


THE MISSIONARY
REVIEW  **WORLD**

Ancient Persia Goes Modern

H. A. Lichtwardt

Present-Day Shinto in Japan

Albertus Pieters

Present Value of Medical Missions

Nathaniel Bercovitz

Evangelization . . . in This Generation

Kenneth Scott Latourette

The Second Coming of Christ

Henry W. Frost

Go, Preach the Good News

James H. Nicol

Dates to Remember

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.

January 22-February 16—Cornell School for Missionaries, Cornell, N. Y.

FLORIDA CHAIN OF MISSIONARY ASSEMBLIES

January 26-30—Orlando.

January 27-30—Deland.

January 30-February 1—Palm Beaches

February 2-7—Miami.

February 7-8—Bradenton.

February 7-8—Fort Myers.

February 9-15—St. Petersburg.

February 10-13—Clearwater.

February 13-15—Tampa.

February 17-19—Lakeland.

February 17-19—Winter Haven.

February 19-21—Gainesville.

February 23-26—Jacksonville.

To Rid China of Leprosy

Rev. T. C. Wu, M.A., B.D., the general secretary of the Chinese Mission to Lepers, reports that he has found Kwantung and Fukien Provinces to be most heavily infected with leprosy; Yunnan, Kwangsi and Kweichow are second; Anwhei, Hupeh, Hunan and Kiansi third; Shantung fourth; Ki-angsu and Chekiang fifth; and Shensi, Kansu, and Manchuria with lesser numbers. The total of China's lepers is estimated to be at least half a million.

Mr. Wu's tours throughout China have resulted in the formation of many local auxiliaries, and in the establishment of leper hospitals at strategic centers. One of these, the Nanchang Leprosarium, was the first to be built solely through the efforts of the Chinese. A campaign has been conducted, under Mr. Wu's leadership, to have leprosy prevention information presented to the public through posters, pamphlets, and text books. The Nationalist Government was led to enact suitable leprosy legislation and to include "ridding China of leprosy" in its public health program. The first National Leprosy Conference ever held in China was another project of the Chinese Mission to Lepers whose latest step has been the sponsoring of a campaign to build a model National Leprosarium in Shanghai, as a treatment center for Shanghai's estimated 2,000 lepers and as a demonstration center for the training of nurses and doctors in the care of leprosy.

Mr. Wu was educated at Shanghai Baptist College, and has also studied in America at Rochester Theological Seminary, at Columbia University and Chicago. Returning to China in 1919, he founded and became pastor of the North Shanghai Baptist Church, resigning this post to assist in organizing the movement which has given China a place of leadership and influence among the nations seeking to banish leprosy from the world.

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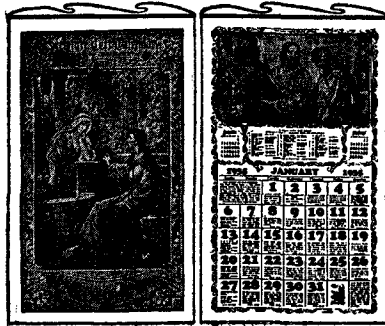
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Christ so loved mankind that He gave His life

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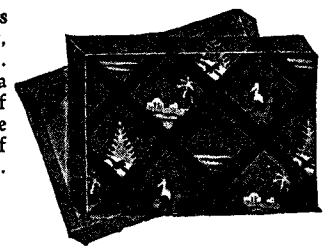


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Editorial Chat

The Editor and the Directors of THE REVIEW heartily wish our readers, and missionary-minded Christians everywhere, a most joyous Christmas and blessed New Year. The only reason for the existence of THE REVIEW is the great Advent that we commemorate at Christmas time. Christ is also the only hope for a truly Happy New Year in any heart and in any part of the world.

* * *

The coming year will be full of problems, and of opportunities, as is true of years that are passed. One of these problems you can help solve if you will take the opportunity to speak a good word for THE REVIEW and the work for which we live and labor, and will do what you can to increase the number of subscribers. Help us to circulate our special numbers and to promote interest in missions by leading others to read THE REVIEW. If what readers say is any criterion, both you and they will be gratified over the result.

Here is a quotation from a recent letter:

"We are always glad to push the sale of the MISSIONARY REVIEW OF THE WORLD and at our National Convention I shall be glad to have extra copies and call attention to them by a special poster. We always list the special numbers in our monthly magazine in connection with Mission Study material. We also recommend them in our monthly program.

"It is always a pleasure to us to forward the interests of the REVIEW, which we feel is indispensable to our work."

MRS WYTHE F. MOREHEAD,
Executive Secretary, Literature Committee, Woman's Missionary Society, The United Lutheran Church in America, Philadelphia. Pa.

Personal Items

Dr. William B. Millar, former general secretary of the New York Federation of Churches, has been made secretary of the Motion Picture Foundation of the United States, recently organized. The Foundation will combat undesirable motion pictures by supporting or actually subsidizing good pictures, giving financial aid to independent producers of motion pictures who show a high moral tone.

* * *

Rev. Ren Da Ling, graduate of the Baptist Seminary, University of Shanghai, is the first pioneer missionary to enter the land of Mongolia under support of the Chinese Home Missionary Society. He is supported entirely by Chinese Christians.

* * *

Dr. John W. Bradbury has resigned his pastorate of the Wadsworth Avenue Baptist Church, New York City, to join the editorial staff of the *Watchman-Examiner*. Dr. Bradbury is widely known through his writing and preaching.

* * *

The Rev. Harold H. Kelley, of Los Angeles, has been appointed superintendent of the Seamen's Church Institute of New York. He succeeds the late Rev. A. R. Mansfield.

* * *

The Rt. Rev. Derwyn T. Owen, D.D., Bishop of Toronto, has been elected Primate of All Canada, succeeding the Most Rev. C. L. Worrell, Archbishop of Nova Scotia, who recently died in Halifax.

* * *

Dr. Alexander Hodge, of London, a graduate of Spurgeon College, has been installed as pastor of the Baptist Tabernacle, Auckland, New Zealand, where he succeeds the late Rev. Joseph W. Kemp. He is regarded as one of the most promising younger Christian scholars and evangelical ministers of the conservative British Baptists. The Auckland Tabernacle is one of the strongest churches in New Zealand and has connected with it an excellent Bible Training School for Christian Workers.

* * *

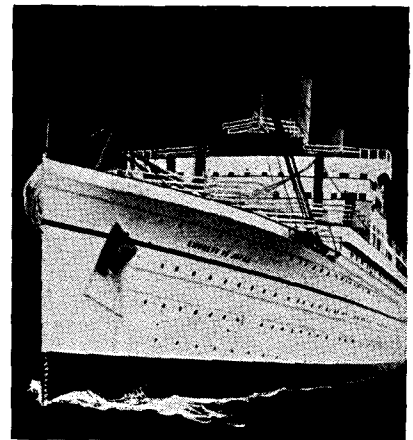
Dr. Robert R. Moton, for nineteen years principal of Tuskegee Institute, is resigning from that important position. Dr. Moton is 68 years of age and will retire May 1, 1935. He has been called the "Elder Statesman" of 12,000,000 American Negroes. After 25 years at Hampton Institute he was called to succeed Booker T. Washington at Tuskegee in 1916.

* * *

Miss Michi Kawai, author of "Japanese Women Speak," is filling speaking engagements in the Middle West and in December will be on the Pacific Coast. She sails for Japan about Christmas time.

Orient

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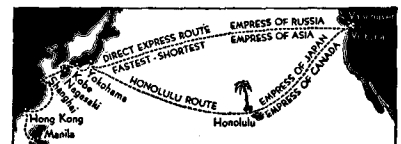
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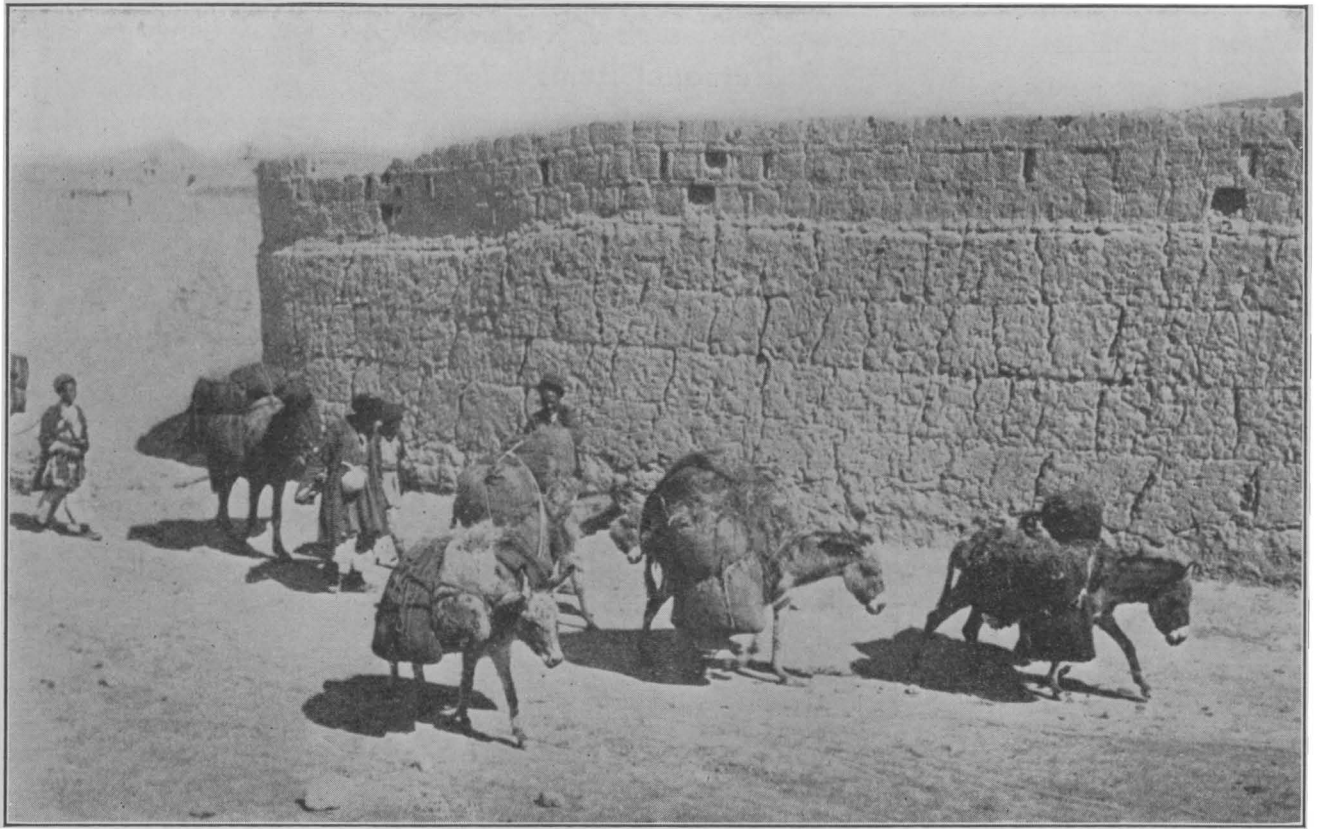
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THE MISSIONARY REVIEW OF THE WORLD



AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVII

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Topics of the Times

CHRISTMAS AND THE CHRISTIAN

Can a Christian be uncooperative in Christian missionary work? That many who profess to be Christians are not missionary minded is self-evident. They do not even claim to be interested. The same anomaly applies to Christmas. Many who celebrate the coming of Christ into the world seem to have no real interest in the work He came to do. They join in the annual celebration but that is all. This is true in lands where Christ is generally known and widely acknowledged, as well as in nonchristian lands. In India, China and Japan, and even among Moslems, one sees Christmas decorations and festivals and the exchange of gifts. But the promotion of the Christmas spirit is too often for social and commercial reasons and is not based on any desire to commemorate the birth of Jesus Christ. Nevertheless the prevailing spirit of joy, of unselfish thought of others, and a desire to spread peace and goodwill among men of all ages and classes and races, is something to be fostered and promoted even though it fails to express the heart of the Christmas message. "God is love. . . . if we love one another, God dwells in us and His love is perfected in us."

But the meaning of Christmas and the heart of the Christmas message is not revealed in the spirit of friendly joy and good fellowship, nor in the giving and receiving of presents that bring pleasure to the recipient and profit to the tradesman. The heart of the Christmas message is the "Good News" that Jesus Christ brought when He came into the world over nineteen hundred years ago.

How then can any one truly celebrate Christmas and at the same time fail to be vitally interested in Christian missions? We enjoy Christmas music; we give Christmas presents; we join in Christmas festivals and listen to Christmas messages—but what are we doing to complete the work which Christ Jesus came to do and which He has entrusted to those who believe in Him?

Jesus himself proclaimed that He "came into the world to save sinners." History makes clear that men of all nations have made shipwreck of their lives. They have broken God's laws and as a result their lives have been destined for the scrap heap. They are like automobiles that have failed to fulfill the purpose of the Maker so that they need to be remade—to be saved—if they are again to function properly.

All that Jesus did on earth was done for the purpose of "saving the lost"; men who had lost the way in the world; had lost their contact with God; had lost their power and purpose. To seek and to save men Jesus Christ came to reveal God to men—in the fulness of His love and power. He came to redeem men who were slaves of sin and under penalty for broken laws. He came to show what men are intended to be and may become in the purpose of God. He came to make clear that life on earth is but the threshold of a larger life, the school in which to prepare us for eternal life with God.

Jesus came to bring joy to men, but it is the joy that follows release from bondage, the experience of full fellowship with one another and harmony with God. Jesus Christ completed His work—the work of revelation and redemption—but He left His followers to complete the work of making known the "Good News" to others.

Nineteen hundred years ago He commissioned us to carry the Christmas message, the Gospel, by word and life, into all the world; and yet today at least two-thirds of mankind have no clear knowledge of this Gospel. Too often the deeds of professing Christians have shouted so loud that the world cannot hear what our lips testify of Christ. While the Christmas spirit of giving and love is expressed by gifts and songs, does not the anti-Christmas spirit prevail through the year—the spirit of selfish getting and indifference to the temporal and eternal welfare of our fellowmen and women?

Christmas celebrations are a mockery unless they are dominated by the spirit of Christ. This spirit of One who gave Himself is best expressed by giving ourselves to His service for the redemption of our fellow men, to carry out the purpose and program of Christ. Can any one be a true Christian and be lacking in missionary mindedness? Those who would truly celebrate Christmas and show the Christmas spirit will feel no indifference to the needs of men and progress of Christian missions. "Let this mind be in you which was also in Christ Jesus," who, "being rich, for our sakes became poor that we through His poverty might become rich."

THE MISSION TO LEPERS

One of the most unique and Christ-like pieces of mission work in the world is The Mission to Lepers which celebrated this year its diamond jubilee. It was founded sixty years ago in a drawing room near Dublin, Ireland, by Wellesley C. Bailey. Thirty-seven years later the American branch of the Mission was organized and was incorporated in 1920 as The American Mission to Lepers. Christians have long been interested in lepers; for centuries isolated missionaries, like Father Damien and Francis of Assisi, have worked among them here and there, but never, until Mr. Bailey had it laid upon his heart, was any systematic effort made to interest people in the whole world problem, and to minister to their needs wherever these sufferers are found.

Wellesley Bailey was a missionary in India and was deeply impressed with the sufferings of lepers and their neglected condition. He was convinced that the love of Christ must constrain His followers to seek to obey His command: "Cleanse the lepers" both physically and spiritually.

Sixty years ago there was very little being done for the 2,000,000 or more lepers of the world, scattered over Asia, Africa, South America and the Islands of the Sea. Today as an outgrowth of Mr. Bailey's work there are some 180 leper hospitals and settlements at which lepers are cared for by Protestant mission workers of many denominations in forty-four countries. These missions are helping about 11,000 (not including government institutions) lepers out of the 2,000,000 sufferers from this disease in all lands. Mr. Bailey still lives in Great Britain at the age of eighty-eight and has the rare privilege of seeing the work which he started, under the guidance of God, extending its Christlike ministry in all parts of the world where lepers are found.

The fourfold purpose of the mission is (1) to minister to the physical needs of lepers; (2) to proclaim to them the Gospel of Christ and minister to their spiritual life; (3) to awaken interest

in these sufferers and to stir up governments to make adequate provision for them and the study of their disease; (4) to promote steps to rid the world of leprosy—by prevention, segregation, the proper care and medical treatment of lepers, and through a scientific study of the disease.

The problem is as yet far from solved. Much has been learned about leprosy; thousands of sufferers have been comfortably housed; good food and medical treatment have lessened their suffering; many have been discharged as cured or the disease arrested. Homes for untainted children of lepers have been founded and the coming generation have thus been saved from contamination. More than this, healthful occupations, have been provided; hope has been given them and thousands, who have come to know Christ as their Saviour, have experienced the joy of new life in Him. The only happy lepers in the world live in these mission homes where the love of Christ prevails.

But the vast undone overshadows the work accomplished. The American Mission to Lepers is carrying a large share of the work—in China, Japan, Korea, Siam, the Philippines, India, Persia, Africa and Latin America. The British Committee is responsible for the work in India and Burma, Palestine and Syria. It is an interdenominational work in which the Mission builds the hospitals and supplies funds for running expenses while the denominational boards support their own missionary workers who superintend the hospitals. The need is great.

The reports given at the recent annual meeting of the American Mission show that this Christlike work has been wonderfully blessed. Christmas is a great time for lepers and gifts of extra food and clothing have brought joy to hundreds under Christian care in all parts of the world. In cleansing the lepers, physically and spiritually, we minister not only to them but to ourselves and to Christ.*

A REMARKABLE MASS MOVEMENT

Dansk Missionsblad calls attention to a remarkable movement which suddenly and unexpectedly has created problems that may prove to be of far reaching importance. Several thousand former Roman Catholics of the lower classes have come to ask for reception into the Lutheran Church.

In the Trichinopoly and Tanjore there are large areas where the Catholic influence is so great that in some places, where there are no evangelical Christians at all, there are thousands of Roman Catholics. Among them the caste question seems to loom large, the upper classes being privileged,

* Gifts may be sent to the American Mission to Lepers, Inc., Fleming H. Revell, Treas., 156 Fifth Avenue, New York. Dr. William J. Scheffelin is President and William M. Danner, General Secretary.

having beautiful churches and other advantages setting them above the lower castes. Great opposition has made itself felt among the lower castes, especially under the influence of the Self-respect Movement which has been stirring up the people with promises of social equality and similar advantages. Under the agitations of agents three years ago many thousands of people left the Roman Church without seeking affiliation with any other. Their hopes were far from being realized and since the Indian soul is essentially religious, and these people have lost confidence in the Roman Church they are turning in great numbers to the Lutherans. In a meeting which was said to represent 30,000 people, they resolved formally to turn to the great Tamil Church and the Leipzig Mission which stands back of it.

A commission, composed of Missionaries Frykholm and Wängsjö of the Swedish Mission and Dr. Grafe from the old Leipzig Mission, traveled all over the affected area and their report of the investigations was recently published in *Svenska Kyrkans Missionstidning*. The commission was everywhere received in large gatherings and with much ceremony. Their Indian speakers expressed their intentions of joining the Lutheran Church and assured the commission that the spiritual urge was the most important motive. They emphasized the fact that great difficulties would attend their return to the Roman Church and that they expected no material benefits from joining the Lutherans.

While some of the motives do not seem entirely clear and in several meetings representatives of the Self-respect Movement seemed to be among the prominent speakers, the commission was persuaded that the movement deserves earnest consideration.—C. Theodore Benze.

CHURCH AND STATE IN MEXICO

Now the Chamber of Deputies, the lower house of the Mexican Government, has unanimously voted to deport all Roman Catholic bishops and archbishops from Mexico on the ground that they have engaged in subversive propaganda. This action is in line with the policy to exclude religious teaching from all schools so that the Government can have full control of the education of the people. The archbishops and bishops are fighting against communistic or socialistic teaching and thus the Church is considered an enemy of the State, which is endeavoring to control the press, the schools, the industries, and the government. The Roman Catholic Church believes in a union of Church and State, with the Church dominant. Protestants believe in the separation of Church and State with the Church free to promote the religious and spiritual life of the people without

State interference. The Socialistic state believes in a totalitarian State with the State dominant and no interference by the Church in politics, education or business. Formerly in Roman Catholic and Moslem countries it was a question of liberty or the dictatorship of the Church; today in many lands the conflict is between liberty and State dictatorship. In Mexico any property used for educational purposes reverts to the State. It is rumored that all Roman Catholic churches may be closed as a result of the present dispute. Under the Mexican constitution any Mexican receiving appointment or commission from a foreign power (and the Pope is such) loses his nationality—and therefore priests of Rome, engaged in propaganda, are subject to expulsion.

We cannot ignore the fact that the Roman Catholic Church, which was dominant in Mexico for so many years, failed to educate or uplift the people economically or socially. After four hundred years of the monopoly of education, 85% of the people were in dire poverty. In the fourteen years since the State has taken over responsibility for education, illiteracy has reduced to 35% and economic and social conditions have been greatly improved. The question now is—To what will the people be educated? Will they use their knowledge for the benefit of the whole country and will there be liberty to worship God and to teach the rising generation to know, to worship and to serve Him. The Protestants of Mexico do not object to the State control of education, provided that the State does not prohibit or limit religious education and the worship of God as He is revealed in Jesus Christ.

PROTESTANT EPISCOPAL PROGRESS

This body of evangelical Christians, that has recently held its General Convention in Atlantic City (October 10 to 20), voted to retain the name Protestant. Thus they continue to link themselves with those who have "protested" against the abuses of the Papacy, while they continue also to claim that they have always been truly "Catholic."

The convention in the great auditorium sometimes numbered over 30,000 people including over one hundred bishops and a choir of nearly one thousand voices. The convention was dramatic and even sensational at many points. On October 14th there was a "youth demonstration" when a seemingly endless line of hundreds of young people from six to sixteen years of age from all over the land, filed into the hall and listened to a stirring address by Bishop James E. Freeman, of Washington.

The formal presentation of the United Thank Offering, contributed by the women during the

past three years, was taken up by 150 members of the Girls' Friendly Society at the corporate communion service of the women. The total amount of the offering was announced as \$807,-747.87.

At a joint session of bishops and deputies, the Presiding Bishop emphasized the fact that missionary work is the chief business of the church, saying:

"We are here as Christian men and women to perform the chief work which Jesus Christ has committed to us. The whole membership of the church is embraced in the Domestic and Foreign Missionary Society. The foundation stone of faith is loyalty of the individual to His Lord.

"Missionary work is the work of carrying out the mission of our Lord Jesus Christ to the world. This work is seriously hampered and endangered by lack of support. Vacancies in the field cannot be filled; volunteers for service must be turned away and work on the mission field must be closed."

This is true both at home and abroad. America must not be allowed to become pagan. There is need for vision, for courage and for self-sacrifice in loyalty to Christ. A deficit of \$529,804 was reported in the missionary treasury. At the missionary mass meeting, a young man knelt at the altar and then made an inspiring appeal for a truly sacrificial offering. Only \$5,000 had been received from over 25,000 people. He pleaded that those who really cared would reach into their pockets and bring a ten-dollar bill or whatever they could to the steps of the altar and lay it there with a prayer for the mission of the church. He led the way to the steps and, kneeling there alone, placed the first offering. There was a breathless moment of surprise, and then the Holy Spirit moved that great gathering and they began to come forward—at first by twos and threes, and then by hundreds and thousands until the missionary bishops had to act as ushers to guide the vast crowds. There were tears in many eyes, as men and women old and young, bishops, priests and laity, surged forward and placed \$7,916 more on the altar.

GERMAN PROTESTANTS PROTEST *

Protestantism in Germany is in a crucial state in a great experiment. The Hitler Government has attempted to merge Lutheran, Reformed and Prussian Unionist churches into a new National German Church. Protestants the world over have been anxiously waiting to see what will happen.

Organized on the same principle of leadership—the "Fuehrerprinzip"—that underlies the Nazi

State, the new Reich Church proposes to provide Nazidom with an alliance of Christianity with Nationalism and Socialism on a cooperative basis. This has led to the clash between "German Christians" and the conservative Evangelical Christians.

Roman Catholics have been invited to join the new Reich Church, but they have refused to let their Church be used to further the ends of the Nazi State. Some Protestants, on the other hand, have cooperated with the State. The present conflict is between German Christians who approve, and those who oppose this surrender.

In spite of official optimism, the experiment with the Church is not showing signs of a successful result. Some think that under the Reichsbishop the Protestant Churches would eventually become Free Churches, as in America, while others predict a more complete domination of the Church by the State. The situation may grow worse before a final settlement is reached.

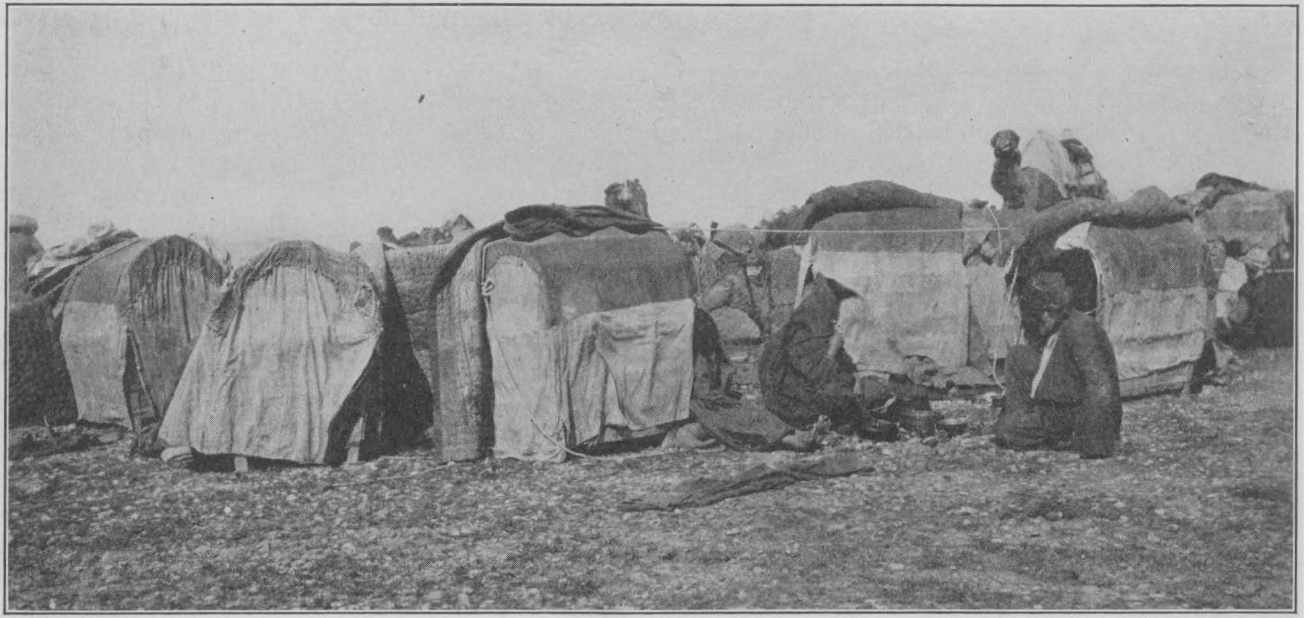
Current national problems affect all religious as well as political thinking and give color to the idea that "Germany needs her own type of Christianity." The widespread enlistment of the youth, the unemployed, and the able-bodied men and women in the regimented political organizations of the Nazi Party tend to popularize the slogan, "One People, One Nation, One Church."

The enthusiasm that has marked the political revival under Adolph Hitler was brought into the church by men who have banded themselves together and, according to Hitler's wish, called themselves 'German Christians.' These men, led by Hossenfelder and Ludwig Mueller, a former naval chaplain, resolved to reorganize the "church of the people." From the start there was no clear distinction between religion and politics.

It is too early to judge the controversy objectively. There will be a fight to the finish unless a great Reformer appears to bring unity out of the present division. The press is muzzled and men learn little of what is going on; they see effects without knowing their cause. The bad effects of the struggle have cast a blighting shadow on the spiritual health of the nation. The removal of 800 clergy from office by the Reichsbishop belies the claim of liberty of conscience or of speech. The dissolution of the Protestant youth organizations and their merging into the Hitler Youth deprives the Church of its former influence on the younger generation. Nazi thought welcomes the help of the Church but does not protect it from the aggressive so-called new heathenism and its unchristian standards of morality. The Aryan paragraph promotes racial discrimination and thwarts the universality of the Gospel.

C. THEODORE BACHMANN.

* This account of conditions in Germany is written by a Lutheran theological student who spent the past summer in Germany.



KADJAVAS (PERSIAN PULLMAN CARS). ONE ON EACH SIDE OF A CAMEL ACCOMMODATES A WOMAN AND CHILDREN

Ancient Persia Goes Modern

By H. A. LICHTWARDT, M.D.

American Hospital, Hamadan, Persia

PERSIA, to many people, is just a word that brings up visions of camel caravans winding their way along endless desert trails; of sweet-throated nightingales singing their beautiful songs in the deep-scented rose gardens; of veiled women and bearded men walking through narrow, winding village streets; of the quatrains of Omar Khayum as they have been so admirably translated by Fitzgerald.

