cursed men and women in many lands, and the call of Christ to evangelize the work, acted as inspiring incentives to leave the comforts and advantages of Christian homes to take the blessings of Christ to these peoples without counting the cost to oneself. Today the call to foreign missionary activity is largely the call for highly trained specialists—for teachers in already established institutions, for doctors in well equipped hospitals, for organizers and trainers of leaders in lands where churches are established and even self-supporting.

Some think that the days of missionary pioneering are past, that the days of hardship, of sacrifice and personal danger belong only to the times when barbarianism prevailed over large areas of Asia, Africa and the Islands of the Sea. This is true to some extent, for general enlightenment, international law and world commerce have spread the benefits of civilization to lands once

barbaric or given over to superstition and habitual warfare.

But the days of missionary pioneering are not passed. There are still real hardships and physical dangers in many fields. Many of these experiences are not today reported in the press, as in the days when missionary adventure was a romance, but occasionally attacks on missionaries are reported and some Christian workers are still called upon to lay down their lives for Christ and His Gospel. But there are today many fields where darkness, superstition, privation and danger face the Christian missionary as formidably as in the days of Moffat and Paton and Judson. Many lands are still unenlightened by the Gospel. Some are closed to ambassadors of Christ—like Russia, and Afghanistan, and Tibet; others are closed only by reason of the difficulties and dangers and lack of men and means. Central Arabia is still pioneer territory. (Read Mrs. Dames' article in this issue of *THE REVIEW*.) Mongolia and Central Asia are practically untouched. Abyssinia and many parts of Central Africa are almost as neglected as they were a century ago. Most of the great island of New Guinea is both unexplored and unevangelized. South America, our next door neighbor, offers a great opportunity for anyone to engage in pioneer missionary work among its millions of uncivilized and semi-civilized Redmen.

These Indians of Latin America are just now receiving renewed attention from evangelical Christians. The extreme neglect and need of seventeen millions of the tribal and the semicivilized Redmen of eighteen republics south of the United States have long appealed to missionary-minded Christians but very little new work has been inaugurated. Recently a group of laymen and interdenominational leaders met as guests of Mr. J. Frederick Talcott in the Empire State Club, New York, in the interest of Christian pioneering among these Redmen. Mr. Kenneth G. Grubb, of the World Dominion Press, London, and Dr. Thomas C. Moffett, Secretary of the Indian Mission of America, called attention to the need of these ignorant and sadly neglected people and the present opportunities for work among them. They are poor, illiterate and primitive but they are souls for whom Christ died and they offer great strategic possibilities. It is time that new efforts should be undertaken in behalf of the pagan tribes, to whom no organized evangelical agency has as yet made any systematic attempt to take the Gospel.

These and other fields, offering rich opportunities for pioneer evangelism, call for ambassadors of Christ with courage and faith and sacrifice. These qualities are required, not only on

the part of those who go to the field, but in those who may equally be called to give sacrificially to the support of the work.

A UNITED CHRISTIAN ACTION IN JAPAN

The National Christian Council of Japan has become a vital force in unifying and correlating Christian work in the empire. The Government recognizes the Council as a clearing house for Christian activities by appointing two representatives from the national Department of Education.

The Council is active in promoting evangelism, Christian education, and social welfare. Recently the Council recommended:

1. That more intimate relations be established between Christian social workers and those engaged in evangelistic work.

2. That rural problems, social policies and activities be given a place in the curricula of theological seminaries, and that Christian students be trained for these types of work.

3. That the Church create Folk High Schools for the development of Christian rural leaders.

4. That evangelistic workers be encouraged to visit general institutions for social service as well as those under Christian auspices.

5. That churches, Christian Associations and other organizations give attention to the application of Christian ethics to sex life and other present-day moral issues.

6. That inasmuch as prohibition of strong drink has in some instances solved the problem of village poverty, the churches be urged to lay greater emphasis on this question.

7. That with the growing nation-wide abolition of licensed prostitution, the problem of unlicensed prostitution is greatly aggravated, so that it is imperative that a campaign in behalf of Christian purity be begun without delay.

Evangelists are needed who will be prepared to spend their lives in rural districts, and city churches are urged to establish close relations with country churches, and to make themselves responsible for their support where necessary.

Greater efforts should be put forth to evangelize through the printed page; traveling libraries are needed and Christian "wall newspapers" should be put up on walls along thoroughfares.

THE RECENT CONGO CONFERENCE

After a visit of two months to South Africa and Rhodesia, Dr. John R. Mott, Dr. Robert M. Hopkins and others visited the Belgian Congo last June. They held three regional conferences at Elizabethville, Mutoto and Leopoldville, followed by a general representative conference of all the evangelical missions at Leopoldville. It was the first visit that the chairman of the International Missionary Council has ever made to the Congo and he came in response to the earnest request of the Congo Protestant Council. Representatives of twenty-five of the thirty-five missionary agencies at work in the Congo met in

these conferences to discuss the problem and opportunities that challenge the missionaries today. Dr. Mott was everywhere heartily received by the African leaders and in the Angola conference one-half of the delegates were natives and all spoke the Portuguese language. In the Congo special meetings were held for African Christians, but there were, unfortunately, few native leaders in the general conferences, so that they had little part in the discussions and in drawing up the findings.

These conferences brought together missionaries representing great diversity of language, race, theology and polity, but the prayerful preparation helped to secure unity of spirit and purpose. Eight topics were discussed—evangelism, the indigenous church, Christian education, literature, medical work, industrial areas, the training of missionaries and cooperation. In South Africa there are now 300 different native sects, but in the Congo there are other problems in cooperation. Findings were drawn up for each topic and after full discussion were adopted by the conference.

One of the most perplexing subjects brought up for discussion was the growing activity and the general unfriendly attitude of the Roman Catholic missions. The number of their missionaries is rapidly increasing so that there are now 2,200 priests in the Congo; they are spending millions of dollars each year to establish and conduct schools and churches. Much of this money comes from America. The Catholics claim one million converts in the Congo. Native Protestant leaders are greatly disturbed over the efforts of Rome to draw away pupils and members from Protestant schools and churches, but there is hope that the Portuguese and Belgian Governments will grant greater religious liberty and freedom from bribery and persecution. Protestant missionaries must be patient, depending on the guidance and power of the Spirit of God to overcome difficulties and on true evangelical teaching to prove its effectiveness in transforming lives and in building up strong communities.

Among the results expected from these Congo conferences are: (1) The development of stronger, more aggressive native Christian leadership; (2) improvements in rural work as the African missionaries learn what has been accomplished in other fields; (3) more effective educational and medical work; (4) closer unity and cooperation among the various missionary agencies.

As a result of these conferences the missionaries have been stimulated in faith, encouraged to undertake new endeavors, strengthened for more sacrificial service, and united in heart and purpose to follow Christ to the limit.

Religious Legislation in South America

By W. E. BROWNING, Ph.D., Buenos Aires, Argentina

THE conquest of a great part of the continent of South America by Spain and the immediate establishing of her colonies within the conquered territory, occurred at a time when sectarian convictions were deeply rooted in all the countries of Europe. It was, therefore, but natural that all legislation directed at the regulation of religious life of the colonists should be as strict, if not more strict, than that of the mother country, and this same attitude was to be carried over into the republics that were later to be formed from the colonies.

James Thomson, the first Protestant minister to visit the various countries of South America, a Scotsman and, possibly, a Baptist, came as the representative of the British and Foreign Bible Society, and also of the British and Foreign Schools Society. He landed in Buenos Aires in October, 1818, after three years crossed over to Chile, and soon afterward continued his journey through the countries to the north, sailing for England, from Colombia, in 1825. While in Lima, where he had most pleasant relations with the great San Martín, he was present at the discussion by the Congress of the proposed Constitution for the newly erected republic of Peru, and has written interestingly of the debate and the various shades of opinion manifested by the speakers. Early in the discussion, a member of the Congress took the floor, with a copy of the New Testament in his hand, and eloquently, but vainly, pleaded for the adoption of an Article which should read, "The Religion of Jesus Christ is the Religion of the State." Although he was listened to with the greatest courtesy, he was quickly voted down, and the Article which was finally accepted, read: "The Roman Catholic Apostolic Religion is the Religion of the State, and the exercise of every other is excluded."

This same sectarian declaration was adopted by the other Hispanic American republics, in varying terms of expression, during the early years of the 19th century, and the letter and spirit were valiantly defended and enforced, in most countries, even until well within the present century.

But it is interesting to note that, with the steady evolution of religious thought among these modern Hispanic peoples, the original declarations

have now been materially changed, both in letter and in spirit, and in no one of them, today, does the Constitution, at least as interpreted by liberal governments, forbid to dissenting churches the most complete liberty in the practice and propagation of their worship, and, in some cases, recent legislation establishes complete separation of church and state.

This change from a narrow sectarian position to that of the fullest liberty of thought and action, may be most easily traced, perhaps, in the history of religious legislation in the republics that rim the Rio de la Plata, especially in Argentina.

Here, as in all countries of South America, great credit must be given to the Governments of Great Britain, which never failed, in making treaties of a commercial character, to inject the religious note, to the extent of demanding for all subjects of the British Crown the right of free assembly for religious purposes, thus paving the way for more aggressive action by others when it became necessary to take such action.

In Argentina, for example, where dissenting churches were asking for recognition as early as 1824, the Treaty signed by the Government of the republic and Lord Canning, the representative of the British Government, contained this clause:

The subjects of H. B. M., resident in the United Provinces of the River Plate, will not be disturbed, persecuted or molested by reason of their religion; but enjoy perfect liberty of conscience therein, to celebrate divine worship, either in their own houses, or in their own churches and chapels which they will be authorized to build and maintain in the places that suit them and are approved by the Government of the United Provinces.

This treaty was signed in February, 1825, and, no doubt, had reference to the Provisional Statutes which had been adopted in May, 1815, in which the Articles on Religion read as follows:

Art. 1. The Roman Catholic Apostolic Religion is the Religion of the State.

Art. 2. Every man must respect the public worship and the holy religion of the State. The infringement of this Article will be looked upon as a violation of the fundamental laws of the country.

The Constitution drawn up by the General Constituent Congress, in 1819, had been of a similar tenor, and the Article on religion read as follows:

Art. 1. The Roman Catholic Apostolic Religion is the State religion. The Government must give it its most decided and powerful protection, and the inhabitants of the territory must wholly respect it, whatever their private opinions may be.

But liberal breezes were already blowing across the wide expanse of the Argentine Pampas, and many of the most influential leaders of the day were dissatisfied with this wholly sectarian situation. Bernardino Rivadavia, the first President of the Argentine Confederation, and often called "The Washington of South America," was particularly opposed to this declaration and lent his assistance to a new statement of the religious position of his Government. As a result of these efforts of Rivadavia and other liberal statesmen of his day, the Province—we would call it a State—of San Juan, in the far interior, sanctioned complete liberty of worship in June, 1825, and its example was followed, in October, of the same year, by the great Province of Buenos Aires, the most influential of the Confederation.

This legislation of two leading Provinces at once created a conflict with the Federal Constitution, as adopted in 1819, and a long struggle ensued between the representatives of the two opposing schools of religious thought.

Among the statesmen of the day, who favored freedom of religious thought and action, was Esteban Echavarria, and his noble declaration of principles must be quoted. He said:

The State, as a body politic, cannot have a religion, because, as it is not an individual person, it lacks a conscience. The dogma of a ruling religion is unjust and contrary to the prescribed laws of equality, because it pronounces social excommunication against those who do not profess its beliefs, and deprives them of their natural rights without exempting them from their social obligations (taxes). The principle of liberty of conscience can never be reconciled with the dogma of the religion of the State. Granted liberty of conscience, no religion should be declared as the ruling one, nor be under the patronage of the State.

The confusion of religious ideology was finally ended by the adoption of the National Constitution, in 1853, which is still in force, and whose Article on Religion reads as follows: "The Federal Government supports the Roman Catholic Apostolic cult."

Referring to this new declaration, the great Argentine statesman, Sarmiento, once wrote:

The Constitution has no religious principle whatsoever at its base, nor the authority of the Catholic faith. On the contrary, every religious principle and all authority of the Catholic faith is excluded from it, as it is from all modern Constitutions. To maintain the contrary, is not only an error, but a shameless lie.

And another writer on the subject expressed himself as follows:

The Constitution declares that the Federal Government supports the Roman Catholic cult. By this, it does not mean that it is the State religion, because not all the inhabitants of the country, nor all its citizens, are Catholics, nor has it ever been required that to obtain citizenship one must belong to the Catholic communion; but it means that the cost of the cult will be paid by the national Treasury.

As a matter of fact, the entire bill for Catholic cult in the republic is not paid by the Federal Government, but only the salaries of the Bishops of the Church. At the same time, the national Government reserves to itself the right to nominate candidates for the position of Bishop, the Holy See being obligated to choose the Bishop or Bishops from among those so nominated. This, in a sense, places the Church under the jurisdiction of the State, rather than the State in a position of subserviency to the Church. In this way, gradually, and not always without serious conflict, the Roman Catholic Apostolic Church has been deprived of its favored position as the State religion, and has become simply one of many in the country, all of them treated with the same careful courtesy by the civil power, although certain members of its hierarchy receive their emoluments from the national Treasury. Even this bit of favoritism, it is claimed by opposing political parties, will soon be abrogated.

At the far extreme from the attitude assumed by Peru and other countries at the beginning of the 19th century, stands the Article of the Constitution of Uruguay, adopted in 1918, which establishes complete separation of Church and State, and permits the free exercise of all cults, with no favors to any one of them. And this, no doubt, is the goal toward which all the countries of South America are rapidly tending.

"There is an earnestness and interest in religious questions which is an entirely new phenomenon in South America. . . . This is Latin America's day of white heat. The firm impress of Christ must be laid *now* on the fluid material of these young commonwealths. The frightful chaos in social and political life, the misery and suffering in economic life, are all creating a desire for something imperishable and a willingness to listen to any who claim to have the way, the truth, and the life."—DR. GEORGE P. HOWARD, Argentina.

* * *

"The Christian religion is peculiarly needed by the youth of Japan just now, and appeals strongly to the thinking students of the land."—REV. T. T. BRUMBAUGH, Tokyo.

The Story of a Mexican Colonel

*Colonel Rodolfe Curti V., Formerly Chief of Traffic Department, Mexico City—Now
on Military Headquarters Staff*

As told to N. W. TAYLOR

“FOR years I had been sunk in the depths of unbelief, indifferent to things spiritual and to God’s providential care. From childhood I had not darkened the door of a church, except once when I entered to wash my hands in the holy water to show my contempt for religion.

“Twelve years ago, when stationed with my regiment in the Mixtec region of the State of Oaxaca, I was taken very ill, and in my suffering, my thoughts naturally turned to my young wife and our four-months-old baby, who were then in the city of Puebla. As I became worse I cried to God, asking that He spare me to them. Finally I sank into a state of coma and the people in the village thought that I had died. I was prepared for burial and surrounded with candles. After some hours I regained consciousness and sat up, causing terror among those who were in the room at the time.

“It was then felt that the only chance to save my life was to get me as quickly as possible to Oaxaca City for an operation. But the village, where I lay sick, was four days’ ride from the railroad and, as the heat was intense, it seemed impossible for me to make the trip unless they could keep ice packs on me continually. But there was no ice in this mountain village nor in the district. The General commanding the State advised us by telegraph that he would send ice from the city as rapidly as possible, but it was doubtful whether any ice would last long enough to get me to the city. The first day, while we were waiting for the ice, a heavy cloud overshadowed the part of the town where I was lying and hail stones, so great that they killed chickens and turkeys, fell heavily for some minutes. Only a block away the sun continued to shine brightly. The people hurriedly filled sacks with the hail stones and I was placed in a litter and the journey to the railroad began. But so great was my unbelief that after I had recovered I forgot my prayer to God and ascribed the hail storm to mere chance.

“A few years later when stationed in Guadalajara, I was passing an evangelical church and heard them singing, ‘Nearer My God to Thee.’

Something seemed to grip my heart and I could not restrain the tears. However, feeling that such emotion was unworthy of an army officer, I hurried away. Later, my wife and I attended a service but I did not understand the message.

“Then I was called to Mexico City to aid my General in the reorganization of the police force. At that time it fell to my lot to superintend the closing of all the Roman Catholic churches in the city on the 31st of July, 1926. So zealous was I in carrying out this commission that I received the commendation of General Calles. Later I received praise and promotion for my part in the organization of the Traffic Department and other things done in the interest of the welfare of the city. But then came disillusionment! For certain reasons I resigned from the Traffic Department and for a time it seemed that I had been forgotten by the Government which I had tried to serve faithfully. I was even tempted to commit suicide. But this was God’s opportunity.

“One night I dreamed that I was hurrying down a narrow, dark, tortuous street. I met a group of people and inquired, ‘Have you found Him?’ ‘No,’ they replied, ‘Then let us seek Him together,’ I answered. We threaded our way along the narrow street for an interminable time it seemed and our anxiety increased every moment. At last we turned a corner and saw in front of us a figure sitting on a low bench in front of a closed door. His head was resting on his hands but as we approached he looked up and I recognized him as Christ. His face shone and His hands and feet glistened like mirrors. I fell on my knees before Him and all His goodness, from that day in the Mixtec village when the hail stones fell to the blessings of that moment, flooded my memory and I burst into tears.

“I awoke crying and the burden of my ingratitude and sin seemed unbearable. For the remainder of the night I could not control myself and continued crying like a child. When morning came I was like one in a daze. I could not even remember the name of my only daughter whom I love dearly, and this condition lasted for three days. I was in an agony of grief and sorrow

and walked up and down in my living room or in the garden for hours at a time, crying, 'My God help me. My God help me.'

"During this time I procured a New Testament and began to read. Still no light nor peace came. At last there came to my mind the words of the hymn I had head in Guadalajara and I remembered where there was an evangelical church in the city. I attended a service without getting any peace. I went a second time but still could not understand the Way of Salvation. On the third occasion the speaker was giving a Bible study on Sin. As the different sins were written on the blackboard I said to myself, 'Someone must have told her about me,' for it was a perfect description of my condition. At the end of the meeting an invitation was given and I went forward. As I knelt there at the rail, I turned and to my joy found that my wife was kneeling beside me. That night the pastor of the church led us into the Light and peace came into our hearts.

"Then came a great struggle. If we were to go on with Christ it meant breaking with the old life. Christ must be all or nothing. There could be no half-hearted surrender. But what would be the results? Would it mean losing position, rank and friends? I walked up and down my garden fighting it out and then like a flash there came to my mind the words 'Be of good cheer; I have overcome the world.' I hurried into the house and called my wife. 'It is all settled,' I said to her, 'Christ has overcome the world and nothing can touch us except as He wills.' From that mo-

ment we have tried to give our all to Christ, to do His will each day and we have determined not to let a single day pass without trying to win one soul for Him.

"The following Sunday was Easter. We attended the morning service at which we learned that some new members were to be received and baptized that evening. That afternoon, after prayer, my wife and I decided to ask to be received into the church in order to make our public confession and thus cut all that bound us to the old life. The pastor granted our request and that evening we publicly took our stand for Christ. In the four months which have passed since then we have been experiencing the truth of Paul's words, 'If any man be in Christ, he is a new creature; all things are passed away; behold all things are become new.' All things have become gloriously new for us and we are seeking to follow His Will."

* * * * *

I would like to draw attention to an interesting detail in the experience of Colonel Curti. The only knowledge he had of the Gospel story was through a very slight contact with Roman Catholicism. But Catholicism in Mexico emphasizes a suffering or dead Christ, not a glorified one. How was it that in his dream he saw a resurrected and glorified Christ?

Please pray for Colonel Curti. He is active in personal work among the military and political leaders of the country. Who can say what the results will be if we sustain him in prayer.

THE "CHRIST OF THE ANDES" INSCRIPTION

On March 13, 1904, amid the towering peaks of La Cordillera de los Andes, a gigantic statue of "*Christ the Redeemer*" was dedicated, on the boundary line between Argentina and Chile. This monument, dedicated by high dignitaries of the Roman Catholic Church, in the presence of representatives of the governments, signalized the conclusion of a treaty of peace between the two peoples. It marked the triumph of reason over recourse to arms in the settlement of international disputes and attracted wide attention throughout the world. Recently an interesting discussion has arisen in regard to an inscription which many have believed was placed on the pedestal of the monument, and which was said to have been as follows:

Sooner shall these mountains crumble to dust than shall Argentines and Chileans break the peace which they have sworn at the feet of Christ the Redeemer.

No such inscription is now found on the monument so that doubt has arisen as to its having been there at the time of the dedication. The present writer has been interested in securing trustworthy information to clear up the mystery and is convinced that no such inscription was ever placed on the monument.

The striking words quoted were the closing lines of the peroration of one of the eloquent orators of the occasion, a Bishop of the State Church of Chile. A writer, who was not present at the dedicatory exercises, and who has never visited the monument, erroneously converted the lines into an inscription and his error has been widely copied.

It is hoped that this brief note may serve as a correction, for future writers, since it is based on the irrefutable testimony of publications made at the time in various countries of America and Europe, in various languages, and of persons who attended the dedicatory exercises, one of whom was influential in the movement to erect the statue.

Buenos Aires, Argentina.

WEBSTER E. BROWNING, PH.D.

Good News in the Japanese Press

*The Story of Newspaper Evangelism is told in "The Press and the Gospel,"
by W. H. Murray Walton, M.A.**

By DELAVAN L. PIERSON

THE daily newspaper is a powerful instrument for good and for evil. It presents a great mixture on the one hand of truth, pure philosophy, peace negotiations, scientific discoveries, noble deeds, benefactions and Christian activities. It prints both good news and bad, both what is suitable for mental food and some that is more fit for the sewer. The press is a picture of modern life as seen through the eyes and minds of editors and reporters. The printed page is now being used in all lands to disseminate the false ideals of selfish communism, atheism and class hatred but it is also being widely used to broadcast the message of Christ to the world.

In some lands Christians have undertaken to use this great channel of information and influence to present the Gospel, the best news that has ever been proclaimed. While centuries old this is still news to nearly half the earth's population—it is the news that God in His love offers to all men the Way of Life and peace, of strength and victory through Jesus Christ.

In Moslem lands and in Japan where the printed word is held in highest respect, newspaper evangelism has carried the Gospel through many otherwise closed doors, has enlightened many dark minds, has brought food to hungry hearts and life to dead souls. Japan has been an especially fruitful field for this evangelism through the daily press. In a recent book, Mr. Murray Walton tells the thrilling story of this "Japanese Experiment." In the midst of sordid news of selfish struggles and sinful pursuits, the publication of Good News concerning Jesus Christ is a lighthouse to guide lost wayfarers to a safe Port and to a life of Christlike service.

Mr. Murray Walton (from whom we quote freely) gives cheering reports of the activities and results of newspaper evangelism in Japan. Here Christian missionaries have been at work for seventy years and yet the masses of the people and many parts of the country are unreached. There are some ten thousand villages or village areas, the homes of half the population, and the Gospel of

Christ has entered barely five hundred. Of the fifteen million people in the country towns only half are reached. Even more serious is that, despite an awakening interest in rural evangelism, the rate of progress is very small.

The Japanese newspaper is one of the most influential forces in Japanese life. Before the introduction of modern journalism into Japan in 1868, news was chiefly conveyed to the people by means of traveling singers, ballads, and lampoons, which were popular but not widely read, for most people could not read. Even after the introduction of education and the newspaper, for many years the fact that a newspaper carrier visited the house became a sign of an illustrious family.

But today, with education universal, everybody reads the newspapers. It has been computed that half the homes of Japan take some newspaper. The rickshaw man can be seen reading his paper if he is not playing chess! There are three hundred daily papers in Japan of some repute, though the number registered is about four times that number.

Some of these papers have a circulation of over a million, and produce as many as eight editions a day. The telephoto system has been in use for years, and the largest paper operates its own fleet of aeroplanes between Tokyo and Osaka. Foreign correspondents keep the readers in contact with the thought and activities of other lands and news agencies keep them supplied with the latest information from all parts of the world.

In a country like Japan the press ranks with the school and the home as one of the three great formative influences in national life.

The first person to awake fully to the value of the press as an evangelistic agency was the Rev. Albertus Pieters, an American missionary formerly of the city of Oita. Others had used the press to insert a Christian text or a church notice, but he developed the method on scientific lines and with a vision which is appreciated more as the years pass. His system of follow-up has formed the basis of the whole campaign ever since.

The prefecture of Hiroshima is one of the chief centres of Shinshu, the most active of the Buddhist

* Published by the Student Christian Movement Press, London 2s. 6d. net.

sects. The attitude of the public toward Christianity was far from favorable. When a Christian text appeared in connection with an advertisement of some patent medicine, the editor received a storm of protests against the use of his columns to propagate the hated religion. The position taken by the editor was: "I myself am not adverse to Christianity. But if I put Christian articles in my paper I will antagonize my readers and cause them to subscribe for my rival." Then there appeared in the C. M. S. *Intercession Paper*, used regularly by some ten thousand people, the following notice: "The editor whose paper has the largest circulation is anxious about possible Buddhist opposition. Let us pray that this difficulty may be overcome." Within four months the entire situation had changed. A strike in the office of the daily paper led to the resignation of the editor, and when Mr. Murray Walton interviewed his successor, his answer was: "I will be glad to put in your advertisements, but of course I will put in Buddhist ones also." The Christians rather welcomed the idea, as they felt they would score by contrast.

After the Christian advertisements had been going for some months the Buddhist publicity suddenly ceased. The Editor told us why: "Oh! those terrible articles!" he said. "They caused such quarrels among the members of my staff who belonged to different sects that I had to order that they be stopped. I have actually had letters from some of my Buddhist readers congratulating me on the tone of the Christian articles!"

Mr. Murray Walton says:

The response to the articles was immediate. Before we left on furlough twenty months later we had had 1,700 requests for further information from every part of the Empire, including 160 of the unoccupied villages of Hiroshima Ken. Letters and visits were received from people of every kind; from schoolmasters and uneducated folk, from city dwellers and countrymen, from hospital nurses and patients, from men in the army and navy and the consular service, and from Buddhist and Shinto priests. One who afterwards was baptized wrote to say, when ordering some hymn books, how the fourteen employees under him now sang hymns instead of lewd songs. A village teacher asked for hymns with the music written in figures instead of notes so that she might teach them to her children. A headmaster reported that the Christian library books went the round of his staff before being returned. One ambitious youth inquired whether it was possible to teach him singing by correspondence, while another asked us to send by return "some Christian peace of mind."

The New Life Hall was the Christian center from which the work was conducted. On Sunday afternoon a visitor was announced whose card showed him to be the vice-mayor of a town of eight thousand inhabitants a few miles from Hiroshima. He had been to call on a friend and had caught sight of the Christian article in the paper. For years he had been seeking peace in Buddhism, but without avail and he asked: "Has Christianity anything to offer?" That evening he went to the

nearest church, and shortly afterwards was received as a candidate for baptism. His wife was deeply upset by her husband's action. Then the townsfolk heard about it, and so did the local priest. The town had never had a Christian before. They were indignant. And yet he was a good vice-mayor; his religion didn't seem to spoil his work. When the period of his service came to an end, despite a Buddhist protest meeting, he was re-elected. Later his wife and daughter joined him in baptism, and in the last letter Mr. Murray Walton had from him he said:

One thing in which we have had special blessing is an early morning prayer meeting. For nineteen months we have had one every day without interruption. We meet in my house from 5 to 6:10 A. M. for Bible study and prayer. We have also had a service every Sunday for the past three years in the home of another Christian. We are about twenty who meet together.

The center of the follow-up work is in the New Life Society, a group united for the further study of Christianity. It demands certain membership fees and offers certain privileges to strengthen the work and make it more or less self-supporting. One of the privileges of membership is the monthly magazine *New Life*, which, by its variety of appeal, has a better chance of satisfying curiosity, and provides continuity. A pamphlet entitled "*The Words of New Life*," containing selected Scripture reading for a month, was given to each inquirer. A direct result has been a doubling of the orders for copies of the Bible. Two Bible courses are offered, one of a hundred weeks on the Bible, and one of forty weeks on the Gospels. The Circulating Library contains books that deal with temporal needs as well as spiritual. There is also a correspondence course which assumes that the student knows nothing about Christianity, but is genuinely desirous of learning. His religious background is non-Christian, and in all probability religion does not have a very vital connection with his life and character. The aim is not only to give him a good understanding of what the Christian religion is, but also to lead him into a living faith in Jesus Christ as his God and Saviour and Lord.

The work is a growing, active organization, in which changes are continually being made as fresh experience is acquired. "One of the fascinations of this work," says Mr. Murray Walton, "is that it opens endless fields to the pioneer. We never can tell what is going to be the next development!"

Among the topics of articles used in the newspaper articles are the following:

- Christian Ideal of Love and Marriage
- The Christian Home
- Modern Problems of Society
- The True Significance of Christmas
- The Age of Speed
- The Overthrow of Religion
- God is Pure.

Here is one of the articles on "Christmas" which shows the type of message given:

In front of the Umeda Station in Osaka there stands a row of shops which sell millet cakes. But the cakes on show in the open windows are only wooden ones covered with millet seed. One day a hungry young man from the country gave way to a sudden temptation and snatched up one of them and bolted. The astonished shopkeeper shouted after him that they were only make-believe, but he was in far too great a hurry to look back.

In Japan today Christmas has become more or less of an institution, but most people keep it in outward form only. They don't get the good from inside. For Christmas is really the day on which to remember God's Son, who came as a man among us, and by doing so brought about a new relationship between God our Father and us in all our misery and weakness. It is because of this fact that we keep Christmas with such joy.

People, therefore, who keep Christmas without knowing Jesus Christ are like the young man who thought to satisfy his hunger with a wooden millet cake.

The printed articles bring an enormous response. The Seikokai New Life Hall on an average sends out a hundred packages or letters a day all the year round. One interesting thing revealed is that a Japanese is far readier to state his religious difficulties by letter than by word of mouth. Correspondence is an excellent preparation for a personal visit. It serves to eliminate many of the preliminaries so dear to the heart of a Japanese.

Take a typical day's correspondence at random, and, in doing so, make an imaginary tour round the New Life Hall. The article printed on the previous Sunday has been: "The Summer Holidays are Over!"

Visit first the clerk responsible for the preliminary correspondence, Mr. K. Tamai, himself a fruit of the newspaper work. He reports that fifty-two applications have come in, from Hokkaido to Yamaguchi, two places over a thousand miles apart. They come from twenty-one of the forty-seven prefectures into which Japan is divided. To each applicant suitable literature will be dispatched, together with a letter inviting him to get into touch with the local church, or to join the New Life Society. A man living in a proverbially strong Buddhist area writes:

I have just seen your article in the *Nichinichi*. I am a student who has a very happy home. I have been through the Middle (i. e. secondary) School, and managed to survive the "examination hell" (i. e. the nickname for the examination system in Japan), and have passed into the Higher School, preparatory to entering the university. But now I have suddenly met with misfortune and have had to leave school, and work for my living. I have seen society as it is with all its sin, and I am very miserable; please save me.

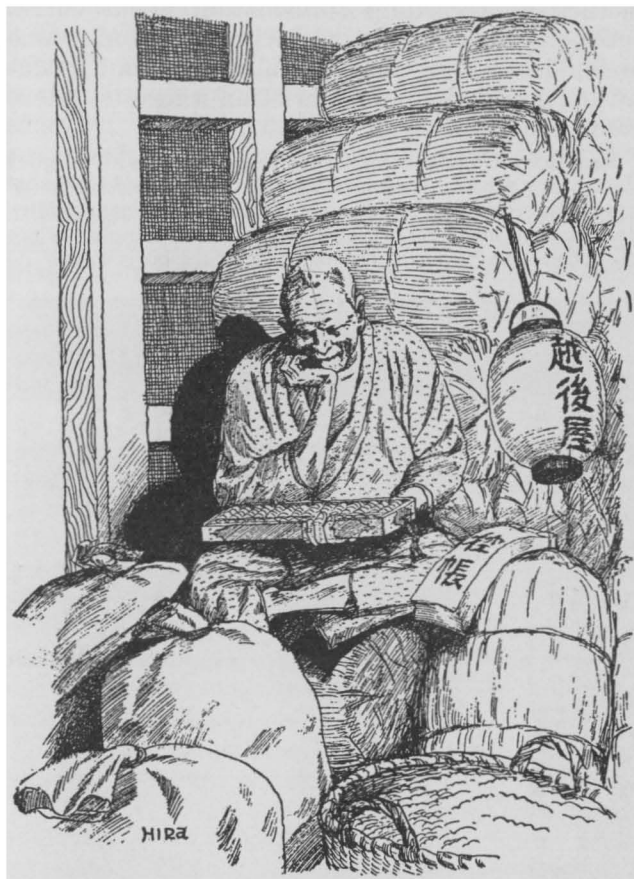
This letter is typical of many. Having to give up a university education is much more serious in Japan than in the Occident, as a man's diploma counts for much.

There are other letters to be answered, many books to be sent out to correspondents of the New

"THE RICH FOOL"

St-Luke, XII: 13-21

a Japanese version



One of the pictures used in the Newspaper Evangelism. The rich fool seated in front of a pile of rice sacks made from rice straw, with a *soroban*, a calculating apparatus used in Japan on his knee. On his left an account book, made of paper similar to what is used in this print. A paper lantern with his trade mark hung on the pile. In front of him bamboo basket and bags of grain. A scene at the door of the rich man's storehouse.

Life Society, fifty syndicated articles to be dispatched to the Japanese press, the correspondence course to be conducted and letters from members to be answered—all infinitely worth while.

You never know what the next letter may contain. It may be from a murderer in prison or a man contemplating suicide, or a woman at her wit's end because of her husband's conduct, or a youth driven desperate by the wrongs of society and the persecution of the police. Letters asking advice on every conceivable subject, often from people who have nowhere else to turn. Many letters are too private ever to see the light. Correspondents present personal problems on which they ask for help. These include problems of child training, Christianity and patriotism, poverty and suicide, superstition, obligations to Buddhist parents, failing of the church and of Christians. Questions must be answered truthfully and tactfully, with good sense, skill and prayer.

Police records in Japan contain all the information obtainable about each member of society and the Japanese are accustomed to give such information. The newspaper evangelism has adopted this method of recording information about correspondents so that the workers know not only name and address of members but all about family, education, occupation, and Christian interests. Here is one record:—

Kashibara Komako. Aged 21. Domestic servant. Higher elementary school. Living in Tokyo. "Of course I have no Christian relatives or friends.....I have not studied Christianity hitherto to any extent.....I simply do not understand anything of the books which I borrow, nor do

literature is shared with the members of the family, it is probably no exaggeration to say that over a quarter of a million have been reached by this means.

The total number in a week in which an advertisement has appeared in the *Tokyo Nichinichi* has never fallen below 100 in recent years. The greatest number received in a week, apart from that memorable occasion at the time of the Sunday School Convention, has been 549. During 1931 the average per week was 200.

An analysis of the 10,400 applicants received in 1931 revealed the fact that 3,000 came from Tokyo and suburbs, while the northern island of Hokkaido, whose inhabitants have, to a large extent, left behind them

The ashes of their fathers

And the temples of their gods,

is responsible for 552. About 20 per cent of the total are women, a proportion which is double what it was a few years back.

Of the 50,000 who have applied, nearly 8 per cent have taken the further step of joining the New Life Society. Of this number it would be safe to say that at least 30 per cent are nowhere near a church.

The library statistics show that since the resurrection of the work after the earthquake, 18,310 volumes have been loaned. About 90 per cent of this total have gone to non-Christian homes.

An interesting sidelight which a study of the cards gives is that 458 have no Christian connections, and nearly half, not even Christian friends. About one-third have no knowledge of Christianity whatever, not even from books. About one-sixth possess Bibles, a striking testimony to the far-reaching work of the Bible societies, but it is very common for them to add that they do not understand them. Of books specifically named as giving knowledge of Christianity, those by Kagawa outnumber those by all other Christian writers put together.

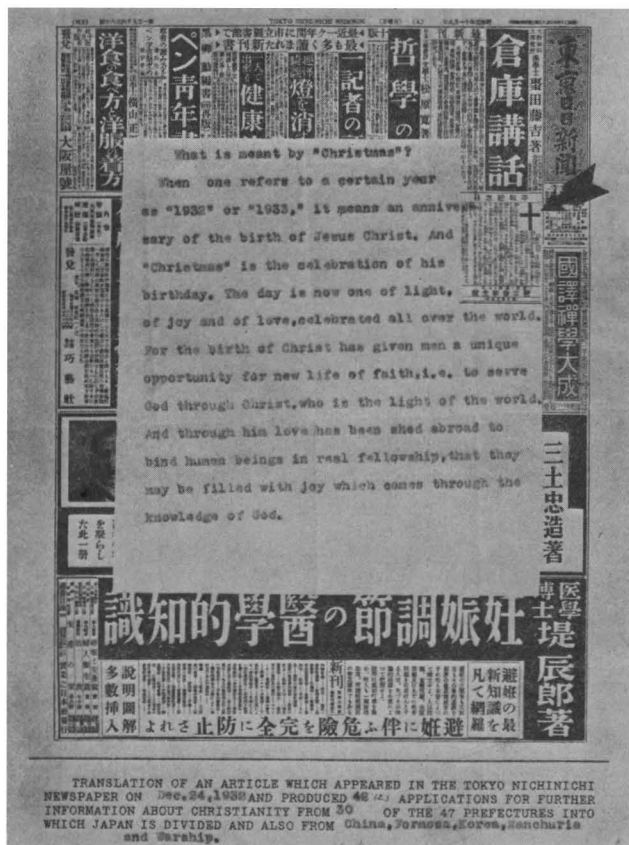
The results of newspaper evangelism in Japan have been many and far-reaching. Curiosity has been awakened, inquirers have been helped to find the light, despairing men and women have been given hope, seekers have found Christ and weak or ignorant Christians have been given strength to overcome.

Mr. Murray Walton decapulates the facts:

In the first place, the friendliness of the press, if wisely approached, was most marked. This is all the more striking in a land like Japan, where Christianity is not the national religion, and where religious articles are not so common as in England and America.

Secondly, the articles brought people to listen to a message which the churches were anxious to give, and which the conditions of the time demanded.

In the third place, they brought the church before the public. The value of this is not confined to the cities alone;



ADVERTISING THE GOSPEL IN JAPAN

I read them with any zest. I know that it is wrong to lead a life without any special aim, but as one of a big staff, and a very ordinary one at that, I cannot get hold of anything which gives me assurance. I feel ashamed to say this, but I will be grateful for your help.....I have been wanting to know about Christianity for a long time, so when I saw your article in the paper I applied at once. I am glad indeed at having such an opportunity."

Newspaper Evangelism, which is touching people by the thousand, from one standpoint reveals Japan's spiritual condition.

The total number of applications received by the Seikokai New Life Hall and its two "children" is well over 50,000. To every applicant suitable Christian literature has been sent, and as this

it has introduced the church to the country population. We hear of cases, of country folk making relatively long journeys to attend meetings of which otherwise they would never have heard.

Lastly, the church, by means of correspondence, was brought into touch with thousands of people not touched in any other way.

There is one fascinating feature about Newspaper Evangelism: it offers abundant scope to the pioneer. It is linked on the one hand to the press, a body perhaps more alive to fresh methods and ideas than any other organization. On the other hand, through correspondence, it is in touch with individuals of every type. It is almost impossible to get into a groove.

Experience has taught newspaper evangelists some very valuable lessons. The movement could not go forward if it was purely a missionary activity, as one of the chief purposes of Newspaper Evangelism is the linking of the individual to the local church. In the second place, the plan was too rigid. It did not allow sufficiently for local initiative, nor encourage local autonomy. Further, it took but little cognizance of denominational loyalties. Thirdly, full allowance must be made for natural growth. A huge organization would have collapsed under its own weight.

In the meantime, missionaries and their Japanese colleagues were starting similar work in various provincial capitals. In the north Dr. Noss

and his colleague, Mr. Tsukada, have been the main movers in a cooperative effort which has concentrated on the untouched rural areas. The adjustment of church and mission relationships, however, has proved a matter of continual difficulty.

The future of Newspaper Evangelism in Japan depends on the vision, perseverance and wisdom of the Christian Church. The people of Japan are educated; they are readers of newspapers; they are seekers after truth; they and the press are interested in religious questions.

To sum up, the press of Japan offers a field to the newspaper evangelist provided he is alert and wise. He may attain a position by which he may become indispensable. He can produce goods for which there is a potential demand.

But should not this work be left to the Japanese Church? The Church in Japan has already a task in front of it in the evangelization of its people and the support of its ministry, which in proportion to its size is far in excess of that confronting the home churches. People sometimes forget that the Church has but three hundred thousand members in a population of sixty million. The way in which it is measuring up to its task has won for it a place of honor among the "younger churches." The Japanese Church has already had a vision of what might be when the press is used for the extension of the Kingdom.

Advertising the Gospel in China

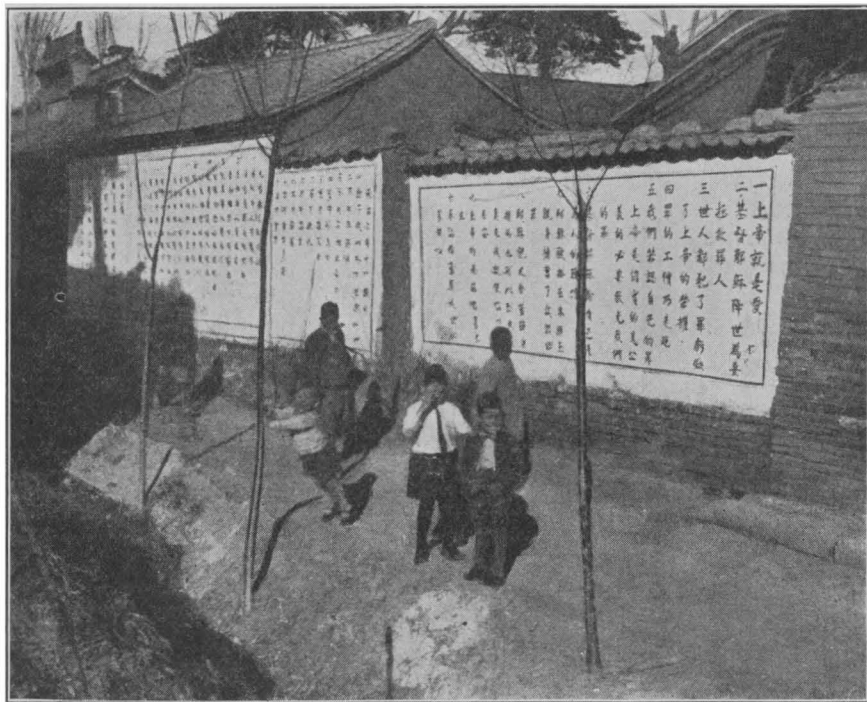


Photo by J. A. Dunachie, by courtesy of "China's Millions," for May.

THE MISSION HOUSE, LICHENG, SHANSI

Showing verses of Scripture and a brief epitome of the Gospel written on the outer walls of the Mission

We have longed to get the Christian message regularly into the more remote, as well as the near-by villages. We thought of using the postal facilities to send out literature, but many of the villages are not served by the Post Office. We found that for a very modest amount an "advert" could be inserted in the local newspaper, which is issued once every four days and is delivered to each village elder in the county. Copies are pasted up at the city gates, in the barracks and other prominent places; so our message is now being regularly broadcast and is reaching a much wider public. Another new way for "holding forth the Word of Life," is the writing up on the outer walls of our mission premises, verses of Scripture and terse Gospel statements.—*F. A. Dunachie, Licheng, Shansi.*

Good Soil in the Appalachian Mountains

By the REV. McCOY FRANKLIN, Farmer, Tennessee

THE people of the Southern Appalachian Highlands are a people of integrity and great possibilities. There are almost no beggars in the mountains unless they are made beggars by contact with outsiders or by misdirected charity. Many of the original settlers in these mountains were the working people of the South who were replaced by slave labor and, not having land or money to buy land, they moved to the hills and took up land then belonging to the Government. These people were of the best blood of Europe and were of the same type as the folks who moved on further west and settled on the plains. They were pioneers by nature, and out of these hills have gone some of the leading men of our country. Abraham Lincoln was of mountain stock, so were James K. Polk, Andrew Jackson, Andrew Johnson, General Farragut, Sam Houston, A. C. Dixon, Tom Dixon, Alvin York, George Truett, George Stewart, Joe Cannon, Cassius M. Clay, Zebulon B. Vance, James I. Vance, Joseph E. Vance, Dr. Frederick F. Shannon, of Chicago, Bradley Kincaid of Cincinnati. Woodrow Wilson said, "The Lord has reserved the people of these mountain fastnesses for a particular crisis in the world's history." There has never yet been a crisis in American history in which the Southern Mountaineers did not play an outstanding and important part. These mountains have been drained of their leadership for many years. As men have become educated and trained, opportunities seemed so much greater elsewhere that they did not go back to the hills. "Outsiders" have gone in, often with a superiority complex and a condescending attitude, and have said to the mountain people "you must be like me and do as I do." Many grievous blunders have been made. The mountain section is capable of furnishing its own leadership and in most cases the native leaders will better understand the psychology of the mountain people. They are like other folk and love to be treated as other folk.