But Persia is more than that; Persia is a nation of fifteen million Aryan men and women striving to awaken from a lethargy of many centuries; struggling to emerge from a political, economic and religious morass that has engulfed them for centuries. The Persians are a very intelligent people, capable and industrious; and are just now throwing aside the heavy blanket of superstition, ignorance and illiteracy, and are stepping forth into the light of the new day with political freedom, religious liberty and economic independence.

Persia was once one of the greatest nations of the ancient world. Twenty-five hundred years ago, that progressive empire, under Cyrus, Darius and Xerxes, was the most highly civilized, the most modern on earth. Today excavations at Persepolis and Damghan and Rhey are bringing new evidences of the wonderful culture of that period, showing us that they were great builders, fine architects, had knowledge of engineering and san-

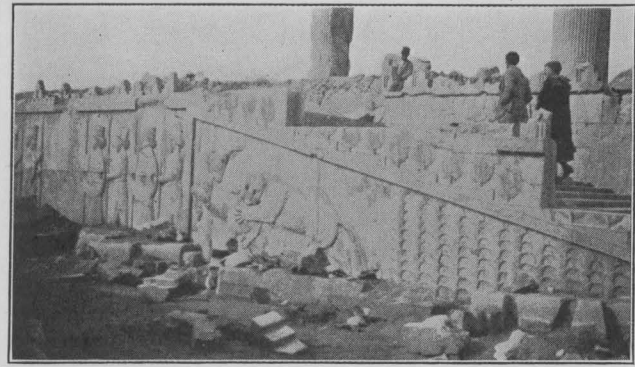
itation, and had some fine sculptors, wonderful artists and brilliant painters.

Various factors entered into the decadence of this fine old civilization, causing Persia to lose her position of leadership. First there was military invasion; the Grecian troops under Alexander the Great swept from one end of the country to another, robbing, pillaging, destroying, burning, as was the custom of invading armies in those days. Gengis Khan and Tamerlane and their hordes came down from the north, even more destructive and cruel. Arthur Upham Pope writing of these latter invasions, says:

This dreadful succession swept over the country like a bloody foam, leaving the fairest cities a wilderness of rubbish and rotting corpses. Their speed, their fury and their mastery of every branch of warfare, made resistance not only futile but impossible. Their mark was a series of massacres and devastations, which not only destroyed every kind of public monument with invaluable contents, works of art and books, but blotted out whole cities. The destruction of human life was equally appalling; the accumulated knowledge and traditions of ages were obliterated. (*Pope; Persian Art. Page 31.*)

Famine and flood have also played their part through the centuries, as well as earthquake and epidemic, but in my opinion the most destructive influence of all has been the invasion of Islam. Forced upon an unwilling people, this philosophy of the prophet Mohammed, distorted at times by his successors, was of a type that did not encour-

age education, research or progress of any kind. The result was a mental stagnation of brilliant minds; a pathetic lethargy settled upon a capable nation. During these years too Persia was often unfortunate in her type of leadership; she had some splendid men, such as Shah Abbas, who was contemporary with Queen Elizabeth of England,



ANCIENT GRANDEUR—EXCAVATED RUINS OF PERSIPOLIS

and who earnestly tried to improve the condition of his people.

When we went out to Persia in 1919, the country was being ruled by a boy-king, Sultan Ahmet Shah, a selfish, sensual lad, surrounded by even more selfish advisors. The central government was weak, taxes were high, education was at a standstill, industries were most primitive, and the lot of the peasant and laboring man was indeed difficult. This young Shah had no patriotic motives, no desire to improve the condition of his people, but merely strove to gather riches for himself; spending his life in luxurious indolence either in his capital city, Teheran, or in Paris. The most constructive thing he ever did for Persia was when he finally went to Paris and remained there until he died a few years ago, leaving an estate of several million dollars, squeezed out of starving farmers and poverty-stricken working people.

A new leader, however, was being developed in Persia. A young man, born of an ordinary family in Mazenderan, who as a lad had no opportunity for education, entered the Persian army as a private soldier. With no wealth nor influence, but by sheer force of character and ability for leadership, he won his way gradually up through the ranks, until he became the commander-in-chief of all of the troops of Persia. He then became the minister of war, then the prime minister, and finally in the spring of 1926, he was crowned the king of kings, the Shah of all Persia. In the eight years that His Majesty, Riza Khan Pahlevi, has been the ruler of Iran there has been more real progress, more constructive changes in Persia than in the previous eight hundred years.

Inspiring patriotism in his people, and gather-

ing about him men of real ability, his majesty has succeeded in awakening a spirit of constructive nationalism such as Persia has never known before. Formerly the government was greatly influenced, and at times actually controlled, by the Moslem ecclesiastics, the mullahs, of whom a few were capable honest men, but many of whom were selfish, narrow fanatics. This is now changed, and although Persia is still officially a Mohammedan country, the mullahs are only the clergy, and have no voice in the central government. There is religious liberty in Persia today, although the government's interpretation of what this means is not as broad or liberal as we should like.

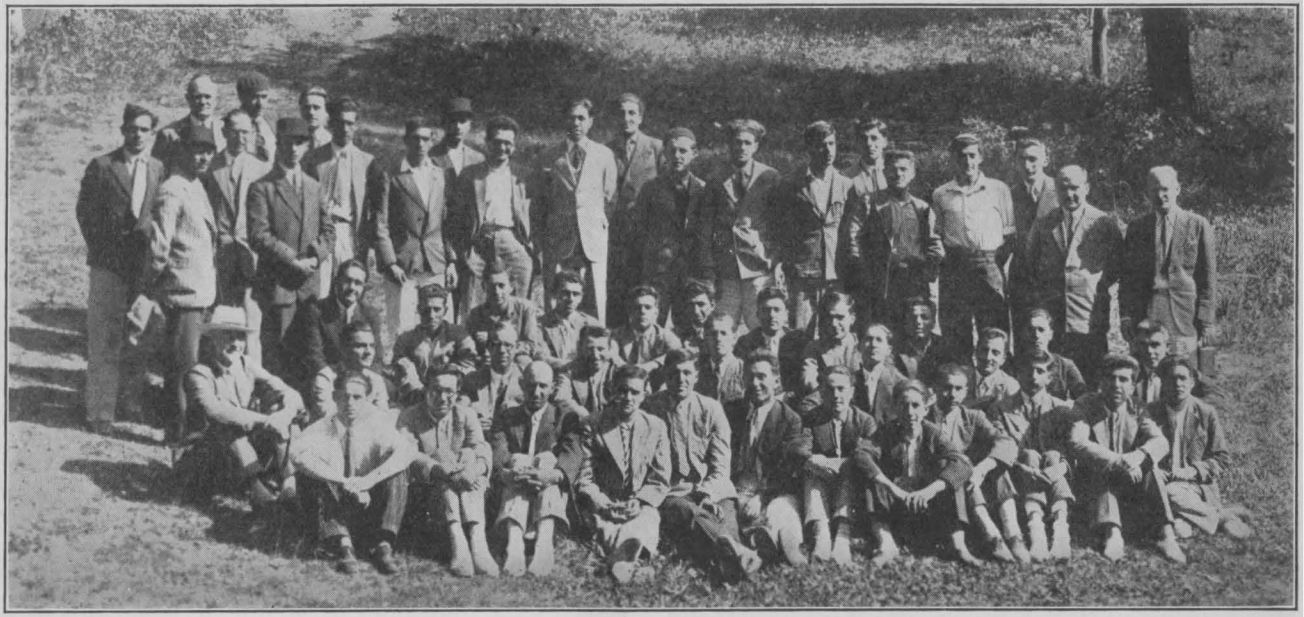
Two decades ago, only one boy out of a hundred had a chance for education, and only one girl out of ten thousand. Education in those days was most primitive, with the exception of a few government schools and some well-organized mission schools in the larger cities. Under this new Shah, Persia has had an educational awakening and the leaders, at least, are becoming school-conscious. The Department of Education has been re-organized and the present head of that department is a splendid Persian, a graduate of the American Mission College in Teheran. New schools are being opened even in the smaller cities—schools for girls as well as for boys. The mission schools are



THE GATEWAY TO TEHERAN—THE CAPITAL CITY

still maintaining their leadership and are presenting a fine program of modern Christian education, and are reaching hundreds of the finest of the young men and young women of Persia.

In accordance with the government edict several years ago there are no primary schools controlled by the missions; however in some centers, such as Hamadan, the local Christian group has assumed charge of the primary school, which is real progress. The high schools and colleges in charge of the missions, in various parts of the country, are exerting an immeasurable influence in



PERSIAN DELEGATES TO A STUDENT CHRISTIAN CONFERENCE, TEHERAN, 1933

Of these delegates, nineteen are from Moslem parentage. Others include Armenians, Assyrians, Jews, Greeks and Americans.

the spread of Christian ideals, as well as in the presentation of modern pedagogy.

The new leaders of Persia realize that in addition to agriculture and the raising of sheep, there must be industries developed to take care of the needs of the people; and in the past few years mills have been established that weave a good grade of cloth; other factories make soap, thread, shoes, and many other items that formerly had to be imported. The government is exerting a wise, paternal control over these various industries to avoid duplication and unwise competition.

As a physician, the thing that appalled me most when we first went to Persia, was the great amount of disease; sickness, suffering, misery, death and so little being done to alleviate conditions or improve them. Those who live in America, where there are so many fine hospitals, splendid clinics and excellent doctors cannot imagine conditions in a land like Persia with inadequate medical facilities, and a general lack of knowledge of hygiene, sanitation or even ordinary cleanliness. In America today there is one doctor for every 780 people; in Persia there is only one well-trained physician to every 100,000 people. The only place in Persia where the young man may study medicine is in the Imperial Medical School at Teheran, an institution which is gradually improving, but which is still far from what would be considered a class "A" medical school. As Persia is a Mohammedan country, the human body after death is considered very sacred, and thus the medical students in their study of anatomy are not allowed to dissect the cadaver, but must endeavor to learn the subject from charts

and textbooks. Post mortem examinations are also forbidden, which of course retards medical progress considerably.

Since 1919 we have been working up at Meshed, in the northeastern corner of Persia, 100 miles south of the Russian border, and 120 miles west of the borders of Afghanistan. Our little hospital there (The American Christian Hospital) is the only one equipped with X-ray and modern surgical equipment in that entire province of two million people. The Persians however are building new hospitals gradually, and in Meshed itself, a large 300 bed general hospital is in the process of construction. But, even as in America, the physicians tend to congregate in the larger cities, and as one travels through the villages, and up in the hills, one realizes the tremendous amount of suffering and disease. Hundreds throng about the doctor begging for relief; timid mothers holding up emaciated babies that have been hopelessly blinded by smallpox; young men prematurely aged by pulmonary tuberculosis, come in coughing, coughing, spitting blood, and ask for medicine to relieve the tightness of their chest: others come holding out crippled hands or feet, covered with sores, wounds, ulcers, open to the dust and dirt, sometimes literally black with flies, sometimes white with maggots, occasionally covered with a green leaf or a piece of paper, but no clean gauze or dressings such as we are accustomed to. Dozens come, shielding their eyes from the glare of the sun and the desert, and beg for eye-drops to relieve this constant burning from trachoma or conjunctivitis; so much blindness everywhere, little children, old men, young women; blindness

not only from smallpox, but from gonorrhoea, and from trachoma and its various complications. Pale, anemic women, shivering, shivering with the chills of malaria, petition for some health-giving quinine; crippled deformed lepers hold up their fingerless hands and ask for some cure for their disease.

It is all so pathetic and so unnecessary, for most of Persia (except regions near the Caspian and



MODERN EDUCATION IN THE AMERICAN COLLEGE, TEHERAN

down near the Gulf) is very healthy, as far as climate is concerned; a high, dry plateau with little rainfall and an abundance of life-giving, germ-destroying sunshine. Most of the disease is preventable, if only the folks would know how to live, how to take care of themselves, and if adequate medical facilities were available. We found, in 1920, that 85% of the little children were dying under the age of five; conditions are gradually improving and our last figures show that only 60% are dying before that age. But even 60% is much too high. Can you imagine the morbidity, the needless suffering, the pain, the agony, the distress, the misery? These conditions are due sometimes to ignorance, sometimes to over crowding, sometimes to superstition. Much of the infant mortality was due to the Mohammedan custom of child marriage; little girls of 9, 10 and 11 being given in marriage to men much older. These girls became mothers at 14 or 15 and know nothing of the care or feeding of infants. The new Persian Government has passed stringent laws, forbidding this child marriage, and is enforcing them, indicative of their new attitude towards progress, and towards the general improvement of conditions for the Persian people.

The Public Health Department of Persia has been re-organized and improved; smallpox vaccination is being offered in the cities and villages, and in some places is being required before children are admitted to school. Typhoid inoculations are available although few use them, and there is still a great mortality from typhoid, dysentery and various diarrheas spread through

filthy drinking water. Recently when cholera threatened from an adjoining country, a vigorous quarantine was established. Free clinics are being opened in various centers, and more-or-less qualified public health doctors are being stationed throughout the country. Medical practice laws are being revised and strengthened to abolish quacks and charlatans, and there is a general improvement in sanitary conditions, although there is still so much to be done. In the capital city, Teheran, with its 310,000 inhabitants, although there are many beautiful wide avenues, and large public buildings, there is no piped water system, no proper sewage system, and much disease.

One of the most hopeful things is that the educated Persians themselves are beginning to realize the need of improvement of conditions and their own newspapers are full of editorials condemning destructive practices and are suggesting, and even demanding, reforms. In the July 4th issue of the *Shafagh Sorgh*, one of Teheran's largest papers, we find an editorial discussing the question of why the population of Persia is decreasing. The writer says that it is not that the young men are not marrying for they do, and some get more than one wife. He continues:



MODERN MEDICAL CARE FOR CHILDREN IN THE AMERICAN HOSPITAL

Moreover it is much better that this number do not marry, and not pollute the blood of the next generation with syphilis germs. A few months ago I was visiting some of the southern cities. I saw fathers who during 20 years have had 15 or 16 children, and have buried all of them, one after another. I saw quite big villages or towns whose whole population is overtaken with malaria, while the crops were left in the fields and there was nobody to take care of them. One passes through hundreds of villages and towns without seeing a single physician. In some larger towns one physician who has been sent by the government can be seen and this one was a fortune-teller. He diagnoses syphilis as sore throat and treats it in such a way that there is little hope of living. If someone has appendicitis they think it is a mere stomachache and in a short time will kill the patient. (*Shafagh Sorgh*, July 4, 1934.)

However I am not pessimistic about Persia, for when one considers the obstacles to be overcome, marvellous progress has been, and is being made. Superstition must be combatted, lethargy must be destroyed, illiteracy must be removed, ignorance must be eradicated, immorality must be wiped out; and all these things require patience, wisdom, energy and leadership.

Ancient Persia is going modern; new roads are being built, schools are being opened, industries are being developed, disease is being slowly combatted. In my opinion, what Persia needs today is not *primarily* a new civilization, with its new education, its new sanitation its new transportation, as fine as all these things may be. What Persia needs today is a new *salvation*. The old philosophy of Islam has been weighed in the balances of time and experience and has been found wanting. Persia today is drifting, and in what direction?

Sir Arnold Wilson in his new book on Persia, says: "The present tendency amongst educated Persians is towards a somewhat unenlightened materialism. They have thrown off the shackles of Islam, and have as yet found nothing to take its place; a rigid determinism underlies much of the popular expressions of thought."*

We who have been working in Iran, as real friends of Persia, feel that in the teachings of the Christ, there is a genuine philosophy, a workable plan, a real salvation, which can and should take the place of Islam, which has not proven satisfactory. Some of the young men of Persia are drifting into atheism, some into agnosticism, some into Communism, but more into Bahai-ism, which is an offshot of Islam, an easy type of universalism, that would appeal to a discontented type of shallow mind.

The Church of Christ in Persia is growing, year by year, in numbers as well as in strength and in-

fluence. Commencing a century ago, in western Persia, the modern Christian church has gradually spread eastward, until today groups of believers are found as far east as Khorassan on the Afghan border, in all the larger cities both in the north and south, and even in some of the smaller towns. Through the Christian schools and Christian hospitals, as well as through the direct evangelistic work, carried on by American and British



DR. LICHTWARDT AND HIS SUNDAY SCHOOL CLASS OF PERSIANS

missionaries and by the Persian Christians as well, this Gospel of hope is now being spread through the entire land. The workers are all too few for the field is so large, and there is so much to do, but backed by the intercessory prayers of Christians throughout the world, we feel that the Church of the Christ is the real hope of this new Persia.

Not only does Persia need Christ, but the whole world needs Him. With so much strife, discontent, bloodshed, lust, hatred, violence, uncertainty and doubt, the hope of the world today is in the loving, sacrificial saving Christ, and in Him alone.

* Sir Arnold Wilson, *Persia*, page 184; Scribner, 1932.

EXPERIENCE AND EXPRESSION

The Wesleyan Movement made two great contributions to the world. One was the fact that the whole movement was founded upon an inner experience of God which transformed and lighted up the whole of life. All else was secondary to this one central thing—a radiant experience of God. The chief business of the Christian Church is to produce the moral and spiritual miracle of conversion. When it has lost power to do this, the Church has lost its right to live. God has raised us up for the perpetuating of this miracle. Confused and paralyzed men need this today as never before.

The second great contribution of Wesley was his conception: "The world is my parish." There was to be no territorial or racial limitations to the redemption movement.

These two things stand together. One is the experience and the other is the expression. The experience goes to the depths of the individual's need and extends to the need of the earth's last man. Cool either one, and you kill both. We must hold to this vision and reaffirm that the world is still our parish. Put within that word "world" a deeper content than geographical extent—the world of economic relationships and the world of race and international relationships must be our parish. Christ must conquer it all.—

E. STANLEY JONES.

A Brahman Becomes a Christian

By the REV. H. G. HOWARD, Kodoli, India
Missionary of the Presbyterian Church, U. S. A.

IN SOME sections of India where there have been mass movements among the outcastes there are now considerable numbers of middle caste and high caste Hindus becoming Christians. In our part of India there has been as yet no such movement among the middle castes, though we think there are so many Marathas who are convinced of the truth of Christianity that if a few will take the lead in accepting Christ and enduring what persecution may result, many others will follow them.

A few months ago a young man, a Brahman doctor, trained in the Miraj Medical School, accepted baptism after having his heart filled with devotion to the Lord Jesus. Before being baptized he visited his home in South India to tell his brother and other relatives why he was taking this step and to try to persuade them, too, to accept the Saviour.

Last May I spent a week in Mahabaleshwar, where the language school for new missionaries is held. On the way there a Hindu sitting near me in the bus asked me where I was going. When I replied he said, "You will see Harshe pandit there; he has become a Christian." I answered, "I have known Mr. Harshe for many years; he is a Poona Brahman. How do you know that he has become a Christian?" "I read it," he replied, "in the newspaper."

On my arrival there I learned that Mr. Harshe had been baptized on the preceding Saturday. As the service had been announced beforehand it was no secret and Mr. Harshe received many letters from people who urged him not to become a Christian. A delegation of Brahmans from Poona went to try to persuade him not to be baptized. When they found out that he was taking the step because of his personal convictions, they said that they would no longer try to dissuade him. An Indian queen wrote him that she supposed he was becoming a Christian because he was probably loaded down with debt, in which case she would give him Rs. 3000 to help him pay his debts and to keep him from being baptized. He replied that he was not in need of money, but it was because of his faith in the Lord Jesus that he was accepting baptism. She then wrote him to go ahead and be baptized.

Mr. Harshe said that he could find beautiful passages in the Hindu sacred books, but he could not find in the Hindu books the power he had found in Christ and it was because of his having experienced the power of Christ that he was publicly accepting Him.

Especially interesting in connection with his baptism is the fact that his family did not disown him. His two sons, young men 21 or 22 years old, published a letter in the newspapers stating that they were still Hindus, but that they loved their father and would not disown him, in fact they honored him more than before because of his acting in accordance with his convictions. Mr. Gandhi wrote them: "I congratulate you on your attitude toward your father. If you find in Hinduism the peace you need, it is your duty to remain Hindus in spite of your father's change of religion." The sons are seriously considering their duty in the matter; they wish, if they become Christians, to do so because of their own personal convictions, not because their father has become a Christian.

When the family returned to Poona in June the father was wondering whether his landlord would let him come back into his house, in the midst of Brahman neighbors. The landlord, however, when he met him, embraced him and said, "You have been my friend all these years; you are still my friend." Many neighbors have asked for Bibles or New Testaments as they say they want to find out what it is in these books that has attracted Mr. Harshe. His sons say they had to get quite a supply of Bibles and New Testaments to give to their inquiring neighbors.

Pray that Mr. Harshe may be strengthened in his faith in the Lord Jesus, that he may have the joy of seeing his wife and two sons and daughter accept the Saviour, and that they may be used to lead others openly to confess the Lord Jesus.

From a letter dated September 10, 1934.

Present-Day Shinto in Japan

By the REV. ALBERTUS PIETERS, D.D.,
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THESE is at present one pagan empire in the world—one only—the Empire of Japan. By a pagan empire we mean one that, on the one hand by the prevailing faith and worship of its population, and on the other hand by the formal profession and determination of its government, is committed to that form of religion that we call paganism; which is primitive nature worship, spirit worship, and hero or ancestor worship, unmodified by philosophic thinking.

Anciently, the whole world, with the exception of the commonwealth of Israel, was pagan in this sense, and practically every organized government was pagan; irreligious governments being unknown in ancient times. Today it is not so. There are still pagans enough in many lands, notably in China, India, Africa, and the islands of the sea; but, with one exception, there are no “pagan” governments. Africa and the South Seas have only unorganized races, or simple tribal governments, with scarcely a kingdom worthy of the name; India is under a Christian sovereign, and the leading general of the Republic of China is a Christian. It is thus Japan—Japan alone—that stands forth in the 20th century as a survival of this ancient state of things. From the standpoint of religion and missions this is a most interesting fact. At the same time Japan is a strong, virile, expanding, military nation, the destiny of which, whether for peace or war, is intimately linked to that of the United States. It is therefore important for us to know what the paganism of Japan is, and how this paganism is likely to influence its spirit, its attitude, and its actions.

The paganism of Japan goes by the name of Shinto, legitimately anglicised into Shintoism. This is a compound word, being the Chinese reading of two characters that stand for two Japanese words; “kami”—god, or gods, and “michi”—way, or path: therefore also doctrine. It means, therefore, the way, or doctrine, about the gods. It does not mean the doctrine that comes from God, or the gods, for Shinto does not profess to originate in any divine revelation. Although the word “kami” in itself is neither singular nor plural, the facts

require us to render it “gods,” not god, for in all historic time the Japanese have been, as they are now, a polytheistic people. They have “gods many and lords many.” If you ask them how many, the conventional answer is: “*Yao yorodzu no kami*”—800 times 10,000 gods. This is not to be understood as an accurate census return of the divine population, but rather as a round number for an uncounted multitude.

The first chapter of the Epistle of Paul to the Romans contains an accurate description of the paganism of Japan. Sketched from life, as he saw the worship of the Roman Empire all about him, no change is required to make it applicable to that of Japan today; from which we learn that, in its essential principles and results, paganism is as unchangeable as Christianity. Its root idea, everywhere and always, is the deification of the creature.

This creature worship takes various forms. In one form it is the direct worship of the natural object itself: the sun, the moon, mountains, rivers, trees, animals, and insects. All these are worshipped in Japan. The Japanese have coined a proverb, half serious, half facetious: *Aka iwashi no atama de mo shinjin*—“even the head of a dried sardine may be a god.”

In a little higher form it is worship of the spirit that resides in a natural object, or is symbolized by it. Scholars call this “animism.” Japan is full of it. People worship the “kami” of the mountain or river. Although generally to be rendered “god,” the word “kami” in such connections means the spirit of the mountain rather than its god.

In still another form there is personification of the natural force or object; and the imaginary person thus produced becomes, to the common people, a real historic individual, although the fact that it is a personification only, remains clear enough to any student. Thus we have the supreme divinity of Japan, named *Ama Terasu*—“She Who Shines in the Sky”—plainly enough the Sun Goddess. Her shrine at Ise is the Mecca of Japan, and in the mythology she is the ancestress of the Emperor, through her grandson, whom she sent

down from heaven to rule the world. So nature worship passes over into hero worship, ancestor worship, and emperor worship.

Paganism, as briefly described above, consisting of primitive nature, spirit, and hero worship, has been since the dawn of history, and is today, the faith of the masses of Japan. That Buddhism is also largely prevalent, is not inconsistent with this statement, for most Buddhists are Shintoists at the same time. Now, since Japan, for fifty years or more, has been in touch with all modern developments, has enjoyed the privileges of modern education, and has been the field of zealous Christian propaganda by missionaries and Japanese preachers, it is an interesting and important question how far all this has had an effect. Is modern Shinto losing its hold, and is it in any way different from ancient Shinto?

Modern Shinto

One can point out certain effects of these modern influences, partly in the outward manifestations of this ancient paganism, partly in its inner life. Outwardly, one of the first results of Japan's contact with the Western world was the abolition of all public phallic worship, that is, the worship of the sex organs. In the past, this logical development of nature worship has been almost universal in all pagan countries. Japan was no exception, and when the missionaries began their work in that country, this worship was carried on openly, in very indecent forms. It was abolished by the Government out of regard for the feeling of decency of the world at large; and is not now known in Japan except in some out-of-the-way country places where it may still be found if sought for.

Statistics of shrines seem to indicate another noteworthy change. There are in Japan Shinto shrines maintained at the expense of the nation or of provincial governments, for religio-political purposes, of which we shall speak presently; many others are maintained by the people voluntarily as the spontaneous expression of their religious feelings. These latter are called "village and ungraded shrines." From the official figures given in the "Japanese Year Book" for 1924, we learn that there were at that time 111,181 such shrines, and from the same annual statistical publication for 1934, that there are now only 107,134, a decrease in ten years of 4,149, or 415 a year. The proportional decrease is considerably greater, since the population of Japan grows at the rate of more than half a million each year. It is clear that something is happening. Either the people are losing faith in their gods, or their faith is finding expression in other ways, or both.

Probably both causes are responsible for this change. There is a weakening of faith in the

cruder forms of Shinto, such as find expression in these "ungraded and village shrines." Hence the decrease in the number of such shrines, both absolutely and in proportion to the population. Hence, also, the very dilapidated and neglected condition of many that remain. Besides that, there are arising new forms of Shinto, organized in better harmony with modern social conditions, and the Government, for its own purposes, is providing larger and more popular shrines.

New Forms of Shinto

The new forms of Shinto are a most interesting study. Many of them, in terminology and form of organization, are very plainly imitations of Christian churches. This appears, first of all, in the fact that they are not community affairs, but are groups with voluntary individual membership. In its primary form, Shinto, like the ancient paganism of Greece and Rome, is a community interest. The temple is the village temple, maintained at village expense, and everybody belongs to it, merely by virtue of the fact that one resides in the village. There is no group of which the individual is a member on account of his own faith or by his own choice. With the new forms of Shinto, however, the case is different. They have their membership lists, and a person may join, or refuse to join, or withdraw after he has joined; and therefore his membership is an expression of his personal faith in certain doctrines.

There are thirteen sects, or "churches" of this kind officially recognized and licensed as Shinto sects, and their total membership foots up to the impressive total of more than seventeen millions. Beside this, there are others, like Oh Moto Kyo, that carry on a vigorous propaganda, without having, as yet, been officially licensed. The smallest sect, "Misogi Kyo,"—the Religion of Lustration, is credited with 307,000 members, and the largest, "Tenri Kyo,"—the Religion of the Heavenly Reason, with nearly four millions. Brief notes on some of these new religions will give the reader an idea of this modern development of Shinto.

TENRI KYO is the most prominent. Besides its work in Japan, it carries on missionary work abroad, having, at least some years ago, a mission station in London. It issues some literature in the English language, the latest publication of this kind being a fine volume of 319 pages, in which may be found all that the authorities of the sect wish the English reading public to know about their history and doctrines. The new religion originated with a very devout woman, Mrs. Miki Nakayama, who was born April 18, 1798, and died on January 26, 1887. In the year 1838 she began to have certain experiences that caused her

to think that ten gods, expressed by name, had taken up their abode in her and wished to speak through her. These ten divinities are called collectively, The God of the Heavenly Reason, and the claim is even put forward that Tenrikyo is a monotheistic faith. After the death of Mrs. Nakayama, divine revelations continued through her youngest daughter, and a follower named Iburi, but these had to do mostly with the organization and management of the church. They ceased altogether in 1907.

As now taught, Tenri Kyo is distinctly an eclectic religion. Its theology is Shinto. The "eight million gods" are not denied, but practically worship is confined to the ten that took up their abode in the prophetess. Its ethics and its conception of the moral state of man, are from Confucius. Its view of the state after death is taken from Buddhism, but with an important modification. Tenri Kyo accepts transmigration, but not into lower forms of insect or animal life. The soul is reborn, but always in another human body. In its emphasis on faith and love, its organization, and in much of its popular preaching, it is so nearly Christian that many Tenri Kyo exhortations can scarcely be distinguished from Christian sermons. Thus the various elements in Tenri Kyo are seen to be simply those elements from other systems that have come to be the common intellectual and moral property of the common people of Japan. They are items of religious faith and feeling that pass as current coin, and no one asks where they were minted. It is not difficult for the ordinary Japanese to become a Tenri Kyo believer. Its doctrines are what he has always believed, and what seems to him reasonable. Of course it is nationalistic, intensely so, as the following quotation from one of the Tenri Kyo magazines will illustrate:

Japan is the parent nation of the world. It is the source whence the salvation of all nations proceeds. He who is hostile to this nation opposes the will of God. (From the "Michi no Tomo," Sept., 1914.)

This fanatical nationalism finds perhaps its extreme expression in OH MOTO KYO—The Religion of the Great Origin—the origin, that is, of the Japanese Empire and people. This is definitely an attempt to carry the faith of the people back to the ancient gods. It began with the incoherent babblings and scribblings of an ignorant, and perhaps demented woman who thought herself inspired by one of the gods, and it has grown into a very considerable sect, claiming a million adherents. In religious and moral content it is perhaps the poorest of all the modern varieties of Shinto, but it has certain very attractive magical or mesmeric practices. It claims for Japan the headship of the entire world. Even the islands

of Japan, they say, are the model upon which the rest of the world was molded, and the superiority of the Japanese, they teach, is seen in many ways, but particularly in their hair, which is an instrument of divine inspiration. Hence devout Oh Moto Kyo believers wear their hair long, for the longer the hair the better the divine influence can penetrate. It is the supreme mission, they say, of the Japanese nation to govern the entire world, bringing all nations into subjection to the Emperor, who alone is a legitimate ruler, the viceroy of heaven upon earth. This sect has offices in Paris, and even in Sao Paulo, Brazil.

These two are given as samples of the new forms which ancient Shinto is taking. There are many more. All of them make much use of faith healing, and can produce as many and as striking instances of such healing as Christian Science in our own country. Thus the decline in the number of "village and ungraded shrines" is partly counterbalanced by the growth of these "churches."

The most important influence in this field is, no doubt, the attitude of the government. The statesmen of Japan, fearing the disintegrating effects of modern civilization, and eager at all costs to rally the people around the Imperial throne, found in Shinto an instrument ready to their hands. With more emphasis than had ever been known in Japan before, they taught the divine nature of the Emperor and the divine basis of his authority. They did this so strongly, and with so little regard for the facts of history, that Prof. Basil Hall Chamberlin, an outstanding authority on all things Japanese, charges them with the invention of a new religion. It is not really new in content, but it is in emphasis.

This new form of Shinto is designated "Emperor Worship." It has no separate shrines or ceremonies, but attaches itself to the established Shinto worship. In many respects it closely resembles the emperor worship of ancient Rome. As there, so in Japan, the basis is found in ancient faith and feeling, modified for political purposes. Japan is a modern nation in most respects, but not so in religion. So far from belonging religiously to the 20th century, she is not even mediæval. There is no parallel to her religious state closer than the state of Rome in the first three centuries of the Christian era. Dr. Robert E. Speer is reported to have said: "Think of Japan in terms of ancient Rome." That is a correct summary of her religious condition.

The rulers of Japan, in promoting Emperor Worship, are not so much interested in religion as in finding a firm basis for the Imperial authority. If it were not for that necessity, they would cheerfully dispense with Shinto, in which they probably believe as little as other intelligent men; but since

faith in the divine nature and descent of His Imperial Majesty cannot be divorced from faith in the Sun Goddess and all the rest of the ancient mythology, therefore that mythology is taught in all the public schools as veritable history. Therefore, also, it is required of school teachers to take their pupils, from time to time, to the local shrines, to do obeisance to the local gods.

Such instructions to teachers encounter an obstacle in Article XXVIII of the Constitution of Japan, which guarantees freedom of religious faith. To get over this difficulty, the Government makes a distinction between two kinds of Shinto, called respectively State Shinto and Religious Shinto. In the latter are included all the various new sects already alluded to. Profession of such faith is absolutely a matter for private choice. In the former term are included the chief shrines of the ancient faith, and these are officially declared not to be places of religious worship, but places for the commemoration and honoring of national heroes and of the Imperial Family. Attendance and worship at such shrines is the duty of every Japanese subject, no matter what his religious beliefs may be. Meanwhile, however, the old priests remain, and the same old rites are performed, the same prayers are said.

In any other country, the attempt of the Government to declare that to be irreligious which in the faith and practice of the people has always been the heart of their religion, would be amusing, but it is not so in Japan. Most people take it seriously or pretend to do so, and comply without hesitation. Hence, although the smaller shrines are decreasing in number and in the number of their worshippers, the new shrines are increasingly

popular. The Christians, of course, object, and so do the more earnest Buddhists. Collisions between such dissenters and the government policy occur from time to time, and of late with growing frequency, chiefly in connection with the requirements imposed upon the teachers and students of public schools. Not many months ago the teachers and students of the Ogaki city school went on an excursion to Ise, to worship at the shrine of the Sun Goddess. Three of the girls, being Christians, refused to join in this worship. They were expelled and fourteen or more Christian churches in the province were closed by government order.

The Roman Catholic Church, of course, stands out firmly against any compromise in this matter; and on the whole the Protestant leaders are no less inflexible, although there are some among them who are inclined to yield. It is almost precisely the same conflict as that between the early church and the Roman emperor worship. If conditions were now as in ancient times, there is no doubt that the scaffold and the stake would again be appealed to to settle the controversy; but present-day Japan is too sensitive to international public opinion to employ so crude a method.

Meanwhile, there is no doubt that the Government policy is meeting with a large measure of success. The decline of Shinto, evident in the disappearance of many of the smaller shrines, is measurably checked, and the progress of the Christian faith is retarded. The larger shrines, established and maintained at government expense, are becoming more and more popular; and the day seems to have been indefinitely postponed when the last pagan empire shall cease to be pagan.

A PIONEER CHINESE WOMAN DOCTOR

BY M. P. WALKER, Shanghai, China

American Episcopal Church Mission, China

AH MEI WONG was one of the few Chinese women doctors in China. She was the daughter of the Rev. Kong Chai Wong, the first Chinese clergyman of the Episcopal Church in China and the younger sister of Soo Ngoo Wong (afterwards Mrs. F. L. Hawks Pott). After attending St. Mary's Hall, Shanghai, Dr. Wong trained as a nurse in the Memorial Hospital at Wuchang, and in St. Luke's Hospital, Shanghai. Wishing to become a doctor, she went to Canada and studied medicine in Toronto, where she was the first Chinese woman medical student at the University.

When she returned to China she set up a private practice in Shanghai, showing most unusual skill and general ability. She was highly respected by Chinese and foreigners alike and all her life was a devoted member of the Church. She continued her regular medical practice until a few days before her death on May 7, 1933, at the age of sixty-five.

She bequeathed to the St. Elizabeth's Hospital over \$190,000, Chinese currency, to found the Ah Mei Wong Endowment Fund, the income to be used by the hospital for maternity work.

The Present Value of Medical Missions

By NATHANIEL BERCOVITZ, M.D.

American Mission Hospital, Hoi How, Hainan, China

A QUARTER of a century ago medical missionary work was looked upon as of special value in opening doors, making friendly contacts, and giving an opportunity for the presentation of the Gospel. There are innumerable instances where entrance, hitherto impossible, was made possible by medical work; where friendships of great value to the whole missionary cause were made by doctors, and where vigorous churches grew up as a result of faithful preaching in hospitals and dispensaries.

The need for medical missions has been recognized. Throughout the world, and especially in tropical and subtropical countries, there was a vast amount of illness, formerly untouched by modern medical science. Many of the medical and surgical ailments encountered were imperfectly understood by medical science of that time, for some of the greatest strides in tropical medicine, in public health work, and in sanitation and control of epidemics have been made within the past twenty-five years.

Conditions in mission fields were appalling—epidemics ran unchecked; infant mortality was the rule rather than the exception; fetichism and quackery, born of ignorance and based upon superstition, were all that the people had in the way of medical care. Existing conditions made a powerful appeal to doctors in America and Europe, and many consecrated noble men and women went to needy places, and established medical work in response to the calls for help.

They went to alleviate suffering in places where no other trained medical help was available; where disease, superstition, and the grossest heathen practices prevailed; and at the same time the love and power of Jesus Christ was preached to transform lives, to make for better living, and to do away with the unspeakable conditions under which the people lived.

During the past twenty-five years there have been many changes in regards to medical work, especially in countries where conditions were the worst. The work of pioneer medical missionaries has borne fruit—much of the fear of modern scientific medicine has been broken down, and people are now ready to accept medical and surgical treatment because they have been convinced

of its value. There have also been great advances in medical science, especially in tropical medicine. The bulk of medical missionary work has been done in tropical or subtropical countries, and it has been possible to bring about a better general state of health because of better methods of treatment.

Medical education has been carried forward in lands where medical missionary work has been done and has resulted in the training of native men and women in modern medicine and surgery, with the result that interest in modern medicine



has become widespread. Some native practitioners may have been coolies in the mission hospital; some may have been *amahs* in a maternity ward; but on the other hand, many have been trained in the best medical schools in their own country, or in Europe and America. In any case, what they had to offer at the worst was better than the superstition and quackery existing before they came. The qualified native doctors have done good work among their own people. In most cases financial gain has been their object, but even so, much good has been done, especially in an educational way. Others have practiced medicine from altruistic motives. Not all of the native doctors, qualified or unqualified, have been Christians, but it is safe to say that nearly all have come in contact with Christian hospitals. In many countries, where the medical missionary was the first to introduce

modern medical science, the governments have undertaken medical and public health work on a large scale.

It is evident that the problem of medical missions as regards the scope and field has changed, and that a new evaluation of the whole subject should be made.

While medical conditions throughout the world, especially in countries where medical missionaries did their pioneer work, have generally changed along certain lines, there are still many places where the medical missionary today is as much needed and his work is much the same as it was fifty years ago. For such places no new evaluation need be made, except, in anticipation, as conditions are likely to change. Even in these places, although working under pioneer conditions, the doctors should be equipped with the knowledge of modern medical and surgical methods, and must expect to work under better conditions.

But where health conditions are different from those of twenty-five years ago, new problems arise because of these changed conditions. These problems are concerned with administration, relation to local hospitals and practitioners, and to the local governments. Each missionary hospital must face its particular problem. In view of the changing relations between the local churches and general missionary work, the relation of the native church to the missionary hospital must be considered. The present financial situation, with consequent limitation of many missionary activities, must also be studied.

The medical work in Hainan, China, was begun forty-nine years ago by Dr. H. M. McCandliss, who was superintendent until 1926, and was entirely pioneer in its nature at the beginning. Through years of assiduous labor he succeeded in building up a remarkable medical work and now there is a well equipped group of buildings, with a trained staff of assistants, a training school for nurses, and seven doctors. During 1933, the new inpatients registered in the hospital numbered 2,859, of which 739 were maternity cases and 580 were surgical operations. The patients come chiefly from the northeastern section of Hainan.

With the growth of the hospital many problems have been encountered. Assistants, trained by Dr. McCandliss, left the hospital and set up for themselves, on the growing reputation of the hospital, and their connection with it. At first those men attempted everything, although their training did not qualify them for such operations as cataract, or dissection of the glands of the neck. Later, except for treatment of such diseases as malaria and dysentery, these men gradually limited themselves to the sale of medicine. Gradually the people learned to differentiate between these

druggists, and treatments by hospital doctors. In general these druggists have helped to stimulate interest in modern medicine and have helped to break down the earlier barriers.

A new problem is being faced now in the fact that several assistants have accepted positions as doctors in the Chinese army—with much higher pay than what the mission hospital can afford.

For many years Dr. McCandliss worked hard to build up the maternity work of the hospital. The Chinese in Hainan have been particularly quick to realize the benefits of this work, and all over Hainan there have sprung up maternity hospitals run by young women who have had some training as midwives in Canton. These midwives are alleviating suffering and what help they give is better than what the people had previously.

The question is whether the hospital has lost an opportunity as a missionary agency in not getting into the field early, establishing such centers as part of the hospital work, manned by midwives trained under our supervision, and sent out to do this work in connection with the other activities of the mission. One maternity center and branch of the hospital has been established in a town 44 miles west of Hoi How, and is developing this work in a very needy and superstitious center. Another center was opened in a town 47 miles south of Hoi How by a group of Christian women as a project. Both centers are doing fairly well, and are helping in the study of rural medical missionary work.

A former assistant in our hospital at Kachek completed his studies as a doctor, and after three years graduate work at the Peiping Union Medical College returned to Hainan to establish a hospital of his own in Hoi How. He enlisted the support of many wealthy Hainanese, and succeeded in erecting a three-story building, fully equipped. This hospital is about 300 yards away from our hospital and has been fairly successful.

If the Chinese can build, equip, and run a hospital as well as Dr. Chu's hospital, what is the need for the American Presbyterian Hospital in Hainan, even though we are crowded with patients?

To date the government has not taken over public health work which is still a great untouched field in Hainan. The American Presbyterian Hospital is well known, and the people usually friendly. How far should this hospital undertake public health work? The problems are extremely practical. What is the value, need and purpose of medical missionary work under changing conditions? Has medical missionary work served its purpose and is its work finished?

It is the opinion of the writer that the ultimate purpose of medical missionary work is active ex-

tension of Christianity through medical work. This includes the pioneer type of work, as well as every other type of medical missionary work. Without this purpose the field might as well be left to other medical agencies serving only humanitarian and scientific purposes. But the time should never come when a mission hospital can cease to be an active evangelizing agency, as well as a medical center.

One particular case in our work in 1932 was worth the work of the whole year. A man came to the hospital with a surgical condition and was cured. The evangelist sat with him, and when the patient left gave him some tracts and a Bible. Some months later the pastor of the Hoi How church visited the region where this patient lived, and was invited to visit the patient's village. The pastor was amazed to find a group of ninety-four people asking for examination for baptism in a village where no evangelist had ever gone, and where the only work had been done through this one patient in the hospital. The pastor felt that sixty-one of these candidates were ready to be baptized. Since that time many have had to endure persecution, but a recent visit brought the word that the group was standing firm, a strong Christian nucleus in their village.

It does not mean that because of this ultimate purpose of medical missionary work that there should be any but the highest standards for the medical and surgical work. On the contrary, if the mission hospital is to be most effective in achieving its evangelistic purpose it must be outstanding as a place of healing. Missionary hospitals should be developed to the highest degree of efficiency in staff, nursing, buildings, and equipment, to do the highest grade of medical work. With this purpose in view and under these conditions we believe that missionary hospitals should seek enlargement and an increase in the numbers of patients. They deserve the support of their constituencies in the homeland, and of the church on the field.

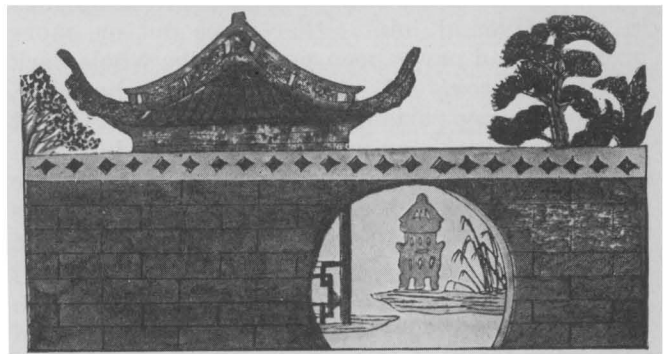
It has been argued that as the national medical agencies make progress medical missionary work will become less important. If the missionary hospitals are to do merely humanitarian and scientific work then it might be reasonable to say that their work will become less important but since the great purpose of medical missions is to advance the cause of Christ, the mission hospital holds a unique mission. For this reason its work has not been completed. It will continue to be needed, no matter how much medical work is done by local agencies.

There should be continued activity in medical missions—extension of health work in rural districts, maternity work, caring for the poor, and

other lines as well as strengthening existing mission hospitals to reach the largest possible number of people, in the hospital, in the rural dispensary, and by various projects.

Christian missions mean the proclamation of the direct Gospel message; but the work includes living the Christian life in every phase and relationship, every good deed which is the fruit of the Spirit. Christian propaganda is the living witness of Christ within men; a powerful demonstration to all who come in contact with the work that there is something in Christ and in Christianity which is unique and is worth while having.

In all of the rooms of the Hoi How Hospital are placed Bibles and Bible texts are printed on the walls. It is not unusual for an educated patient



to read through the Bible while in the hospital and many ask for copies on leaving. One man, whose wife had a very serious surgical operation, said that one night when her condition was the lowest he never took his eyes off the text on the wall—"God is our refuge and strength, a very present help in time of trouble."

It is advisable for hospitals to have the assistance of an advisory board, on which church leaders have a prominent part. The church can be invited to assist in the evangelistic work in the hospital, and follow up the work with patients who have been in the hospital. Public health work, rural health centers, clinics, and district maternity hospitals, can all be conducted in cooperation with the church.

As long as we adhere to the main purpose of medical missions, Christian propaganda through medical work, there is increasing opportunity for this form of missionary service. It should receive unqualified support; its future should be planned along broad lines; it should be regarded as a major missionary activity; its opportunities should be fully grasped and used. We believe that the blessing of God which has been poured out so richly in the past will be given in even greater measure, so long as this form of missionary activity is kept right in purpose, and in operation.

A Pioneer Journey in China

*Excerpts from a Letter from Mr. Raymond Joyce, Edsingol, Minghsia Province,
to Dr. R. H. Glover, China Inland Mission*

ON THE edge of the Edsingol Delta, (North-west China), with over half our journey to Tihwa behind us, we are faced with seeming impossibilities before we can continue. There are four or more rivers to be crossed and they are very full.

It has taken us twelve traveling days to reach here from Kalgan, seventeen days altogether. We rested two Sundays and spent three other days in repairing one of the cars. One of the little springs in the universal joint either came out or, more probably, had never been put in. The whole back axle had to come off. Apart from this, however, we have had no serious mechanical trouble. Apart from the above delay we have had no undue hindrance. Once we got stuck in a river bed of loose sand with clay underneath and it took us five hours of digging and "road-making" to get out. On a few other occasions it took an hour or two to get going again. However, considering the country, we have come through very smoothly. Not a few cars have found it impossible and most of them have taken longer than we so that there is much to thank the Lord for. Rain on the stretch from Kalgan to Sunit Wang would have meant mud, but we had good weather. The same applies to the road after Uni Ussu. The sandier part of the journey, between Siao Ch'uan Tsi and Muringol, was fairly good owing to the sand being dampened by rain just before we arrived. In many ways we know that the Lord has undertaken for us.

We had no trouble in getting away from Kalgan—no customs examinations or charges. This was chiefly because we were missionaries. Mr. Soderbom was a great help, and Mr. and Mrs. Williams, were very helpful. Hattin Sumu was a very interesting little place. The missionaries were on furlough but the Mongol pastor entertained us there and children sang hymns to us in Mongol! The journey as far as Yang Ch'ang Tsi Goh is very interesting. You see lovely droves of horses careering over the steppe; you pass camel caravans and gaily dressed Mongols, Lamas and merchants, all were very friendly, interested and happy (outwardly at least). Beili Miao was busy when we passed through as the Panchan Lama was there and many pilgrims had come to see him.

Yang Ch'ang Tsi Goh was our first rough experience. It is not really unsafe but quite un-

pleasant. Slower going and perhaps more digging would make it better. Cars with a lower center of gravity would find it much less risky than we thought it to be.

The next part of the journey was mostly through country made lumpy by tall grasses growing in clumps. This is the main feature of the route as far as *Bain Unter*. The river beds previous to *Bain Unter* may give trouble, but are all right if you keep going. The surface is gravelly sand but underneath is sticky red clay. We got stuck before leaving the last river bed before *Bain Unter* and took five hours to get out! One car stopped in changing gear and the other car, fairly close behind, slowed up and both stuck and wouldn't start again but sank in. We made a trench from the rear wheels towards the front wheels gradually getting shallower. This was laid with stones and brushwood and one car was rushed out and up the bank. The other car was jacked up at the rear, a big pit dug under each back wheel and a firm stone bed made under the wheels. The first car then helped to pull this one out.

From *Bain Unter* onwards is desert and in the main the surface is firm, being gravelly, and flat. The chief trouble is soft patches of ground, and hard low-gear work. The water question gives no trouble. We passed water every day, though we did carry two drums or more from *Bain Unter* onwards.

The journey from *Yagan* onwards is really good going and much of it is down hill after passing through the hills.

The trip has been a somewhat strenuous journey but enjoyable—the daily round being:—breakfast, packing, traveling, unpacking, supper, bed. We stopped for an hour at mid-day for light lunch. As for food we have done very well. We have seen some wonderful sunsets and beautiful country, though desert. The tent has proved waterproof, and we have been glad of sleeping bags. Some nights have been quite cold but we've had no really cold weather yet.

In Edsingol we found Dr. Hörner of the Sino-Swedish Expedition. He entertained us royally, seeking to help and advise us in every way. He has loaned us a large *yurt* (Mongolian circular felt tent). So we are very comfortable and are waiting for Cerat to return from his inquiries regarding a guide to take us to Hami.

The Evangelization of the World in this Generation

By PROF. KENNETH SCOTT LATOURETTE, Ph.D.
New Haven, Conn.
Professor of Missions and Oriental History, Yale University

WHAT has happened to the motto, "The Evangelization of the World in this Generation"? Many who are still in their late youth can recall when much was made of it. As the official watchword it was blazoned in huge letters across the platforms of the Quadrennial Conventions of the Student Volunteer Movement. Its realization was one of the chief objectives of the Laymen's Missionary Movement. Many proclaimed it as an attainable goal. It had a marked influence in shaping missionary policies and programs.

Yet in late years we have heard less and less of it, and that little is often accompanied by a half apology or thinly veiled cynicism. Officially it remains the watchword of the Student Volunteer Movement, but no publicity is given it. Many of the younger generation of Christians, even those committed to the missionary enterprise, have scarcely heard of it. Certainly it forms no part of their thinking. No longer is much said by most of our major boards of the "unoccupied fields"—those regions still vast where the Gospel must be carried if all men are to have the privilege of hearing it. Here and there are movements, some of them engaging the interest of large numbers of Christians, who hold to the motto and seek to meet the challenge which it embodies. For most supporters of Protestant missions, however, it no longer has an appeal and it would be a hardy mission board which would place it in the forefront of its publicity. For the time being at least, "The Evangelization of the World in this Generation" seems to have been relegated to the archives of half-forgotten slogans.

The muffling of this watch cry of other years is no accident. The causes are many and the change may prove to be an indication of a fundamental revolution in missions. One factor is to be found in a widespread misapprehension. By many "The Evangelization of the World in this Generation" was believed to be equivalent to "The Christianization of the World in this Generation." Under such an interpretation the watchword would, of course, have been fantastic. By it, how-

ever, as many of us remember, was meant giving to all those now living an opportunity to hear the Gospel with a sufficient knowledge of it intelligently to accept or reject it.

Another factor has been the reaction from the "extensive" to the "intensive" policy in missions. To many, "The Evangelization of the World in this Generation" has meant the establishment of a large number of mission stations, most of them understaffed, a superficial, broadcast method of proclaiming the Gospel message, either by the written or the spoken word, and the neglect of a careful tending of the communities of those recently become Christian. The "extensive" policy has often meant absence of careful supervision, lack of emphasis on trained leadership and of growth in the Christian life. Laying the foundations for a strong continuing Christian community, capable of taking its share in spreading and making effective the Gospel message, was sacrificed to reaching quickly as large a district and as many people as possible. From this policy, with its disastrously superficial results and its waste of missionary life and money, a reaction was to be expected and has been in progress for some years.

Still another possible factor is more serious, for it may indicate that, for the time being at least, great sections of the missionary enterprise are slowing down and losing the sense of urgency. Back of the watchword was the passionate conviction of the need of all men for the Gospel of Christ and of the infinite tragedy of the untold millions who die without ever having heard it. In many of our church circles this sense of need has weakened. As a partial substitute for it has come the conviction that missions have an important function in rural and village reconstruction, in meeting evils in industry, in relieving famine, in establishing better racial relations or an improved international order. As a rule, these objectives do not call forth such devotion and sacrifice as does the conviction of the eternal loss suffered by those who sink into Christless graves. Many have acquired an easygoing tolerance of

other faiths and to large numbers the threat of "secularism," which has been substituted for non-Christian faiths as the major enemy, does not seem sufficiently grave to warrant heroic measures. On top of all these elements in the situation came the World War, with its subsequent dislocations, and now has followed the financial depression with its staggering blows to Board incomes.

As result of these many factors, the missionary enterprise is tending to dig in rather than to expand, and even to retrench. To be sure, this is not all loss. It is leading to the placing of more responsibility on the younger churches which have arisen out of the missions of the past century and a half. It is accompanied by a more critical appraisal of methods and results than we have yet had.

The Expanding Program

However, we need to recognize the significance of the change. From the time of William Carey the Protestant missionary enterprise has had a constantly expanding program. We have believed that, no matter how dark the immediate present might be, the future was "as bright as the promises of God." We have had the conviction that we must be ever entering new fields, opening new missions, founding new stations. In this we shared the spirit of our age and civilization. The missionary enterprise has been intimately connected with that expansion of European peoples and cultures which has been such an outstanding feature of the past four and a half centuries. That expansion of Europe, however, is ceasing, at least in its economic and political aspects. The tide has, indeed, begun to recede. In the Far East European supremacy is being effectively challenged by the Japanese, and only somewhat less effectively by the Chinese and Filipinos. In India Western political domination is passing. Of the major sections of the world, only in Negro Africa is the frontier of European dominion unshaken and unthreatened. We now see that this recession of the wave of European conquest has about it an air of inevitability. Western peoples could not permanently hold the remainder of the world in subjection. Other peoples were certain sooner or later to acquire the machines and the political and economic organization by which they had been subdued. Christian missions, however, inescapably feel the results of this decay of European domination. The efforts we are making to transfer to "nationals" the control of the churches we have founded are merely one evidence of that association.

We must not too lightly assume, however, that the passing of Western political and economic control means the end of Christian opportunity. The disintegration of non-European cultures con-

tinues, in some regions at an accelerated pace. Those peoples who, like the Japanese, have successfully revolted against the control of the West have achieved their political and economic autonomy only by sacrificing their cultural independence and adopting much of Western civilization. This continued disintegration of the older cultures means that the traditional forms of resistance to the Christian message are continuing to weaken. The place of the foreign missionary is most certainly being altered, but, if new methods are formulated and the younger churches can be put in the forefront of leadership, the door of opportunity was never so widely open to the Christian message.

The factors which have been responsible for the neglect of "the evangelization of the world in this generation" must not be permitted to obscure the continuation of the obligation embodied in that slogan. We must revive it, if not in these exact words, then in others which will convey the same meaning and sense of urgency. We must, indeed, not only revive it but greatly add to it. It remains eternally true that if the Christian message "is not true for all, it is not true at all." So long as we remain convinced Christians we must seek to share the Gospel with all mankind. If the faith we profess is not the wellspring of our lives, then we had best either discard it or ask whether we are missing what it may hold in store for us. If God in Christ is the source of life we must endeavor to make others aware of Him. If the Gospel is true it remains the obligation of each generation of Christians, as it has since the very beginning, to try to give that message to all their contemporaries. If we Christians ever lose sight of that objective, if we narrow the horizons of our planning to anything less than the entire human race, then we are both recreant to our trust and are tacitly admitting our lack of conviction as to the importance of the Gospel for ourselves.

What the Watchword Means

This does not mean that we must abandon the "intensive" and adopt once more the "extensive" policy of a superficial broadcast preaching of the Word and many small understaffed Christian centers. Nor does it mean that we must close our eyes to what being Christian involves in trying to make the Gospel effective in the social, economic, international, and interracial relations of life. We must bear in mind future, unborn generations as well as our own, and for their sakes we must do all that we can to see that strong, intelligent Christian communities are developed in every land to carry on, in ever-growing power and with decreasing foreign assistance, the Christian task. We must, too, if we really strive to love our neighbors,

seek in every way possible to help them realize that fullness of life, free from debasing economic conditions and soul-destroying enmities, which we desire for ourselves as we pursue it, the implications of our Christian calling become ever more complex and far-reaching.

It does mean, however, that we must never allow present discouragements or apathy to narrow our horizons. We must continue to plan with the whole world in view. We must not be content to see Christians acknowledge, even tacitly, that any human being exists who does not need the Christian Gospel or who does not possess an inalienable right to hear it. Nor must we ever be willing supinely to consent to compromises with a pagan faith or manner of life. We cannot completely withdraw from the world. In practice, therefore, we are often less than Christian in the many institutions and contacts in which our complex civilization binds us. To be content with being less than Christian, however, is to deny the faith. We must continue to be awake to the eternal tension between our Christian principles and the less than Christian society in which we are inextricably enmeshed. We must never be satisfied until that tension is removed by that society becoming fully Christian. While we may not see the evangelization of the world a reality in our generation, we cannot, if we are Christian, be content with planning for any lesser goal. Let us, then, once more revive the slogan of other years, and add to it.

The Story of the Mount Holyoke Missionary Association, 1878-1884

By MARY L. MATTHEWS,

Recently a Missionary of the American Board in Macedonia

NEARLY half a century has passed since the founding of the Student Volunteer Movement at a Conference at Mount Hermon, Massachusetts. Dr. Robert Wilder and Rev. John Foreman will always be honored for their connection with the Movement from its beginning.