My interest in the boys and girls of the "Great Smokies" is not because of ignorance, or poverty, or superstition, but because I believe that the outside world needs the great untapped reservoirs of human resources that are stored in these hills, waiting for development. We seldom hear of a divorce in the mountains. The stability of the

American nation depends upon the stability of our homes, the stability of our homes depends upon the virtue of our womanhood, the virtue of our womanhood depends upon the manhood of our men. When I was twenty-one years of age I left my two-room cabin in the heart of the Appalachian hills, went away to school at Berea, Kentucky, entered the fourth grade, worked my way through school, high school, college, and the Theological Seminary, and then went back to the hills where I had grown up. I went back because I would rather live there than in any other place and because there are many homeless, hopeless, helpless, fatherless and motherless boys and girls in the mountains who are hungry for opportunities.

The Bachman Memorial School and Home is located at Farner, Tennessee, and is under the Presbytery of Knoxville. The work is manned by a select group of ministers, business men, and consecrated women from Knoxville, Chattanooga, Sweetwater, Middlesboro and other cities. We take children not according to their church affiliations but according to their needs. We have four good brick buildings well equipped, approximately 180 acres of typical mountain farm land, a fine dairy barn and fifteen head of excellent dairy cows. We could care for two hundred boys and girls but we have only fifty at present, not because there are no more that need this home and training, but because there is no money to feed and care for more.

I know of no more interesting work than that of taking these homeless children who are hungry for life and of furnishing a home for them, and then sending them out into the world with joy in their hearts, new light in their faces and new purpose in their lives. It is better to build boys than to mend men. A lot of money can be spent trying to mend a life that is already wrecked, and see little results, but when you invest a dollar in building a boy on the foundation that Jesus Christ laid you are investing a dollar that will bring large dividends.

The Appalachian mountain section contains approximately four and a half millions of people, the purest Anglo-Saxons of America. Many schools are doing fine work there. We will be happy to have friends visit Bachman and see for themselves the type of Christian work that is being done there.

Voluntary Poverty in Action

Muriel Lester, Founder of Kingsley House, Bow, London, East

By STANLEY ARMSTRONG HUNTER,
Berkeley, California

ONE Sunday morning two years ago, as I was engaged in pulpit preparation, my telephone rang. "Gandhi is about to broadcast from London," said a friend. From Kingsley Hall, located in the slums of Bow, E. 3, London, there came over the radio the voice of Miss Muriel Lester, founder of the settlement house that was to be his London home for three months. She was describing the local setting and the busy life of her social service center. Bow, where a bow-shaped bridge over the Thames had been built long before Chaucer mentioned the prioress from this locality, seemed a most interesting place. What we thought was static later was discovered to be the murmur and hum of little children about the settlement. That Sunday evening I wrote her a note to tell her how clearly her own message as well as that of her famous guest had come through, for I had already been introduced to her through her little book, "Ways of Praying."

A Peace Crusade

Last October, after a busy month spent lecturing across this country, Miss Lester sailed from San Francisco for Japan on her round-the-world peace mission of seven months. Letters from China tell of the remarkable response her message received from students. "What wonderful people the missionaries are," she writes. At New Year's she was in Foochow interviewing Eugene Chen and others in the revolutionary movement, and giving expression to her active pacifism. Seven years ago she visited India and was a guest of Tagore and Gandhi, as her book, "My Host, the Hindu," describes. The poor people of the slums released her for this journey, confident that she has a message for the poor of the world, which they must share.

It was a great privilege to have her stay five

days in my home and for my congregation to hear three remarkable messages from her. I am convinced, as are the people of Bow, that this vivacious and saintly English woman has a real message for this generation.

Thirty-One Years for the Poor

For thirty-one years Muriel Lester has lived among the poor, in an industrial district of twenty square miles of unmitigated unloveliness and squalor. Thirty-three public houses or saloons are within a three-minute walk of her door, so her settlement house keeps open an hour after they close their doors. One evening four fights which had started in the "pubs" were continued in Kingsley Hall. Here people are still compelled to live eight and more in a single room, where all the functions of life must be performed.

How did it come that she and later her sister Doris, who is in charge of the near-by Children's House, found their place of service here, in a locality which they had thought hopeless as they journeyed by train through it on the way to their home in Essex? Train travelers close their windows to exclude the smells occasioned, paradoxically enough, in the manu-

facture of perfumes and Yardley's lavender water.

She tells how she was drawn first to the quarter as a sort of lark, seeking a new experience. Then came the challenge to help—was it right for her to remain aloof when girls of her own age desperately needed friendship? Not yet twenty, she decided to throw in her lot with the underprivileged. Her father, a prominent Baptist layman, gave the funds for the first Kingsley Hall, named in memory of her twenty-seven-year-old brother who died in 1914. He lived to be ninety-one years old, dying in 1927, maintained his interest to the end, and found much joy in the progress of the



MURIEL LESTER

rapidly expanding work. He has been its largest benefactor. As he had made his money in ship-building and repairing in that neighborhood, Muriel Lester feels that the locality has a right to his wealth. He had gone to work as a bricklayer's laborer at the tender age of eight, when his father had been press-ganged to fight in the Napoleonic Wars, to help support the family, in a time when there were no maintenance allowances for starving wife and children.

An Experiment in Voluntary Poverty

Miss Lester limits herself to an expenditure of seven dollars per month in addition to the simple food with lodging in a cell six by nine feet which is supplied to each of the ten workers in Kingsley Hall.

A local newspaper, in reporting this strange manner of living, called "voluntary poverty," said that her father had invested more than \$50,000 in her enterprise. This is an understatement. Miss Lester was left an annuity bringing in about \$2,000 each year. This she declined, and a new trust deed turning it over to the poor, the first of its kind in English history, had to be created after causing considerable legal consternation. "Whereas the annuitant is of opinion that she has no right to accept this income where her neighbors lack necessities, holding that God's law of providing bountifully for all is more wise, sane and decent than the law of the land which secures to a few people more than they need while the many have to endure less than they need," was the strange wording of the new deed.

Kingsley Hall does not receive any benefit from this annuity, which is administered for the poor of Bow. They themselves are represented in the group that decides on its expenditure. To operate the settlement Miss Lester raises from friends about \$5,000 annually.

When she and her colleagues embarked upon this remarkable venture of voluntary poverty, the newspapers directed considerable attention to her plan. Henceforth no difficulty was experienced in getting assistance from leading artists, actors and musicians. John Galsworthy and others became interested. Prof. D. J. Fleming of Union Seminary refers to this way of life in his recent book, "Ventures in Simpler Living." It takes careful management to clothe oneself on five shillings weekly, with only two shillings for spending money, but it is done gladly by her group. I found that even on her trip she expected to omit luncheons twice a week and always passes up sweet desserts, that she may identify herself more completely with her beloved poor. But no one can claim that she is an ascetic. She lives life gloriously, radiantly, abundantly. She loves nature, and re-

serves an hour daily for prayer and meditation alone in a walk. I have never met anyone who so enjoyed the light filtering through our thousand-year-old sequoias in Muir Woods, or so relished the purple of San Francisco's bay as seen from the summit of Tamalpais, or the sunsets over the Golden Gate from the Skyline Boulevard of our Berkeley hills.

A New Technique of Prayer

Her delightful booklet, "Ways of Praying" (reprinted in America by the Cokesbury Press) tells how she found in prayer a cure for nerves. After a breakdown she worked out a technique of relaxation and communion. The masseuse who came to her girlhood home once told her: "The trouble with you, Miss, is that you enjoy everything too much." Since then she has learned the secret of power and poise but has not lost her enjoyment—nor her laughter, gay as a college girl's.

Probably the deepest impression everyone gains of her personality is her belief in and practise of prayer. Four times a year her household and friends spend a whole night in prayer; after the vigil comes the communal Sunday breakfast, the jolliest time of the season. Three times a day all stop for prayer in Kingsley Hall—even Charlie Chaplin stayed for it after his famous interview with Gandhi in their sitting-room. Kingsley Hall has not only a large and beautiful worship hall, but a small sanctuary for private prayer. Like Kagawa, Miss Lester makes a practice of waking in the night or early dawn to pray for the rulers of the world as well as her friends in the International Fellowship of Reconciliation, peace workers who are bound together in sympathy and love. She carries with her a copy of Albrecht Dürer's engraving of the hands of a saint clasped in prayer. When she spoke on prayer in our church, her face so glowed that one hearer later said, "Now the transfiguration is easier to understand."

Miss Lester's practical suggestions on praying are fresh and inspiring. One university psychologist told me that they seemed sound from his standpoint. Her God is so real! "Think of him as shining beauty, radiant joy, creative power, all-pervading love, perfect understanding, purity and serenity," she says.

Miss Lester conducts the Sunday evening service in her settlement, and it must be a service that is different. She advises her people never to sing a line of a hymn if they do not really mean it. For many months of the war, until they were ready for it, they would not sing the lines of the verse

Sufficient in thine arm alone,
And our defense is sure,

in Isaac Watt's great hymn, "Our God, our help in ages past." Neither could they repeat the Lord's Prayer until they had brought themselves to practice forgiveness and reconciliation. Silence is given a place in her order of worship. She feels that worship in American churches is apt to be too programmed, with little opportunity left for God to speak to the waiting heart.

Like her friend Maude Royden, she is herself a preacher of true eloquence and remarkable power, although she has never sought ordination, possibly not feeling any need for it. "Why Forbid Us," is the title of a booklet she has written as a plea for the ordination of woman preachers. Her booklet on "Worship" is a gem. "By giving yourself to worship you can make every moment immortal," she writes; "you can find your individual life merging itself ever more completely into the life of the world. You can forget your own soul because you are so engrossed in the great design that God's economy is weaving out of our short, broken and tangled threads. By the way of worship you can come so close to this great Weaver that you find yourself learning from Him not to waste a broken thread of time by impatience or resentment, not to throw away the most tangled skein of opportunity by self-pity or regret." Mark is her favorite Gospel. To hear her read from Canon Pym's translation of Mark, made for the Tommies in war time, is a memorable experience.

The Mary and Martha, the mystic and the ministering, are remarkably blended in her personality. For four and a half years she fought for human rights as a London alderman. There was no reduction in the appropriations for milk for children during her tenure of office!

Working With Her People

Her work is not so much for, as with, people. In Kingsley Hall there is no payment for labor; neighbors and social workers gladly take turns at scrubbing the floors. The neighbors also share generously in the financial support.

This modern saint and prophet makes her audiences see the nobility that shines out in common life. "My people are the happiest people in the world, despite their hunger and suffering," she says. She bears witness to their indomitable courage and persevering cheerfulness and unexpected generosity. "For many years I have had a conviction that wisdom abides in the East End of London," she declares. "Its inhabitants are not such temporary citizens as are the denizens of Mayfair." No wonder Gandhi felt at home there!

When Parliament needed to be told of the suffering of German children from the blockade, and ecclesiastical dignitaries and prominent editors refused to give aid, her women, who knew what

hunger meant, organized themselves into "a living newspaper," and holding up placards paraded to the House of Commons, even though such a procession is illegal within a mile limit when Parliament is in session. For years the children of Bow brought gifts for enemy children week after week to save life—food, soap, scraps of cotton, spare clothes and money. It takes courage for a slum woman to rise in her seat and utter a protest at the Royal Air Force display in Hendon, with thousands of people in attendance, but her mothers find strength to do so each year.

Of the children of the streets she writes: "It is they who preserve the milk of human kindness from growing sour." Who can forget her word picture of the laddie burrowing in an ash can and retrieving with joy a faded bunch of violets for his mother! "Their confidence in us saves us from cynicism," she will tell you.

When Ezekiel said, "I sat where they sat," he was identifying himself with his suffering fellow-men and was experiencing what Rauschenbusch used to call the sense of social solidarity. Miss Lester has identified herself with the cause of the children. "When the children I meet in the street take me into their confidence I ask myself, would they, could they, continue to treat me so, if they knew how things were between us?" She says, "if they knew I was eating butter, drinking milk that was really theirs because they need it more, I feel something of a traitor when I stop to think about it. Meanwhile they never stop to think about it; they are never suspicious. They just live out their small lives as long as they can and enjoy themselves, counting everyone their friend. They've got the secret of how to end war; they neither hate nor fear; they trust people."

A Realist in Reconciliation

Miss Lester is no sentimentalist without a system of economics, but is a realist. In almost every address she quotes the old saying which she claims was current Christian teaching in the church a thousand years ago: "If you possess superfluities while your brethren lack necessities, you are possessing the goods of others and are therefore stealing." The message which she carried around the world states: "The only rational basis for the distribution of goods is need. And the only way to get goods distributed on this basis, is for all of us to stop seeking privileges for ourselves and to use all our resources for the common end of satisfying need.

"Why should people starve in a world of plenty? God has stored the earth and the sea with His bounty, for the use of man and not for the piling up of dividends. To destroy rubber trees, to burn grain, to use wool for road surfaces, to throw fish

back into the sea in order to keep up prices, is to work against God. Women can sometimes ask uncomfortable questions and here is one who refuses to be bluffed by the economists or politicians."

One of the founders of the Fellowship of Reconciliation, she put her tenets into practice during the war. Her group never faltered in proclaiming their doctrine of nonviolence, even when twenty-three children were killed or injured in a near-by school in an air raid. "Our building was bombed by a Zeppelin from abroad and threatened by the patriots at home. Anonymous letters, police raids, threats of vitriol throwing, social boycott, virtual

excommunication and organized hooliganism enlivened our days," she says, "but we refused at Kingsley Hall to pronounce a moratorium on the Sermon on the Mount for the duration of the war." She adds: "We could not conceive of God as a nationalist." The peace message that she has carried around the world proclaims, "God has made of one blood all nations under heaven. No man can suddenly become my enemy just because he happens to have been born on the other side of a river or boundary line, and because his government has issued an ultimatum against mine. Is it not time that we refused to fight?"

A Korean Inn-Keeper

By IDABELLE LEWIS MAIN, in the *China Christian Advocate*

IN ONSEIRI, Diamond Mountains, Korea, lives the Rev. S. Y. Yun, keeper of an inn. This Korean pastor shared with his guests the experiences of his life, bringing into clear relief what the Heavenly Father's care means to his heart. He came to Onseiri from the pastorate. He loved his work, but for three years he had slept very little because of strain. So he brought his family to this place of quiet. "I had nothing," he said, "I had no money and no strength. I thought this would be a good place to die. But I did not die. It was not the Father's plan. I bathed in the hot sulphur springs, cut branches for our fire in the forest and carried them home on my back. I scrubbed the floors and painted my roofs and began to sleep."

When Mr. Yun came to the village, there was a tiny, struggling church. He began to preach, receiving no salary for his work. The church began to grow until today there are a hundred Christians in this village of about five hundred Koreans.

"God has prospered me," said Mr. Yun one day. "I do not drink, nor do I gamble. I work hard and save money. At night I am tired and sleep." For every ten yen given by the other members of the church, Mr. Yun gives ten yen. Although there is a well-equipped, tax-supported school in the village, only one Korean child to five Japanese children is admitted. Therefore, the church is permitted to have a school for Korean children who would otherwise grow up in ignorance. Mr. Yun is principal of this school and gives largely to its support.

He has seven children. The oldest son is a photographer, living in the village with a wife and two children. The oldest daughter is a junior in Ewha Haktang. After school was dismissed last spring, she went with a classmate to a village in

the far north of Korea for eleven days in evangelistic work. They held classes and meetings for everybody. They taught hygiene, simple home-economics and child care. Above all, they told the love of Christ which changes the hearts of those who trust in Him. After her return to her home, Miss Yun spoke of those eleven days with great joy.

Eight years ago, one windy winter's night, a drunken Korean was sleeping under the shelter of the thatched roof of the church. He was so drunk that he did not realize his carelessness as he lighted his cigarette. The dry roof blazed immediately and the high wind carried the sparks to the other cottages of the village. Intent on saving the church, Mr. Yun did not notice that the fire had spread to his own home. Too late to save his possessions, he rushed Mrs. Yun and the children to a place of safety. By morning his property was in ashes and he was again near death because of weakness. "We were beggars; we had nothing with which to cover our heads. We had neither food nor money to buy it. Months before I had asked a friend to insure our place for 3,000 Yen and had given him the money. When I went to collect, I found that my friend had used the money and had not taken out the insurance. I thought of bringing my friend to law, but I knew that this would change us from friends into enemies, and change our sons for years to come into enemies. So I forgave my friend. I was tempted to blame God. I had done my best for the church and this was the result. Then I remembered that this was the trial of my faith. I believed in the love of God and took courage. Now I have my new hotel and home and my business has prospered. I work hard, but I am well again and we are a happy family."

A Woman's Trip to Central Arabia*

By MRS. L. P. DAME

Missionary of the Reformed Church in America

A RED-LETTER day has been added to the calendar of the Arabian Mission by the penetration of the first woman missionary into Central Arabia. It seems very strange that after many years in Arabia I should take my first trip to inland Arabia.

In April (1933) Dr. Dame received an urgent request from the Governor of Hassa to come and treat members of his family. The Residency when appealed to for permission for me to go along made no objection provided the Governor had given an invitation. The local Arab agents of the Governor assured Dr. Dame that that was not lacking but added, "She must wear Arab clothes."

Dr. Dame sent a letter ahead to the Governor and we started for Hassa. No message stopped us at Ojeir so we continued on to El Hofhuf. Afterwards we learned from the Governor's agent there that he was present when the Governor read the letter announcing my coming. The Governor smiled and remarked as he folded up the letter, "Dr. Dame is bringing his family with him."

I had a most interesting three weeks, living in an Arab house, Arab style, wearing Arab clothes, eating Arab food off a mat on the floor. I learned what it feels like (almost) to be a woman in *pardah*, keeping myself secluded, out of sight of the men who called on my husband and being meticulous about veiling and being well covered with my black *abba* when in public—which meant going somewhere in a motor car.

I found the women of the Governor's palace delightful, friendly and interesting and I had a wonderful time visiting in their houses. Since none of these women had met Mrs. Rena Harrison (the first woman missionary to reach El Hofhuf) on her trip there thirteen years ago, I was their first contact with Western women. I did meet some of the Effendi women who remembered her visit with pleasure and one Arab woman now married and the mother of several children who in her own words "was only a small child" then and much afraid at first of the foreigner.

The most outstanding woman was a daughter of the Governor, who was a very independent and strong character and who seemed to be the recog-

nized social leader of the city. So you can imagine my satisfaction when she "laid down the law" to Dr. Dame that he was never to return to Hassa without "Salaha," (my Arabic name). I did not dream that my first trip would be made a stepping-stone to the second and larger one.

In July a very urgent message came from the King himself for Dr. Dame to come to Riyadh speedily and to bring a "Hakima" (lady doctor) or nurse. This invitation was the first that had included a request for women, so it marks a new epoch in touring. Therefore, after a hurried preparation, our party set sail in a launch the evening of July 26th headed for Ojeir. The party consisted of Mrs. Gerrit Van Peurseem, who is now our "lady doctor," an Indian nurse, Grace Davis (trained at Madanapalle in our Arcot Mission), Medina, a black woman and mission helper of many years standing, Saroor, Kathim and Abdul Nabi, three Persian workers in the Men's Hospital and Peter, our Goanese cook. In Hassa we added an Arab cook, Bin Rabaya, thus completing a party of ten.

The journey was made in three laps, by launch from Bahrain to Ojeir, by motor from Ojeir to El Hofhuf, where we rested until the motor convoy was ready to convey us from El Hofhuf to Riyadh. This convoy consisted of two touring cars and three lorries, all of which were packed like sardines with people, bedding, tents, luggage, petrol, water and various odd and ends. We had a live sheep in one of the lorries—our meat supply—on the hoof!

The desert between Ojeir and El Hofhuf is mostly undulating sand dunes with a stretch of salt pans in the middle. The sand dunes are fairly high and beautifully rounded and are made of luscious yellow sand, so pure and clean looking. One of the marvels of the trip was the ease with which the motors glided up and over these dunes which one might easily imagine well-nigh impassable. It was an unusual but splendid "whoopee" ride.

The sand dunes finish to the east of El Hofhuf and the desert on the other side presents a variety of topography. One crosses plain hard rocky levels, stretches of smooth hard sand, small hills and cliffs, wady beds, stretches of soft sand where

* Condensed and used with plates, by permission, from *Neglected Arabia*, 25 East 22d St., New York.

cars get stuck and in general there is a gradual rise as one climbs up to the Nejd Plateau, Riadh having an altitude of 2,000 feet. We took a semi-circular sweep or horseshoe curve from El Hofhuf, going northwest, then west, then southwest, to avoid the sand dunes of the Dahna. The camel caravans take a more direct east and west route.

Our general plan of travel was to get up early and ride until an hour or so before noon, when a camp site would be reached, preferably near a well and there we would pitch our tents and rest for a few hours in the heat of the day and have our midday meal. Then in the afternoon we would break camp and ride on until late in the evening when we would stop, unroll our bedding and go to sleep under the stars on our beds of sand.

Heat and Thirst in the Desert

The end of July is the season of the very worst heat. The desert was parched, not a green thing growing. We learned how terrible thirst can be. Our precious skins of water had to last between wells for there were long stretches where absolutely not a drop was procurable. There are only three wells between El Hofhuf and Riadh. And oh! how thirsty we got. We drank often but all the membranes of our noses, mouths and throats were as dry as dust and we never really seemed able to quench our burning thirst. Some of the water we drank too was anything but choice, being neither clean nor appetizing, but it was wet and that was the prime requisite. One cannot be finicky on a tour!

The first well we came to after leaving El Hofhuf could easily have been the one the angel pointed out to Hagar. If our guide had not taken us to the very spot I am sure we should never have seen it although we might have been within six feet of it. It happened that we arrived there off schedule having been stuck innumerable times in the sand and finally arrived at high noon when there were no flocks about. That was the worst day of the journey; it was terrifically hot. How glad we were to get into the tent and when darkness came on we enjoyed splashy "cup" baths since we were right at a good supply of water and could afford to be lavish. Here, too, we ate our sheep. The poor thing had fallen out of the lorry earlier in the day and had broken a leg. We broke our fast with him since that was our first real meal of the day.

The second well pictured for me vividly the well in Midian where Moses sat down in his flight and later chivalrously helped the seven shepherdesses to water their flocks. So many flocks! For nearly as far as one could see, in every direction, long strings of camels and furry flocks of sheep and goats wending their soft-footed ways to the wells to be watered. So many shepherds and, yes, shep-

herdresses too and no doubt the shepherds still make the shepherdesses wait and no Moses appears to combat their cause!

We spent three nights on the desert, which cooled off considerably compared to the day-time heat. Early in the morning the Delil (guide) would arouse the caravan by calling "*Yalla! gumu!* (O God!! (hurry), rise!) It was anything but a welcome sound, so very early in the morning, before daylight, the air still chilly and our blankets snug and warm. But it was a summons that had to be obeyed and we made short work of dressing, rolling up our bedding, gulping down some strong tea or bitter Arab coffee, into the cars and off before we were fairly awake. We covered many miles before sun-up but had our reward in seeing the majesty of the sunrise over the spacious desert sands. It was not long after the sunrise however when the day's heat began to be felt.

Our third camping site was in a little valley between rocky hills (like Muscat) where acacia trees grew and a few pungent herbs. It was nice to see some vegetation once more.

The last stretch was a mad race to reach Riadh before sunset. The cars of the convoy, realizing that the need for keeping together for mutual protection and assistance had passed, set out each for himself, to make the goal. Finally, we came in sight of palm trees—the gardens on the outskirts of the city—and then the city walls themselves in the distance. We stopped at a garden called "Shemsia" where fresh water was brought to us and we drank it greedily by the quart. Surely water never tasted so good before.

Our Entrance into Riadh

Then we went on more leisurely to the city's gate. Riadh has a medieval appearance, with its walls, turrets and crenelated roofs. We entered one of the main gates, which was just wide enough to let the car through. On either side stood armed guards. The car eased through the gate and we were riding down the main street. A thrill passed through us. We had arrived in Riadh, the capital city of Nejd!

There are certain characteristic sounds of Riadh which we soon came to know and from which we could never get away; the creak of the wells, the buzz of flies, the shouts and grunts of Bedouin and camels, and the ever recurring prayer call. All the wells have a series of pulleys overhead which wind and unwind the ropes, one end of which attaches to the leathern buckets and the other to the donkeys who furnish the motive power. These pulleys creak and squeak in various tunes and times the whole twenty-four hours, day in and day out. The flies at least are quiet at

night unless one happens to brush against a curtain or something and set them all buzzing and flying about. One would scarcely believe there could be so many flies in one place. Our house was literally saturated with them and there was a constant hum and buzz. Everything got fly specked. They were intolerable at meal times. We tried fly poison (our precious Flit was saved for the operating room) but only succeeded in making the house disgusting with hordes of fly corpses and for every hundred that died two hundred more came to enjoy the sweet bait, so we gave up trying to battle them.

A Mixture of Sights and Sounds

Many Bedouin are constantly coming and going through Riyadh and especially in the months when the King is in residence they come to present their homage and to receive their emoluments. The money is handed out at night and one could hear arguments of various kinds as the bazaar tradersmen fastened on to some of their credit customers who were trying to walk away under cover of the darkness with their newly received money intact, with no thought of paying for the goods they had purchased in daylight. One evening we were startled by the sound of running steps and cries of "*Jehad! Jehad!*" (holy war). Dr. Dame was spending the night at a distant castle and we felt rather shivery for a few minutes. However the noise went past and all became quiet. We learned next day one of the Bedouin was calling his companion; *Jehad* was his name. All day long one could hear the grunts and groans of camels going by and the various calls and shouts used by the Bedouin in urging on or coaxing their unwilling beasts.

The prayer call is given regularly five times a day. We seemed to be in the middle of four "parishes" and heard the four *muezzins* quite near, giving the call "*Allah hu el akbar*" almost simultaneously.

Riyadh presents a number of contrasts. In appearance and in reality it is a medieval town, yet there is a wireless station there three times as powerful as the one in Bahrain, over which the King receives the latest world-news. There are telephones and electric lights all over the Palace but sanitation is almost wholly lacking and flies are legion. One may see a procession of twenty or more of the most up-to-date motor cars riding alongside the plodding camels, those ships of the desert since antiquity. (Incidentally the motor roads are execrable.) One of the greatest contrasts however was to see a line of palm trees in the depths of a winding wady (dry river bed) which cleft its way through the hard rocky plateau. When the rains come they wash down the

wady with considerable force and here are found the gardens. At one of the castles there was a peach orchard and when one was in that lovely spot enjoying the beautiful looking and delicious full-flavored peaches it was hard to believe that one was in the center of an expansive, barren desert.

Our housekeeping was not without its problems or interest. We were guided that first evening to a large door opening onto the main street, the door being all we could see of the house from the outside. Inside there was an imposing row of



DR. AND MRS. DAME IN ARAB DRESS

pillars surrounding a square court. Upstairs a hollow square in the center looked down on this court and one could walk around it. There was a huge room to the north with pillars inside and out on the verandah and a small narrow room next to it. On the southeast corner of the hollow square was a medium sized room furnished with strips of matting on the floor and a couple of rugs to sit on, with a few large square hard *mesnids* (cushions to lean against) ranged along the wall.

Dr. Dame knew the house, having lived there on a previous trip. It belonged to one of the King's brothers. Now it had been divided into two parts; the section to the west had been remodelled for use as the *Sharta* or Police Head-

quarters and separated from it to the north was the residence of the Chief of Police. The main door formerly connecting the two main sections was boarded up.

We had brought our own cots and mosquito nets and decided to sleep out on the open roof-verandah. We also ate our breakfasts and dinners there until the weather turned too cold. The small room was assigned to Nurse Grace and Medina; the large room was partitioned off by a curtain to afford a living-room and Mrs. Van Peursem's room. We ate our lunches in the living room. The medium-sized room on the far side was given to the doctor and his wife. The corresponding rooms downstairs became the "boys" domain. The kitchen was down there but there was no bathroom!

An Eviction Prevented

The Wazir (vizier) who called to see how we were getting settled, when informed of this lack at once telephoned to the King! His reply was both characteristic and to the point. Batter down the connecting door immediately, move out the Chief of Police and, presto! we could have access to the bathroom over there and incidentally have more rooms. Before we ladies knew a thing about what was happening or what solution had been given we were alarmed by blows on the door from the other side of the wall and in a few minutes it was open. We went to investigate these sounds and learned of the plan. Curious to see the lay of the land we went over to the other side and there in a hallway as though dropped in precipitate flight lay a baby's bonnet. Demanding further explanations we learned that the Chief of Police had a wife and baby and they had been turned out of bed at that hour of the night with no warning whatever. To our strenuous objections to such a proceeding the bland answer was, "It is the King's orders. What else to do?"

Being Americans and women, however, we had plenty of suggestions as to what else to do, (Kings to the contrary notwithstanding) and we insisted that we would accept not even so necessary an adjunct as a bathroom at the price of the eviction of a family. In no time we found a corner that seemed just the place for a bathroom and demanded that one be built. The King, bless his heart, agreed that the idea was a very good one and gave orders correspondingly, though why royalty should have to be bothered by such details remains a mystery inherent to the land of the Arabs. Workers were sent next day to do the needful. It meant that the ladies were kept as virtual prisoners in one room for several days until the workmen finished their job, for of course we were strictly purdah. It also meant the return of the Chief of Police and his little family to their erstwhile home

and of their becoming our friends as well as our neighbors.

We called on the wife as soon as possible to apologize for being the instruments (though unintentionally so) of their eviction. She too was a stranger and had gone to the only friends she knew in Riadh. When she arrived there with her baby, ahead of her husband who was gathering up a few things, her friends jumped to the conclusion that she had been divorced, quite a logical conclusion in a Moslem country.

As soon as the workmen cleared out we came out of hiding and set to work getting settled. A table and four chairs made locally were brought in and served both for our meals and for writing. When they were first produced they were so high it was laughable and so crude and rough that every time we sat down we got a splinter or tore our clothes. Arabs, who as a rule sit on the floor, invariably make a chair or bench far too high for any comfort. We had to cut off about five inches from all the legs of this furniture. We secured a number of empty boxes (the kind that hold two five-gallon kerosene tins) and by putting them in threes either end to end or one on top of another we made quite serviceable dressers, a bookcase, washstand and china (?) closet. I had taken our picnic lunch-basket with us with its picnic tableware and enameled cups, saucers and plates and these were our china and silver. Two goats down in the courtyard furnished our milk supply and we secured rice, meat, eggs and vegetables in the bazaar. The Riadh bread is very poor, being exceedingly heavy and soggy, but there was nothing else. We longed for white bread and potatoes before the tour was finished but two ladies at least did not regret losing fifteen pounds apiece, due probably to the lack of them.

No matter how hot the day the nights were deliciously cool for sleeping and by October were really quite cold. In the mornings before sunup the temperature got as low as 56° F.

Pestiferous Insects

The flies were a great trial during the day but at night on our open roof we enjoyed in full measure the wide expanse of the heavens with the wonderful array of stars. Altogether we were fairly comfortable and learned some lessons on how to prepare for future trips. Our health on the whole was pretty good though each one of the party had a spell of sickness. The early part of our stay coincided with sandfly season and we were all nearly eaten alive by those pestiferous insects. All of our party of ten, except Dr. Dame and myself, succumbed to sandfly fever. Dr. Dame got a bad cold and I an infected eye so we all had something. Then Abdul Nabi came down with pneu-

monia and was quite a sick lad for several days but fortunately made a good recovery.

The most interesting objects in Central Arabia were the Arabs themselves. Here was the home of the historic Wahabis and their descendants, the redoubtable Ikhwan. The latter movement seems to have waned and the term is largely in disrepute, the zealous religionists preferring the former designation although one sees numbers of the broad white head bands, especially among the Bedouin who come to town. These head bands used to be the special badge of the Ikhwan. Tobacco is actually sold in the Riadh bazaar although one does not see any smoking in the streets. Children play mouth organs, even in the Palace, albeit surreptitiously, and one day Mrs. Van Peurseem came upon a group of half grown boys playing cards. They were arguing over the game and Mrs. Van Peurseem stopped and said, "Playing cards! Are you not afraid of the Ikhwan?"

"Ikhwan?" they scoffed, but added, "No, but we do fear the King."

"Well," said she. "May he not come along any minute and catch you at it?"

"Oh, no," very brightly, "he is out in the desert today."

The Chief Wahabi—The King

The chief Wahabi as well as the most outstanding Arab in the whole country is the King himself. Unusually tall and well built, erect and regal looking in his flowing Arab robes, with his pleasing manner and charming smile he would command attention in any company. He is simple, direct, unaffected and undoubtedly sincere and at the same time shrewd, diplomatic and yet opinionated. He seems to have a firm hold on the affections of his people and the times were innumerable that one heard "*Allah towell amrahu*" (God lengthen his days).

I first met him at the castle of peach garden fame. Mrs. Van Peurseem had met him previously on one of her professional calls. We had been invited out there to meet some of the royal ladies. We were sitting on the floor Arab style in our Arab clothes when there seemed a slight commotion outside in the hallway. A signal went around the room like an electric shock and all the ladies present galvanized into sudden action. The royal lady next to me hissed in my ear, "The King!" and quickly throwing my veil over my face I scrambled to my feet with the others

and then there entered His Majesty, all smiles and graciousness. He is very easy to meet and to speak with and has a quality of democracy hard to reconcile with one's idea of an absolute monarch, of which perhaps he is the one leading example left in the world. For instance, the road along which he passed from the town castle to the country castle was often picketed by groups of Bedouin. They were waiting for the King's arrival to stop him for some complaint or request and the King would always stop, listen graciously and give a word of advice or perhaps some money or an order on the commissariat. Contrast this with his Nebuchadnezzarism in treatment of a man who had been sentenced by the court to the whippingpost. The King overruled the court's order and ordered his head off. The man was led out, thinking he was to receive forty stripes but just as he finished giving the witness* to the official in front of him, another from behind sliced off his head with a sword and he never knew what struck him. His body lay for hours in the sunny square as a lesson to evildoers and was gazed upon by hundreds of people. One of these who had never seen an execution before, was so overcome that he fell down in a dead faint and was still unconscious an hour later when Dr. Dame happened to come that way. But *mashallah* (what God hath willed!) after the doctor had given him a needle he came back to life. The other man, alas, was beyond his power!

No matter what happens the King must be obeyed and all the Palace servants make it plain that when one is summoned by the King one must jump and run. It so happened that an American engineer, who has been doing work for the King in the Hedjaz for some time, came to Riadh at the

* "There is no God but God and Mohammed is the Apostle of God."



KING ABD EL AZIZ BIN SAUD AND ATTENDANTS

same time we were there. The morning after his arrival a Palace servant summoned him to appear before the King. The fact that it was not very convenient for him to appear at that moment made no difference; the summons was importunate and therefore importunately obeyed. Mr. T. emerged clad only in a large bath towel. Imagine his consternation when he realized the object of the summons, which was to meet an American lady! She, too, had been summarily called away from an urgent bit of nursing but the King's desire was accomplished. He introduced the two and of the three was probably the most serene and the least surprised.

If one were to criticize him as a ruler one would say that he has too much personal responsibility for an able executive. It is no doubt true that he is the most capable man in the kingdom but why should the King need to be bothered with every little detail in the realm, as for instance the matter of our bathroom? And all during our stay every case in the royal family and most of the others outside, examined by Dr. Dame or Mrs. Van Peursem, had first been referred to the King. Nothing anywhere seemed to be done without his permission or sanction. His finger is in every pie.

Putting the Telephone to the Test

His Excellency's diplomacy is well known and is well illustrated by the following incident. When modern improvements, including telephones, were being installed in Riyadh the Ikhwan leaders grew suspicious and angry and went to the King to voice their objections to such innovations and works of the devil from the lands of the infidel. His Majesty received the deputation with all deference and respect and listened to all they had to say. Then he made pronouncement in words to this effect: "If the telephone is really a work of the devil we shall most certainly have none of it. Tear it out and cast it away. But on the other hand if it is a worthy instrument we must put it to the test. Of a certainty if it is the work of the devil the holy words of the Koran will not pass over it and just as certainly if the holy words do pass over it, it assuredly cannot be the work of the devil. So we will appoint two mullahs, one to sit in the Palace and one in the telephone exchange and they are to take turns reading a passage from the holy book and see what transpires." Needless to say each mullah heard the passage read to him from the other end of the wire and all were satisfactorily convinced and every objection vanished.

To see the King with his women folks makes one conclude that much of his diplomatic education was acquired in just that connection. Certainly to keep several wives and concubines as

well as a dozen or more of sisters and daughters of various ages and dispositions all on good terms with himself and with each other presents no small problem in the diplomatic line. I believe it is his boast that he has had one hundred and fifty-three wives and of the hundred and fifty who have been divorced down the years not one went away angry at him. He has an attractive personality and a nice way with his women and I am sure the present contingent would lay down their lives for him as he seems to have the happy faculty of making each one feel that she is superior to all the others and dearer to him by far. Of course he has had plenty of experience but one wonders sometimes how much their loyalty and love and tolerance are influenced by the appeal of his personality or by that of his title. Certainly I have never seen these qualities manifested to such a degree in other Arab women whose husbands had no connection with a throne.

A Religious Discussion With the King

Above everything else His Excellency is very religious. One would hardly say that he is as fanatic as his followers the Ikhwan but he is very zealous for Islam as exemplified in Wahabyism and is ever ready to put forth its claims as the cream of religions. He used the usual Moslem arguments—that God had first revealed Himself through Moses and the Taurat (O. T.), and then through Christ and the Injil (Gospel) and finally through Mohammed and the Koran, and that as Christ and the Injil had abrogated Moses and the Taurat so in turn Mohammed and the Koran had now abrogated Christ and the Injil.

When we refused to accept this statement he chided us for being less liberal than the Moslems. "For," said he, "you will not accept Mohammed and the Koran whereas we do accept Christ and the Injil. Our people must believe in Christ and the Injil. Why, if any of our people deny Christ and his mother we slay them but you people do not accept the Prophet and his book."

We tried to point out that a nominal or matter-of-fact acceptance of Christ and his book was of very little value; that to say one accepted the book and then not to read it nor follow its teachings was rather contradictory to the first statement. He came back with that trite argument that the Christians had "changed" the Injil so of course it was not acceptable. After quite a long but friendly discussion, neither side making any headway, the King remarked as though saying the last word, "In the Day of Judgment you will find out the truth."

"Indeed we will," we replied, "but in that day we are afraid that you will repent when repentance will do you no good."

Said he, "Oh have no fear. I shall not repent. I shall be having all good and blessings."

We assured him that His Excellency deserved all good and blessings and that was why we wished to tell him about Christ; but he insisted that a Moslem was *per se* a believer in Christ though admitting that he did not follow His teachings.

There was a good sequel to this discussion a few days later when we happened to be in the regular women's gathering. Every Friday all the ladies of the royal family meet together in the main part of the King's Palace for a sort of family reunion. Twice during the day the King comes in for a little visit. This is one of the ways, evidently, that he keeps in touch with his large circle and no doubt is one of his best avenues for obtaining information, for they tell him everything.

On this day, after he had greeted the assembly and settled himself on the cushions, he looked over at the foreign ladies in their Arab costumes and asked me, "Salaha, when you get back to your country you will wear those clothes?"

I replied, "Yes, occasionally."

He said, "Oh of course. You will wear them to dances."

I responded that I was not in the habit of going to dances and he exclaimed, "Why, all Americans go to dances."

I calmly answered that all of them did not go for I did not go.

Then he said, "Certainly, that is right. You two are *mutedayyineen* (religious) and the *mutedayyineen* do not go to dances. Then turning to the company he explained carefully that we were good people and religious and we were called *mubeshereen* (missionaries) and that we spent our lives in service for the sake of our religion. It sounded so much nicer in Arabic than it does in English and it was a tribute we appreciated very much. It also showed that the King knows where we stand and that we were not sailing under any false colors.

"Meet the Crown Prince!"

The Crown Prince is very much like his father in appearance and build and I believe in his manner and disposition also. The first day we met him, a couple of his sisters had connived at his coming suddenly upon us (whether at his instigation or not I do not know) as the sisters and we sat together. However, we were quicker than he and drew our veils, which quite discomfited the young man's expectations. He voiced his disappointment by saying that if he came to Bahrain he would surely see us so why did we veil there? Then naturally we were perverse about it and would not have unveiled for anything, saying that now that we were in the land of the Arabs we had to do what the Arabs did.

However he is a good sport and seems to be well liked. He has quite a sense of humor and a gay, jovial manner. When he learned that Mrs. Van Peurseem had two eligible daughters he asked her what his chances were. She replied that he would have to ask the daughters themselves and suggested that there might be some hope if he agreed to certain stipulations, such as going to America to see them himself, becoming a Christian, having only one wife now and ever, allowing her perfect freedom in all things even to travel, to drive her own car and to go without a veil, etc., etc. We thought that his main wife looked at us a bit askance when next we saw her but I guess she need have no fears. It is not every American girl who has a proposal from a Crown Prince!

Our greatest interest was in the women. We found them very responsive and were met with friendliness and cordiality on every hand, whether from members of the royal family, wives of retainers, servants or slaves. We felt when we left that we were leaving real friends, for our intimate association had deepened our acquaintanceship to friendship even in the short space of three months.

We often thanked our lucky stars that we had had many years of experience in our basic stations in Arabia before this trip to the interior. The proper requisite for such a trip is most assuredly many years of contact and experience with Arabs and fluency in Arabic. It flattened all obstacles and smoothed our way tremendously. The women later admitted that they had had grave misgivings when they knew we were coming. They did not know what to expect and evidently were pleasantly surprised. I think our Arab dress, knowledge of Arabic and Arab ways combined with the fortunate circumstances of our both having brown eyes and dark hair and of not being too thin (!) disarmed any preconceived prejudices they might have had. As soon as Mrs. Van Peurseem began on her medical work the race was as good as won.

New Styles in Clothes

We found their style of clothes was different from the Bahrain or Gulf styles. In Nejd the sleeves are worn long and tight with less ornamentation and embroidery. In Bahrain elbow-length sleeves are increasingly popular for summer among all classes of Arab women but in Nejd they were taboo and even our long sleeved *dera's* were not long enough and we had to have new ones made. The *thob*, or overdress there is nearly always black, not bright colors as in Bahrain, and is made of net or tulle or sometimes lightweight silk. It is made exceedingly ample and very long with quite a train. The *milfa* (veil) is

worn in a slightly different way too to show off the hair more.

I allowed myself to be hennaed, which seemed to please the women immensely. That means having the soles of the feet, toenails and fingers (and usually the palms of the hands) dyed a reddish-orange color. The procedure is for the artists to daub the victim with the henna preparation, which resembles a mass of chocolate-colored mud and then for the daubed one to sit for several hours until the color sets. In my case it was done before I went to bed and my feet were tied up in muslin cloths but my hands were left free. However the sandflies were so fierce I could not keep my hands still and finally took refuge under the sheet, much to the detriment of the henna plaster, a good deal of which was knocked off and so the result was not quite so successful as it might have been. Still, the women were delighted and it seemed to bring me closer to them; of course I had not the advantage of a medical reputation. Since my return to Bahrain I have noticed that that one incident has been broadcast before me and all my Arab friends ask me if it is true that I was hennaed in Nejd and they too seem so pleased about it.

The King's Aunt and Wives

I must tell you about the King's old aunt. Mrs. Van Peursemet met her first on one of her early professional calls. Her hostess was a bit diffident about the meeting when the old lady was announced and warned Mrs. Van Peursemet that she was probably getting into hot water. But Mrs. Van Peursemet scored very successfully and won the old lady's approval at once. I met her later at a Friday assembly and when I was introduced she greeted me in a quite friendly manner but with a gleam in her eye said, "There is no God but God."

I smiled back but made no comment and she gave me a measuring glance and repeated it challengingly. "There is no God but God."

I nodded in assent and she said sternly, "Say it."

So I said it, "There is no God but God."

She beamed and patted my hand as much as to say, "Well, you are all right too."

She was very friendly after that and we liked her ever so much; she was a quaint old character.

Another interesting character is one of the King's sisters. He has a dozen sisters but this one is the most prominent. In fact I believe the King once remarked that if she had been his brother rather than his sister he would never have been King. She is regal looking, stately and tall, a very decided person but also very human and has a fine sense of humor. She has a grown-up daughter with a cough and Nurse Grace, who had been in Bahrain only four months when we took her to

Nejd and who knew very little Arabic, was talking one day to the King's sister and tried to ask after the daughter but could not think of her name and said, "Uh, uh," imitating the cough. The sister got the meaning and laughed heartily and another day when she saw Nurse Grace said to her mischievously, "'Uh uh' sends you her salaams."

The King's three wives are all charming women. One is the mother of thirteen children and has been married to the King twice. He married her and then divorced her, whereupon one of his brothers married her. Then the King decided he wanted her back and the brother divorced her and the King married her again. (It is a Moslem law that if a man divorces a wife he cannot remarry her until after she has been married and divorced by someone else.)