Probably less than a score of persons now living know that there was a forerunner of the S. V. M., dating from 1878 to 1884, at Mt. Holyoke Seminary. It was called the M. H. M. A., meaning the Mt. Holyoke Missionary Association. Here a band of girls formed what was probably the only secret society in the Seminary.

M. H. M. A. meetings were held on Sunday afternoons, once a month, and little notice was taken of the girls as they passed quietly into the room. Members were recruited by personal invitation to those who seemed likely to be inter-

ested. The writer recently gave to the Student Volunteer Movement a copy of the pledge which reads:

We hold ourselves willing and desirous to do the Lord's work wherever He may call us, even if it be in a foreign land.

Under this pledge are the names of thirty-four girls. Grace Wilder, our gifted and consecrated leader, served in India; Elizabeth Post, at Graaf Reinet, South Africa; also in South Africa, Mary O. Preston, 1882-89; and Anna C. Cummings, '83, who was Vice-Principal and Principal of Huguenot Seminary, Wellington, South Africa, where her service was lifelong; Mattie Pixley, '86, who joined her parents in East Africa; Carrie Koerner, '85, later Mrs. Lyman P. Peet, of Foochow, China, for twenty-eight years; Mary Hall, '83, taught at Constantinople College; Helen Flint also taught in Constantinople College; Emily Bissell, '83, gave forty-four years to India; Marie Oldham's field was Poona, India. While Ellen Peet's name is not here, she was a member, who, as Mrs. George H. Hubbard, gave her life to China and was buried there after forty years of service. More than thirty years of the writer's life were spent in work for girls in the Near East, under the American Board.

Not all were called to foreign lands; some were called Up Higher to special service; others, to service in the homeland.

It would be impossible to count the years of foreign work or of useful labor in the homeland which were given by the members of this M. H. M. A. Not all names have been mentioned, but these will suffice to prove that the M. H. M. A. has a right to be called the predecessor of the Student Volunteer Movement. It is the understanding of the writer that Grace Wilder told her brother Robert to go to the Conference at Mount Hermon and organize the S. V. M. and she would be praying for him at home in Princeton, N. J. What her life has meant to the world in foreign missionary work and in turning others in that direction, no human being can estimate.

Many missionaries went out from Mount Holyoke Seminary in the years before the M. H. M. A. was formed, but that organization gave an added impetus to the cause. A tablet on the wall of the College Library lists the missionaries who were pupils in the first fifty classes of the school, and the writer counts it a high honor to be named on that tablet. The names of foreign missionaries from the institution in its second fifty years are inscribed in a beautiful parchment book.

The Student Volunteer Movement has rendered immeasurable service to the wide world in recruiting missionaries from many institutions of learning.

Go, Preach the Good News

From the Baccalaureate Sermon Preached to the Graduating Class of the Near East School of Theology

By JAMES HOWDEN NICOL, Beirut, Syria

PREACH the Gospel—this is the whole commission and the charter of the messenger of God. The commission was delivered by Christ himself. It has been passed down the centuries through a great succession. The Gospel—the “good news” of God’s loving interest in all men, a loving interest exhibited in the earthly experiences, the death, the resurrection, the revealing words of Jesus the Christ. This is the content.

And what is the spirit! Someone has said, “the ministry dare not be a profession at all, it is a passion.” The great apostle said “Woe is me if I preach not the Gospel.” This is the passion.

Now the preacher goes forth to preach, and what does he find? If the world were eager for preaching, the world would not need it. Its need is in proportion to its reluctance. Therefore the minister’s passion must be sufficient to carry him past and through the world’s opposition and through this reluctance to hear the Word of God.

The world seems to be clear for every sort of preaching except the preaching of the Gospel. The passion of the servant of God to spread his wares seems alone to provoke a strange opposition. A bright salesman of a new variety of soap, or of a new excellence in cosmetics, or of new models in radios, or new streamlined autos, arouses no resentment and no opposition, unless from competitors in the same line. Unfortunately the same is true of the spread of less harmless wares. A company of men can sit down to plan a great crusade, to create a great slogan and select a goal, which may be to “put a cigarette into the mouth of every man, woman and child in China,” and from the world there is little but praise for the clever and effective extension of trade. But for a company of men to sit down and counsel how they may put the word of a new and abundant life into these same Chinese raises a storm of protest. Extracting oil from under the feet of the inhabitants of Persia and Irak is an enterprise to command the admiration of the world. But any suggestion for a more aggressive effort to share with Persians and Irakians this Gospel of Christ, is met with coldness and suspicion. Men do not hesitate to use the influence of politics and government to gain their commercial ends. From the oil and minerals under the feet of

mankind throughout the world, to their food and clothing, their transport by land and sea and air, all are the legitimate field of trade. Of course trade is legitimate and essential, but it is sometimes so sinister as to slink into the forests of Africa and South America and the islands of the sea, and pillage and rape and even murder in its own interest; it may make the people virtual slaves; and such are the distances in time and space between the deed and those who are ultimately responsible for it, that even Christian people may profit from it, blinding their eyes. And those who thus exploit life, are the first to oppose the approach of our servant of God with his passion to witness about the worth of the soul of man—his passion to tell the Good News of God’s loving interest, his passion to tell of the abundant life for rich and poor alike.

We are commended for saving little children from starving, when we give them cleansing, food, clothing and shelter, but many dispute our right to share with them our knowledge of the Friend of little children. I can give them much that is good, but I am told not to give them of my best—my passion is taboo.

As to the reasons for this strange prohibition which too often inhibits our passion to proclaim the Word of God, we might mention two or three.

There is always opposition from those whose selfish aims are frustrated by the presence and the preaching of the true servant of God. This has always been so. And it will be so, so long as sinful men can exploit weakness and ignorance and poverty. It was so in Paul’s day when the preaching of the apostle interfered with trade in amulets and idols. Demetrius the silversmith and indirectly Alexander the coppermith had cause to be angry. And it will always be so. One of the things about Jesus that caused bitter opposition to Him was that because of Him the poor had the Gospel preached to them, and it opened to them the possibilities of personality that made oppression less easy. This makes it one of the functions of the Christian sometimes to preach as did the forerunner of Jesus, John the Baptist, to stir up these nests of poisonous vipers and make them flee from the wrath to come. Any preacher should know that life round about him, with all its seeming

fairness and beauty, is full of these. There were preachers in the days of Amos who gave their attention to those who oppressed the poor. So today these oppressors must be warned to flee from the certain wrath to come. With this John the Baptist preaching there must be the preaching of hope to the penitent—but until he becomes penitent he will like neither the preaching nor the preacher. Today, he and his kind, operators of unfair homes, and unfair shops and unfair factories—will tell the preacher to keep still, or worse, will tell him to prattle sweet nothings to soothe the souls of the oppressed and make them forget their wrongs. Shall I allow this to silence my voice, or limit my speech, to make the Word of God of none effect?

Religion and Religions

2. A second inhibition comes from the distinction between religion and religions; from the seeming necessity of respecting all religions, even at the cost of losing opportunities to share our own with others. In these Near Eastern lands, where the three great monotheistic faiths meet, the problem becomes most difficult, further intensified by the divisions within the religions themselves, especially among those called Christian. Because of this, the minister with the passion for witnessing is inhibited at the very start from freely sharing his faith. He himself feels it is not quite Christian to discount another person's religion; he naturally hesitates to break up home allegiances even if Jesus did say that such revolutions in family life were sure to follow the preaching of the Gospel. Here in the Near East his hesitancy is increased by the fact that political and personal rights are linked up with religious allegiance, so that what was meant to be a simple relationship between the soul and God, becomes a most complex thing, with courts and judges, legal forms, sanctions entering in. All this has brought extreme sensitiveness, tending to discourage the frank sharing of one's faith with others.

We hear constantly that religion must be left out of account while we concentrate on "good feeling" and brotherhood. Nor is this confined to the Near East. Everywhere in the world there are praiseworthy attempts to bring about a spirit of understanding between the Christians and the Jews but such attempts may be so conducted as to leave the Saviour practically outside the door of a good fellowship meeting. Surely no Christian should hesitate to cooperate with high-minded men of every faith, but not at the cost of losing his message. We should not be satisfied with a world like that, an unprogressive world that does not admit of the free sharing of good gifts and good news with each other. True living con-

sists in sharing, and there must be a way whereby we can freely give our best.

Sometime ago a very earnest Moslem leader turned impulsively to me, clasped my hand and said: "Oh, my brother, would that you had the joy that comes from allegiance to our Great Prophet." He was living the life of sharing. He should be free to do it everywhere. So should you and so should I. That is what makes a happy world. "Freely ye have received, freely give."

3. A third phase of our life today that leads to the same difficulty is the growth all over the world of the intense nationalistic spirit, connected in many places with a growing strictness and with serious limitations on the preaching of the Gospel. The spirit regards such preaching as subversive of social peace and a proper patriotism.

What then shall we do with our commission and our passion to preach? Well, men of God have always refused to be silenced or limited. Our business is to introduce Jesus Christ to the world which needs what He has to give—with no trappings of ecclesiasticism, or undue insistence on creeds and forms, but only as the Saviour from sin and the Lord of Life. The chances are that trade, religions, nations will find benefit rather than injury from a greater knowledge of Jesus, but that is not for us to judge. Men struggling with sin and wrong need him, and that is enough. Our passion is to share with all our knowledge of a great Friend whom not to know is to suffer grievous loss. Now in this work of introduction let us clearly understand two things:

Introducing Jesus, the Saviour

1. Be sure that it *is* Jesus the Saviour whom you are introducing. Inevitably there comes the temptation to present Him so that He shall be attractive and undisturbing to the world as it is. During the Great War we even had Jesus presented as preaching the necessity of armaments. The minister of Christ, seeing the world as it is with its notions of success, its personal rivalries, its material pride, its exclusiveness of race and wealth, its changing philosophies and psychologies, each having its vogue for a day—this Christian witness ashamed at the "foolishness of preaching" this other worldly Gospel, shrinks from the thought of introducing Jesus to this world. Oh, that He had been more practical, more sensible, more successful; less in the clouds and more on the earth. Oh, that He had kept still about some things that make Him so unacceptable to life as it is! Surely He didn't mean all He said! So the Christian witness says to himself: "I'll leave out this and I'll put the soft pedal on that, and I will make Him more like the pattern of life as it is. Thus too often a strange person is being introduced, made up of partial views of the Christ,

the Great Saviour of the world, and being partial, an insult to God and a tragedy to needy man. I wonder if to such a witness God's word may not well apply, "I would that thou wert cold or hot, but since though art neither cold nor hot I will spew thee out of my mouth."

It is the whole Gospel, the whole Person, the whole Word, with all its implications, that is to be preached. Christ is not to be made acceptable to sinful man, but sinful man, seeing Him in all His beauty is to be made acceptable to Him.

2. Moreover preaching is not confined to spoken testimony. Many discount the value of sermons today, saying that Christian living is preferable by far, and the less preaching the better. There is no need of praising or discounting either to the detriment of the other. And yet the preacher does realize that the Saviour whom he presents to the world cannot be exhibited as a visible and tangible person. We know nothing of His person-

ality. In some way or other these qualities must be made to appear in the life of the witness in some degree. The great words must be embodied in a consistent life. It must never be truly said of us that our lives are so loud with the noises of the world, that the people can hear nothing of His words through us. Living letters are we. What do the people read as we pass by?

There was a nobleman on his way to visit a friend in the country. A servant was sent to meet the guest at the station and asked, "How shall I know him?" "You will see a tall man helping somebody."

Here then is the servant of God with his commission which is also his passion. Let us go into the quiet places with our Lord and Master to get the strength that is needed to preach the Gospel to a needy world—the Gospel which is the "good news" of God's loving interest, expressed in the fullness of Jesus Christ.

WHY SUPPORT CHRISTIAN MISSIONS?

Because I am a Christian, a member of the Church, which is the Body of Christ. Our Lord established the Church on earth to evangelize the world. If I do not work towards the purpose for which the Body was made, I have no right to membership in it.

Because as a representative of Christ my love must embrace all nations, all types of men as His does; my sympathy must have bounds as wide as His.

Because in these days civilization is reaching to the outposts of the world and changing the lives of even the most primitive races. Civilization emanates primarily from the white races of which I am a member. It brings disease and death and an overturning of age-long beliefs, and can only be a blessing to the world in so far as its power is used in the name of Christ.

Because every nation has a special gift to bring to the Church of God, and until all have made their contribution, the Church can never reach the fulness of its life.

HOW SUPPORT MISSIONS?

1. *Consider the call to personal service abroad.* I have no right to send others unless I myself am ready to go, if God demands this of me.

2. *Pray for missions.* My prayer must be intelligent and regular. I must pray not only for the world, but for individual missionaries and their work, and my prayer must be offered in certain expectation of a definite answer.

3. *Give to missions.* Money is a sacrament, inasmuch as the use of it is the expression of those things we believe to be most worth having. I must compare my personal expenditure with my gifts to God. I must compare my own circumstances with the needs of others. I must compare the help, sympathy, and skill that I can claim with the loneliness and suffering of others.

4. *Study and learn.* There can be no real prayer without knowledge, for without knowledge of the magnitude and glory of the work there can be no intelligent desire for its progress; and prayer to be effective, must be the outcome of intense desire.

5. *Interest others.* Therefore, I will ask God to cast out from me the dumb devil of false pride and false reserve and try by my own enthusiasm and willing sacrifice to win others to help in evangelizing the world.—*From the Presbyterian Mission House, 16 Falkner Street, Liverpool, England.*

The Second Coming of Christ

Does the Premillennial View Cut the Nerve of Missions?

By REV. HENRY W. FROST, D.D.,
Princeton, New Jersey

*Author of "The Second Coming of Christ"; American Home
Director Emeritus of the China Inland Mission*

IT IS not the man who determines his objective; the objective determines the man. Objectives are fixed; it is the man who changes. Hence, as a man thinketh, so he is; and, we may add—since a man thinks as he sees—as a man seeth, so he is. Let a man see small and he is small; let him see large and he is large. Let him see near and he lives near; let him see far and he lives far. Let him see earth and he is earthy; let him see heaven and he is heavenly. Objectives are formative in their influence, transforming the watcher for woe or weal. Objectives, therefore, are producers of character, of whatever sort it is. Certain men of old discovered that certain other men were Christlike. Their explanation was that they had been with Jesus and in seeing Him had become like Him.

God recognized this principle in Old Testament times. It was not enough for Him to create Adam and Eve; in addition, He gave them an environment of "all things fair and beautiful." It was not enough to give them to see growing herbage of tender green and fruits and flowers; He gave them also the vision of the Lord God, who walked with them in the cool of the evening of every day. And thus, long later, He revealed Himself to Abraham, Moses, Isaiah and many others as the "Vision Beatific," the sight of whose person could lift the low to the high, the little to the great, the self-centered to the altruistic.

It was this same principle of transformation by objective which was so powerfully operative in New Testament times. Take, for instance, the man Saul, who became Paul: spiritually speaking, what a small-minded and small-souled man he was as he went on his way to Damascus. Of course, he thought he was large and great, with letters in his saddle-bag from the influential Sanhedrin and with the mighty purpose in his breast of haling men and women and committing them to prison. But God suddenly gave him to see himself as he was by showing him Jesus as He was, and from that moment Paul was transformed from the paltry persecutor of Christians into the great apostle to the Gentiles.

Or take, for instance, John the apostle who had seen Jesus on earth but had never seen Him in

His heavenly state. He was, in consequence, an incomplete and unperfected man, but, as he saw Christ exalted and enthroned, he fell at His feet as dead and immediately became God's mightiest seer and prophet. These were transformations by objective, Paul and John and many another New Testament saint being utterly and forever altered in character and purpose by looking upon Him whom to see is life indeed.

It was in expression of this principle of transformation by objective that God set before Israel in Old Testament times the promise of a coming Messiah. From the garden of Eden, when the seed of the woman was predicted, to the Bethlehem manger, when that seed was brought into life and light, God, by all the enticements that He could devise, sought to make men look up and on to the coming of Him who should be called Wonderful, Counsellor, The mighty God, The everlasting Father and The Prince of Peace. It was this objective which made Israel to differ from the nations about her and enabled her to become a separated, holy and mighty nation. That statement concerning Moses in Egypt, "He endured as seeing him who is invisible," is symptomatic, being the explanation of the miraculous fact that Israel has never been assimilated or annihilated. In spite of her blindness of heart, she has looked for a King and a kingdom and so has been strong to endure.

Now, it is to be noted that what God did for Israel, He has done for the Church. For He has set before His present people, a new and great objective that He may lure them by sight of the coming King and kingdom, to noble purpose and splendid action. He has been frank to tell them that hard tasks are required. But He has incited them to undertake and accomplish these by the very splendor of the ultimate in view. As to the outcome, think of these statements of the apostle Paul:

Do ye not know that the saints shall judge the world? Know ye not that we shall judge angels?

And think of that other statement made by the apostle John,

I saw thrones and they sat upon them and judgment was given unto them. and they lived and reigned with Christ a thousand years.

Such visions of future power and glory are almost overwhelming! And yet God gives them to us. Moreover and above all, He grants us to foresee the future, infinite exaltation of Christ as King of kings and Lord of lords. And all this is to constrain us to gaze upon the glory that excelleth in order that we may pass from glory unto glory. Israel had a great vision set before her, a babe, a man, a cross, an atoning death, a resurrection and an ascension. Powerful was the influence of this sight upon those who had eyes to see. But God has placed before us "the vision magnificent," a coming, a throne, a crown, a scepter, a King, a kingdom; and he bids us visualize these things that something of their luster and power may fall upon us.

The writer of these lines believes in the premillennial second coming of Christ. But he would not say that the premillennialists are the only Christians who have an inspirational objective before them. The postmillennialist looks for the personal return of Christ and for a kingdom which, through Gospel preaching, will be established on the earth. And the amillennialists look for a personal return of Christ and a kingdom which will be realized in heaven through the eternal ages. By the token of sanctified lives, all the world knows that hundreds of these saints, as they have looked upon the face of their Lord, have been irradiated by the light that comes from His person. Moreover, men recognize the fact that this light, in the persons of these saints, has been shed abroad into most of the dark places of the earth, until tens of thousands of those who were dwelling in midnight gloom have come to know that the splendor of God's sunrising has shone even upon them. So then, it is our conviction that true Christians who look by faith upon the glory of the Lord are, each in his own measure, transformed both in life and service.

But the writer cannot leave the subject just here, for his experiences have been too deep and long to allow him to pass lightly over the value of premillennial truth, and this as related to missions. I well remember the day in Attica, New York, when Dr. William J. Erdman expounded to me the meaning of Nebuchadnezzar's dream as recorded in the second chapter of Daniel. I was a young man then—it was forty-nine years ago—and filled with earthly ambitions, to be rich, to excel in music, and to make my name known as a writer, with little thought of saving souls of men at home or abroad. But the good Doctor showed me that God's objective in the present age was that of making the Stone smite the image of the nations until it should become a great mountain, filling the whole earth. This, my friend said, pointed to the coming of Christ, the subduing of His enemies and the setting up on earth of His

universal kingdom. That was premillennial teaching and it then and there changed the whole current of my life, for I saw that riches, music, literature and other like things were desirable, but very secondary, and that the one great objective in life was to prepare the way for the coming of the King. The result was that I gave my life to missions, and to foreign missions, that I might do my small part in gathering out God's elect against the day of Christ's return. Since then I have become acquainted with hundreds of great and good men in England, America and other lands, who have gone through a somewhat similar experience and have confessed that the dedication of their lives to the cause of Christian missions, at home or abroad, was largely brought to pass by the acceptance of premillennial truth. Indeed, I have reason to believe that literally thousands of men and women have gone forth into the darkest and hardest places of the earth, constrained by the hope of hastening the coming of the Lord. Mr. Hudson Taylor once told me that the premillennial view was the inspiration of his life and had been the chief incitement that had taken him to China and had led him to form the China Inland Mission. Most of his followers have been like their leader, for the large majority of the over one thousand missionaries connected with the Mission are in China today largely because they are looking and waiting for the advent of the Christ.

While premillennialists would not compare themselves with others, and would not criticize those who differ from them in respect to prophetic truth, they harbor the conviction that premillennial views have given them certain important and precious outlooks. I have no right to speak for others in this particular, and yet I may venture to classify their thoughts somewhat as follows: First, this doctrine has made Christ nearer and dearer to them, and His promised coming more realized and desired; second, it has given to them a sense of spiritual proportions which they might not otherwise have had, wherein the things which are seen are temporal and the things which are not seen are eternal; third, it has developed within them the consciousness that there is only one thing really worth living for, namely, the gathering out, the world over, of the elect of God in order that the way of the Lord may be prepared; fourth, it has formed within them the conviction that the only hope of the Church in her pathetic weakness, and of the nations in their pitiable distress, is in the coming of the King, the establishment of His visible kingdom and the dispensing of law and justice such as no king, queen, president or judge has ever been able to bring to pass; and lastly, it has given them a desire, and with

some a veritable passion of longing, to see the wrong that was done to Jesus Christ when He was here on earth, wholly and forever righted, and this in the very places where He was defamed and dishonored, which is His most just due. This, as a total, is the great objective which premillenarians believe God has placed before them, and they find it uplifting and transforming in all the various walks of life. It is this objective that lures them onward and outward as evangelists of the King and the kingdom, for in thus doing they seek to "occupy" till Christ shall come.

With such facts before us, and with the added fact that it is indisputable that a large part of the peoples of the earth has been evangelized by those who believe in the premillennial return of Christ, it seems almost puerile to ask, "Does the premillennial view cut the nerve of missions?" Manifestly, it never has; and if those who have as their objective the glorious and impending appearing of Christ will continue to walk with Him who, in promising to come again, commanded that His gospel should be preached to every creature, it never will.

When the Deacon Talked in Church*

By WILLIAM T. GUNN

IT WAS a warm Sunday in June, and our foreign missionary sermon was to be given. But we had slept, I may say, through both sermon and offering many a time before. The sermon didn't seem different from usual; but it just happened to come home to the deacon. The preacher took for his text the verse about, "Go ye into all the world and preach the Gospel to every creature"; and he dwelt on the "go ye." He said it didn't say anything about taking up a collection, but it did say to go, and that the Lord would never be satisfied until we went.

Most of us hadn't ever given much, only just enough to look respectable when the plate was passed. But the preacher showed us that this command, "Go ye," meant just what it said, and that everybody was included. I always thought that there was some special kind of call that came to one here and another there; and that only those who felt the call had to be missionaries. But he said that wasn't in the Bible, and that everybody was commanded to "go"—unless they had a special call to stay at home. Even then they were bound to do their best to find a substitute to go for them, and to help everyone to go that could. He asked us how we would feel if we hadn't any Christ to go to for forgiveness of our sins, or for help in our trials, or strength against temptations, or comfort in sorrow, or guidance in perplexity; no Christ to tell us how to live here, or to tell us about the love of God, and where our loved ones went at death. This is what makes life so dark and hard to the heathen. In our gifts the preacher told us to think of the Lord's command to us and the heathen's need for us to go.

Then he prayed. The choir didn't sing that day, but the organ played while the collection was being taken. Old Deacon Bright got up to pass the plate on his aisle. He was as fine a man as you could meet in a day's journey—as good a neighbor and as honest a man as ever lived. He owned a good two-hundred acre farm, and had a fine family—all members of the church. Jim ran the farm; Jack, the second boy, was just ready to go to college; and Mary had her diploma as teacher, and was studying to be a nurse. The mother, too, was as fine a woman as you could find anywhere.

The old deacon had been getting considerably deaf of late years, and always sat alone in the front pew. He seemed to be sort of dreaming over the sermon; for as he rose to get the collection plate he began to talk out loud to himself. As far as I can recollect, this is what he said:

"So that 'go ye' means me and every one of us; this is the Lord's plate, and what we put in is our substitute for going ourselves; it shows how much we love Him and how much we are worth to Him, if we don't go ourselves."

He went to the back seat, and passed the plate. The back seats are always full of young men, and as they put their money on the plate the old man went on: "Twenty-five cents from Sam Jones. My boy, you'd been worth more than that to the Lord. Ten cents from David Brown, five from Tom Stone, and nothing from Steve Jackson; forty cents for four boys, and every one of them could go, too; and they's worth at least twenty-five dollars a week each to their fathers, and only forty cents to the Lord."

In the next pew sat Mr. Allen and his family. Mr. Allen put on a dollar for the family, and the old deacon moved away, saying, "The Lord died

* Condensed from an old leaflet printed by the Ringe Missionary Literature Committee.

for the wife and little ones too, but they have nothing to give."

In front was Judge Purvis with his wife and two daughters. "Less than the price of one of your dinners down town; half the cost of that pair of gloves you wear; almost as much as you spent for ice cream last week; one box of candy," were the deacon's comments as the coins fell from the hands of the judge and family.

Then farmer John Robb put on a bill rolled up, and Mrs. Robb put on another; Johnnie Robb, a little envelope bulging with coppers; Maggie helped the baby to put on another gift; and the old deacon said, "God bless them."

We were all listening by this time, though we didn't dare to turn round, and lots of us were mighty glad the deacon wasn't taking up the collection in our aisle.

John McClay's pew came. "Worth a dollar a year to the Lord, and two thousand a year to himself," said the deacon. "Seventy-five dollars for a bicycle and twenty cents for the Lord don't match, Tommy McClay. Miss Eden, it looks queer for a hand with a hundred dollar ring to drop five cents on the plate.

"Less than last year, James Stevens, but the Lord bless you, too. A new house for yourself and an old quarter for your Lord, Alec Bovey.

"God bless you, Mrs. Dean. You take in washing and can give five dollars to the Lord! What! and Minnie has some, too, and wee Bobbie.

"Fifty, seventy-five, eighty-five, ninety; ah, your dinner will cost more than you have given, Mr. Steele. A bright, new dollar bill, and spread out, too, Mr. Perkins; ninety-five cents was for show. A check from Mr. Hay. It'll be a good one, too, because he gives a tenth to the Lord. Two dollars from you, Harry Atkins, is a small gift to the Lord that healed your dear wife.

"Ah, Kitty Hughes, that fifty cents never cost you a thought, and you Marian, only a quarter, and you could both 'go ye' and support yourselves Five cents from the father and a cent each from the family; John Hull and family don't seem to love the heathen very hard. Ah, Mrs. McRimmon, that means a good deal to you; the Lord keep you till you join your good man that's gone Charlie Baker, and you too, Effie; I doubt if the Lord will take any substitute for you. Nothing from you, Mr. Cantile? not interested, I s'pose. Heathens at home; perhaps you're one of them.

"Five cents, Mr. Donald. I don't think you'd want to put that in the Lord's hand; and you, Mr. Jenkins, no more."

The old man came to his own pew, and as his wife put in an envelope, he said: "Ah, Mary, I am afraid, my dear, we've been robbing the Lord all these years. We ought to put Jack and Mary,

too, on the plate, wife. Jim, my boy, you'd be worth far more than that to the Lord." Jack and Mary sat in the choir.

So the old man went on from pew to pew until he came to the front again; and there he stood for a moment, the plate in his left hand, fumbling in his vest pocket. But he said, "No, that isn't enough, Lord; you ought to get more than that; you've been very good to me." He put the plate down, and, taking out an old leather wallet, counted out some bills on the plate, and said: "I am sorry, Lord, I didn't know you wanted me to go. Jim will keep mother and me on the farm, now we're getting old; but I won't keep Jack back any longer, and Mary's been wanting to go, too, only I wouldn't let her; take them both, Lord."

Then the old man sat down and buried his face in his hands.

Deacon Wise jumped up, and said, "Pastor, we haven't done our duty, and we know it. Let's take up the collection again next Sunday." A chorus of Amens came from all over the church.

The pastor got up, with tears in his eyes, and said: "My friends, I haven't done all I could, either. I want to give more next Sunday, and I'll give my boy, too."

Then we sang a hymn as we closed, but it sounded different than it ever had sounded before—

Love so amazing, so divine,
Demands my soul, my life, my all.

The organist said she believed it went through the roof, and I guess God thought so too.

The old deacon felt pretty bad when he found out how his daydreaming had been done aloud; and one or two felt pretty hard at first, but they knew that what he said was true.

That was what started our missionary church, and we've kept on ever since. Fourteen members of our Christian Endeavor Society have gone out as missionaries in the last five years—six of our best young men and eight of our brightest girls.

Jack Bright? He married the organist, and they are out on the border of Tibet, where his medical skill is winning a way for Christ. Mary Bright married the minister's son, and they went to Africa. The old deacon has gone to his rest now. I wish we had more like him.

I have two of my own boys in the work, one in India and another in China, and another is getting ready to go. My name? John Donald. You're laughing? Yes, I was the one that gave only five cents that day; what the old man said about putting it into the Lord's hand stuck to me. But I hope to give the Lord a boy or girl for every one of those five cents. My two youngest are talking about going already. You see, the Lord said, "Go ye"; so we're going.

Confessions of a Miser

By R. C. TILLINGHAST, New York

I LOOKED fondly at my bookshelves. I had been reading of missionaries abroad as well as in the United States who are far from public libraries and have very few books and periodicals. They are hungry for such literature but are unable to buy. As I looked, the pleasant feeling of possession turned to uneasy discomfort as I became conscious that I was a *miser*, for a miser is one who hoards what he does not need. My embarrassment increased as I thought how superior a book-lover should be to the selfishness of one who hoards mere money. The feeling grew until I resolved to "bring forth 'books' meet for repentance." Some resulting experiences have been so stimulating as to almost free me from the selfish habit of keeping books. Some of these may serve others as an antidote to this seductive habit.