Then there are the *Kurgiat* (Georgians) but really Armenians, favorites of the King or concubines, to be exact. They oversee the King's food and clothes and all the intimate details of his living; they have borne him sons and daughters; they have become Moslems; they have lost their Christian heritage material and spiritual; they have given themselves heart and soul to the King's well being and service but they remain concubines and never reach the status of wife. No matter how much the King professes to love them or shows preference for them or showers upon them gifts of houses, lands, jewels and gold there is always an essence of opprobrium about their position and the higher they advance in the King's favor the more keenly they feel it. It cannot but remain a bitter dreg in their cup. One of them was an operative case and was ill at the time of the visit of the American engineer so he politely inquired of the King as to the health of the "Queen." The King thought this a great joke and relayed it to his favorite with relish but I wonder if he realized that was a stab in her heart and that she had many bitter moments over the fallacy of her position. We resented very much the King's suave declaration when he would voice to us the high esteem in which Christians were held by them as he said, "We Moslems love the Christians; why, we accept them as wives; that is perfectly allowable."

Allowable indeed! Poor captives, spoils of conquest, saved for a time because of their fair skins and brighter minds; they have had everything taken away from them and are as deep dyed in Islam as any born Moslem, yet in the King's harem they can never be wives in the legal sense. If he becomes tired or displeased with them they are married to some retainer or other and not infrequently to black slaves. Then if they should be divorced they must rely on their "father" (the King) to make another disposal of them. Our

thoughts often flew to far-away mothers and the tears they must have shed; Rachel's weeping for their little daughters who had been stolen away.

The Slaves of Arabia

In a hundred per cent Moslem country one should naturally expect to see slaves, since slavery is included in the tenets of that religion but to see it in the raw comes as a shock to one's sensibilities when one's contact has always been with manumitted slaves or "has-beens." Medina had a hard time for at every turn she was treated as a slave and asked openly whose "mameluke" she was. After many years of freedom and of being treated as an equal this aspect was rather galling to her spirit, so quickly does one forget past unpleasantness.

I do not mean to imply that the slaves are not well treated; they eat the same food as their masters, are well clothed and lack for nothing physically and as far as one could judge were certainly not overworked. In the Palace at least an impartial observer would class them as a liability rather than an asset; it took a half hour one day by the clock for them to find a comb and out of twenty slaves one might find one really good worker. Orders were carried out in the most desultory manner. If one called a slave there might be six or seven squatting in the hallway doing nothing but if the one called happened not to be present not one of the others would take the trouble to see what was wanted or even call the one whose name had been given. And yet what incentive had they to be otherwise? Whether they worked or not they would be fed and clothed and what can be given as compensation for the loss of one's freedom? It is a pernicious system and the religion that condones and fosters it remains a blot on the civilized world's escutcheon.

Our sympathies went out to the Abyssinian women slaves. These are our Christian sisters though dark of skin and of a different language, whom we met in Riadh, a country foreign to both of us and where we bridged the distance between us in its tongue, Arabic. These girls had been stolen from loving parents and families, carried away from their homes and country and sold into slavery in Arabia. Here they were owned soul and body by their new masters and had forcibly to give up their religion and yield up their virtue. The Moslems will have a great deal to answer for in the Day of Judgment.

Operating on the King's Household

The object of the trip to Nejd was the medical treatment of two ladies of the King's household. Both of them were operated upon by Dr. Dame and nursed with consummate skill and tenderness

by Mrs. Van Peurseem, ably assisted by Nurse Grace. The operations were performed in the country castle, "Bedia," some nine kilometers from Riadh. The first operation was the more difficult and entailed constant after care so we moved out to Bedia and lived there for two weeks, which gave us a real insight into the running of a Moslem home in general and of a royal household in particular. The peach orchard was at its prime and we enjoyed our occasional excursions to it.

When the second operation was performed and that patient was settled in our wing of the castle with her children, servants and slaves, we moved back to our town house and made daily visits, often spending the whole day. One morning when Mrs. Van Peurseem walked into this patient's room she encountered a little old Bedouiya. The two stopped and stared at each other a moment incredulously. "Why," exclaimed Mrs. Van Peurseem, "aren't you Um Nura?" (mother of Nura).

"Yes," excitedly replied the little desert woman, "and you are no other than Khatoon Lateefa, Um Lulu." (mother of Pearl).*

The American missionary nurse and the little Arab woman had met again, after a period of nineteen years. Um Nura at that time had been in the Bahrain hospital with her sick daughter and now after these many years they met and recognized each other in Central Arabia. To me it was one of the high lights of the trip and an incident of great significance.

In the future there will be many women and children who will remember this visit, for Um Lulu became very popular. With her skill and gentle manner combined with her patience and readiness to listen to all their complaints she soon had as much work as could be crowded into a day. With the two special operative patients to look after and a number of other special patients who received almost daily treatments in their own homes, there was no time for a regular clinic even if there had been a suitable place provided and there was none such at the very inadequate building which passed for the Men's Hospital. But wherever she went, after the special patient had been treated, as though at a given signal, a dispensary would be suddenly in full swing as friends, servants and slaves of the hostess would crowd in bringing their children with all sorts of troubles and illnesses. It was seldom that twenty or twenty-five extra persons were not treated daily in this way.

The Arabian Physicians

Riadh is not without medical help of its own. The *Sahia* or Hospital is open with a Moslem doctor in charge. The Palace has an X-Ray outfit with

* i. e. Gertrude Pearl Van Peurseem.

a qualified man at its head, and there are two other doctors, the Court Physician and the Court Surgeon. These men are all Moslems trained in Syria or France but somehow they have not yet won the confidence of the general run of the women at least. When Um Lulu's medicines began to run out and she would prescribe and say, "but you can get those medicines from the Sahia, they always have them there," their response was invariably, "No, you give me medicine; I want it from you for in your medicine there is blessing."

Four women slaves were also operated upon, at the *Sahia*, and some time had to be given to their daily care.

I basked in the sunshine of the others' glory for was I not the wife of the famous and much beloved Dame and the "sister" of the wise and kind Um Lulu? I made one friend however on my own account. During the dressing of her wound, which was rather painful, I was permitted to hold her hand and she clung to me for sympathy believing that since I "knew nothing" I at least would not stick her with a needle or other instrument.

Along with the daily treatments and these household dispensaries we had many invitations to meals in various houses. These affairs were always friendly, cordial, pleasant gatherings and we enjoyed them very much as they gave opportunity for deepening our acquaintance with the women in our social interchange of talk, ideas and opinions. One thing that impressed them very much was the simple statement that as we were Americans our friends and relatives on that side of the world were asleep while we were chatting with our friends in Arabia. I heard it repeated several times as those who had heard it would inform newcomers as to its strangeness.

There were a lot of things about us that seemed very odd to them. That Um Lulu could come to Riadh and leave Abu (father of) Lulu alone in Bahrain. Did she not fear that he would marry another wife while she was gone? And how could she leave her two daughters so far away in America—did she not love them? They could not understand a love so deep that it would endure even separation for the sake of the loved. They were surprised and somewhat amused by the doctor's taking his wife with him to the peach orchard and by his riding in the same motor car but they were shocked to hear that we ate our meals together as a regular practice. Abu Lulu's ears must have itched very often for they asked many questions about him and suggested that next time he had better come along, *Inshallah* (God willing).

Discussions on Religion

Of course there were discussions on religion. The women are just as religious as the King him-

self and lost no opportunities in trying to make plain to us the beauties and advantages of Islam. I soon learned that I was my own best argument. I would say, "Look at me. I have been married fifteen years and have had no children yet my husband loves me and has neither divorced me nor married another wife on my head. Do you think I could have enjoyed such *raha* (quietude) in Islam if I had been a Moslem?" The argument was invincible; not a woman's heart could gainsay it.

Our last day we were invited once more to lunch with the King's favorite daughter. She had asked many of our friends and it was a pleasurable gathering. At one point Um Lulu and the nurse were called away to do some last treatments on some eye cases. The rest of us chatted away and when someone sat down in a corner it reminded me of Rob Roy and how he liked to play "Pussy in the corner," and I mentioned it. At once someone said, "Oh! do show us how to play it," and soon there was a merry scramble with laughter and glee as King's wives and sisters raced from corner to corner. The servants and slaves looked on delightedly and little black boys came running to stare in at the windows and doors open-mouthed and wide-eyed at the wonderful fun. The on-lookers enjoyed it as much as the players and the players seemed to be having the best time of their lives and kept it up till they were literally too tired to go on and had to drop down on the floor out of breath. But their eyes were sparkling and their cheeks were bright and their " chests were widened" by a good game for once in their lives anyhow.

The next day we left Riadh. It was a bit hard to say goodbye to all the new friends; they seemed so sincere in their reluctance to have us depart and their adieus were filled with invitations and hopes that some day we would come again. We said farewell, *fi iman Allah* (in the safe keeping of God) and started on the long journey home.

Once more we spent three nights on the desert and both days and nights were much colder than on the ingoing trip. We halted at Ain Nejm, a hot spring on the outskirts of El Hofhuf where we enjoyed a good hot bath and got into clean clothes before entering the city. We spent a day there calling on friends and then came on to Ojeir where we embarked in a launch for Bahrain and home.

So endeth the chronicle of the first tour of women missionaries to Central Arabia. In my diary of October 25 I note, "So good to be home," and yet how glad we are that we had the opportunity of going.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

A THANKSGIVING SYMPOSIUM

Query: Is filling the stomach to distention from an overloaded table of rich food an adequate expression of personal or national gratitude to Almighty God on Thanksgiving Day in this Year of our Lord 1934? What do ye more than the heathen in their harvest feasts?

If Christ came to earth on Thanksgiving Day,
And passed up and down on the great highway,
And should visit our churches with tapering spires
And divine the thoughts of our numerous choirs;
If Christ should come to the earth that way,
Saying, "How do you do?" What then would *you* say?
"How do you do?" with your silver and gold;
Your copper and bank notes, your coins new and old?

—Adapted.

One church in Montclair, New Jersey, made a survey of the liberality of their members toward the Lord. They found among other things that:

Forty families pledge per year to the church less than the cost of one automobile tire.

One hundred and nineteen families pledge less than the cost of two tires.

Five families pledge per week just the cost of two packages of "Life Savers."

Seven families are content to contribute per week the cost of one soda.

Twenty-eight families reckon that the church is worth to them, per week, the cost of one admission to a movie balcony seat.

Forty-six families make a weekly church gift of the cost of half a pound of candy (not too good candy).

Twenty-two more families are pleased to pledge to the Lord per week a sum equal to a day's smoke to an average man.

Forty-nine families are content with a weekly pledge of the amount of one luncheon (at a moderate priced restaurant).

One hundred and forty-five families pledged nothing.

—*Christian Herald.*

What wonder that troubled leaders say, "Stewardship is a lost note in Christian living?" But thank God, there is another side to Christian stewardship and thanksgiving.

A Missionary Treasure Hunt

The Southern Presbyterian Church needed money—a chronic situation among all kinds of institutions nowadays. But in their extremity, they did not turn to fairs, church suppers and commercial schemes, but rather to sacrificial giving. A call was issued to those stalwart Calvinists to turn in for emergency relief work all unused treasures of gold and silver. "This appeal," we are told, "grew out of a depleted mission fund and dire straits of mission workers in the field," and in response "members of Presbyterian churches in sixteen Southern States have gone to the depths of chests and jewel cases and brought forth treasures, the estimated cash value of which will give the relief fund a \$20,000 boost."

We all know the tradition of Captain Kidd and his buried riches, but a treasure hunt staged by church folk in the name of missions is either very modern—or very ancient; for we recall:

And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering; of every man that gives it willingly with his heart ye shall take my offering. And this is the offering which ye shall take of them: gold and silver and brass.....onyx stones to be set in the ephod.

And so the gifts poured in, all the way from watches, spectacle

frames and dental bridges to vanity boxes and fraternity pins—gifts from 3,600 churches sent to the Atlanta headquarters under the direction of three capable leaders. Then came the sorting—two months of hard work among spoons of every size, watches and chains by the box-full, false teeth in great piles, pencils and pens, not forgetting a pathetic heap of worn gold bands that were the symbols of many a plighted troth. One of the most noteworthy old coins was a silver fifty-cent piece bearing the date 1861 and the words cut by hand with a pen knife, "My last Confederate pay, May, 1865." This rare coin was sent to the Headquarters by the son of a Confederate hero on the anniversary of Lee's surrender at Appomatox. Think of the sacrifice and the sentiment behind that gift! The treasure of greatest monetary value came in anonymously—five large, unset diamonds of exquisite beauty. The pathos behind these gifts would make us weep were it not for our vision of their Divine transmutation into relief for desperately needy missionaries and orphans, on the human side, and "treasures that moth and rust cannot corrupt," on the divine. Uncle Sam also has his innings. "It is estimated that a billion dollars worth of American gold has been removed from trade channels in the past 50 years in jewelry and other forms. From the melting pot, the golden fruit of the Presbyterian Treasure Hunt will flow back into the nation's trade stream, putting new life blood into national finance while providing stimulus to religion as interpreted by the en-

terprising and faithful followers of Calvin."

All this and much more was told in *The Christian Observer* as a reprint from the special write-up of the event in *The Atlanta Journal*. Real sacrificial giving has not disappeared from the Church.

Ohio's Love Gift

Under this title *The World Call* tells of the noble efforts of Ohio women to measure up to the stature of their pioneer leaders in making their Sixtieth Anniversary Love Gift. All over the state, local societies held "Sacrificial Luncheons" at which no food was served except "food for thought," the love gifts being brought in with "prayer and fasting." At the Ohio State Convention of the Disciples, on May twenty-second, the women held the service which rounded up the long effort.

On the stage at one end of the room was a table set for unseen guests. Loving friends had purchased luncheon tickets for missionary women of earlier days and the names of many leaders were on the place cards. . . . Mrs. Anna R. Atwater spoke on the theme, "A Flame of the Lord's Kindling" in which she paid tribute to the worthy leaders of the past, lighting a candle to their memory.

A past president read the names of the unseen guests. . . . and mentioned that the receipts from this luncheon and some other special gifts were to be given as a memorial to Miss Mary Lyon. Miss Lela Taylor. . . . spoke on the theme, "Keepers of the Light." She paid tribute to the achievements of the present, and as she lighted her candle from that of the past, she brought a challenge to the women of the day to carry on worthily.

Miss Bertha Park, the efficient state secretary of missionary organizations in Ohio, spoke on the theme, "Passing on the Torch." After lighting her own candle from that symbolizing the Present, she introduced the presidents of the younger missionary organizations of the entertaining church as representative of all the local churches and lighted their candles. The state president then dedicated all the women of the state to the task of keeping aglow this "Flame of the Lord's Kindling."

Each local society present had a representative in the long line that came forward to put their Love Gifts in the Treasure Chest placed in front of the table for the unseen guests. Gifts have been received totaling over \$2,800.

A Thank-Offering Object Lesson

At the Lakeside (Ohio) summer conference of Methodist Home Missionary women, some one told of using in the thank-offering program in November a richly decorated table at the back of which was a row of harvest objects—nine large potatoes, nine apples, nine tall candles, nine dollars, etc. On the next parallel row, in corresponding positions, stood one potato, one apple, one candle, one dollar, etc., a card saying, "This is what we should do." On the third and front row, in corresponding positions, lay one grain of wheat, one small birthday candle, five cents, etc., the placard saying, "This is what we really do." Could anything be more rebuking than this silent accusation of non-tithers and non-givers?

A Harvest Feast

This effective program for 'teen age girls is abbreviated from *World Comrades*, a missionary publication of the Women's Auxiliary of the Southern Baptist Convention.

Send out invitations on autumn leaves cut from colored paper. Hold the meeting in a place where a long table may be used to seat the girls around it. Set the table as for a real banquet with centerpiece of fruits, especially those common in the mission fields to be considered. Write menu inside an autumn leaf folder and carry out the whole program as if it were a banquet being served. The program leader will be hostess and toastmistress. Those rendering the parts will be the speakers and seated appropriately in places of honor. For the devotional put slips of paper in each fruit cup.

As the girls arrive, gather around the piano for fellowship songs, then let the counselor explain why the program is planned as a feast, referring to the fact that almost all nations have their harvest feasts, the harvest time almost always developing some ceremony of observance. After years of seed sowing in ——— (the country or countries to be considered) the program study of the harvest of souls has been arranged as a feast. We are all invited to go into the dining room for our meeting. After singing "Break Thou the Bread of Life" as grace, John 15:1-8 was read as a basis for the theme of fruit-bearing as a distinguishing mark of His disciples. The slips from the fruit cups furnished an answer to the question,

"What are the fruits of the Spirit?" (Passages on love, joy, peace, patience, kindness, etc.) Suitable divisions of the story of the mission field or fields to be considered are then designated to correspond with ordinary courses at a banquet, not forgetting the salad, the dessert ("some blessed results"), "nuts to crack" (problems of the mission field) and "bon bons" ("sweets along the way," such as "There's a new joy just around the corner in mission work. One of these blessings comes in seeing the results in Christian lives"). These last should be wrapped in tin foil and passed around to be read. The spiritual feast closes with singing softly, "I'll Go Where You Want Me to Go." Then light refreshments, such as bananas, nut sandwiches, etc., are served.

"I Am Thine"

Another excellent Thank-offering program from the same publication and, like the foregoing, planned by Mrs. Albert Thomas, aims to fix in girls' minds the glory and privilege of being a steward, the honor of being entrusted with God's message of grace to the world. An abbreviated version follows:

Poster suggestion—girl searching far horizon with telescope, the print below saying, "Looking for Unseen Gifts," with time, date and place of meeting. In the demonstration use objects to represent the gifts which we wish to consecrate to the Lord—an armful of books suggesting the use of the mind; a small clock turning the thoughts to the gift of time; a violin carrying the idea of talent; a purse speaking of money, and a Bible showing forth the unseen gifts of grace and salvation. Costumes may be worked out to represent all of these.

Have stationery ready for the Thanksgiving letter. Prepare baskets for use in devotional by writing out Scripture references on separate slips of paper and wrapping in various shapes.

After the singing of several Thanksgiving selections, distribute paper and ask each person to write a letter of gratitude to the person who has brought the greatest blessing into her life during 1934—these to be real letters, mailed to those for whom they are intended. This will surely extend the Thanksgiving horizon.

Counselor then leads in an open discussion of things for which the participants are particularly thankful, leading up to the spiritual blessings, and closing with "Count Your Blessings."

The basket with "some unseen gifts" is next passed around, and each girl takes and unwraps a package. These prove to contain suitable Scripture passages to be read aloud after leader's presentation of "the unspeakable Gift." There is no better way to thank

God for spiritual blessings than to recognize His complete ownership of all that we have and are. Let us pray that we may truly know that we are God's. Soft music, "I Am Thine, O Lord," follows.

Demonstration: After preliminary statement as to stewardship, the leader asks the question in 1 Chron. 29: 5. The answer to this is given by six girls who enter from another room or behind screen, each bringing one of the objects representing her phase of stewardship, and giving a brief talk upon it. (1) The mind. 1 Cor. 6: 19, 20. (2) Time. (3) Talent. (4) Money. (5) The Bible. (6) Fellowship with Christ in proclaiming the Gospel. We are entrusted with the Good News for all the world. Are you a steward of the Gospel?

A Leaderless Thanksgiving Meeting

This was arranged for variety and freshness. The chairman prepared assignments and distributed them before the meeting, well in advance of the day. Slips may be cut in the shape of a turkey if desired. Then without any announcements, the program runs itself, items appearing in the numerical order of the slips, as follows:

1. Open the meeting by announcing the first hymn, "O for a Thousand Tongues to Sing."
2. Lead in prayer.
3. Read the first Scripture lesson, Psalm 111.
4. Read the second Scripture lesson, Psalm 138.
5. Announce hymn, "Praise Him, Praise Him."
6. Announce that we will now look at some causes for thanksgiving. Mrs. A—— will discuss the first — "Our Ever - Enlarging Field."
7. Announce that Mrs. B—— will bring to us another cause—"A Proper Evaluation of the Missionary."
8. Announce that Mrs. C—— will tell us how the infant churches of the mission fields are learning to walk alone.
9. Lead the group in sentence prayers, asking that Mrs. D—— make the closing prayer.
10. Announce that Mrs. E—— will sing the closing solo.

MRS. C. E. TIMBERLAKE.
Shadyside, Ohio.

A Flower Festival As Missionary Recreation

Recreational periods, which are a necessity in young people's missionary organizations, may be made not only charming in themselves but worthful as links

and introductions to the study themes. Dr. Helen Magley, of Norwood, Cincinnati, Ohio, who was recreation leader at the Lakeside summer camp of a group of Queen Esther girls (Methodist), sends us the following account of the opening function which lured the members on toward a study of Japan:

At noon on the opening day of our missionary camp, we had set small baskets made of wall paper at the places of the hundred and four girls and counselors registered. A note on the inside of each basket revealed this secret:

There's to be a flower festival
At Camp Wesleyan tonight,
So come join in the merriment
To start our week off right.

That evening, as the girls entered the dining room, each one was given a flower made on a tooth pick, which divided the group into five smaller groups. The flowers were cherry blossoms, morning glories, lotus, wistaria and chrysanthemums. These groups lasted through the week and worked together to win honors for their teams either in song, stunt or athletic activities and also aided in setting the tables on their particular days.

During the evening meal popular and pep songs were sung. Each group chose a girl to act as chairman and another for secretary. Then the fun began. Each secretary was handed pencil and paper and the circles were given five minutes to think of the various kinds of flowers, their secretaries listing all flowers named. The circle with the largest list won, receiving a score of twenty-five points; the second fifteen; the third ten; the fourth five; the fifth one. Scores for each group were totaled for the evening to decide which was the winning group.

Again each secretary was armed with pencil and paper and this time the group was to mingle with the others and find out names, birthdays and birth flowers of the girls and report data to be listed, the group having the longest list in a given time being the winner.

Next, ten to fifteen minutes

were allowed for each group to make up a song and a yell using the name of its flower. The lotus came out first on the yell and the chrysanthemum on the song.

Presently it was announced that a chairman and her secretary should retire to another room and meet one of the counselors, while the company sang songs. When this secretary reentered the room (as an attendant, this time), she carried a pillow on which rested a crown of flowers with which her chairman was crowned group queen by the camp mother, to the accompaniment of soft music, the subjects standing until their queen rejoined them at the table. This ceremony was repeated until each group had its monarch. After a half hour's rest period, the girls were summoned for vespers. One of the nationals led, telling of incidents leading to her conversion. The only illumination was candle-light and the songs were such as "Follow the Gleam," "Let the Beauty of Jesus Be Seen in Me" and "Into My Heart." The effect was lovely and quieting.

Methods for Increasing Interest

The *Friends' Missionary Advocate* gives worthwhile suggestions for accentuating interest among their membership of all ages. Among the points are mentioned:

Having a missionary committee write to the different fields and get personal replies to be read in Sunday school or missionary society.