A missionary, who is so far up country in China that it took 41 days for his letter to reach me, has written to thank me heartily for some second-hand reading matter. He tells about passing it on and on, speaks of how the cuts in the budget have forced them to "dispense with what are really necessities, but commonly are regarded as luxuries—books and periodicals." He tells of a book club through which, "If your friends can spare a book of travel, discussion or (even) fiction. . . . it will reach over fifty people here and in other cities." The young people among whom he works are "keenly interested." It costs less to mail to him a book weighing two pounds than to send it to Oregon.

By contrast, I saw in a friend's apartment rows and rows of books which are seldom if ever disturbed except to dust them. The fact that some are handsomely bound and a few were gifts hurts no one but a book-miser like myself. A library which was intended as a "lyceum" may become a "mausoleum."

Our sailors and marines on various foreign stations are very likable boys. One of the duties of the chaplains is to provide for the reading-room. From an oriental port where we have about 1,800 of them, "Private Elwin C. Weston" writes of distributing some back numbers of magazines and

some books in the hospital, where, "men have lain for days without a thing to read." Do you know of closet shelves loaded with the accumulation of a year or more? It is as easy to send them to him as to your next town and costs little more. Is it not better to use one's own head and heart in choosing various destinations than even to use the Salvation Army where you can not know how they are disposed?

Why save things you will never use?

From a college of the Reformed Church in Europe a professor, who is also an editor and an author, writes: "My college has lost all its funds, only the buildings being left. . . . we cannot order foreign papers. . . . a real treat to us. . . . hungry and thirsty for the best literature."

Probably the libraries of clergymen contain a larger percentage than others of books which are valueless because they are as out-of-date as last year's newspaper. Had these books been passed on when new they might have been useful to many. I know of widows who are burdened with inherited libraries which cannot be sold for an aggregate of five cents per volume. There is no such thing as posthumous generosity. I remember no promise of blessing or thanks for what is bequeathed. It seems wise right now to avail ourselves of the blessing referred to in Acts 20:35. That passage is not generally believed, for if we believed it we would live up to it. The mail, home and foreign, brings proof that it is true.

I will be glad to assist any penitent like myself who has difficulty in starting a list of donees. The scheme is simple and costs only a few cents now and then for postage. Just take a book from the shelf, put it in an ordinary manila envelope, put on that your return address, and "Second-hand Book. No commercial value." Erase any notes which may make it liable for a higher rate of postage; address it to an appropriate recipient; attach 1½c for each two ounces for foreign, or parcel post rate for domestic, and drop it into the mail box. Then go out and tell some other miser all about it and laugh at the glassy stare you receive.

He that is mastered by Christ is the master of every circumstance. Does the circumstance press hard against you? Do not push it away. It is the potter's hand. Your mastery will come, not by arresting its progress, but by enduring its discipline, for it is not only shaping you into a vessel of beauty and honor, but it is making your resources available.

The Medical Needs of the Negroes*

By ANDREW H. CARNEGIE
Secretary of the Negro National Hospital Fund

ADEQUATE hospital facilities for the Negroes in America constitute a great and crying need, not only for the sake of the Colored race but for the welfare of the White race as well. To supply this need the Negro National Hospital Fund has recently been initiated, the purpose of which is the establishment of a standard hospital in every city, where there are 10,000 or more members of the Negro race. This plan has already won the endorsement of the American Hospital Association, The American Medical Association, The American College of Surgeons, The National Hospital Association (a Negro association) and of many well known leaders in education, business, State and Church.

Dr. Bert W. Caldwell, Executive Secretary of the American Hospital Association, is deeply interested in the problem and has given advice and encouragement to the movement.

Dr. William J. Walsh, former Executive Secretary of The American Hospital Association, has this to say: "The need for adequate provision for the hospitalization of the Colored people when required, at a cost within their means, is acute in almost all localities where there are large numbers of these people; I am convinced that if the leaders among the Negro group will take the initiative in a movement to remedy this deplorable situation, the aid of many sympathetic white people will be soon secured." Mr. Alden B. Mills, Managing Editor of *The Modern Hospital*, which is regarded as the greatest hospital magazine in America, said:

One of the most pressing social needs in this country at the present time is for better facilities for the hospital care of Negroes and for the education and training of Negro physicians who shall be competent to bring to the members of their race the best fruits of modern medical science. In so far as the Negro National Hospital Fund is able to meet these pressing social needs it will assist in elevating the living standards of a large and important body of our citizens. By providing opportunities for professional activity among members of their own race for the ablest Negro youth, the movement will help to solve the economic problem which has been the root of some of our racial difficulties and conflicts. If wisely and intelligently administered, this movement deserves every success.

* The Negro National Hospital Fund is a movement founded by the Rev. Amos H. Carnegie, a Methodist Episcopal minister of the East Tennessee Conference, who was released from the pastorate on October last and sent out by Bishop Wallace E. Brown of the Chattanooga Area, to give himself to the realization of his dream of adequate hospitalization of the Negro race in America and proper training for Negro physicians, nurses and social workers. The movement is nonsectarian, but Christian and humanitarian.

A National Board of Trustees of this Fund has been organized, with Mr. George E. Wibecan as Vice-President and Rev. Amos H. Carnegie, Executive Secretary. The movement will be incorporated as soon as the other officers have been elected. This movement is an interracial cooperative enterprise. From all indications the White and Colored races are destined to live together. It is, therefore, of mutual interest to both groups that the health of all be the best, for if one is diseased, it will not be long before others are diseased and endangered, regardless of efforts to prevent it. Dr. B. C. H. Harvey, of the University of Chicago Medical School, quoting from the United States Public Health Bulletin 174, for 1928, says:

The mortality among Negroes in cities of the United States is 187 per cent of the mortality among Whites, and in the rural areas it is 149 per cent. As compared with the death rate for the white population, that of Negroes from malaria is 344 per cent; pellagra, 327 per cent; tuberculosis, 236 per cent; typhoid, 174 per cent; puerperal sepsis, 170 per cent; lobar pneumonia, 166 per cent; whooping cough, 162 per cent; gastric ulcer, 154 per cent. These are the diseases that swell the Negro death rate, and they are diseases which can for the most part be prevented or cured. Their prevalence among Negroes indicates a deplorable lack of medical and sanitary care and education.

Whatever improvement of a lasting nature comes to members of the Negro race must come as a result of their own initiative. In spite of their poverty, they should lead in an effort to solve their own problems and we believe that \$150,000,000 can be raised in twenty years almost altogether by Negroes giving on an average of one cent per week.

The promoters of the movement propose to call on the Colored pastors throughout the country, who are the recognized leaders of the race, to rally one hundred per cent behind the movement and allow the use of the 42,600 Colored churches as collecting centres.†

† A strong steel bank, provided with a Yale lock will be placed in each church and the key placed in the hand of the banker with whom the church does business. From week to week the members of the church will deposit their contributions in this bank and each member of the church is to make himself a committee of one to win one unchurched individual to Christ, to the program of the local church and to the program of The Negro National Hospital Fund. The movement will sell this idea to the pastors and the pastors in turn will sell it to the people, for, after all, whatever improvement comes to the race, must come through the leadership of the pastors. At the end of each month, a hospital committee, which will be organized in each locality, will take the bank to the banker, have him open it before them, count the contents, buy a cashier's check with the amount, and send it to the treasurer in New York, who will be an outstanding banker.

While the hospitals will be interracial in management, until the Negro race becomes capable of managing them, they will be owned by the Colored people and managed in the highest interest of all by their duly elected trustees and their successors. The whole enterprise will be legally arranged from the very start so that it will be impossible for any group of individuals to deprive the race of their institutions.

We hope not only to open doors of opportunity for the highest training within the realm of the medical science to Negro medical students, by affiliating fifteen teaching hospitals with as many of the great medical schools of the North, East and West, but to offer them, after they have finished their training, standard hospitals which shall be modern in physical set-up and scientific equipment, so that every new discovery or invention, contributory to the conservation of health, will be placed at their disposal. Sound moral character, unquestionable skill and unselfish approach to the problem of medical care will be the unalterable prerequisites of every physician who aspires to a place on the staffs of the hospitals and every hospital is to be imbued with the spirit of service.

White leaders in every walk of life are not prepared to share the privileges of their institutions with the Negro race socially, economically and culturally, but they are prepared to encourage and assist the Negro to develop his own institutions and derive therefrom the training in independence and self-determination, without which the experience and discipline of life cannot be acquired.

There is a new day ahead for the Negro race, but it must come from within. The Negro must decide what he wants and then he must go out and get it. He must learn to exercise rigid economy, thrift, simple habits of life. He must begin at the very bottom and through a process of Christian education, based upon the impregnable Rock of Truth, as Gladstone called the Bible; through the development of rugged character, such as is inspired by hardships; through hard persevering toil, which is the price of real progress; through honest, virtuous living, which is the secret of every great people; through peaceful organization and collective planning; through unselfish and patriotic leadership in the pulpit, in the classroom and in every walk of life, he must forge his way forward, and, by God's good grace, he may yet teach a lesson of far-reaching importance, not only to this country, but to the entire world.

Everywhere the colored people of the United States have manifested keen, fervid interest in the Negro National Hospital Fund. They see in it the beginning of the physical salvation of the Negro race, and they promise to rally to it. One man said: "I will pay off my twenty-year assess-

ment in one payment and get rid of it. Very few people will pay one cent a week. If we can just see that the thing is going, twelve millions of us will put it over in a little while."

The following are some of the blessings which may be expected to come to the Negro race if the program of the National Negro Hospital Fund is successfully carried out:

It will offer high training to Negro physicians, nurses and social workers. This will be accomplished by the help of medical schools of the North, East, and West, in which physicians will receive their clinical training. Each of these medical schools will be asked to take a quota of Negro medical students who exhibit the highest scholastic ability, moral character and lofty ambitions.

It will open a door of opportunity for hospital practice and administrative leadership in standard hospitals to Negro physicians, nurses and social workers, which opportunities are beyond their reach today.

It will open a door in the clerical field to the women of the Negro race to serve as bookkeepers, stenographers and typists, which is closed to them today.

It will reduce the enormous death rate in the Negro race, which runs as high as from ten to twenty times in some sections of the United States higher than for the White population, according to statistics from a very reliable source.

It will teach the Negro race that they must paddle their own canoe and not look helplessly to others to do for them that which they can do for themselves.

It is estimated that the seventy-six hospitals to be established throughout the country by the Fund will give employment to from 30,000 to 40,000 Colored people.

The Negro race will follow honest and unselfish Negro leadership. They want a practical program that has as its objective the uplift of the masses.

"Don't waste your time in longing for great impossible things,
 Don't sit supinely yearning for the swiftness of angels' wings;
 Don't spurn to be a candle because you're not a star,
 But brighten some bit of darkness by shining where you are.
 There is need of the tiniest candle as well as the giant sun,
 The humble deed is ennobled when it is worthily done.
 You may never be called to brighten the darkened regions afar
 So fill, for this day, your mission by shining just where you are."
 —E. A. Guest.

Paying Dividends in West Africa*

Reported by MRS. EDWIN COZZENS, Elat, Cameroun

CARPENTERS, tailors, mechanics, shoemakers, sawmen, masons and apprentices they are usually called; but for the month of July (1933) they were evangelists. The Frank James Industrial School was closed down in so far as was possible so that one hundred and twenty of the graduate employees and the apprentices might, at their own expense, devote themselves as Christians to the business of winning men and women to Christ. July was preceded by intensive Bible study and many hours of prayer as part of the preparation for the adventure to which we all looked forward.

A prayer meeting at dawn was the start, and from there the men went in groups to their destinations as far as thirty, even sixty miles out on the many paths radiating from Elat. Returning four weeks later, a report hour was held in the Elat Church.

"We did not experience what we expected," reported Simon Nna Nsim for his group, "but great joy far surpassing anything we had believed. Only the words of the one hundredth Psalm can express our joy and thanks." These industrial-evangelists had seen the power of God triumph over many untouchable hearts.

"Don't talk to me about God. He killed my wife; He killed each one of my four children. I was born into the world an innocent babe; it is He who should make peace with me, not I with Him."

The evangelists did their best to show the poor man that God gave His only Son to bring to us life, abundant life, everlasting life. They talked long and earnestly, reading from the open Testaments in their hands; but felt that they had utterly failed. During the middle of the night one of the group was awakened by this same bereaved man who said, "I cannot sleep for my heart tells me that it is I who have done wrong, not God." And there, deep in the night, this Nicodemus was born again into the tribe of God's children.

* * *

They did their best to present Jesus as the Way, the Truth and the Life to a man sitting by his own fire. They made one final entreaty before leaving his house to which he replied again, "I refuse. I absolutely refuse!" Immediately his little daughter cried out to him, "O, my father, I'm only a child but I know that God IS. Don't refuse, don't refuse!"

The hearts of these soul winners were troubled for this father and they gathered the next morning before daybreak to pray that even though they

must go on to the next town the Spirit of God would remain to convict the man of sin. Three days later this obdurate father sought out the nearest evangelist saying, "I can't eat, I can't sleep. My heart keeps saying, 'Repent! Repent!' Here are my fetishes. I will trust in Jesus."

* * *

"Don't waste your time talking to me. I'm all right. Why, I beat the drum for all the meetings in the chapel and I put money in the collection and do all the things I should. Go hunt the bad people."

"But the evangelists would not leave such a man without expounding to him the third and fourth chapters of Romans, "We have all come short of the glory of God; we are justified freely by His grace. Where is boasting then? It is excluded by the law of faith."

Thus another man moved his house from the sand onto the Rock.

* * *

"We heard that you Tellers-of-the-Good-News were coming but we don't want to hear your Good News in this town."

"But we've come to be your guests!" That was an arrow which lodged in the most vulnerable point of a Bulu man's pride. So, they broke bread together—Bulu bread, and finally, "Living Bread which came down from heaven; if any man eat of this bread, he shall live forever."

* * *

"You won't find any men in the next town. They were going off to repair their stretch of road."

The industrial-evangelists went off to the industrious road makers.

"Greetings, brothers!"

"Greetings! But we've no time to talk to you today. The policeman is going to put us in jail if we don't finish our road."

"Sure enough, and he will. We'd better help you." The evangelists set such a pace for work that the townsmen were soon leaning on their shovels gasping for breath. Ashamed to have their volunteer helpers outdo them, they kept at their job. Soon they suggested going back to their town to eat, inviting their helpers to accompany them. There are no lunch counters in the jungle; food had to be prepared. The soul winners reached into their pockets and laid before the hosts that Word which is the Life and the Light of all men. Into five of those darkened hearts that Light shone that morning and Life became their life.

* Condensed from *The Drum Call*, Elat, Cameroun.

A leading citizen, a graduate of their own industrial school, had reverted to polygamy, influencing his whole town in his downfall. All day long a group of ten had visited in his town without arousing one spark of interest; without winning one soul for their Lord who had been so dishonored by one of their own alumni. What to do? Go on and mark that day down as a failure? No! Prove God to be a living God. The ten evangelists found a house in which they could all sleep together. They divided into four groups, the night into four watches; and "prayer was made with-

out ceasing unto God." At daybreak they began again to revisit the town. By nightfall twenty souls had been won for the Lord whom they had trusted.

We are told that there is joy in the presence of the angels of God over *one* sinner that repenteth. We dare, then, to call you, who have sacrificed that the work of Christ in many lands might not be crippled, to rejoice with us over the twenty-three hundred and thirty-two lost sheep who were found by these jungle business-men-evangelists during the month of July, 1933.

What's Right With the Rural Church

By RALPH A. FELTON, Ph.D., Madison, N. J.
Professor of Rural Sociology, Drew University

ONE day while talking with a man in Rochester, New York, I was told that there would be no country churches left in America in ten years. This man said he knew what he was talking about for as a traveling salesman he spent all of his time visiting churches.

This was ten years ago, and I can't see any decrease in country churches. The 101,000 rural churches in America are, in fact, stronger than they were ten years ago. Other institutions and agencies have come and gone, but the rural church is still the farmers' most loved institution. What makes the church live on through periods when other agencies disappear?

The Grange is a powerful force in rural America, with 8,000 units and 700,000 members who are a real social and educational factor in American life. It is the only secret institution to which the fathers and mothers both belong. But on "Grange Night" the children are left at home. In most states the father leaves all of the family at home when he attends the Farm Bureau or a meeting of his Cooperative. Rotary, Kiwanis, Zonta and other service clubs take father or mother, but not both and never the children. The girls may attend the Camp Fire Girls, and the boys may belong to the 4-H Club or the Scouts. The church is the only institution to which the whole family may belong and which all can attend. In these days when so many things tear the family apart, the church is still a family institution. It is of interest to all ages; it serves all; it unites all.

We hear and talk much today about a "crime wave." It has been estimated that the average family pays thirty dollars a year in taxes to care for our delinquents and criminals. Each of our

three thousand counties have from a dozen to seventy-five boys in reform schools at a cost of six or seven hundred dollars each per year. Crime is expensive in more ways than one.

A high school girl in a rural village was on the verge of being arrested for delinquency. A Sunday school teacher took time off from her busy life to win the girl's affection and enlist her in Christian living. As a result she is now in college preparing for worth-while service.

The church is saving countless young people from reaping the wages of sin, and at the same time saving law abiding citizens from paying the cost of crime.

The church is our most effective missionary institution. Who ever heard of a shipload of Rotarians sailing off to New Guinea or Burma to give their lives to teach the ideals and principles of Rotary! Today 7,000 missionaries of the church are preaching the Gospel in China, 6,000 are proclaiming "the Christ of the Indian Road," 3,000 more are at work in South America and as many in Africa. The church is our only institution whose members are concerned enough for its teachings to carry its message to the ends of the earth.

Life on the farm often becomes humdrum. The dairy cows do not take a vacation. Canning season in the farm kitchen comes just when a trip to the seashore is most needed. But the Christian message in the church lifts our horizon from monotonous chores and limited fields and stifling kitchen, so that we become a part of God's great universe. We thus renew our faith in Christ and become more loyal and effective in carrying out His program for a better world.

A Woman of Ten Talents

An Appreciation of Helen Barrett Montgomery

By Her Friend, LUCY W. PEABODY, *Orlando, Florida*

I FIRST met Helen Barrett Montgomery nearly fifty years ago at a missionary meeting. Since then I have known intimately the life and wonderful accomplishments of this great and noble leader. Young, beautiful, radiant with a compelling appeal, her greeting to me, a young missionary just home from India, was that of a friend, not a stranger. We both lived in Rochester, and met often. Later, as Secretary of the Woman's American Baptist Foreign Missionary Society, of which Mrs. Montgomery was a member, I realized the great power of this young college woman, a graduate of Wellesley, and much in demand for lectures before women's clubs, political groups and college societies.

Her home education was remarkable. Her father, head of a boys' school, and later pastor of a great Baptist church in Rochester, gave Helen her keen intellectual inheritance. Her mother, a brilliant, delightful personality, with a wide range of interests—primarily in the church—endowed her daughter with charm, versatility and power of expression. As life went on her talents and training were all consecrated to great spiritual ends.

Mrs. Montgomery was a firm believer in woman's suffrage, and was active in Rochester's civic and educational interests. She served two terms as Commissioner of Education—the only woman to hold that position. She was President of the State Federation of Women's Clubs, and might have gone on in these interesting activities to the very top. But Mrs. Montgomery's supreme interest was centered in Christ and the Church. For years she taught a Bible class, numbering hundreds of women. She gave much time to the work of missions in church and county, finally becoming Secretary for the Baptist Board in Western New York. Her freedom from home cares, through the presence of "two mothers" and a devoted aunt, was not from lack of ability or interest and we were often diverted from our major missionary program to one of recipes.

William A. Montgomery, her devoted husband, deserves special mention and credit for Helen Barrett's achievements. It was an ideal marriage, happy to the very end. She, the intellectual, college woman, learned many practical lessons from him, the keen business man; they made a glorious

team in their home, in their church and in social life. Mr. Montgomery had a large Bible class of men and was respected for his sterling character and business ability. These won for him wealth in his latter days, so that these two magnificent stewards had the joy of giving largely for the highest ends.

Helen Barrett Montgomery was an educator more than a mere teacher. After a year of teaching in Philadelphia, she married, and then began her life, chiefly given to Christian and missionary education. In 1900, the year of the Ecumenical Conference in New York, Women's Boards of Missions formed a committee to prepare books for united study of foreign missions. Following the founder of that committee, Miss Abbie B. Child, I served from 1902 to 1930 as Chairman. During those twenty-eight years we were fortunate to secure Mrs. Montgomery as author of six study books: "Christus Redemptor," a study of the Island World; "Western Women in Eastern Lands," which gave the suggestion of the Women's Missionary Jubilee in 1910 and 1911; "The King's Highway," written after her return from the tour of mission fields; "The Bible and Missions," called by some experts the best mission study book ever published; "Prayer and Missions" followed, and, last, "From Jerusalem to Jerusalem," written after the International Missionary Council Meeting in Jerusalem in 1928. These books had a sale of more than a half million copies and did much to educate women and girls for the highest missionary ideals.

Mrs. Montgomery was the most popular lecturer at summer Schools of Missions. She began at Northfield when the first Mission School opened in 1904 and her work extended across the continent.

One of her great achievements was the translation of the New Testament from the Greek, which commanded the respect of great Greek scholars. Dr. A. T. Robertson, of Louisville, our first American authority, said: "It is remarkable in its accuracy and clear expression. I prefer it to Moffatt's translation." She did this "Just for the joy of the work." Mrs. Montgomery had ten talents, and she used them all.

In the Woman's Foreign Mission Jubilee, which

we planned one day in Boston, she carried inspiration from coast to coast. The celebration brought voluntary gifts of one and one-fourth million dollars to the Boards participating and resulted in the organization of the Federation of Women's Boards of Foreign Missions of the United States and Canada.

She was the only woman ever called to serve as President of the Northern Baptist Convention. Wellesley College gave her the honorary degree



HELEN BARRETT MONTGOMERY

of LL.D., while other colleges also conferred degrees upon her.

Out of our memorable trip around the world, with our daughters, came her book, "The King's Highway," over which we traveled together through Egypt, India, China and Japan.

The daughters, one from Wellesley and one from Vassar, added to the joy of the travels and interested great companies of girls from mission schools, who begged for women's colleges. They have them now. After the trip, not merely around the world but into the heart and life of Oriental

women, there was nothing to do but to secure funds to found the Seven Colleges for Women of Asia, with the motto: "Lighted to Lighten." With the little Indian lamp as a symbol, the women of America made possible the building of colleges in Japan, China and India. Though Helen Montgomery had taken on the executive work of President of the Woman's Foreign Mission Society of the Baptist denomination—an absorbing task—there was still time and strength for this educational work for women.

A favorite and essential type of mission work in which she was greatly interested was to provide for Christian literature for women and children in non-Christian lands. Her legacy of \$25,000 toward a fund for this department of work is an example of her wise stewardship. The interest will help the scanty contributions from over-burdened Boards.

Having told a little of what Helen Barrett Montgomery did, how can we describe what she was? A loving, lovely, sympathetic, generous friend, an ideal woman in her home-life, her church activities, her social contacts, she was deeply, truly spiritual. Christ, her Saviour, was her dearest Friend—always a reality. In these days when men trust so much to intellect, and seem to lose it in a maze of doubt, she, who was always a student and scholar, retained her firm faith in the supernatural, inspired Word of God.

In later years we met often in Florida, which we adopted ten years ago as our winter home. One more "Missionary Adventure" remained: The Florida Chain of Missionary Assemblies. We had been together at the School of Missions in DeLand, the first in Florida and later, in St. Petersburg. Mrs. Montgomery was delighted to see these links grow into a chain—which now annually covers the State.

Last March she came over from St. Petersburg with her brother, Professor Storrs Barrett, and his wife, and was her dear, radiant self. Impaired health did not matter, and days of sunshine, flowers and memories, with the group of friends who gathered for the "surprise party" made it a beautiful climax to our friendly fellowship here.

Helen Barrett Montgomery has made her own memorial, which will continue. She was international long before most American women awoke to that relation, and realized that the only successful internationalism to date is Foreign Missions: asking nothing but World Friendship based on faith in the World Saviour. It may be that, in our present dream of making the mission colleges permanent through endowment, we may have a Helen Barrett Montgomery Chair in at least one woman's college in the Orient. This should be made possible by the many whose lives she has blessed.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

CHRISTMAS MEDITATION

Suppose that Christ had not been born
That far away Judean morn.

Suppose that God, Whose Mighty hand
Created worlds, had never planned

A way for man to be redeemed.
Suppose the Wise Men only dreamed

That guiding star whose light still
glows

Down through the centuries. Suppose

Christ never walked here in men's
sight,
Our blessed Way, and Truth, and
Light.

Suppose He'd counted all the cost,
And never cared that we were lost,

And never died for you and me,
Nor shed His blood on Calvary

Upon a shameful cross. Suppose
That having died He never rose,

And there was none with power to
save
Our souls from darkness and the
grave!

* * *

*As far as piteous heathen know,
These things that I've "supposed"—
are so!*

MARTHA SNELL NICHOLSON.

CHRISTMAS WITH A MIS- SIONARY KEYNOTE

A Christmas Eve Service

*Rev Carl H. Olson, of Kent,
Ohio, writing in *Church Busi-
ness*, says in part:

The commercialization of Christmas is a challenge to the Church to re-awaken an appreciation of the religious significance of this holy season. Last year our church met this challenge with a Christmas Eve service which extended throughout the entire community.

In many Christmas Eve services, the effectiveness of the atmosphere created by dim lighting is destroyed when the lights are turned on for the

congregational singing of carols. In our program we tried, by entirely eliminating congregational singing, to avoid any interruption to the worship period, that all might feel the deep inspiration and power of quiet, reverent worship.

Carols played by a quartet of trumpeters stationed in the lighted tower room drew an audience outside the church in addition to the one assembled within. As the service was to close exactly at midnight, pains had been taken to see that the watches of all persons taking part were timed correctly. Carefully prepared programs in the hands of the minister, choir director and pianist gave the closing time of each number, so that adjustments could be made with ease if the service proceeded faster or more slowly than had been planned. The items had been carefully timed at rehearsals, and took place in this sequence:

10: 45 to 11: 00—Carols by trumpeters, beginning with "It Came Upon a Midnight Clear" and ending with "O Come, All Ye Faithful."

11: 00 to 11: 03—Prelude by pianist. As the last note of the trumpets died away, the pianist took up the same carol and played it softly while the robed choir and the minister took their places.

11: 03 to 11: 04—Foreword by minister.

11: 04 to 11: 06—"The First Nowell," sung by the choir.

11: 06 to 11: 09—The Christmas story from Luke.

11: 09 to 11: 15—Carols by choir.

11: 15 to 11: 23—"Service of Lights" pageant by young people.

11: 23 to 11: 41—A Christmas story read by minister.

11: 41 to 11: 47—Christmas anthem by choir.

11: 47 to 12: 00—Christmas sermonette by minister. The climax of this sermonette was an exhortation that the bells of Christmas Day might find joyous echo in the hearts of men, and coincided with the ringing of the bell which announced the advent of the Day.

By having pageant, story, etc., of a missionary application and giving the sermonette the same keynote—all most appropriate to the occasion—the foregoing

would make a deeply inspiring missionary presentation. An abundance of such material is to be found in most denominational literature departments. Excellent Christmas pageants and plays for schools, churches and clubs are listed in a catalog leaflet by *The Woman's Press*, 600 Lexington Ave., New York City.

Christmas Suggestions for Children's Organizations

An Oriental slant may well be given to celebrations this year. True stories from our mission work in Japan and China might be presented under the topic, "Treasures for the King." Decorate the room with the usual emblems, arranging the chairs in a circle with alternating red and green streamers extending from their backs to a central chandelier. Under the light on a small table, set up a miniature Christmas scene of small trees covered with snow and icicles. Under these trees have two open jewel boxes—one empty, with a gold star pasted on the lid, the other containing strings of pearl beads, rings, bracelets, etc. The story of "The King's Special Treasures" may first be read from Mal. 3: 10-17, emphasizing God's special treasures—his "jewels"—and stating that we want to bring others to know Him too, adding to His jewels, as missionaries are trying to do. Then let each young person who tells an assigned story of someone won for Jesus in a missionary kindergarten or otherwise hold in her hand while she talks an object from the box of jewels—the first story, perhaps, being about "Rings of Gold," the next about "A Ruby Necklace," another about "A String of

* Duplex Envelope Co., Richmond, Va. Copyrighted.

Pearls," still another about "Diamonds Rare," etc.

Every Christian may have a part and may bring extra jewels for the King, to put into the empty box. Let the members suggest what we may place within it: Our money, our prayers, acts of service at home and in community and, best of all, "A Christmas Gift of Self." As these are enumerated, emblems such as small red hearts or other appropriate articles wrapped in silver and gold tin foil, white cards inscribed with individual names to represent gifts of self, etc., are to be deposited in the empty box. It is suggested that in boys' organizations, nuggets of gold, bags of silver and such like would be especially attractive, the parallel being that many lads in other lands or communities in our own land would become real gold treasures for the King if they had an opportunity. As a souvenir there may be pinned on each child a red bell inscribed with the name of a Chinese or Japanese missionary.