Conducting imaginary trips to the foreign field, with visual aids to understanding.

Having individuals make suitable mottoes of quotations to be exhibited in the Sunday school.

Assigning incidents describing actual missionary experiences, to be memorized and repeated by various children.

Asking volunteers to learn the names of missionaries and their fields, a Missionary Album containing pictures and brief biographical sketches being available.

BULLETIN OF The Council of Women for Home Missions

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

A CALL TO PRAYER Goes to All People

*"Ye shall seek me, and find me,
when ye shall search for me
with all your heart."*



You are invited to unite in a world-wide fellowship of worship and prayer on the

WORLD DAY OF PRAYER
the first Friday in Lent
MARCH 8, 1935

*"God is a spirit and they that
worship Him must wor-
ship Him in spirit
and in truth."*

**"BEAR YE ONE ANOTHER'S
BURDENS"**

LET US PRAY FOR:

The missionary enterprise and for all who share therein.

A quickened conscience toward the world's burden bearers.

Courage to stand for the right and willingness to accept the sacrifices involved for us all in the building of a better world.

Justice and understanding between individuals, classes, races and nations.

The World Day of Prayer offering will be used for Christian literature for women and children in Mission Lands, Christian service among migrant laboring families, Women's Union Christian Colleges, Religious Education in United States Indian Schools.

The Program, "Bear Ye One Another's Burdens," is 2 cents, \$2.00 per 100; Young People's Program, 2 cents, \$2.00 per 100; Children's Program, 1 cent, 75 cents per 100. This Call is free. The poster (11x16½ inches), like cut on front, is 5 cents. Supplies should be ordered from headquarters of the denominational mission boards.

WORLD DAY OF PRAYER March 8, 1935

The record of the World Day of Prayer of 1934 cannot but stimulate the imagination of Christians the world over. Two hundred and fifty thousand programs for use on that day were sold in the United States and the adapted program was used in Africa (North, South and Central), Argentina, Australia, Austria, Brazil, British Guiana, Bulgaria, Burma, Chile, China, Colombia, Cuba, Denmark, Dominican Republic, Egypt, England, Fiji Islands, Finland, France, Guatemala, Germany, Greece, Holland, Honduras, Hungary, India, Ireland, Italy, Japan, Korea, Mexico, New Zealand, Nicaragua, Norway, Paraguay, Persia, Philippine Islands, Poland, Puerto Rico, Salvador, Scotland, Sweden, Switzerland, Turkey, Uruguay, Venezuela, and the West Indies; from sunrise to sunset the world round. Under tropic trees and in frozen zones groups of women met together to praise God and to beseech his mercy upon this sin-sick world.

In Buenos Aires, "The World Day of Prayer was observed by a group of English-speaking women last Friday, February 16, at 5 p. m. in St. John's Pro-Cathedral, (Anglican), with Mrs. Commissioner Carpenter of the Salvation Army presiding. Some sixty or seventy were present. The following churches and groups were present: Anglican, Baptist, Church of Christ, Scientist, Disciples of Christ, Lutheran, Presbyterian, Salvation Army, Tee H, and the Y. W. C. A. To Mrs. Carpenter's reverent and impressive leading was due much of the spirit of prayer that prevailed."

In a mission school in Egypt prayers were said as usual. "After prayers I was surprised to see all the girls rise from their chairs and go to their bedrooms; then I learned that, with the exception of the five-year-olds, every child in the boarding department was planning to fast on this, the Christians' 'Day of Prayer.' The whole school joined in a special service at 10 a. m. Each class had its special burden of prayer. China with its floods; India with its earthquake; Austria, France and Japan with their difficulties were all remembered. The eight-year-olds prayed for America. I was ashamed when I heard them plead that God would take away the wine and strong drink from our beloved America. The five-year-olds prayed for Egypt and our own school, its teachers and children."

From the home field word comes from an American Indian Institute in Kansas that "our meeting was one filled with sincere devotion and supplication and it was inspiring to hear our boys, one by one, pray for peace

and the progress of Christianity at home and abroad." A mountain school in North Carolina sends in the following description of their program: "The service was in charge of the Junior Class which had worked out the Program as their project. In the choir vestments they marched, carrying white candles, in processional form singing the 'Light of the World.'"

"The section on Peace, with the prayers by girls from the class studying modern history, included the countries which they have thus far studied. The closing part of the service, the lighting of seven candles representing Peace in School, in Home, in Heart, was followed by 'Send Out Thy Light,' after which two small girls lighted our individual candles, and the choir marched out singing, 'Now the Day Is Over.'"

An interesting report from Puerto Rico includes the following: "For days beforehand we wondered if after all we should be able to have the program at the appointed date as there was a boycott against the Electric Light Co., and there were no lights in the church. There was a rumor to the effect that there would not be lights even in the streets that night, in which case we knew that the people would not venture out."

Christians of the United States are called to unite in prayer on the first Friday in Lent with Christians round the world. It is a Day of Prayer for others, and for all missionary enterprises at home and abroad. Cannot each Christian church be opened both for formal gatherings of prayer, and for the opportunity for individuals to seek that quiet place for prayer?

PEACE CRUSADE OF THE CHURCHES

The Department of International Justice and Goodwill, of the Federal Council of Churches of Christ in America, has authorized a Peace Crusade of the Churches, and in preparation for it has appointed three commissions—one to study the Chris-

tian basis of world peace; one to study the problem of peace policies; and the third to study the program for peace education. The Council of Women for Home Missions is cooperating in this Crusade and has membership on these commissions.

* * *

A challenge to be peace-acting as well as peace-minded has appeared in these pages before. The Council is working harder than ever to furnish facts about war and peace, reference material, suggestions for programs, information about the Marathon Round Tables, peace stamps at one cent each; a worship service, "On What Peace Depends," at two cents each; a pageant-drama, "The Triumph of Goodwill," in five short episodes, at 35 cents a copy; and News Letters from the International Relations Committee and Legislative Committee. This material is for your use; write to the Council for it.

* * *

As on that first Thanksgiving Day when the Pilgrim Fathers offered prayers of thanksgiving for the bounty of the harvests,

so through the years the harvests have ever been with the Thanksgiving season. But today there is a story back of these harvests that would stir to action the people of our land if they but knew.

The harvesting of the crops has become so enormous a task to supply the markets for 125,000,000 people, and so complicated a system, that 2,000,000 individuals, including 200,000 children, are today roaming our country—to answer the demand for seasonal workers—homeless, uneducated, weakened in body and spirit—that the crops may be harvested.

It was said at the White House Conference on Child Health Protection that every underprivileged child is a potential first offender—200,000 potential first offenders or 200,000 potential good citizens? The churches of many denominations have united in a program of education, cooperation and service—that these children may have their chance.

NOTE.—The picture in the October Bulletin is not that of the Kawaiahao church building as noted in the title. By some mistake the printer inserted the wrong plate.



"God is Great, God is Good,
And we thank Him for this food."

(At one of the children's centers in a Migrant Camp.)

Our World-wide Outlook

A Missionary Newspaper of Current Events

LATIN AMERICA

Anniversary in Puerto Rico

The Holy Trinity Church, Ponce, the first Anglican church ever erected in Puerto Rico, has recently celebrated its sixtieth anniversary. In 1869, when the first Spanish Republic decreed religious liberty for its colonies, a group of Englishmen in Ponce organized a parish and Queen Victoria gave the materials for the church building. It was shipped in sections from Liverpool and was consecrated in 1874. When the Spanish Republic fell, the church was ordered closed, but the Queen and the Consul managed to have it kept open, though the bells were not permitted to be rung, until the American occupation in 1898. A Puerto Rican, Rev. Esteban Reus-Garcia, is priest in charge. Communicants of the church's mission in Puerto Rico have been increasing at an average rate of five per cent a year.

Better News from Cuba

The principal of the Kate Plumer Bryan School in Guines, Cuba, sends encouraging news of the situation there: "Recent activities of the radicals among Havana students have awakened the more intelligent and dependable students to an understanding of the real situation. By an overwhelming majority the radical viewpoint has been defeated in an assembly of over 4,000 Havana University students."

On the Isle of Pines

The Isle of Pines in the Caribbean Sea has a population of 7,000. Writing to the preachers of the Pacific Conference, Rev. Carl D. Stewart tells the story of a remarkable work that has

been going on there in the last two years and a half:

"I am pastor of the two union American congregations, and in charge of all mission work among the Cubans of the island. My pastorate began two and a half years ago. Until that time no Cuban had been received into our church, and not much mission work had been done among them. Today, a chain of Methodist churches extends from one side to the other of the island, and the Gospel is regularly proclaimed in all points of importance. There are seven Cuban and two American congregations. Fifty members by profession of faith and two by certificate have been received during the past year. We have four Sunday schools, a young people's section, a woman's missionary society, and, in Neva Gerona, Bible and general training classes during the week for all children and young people. Two Sunday school training schools were conducted during the year and thirty-two credits awarded.

—*World Outlook.*

The Gospel in Hispaniola

The evangelization of the Dominican Republic is in the hands of two missions, the Free Methodists in the north, and the Board for Christian Work in Santo Domingo in the south. This latter organization represents three home mission boards — Presbyterian, Methodist and United Brethren — which have pooled their resources for this republic, and have established churches that are known simply as evangelical.

On the extreme eastern tip of Hispaniola are the immense sugar estates of an American corporation, to which hundreds, perhaps thousands, of laborers from all parts of the island have

come for employment. Three evangelical churches are established in this center — the Moravian, which ministers mostly to English-speaking Negroes, the Evangelical, which ministers to Dominicans in the Spanish language, and the Baptist, which ministers to the Haitians in the French language. —*Missions.*

Refuge for German Jews

Guatemala has offered to settle some thousands of German Jews, and has made available 5,000 acres of free land in the Province of Galapa for the first families to arrive. The immigrant families must farm the land, must not engage in such nonproductive activities as trading and peddling, and each must have a minimum capital of \$1,000. President Ubico, of Guatemala, expressed himself as emphatically opposed to Nazi activities in his country, and welcomed Jewish colonization.

Japan also has intimated that she would welcome the settlement of 50,000 Jewish refugees from Germany in Manchukuo. It is pointed out that the soil is very rich and at present is worked only by primitive methods.

—*Alliance Weekly.*

Which Way South America?

Dr. Samuel Guy Inman, who made his first visit to South America in 1914 and has returned every two or three years since, is deeply impressed with the optimism of the people there, as compared with the pessimistic attitude in the U. S. and Europe.

The Seventh Pan-American Conference at Montevideo was a tremendous success. For the first time the North American delegation worked side by side with Latin American delegations, each with mutual respect and real friendship. This was largely due to the simple and sincere efforts of Secre-

tary of State Hull. In four respects at least he greatly pleased the Conference—in declaring that the United States Government would not act as a debt collecting agency for the bankers; that this country was ready to discuss with Latin America a reduction of tariffs; that we would enter into inter-American peace arrangements on equality with all American nations, with no special demands because of the Monroe Doctrine; and that we promised not to intervene in the affairs of any Latin American nation. In each of these countries are political movements along fascist lines; but it would be a mistake to judge the direction that South America is moving by the present dominance of reactionary governments. As a matter of fact they appear to be the dying gasps of an old order, for the university students and labor groups, two most influential classes, teachers in primary and secondary schools, tenant farmers and certain Indian groups are committed to a new socialized movement. Strange to say, this social program is best organized in a country that recently had apparently one of the most permanent dictatorships—Peru. The Apra Party, with a radical social program, is the strongest political organization in South America today.

Model Hospital, Santiago

Health authorities of Chile have repeatedly stated that the Presbyterian Maternity Hospital at Santiago is the type they wish to reproduce in their plans for extended service to mothers and their babies. Expectant mothers are given weekly attention, and pre-natal and post-natal clinics are conducted with maximum results. Some 300 babies are born each year in the establishment. The cost of maintenance required from the Presbyterian Board is only the salary of the nurse in charge.

Do Not Send Packages

The Inland South America Missionary Union announces that it is unwise to send articles by mail, express or freight to missionaries working in Brazil or Bolivia. In a majority of cases the package is never received intact, and when delivered the missionary finds it has been opened and part of the contents removed. In other cases the package does not reach the missionary at all. Or, if the package arrives, the duty exacted is often greater than the

value of the contents. Though the United States Post Office has special facilities arranged for the sending of money without risk of loss in the actual transfer of checks, money orders or drafts, so that the gift reaches the one intended, it has not been able to devise any method whereby it can send articles to these two countries.

EUROPE

The Bible Supreme

"Suppose you were sent to prison for three years and could only take three books with you, which three would you choose? Please state them in order of their importance." This question was sent by the editor of an influential London newspaper to one hundred prominent men—peers, members of Parliament, professors, authors, merchants—a comprehensive selection. Few of them were keen about religion; many were not even churchgoers; others were agnostics or atheists. Yet 98 of them placed the Bible first on their list.

German Missions

The *Evangelisches Missionsmagazin*, in its latest number, contains an interesting comparison between the Protestant and Catholic missions carried on by German groups and societies. According to the article, there are 1,571 Protestant missionaries and 3,673 Catholic German missionaries. This means that the Catholics send out $4\frac{2}{3}$ times as many workers, although they are numerically only one-half as strong as the Protestants. The Catholic forces include 999 ordained men over against the 515 Protestant ordained workers. On the other hand, the Protestants have 61 mission fields, while the Catholics have only 50. Protestant missionaries have a much greater number of baptized members to their credit, and the Catholics have more inquirers.

Swedish Missions

The new yearbook of the Swedish societies shows that

the Christians of that country, who are overwhelmingly Lutheran, are carrying on in five mission fields—Africa (Zululand), Rhodesia, South India, and China.

In these five fields, the Swedish societies have a baptized membership of 32,980 and 2,074 candidates for baptism. There are 120 white missionaries and 729 native workers. The Church Missionary Society had an income of 1,063,018 crowns, somewhat less than the preceding year.

Revival in Norway

Last spring a spiritual awakening began in the city of Bergen, in Norway, with a population of one hundred thousand. Rev. H. B. Roller, an evangelist from Berkeley, Cal., was called to assist in the campaign. Meetings began in the Central Methodist church, which was filled to capacity. There were conversions, consecrations, and decisions for Christ in large numbers. When people were turned away for lack of room, the Lutheran State Church offered its larger auditorium and later the large Cathedral of Bergen was used. The Christian spirit manifested was a proof that the State Church and the Free churches could harmonize in a perfect way so far as the fundamentals of salvation are concerned. The total number helped, as nearly as could be estimated, was about 1,200.

—Moody Monthly.

World W. C. T. U. at Stockholm

Delegates from thirty countries attended the six-day session of the World's W. C. T. U. in Stockholm last July. Dr. Ella A. Boole, reelected as world president, in her initial address referred to the organization as a "little League of Nations," declaring that the very fact that a convention is being held wherein thirty nations are participating, of itself contributes to world peace. Young people in thirty countries are organized as members of the Loyal Tem-

perance Legion, and nearly 3,000 young people have cemented friendship through correspondence.

Dr. Izora Scott, World Superintendent for Peace, mentioned the leadership of the W. C. T. U. in assembling and presentation at Geneva of a petition for international disarmament, which carried 8,003,764 signatures from fifty-six countries, Great Britain leading with 2,146,062 names, and the United States second with 1,135,433 names.

—*Christian Advocate.*

Austrian Revival

The Austrian Evangelical Church has become the center of a church extension movement on a scale such as has never occurred in Austria, and is almost unique in the history of Protestantism. Masses of new members are being received and it is conservatively estimated that the increase in membership this year will be at least 10 per cent. Without any propaganda on the part of the Church, multitudes are coming to it, driven by a deep spiritual hunger for the true faith. Many of these new adherents are Catholics who had left the Roman Church years ago. Under the stress of the present hour they are seeking asylum in the evangelical message of the Word of God.

—*Presbyterian Banner.*

Gospel Among Ukrainians

It is almost ten years since there has been a reformation among the Ukrainians who constitute the majority population on the eastern border of Poland. They are now struggling toward a national church. In the course of these ten years twenty evangelical congregations of the Lutheran confession have been established in the villages and towns near Stanislau, where formerly the preaching of the Gospel was entirely unknown. There are at present eight Ukrainian preachers, of whom three are fully trained pastors and five are lay evangelists engaged in the work of preaching the Gospel. Four additional students of

theology and eleven evangelists are being trained in Erlangen and Neuendettelsau. Four congregations have already erected chapels, and four others have made preparations for such buildings.

AFRICA

The World's Smallest Church

L. A. McMurray writes from the Belgian Congo: "Two of us were making a hurried bicycle trip through a village seven miles from Mutoto when we were stopped by some native boys about twelve years old. The spokesman, Bukasa by name, said with a smile, 'Why don't you come and teach us in our village? We have a shed.' We looked for the shed, found a flimsy structure of light sticks covering not more than six square feet. A grown person could just stand up in the middle of it. 'Who built this shed?' we asked. 'We did,' was the proud reply of the boys.

"We gave the boys some little hymn books, and found they already had a catechism and were teaching the people in the village every day. We promised to come back. I shall not soon forget my first trip to this little village to preach. Bukasa was there, books in hand, his best smile on. He picked up two sticks and began to beat on a small log. The noise thus produced began to bring people in—old men, old women, young men, young women and little children. In five minutes there was a congregation of thirty, who of course completely filled and overflowed the shed. Bukasa led in a hymn, which he had learned at Kankalenge, our local school. He walks in to this school every day and back in the afternoon. The people all seemed to recognize him as leader and followed him remarkably well.

"Since then Bukasa has enlarged his church and his activities. He has actually stirred up the men in the village to bring bigger sticks and bundles of dried grass to build a larger, man-sized shed, which they have almost finished."

—*Presbyterian Survey.*

News from Mboga

Those interested in Canon Apolo's work will be glad to have this news from Rev. A. B. Lloyd:

I need hardly try to express to you my deep feelings of gratitude to God for the great honor He has conferred upon me in allowing me to take up Apolo's work. I find everything in order, and apart from a slight falling off in church attendance, things are going on quite normally.

There are over 300 people ready for baptism, and every prospect of that number being doubled in a little while. The great need seems to be the raising of the standard of Christian knowledge. The leaders (over sixty of them) are deplorably ignorant, although the spiritual tone is high. I am here alone with one young man, who for at least six months will have to spend most of his time at language study, and be quite unable to do much in the way of leading. Even at the end of that time, being a layman, he will not be able to take the responsibility of pastoral work. It is therefore of paramount importance that another man should be sent *without delay* to take over from me when I leave. He should be an ordained man who can shepherd this flock, and be able to administer the sacraments of the Church.

(An ordained recruit has now been sent.)

—*C. M. S. Gleaner.*

Dan Crawford Hospital

Dr. Tilsley, who has been in charge of the Dan Crawford Memorial Hospital at Luanza, Elizabethville, Congo Belge, has been obliged to leave Africa and return to England. The Belgian Government does not permit anyone to practise even the most simple forms of medical treatment without a recognized qualification; this law has not always been strictly enforced, but regulations are being tightened up. After Dr. Tilsley's departure the authorities could have directed the Luanza hospital to be closed; had this occurred there might have been difficulties in reopening it, even when someone with suitable qualifications became available. This difficulty was temporarily met by Dr. Patrick Dixon, stationed at Chisambo, some 200 miles south of Luanza. As he was due to go on furlough at the end of the year and the one to replace him had already arrived he was

free to go to Luanza. In January of this year Mr. and Mrs. E. J. Salisbury arrived at Luanza from Bunkeya. Mrs. Salisbury, being a qualified nurse, was permitted to take charge of the hospital after Dr. Dixon left in April. When he returns next year he will resume his regular work at Chibambo, but unless, or until another doctor is secured for Luanza, he will have general supervision of the work there.

L'Evangile en Afrique

This interesting eight-page paper in French has found its way to America from the Belgian Congo. It appears as an evangelical review intended for the Christians of the colonies using the French language. Among some articles of a general nature (one on the sleeping sickness) there is an article on the work of the Evangelical Mission Society of Paris in Gabon, the only Protestant Society which does any work in the Gabon. This is a large territory among the colonies under French jurisdiction in Equatorial Africa. There are different races and tongues represented in this vast area and the Evangelical Society works among all of them. It maintains seven stations.

—C. T. B.

WESTERN ASIA

Reforms in Turkey

Last year the tenth anniversary of the Republic was celebrated and the Turkish people themselves were astonished when they saw, through statistics effectively displayed, what progress they had made. The celebration was the center for Near East peace efforts, so that while Europe is thinking in terms of war with its Christian neighbors, Turkey is thinking and acting in terms of peace with Christian neighbors. While other lands increase their war budgets Turkey has *decreased* its appropriation for national defence from Lt.64,004,925 in 1926 to Lt.33,116,640 in 1932.

Since the celebration the nation's leaders are working on a

Five-Year Industrialization Plan, with the building of twelve factories as a goal. To train their own workmen and develop industrial thinking among a rural population five ministries are forming plans for developing vocational training in schools. Appropriations for health have been maintained; a several-thousand-year-old helter-skelter system of mixed and uncontrolled weights and measures has been wiped out in the interests of honesty; and finally, safer and more speedy transportation is assured.—*Near East Christian Council Bulletin*.

Some Figures for Palestine

Palestine has received from three to four thousand Jews a month during this year. During 1933 the number of German Jews that entered Palestine was 9,000. Altogether in the past ten years Palestine received 124,702, and lost 26,083 who returned to other countries. There are 120 Jewish settlements in Palestine, and at least 27,000 Jewish people engaged in agriculture. Twenty-four thousand children are in Jewish schools of Palestine. The budget was not only balanced in 1933, but had a comfortable surplus. It is a land without unemployment.

Promising Signs in Persia

Persia's 100th year has been harder, say the missionaries, than even the tragic years of the World War, when destruction, famine and death wrecked the western part of the country. Yet the signs of promise for the future are many, even in the midst of heart-wrenching conditions. A friendly Minister of Education is helping untangle the knotty questions of the status of Christian schools. Cooperation between Presbyterian groups and the Church of England Mission in the south is bringing greater strength and sympathy among Persian Christians. Threatened hindrances to medical work have not materialized. In one village a friendly *mullah* saw to it that he was busy elsewhere when the missionary

evangelist came to this village, saying, "If I do not know that you are here, how can I oppose you?"—*Presbyterian Banner*.

INDIA AND BURMA

The Last Census

India is now said to be the most populous country in the world, surpassing even China. Her increase in ten years has been 33,895,298. Eighty-nine per cent of her people live in villages and it is declared that an evangelistic tour, visiting and spending one day in every village in India would take 1,909 years. In the whole population 84.4 per cent of the men and 97.1 per cent of the women are illiterate, the test being "the ability to write a letter and to read the answer to it." Among Christians 72.1 per cent are illiterate, an improvement on the general population.

The religious classification is about as follows, considering only the larger groups: Hindus number 239,195,100, or 68.24 per cent; Mohammedans 77,677,500, or 22.16 per cent; Buddhists 12,786,800, or 3.65 per cent; Tribal religions 8,280,300, or 2.36 per cent; and Christians 6,296,700, or 1.79 per cent. The Christians have, relative to their strength, grown more than three times as fast as Hindus and Buddhists, and nearly three times as fast as Mohammedans.

The number of blind people in India is given in the 1931 census as 601,370, an increase of 120,000 in the last ten years.

—*International Review of Missions*.

Caste and Out-Caste

Rev. J. Gordon Bennett gives some encouraging facts of the work in Medak: 1,981 adult and 3,706 children baptisms have been recorded in 1933, mostly in villages already occupied. The baptized community now numbers 89,882. In more than twenty circuits Young Men's Summer Schools have meant a quickening of spiritual life that is being shown in a new helpfulness in combating all kinds of

social evils: idolatry, intemperance, eating of carrion, caste-prejudice, illiteracy and degradation we are proving to be most effectively combated by the growth of a new life in our village young men. The outward face of some of our villages has been no less than transformed by the combined efforts of the Evangelistic Campaign of Witness and these Young Men's Summer Schools.

—*Dnyanodaya*.

Harijans Gain Confidence

At the conclusion of a nine-months' *harijan* tour, Mr. Gandhi is convinced that untouchability will soon be a thing of the past. He says:

A most significant result of the tour was an awakening, on a large scale, among the Harijans themselves. Many of them have made unsolicited statements that the position had considerably advanced, and that they had confidence that untouchability would be a thing of the past in the near future. If the movement goes on as at present, it must cause increasing awakening among Harijans, and when they fully realize how they can substantially help themselves, and how in many cases the law is with them, whether the higher caste Hindus like it or not Harijans would make good their position. I would, of course, hope that these Hindus will realize the wickedness of untouchability as it is practiced today and get rid of it themselves, rather than that they should be compelled to do so by circumstances beyond their control. Whatever happens, untouchability cannot survive for many years.

Character Building

Character is being made out of the most unpromising material at the High School for Boys of the Church Missionary Society at Srinagar, Kashmir. About forty years ago the school was disturbed by a woman's cries just below the window. The boys looking out saw a youth, wearing heavy clogs, kicking a woman who had fallen to the ground. "Oh," said the schoolboys, "it is nothing. It is only *Ram Chan* kicking his mother." Now the sons and grandsons of that group are continually on the lookout to help women in trouble. These Kashmiri boys will give up their

leisure, money, even their dignity to provide fresh air outings for convalescent women.

It was Tindale-Biscoe who built up this mission in Srinagar. He was a convert of D. L. Moody.

New Book Depot

Every section of missionary activity in the Hyderabad Province of India is cooperating in the Christian Book Depot at Secunderabad, a new literary effort to promote the education and Christian character of converts in the province, almost half a million of whom have been brought into contact with Christian churches through the "mass movements".... Baptists, Methodists and members of other bodies have shared in the labor of translation, and the Bible Society is cooperating in publication and distribution. Arrangements have been just completed for the Christian Literature Society to issue in large numbers pictorial leaflets telling in the simplest way the Gospel story, together with books on hygiene and moral conduct."

—*The British Weekly*.

Three Collections in One Service

In the Godavery region of the Medak Methodist Mission a memorable service was held a few months ago. Those present walked through drenching rain, many a great distance, but the room was filled. During the one service, there were three collections, the amount increasing with each collection. There was first the usual Sunday morning collection, followed by the thank-offering for special blessings received. One man's younger brother had been sick and God had miraculously restored him; so Rs. 5 were put in the plate. Another had an addition to his family, and there was an offering for that. The third collection was given by the wives of the evangelists and represented what they had gathered in many ways for the work of helping their sisters.—*Dnyanodaya*.

Turning to God in Burma

Pau-Chin-Hau is the leader of a remarkable reformation in the Chin Hills of Burma. He urges a turning away from idol worship and animal sacrifice to the worship of the One Creator of heaven and earth. He has devised a script by which any Chin may master the art of reading in fifteen days. Four of his followers traveled 800 miles with the Sermon on the Mount in order to ask the Bible Society to print it for them. This reformer and his people have expressed an earnest desire for the Bible in their language. Four hundred families have burned their idols and are asking for Christian teachers. Fully 2,500 families are turning to the living God. —*United Presbyterian*.

Gospel Team Discuss Guidance

A group of Burmans and Karens, with four missionaries—thirteen in all—met the first week of July in retreat to share and discuss their surrenders, failures and victories. Out of this fellowship they reduced their testimonies to the following list of sins which interfered with God's guidance:

1. Fear of criticism.
2. Laziness.
3. "Ar-na-de" being backward to tell the unpleasant truth.
4. Disobeying or failing to carry out guidance.
5. Craving recognition or praise.
6. Not giving full credit to others.
7. Unwillingness to "check" others.
8. Checking unguidedly.
9. Unwillingness to be checked.
10. Pride, intellectual, spiritual, etc.
11. Moods; discouragement.
12. Doubts.
13. Spiritual numbness, paralysis.
14. Fear of ridicule.
15. Fear of making light of holy things.
16. Not facing reality, fear to face all the facts.
17. Dishonesty, exaggeration.
18. Resentments, hurt feelings.
19. Lack of love.
20. Impurity, thought or deed.
21. Selfishness.
22. Independence, rebel complex.
23. Not praying enough for others.
24. Getting unsundered; failure to find unsundered areas.

Burman Official a Christian

U Ba Htin, Deputy Commissioner of Moulmein, is a Burman

Christian who is holding an increasingly important place in the new Burma. He is known throughout the province as a Burman official who cannot be bribed. After graduating from a Mission School he entered government service, and now as Deputy Commissioner he has an office of much authority and prestige. He is a member of the Moulmein Baptist Church and teaches a Bible Class in the Morton Lane Girls' School. He is proud of being a Christian, and wants everyone to know that he stands for righteousness.

—*Burma News.*

CHINA

Mission Service in Favor

The *Chinese Recorder* reports that Mission Schools almost without exception have largely increased enrollments. In spite of quite frequent unsatisfactory equipment they are trying to keep their standards up to those of government schools. Their students are assuming more and more responsibilities. Twenty-five per cent of the boys are Christians as over against the one-tenth of several years ago. Of the 162 students in Manchuria Christian College 112 are Christians of whom fifty-two have been baptized. The school at Changchun is filled to capacity—480 on the roll.

In spite of increasing facilities in government institutions patients continue to fill the mission hospitals. Nurses and doctors are all on the job. The government views with favor all mission activities, and would accord all churches, schools and hospitals special treatment.

Importance of Christian Homes

Part of a Five-Year Program of evangelism is an effort to Christianize Chinese homes. The following means are used: Posters, lectures, lessons, slogans, songs, organizational materials, observance of Christian festivals, study classes for parents and for adults in general, and home week. It is believed

that the home itself is the greatest teaching agency. If children are to learn the principles of the Christian home, those principles must dominate the home itself; of these the following were emphasized, freedom, self-reliance and fellowship for parents and children alike. As a means of educating parents in their responsibilities the use of tests for parents is proposed—tests designed to measure parents in matters of knowledge, attitudes and behavior, and are valuable in awakening interest. Social hygiene, on a Scriptural basis, is also being stressed.

Rules for Church Practice

The Inchowfu Local Council and Shantung Presbyterian Mission Committee last year approved the following corrections in church practice:

1. Those who have already been baptized should not be rebaptized or immersed.
2. Except with members of the same family there should be a clear separation of the sexes and becoming behavior between them.
3. There should be no fasting without good reason.
4. Only those who have been ordained are permitted to exercise the laying on of hands or to give baptism.
5. It is forbidden to use the name of Jesus to perform acts of witchcraft.
6. There should not be unmeaning ejaculations of praise.
7. Except in private prayer, speaking in "tongues" is not permitted.
8. The name of the Holy Spirit should not be used in vain.
9. In worship everything should be done with proper decorum and order.
10. The form of worship should be reverent, quiet and orderly, with seemly behaviour, and by no means accompanied by emotionalism and the works of the flesh.
11. New church members should not soon be given responsibility in church affairs.
12. Church members should be self-controlled in all things and not seek to imitate others.
13. None should vainly seek for "gifts" to exalt oneself.
14. In all things exalt "Jesus Christ and Him crucified," following the Holy Spirit as Comforter, because the work of the Holy Spirit is to manifest Christ and to witness to the Lord.
15. Whoever does not follow these principles, or who teaches others not to follow them, shall not be

- permitted to lead meetings within the bounds of the Presbytery.
16. Unless approved by the session of the church no one shall take the liberty of inviting anyone to hold revival services.

Tent Evangelism in Hopei

The Hwaili field is so large—7,000 square miles, with an approximate population of 1,750,000—that the wisest policy seemed the formation of Christian groups to evangelize outlying districts from their own center. With this in view, a tent band settles for a month or so in a place, seeks to form a group of active Christians, and then moves on to repeat the process elsewhere. It is hoped that the groups thus won will, on their own initiative, continue to witness for Christ when the evangelists are busy elsewhere. This work is in its infancy and every effort is made to be systematic and thorough. Except in special circumstances the tent band stays in one place a whole month. The evangelists have sometimes wished to leave after a week or two because there were no results, but on being encouraged to stay, have found the tide turn in the third or fourth week. Too long a stay is equally unwise, as there is danger of drifting, with no definite accomplishment.

—*China's Millions.*

Mateer Memorial at Tengkhsien

Mateer Memorial Institute in Shantung celebrated its twentieth anniversary in June. There have been nearly 350 graduates, most of whom are employed in work for the church, either preaching or teaching. Last year the school had nearly 200 students, and its influence is increasing. In recent years young women have been admitted and over 40 are in attendance.

—*Presbyterian Advance.*

Peiping's Four Campaigns

For more than twenty years Methodist churches in Peiping have held special evangelistic campaigns for non-Christians during the Chinese New Year period. This year four cam-

paigns were carried on simultaneously. Numerically, the most important was the one at the Pearl Market church in one of the busiest spots of the city. Five smaller churches cooperated. The crowds were persuaded to come in both by the attraction of music and by personal invitation at the door. A woman stood by the door and invited all of the women passing by to come in. During the ten days of meeting 8,680 attended, while 500 were interested enough to leave their names and addresses and twenty joined on probation.

The second campaign was at Flower Market church in the area of small shops. The leading spirit was Mr. Chang, converted at sixty and now aged seventy-five. The third campaign was at Asbury, followed by meetings in homes of church members. The fourth was at a little church in the southwest corner of Peiping. Mrs. Pai, wife of the pastor, organized a team of volunteer workers and arranged a series of five home meetings each afternoon. In this way, 120 people were reached.

—*Christian Advocate.*

JAPAN—CHOSEN

Christian Missions Conference

Delegates from thirty constituent mission bodies in Japan and Formosa were present at the annual conference of the Federation of Christian Missions held at Karuizawa in July. The theme of the conference this year was, "The Church's Responsibility to Youth." Speakers, both foreign and Japanese, read papers dealing with Christian work among 'teen age, older adolescent and young married people.

Dr. Tsu demonstrated both versatility and power in three addresses: Jesus, the Healer of Bruised Men; The Work of the Church in China; and China's Political Problems, with an appeal to China and Japan to solve them in the spirit of Christ without the interference of outside meddlers. Mr. Yabe told the audience of his fifty-seven

days in prison as a conscientious objector at the time of the Russo-Japanese war, as well as of his sincere efforts to combat nationalism in the recent Sino-Japanese difficulties.

—*The Christian Century.*

Presbyterian Mission Reorganization

The Presbyterian Mission held its annual meeting in Karnizawa in July, combining the usual business with a celebration of the Mission's seventy-fifth anniversary. A reorganization plan was discussed under the titles: evangelistic work, educational work, social work, kindergartens, youth program, student work and mission organization. Steps were taken to transfer in the near future as many mission kindergartens as possible to the Japanese Church. Most significant of all was the appointment of a committee to confer with the Synod of the Church of Christ in Japan (Presbyterian-Reformed Church) about a fundamental integration of the work and personnel of the mission with the church.

—*Presbyterian Banner.*

Temperance Movement Growing

The Japan Temperance League held its annual three-day Convention in Fukuoka, Kyushu, last April. So encouraged were some of the Japanese leaders that they declare that Japan is destined to lead the whole world out of the wilderness of alcoholism. In the past ten years the number of societies affiliated with the League had grown from 219 to 3,527, an increase of over 1,500%, while members had grown from 25,000 to 340,000. There are seventeen totally dry villages and 130 partially dry. The Convention had the largest attendance on record. On Sunday, when three special trains brought in large delegations the attendance went over 3,000. Among the working classes in Fukuoka Province, the temperance movement has a membership of 12,300. Since

the Convention a coal mine in this province has informed headquarters in Tokyo that a Temperance Society is being formed.—*Japan Christian Quarterly.*

For Training Christians

The Kingdom of God Movement was one of the sponsors of a conference for training Christian leaders held this fall in Tokyo. About 300 delegates from the eastern part of Japan were present and, divided into groups, studied the general subject: "Points of Emphasis in Christian Evangelism for Our Age." Among the findings of the group was this statement:

As Christians we should put heavy emphasis on, and proclaim, first, the central Christian truth that God is Father and that all men are brothers; second, the principle and ideal of the co-existence and co-prosperity of mankind everywhere. In the realm of international peace we should impress Christians with their responsibility for world peace and its promotion, urge Christians to join and support existing Christian peace organizations, and under the leadership of the National Christian Council observe a Day of Prayer for Peace.

—*Presbyterian Banner.*

Mission Statistics for Chosen

While it is not possible to estimate the extent and value of foreign mission work from cold figures, these may give a general view of the whole work, and contribute to an understanding of the Church's growth. *The Korea Mission Field* reports: "Twenty-five years ago there were 28 unordained Korean workers reported in the Methodist Missions and no ordained ministers. These were all on Mission pay; now there are 102 unordained workers and 22 ministers, mostly on Korean pay. Then the total adherents were 7,871 and now there are 18,817. Caution must be used here. We have no record of thousands of Christians who have gone to Manchuria and to Japan. We cannot reckon these as lost to the Church. The earliest figures 18 years ago tell of 181 Methodist Sunday schools; for last year double that number are reported.

Working Program for Korean Church

At a meeting of the Presbyterian Assembly's Forward Evangelistic Movement Committee in Seoul, the following actions, among others, were adopted as the program for next year:

- (1) To organize 50th Anniversary Preaching Bands;
- (2) To encourage the formation of libraries of Christian books under the C. L. S. plan;
- (3) To seek to have every Christian family subscribe to some Christian magazine or paper;
- (4) To refer to a committee the question of translating or having written, books dealing with present day problems and methods of developing the Church;
- (5) To adopt as the working slogans for the year:
 - a. To call non-Christians to God.
 - b. To call back-slidden Christians back to the Church.
 - c. To call Christians back to their homes to preach.

—*Korea Mission Field.*

ISLANDS OF THE PACIFIC

"The Salvation Navy"

During April and May, the Gospel Ship *Fukuin Maru*, under Captain Skolfield, worked among thirty villages of Tawi-Tawi and Sulu, and 10,000 people in the Philippines heard the Gospel message. The reception was everywhere friendly. Several converts desire baptism, and this will be conferred as soon as a permanent worker is stationed in Tawi-Tawi.

As a result of these two-months' work, a trained Christian Moro, Mr. Jack Savandal, graduate of Silliman Institute, will be permanently stationed at Bungao.

Rev. E. F. Gulbranson tells of this cruise of the "Salvation Navy," as he calls it. "During the month of active work, the doctor, dentist and nurse were able to administer and treat over 2,000 cases. Many came to the boat for treatment. The order of the day was as follows: awake from sound sleep, have private devotion, then breakfast, followed by a ship service of Bible exposition and prayer. Then doctor, dentist, nurse and

missionaries go ashore. On land a Gospel service was first conducted, followed by the medical clinic. During the time of treatment, tracts and gospels were given out to the eager people and personal exhortations were made. If villages were not too far distant, the missionary force would divide, each taking an interpreter and carrying the Story of the Cross."

—*Philippine Evangelist.*

New Guinea Explored

From the New Guinea field of the American Lutheran Church comes a most interesting account of an exploration trip taken into a section of New Guinea lying remotely inland, and supposedly inhabited by numerous tribes. The adjacent Finschhafen Mission of the German Church cooperated with the American Lutheran Church Mission. Three missionaries from each staff composed the party, and 100 native carriers were engaged. A portion of the territory had been explored by airplane about a year ago. The latest exploration establishes the fact that while portions of the territory are well populated, the problem of transportation will entail heavy expense. One church—the Roman Catholic—has already established a field, with an aerodrome in course of construction. During the latter portion of the trip, which penetrated into the mountainous region where no white man had traveled before, both native population and wild life were so sparse that food supplies ran very low.

The expedition was rated a success. The need now is for missionaries to begin work. The section explored is known as the Hagen Mountain District.

—*Lutheran News.*

Hawaii's Population

More than half of Hawaii's total Japanese population are now American citizens (75,000), whose voting strength is increasing at the rate of nearly 1,000 per year. American citizens of Chinese ancestry, who

have reached their majority, number over 3,000. The great majority of Hawaii's Koreans (7,000) are American born, hence citizens. There are over 50,000 Filipinos in Hawaii, mostly young people, all of whom are now eligible for entry into the United States.

The 1930 census of Hawaii records a total population of 368,336. Of this number, 161,708 are of native-born parentage, 106,946 of foreign-born parentage, and 31,145 of mixed parentage. According to race, there are 50,860 Hawaiians or part Hawaiians; 139,631 Japanese; 63,052 Filipinos; 27,179 Chinese; 27,588 Portuguese; 6,671 Porto Ricans; and 6,461 Koreans. The balance of the populations is chiefly Caucasian, although 563 Negroes are reported.

NORTH AMERICA

New York's Peculiar Sects

Church announcements in New York's Saturday papers reveal a motley assortment of religious cults. Among those announcing Sunday services are: Rishi Gherwal, master teacher of Yoga; Vedanta Society, Swami Bodhananda, leader; Fellowship of the Universal Design of Life; United Lodge of Theosophists; Order of the Portal; the Absolute League. The Spiritual Science Mother Church, Inc., and the Spiritual Science Institute, Inc., maintains a daily service for "Spiritual Healing, Prayer, Messages." The latest addition to the list is the American Life Guidance Association, Inc.

Benevolence in Extremity

It is of wide significance that the *Boston Transcript* recently carried an advertising page on which forty-six benevolent and charitable organizations made an earnest plea for aid. All over the country organizations representing helpful ministries are in extreme need. Income from invested funds and annual subscriptions has been greatly reduced. Unemployment, resulting in the urgent needs and

pleas of countless people, has made a tremendous appeal to the charitably inclined, with the net result that philanthropic organizations are in dire straits. Many have been built up through long years by prayer and self-sacrifice; many are well housed and equipped. The plea is for continued interest in these stabilizing factors of civilization.

Toward Methodist Union

The year 1944, hundredth anniversary of the Methodist cleavage over slavery, has been set as the time when it is hoped there may be completed a union of the three leading bodies of Methodism in the United States: the Methodist Episcopal Church, South, and the Methodist Protestant Church. The reunion of these bodies would create a denomination with close to 7,500,000 communicants. Bishop Edwin H. Hughes is chairman of the committee of fifteen charged with drafting a unification plan.

—*Presbyterian Banner.*

Baptist Home Missions

The American Baptist Home Mission Society reports that only one Christian center has had to close its doors this year for lack of funds, although curtailment has been necessary. This ability to adequately meet existing conditions has been largely due to the interest and financial aid of communities in which these Christian centers are placed. Loyalty of foreign-speaking pastors has won large numbers. Also the missionary service among Indians has had encouraging response. There have been large ingatherings on the California, Nevada, Crow, Navajo and Western Oklahoma fields. Three hundred baptisms are reported.

Italian Evangelicals Convene

A national Italian Evangelical Conference convenes in New York City November 1-2. Morning and afternoon sessions will be devoted to discussions; on November 1 a dinner will be ar-

ranged when the contribution of Italians to the economic, civic and cultural life of America will be noted.

There are 350 evangelical churches and missions for Italians in this country, with a membership of over 27,000. In the more than forty years' history of this movement there has never been held a national and interdenominational conference of its influential leadership. It is hoped that a thorough-going survey will discover ways of more effective inter-church cooperation.

—*Christian Intelligencer.*

Orientalists in Utah

Rev. Sho Kichi Hata is pastor of a Congregational church for Orientalists in Salt Lake City. This church owns a beautiful building, a parsonage and dormitory for students. The pastor writes, in the *Missionary Herald*:

The Japanese population in Salt Lake City is declining rapidly. During the last two years our church has lost ten families through removal.

Our Sunday school is international. Soon after I came here I noticed a Chinese girl in the school. It seems that she had tried at first to make friends among her own people, but found them to be beneath the plane to which she was accustomed. Then she turned to her American school-mates in high school, but soon became conscious of their prejudice. Finally she turned to us, and has found real friends. She has been a faithful attendant at our Sunday school, and last Easter joined our church. Lately her two brothers have been coming too. We also have some American boys and a Greek girl among our Sunday school pupils.

Indians Exceed Whites in Gifts

A convocation of the Niobrara deanery of Sioux Indians was held at Greenwood, S. D., August 19 and 20. An important feature was the offering for general missions. While South Dakota is the darkest point in the stricken drought region and the Sioux Indian reservations are literally burned up, the offering was one-third larger than last year. Over \$4,100 was given by these poverty stricken Indians; \$1,000 of it came from the Indian young people. Out

of their poverty, the Indians give more, proportionately, than the white field of South Dakota.

—*The Living Church.*

MISCELLANEOUS

Inter-Visitation in Far East

Eastern Student Christian Movements are setting up plans for inter-visitation which will greatly strengthen their national work and lead to much more intensive collaboration between them. The Indian Movement hopes to send a delegation to the Java Movement in the autumn of this year. The Chinese Movement invited the Indian Movement to send over a group of students and student leaders some time in 1934 for a period of three months "to expound the Christian message from an Indian viewpoint, to interpret Gandhi and the Indian National Movement and to help in developing an international mind and a Federation consciousness among Chinese students." The Japanese and Chinese Movements are discussing various projects of visitation. At the same time preparations are being made for a visit of a Negro delegation from the S. C. M. in the U. S. A. to India.