It would be Oriental to send around invitations to such Christmas-missionary functions on a tray—just one, not a whole supply, on the tray at one time, the tray-carrier being in Japanese costume and doing his work with much bowing and greeting.

Oriental curios such as Japanese parasols, vases, prints, fans, etc., should be used to decorate the meeting place. *Ohaiyo* is the word of greeting; *Sayonaro* that of departure. To create a merry atmosphere, a few native games may be played beforehand. In "Japanese Ball" one bounces the ball very hard, trying to whirl around and get back into position ready to catch the ball, then trying to hit it back to the floor instead of handling it. This should be done five times in succession.

"Japanese Volley Ball" requires each player to use a fan. The goal is made by putting two books on the floor a foot apart. Then a three-inch square of tissue paper is to be fanned through the goal from the starting line six feet back. Each player has a separate goal, and

the winner is the one who fans through goal first.

Good handwork would be making a Japanese garden as a gift for Mother at Christmas. "Use a china bowl, a piece of low pottery or a pie or cake tin; a small mirror for the pool of water or else moss arranged to use real water; small pebbles for paths, etc. Make some green things growing by sprouting carrots or sweet potatoes in a glass. A ten-cent store can supply wee bridges and people to walk in the garden, or these can be molded from clay or putty or carved from soap.

The foregoing suggestions have been taken from "The Window of Y. W. A.," a publication of the Women's Auxiliary of the Southern Baptist Convention.

High Lights of Some Literature Packets

Your Department Editor was pleased to note at summer conferences the attractive forms in which missionary literature is presented nowadays, even to the delight for the eye of exquisite coloring and artistic decoration. Real down to date psychology is manifest, also, in the adaptation of subject matter to the natural interests of the various age groups. The Editor will be pleased to pass on the high lights of denominational literature displays and packets whenever they are presented to her for review. The United Christian Missionary Society has an attractive buff program guide for its High-Tri clubs, the outline taking the membership on an imaginary trip among Orientals in the United States, then on to Japan for six months. During the first period a statement or question for each meeting proposes for consideration some problem as it relates to the individual in the group life. During the second period the guide becomes the Travel Book in which members are expected to record the names of interesting places they visit, people they meet and types of missionary work that impress them. The "Book-of-the-Month" page suggests a book that is re-

lated, for the most part, to the theme for the corresponding month. When a member reads a book, he checks it, and if he reads an additional one, he lists it in a blank underneath. What a widening of horizons that amount of good missionary reading will accomplish in each life.

Among the titles of the monthly meetings are: World Highways; The Highway to the West; Highways of Goodwill; Setting Sail; In and Around Tokyo; Seeing the Country, etc. Leading thought questions are: (1) What are the qualities or characteristics possessed by our pioneer leaders? Wherein do they differ from the qualities we need today? (Blanks provided for written replies.) (2) What are my attitudes toward the Japanese Americans? Would I be willing to (a) Meet them socially? (b) Admit them to our club? (c) Fellowship with them in the church? (d) Form friendships with them? (e) Entertain them as guests in the home? (3) When you think of Japan, what comes to your mind? (4) As world Christians we discover all people are more alike than different. Record here racial qualities or characteristics which seem to you to be universal. (5) As we leave Japan, we carry memories of Christian men, women and youth who have helped us to know and understand their country. Record here your impressions of the Japanese people.

In a similar program guide, "Toward Understanding," to be used among young people's missionary circles, some suggestive topics for consideration or meditation are: (1) What seem to be the most outstanding problems which the Japanese-American faces? How can we help in solution of these problems? (2) What are my own interests? Are they contributing to Christian growth and development? (3) In what way does our church share with the Japanese in the United States? (4) What are the religions of Japan? What is their appeal to youth? (5) What is the appeal of Christianity to me? In what

way is it a vital part of my life, interests and enthusiasms? (6) Why send missionaries to a cultured, educated people like the Japanese? Write your answer to this question beforehand. Would you revise it after the discussion? If so, how? (7) What do I think of the Nationalistic theory that "Nations can live to themselves"? How do we gain or lose by wholesome relations with other nations? (8) What are the reasons for Japan's foreign policy? What is the attitude of Japanese Christians? (9) Can I be a Christian and believe in war and the preparation for it? Could I participate in it? (10) Has Christianity made any impact on the everyday world in Japan? If so, in what ways? (11) After studying Japan have I gained any new facts? Formed any new attitudes? Decided on any procedure of Christian ethics?

An instructive recreation described in the packet of literature is called "What? When? Where?" in *The World Call*—this being the denominational magazine. The method is to divide the participants into Groups A, B, C and D, giving to each group three magazines (of different dates) and twelve questions. Working together, the group must find the answers in the magazine and write them out or check the page on which each may be read. A time limit—possibly ten minutes—is set, the winning group being the one which is through first or which finds the most answers in the time.

"Missions Through a Crystal" is an excellent program device which may be worked up with any subject matter in any denomination. On a stand at the front is placed a globe of the world draped completely with a square of white cloth. A candle-lighted room is preferable for this gazing scene. The leader says there are present two crystal gazers who can see into the past, present and future, telling the audience what they see. The first of these sits down before the globe, gently removes the silk scarf from it and starts when she sees the crystal has be-

come a globe of the world. Hesitantly touching and seeming to gaze into it, she turns to the audience and tells what she sees from time to time. This subject matter may pertain to the beginnings of missions in general or in any given field, certain faces seeming to stand out as the story proceeds. At an appropriate point, costumed folk enter softly from behind the gazer and enact a scene with dialogue, then softly slip out again. In this way a fascinating story is told, with action to make it seem real. The second crystal gazer replaces the first presently and says: "A glorious past. But we cannot dwell in the past. What of the present? May I read what I see?" And in this second episode, missions are pictured, in narrative and action, as they are today. The future is left problematic in a soul-searching way as it hinges on present acute needs. The close is an answer to the challenge.

The number of dramatic sketches in this packet shows how much this best-of-all ways of vitalizing the truths of missions is being used by wide-awake workers.

* * *

In *The Luther League Leader*, an organ of the American Lutheran Church, questions for study and discussion reveal the amount of real thought young people are putting into their mission study nowadays. Some outstanding questions are:

Do you find any reason for a friendly internationalism in Paul's address from Mars Hill? (Acts 17: 26-28.)

How do national leaders have responsibility for changing the viewpoints of the people as did Samuel? (1 Sam. 12: 20-25.)

To what degree do you think the truth in James 4: 1-3 is back of warped national points of view?

How does the preaching of Christ's Gospel influence the world for peace?

Has the Church a right to express a public declaration on the question of international relationships? (Mat. 10: 7-15.)

What is the evident duty of

our Church in the face of Roman influence in Mexico?

Your Help Wanted!

Your Department Editor is ever on the alert for "Ways of Working" that have approved themselves in action. What a joy it is when usable material is sent in. Have you something tried-and-proved-good that might be passed along? While plans for all departments of church missionary activity are acceptable, there is an especial dearth of material for pastors and Sunday school workers.

* * *

Mrs. T. J. Hopkins, of Wayne, Pennsylvania, a program builder of note, has sent an outline used at a national gathering in Washington, D. C., on "Building the Nation Beautiful" which will appear in this department next month. She has already submitted an outline for a year's meetings on the theme, "God's Harvest Field," in which the monthly topics—usable in any group—are: "The Field" (Fertile Soil); "Preparation of the Soil" (Pioneers of Yesterday); "Sowing" (Neglected People, Migrants, Frontiersmen); "Sunshine and Rain—God's Part" (When Christ Was Born—a Christmas Playlet); "Cultivation" (Teaching, Healing, Preaching); "Reaping" (Ingathering Through Christian Centers); "Binding" (Brotherhood Through Good Citizenship), and "Storing and Sharing" (Stewardship Round Table). A Mothers' and Daughters' Banquet and a Book Review meeting were interspersed among the topical sequences.

* * *

A budget isn't sums to me;
It's happy school girls' faces,
It's tired, sick mothers getting well,
It's light in gloomy places.
It isn't just long columns full
Of "headachy" addition,
It's missionaries sailing out
To fill a Great Commission.
It's you and I, who'd like to go,
And send our gifts to prove it.
How wonderful a budget is!
It lives, and so I love it.

—Edith G. Estey, in *The Watchman-Examiner*.

BULLETIN OF The Council of Women for Home Missions

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



From the New China.

MODERN CHINESE MADONNA

In our Western world the Madonna is Mary, mother of the Christ-child. Often in China, young Chinese women students who know that in their tradition even five hundred years before Christ there were prophets or teachers of men who taught a way of life similar to the Christian way, ask "Why should God not have come as the Christ-child among us?" And one answer can be that there was a goodly "remnant" among the Jews who lived the truths taught

by their prophets, probably more than Chinese who lived the truths taught by their leaders. Yes, there is but one God the Father from the beginning who is ever seeking to express Himself in the sons of men; and Jesus was born Son of God and Son of Man.

The Christian records show that Mary was not disobedient to the heavenly vision. "Mary said, 'I am here to serve the Lord. Let it be as you have said.'" When Mary listened to the story of the shepherds on the birthday of the little one and heard what was said about the child and that the angels sang of "peace on earth goodwill among men," we are told that "she treasured it all up and mused upon it."

Sometimes we Christians forget that there was a Holy Family,—father, mother and child; and that within such a family, Joseph protected mother and child by flight to Egypt.

And "Jesus increased in wisdom and in stature, and in favour with God and man."

YOUNG PEOPLES' CHRISTIAN CONFERENCE

At Kokokahi on Kaneohe Bay, the annual conference for young people between the ages of 16 and 25 was held August 26-September 2. From breakfast at 7 a. m. to "Lights Out" at 10 p. m. the days were filled with worship, recreation and work in study courses such as How We Got Our Bible, Beginnings of the Christian Church, Missions, young peoples course for leaders, and a discussion course on Youth Problems. The university age group studied "the implications of the Christian religion for social life"; also the

missionary enterprise, stewardship, and a practical leadership training course. Groups interested in dramatics, music, life-saving, and nature study were also cared for.

The editor seems to recall that some one in Honolulu said the name Kokokahi means "of one blood." One is reminded of the Chinese saying, "Under heaven, one family."



Are we Christians preparing now for His advent so that in our land the shepherds and all shall hear the angels' song on Christmas Eve?



REV. AND MRS. GALEN R. WEAVER

CHURCH OF THE CROSSROADS

Friends from afar sent *Aloha* in May, 1933, to the Church of the Crossroads, Honolulu, T. H., for the tenth anniversary of the founding of the church. Jane Addams wrote from Chicago:

The Church of the Crossroads seems to me a singularly successful and an unusually brilliant effort to unite through participation in a common cause, people of varied origins and experiences. I predict that its history will long be cherished as that of a pioneer in a path so often needlessly beset with insuperable difficulties.

Kagawa, from Japan, wrote:

I am glad to send a message to your church's tenth birthday. It is very interesting that your church represents and serves so many nationalities, and that in the Hawaiian Islands you have a Christian brotherhood, to some extent, of all races. May it be perfected! And may God bless your church to that great end!.....

We must have a world awakening. I do not say "revival," for here in the Orient we have not yet heard the Gospel, so I use the term "awakening." Please pray for all nations, for the so-called Christian nations, and for the mission field. In Honolulu, where you can look out on all the world, both eastward and westward, you can have the truly international viewpoint, and do much to bring the world together in the Christian world brotherhood, the world family of God our Father.

The Rev. Norman C. Schenck, of the Hawaiian Board of Missions, answered the question,

Why the Church of the Crossroads? in part as follows: "The spirit of Hawaii during the years from 1915 to 1923 the year in which the church was organized was definitely turned toward interracial cooperation, and the intermingling of racial groups in business life and social life. Racial lines were not so important as they used to be. Language was no longer a barrier. Some of them were eager to meet together in religion."

The Hawaiian Board of Missions met the request of young people of various racial backgrounds for a service in English, known as "The Young Peoples' Service." Attendance averaged about 100 persons.

In May, 1923, the Hawaiian Board approved the recommendation of the Religious Education Committee "that the request of 61 applicants for a church be granted, and that the Secretarial Council in conference with Mr. Weaver shall take steps toward the organization of the church."

Rev. Galen R. Weaver has been a very true pastor to the group since the organization of the church. The present participating constituency of the church (that is members, associates, and attendants in Honolulu and active in one or several parts of the program totals about 250 of whom 80 are in adult division, 85 in young peoples' di-



MEMBERS OF THE CHURCH OF THE CROSSROADS, HONOLULU, EXAMINING THE ACHIEVEMENTS OF THE WEEK-DAY SCHOOL

vision, — and the rest younger. On other islands, there are 39 members. There are seventeen members on mainland United States, and eight in other countries. The editor worshiped with the congregation of the

Church of the Crossroads this last summer in an open, covered pavilion where during the week the children of the neighborhood had gathered for activities and which for the Sunday services had been made a churchly place with a simple altar with the cross and exquisite lilies. A layman asked for volunteers to come one hour before services the next Sunday to prepare the place of worship. He also called attention to the children's hand-craft work outside the pavilion.

During the meditation period, a beautiful victrola selection and the far view from the open pavilion strengthened the bond existing among the Christians of several races who "resorted with one mind in prayer."

The place was filled with the fragrance of the beauty of holiness and life.

For your Christmas program send for Services of Worship for World Understanding and Peace, 15c; Creating a World of Friendly Children, 25c; A Message to Christians of All Lands.

MISERERE

God have mercy upon us miserable sinners,

God have mercy upon us miserable sinners.

For our ignorance and our greed which have brought to multitudes starvation in the midst of plenty,

Lord, have mercy upon us.

From sense of our own virtue at some slight charity to the unemployed,

Good Lord, deliver us.

From luxury and display, while many have not where to lay their heads,

Good Lord, deliver us.

From spending billions for battleships while the unemployed live upon a crust,

Good Lord, deliver us.

That it may please Thee to guide us quickly into the good life in which there shall be peace and plenty; a sharing of labor and leisure and joy by all the children of men,

We beseech Thee to hear us, good Lord.

—From "Prayers for Self and Society," by James Myers.

Our World-wide Outlook

A Missionary Newspaper of Current Events

NORTH AMERICA

Century of Progress Campaign

Midnight evangelism by women was a feature of the Century of Progress threefold Evangelistic Campaign, conducted in a congested district of Chicago's West Side, under auspices of the Presbyterian Church. A common experience of the women in charge was to find girls under the influence of liquor attracted to the meeting, and to be able to help some of them physically, morally and spiritually. Another activity was the nightly open forum, when a mixed group of 150 to 180 persons—educated and uneducated, bolshevists and atheists, communists and other radicals—gathered in the chapel of Third Presbyterian Church to discuss social, economic, political and religious problems. Questions were presented by the audience and answered by newspaper men, lawyers, business leaders, college professors, clergymen and political and social authorities.

A third feature was the eight o'clock evangelistic meeting when the Gospel was presented directly and simply to men and women of all walks of life. Definite acceptances of Christ were reported daily.

Prayer Solves Business Troubles

John E. Edgerton, President of the Lebanon Woolen Mills in Tennessee, believes firmly that Christian principles will cure any labor trouble or any other kind of trouble, if they are not only believed in but practiced. "Some mill workers in the South may excel in leading strikes," says a press report, but in the Lebanon Woolen Mills they are able to lead a prayer meeting. The factory is an open shop on

unions, but a closed shop on religion, especially as regards the 'Leadership Group' made up of officials and office workers. In this connection, an advertisement for a stenographer for the mill specified 'none but active Christians need apply.' Prayer meetings have been held since 1916, and since the day now has two shifts the meetings are at 6 a. m. and 2 p. m. The whole atmosphere of the mills has changed in these 18 years. There has been friendliness, a better spirit, and more-important still, the people are happy and contented. Through all the labor upheavals that have occurred, this mill has come through unscathed."

Undaunted in Drouth

It is reassuring to read reports from drouth stricken areas of the West, and find that faith and courage have survived. A Methodist district superintendent in Nebraska says:

"Our churches are rallying marvelously. In this worst hit section almost every church will meet its estimate in full. Of seventeen churches not more than one or two will fall below, and most of these will attempt to raise the same salaries next year. I have never seen such heroic self-sacrifice on the part of both ministers and churches." Another writer from the same area declares: "The hardest hit folks are showing the most faith and vision. The greatest complaining is done by those who have the most. My admiration for the great majority of the ministers and for many laymen has been heightened by the way they are facing up to the crisis. No church has refused to make an estimate for next year."

Iowa is not behind in the midst of overwhelming disaster. "I have held 21 conferences,"

runs one story, "and never saw a steadier set of officials than the ones that have comprised these meetings, which have been well attended. The drouth-stricken areas are ghastly in their appearance, but the men have said that those grieving the loudest are the non-religious and non-members of the churches."—*Christian Advocate.*

Giving of Poor and Rich

A recent book by Robert R. Doane, "The Measurement of American Wealth" makes clear that in the prosperous year 1929 only 13½ per cent of church and benevolent contributions came from persons with an annual income of \$25,000 or more. Those with incomes from \$3,000 to \$25,000 gave 18½ per cent of all that was contributed, but those with incomes of \$3,000 and less gave 68 per cent of the total. When it is remembered that in 1929, a total of 1,122,650 persons made income tax returns showing incomes of \$20,055,000,000 but deducted from those returns gifts to charity totalling only \$380,000,000 or slightly less than two per cent it is evident that the economically better off class of Americans have not given till it hurts.

—*Presbyterian Tribune.*

Curbing Drunken Drivers

An Independence, Kansas, daily newspaper is using this unique method to rid the streets of drunken drivers. When a citizen of Independence is arrested for drunken driving he is likely to appeal to the local paper to keep the matter out of its columns. Whereupon the editor places before the favor-seeking driver this pledge:

The undersigned, having been arrested for drunkenness and fined in the police court of Independence,

wishes to have no mention made of the incident in the *Daily Reporter*. In case no mention is made of this incident we promise to leave liquor alone, and in event that we get into police court again for reason of "breaking over," then the *Reporter* has our consent to publish a news story concerning the same, as well as to mention the particulars of the case which caused us to sign this pledge, and likewise the fact that we signed it.

More than a hundred citizens of Independence have signed this pledge up to date. Only three have broken it. In all three cases the newspaper gave the full story to the community.

—*Christian Century*.

Spiritual Service for Hospitals

The Federation of Churches of Rochester, N. Y., has engaged Dr. Frederick Palmer to visit hospital patients in the capacity of personal counselor and Christian friend. Rochester's fifty hospitals, public and private, with more than 1,048 patients, were thus visited in 1933. One of the hospitals was so much impressed by Dr. Palmer's service that it sent courtesy cards to all the ministers of the city. The superintendent of the Highland Hospital writes of Dr. Palmer's work: "I have so many times noticed the beneficial physical results following the visitation of patients by a spiritual adviser that I am of the opinion that you are actually a part with us in the work of the hospital."

Taking Care of Leisure Time

The Church of the Ascension in Chicago believes that the church of today has two great problems: First, the teaching of religion; and second, the teaching of the proper use of leisure; since with shorter working hours for adults, lack of playgrounds and recreation for children, the devil has ample opportunity for the use of idleness. This church has accordingly worked out a new plan for its school.

"The child being father of the man, the child in the Sunday school is certainly father of the man in the pew," says the announcement of the new plan, which provides for two depart-

ments—religion and crafts. Classes will be held during the week as well as on Sunday. The only requirement is that each child or adult registered must be enrolled in both departments.

Courses will be elective, and include: Bible study, religion and biology, normal training class; confirmation class, church research, religious forum, church history, wood cutting, printing, process printing, ecclesiastical embroidery, piano, boys' choir, first aid, weaving, scout craft, camp fire craft, seamanship, Indian craft, Indian lore, knotting, leather tooling, model building, cooking, wood carving, folk dancing, sewing and dramatics.

Lutheran Strength

In 59 cities of the United States the Lutherans are the largest Protestant denomination. Among these cities are Albany, Buffalo, Chicago, Dubuque, Duluth, Detroit, Milwaukee, Minneapolis, St. Paul, Toledo and Wilkes-Barre. In 28 cities they are the second largest denomination, the list including Cleveland, New York, San Francisco and Tacoma. Lutherans are first in number in eight States,—Michigan 199,694, Minnesota 483,905, Montana 19,339, Nebraska 130,826, North Dakota 134,424, Pennsylvania 604,684, South Dakota 90,190, Wisconsin 484,348. —*S. S. Times*.

Dakota Indians Conference

A most interesting commemoration of the 100th anniversary of Presbyterian work among the Sioux Indians was observed at Fort Peck Indian Reservation last August. One thousand persons attended the conference. Each family brought its own tent. Ten churches of that section of Montana acted as hosts, delivering daily rations to the tents. These consisted, among other things, of 20 head of sheep, 10 head of beef, a number of pigs and \$800 worth of groceries. Each evening a group of 200 persons presented a pageant representing the various stages of progress of Christian missions among the Sioux Tribe of

Indians. This work began in the year 1834 under Rev. Thomas S. Williamson, M.D., at Fort Snelling, Minn. The first Indian church had seven members, and from this beginning the church has grown to 1,475 communicants, in 39 churches.

—*Presbyterian Banner*.

Broadcasting in Alaska

Recently the broadcasting station in Anchorage, Alaska, was equipped with the latest and most efficient machinery for broadcasting. In the fall of 1932 the minister of Anchorage First Presbyterian Church made arrangements with the station for a weekly broadcast of religious services during the winter. The station agreed to give the use of its equipment for such offerings as could be secured from the listeners-in, seeking as a goal \$10 a Sunday. Measured by the interest shown, it was a success from the start. Missionary E. L. Winterberger writes: "We have a board of deacons of 12 members appointed from those who are interested, and we issue yearly certificates of membership to all those who make contributions. The missionary speaks to men, women and children, the message of life and hope as they sit about their firesides, away off in the remotest cabins. Two Eskimo boys up at Wainwright heard the services and asked Dr. Greist if it would be all right if they took down the sermon and gave it to their people in Eskimo on the following Sunday."

—*Presbyterian Banner*.

LATIN AMERICA

Whole Family Won

The Baptist Church of Baranquitas, Puerto Rico, had established a preaching point in a home about six miles out of town. One evening the pastor found a congregation gathered, but no meeting place, because the owners of the house were away. Preparations were made for an open-air meeting, when an invitation came from a neighbor to hold services in her home. This family had not accepted the Gospel. After giving the mes-

sage the pastor extended the invitation to those who were willing to accept Christ as their Saviour. The first one to come forward was the owner of the house, followed by his wife, and then the remainder of his family—six young people; and finally three young men from the neighborhood, making a total of eleven who were converted that night.

—*Watchman-Examiner*.

Convinced at 87 Years

A Bible Society worker, conversing with a fervent Roman Catholic of 87 years of age, in a small village of the state of San Luis Potosi, made him see clearly the difference in the Ten Commandments which appear even in the Catholic Bible, and the ten deficient commandments which appear in the Catechism of Father Ripalda; at which the old man was very much surprised, saying: "Eighty-seven years have I lived, and I had not seen this bait held out to the innocent." He invited the colporteur to speak to all the people of the village "in the name of God and of the truth." He went personally to give the invitations and ordered that the bells of the Catholic church should be rung—there having been no priest in this church for some time. The people congregated, enthusiastically listened and bought copies of the Bible.

—*Bible Society Record*.

Missions or Hand Grenades?

The Living Church quotes from a letter read into testimony of the Senate munitions inquiry. Rev. Paul Young, sent to South America by a Christian missionary board to preach the Gospel, wrote to his brother, who is president of Federal Laboratories, Inc., makers of gas bombs and machine guns, as follows:

"We have just spent a week of joyful life at this Indian station. It was a blessing to us and the two devoted girls who live at this post. Six or eight Indians expressed a desire to follow the Lord. They have had the desire before but have been pulled down by sin. Indian work needs a great deal of prayer."

Continuing, the letter says:

"Yesterday I saw the Minister of War again, and demonstrated the hand grenade and the billy The demonstration of the hand grenade was entirely successful. The Minister of War asked your best price on 100 bil-
lies and 200 hand grenades."

Morris Schools Nationalized

The Argentine philanthropic schools and institutes, popularly known as the Morris Schools, are being taken over by the national government. Rev. William C. Morris organized and administered the schools over a period of about 30 years. These schools have been the outstanding philanthropic work in the Argentine republic. In 1930, 6,200 children were enrolled in them, and 330 orphan boys and girls were housed in the orphanage. In the course of those years 140,000 Argentine children have passed through the Morris schools. The work has been supported by private contributions by Argentine citizens and by public spirited foreigners resident in the republic. In recent years the schools have also received a considerable subsidy from the national government. Upon the death of Mr. Morris in 1932 these schools found their continuance uncertain. The development of the government school program had lessened the need as well as the appeal for their support, resulting in a heavy deficit during the past two years. A bill providing for the nationalization of the schools received final approval by the senate and was converted into law Sept. 28.

—*The Christian Century*.

EUROPE

Student Soul Winners

Eighty-five undergraduates of Cambridge University, both men and women, have held a ten days' evangelistic campaign in the manufacturing city of Oldham, England. Open-air meetings have been held nightly at twelve places, where crowds varying from 75 to 300 have listened to the testimony of these students regarding their own Christian

experience. Dinner-hour meetings have also been held in factories; hospitals, schools and centers of the unemployed have been visited, and 3,000 children have been gathered nightly to listen to Bible stories.

—*S. S. Times*.

Simavi in Holland

This grouping of letters represents a new contribution to the formation of alphabetical names. It stands for six Dutch words: "Steun In Medische Aangelegenheden Voor Inheemschen," i. e., Assistance in Medical Matters for Natives. This charitable organization assists medical mission work in the Dutch East Indies, the German work in Nias and Sumatra and the Basel Mission in Borneo.

The founder of Simavi was a Dutch medical missionary, Dr. Hubertus Bervoets, who died July 22, 1933, in Java. He volunteered in 1894 with his bride, expressing the urgent desire to be allowed to carry the Gospel to the natives of Java. He was the first medical missionary in eastern Java and worked with his wife up to 1909 in the hospital Modjowarno, to the great blessing of the people. He began the training of native medical helpers. He also founded a leper asylum. The last commission given him by the colonial government was to build a hospital in Pati. This he was no longer able to finish. Dr. Bervoets and his wife worked in this field for more than 37 years, their motto being, "He who enters the service of missions, has made his choice for his whole life!"

French Novelist's Conversion

The Methodist Times and Leader, London, tells of a remarkable religious awakening in France which is taking place in the Roman Catholic Church, and is going far towards influencing thought and remodeling life in that country. A remarkable thing about the movement is that one of its leading spirits and most effective evangelists is a novelist of note, Francois Mauriac. He was born in 1885, and in 1922 succeeded in produc-

ing a work which placed him in the front rank of writers of his time. Later, he experienced conversion, and thereafter devoted his literary gifts to the service of Christ. With a sensuous book in hand at the time, he re-wrote it, condemning his former writing. His influence is now said to be widespread and profound.

Socialists Return to Church

One result of the riotous upheaval at Vienna last February has been the great flow of socialists back to church membership. Daily papers spoke of 10,000 having rejoined the Roman Catholic Church in a few weeks, and many are also joining the Protestant churches. Some 2,300 joined one church alone. While the motives are partly material and partly political, many are doubtless moved by desire for better things. Bible Society colporteurs are taking advantage of the unusual opportunities not only in Vienna but in Graz, Linz and other places. One colporteur in Graz, in his house-to-house visiting, found himself in the midst of a crowd of armed socialists. They at first took him for a spy and threatened to hang him, but he showed them his bag full of Bibles and New Testaments, and they let him go.

—*Bible Society Record.*

Temperance in Russia

Russia, drastic in everything, is also drastic in seeking to curb intemperance. Thomas Murray, Secretary of the Scottish Temperance Alliance, describes their method in the *Christian World*. The advertising of liquor is prohibited, and vodka shops merely intimate 'Vodka sold here,' sometimes adding, 'But you are advised not to buy it.' At the entrance to factories there is a miniature model cemetery with little crosses, on which appear the names of workers who are inefficient through drunkenness. The names remain there until reformation takes place. If being made a laughing-stock does not produce the desired result, the 'habitual' is given a communal trial by fellow-workers and sent to an anti-alcohol clinic."

AFRICA

Demand for Literature

Except in Arabic-speaking areas, Africa is still without a native literature. Now, with the demand for education increasing, Africans are beginning to read for pleasure. Missionaries add the writing of books to other absorbing and exacting duties, and African authors are increasing. In South Africa some notable literary work has been done by Africans, and in East and West Africa authors are appearing. In 1933 the International Institute of African Languages and Cultures, in response to a competition, received 87 manuscripts written by Africans in five different languages on a variety of subjects. This awakened desire for reading material has led to the formation of the International Committee on Christian Literature for Africa, supported by a number of missionary societies in England and America. Its bulletin, *Books for Africa*, goes to over 2,000 missionaries in Africa. The magazine *Listen*, printed in simple English for schools and village people, is used in East, West, and South Africa, and material from it is translated into a number of languages.