—*Far Horizons.*

Stewardship Around the World

Since the World Stewardship Convention in Edinburgh in 1931, Christian Stewardship is circling the globe. Anglican, Methodist and Presbyterian communions in England have built up an organization and distributed literature. A Scotch association is being formed. One of the eight points emphasized in the Five Year Movement of the Church of Christ in China is Christian stewardship. "We need, above all, to understand that, if we want Christianity to really prosper in China, we must be willing to accept the heavy load involved in becoming independent, self-governing and self-supporting," read the committee's report.

Stewardship was given a prominent place at the General Assembly of the United Church

of Northern India. An entire evening was devoted to the subject with two leading professors as the speakers. Similar reports come from Korea, the Philippines and the Near East.

—*United Church Record.*

Roman Catholicism Grows

Dawn gives the world membership of the Church of Rome as 297,762,524, as against 132,969,616 of the Protestant churches, and 127,295,825 of the Eastern Church. Thirty years ago the Roman priests throughout the world numbered 230,000; today there are (*Universe*, November 11, 1932) 321,000 priests. According to *Universe* (December 30, 1932), "It is probably a fact that the church has made more material progress in Great Britain in this year of economic catastrophies than in any year since the Reformation." The 600 Roman Catholic priests in England of 50 or 60 years ago, have increased (*Universe*, November 1, 1933) to 4,818. On an average one Roman Catholic church is being built every week in England, while converts and monasteries are springing up all over the land. The Roman Catholic population is increasing by about 12,000 annually.

From the same source, it appears that in the United States the Vatican has 12,537 churches, 5,723 missions, and a clergy numbering 29,782, including 16 archbishops and cardinals. Their 7,462 parochial schools enroll 2,170,102 pupils, while their 1,998 institutions for higher learning enroll 179,345 students.

Tin-Foil Missionary

The "Tin-foil Lady," Mrs. Robert Love, of 138 Grove Street, Plainfield, New Jersey, has gathered and sold for the benefit of the Mission to Lepers the remarkable total of 21,371 pounds of tin-foil during the past nine years. This has amounted to more than \$600. Mrs. Love has tin-foil sent to her from Maine to California. One lot came from Panama and another from England. In Plainfield, many day schools and Sun-

day schools, as well as Boy Scout troops and other organizations, are collected for her. "I am almost in the junk business," smiled Mrs. Love. "I will welcome old aluminum, lead pipe, iron, brass, copper, empty tooth-paste tubes—in fact, any old junk that I can sell."

—*Without the Camp.*

On the Side of Temperance

Dr. W. J. Mayo, of the famous Mayo Clinic, Rochester, Minn., writes to young doctors, in the *Staff Bulletin*: "As doctors we must begin to think of promoting the cause of temperance. How often do we hear, when we are speaking of a certain man, 'A very bright man—but he drinks.' Of my classmates in college, as far as I know, none of those who drank steadily is now living, and of those who were addicts even to a mild degree, from the time the addiction became manifest, none progressed or maintained his position. One of the greatest surgeons in the world, talking to me, said that he had never known a surgeon of the first rank who was in the habit of using alcohol."

Some Results of Leprosy Treatment

A summary compiled from returns received from 53 different stations in India, China, Korea and Africa where work is maintained by the Mission to Lepers, indicates the gratifying results of special treatment given during the year.

Patients under treatment for not less than three months...	8,812
Number of above who greatly improved	2,998
Number slightly improved ...	2,273
Cases arrested without deformity, i. e., symptom free	1,058
Cases arrested with deformity	345

Of the remaining cases, some became worse, or stationary, and a considerable number left or died. Six hundred and fifty-three of the cases arrested without deformity were discharged, and 79 of those arrested with deformity. More than 5,700 Lepers were treated as out-patients.

—*Without the Camp.*

New Books

The Kingdom Comes—A Story of Friendly Service at Home and Abroad. 1933-4. 46 pp. American Friends Board of Missions. Richmond, Ind.

In Season and Out of Season—Report of the China Inland Mission. 1934. 50 pp. London and Philadelphia.

A Short History of Religions. E. E. Kellett. 5s. Gollancz. London.

Life of William Carey. Pearce Carey. 6s. Carey Press. London.

An African People in the Twentieth Century. L. P. Mair. 300 pp. 12s. 6d. Geo. Routledge & Sons. London.

An African Speaks for His People. Parmenas Githendu Mockerie. 3s. 6d. Hogarth Press. London.

The Bible in China. Marshall Bromhall. 190 pp. 2s. 6d. C. I. M. London.

Extremes Meet; Some Facts About India's Women. Lilian A. Underhill. 31 pp. 6d. Highway Press. London.

Forty Missionary Stories. Margaret W. Eggleston. 161 pp. \$1.50. Harpers. New York.

Japan Christian Year Book—1934. Edited by Roy Smith. Yen 2.50. 401 pp. Kyo Bun Kwan. Tokyo.

The Katha Upanisad—An Introductory Study in the Hindu Doctrine of God. 242 pp. \$5.00. Oxford University Press. New York.

Kingdom Come. Hugh Redwood. 127 pp. \$1.00. Revell. New York.

The Land and Life of India. Margaret Read. 2s. 144 pp. Edinburgh House Press. London.

Memories of Four Score Years—An Autobiography. Samuel Hall Chester. Presbyterian Committee on Publication. Richmond, Va.

Reminiscences of Livingstonia. Robert Laws. 270 pp. 6s. Oliver & Boyd. Edinburgh.

The Story of American Dissent. John M. Mecklin. 381 pp. \$3.50. Harcourt, Brace & Co. New York.

Sally Jo. Zenobia Bird. 216 pp. \$1.50. Revell. New York.

The Omi Brotherhood in Nippon. W. M. Vories. Illus. 181 pp. \$1.00. Omi-Hachiman. Japan.

History of Korea Mission of the Presbyterian Church in the U. S. A. Illus. \$2.00. Mission Press. Chosen.

The New Church and the New Germany: A Study of Church and State. Charles S. Macfarland. 210 pp. \$2.25. Macmillan. London and New York.

Japan. F. C. Jones. Modern States Series, No. 1. Maps. 136 pp. 3s. 6d. Arrowsmith. London.

Japan—Whither? James A. B. Scherer. 145 pp. Yen 1. Hokuseido Press. Tokyo.

(Concluded on page 544.)

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

The African Today. By D. Westermann. 12mo. 343 pp. \$3.00. Oxford University Press. New York. 1934.

Professor Westermann is editor of a quarterly journal, *Africa*, published by the International Institute of African Languages and Cultures. He has written books on African language studies and on the Shilluk people of the Egyptian Sudan. In this present volume he gives a masterly general view of the Africans and some of the problems connected with their progress. It is introductory to a series of monographs on special tribes and sociological studies. Dr. Westermann is a remarkable linguist, who went to West Africa as a missionary and later became professor at Berlin University. He studied African languages to discover the key to the inmost thoughts of the people, and some results of his investigations are set forth in this volume—studies on African civilization, social ideas, racial differences, mental characteristics, economic life, family life, their governments and their conception of the supernatural.

The concluding four chapters relate particularly to modern education and Christian missions. There are many helpful discussions on such subjects as the relation of Christian thought and life to the purchase of wives, to polygamy, taboo, initiation ceremonies, missionary education, race relations, missions and governments. The whole volume is exceedingly valuable to missionaries, government officials and others who work among the Africans. The author is well informed, sane and sympathetic in his observations on missionaries and their work. There is an analytical

table of contents, but with a good index its value would be increased.

The Education of American Ministers. A Study by the Conference of Theological Seminaries in the United States and Canada and the Institute of Social and Religious Research. Four volumes, \$3.50 each or \$12.00 a set. Published by the Institute. New York. 1934.

This is a comprehensive study of the education of Protestant ministers in America on the basis of the best information that could be secured. The Conference of Theological Seminaries represents sixty-nine of the leading institutions in the United States and Canada. The details involved in such an extensive work were distributed by the Institute among six committees. Dr. Mark A. May, professor of Educational Psychology at Yale University, was chosen as Director and Dr. William Adams Brown of the Union Theological Seminary, New York, consented to serve as theological consultant. A small group of specialists in theology and general education in the United States and Canada were appointed as advisers.

This study, under this leadership and with the cooperation of some sixty seminaries, begun five years ago, is now published in these four good-sized volumes. The second volume (which logically comes first) takes up "the profession of the ministry" as it relates to the minister himself, his education, his denomination, his work and the bearing of training upon success. Volume III surveys the theological seminary as a professional school, seminary teachers and teaching methods, the student body, the seminary as the center of corporate religious life and the rela-

tion of the seminary to its larger constituency. Volume IV contains the detailed data on the basis of which the conclusions of the preceding volumes are based.

In Volume I Dr. William Adams Brown summarizes the material assembled and presents an interpretation along the following lines. "The status of the minister in American Protestantism"; "Where the Protestant minister receives his professional education"; "The education that is given today" and "The education needed for tomorrow."

Different phases of ministerial education are brought to view. This rather startling fact emerges that in seventeen of the largest white Protestant denominations, only three-fifths of the ministers have received college and seminary training. By the side of this another important consideration is to be added—the incapacity of the Protestant Church as a whole to support a trained ministry. One large denomination reports over sixty per cent of its vacant churches as enrolling fewer than fifty members. Attention is called to the large number of theological schools—some two hundred of them—which graduate a smaller number of students than the seventy-six medical schools of our country. One problem after another is reviewed, for example, scholarship aid, what the curriculum should include, how much time should be given to field work, etc., etc. However, the work of a missionary and the specialized training he needs is not taken into account, except by reference to courses of mission study in different institutions.

Evidently theological seminaries, as shown by this extensive

study, are taking more seriously their task of training the future leaders of the Church, and the churches themselves are demanding a ministry more thoroughly trained and more competent to deal with problems of the new day. Changes in the right direction are taking place with rapidity. Since Dr. Brown prepared his statement regarding the constitutional requirements of the Presbyterian Church, U. S. A., as to ministerial candidates and the possibility of laxity on the part of tender-hearted Presbyteries, a stricter régime has been inaugurated whereby requirements for licensure and ordination are not to be set aside.

These volumes have more to do with diagnosis than with therapeutics, as is apt to be the case with all research work. The consensus of opinion regarding any of the problems which the education of ministers present is apt to be in the way of compromise and hence not satisfactory to all.

The attempt has been made by one of the cooperating committee to define the aim of ministerial education in the following terms: "To assist students in gaining an accurate knowledge of (a) the nature of religion—more specifically the Christian religion and its place in the history of religion; (b) the Bible as the supreme document of our religion; (c) the origin, historic development and missionary expansion of the Christian movement," and so on. Thus considered it would seem as if the Christian religion, like other religions, is an evolution, the record of man's search for God and its highest attainment. The Bible is considered not so much as a revelation, the Word of God, as a document, supreme among others to be sure, in which man's progressive striving may be traced. Such a conception of the Christian religion naturally lends itself to what Dr. Brown describes as a "functional curriculum" whereby the student will have an orderly series of experiences arranged to achieve definite educational

goals. In other words, if he is to be a parish minister, his education will be carried forward under the pressure of parochial pragmatism. The emphasis in study is placed here, not so much on the Bible and the divine authoritative final message which the minister derives from this "infallible" source of faith and life, but upon human conditions as necessary and fruitful research subjects. The older disciplines which assume a God-given revelation and seek to make ministers mighty in the Scriptures, specialists in Christian doctrine and able to present a message with a "Thus saith the Lord" are to be more or less eclipsed by the practical and more popular disciplines. The study of Hebrew is thrown into the discard and by the same logic a knowledge of Greek is not considered so essential since there are many first-class commentaries at hand. This changed emphasis, to a number of seminaries, particularly those belonging to confessional churches, will be regarded as a downward movement serving to lower the prophetic function of the preacher and to make of the minister a trained nurse rather than a doctor of divinity.

This attempt to rethink the education of ministers is much in line with "Re-Thinking Missions" and significantly enough both lines of study in their emphasis upon cooperation propose a kind of brain-trust to promote a new deal. That is to say, as in missions, so in the education of ministers, for all the seminaries there is proposed a Council of Ministerial Education which can represent the seminaries in helping to bring about the conclusions stated by this comprehensive study. J. ROSS STEVENSON.

John McNeill. By Alexander Gamie. 8 vo. 277 pp. 5s. Pickering and Inglis. London. 1933.

A simple, ingenuous biography of one of the most lovable and useful and fruitful preachers of Christ and His Gospel of the past fifty years. John McNeill was born in 1854 in the little Scotch Village of Houston. His father was a laborer in a stone quarry

and a typical Scotch Christian workingman of the best type. His son began as a boy to earn his own living as a railway porter, playing a flute and reading Virgil to brighten life. He once told a story of these early days:

Our stationmaster, Mr. Blacklock, who had been a signalman somewhere before that, was a reserved, thoughtful-looking man. He didn't encourage the other lad and me to come into his office in the long times that came between some trains. So we kept out. We only knew he was writing something—sheets and sheets—whatever it was. But I broke through his guard one day when he went up the line, and couldn't be back for some hours. In a drawer I found those "sheets and sheets" and a letter lying. The letter was from John Stuart Blackie, Professor of Greek in Edinburgh University (and little did I dream that some years later I would be one of his students). The letter said that he (Blackie) was returning the MS. translation of the "Clouds of Aristophanes," that Blacklock had sent him, and that it stirred him to find a man "among the din and smoke of railways, with a scholar's acquaintance with Greek, and closing with some words of advice about publication. So there you are," added Mr. McNeill, in his retrospect, "Virgil in the porter's room and Aristophanes in the stationmaster's office, and all the while our novelists getting nervous about being criticised for absurd situations declared to be utterly untrue to life.

At the age of 23 John McNeill entered Edinburgh University and was graduated from the divinity school in Glasgow eight years later. Immediately he burst on the world as one of the great preachers of his day. For forty-seven years, as a pastor in a dozen different charges or as evangelist with D. L. Moody or alone, he preached the Gospel as one of the most eloquent, persuasive, faithful preachers of modern times. Looking back one feels that the cities of New York and Philadelphia, at least, to which he gave some five years of his life never adequately appreciated or profited by McNeill's lavish outpouring of his life but in other places and in many lands he not only sowed the good seed of the Kingdom but reaped an abundant harvest.

The record of his life here given is in popular style and the author had access to little or no

material in the way of diaries, letters and notes. Perhaps in a life so open and ingenuous there was little for a biographer to explore and reveal. McNeill began as a grand human voice for Christ and that was what he was always, as much at the beginning as at the end, as much at the end as at the beginning. What he might have been and done, if he had spent his life in one or two long pastorates in Edinburgh and London, one can only speculate. He did his best to follow the Will of God.

ROBERT E. SPEER.

Rose from Brier. By Amy Carmichael. 12mo. 206 pp. 3s. 6d. Society for Promoting Christian Knowledge. London. 1933.

Miss Carmichael is well known as the founder of the Dohnavur Fellowship, that remarkable mission for girls and boys in South India. She is the author of some fifteen books, the best known of which are "Lotus Buds," "Things as They Are," "Raj, the Brigand Chief," and "Gold Cord."

The present volume consists of thirty-four informal letters written originally to the Dohnavur Fellowship Invalids' League. They are beautiful messages of cheer and comfort to those who suffer. Thirty-four songs are included, each with a clear Christian message. Miss Carmichael has herself been a great sufferer and writes from experience of roses born on briars, the spiritual fruits of physical trials. "Amma," as she is lovingly called by her associates, can say:

"The shining happiness, through months when will power could do nothing to conquer pain (and it could not be ignored), was not natural, but is one of those surprises of our Heavenly Lover, who never seems to tire of giving us surprises."

She writes to those who suffer, not offering theory and advice, but witnessing from experience. She tells of temptations and difficulties that come with pain, of vision of her Lord, of new understanding of His own suffering, of new lessons

learned, of new power to serve, of new sympathy and fellowship that have come through suffering. The letters are not all directly related to the Dohnavur work but are beautiful spiritual messages that will prove a balm to many a pain-racked body and will calm and cheer many a troubled soul.

The Romance of Labrador. By Sir Wilfred Grenfell. Illus. 8 vo. 329 pp. \$4.00. Macmillan Co., New York. 1934.

One would scarcely expect to find much romance in the rugged, icebound, impoverished and thinly settled promontory of the Labrador. But seen through the eyes of Dr. Grenfell, who has lived and labored and loved there, it is abundantly alluring and romantic. In its bleak plains and rocky shores, its mountains and fjords, its coves and "tickles,"—he sees beauty and grandeur. In its simple fisherfolk, its Indians and Eskimos, he finds heroism, strength, self-sacrifice and love. He sees all as a great and varied "pageant" and delights in the struggles of the past, he knows its resources and believes in the future of country and people. Other volumes by Dr. Grenfell have dealt chiefly with his own experiences in trying to help the fishermen of Labrador and New Foundland; this latest volume describes the land of rocks and ice; the life and character of the Indians and Eskimos, the coming of the Vikings and other explorers and settlers; the plant-life, the fish and fowl and fourfooted beasts; the Christian work of the Moravians and his own Labrador Mission.

Sir Wilfred is an authority in his subject and has the pen of a skilled writer. The illustrations from 36 photographs and 14 drawings add much to the attractiveness of the book.

Henrietta Soltau. By Mildred Cable and Francesca French. 240 pp. China Inland Mission. 1934.

The dignity and courage of a life guided by faith are revealed in an interesting and inspiring way in this biographical sketch. Henrietta Soltau was born with

an inheritance of great moral rectitude. She was the second of nine children, born in Devonshire, England, and was baptized at the age of eleven. At 23 she met Hudson Taylor and offered for work in China, but physical weakness closed this door. Nine years later, she volunteered again, but once more her health forbade. She then accepted a commission to conduct a home in Tottenham for missionaries' children. Step by step, as her life work, she was led to take charge of a home in London for women candidates of the C. I. M. Some years later she had the joy of visiting China, where she traveled for 13 consecutive months, covered 6,000 miles and visited 44 mission stations. The impressions she received helped to solve many problems in her own work in London, as she saw more clearly the kind of training needed.

All through her life of 91 years Miss Soltau was a bearer of responsibility—the care of a blind father, of missionaries' children, the training of missionary candidates and finally the care of an invalid, and blind sister. Until she reached the age of 85, she always felt the need of putting another's demands before her own. H. H. F.

New Books

(Concluded from page 541.)

The Chinese Renaissance. Hu Shih. 110 pp. \$1.50. University Press. Chicago.

The Mongols of Manchuria. Owen Lattimore. 311 pp. \$2.50. Day. New York.

No Richer Heritage: The Story of the Church in Borneo. Ruth Henrich. 71 pp. 1s. S. P. C. K. and S. P. G. London.

Island India Goes to School. Edwin R. Embree, Margaret S. Simon and W. Bryant Mumford. Illus. 120 pp. \$2.00. University Press. Chicago.

The Rise and Fulfilment of British Rule in India. Edward Thompson and G. T. Garratt. 690 pp. 21s. Macmillan. London.

The Population Problem in India: A Census Study. P. K. Wattal. 185 pp. Rs. 3.8. Bennett, Coleman. Bombay.

Egypt Since Cromer. Vol. II. Lord Lloyd. Maps. 418 pp. 21s. Macmillan. London

Personal Items

(Concluded from second cover.)

Miss Michi Kawai, Japan's most noted woman educator, is in America speaking at a series of missionary conferences, under the auspices of the Committee on Women's Work of the Foreign Missions Conference of North America and the Central Committee on the United Study of Foreign Missions. Miss Kawai is the author of the mission study book, "Japanese Women Speak."

* * *

Dr. and Mrs. W. A. Stanton are retiring after forty years of service as Baptist missionaries in Kurnool, South India. When they went to Kurnool in 1893, there was only a little handful of Christians. Now there are 150 workers and 6,000 Christians in fifteen strong self-supporting churches, each with a substantial stone house of worship.

* * *

Mrs. Nobu Jo, noted social worker of Kobe, Japan, has received a government gift of 1800 yen to be used on her new kindergarten building in Harada-mura. Already the new kindergarten has been dedicated, and 125 children are cared for and taught every day, practically all of them being sent by parents who are forced to go to work and leave their children without care.

* * *

Percy Ipalook, an Eskimo from Barrow, Alaska, has been appointed missionary in charge of the Presbyterian church at Cape Prince of Wales,

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Alaska. Some years ago this fine Christian boy, with leadership possibilities, was recommended for training at the Sheldon Jackson School, Sitka. While there he decided to become a minister to his people.

* * *

Miss Helen Topping, secretary to Toyohiko Kagawa for the past seven years, will spend a year in America interpreting his leadership. She is also preparing articles explaining Dr. Kagawa's Christian Social Program.

* * *

Dr. L. K. Williams, pastor of a Negro church in Chicago that is rated as the largest Baptist church in the world, has been chosen one of the vice-presidents of the Baptist World Alliance.

* * *

Charles W. Osborne, treasurer of the Board of Domestic Missions, Reformed church in America, has passed his 95th birthday and is still a regular attendant of the meetings of the Board and Executive Committee.

Obituary Notes

Ralph C. Norton, founder and director of the Belgian Gospel Mission, died in Brussels, Belgium, on October 1st, after undergoing an operation.

Mr. Norton was 65 years of age and was widely known in evangelistic work. He attended the Moody Bible Institute, and for several years was associated with the Chapman-Alexander and Torrey-Alexander evangelistic campaigns around the world.

The Belgian Gospel Mission, a Protestant undertaking, was started

among Belgian soldiers furloughed in London, and after the war its activities were transferred to Belgium, where the Nortons were cordially welcomed by the late King Albert and his Queen. Mrs. Edith Fox Norton, who survives and will continue the mission work, was decorated by the Queen of Belgium with the Order of Elizabeth.

* * *

Dr. Chauncey F. Brown, a Presbyterian missionary, in Hengchow, China, died September 25th. A native of St. Paul, Minnesota, Dr. Brown was graduated from the Cornell University Medical College and went into missionary work in China, in 1921.

* * *

Rev. Stephen L. Desha, pastor for 45 years of the Haili Congregational Church in Hawaii, died in July, greatly honored by all races in Hawaii.

* * *

Mrs. Ursula Clarke Marsh, one of the oldest missionaries of the American Board, died in Claremont, Calif., August 20th. She lived through several Balkan wars, and had been a refugee. Upon her marriage to Rev. George D. Marsh, her activities were transferred from the A. B. C. F. M. at Brousa, Asia Minor, to European Turkey, and later to Bulgaria.

* * *

Mrs. George J. Beck, wife of the Presbyterian pastor at Ketchikan, Alaska, died August 15th. For over forty years of almost unbroken ministry, Mrs. Beck served in Alaska. Both Mr. and Mrs. Beck served as teacher and preacher in various villages of Alaska. As teacher, doctor, nurse, advisor to women and men alike, Mrs. Beck was an invaluable aid in her husband's ministry.

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