—*C. M. S. Outlook.*

Boys' Club Wins

In the slums of Cairo a boys' club was started by the Church of England mission less than ten years ago, in the face of strong Moslem opposition. Sermons in local mosques denounced the Christian effort, Arabic papers thundered, neighborhood walls were scribbled with "Beware of the Missionaries." From a vacant lot across the street mobs collected stones and bricks and hurled them night after night; three times the premises were nearly wrecked. Courage and faithfulness on the part of Egyptian helpers backed up the English missionaries, and the work developed. Now a new building and a playground occupy the very lot where the stone-throwers collected their missiles.

Skull Worshipers

The forests of Spanish Guinea are still full of idols, and the Okak still ardently worship the skulls of their ancestors. Practically every hut contains a box or basket of family skulls. In each tribe is a "priest" or leader of their worship. When something has gone wrong in the town, a misfortune, loss of wealth, sickness or disaster, the men gather together the skulls and adjourn to the forest shrine. The priest is there; the skulls are heaped into a pile, and the idol is placed on top; the people are seated on the ground. A chicken is provided, and as the priest wrings its neck over the pile, the blood is sprinkled over the skulls and the idol. The spirits of the ancestors are then addressed. Offerings of food are placed at the foot of the pile and the men return to their town. The wife of the priest cooks up the food and the priest has a feast. If the men complain that the trouble continues, the program must be repeated with more elaborateness, and a doubling of the food offerings. But for all that, many prayers once addressed to wandering spirits are now ascending to the true God.

JOSEPH MCNEILL.

Benito, West Africa.

Unity in East Africa

A united communion service at Kikuyu in 1913 marked the first definite step toward unity, and this was followed in 1918 by the formation of the East Africa Protestant Missionary Alliance which affirmed the three great principles of faith in the Triune God, firm belief in Holy Scriptures as the Word of God, and regular use of the two sacraments, Baptism and the Lord's Supper. There was a variance regarding ordination, but this Alliance declared its purpose to work in as close harmony as possible with other missions. In 1932, with the South India scheme for union in mind, a conference was held in Nairobi of delegates appointed by the Scottish, Methodist and Anglican Churches, and a representative committee was formed to work

out a draft Basis and Constitution. This was published in July, 1933, and expressed a hope that this might be a starting point for a much wider union of Churches in East Africa.

—*C. M. S. Outlook.*

Helping Ovimbundu People

Dr. W. E. Strangway, who has just returned to his work at Chissamba, Angola, writes for the *United Church Record* of the encouraging outlook among the Ovimbundu people. "The children do not have to be urged to attend school. They are all grateful for the opportunities of education. In almost every case the classroom is filled to capacity. The church, too, is rapidly increasing her membership. Seldom a service passes without some making application to join one of the catechumen classes, and each time there is a communion service a large number are received into full membership."

Most of Dr. Strangway's time is spent in hospital work, and he says: "Gradually are we gaining their confidence as they lose faith in the witch doctor and the medicine man under whose spell they were so firmly held not more than a decade ago. Only a few years ago, when we asked the lepers from certain communities to come for treatment, the elders and chiefs laughed at us, saying that our medicine would surely fail. A number of these outcasts have now returned to their native villages with the leprosy sores cleansed, and no trace of the dread disease remaining. Ovimbundu people are very appreciative of any help we give them and express their sincere thanks in many different ways. Many of them return to us every year to tell us the story of how they have been helped."

Livingstone Hospital

The establishment of a medical mission at Molepolole marks a notable advance in medical service in the Bechuanaland Protectorate. Dr. P. M. Shepherd is opening up the tracks of David Livingstone who worked

as a medical missionary of the L. M. S. among the same Bakwena people from 1845-1852. There is now a strong mission church there. An agreement has been made between the L. M. S. and the United Free Church of Scotland, whose representative Dr. Shepherd is, whereby the activities of this historic station shall be carried on henceforth by the United Free Church. There will be no severance of the church life from its parent stock, the L. M. S. Church of the Bechuana, but both bodies will form a common membership, working toward the ultimate aim of an indigenous African Church. There will be no break in the existing Advisory Council nor in the native ministry. This is a new venture in missionary cooperation. The actual erection of the Hospital buildings is an illustration of the use of native skilled labor.

—*South African Outlook.*

THE NEAR EAST

The Christian Council

The Near East Christian Council was organized eight years ago to bring into cooperation groups of missionaries unknown to each other. Twenty missions united at the start; thirteen others have come in during the past six years. The Council area comprises eighteen countries—Morocco, Algeria, Tunisia, Tripoli, Egypt, Sudan, Abyssinia, Palestine, Syria, Turkey, Cyprus, Greece, Bulgaria, Roumania, Albania, Arabia, Iraq and Persia. In these eighteen countries are 181 Christian organizations, with a total of 1,997 workers. Through standing committees, cooperation is attempted in Christian literature, evangelism, education, relation to Eastern churches and work for Jews. The Council has, after eight years, succeeded in sharing experiences, reporting causes of failure, pooling as far as possible their resources, preventing overlapping, and promoting in some cases united action.

—*Bulletin.*

Anatolia College

The crowning achievement of a strenuous decade was realized on June 17, when the new campus of Anatolia College at Saloniki, Greece, and the buildings so far as finished, were dedicated. President Ernest W. Riggs believes that this was a most successful inauguration of the second decade of the service of the college. The friendliness of the Government, the Church and the people shown at that time was most gratifying. A class of nineteen graduated, the valedictorian being an Armenian who spoke in Greek. At the affiliated School for Girls 32 diplomas were granted, making 51 young people going out this year to take their share as capable and public-spirited citizens in Macedonia and the Near East. A former student has put the college in his will as a residuary legatee, hoping that this will ultimately provide for the erection of another building, plus a student scholarship fund.

INDIA

Why Christians Are Needed

The editor of *Dyanodaya* thinks that the Bishop of Dornakal spoke very much to the point when he said recently to the Medak Indian Christian Association:

We Christians are necessary factors in the future of India. How? India today is drifting away from all religion. Our people are today more materialistic than 100 years ago, and nationalism has now become the religion of many of our leaders. India has been known as a land of religions and the people of India are nothing if not religious. Next to the Jewish nation, I can say without any fear of contradiction, that Indians are incorrigibly religious. That sacred heritage is now threatened. . . . Materialism and godlessness are threatening the future of India. The old gods and religions of India have ceased to satisfy the thinking people. We Christians believe that Christianity is really the religion that will satisfy religious India; and the onset of no-religion cannot be stopped except through allegiance to Jesus Christ. The religious nature of the Indian nation will respond to the truth of the revelation of God in Jesus Christ. There is another reason why Christians are a necessity for the future national life of India, and that is the growth of corruption in public life. We are not

ignorant of the bribes, official interference, underhand machinations that are becoming too common at election times. Giving of bribes to electors, and receiving of bribes from candidates, are polluting our civic life. What can Christians do at this juncture? We ought to be the conscience of the country. God has given us a conduct superior to others.

A Christian Procession

Ahmednagar, one of the American Board stations, has witnessed drastic retrenchment. Somehow the impression got abroad that Christian work was collapsing. When Easter came, the Indian leaders, of their own accord and uninspired by missionaries, decided to have a procession of Christians through this city of 50,000, singing hymns appropriate to Easter. They said we must let the non-Christians know that the Christian movement is not dead. In this same district, because of retrenchment measures, the responsibility for evangelizing the villages has fallen directly on Indian leadership. This last year has been marked by the baptism of a considerable number of Hindus, their preparation being entirely the work of Indians. Drastic retrenchment has brought its problems, but Indian leadership has accepted its challenge.

Legislation on Temple Girls

Some of the more progressive Indian states were the first to introduce legislation which made the dedication of girls to temple service illegal. A few years ago the Madras legislative council passed an act by which this evil was met in the Madras presidency. Last week the Bombay legislative council passed a bill which is more or less on the lines of the Madras legislation. According to the bill just passed dedicating a girl or woman as a *devadasi* (servant of the god) in any place in the presidency of Bombay, even if it were to take place with the consent of the person dedicated, is prohibited. This ancient custom is attended with grave evils, for the girls thus dedicated become in reality prostitutes.

—*The Christian Century*.

Drink Reform Needed

The Madras Christian Council in August passed a series of resolutions with reference to present social and economic problems; among them one on drink reform:

(1) That in the opinion of this Council the Christian public must work for the extinction of the trade in intoxicants for the following three main reasons: (a) That from the economic point of view the manufacture and consumption of intoxicants is mere waste. (b) That from the medical point of view it is injurious to the public health. (c) That from the moral and religious point of view it is an impediment to the full development of the highest type of life, whether individual or corporate.

(2) That the ultimate goal of any Temperance Movement is the creation of a public opinion which accepts and acts on these propositions.

(3) That the Council appeals to the churches to study the problem from the religious standpoint, and to discover and live up to the full implications of Christian discipleship in this matter.

(4) That the Government be urged to use all possible methods to educate the rising generation on the economic, hygienic and moral aspects of the question.

(5) That in the opinion of this Council the dependence of the Government on the liquor traffic as a regular source of revenue must be injurious to the public welfare, and they would therefore urge: (a) that steps be taken to find other methods for replacing the revenue; (b) that so long as any traffic in liquor continues it should be taxed as highly as is possible, short of driving it into illicit channels; and (c) that so long as any revenue from this source continues to exist, it be set aside for capital expenditure, especially for grants for original outlay on scientific research, medical or other philanthropic projects.

—*Dnyanodaya*.

Another Centenary

November 5, 1834, marked the founding of Presbyterian missionary work in India, with the arrival of Dr. J. C. Lowrie in Ludhiana. It was from this Punjab station that, in the dark days of the Indian Mutiny in 1858, went out the call to prayer which resulted in the Week of Prayer throughout the Christian world. Early in this centennial year a similar call was sent out:

In view of the completion of a century of Christian work by our Missions in India, of God's great goodness to us throughout this long period and of the great things He has wrought

through His servants in spite of many failures, in view of the greatness of the task which awaits us in the century to come and finally, in view of our own weakness and utter insufficiency, of our need of wisdom and power from on high, there-fore—

1. *Resolved*, That throughout the coming year, we give ourselves most earnestly to prayer every day, thanking God for mercies received, humbly confessing before Him our shortcomings and sins, and waiting upon Him for a mighty outpouring of the Holy Spirit.

7. *Resolved*, Finally, that a similar call be sent to the older churches in the U. S. A., by whose faith and prayers and gifts the work was begun, and who are still helping us to carry it on, asking them to pray with us and for us throughout the year.

—*Presbyterian Banner*.

Baptist Telugu Mission

From the Report of the American Baptist Telugu Mission, South India, we find the total population is 7,648,139; mission stations are 28; missionaries on the field, 78; organized churches, 337; churches self-supporting, 145; church members, 110,690; and baptisms for 1933, 4,776. In 952 Sunday schools there were 27,550 pupils. The number of ordained preachers was 67.

There has been a revival in the Kurnool field, with large ingathering. During the year some of the Christians were called to undergo persecution. Some were unjustly thrown into jail because they refused to vote for certain officials, and others were imprisoned for refusing to participate in Hindu worship. Fierce persecution came to a beautiful Komati girl of fourteen years, and often her back was covered with welts from the cruel rod. Her testimony was, "You may take my life, but I will not deny Christ."

—*Watchman-Examiner*.

CHINA

Far East Awake

The 97th Annual Report of the Board of Foreign Missions of the Presbyterian Church surveys the present situation in China, Japan and Korea:

All barriers and opposition seem to have vanished; the anti-Christian movement of a few years ago is

drowned in an ocean of interest. An unbelievable harvest is waiting. The harvest is not only waiting; it is being gathered. The Japanese Christian leaders feel that the Appraisal Commission tended to idealize the native faiths of Japan and did not see them as they really are, "that they saw Buddhism and Shinto from the front and not from the rear," as Doctor Ibuka, President Emeritus of Meiji College, put it. They also say, "We want to make it clear that to neglect preaching in the pioneer stage of evangelism in which we find ourselves does not fit the national conditions obtaining in Japan". The "All Korea Evangelistic Campaign," in which Presbyterian and Methodist Churches united, began during the preceding autumn with a season of prayer and study in the Churches designed to deepen the spiritual life of the members. after which the churches and the missionaries distributed 1,400,000 copies of a twenty-four page "Life of Christ."

The Christian Population

The National Christian Council has attempted to compile statistics of the Christian population connected with all non-Roman churches, and of the number of foreign missionaries. This has been the more difficult because national churches cross denominational and missionary lines, but the following figures are considered approximately correct:

	1923	1932
Communicants	402,539	488,539
Under religious instruction	292,857	239,655
Ordained Chinese clergy	1,966	1,865
Foreign missionaries	7,663	6,150

The Church of Christ in China, comprising "the Presbyterian and Congregational communions, also small groups of independent and Baptist Christians," with a communicant membership of nearly 120,000, is by far the largest group, the China Inland Mission coming next with 77,000.

—*The Church Overseas.*

Religious Freedom

President Wang Ching-wei has reaffirmed the principle of religious freedom. It cannot be attained, he pointed out, except through religious tolerance—respect for other sects and faiths. Referring in particular to the national esteem for Confucian-

ism, he said that this reverence is more of a cultural than religious character, more accurately, a school of philosophy. This does not detract from its value, or the greatness of the character of its founder.

The Government holds in equal esteem all religions, whether it be Buddhism, Mohammedanism, Christianity, or any other faith. It also expects all religious sects in the country to maintain an attitude of tolerance towards all other religions besides their own. The Government will not, for instance, hold Buddhism in special favor because of its desire to pacify the people of Tibet; nor will it hold Mohammedanism in special favor because of its wish to pacify the Mohammedan people, President Wang said.

—*Chinese Affairs.*

English Language Banned

As an evidence that the Chinese are increasingly nation-conscience, desiring to preserve their country from cultural invasion from outside lands, Prof. Henry Huizinga of the University of Shanghai cites the recently adopted rule of the government in Nanking, that no signboards of Chinese stores in Nanking may henceforth carry English words. Professor Huizinga writes further: "In many universities Chinese professors are no longer allowed to lecture in English. In many parts of China both teachers and students must wear clothes made only in Chinese style and of cloth woven in China. At the recent National Athletic Meet in the capital city, the English language was drastically banned from the athletic fields. Church services, prayer meetings, chapel, and many other kinds of student meetings which used to be held in English are now exclusively in Chinese."

—*Missions.*

To Cope with Drouth

The Ministry of Industry has approved a series of measures to cope with the drouth problem, providing that:

1. A special organ be created

or a certain organ designated by the Central Government to look after matters relating to drouth prevention, its functions to be to direct and guide the farmers in the cultivation of late crops and cereals which mature quickly, the seed to be directly supplied; to investigate actual conditions in the stricken areas and direct farmers in the irrigation of their fields; to make plans for the apportionment of seeds for winter sowing; to supervise various districts in the creation of emergency organs for the relief of the drought; to regulate the supply of foodstuffs in the affected areas and stabilize the price of cereals; and to prohibit making wine out of cereals.

2. A drouth prevention fund of \$1,000,000 be specially appropriated, of which \$800,000 should be expended on the purchase of seeds for distribution among the farmers, and the balance of \$200,000 to be used as administrative expenses.

—*Chinese Affairs.*

Christian Rural Service Union

The Kiangsi Christian Rural Service Union is an organization of Chinese and Western Christians who feel the call to help build a new rural citizenship to fit the new China. The work area is Lichuan Hsien in South-eastern Kiangsi on the border of Fukien, one of the recently recovered Communist areas. The project is to be manned chiefly by young Chinese Christians with special training, who, for nothing more than a bare living, will dwell in the midst of the people, identify themselves with their needs, and work with them in solving their problems of rebuilding life. In this area destructive social forces have long been at work, leaving poverty the underlying menace to an orderly and abundant life. Independently financed, the project leaders will be quite free to bring the principles of Christianity to bear upon the acute problems of the countryside. The general plan is one of using local village men and women who, through the "training-in-

service" method, will be molded into leaders in their own communities. The movement is financed largely by Chinese Christians.

—*Agricultural Mission Notes.*

Missionary Requirements

In the midst of all the hazards of living in China — bandits, murder, pirates — a rigorous search for ways of strengthening Christian leadership is getting under way. Problems of missionary and Chinese Christian leadership are being approached simultaneously. A small survey team is starting a study of the situation. For about 16 years the question of missionary training has received no attention nationally. The National Christian Council has now appointed another committee on missionary training. Chinese leaders must, it is agreed, increase both in numbers and influence. Missionaries, it is admitted (except in some missions) must decrease numerically, and learn how to wield influence in subordinate positions; but both need strengthening along the same lines. Their preparation must be more thorough. It must make both effective agents in social rebuilding. They must be equipped for a new program which is yet, speaking in the large, to be discovered.

—*The Christian Century.*

For Wounded Soldiers

Over a year ago Madame Chiang Kai-Shek expressed a desire that something be done to bring the comfort of the Gospel to wounded soldiers in the large military hospitals in Nanchang. Immediately three groups of Chinese and foreign workers were organized from the various missions of the city. After consultation with the medical officers in charge, weekly visits were arranged, and have been continued ever since. Over 2,000 Pocket Testaments have been distributed. In addition to the weekly service, visits are paid to serious cases in the wards. The following incidents

show what this service has meant.

"One poor fellow, lying on his bed in a state of extreme exhaustion was too far gone to speak, we were told. After several of the other sick ones in that ward had been spoken to, we sang a hymn, which was followed by a few words of explanation. Suddenly from one of the beds a man called out in quite a loud voice, 'I believe on the Lord Jesus.' Looking round, we found to our amazement that the words came from the lips of this dying man, whom we had been told was too ill to speak.

"We were standing in the ward when we saw a man beckoning to us. On going to his bedside we found that he was very sick with fever, and unable to speak coherently. After a time we understood that he was telling us that, when well, he had attended one of our Gospel meetings, and now he asked if we would pray with him. Upon doing so, a patient in the next bed remarked, 'He knows how to pray himself. He has always prayed before having his food!' Then another one, whose face beamed with happiness, said, 'I am praying to God three times every day, in the morning, and at midday, and in the evening.' Another one told us 'I am so happy to be trusting in the Lord Jesus Christ.

—*Chinese Recorder.*

Mission to Mongolia

The first Chinese missionary to be sent to Mongolia by a Chinese church is Jen Ta-lin, a graduate of the Theological Department of Shanghai College. He has been appointed by the Chinese Home Mission Society to preach in Mongolia, with Wu Shan-lien, a preacher who has been working in Kalgan for the past ten years, as his associate. They will spend a year in Inner Mongolia, preaching in all the principal places. The opening of schools in Mongolia will be considered by the China Home Mission Society should this visit prove successful.

—*Watchman-Examiner.*

JAPAN—CHOSEN

Gospel Towels

Every Japanese has a towel somewhere on his person or near by. Accordingly, Kagawa conceived the idea of putting a peace message and a graphic portrayal thereof on towels, and distributing them to help Gospel work. For example: "If these should hold their peace, the very stones would cry out" (Luke 19: 40), together with a whimsical sketch of Jesus' entry into Jerusalem when these words were uttered. Kagawa himself distributed 5,200 of these among the lepers throughout Japan at New Year's. Another Kagawa towel that has done valiant service has to do with Moses crossing the Red Sea, and bears a quotation from the Gospel hymn, "The Lord will provide."

—*Watchman-Examiner.*

A "Living Epistle"

Mr. Takasaki, member of a prominent firm, has retired from business and is taking an active part in the Japan Methodist Church. Seeing its weakened financial condition, which meant the closing of church after church and the dismissal of minister after minister, Mr. Takasaki accepted this problem as his special mission. He encouraged the laymen to form a laymen's association whose immediate objective was the raising of the shortage due to the withdrawal of mission funds. The work was attempted in a very spiritual way. Mr. Takasaki began to move about the different churches, paying his own expenses, talking to laymen; and he put the problem up to them, asked them to pray about it, and took no subscriptions. This movement went on quietly and he was able to announce recently that twenty-five thousand yen had been subscribed for 1934 and that fifteen thousand was already in hand. This money comes from a membership of 1,549. The money has been raised without any urging or special appeals, but simply by placing the facts be-

for the people and asking them to pray about it.

—*United Church Record.*

Bible Distribution in Japan

The Bible House in Tokyo, just off the Ginza, the main business street, consists of eight stories above ground and two below. The money was given by Mrs. Russell Sage in memory of her husband.

The American Bible Society began its work in Japan in 1837 but an agency was not established until 1876. In these years of service more than 13,000,000 volumes of the Scriptures have been distributed and three times within the past decade the yearly distribution has been more than 900,000 copies.

Last year the Japan agency employed twenty-one full-time colporteurs who traveled over 34,000 miles, visiting 339,063 homes and institutions. Last year the agency secretary, Rev. Karl E. Aurell, skillfully guided the activities of the work so as to put more entire Bibles into circulation than in any preceding year of the Society's history of Scripture distribution in Japan.

Doshisha Losses by Typhoon

The most destructive typhoon ever recorded in modern history of Japan swept over the western part of the country, particularly the Osaka-Kyoto district, with unprecedented violence on September 21. About 3,000 men and women were killed; 13,000 injured; 100,000 houses demolished; 300 primary and secondary school buildings collapsed. The result of investigation at the Doshisha showed:

King Dormitory, given by President King of Amherst College; gymnasium, archery and wrestling rings of the College of Commerce; wrestling ring of the University; bicycle cottage of the Middle School had collapsed; and Junka Hall and College of Commerce were partially collapsed, while many roof tiles and windows were broken. The total damage suffered at the Doshisha is estimated at Y93,750.00.

The chapel at the "Widely Loving Society" Orphanage and Poole High School for Girls in the diocese of Osaka were totally destroyed, with the loss of 18 lives.

Typhoon Hits Osaka

Tiles flying, tin roofs ripped off and carried away, windows smashed and blown in, wind and rain pouring in and making havoc inside houses, buildings and fences crashing down! Such in brief is the sketch of the storm whose very centre struck Osaka about 8:30 on September 21. Down near the harbor the waves rushed in sweeping boats and wreckage far inland. The concrete piers were destroyed, leaving only the iron girders standing. Mud three or four feet deep came along with the water and settled in the streets, houses and everywhere. Many were drowned; more were killed by falling buildings, telegraph poles or flying tiles from the roofs. An express train from Tokyo-Osaka was laid on its side on the bridge crossing the Setagawa, near Kyoto, when over one hundred people were killed or injured. In Osaka, sixty-four school buildings were blown down, killing some eight hundred children. Up to September 28, there were 1,646 deaths reported in Osaka Prefecture alone with 8,813 injured, missing 316 persons.

Church property and the Church Orphanage were destroyed in Osaka and the Chapel of Our Redeemer was totally destroyed.

Fortunately, the weather that morning prevented the children from holding their Morning Service in the Chapel; otherwise many would have undoubtedly been killed or injured.

Protection for Children

In October, 1933, a measure was placed on the Statute-book in Japan which is a charter of freedom for many children. It reads as follows: "No child under 14 may be employed as a waitress or *geisha* where alcoholic drink is being served." Certain exceptions are per-

mitted, but with the proviso that "work must never be more than eight hours at a time, and not after nine o'clock in the evening." The penalty for a breach of the law is imprisonment for not more than a year, or a fine up to Y1,000. While progress has been noted in Tokyo, little change is apparent in other large cities.

—*The Church Overseas.*

Korean Christians in Japan

The Union Christian Church for Koreans in Japan has been organized, and most of the evangelical denominations express willingness to cooperate.

There are now 45 fully organized churches with 18 other regular meeting places and 2,288 believers. Work for young people is relatively strong with 42 Sunday schools having an enrollment of 2,448; 54 Daily Vacation Bible Schools with some 2,778 children in attendance; and 28 Christian Endeavor Societies with a membership of 792. The Christian educational work for Koreans includes 24 night schools with an enrollment of 664, and seven kindergartens with 235 children in attendance. While the Korean people in Japan are for the most part very poor and often unemployed, the church contributions totaled Yen 13,529.00 last year.

—*Japan Christian Quarterly.*

Children's Bible Clubs

Bible Clubs for children have had a steady growth in the four years since their beginning.

New clubs have been formed, and the leaders, practically all of whom are students of Union Christian College and Academy have developed in their leadership of children and in their loyalty to our Bible Club spirit. The Bible Club program has its center in the now fully developed Ceremonial of Worship, which is followed once each week in every Bible Club. During the ceremonial the children sit in rows forming a large square, while they conduct the program entirely by themselves. The program includes sentence

prayers and reciting of Bible verses. Twenty to thirty lead in prayer, and as many as fifty stand and recite Bible verses. The entire Club then rises and as one of their number leads repeats in unison the words of Luke 2: 52.

There are now fourteen Bible Clubs in the city of Pyengyang with an enrolment of over 1,500 children. Similar Bible Clubs have been organized in near-by country churches until now they number ten. The Club children carry on work for the slums and during the past year some sixty bushels of grain, over two hundred pieces of clothing, also kindling wood and other necessities of life, were distributed among the poor. They also gave thirteen yen and thirty-nine sen for the cause of Korean Foreign Mission work in Shantung, China.

ISLANDS OF THE PACIFIC

The Gospel in Borneo

The first missionary sent to North Borneo by the S. P. G. went out in 1887. For a time he was the only missionary there. He used to travel hundreds of miles up and down the coast looking after all the isolated planters and government officials. He made it his duty to visit each one of these at least once a year, enduring many hardships. He once went to the Philippine Islands to baptize a child, and Customs officers opened his baggage and confiscated his clerical collar, because they said he was a Protestant and had no right to a collar! The baptism had to be camouflaged as an afternoon party, otherwise Spanish authorities would have put a stop to it.

This pioneer, Rev. William H. Elton, built the only stone church in Borneo; very few in the east are better. In 1914 he retired, and there has been continued growth on the foundations he laid. There are now six pastors, of whom three are European and three Chinese. A new school has been opened at Jesselton for boys, and also a school for girls.

Of the native races in North Borneo, of which there are roughly 150, about fifty can be called Dyak, but the most important people are not the aboriginals or Malays, but the Chinese. One result of Christian work among these Chinese is that the Gospel is beginning to take root and to grow in Chinese soil. It is not merely that they believe in the religion of the missionaries; they are beginning to make Christianity their own.

—*The Mission Field.*

Witchcraft in Papua

Mr. Russell Abel writes of the fearful grip of superstition upon the natives of New Guinea:

"This morning I turned from the round of pressing duties to have a long chat with a young couple in great distress of mind. They had been converted about a year, had clutched at every opportunity to learn more of the Christian life, but blackmail and the fear of sorcery had driven them into serious compromise, until at last they had lost the faith that had been theirs.

"An old sorcerer was in love with the young woman. Infuriated by her Christian stand and her resistance to his perpetual advances, he had put them both under a powerful 'spell.' In Papuan eyes they were 'bewitched,' and therefore as good as dead. Every native knows what will happen when that grim word is pronounced by a sorcerer. 'Teacher, we would be lying if we said we were not frightened,' said the woman. 'He bewitched three members of my family and each one died.' 'Your turn next,' he says."

"We laid the whole problem before the Lord. I told them of one now working for God in Sidea, who had been marked down to die just as they were, who prayed, trusted, and lived, while the sorcerer who had undertaken to bewitch him had himself died raving in our hospital here. But the hold this black magic has upon the people's minds is nothing short of hypnotic."

—*Kwato Mission Tidings.*

GENERAL

The Missionary Job

Dr. Lewis B. Franklin, Vice-President and Treasurer of the Episcopal National Council, told a diocesan conference at Newport, R. I., what, in his opinion, is a clergyman's missionary job: "An aroused laity can always manage the financial side. The pastor's job is not to collect money but to create atmosphere; to build a background of converted people who will support the campaign. Members must be educated to share their income rather than give of their surplus."

In dealing with missionary sermons, Dr. Franklin laid down four points of procedure: (1) Attract Attention. (2) Arouse Interest. (3) Create Conviction. (4) Produce Action. The parson should (1) Visualize, (2) Personalize, (3) Vitalize, (4) Dramatize. As for material, "use your sanctified imagination." Read magazines, books and pamphlets, but make them your own.

—*The Churchman.*

Century of Women's Work

The official history of women's work in the mission field is just a century old. It was in 1834 that the first women's missionary society was founded in response to a definite call from the field. In July of that year a number of women representing leading churches in London met in the same building where the C. M. S. had its beginning, and a committee of 24 was appointed for "Promoting Female Education in the East." Within the first fifteen years of its history the society had some twenty women missionaries at work in India, Ceylon, China, Palestine and South Africa. Today no fewer than 526 single women and 265 married women are serving the C. M. S.—a total which is more than double that of the men on its roll.

—*C. M. S. Outlook.*

O Cross, how is it I can sing thy praise?

Thou art like precious warmth on winter days! —*Utsunomiya, A Japanese Christian Leper.*

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

Reminiscences of Livingstonia. By Robert Laws, C.M.G., M.D., D.D., LL.D. Illus. 8 vo. 272 pp. 6 sh. net. Oliver and Boyd. London. 1934.

Dr. Laws, who has been called to his reward since this book was written, was one of the most remarkable missionaries of recent times. He spent over fifty-two years in Nyasaland and was greatly beloved and honored by all who knew him. The story of his life and work, as told by W. P. Livingstone in "Laws of Livingstonia," is one of the most stirring and noteworthy biographies that have ever been written. It is a story of heroic pioneering, of unswerving aim and faithful service, of victory over difficulties and trials, of miracles of transformation, and spiritual harvests reaped in the lifetime of one man in one field.

Robert Laws went to Nyasaland in 1875 and was the first white man to reach the north end of Lake Nyasa. At that time tribal warfare and the slave trade were flourishing and 1,200 slaves were being taken across the lake annually by Arab slave dealers. Raids and fighting were almost continuous. It was a wild, unhealthy, unsubdued country. The first school was opened at Cape Maclear, on the south end of Lake Nyasa, with no equipment. The lid of a provision box, held on one pupil's knee, with a paper on which was the alphabet printed by hand, constituted the first school book. During Dr. Laws' lifetime this small primitive school increased to 644 well organized schools in the district, with 1,347 trained native Christian teachers and 28,330 pupils. There were also 37 native churches with 15 or-

drained pastors and 33,000 Christians. A large central mission station was built at Bandawe; health conditions had greatly improved under his medical care and sanitary work. The slave trade is no more; peace prevails among the native tribes and the mental and spiritual outlook of the people has so changed that they are a truly "new creation." "Old things are passed away; behold all things are become new." Dr. Laws and his associates built well on good foundations. He not only preached the Gospel but he lived it. He not only taught the people to read and write but he taught them carpentry, farming, and iron work so that many have become skilled mechanics, artisans, nurses, teachers and preachers. Dr. Laws never lorded it over the natives and did not do for them the things they should learn to do for themselves. He endured many hardships and suffered much sickness; he passed through numerous dangers from wild beast and wild men and had some thrilling escapes. His life was full of trials, sorrows and disappointments but also of joys and rewards of service. The guidance and power of God were constantly evident.

These reminiscences are also valuable since they give firsthand information as to the experiences passed through in founding and building up the great Livingstonia Mission. Full credit is given to Dr. Laws' associates in his humble but vivid narrative of events in which he was the chief actor. Some of the most interesting and informing chapters deal with African

superstition and witchcraft, as he came into contact with them, the peculiarities of the language, the building up of the native church and the extension of the work into outlying districts. There are also chapters on other missions and popular accounts of the fauna and flora of the country. The book is a valuable contribution to the annals of missionary history and an excellent companion volume to "Laws of Livingstonia."

The Rainbow Bridge—A Study of Paganism. By John Strong Newberry. Pp. 346. \$3.75. Houghton Mifflin. New York. 1934.

In spite of its attractive title, fascinating style and display of learning and documentation, this book is very disappointing.

The author has a theory to support, namely that Totemism is at the basis of the origin and development of all religion. "The earliest example of religion," he says, "was the worship of a beast. This creed of the cave-man developed into Totemism, which circled the globe."

We read in the Foreword, "This tale of beasts and men and demi-gods and gods traces the history of paganism from the Stone Age to the Age of Perikles. I have undertaken to analyze the ideas that formed the basis of the religious cults of the cave-men, the Sumerians, the Chinese and Japanese, the Hindus, the Egyptians, the Persians, the Hebrews, the Phrygians, and the Greeks, and to co-ordinate these different racial attempts to exploit the supernatural, thus showing how the beliefs of the savage evolved into the creed of the most enlightened race of ancient times."

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

Each of the great world religions is presented in a series of chapters from this standpoint, but the authorities quoted do not include those scholars that have rejected the totem-theory as wholly inadequate in this connection.

The author depends mostly on Reinach and Robertson Smith. There is scarcely a reference to the more recent investigations and conclusions of such men as Schmidt, LeRoy, Barton Lowie and others.

To say, as the author does, that "Totemism is the one foundation of all religious thought, the aboriginal basis of every myth and cult. Survivals of it exist in every land. Indeed it was the source of social progress," is begging the question.

When we turn to the chapter entitled "The Tree of Knowledge," we have an account of the origin of the Jewish religion in which the "slips" so-called in the Bible narrative are emphasized, and doubt is expressed concerning the historicity of the whole of the Old Testament until the time of Saul. In speaking of Noah, Abraham, and the Patriarchs, the author concludes, "And since as history these events are wholly preposterous, while as myths they are reasonably intelligible, there seems some ground for regarding the first of the Israelites (Abraham) as a humanized form of the god of fertility."

Even in regard to Moses, we read, "It may be that there are grains of actual fact to be found in the story of Moses, but in the main the prophet, like Yima, should be ranked only a little lower than the Yazatas. He is a humanized god of fertility, and his adventures are founded on a cult."

"The myth of Adam" is made to centre in "a miraculous apple" (to which there is no reference in the Scriptures). This "apple" we are told is connected with a whole series of Greek, Roman and Phrygian legends, and we have the astonishing conclusion that Cain "was not a murderer, for he was not a man. He was a god who annually died in order to restore fertility."

The Rainbow Bridge is largely a story based on myth and imagination. Those who know the Living Way to the Father will find little help in the study of other faiths from this book.

SAMUEL M. ZWEMER.

The Sound of Trumpets. By Arthur T. Moore. Paper. Southern Methodist Board, Nashville, Tenn. 1934.

This is part of an appeal to stem missionary retreat by liberal giving. It has a spiritual appeal, and is a challenge to new companionship with Christ in troubled times, when the revival of a confident, courageous faith is the need of the hour. The closing chapter by E. Stanley Jones, gives eleven clinching arguments for the worthwhile-ness of Christian missions.

H. H. F.

Shadow of the Plantation. By Charles S. Johnson. 215 pp. \$2; University of Chicago Press. 1934.

The author of this interesting and valuable study is the head of the department of Sociology in Fisk University, Nashville, Tennessee, and no one is better qualified in training and experience for such a research project. This fact, and the further one that the work was made possible by financial support from the Julius Rosenwald Fund, guarantees its accuracy and thoroughness. The section chosen for this realistic study of Negro life in the deep south is a portion of Macon County, Alabama, the county in which Tuskegee Institute is located. How truly it is a part of the "Black Belt" may be seen from the fact that over 82 per cent of the inhabitants of Macon County are colored.

In his introductory chapter Prof. Johnson points out that we have mapped out for special study in this section, and in similar sections all through the Black Belt, a genuine case of "folk culture." The people are largely isolated. Few of those who go out into great world lying beyond their own, ever come back; and this is particularly true of the young who find some opportunity for education or self culture. The inhabitants are living as they have

lived, with but little change, since emancipation. The shadow of the old slave plantation rests upon them. A few remember those old slavery days, and of these there are some who think that they were better off then than now; but most of the group young or old, prefer their present liberty, while at the same time few have escaped from dependence upon white men and from antiquated and shiftless habits, the inheritance from slavery.

The family of this section shows the blight of old slavery days. Illegitimacy, common law marriage, easy separation (naïvely called divorce) and a general low standard of sex morals prevail. Yet in spite of this looseness, considerable stability in family relationships is the rule; and on the other hand there is much that is admirable and even beautiful in the home life. No matter how tiny may be the cabin, and how little of furnishings and of food there are within it, yet the children and grandchildren, and even nephews and nieces, are welcomed and given an ungrudging portion of whatever there is to share.

The church and religious life are what we might expect. Transcripts of actual sermons and funeral addresses are given by the author; and one grows sad as he reads these, that the spiritual leadership in such communities can offer nothing more to needy souls; but one wonders still more at the conventional standards of church life which have crept in to the religion of these people. Many sins are overlooked, but dancing and baseball are always taboo; and attacks on them by the preacher invariably bring fervent response. We must not forget that the intense emotionalism of rural black folks today finds its counterpart among the whites of a generation or two ago, and even in the present among the more ignorant classes.

A very depressing picture is that of the economic conditions. Poverty, unrelieved poverty, everywhere exists, partly due to the exhaustion of the land, part-

ly because of the vicious financial system which prevails. Through the latter the white man exploits the labor of the Negro, and by keeping him constantly in his debt keeps him a virtual slave. It is very evident that no improvement in education and morals can be expected until this fundamental social disease finds some cure. Just now the burden of the nationwide depression presses down upon these people with crushing force.

It would be a mistake to leave the impression that there is any emotional propaganda in this book. It is an objective, realistic study, quiet in tone and conservative in statement; but the impressions are all the more powerful because of this fact.

ROBERT M. LABAREE.

The Story of American Dissent. By John M. Mecklin. 381 pp. \$3.50. Harcourt, Brace & Co. New York. 1934.

The author has discussed this interesting subject with full recognition of its importance. He has delved deeply into the history of the numerous dissents that have affected religious thought in America, and has collected a large and varied amount of information regarding them. While he describes the dissent that has arisen in and against many denominations, he devotes special attention to the Baptist, Methodist and Presbyterian bodies, which he classes "among the most powerful sources of moral and spiritual energy in this country." He adds:

A little more than a century and a half ago these denominations, which now compose forty per cent of all adult church members and two-thirds of all Protestants, were despised dissenting minorities in the powerful colonies of Massachusetts and Virginia. . . . The Baptists and Methodists, who were beaten and banished in Massachusetts, buffeted and ridiculed in Virginia, have become great conservative churches which in the prohibition controversy arrogated to themselves the right to control the conscience of the nation. How are we to explain this profound transformation?

He answers this question in a series of chapters in which he discusses the various factors that gave rise to the dissenting groups, the part they played in

the struggle for religious liberty, and the reasons for the passing of the dissenting tradition among the churches of dissenting background.

One regrets that so much valuable historical material is presented from an anti-evangelical viewpoint. The author, who is now professor of sociology in Dartmouth College, was a student at Union Theological Seminary and later at Princeton. He was ordained to the ministry of the Presbyterian Church in 1896, but he has traveled far away from his former faith. He declares that "the doctrine that the highest type of character can only be purchased through a vicarious atonement is rejected both by science and democracy as psychologically absurd and immoral" (p. 365), and that American Protestantism is "handicapped" by "an outworn and impossible supernaturalism" (p. 370). He vouchsafes the opinion that the churches which perpetuate it "present today the tragic spectacle of great organizations with wealth and numbers and responsibilities but without great living traditions, without any real insight into modern life and no great consuming enthusiasms" (page 371).

Such statements, and others that might be cited, indicate a biased mind and a lack of familiarity with the Protestantism of today, rather surprising in one who professes to be a historian. One may sympathize with his criticisms of certain reactionary groups, but we know of no "great" denominational "organizations" to which the sentences quoted above jointly apply.

ARTHUR J. BROWN.

Memories of Four Score Years—An Autobiography. By Samuel Hall Chester, D.D. Illus. 8 vo. 235 pp. \$2.00. Presbyterian Committee of Publication, Richmond, Va.

Few lives of such active, varied and effective service cover a period of eighty years. Dr. Chester was born in Arkansas on January 17, 1851, and experienced all the hardships of pioneer days when wild Indians and wild animals were plentiful. Samuel Chester was not coddled

in the lap of luxury. There was almost no money in the country and none of the comforts of modern civilization.

The church and Sunday school and day school all occupied the same building—a log structure with plenty of ventilation between the logs. His memories of slavery, the Civil War and reconstruction days are most instructive and thrilling and many of them amusing. In 1869 he traveled ten days to enter Washington College at Lexington, Virginia, of which General Robert E. Lee was then president. The young man's impressions of this great Christian are worth reading. After having been graduated from Union Seminary, Richmond, and brief pastorates in North Carolina, and other southern centers, Mr. Chester was elected Secretary of the Executive Committee for Foreign Missions of the Presbyterian Church, with headquarters at Nashville, Tennessee. This post he occupied for thirty-two years. After 1893 his experiences were varied—traveling in China, Korea and Japan in 1897, when travel was more difficult than today, a visit to Brazil in 1901 and journeys north and south, east and west over the American continent; to Europe in 1920 and 1925; wrestling with various administrative and missionary problems in the Congo and elsewhere.

The book is a collection of interesting recollections and contacts with many well-known and little-known characters. Here we find a wisdom and philosophy, rich experience and a keen sense of humor, together with charming Southern courtesy that make the reading delightful and rewarding. Dr. Chester and his wife are characters worth knowing. They are intensely human and at the same time reveal their spirit of sacrificial service and their Christ-like nobility of character.

Education of Primitive People. By Albert D. Helser. Illustrated. 8 vo. 316 pp. \$3.00. Fleming H. Revell. New York. 1934.

The real value of this book is apt to be lost if the reader allows

himself to be swayed by first impressions. The extravagant claims made for the author by the writer of the Foreword do not predispose the judicious student to take the whole book very seriously. This is greatly to be regretted for not only is the subject of first importance to the missionary and educator, but it is treated here in such a fashion as to compel attention and awake admiration. In fact, those who look around for Dr. Helser's monument will best find it in his own work as here presented.

Similarly, the far too extensive use of long quotations in the opening chapters should not be taken as evidence that Dr. Helser has no opinions of his own. He has plenty of them, and they are as thoroughly worth studying as those of some whose writings he quotes. But Dr. Helser, although he abounds in love, certainly does not speak with the tongues of angels, and sometimes not with those of men. On the contrary he relies too often on modern catch-phrases and, after pulling his drag-net through a sea of words is apt to pick out very queer fish.

But the real merit of the book lies elsewhere. Here we have concrete examples, and many of them, of how the soul of a primitive community can be nourished and developed, of how the shadowy longings of the African heart can be helped to concrete expression in terms of immediate local significance. At Gar Rida in Nigeria they are doing some of those things of which others have only dreamed. We are grateful to learn how they are doing them, and to verify once more that the job of the actor lies not in the study of the part but in the action.

KENNETH G. GRUBB.

Insights into Modern Hinduism. By Hervey DeWitt Griswold. 12 mo. 288 pp. \$2. Henry Holt & Co., New York. 1934.

No one could be better fitted than Dr. Griswold to furnish the material of this book. His long service in India, his habits as a scholar, his intimate knowledge of the individuals and movements of Indian life, his rich

Christian experience, are matched by an excellent English style, possibly sharpened by his knowledge of more than one Indian tongue. The book makes easy reading but leaves its impression on the reader. The many characters and movements described often run over into the Christian field. Pandita Ramabai and Sundar Singh came out from Hinduism while "Praying John Hyde" was never in it, but each received influences from the religious conditions of India which doubtless affected life deeply. Dr. Griswold writes widely from personal acquaintance with Gandhi, Vivekananda, Sundar Singh, Tagore and others. He gives an account of the rise and disappearance of Krishnamurti, the youth whom Mrs. Besant picked out as the next world-teacher. Of these twenty-three chapters, seventeen are devoted to separate movements of Hinduism and four to various Christian characters in India. Probably nowhere could as much information regarding Hindu movements be found in one volume. CLELAND B. MCAFEE.

The World Mission of the Christian Religion. By Wade Crawford Barclay. 12 mo. 301 pp. \$1.25. Cokesbury Press. Nashville, Tenn. 1934.

This volume of the Standard Training Series, is intended for class use but is well adapted to individual study. Dr. Barclay presents twelve studies in the actual program of the Christian faith in dealing with Society, Inter-racial, Economic, and International Relationships, Service for Youth and Childhood and Mankind as a whole. He closes with an encouraging chapter on the hope for a Christlike world. His point of view may be taken from this sentence:

No longer is the Christian mission exclusively or even predominantly thought of in terms of the geographical expansion of Christianity. Instead it is primarily interpreted in terms of the domination of the Christian spirit and Christian ideals in the relationships of parent with children, of neighbor with neighbor, of employer with employee, of owner with tenant, of seller with buyer, of one racial group with another within the same community, of nation with nation, of race with race, of one Christian group with another, of the Christian religion with non-Christian religions.

There is a distinct assertion of the essential relation of Jesus and His religion: "Jesus is more than the founder of the Christian religion; He is the Christian religion." In the same vein he writes: "Social progress requires individual regeneration. . . . At the heart of social programs lies the requirement of a moral and religious process transforming the personal life of the individual." The work is well documented for further investigation. CLELAND B. MCAFEE.

Biblical Backgrounds. By J. McKee Adams, Ph.D. Maps and Illus. 800 pp. \$3.75. Baptist Sunday School Board. Nashville, Tennessee. 1934.

Sunday-school teachers, pastors and other Bible students will find this a very useful compendium of valuable information about Bible lands and peoples, especially their geography and history. It contains twenty-five maps and about one hundred excellent photographic illustrations. The studies are taken up geographically in fourteen chapters in the order in which they are related to Bible history; from ancient Mesopotamia to the Rome and Greece of New Testament times. The volume is well documented and indexed. Dr. Adams, professor of Biblical Instruction in the Southern Baptist Theological Seminary at Louisville, Kentucky, endeavors very successfully to set before us, in a nonpartisan spirit, the results of his careful study of the background of Bible history.

Back of the Mountain. By Mary Brewster Hollister. 155 pp. \$1.25. Fleming H. Revell. New York. 1934.

The author of "Mai-Dee of the Mountains," who writes on life in China, has the happy gift of portraying living personalities, describing the historical background, and of linking up missionary problems with present-day conditions.

While in no way an outstanding book, the story has sufficient touch of romance to make it acceptable to young readers, and enough regard for serious facts to command the interest of a student of affairs. H. H. F.

Unkulunkulu in Zululand. By Andrew Burgess. Illustrated. 8vo. 259 pp. \$1.00. Board of Foreign Missions, Norwegian Lutheran Church. Minneapolis. 1934.

Unkulunkulu—"The Great Great"—is the Zulu name for the Creator of the world. But these people believe that the creator has forgotten man and has left him to his own devices. Mr. Burgess has gathered in this volume many very illuminating facts in regard to the pagan Zulus—their religious beliefs and traditions, their sacrifices, worship, witch-doctors and customs. He gives a brief history of the Zulu race, a vivid picture of life in their native kraals and some results of Christian mission work. Two maps and eighty other illustrations help to visualize the story. The information is somewhat sketchy but it is an exceptionally readable book. While the mission work described is Lutheran, everyone interested in Zulus and in Christian progress among them will find the whole volume full of valuable information. There is no index.

Them Also. By Mary W. Booth. Illustrated. 8vo. 254 pp. 3s. 6d. Pickering & Inglis. Glasgow. 1934.

A missionary of the Zenana Bible and Medical Mission for over a quarter of a century describes here the triumphs of Christ among women and girls in Gorakhpur, United Provinces, India. Questions are answered that puzzle many missionaries; problems are solved in answer to prayer; stories are told of transformations and of Christ-like service. These pages show clearly that the work of faith, labors of love and patience of hope are abundantly rewarded. Here is a record of loving devotion in the care of the neglected children of India. As the girls grow to young womanhood they are trained to care for babies and young children in the Name and Power of Christ.

The Great Commission. By Henry W. Frost. Pamphlet. 25 cents. China Inland Mission. Philadelphia, Pa. 1934.

Christ's Great Commission to His apostles is here defined and

analyzed as to time and place, personnel, message and objective. It would be well if every missionary and every Christian would study it to find his own place in God's program for the world. While the epistles do not quote the Great Commission, they are the result of obedience to it.

Excavating Kirjath-Sepher's Ten Cities. By Melvin Grove Kyle, D.D. 8vo. 203 pp. \$2.50. Wm. B. Eerdmans Publishing Co. Grand Rapids, Mich. 1934.

This is the last contribution on Biblical archeology by the late Dr. Kyle. It relates to discoveries from 1926 to 1932 in Kirjath-Sepher (Book Town) and in various other cities of Palestine. Much light is thrown on Canaanite life and religion, on the period of the Judges and Kings of Israel and on dates of Biblical events. The sixteen pages of illustrations help to illuminate the text. An index of places, discoveries and Biblical references would give it added value.

In the Cauldron of Russia. An Autobiography by I. S. Prokhanoff. Illustrated. 8vo. 270 pp. \$1.50. All-Russian Evangelical Christian Union. New York. 1934.

Here is a story of Russia from 1869 to 1933, from inside personal knowledge. The author was for many years the leading evangelical Christian pastor in Russia, being founder and president of the All-Russian Evangelical Union. He suffered under the Tzars, persevered, and was highly respected, and now is in exile in America. He tells his life story, describes the conditions in Russia at various periods, shows present needs and future hopes. The interesting information breeds deep sympathy for the suffering Russians, especially for evangelical Christians.

Escape from the Soviets. By Tatiana Tchernavin. Translated from the Russian by N. Alexander. 8vo. 320 pp. \$2.50. E. P. Dutton. New York. 1934.

This extraordinary factual record of the experiences of an intelligent Russian woman, her husband and son, under the

Soviet régime, is thrillingly interesting and dramatic, yet simply told and convincing. There seems to be no effort to make the picture as bad as possible but it presents conclusive evidence that one cannot look for liberty, mercy or justice in Soviet Russia today. The rulers are doubtless engaged in a great experiment to make Russia a strong, independent, self-supporting country. But power is in the hands of a small group, which is supposed to represent the laboring classes. According to this and other reports of eye-witnesses, the experiment has so many faults that radical changes are necessary before it can succeed. Some changes are being made—such as the propaganda of falsehood, the departure from extreme communism and lessening the power of the Ogpu or secret police—but the Soviet attitude toward the intelligencia, toward religion and personal freedom must change if Soviet Russia is to survive.

Mrs. Tchernavin vividly pictures her own sufferings, describes the despotic and cruel tribunals, and tells of many friends killed or exiled without any trial or proven wrongdoing. The story is divided into two parts—(1) trials, imprisonment and exile, and (2) the escape into Finland in 1933. While this does not give the whole story of the Russian experiment and its results, the book is well worth reading for the author wins confidence as to her truthfulness.

Kidnapping the Constitution. By Mrs. Lucy W. Peabody. 12mo. 110 pp. Boards, 40 cents. N. A. Lindsey & Co. Marblehead, Mass. 1934.

Lawlessness has been on the increase and few seem to realize where America is drifting. Mrs. Peabody, the devoted and powerful advocate of "Christian missions" and for "law enforcement" makes a strong case against the repeal of the Eighteenth Amendment. She calls to mind the birth of the Constitution, its defenders and the efforts to nullify it. The time has come to teach all American citizens and their children to respect the Constitution and the

laws of the land and to lead them to think straight on moral questions. This book will help to restore the sense of national responsibility and shows the basis of national strength.

Women of the Old Testament and Women of the New Testament. 2 Vol. By Abraham Kuyper. Translated by Prof. Henry Zylstra. Paper, 60 cents each. Zondervan Pub. House. Grand Rapids, Mich. 1934.

Dr. Kuyper, a famous Dutch statesman, Biblical scholar, and author of "The Work of the Holy Spirit," gives us eighty brief sketches of women of the Bible. They are reverent, valuable and suggestive studies, wholly Biblical and suited for class discussion. Some of the characters are unfamiliar, like Ada and Zillah, Jeroboam's wife and Azenath. Others are well known.

Can I Know God? By Frederick B. Fisher. 12 mo. 140 pp. \$1.00. Harpers. New York. 1934.

One opens this little book with large expectation, for the title suggests a helpful discussion of a vital theme and the author was formerly a missionary bishop of the Methodist Episcopal Church, and later pastor of a large church in Ann Arbor, Michigan. Of the ten chapters, only five are related to the title, the others being short sermons or various unrelated topics. The first five chapters are captioned: Is There a God? What Is God Like? Can I Know God? Is Christianity True? and, Is One Religion As Good As Another? We confess to some aversion for the interrogative phrasing of such themes. This was the method of the devil in the Garden of Eden, when he wished to create unbelief. We are puzzled, too, by the author's answers. The most effective approach, through Christ and His revelation of God, he practically ignores and treats the problems as if they could be worked out by means of reason without the light thrown upon them by the Bible and the great Teacher. When a theological student told Professor Bailey that he found it easy to believe in God but hard

to believe in the deity of Christ, the professor replied that the student was reversing the natural order, that he (the professor) could not believe in God at all if he did not believe in Christ. Dr. Fisher's sermons are written in excellent English, and contain eloquent passages and quotations that indicate wide reading; but the argument would be more conclusive if he had presented more fully Christ's teachings regarding God.

A. J. B.

God and the World. By J. T. Mawson. 144 pp. Cloth, 1s. Pickering & Inglis, London. 1934.

Each of the 16 chapters endeavor to analyze John 3:16 which has been called "the Bible in Miniature"; and help to show its universal application to the needs of mankind.

H. H. F.

A Chaplain in India. By G. M. Davies. Illus. 8 vo. 320 pp. 5s. Marshall, Morgan & Scott. London. 1934.

This chaplain, who here records his memories, lives a useful life and served his fellow countrymen in India for twenty-one years. It is not only of interest but reveals the opportunities and importance of a British chaplain's life. There are also many sidelights on India and the Indians. The author worked in Bareilly, Sangor, Missoorie, Muttra, Kasauli, Amritsar, Nagpur and elsewhere and describes not only his experiences as chaplain but tells of work for the Gouds, the prisons, in theaters, at melas. He writes of missionary unity, the Soldiers' Christian Association, earthquakes and temperance work. The record is a simple narrative of personal rather detailed experiences which will be of special interest to the narrator and his friends.

Life Indeed: The Victorious Life in Four Aspects. By J. Russell Howden. 12 mo. 133 pp. 2s. 6d. Pickering & Inglis. Glasgow.

These chapters, along Keswick lines, deal with repentance, consecration, faith and the Holy Spirit. They are by the Vicar of St. Peter's Church, Tunbridge Wells, and are clear cut, spiritual expositions of truth.

Second Hand. By Emma Gerberding Lippard. 157 pp. Cloth, 75 cents. United Lutheran Publication House, Philadelphia. 1934.

Here is a story of mission work in Japan that is of interest, both as an entertaining romance and as an answer to some of the criticisms raised in "Re-thinking Missions." Painted into the background is a vivid portrayal of Japan of today. A young graduate of an American divinity school decides not to be ordained, but to teach English in Japan without any church board connections, and with a friendly sharing, equality, brotherhood aim. His contacts with missionaries, his first-hand knowledge of their sacrificial service and ability to grapple with a tangled situation, gradually make him feel the emptiness in his own motives and he comes finally to an overwhelming desire, not to express himself nor to help in a material way, but to give the light of the glory of God in Christ to all men.

H. H. F.

Annals of an Indian Parish. By Stephen Neill. 68 pp. Paper, 1s. Church Missionary Society, London. 1934.

Three years ago a missionary was required to take over from an Indian pastor temporary charge of a country parish. Thus he was brought very close to the inner life of an Indian church, and this book is a record of his experiences. The purpose of the narrative is to prove that the work is not finished when converts are made, and that the care of the Christian Church, situated as it is in the midst of superstitions and nonchristian standards and ideals is a task calling for rare wisdom and patience.

Liang A-Fa. By George Hunter McNeur. 123 pp. Paper, 75 cents. Kwang Hsueh Publishing House, Shanghai. 1934.

Liang A-Fa was a colleague of Dr. Robert Morrison, first Protestant missionary to China. The story of his life and work is a continuation of the Book of Acts of the Apostles. Of him a veteran missionary of the London Missionary Society said: "To

faith and patience, carried to the plane of martyrdom, there was added versatility of gifts and graces that translates Christianity into Chinese life, and uses every gift and grace for its diffusion."

Whatever the reason, Mr. Liang was gradually forgotten; until a few years ago, even the Chinese Christian Church knew nothing of him, when a strange coincidence led to the discovery of his grave in 1918. Interest in the remarkable pioneer began to revive, with the result that a Chinese biography was published in 1930. In response to many requests the story is here told in English.

H. H. F.

Fresh Springs. By Phyllis L. Garkick. 127 pp. Paper, 1s. Church Missionary Society, London. 1934.

The story of the C. M. S. for the year 1933. A very logical arrangement of topics is followed in this report of the C. M. S. work for 1933 in various fields. The author has developed the theme under the titles: Springs of Freedom in Africa; Springs of Friendship in the Near East; Springs of Service in India; Springs of Courage in China; Springs of Hope in Japan.

Binding the story together as a whole is the central purpose that renewed inspiration be sought in the mutual discovery of fresh springs in Jesus Christ for renewing both society and the individual, and for the missionary as well as the new convert.

H. H. F.

Glimpses of Uganda. By K. M. E. Lillingston. 73 pp. —. Church Missionary Society, London. 1934.

This brief record of impressions, by one deeply interested in the development of the Native Anglican Church in Uganda, clearly shows the contrast between conditions when East Africa was opened to the missionary and what we see at present.

The African of today is determined to get an education, and insists that it shall be definitely Christian. Willing to meet this demand, the government is cooperating with the missions,

and both are working together along three lines, physical, intellectual and spiritual. The closing chapter pleads for a strengthening of the work at this crucial stage.

H. H. F.

Deep Snow. An Indian Story. By C. Kuipers. 152 pp. \$1.00. Paper, 60 cents. Zondervan Publishing House, Grand Rapids, Mich. 1934.

This story, bound together by a thread of romance, pictures the traditions, the background of superstitious rites and ceremonials of the Zunis and Navajos in Arizona and New Mexico. It shows also the impact of Christian mission schools upon the eager, spirited boys and girls who respond to what is good in the white man's way. The thrilling romance, with a tang as pure as mountain air, is a vivid portrayal of certain phases of life in the great Southwest.

H. H. F.

Some Experiments in Living. By Peter Ainslie. 190 pp. \$2.00. Association Press, 347 Madison Ave., New York. 1933.

The Protestant pastor, who debated with Judge Ben Lindsey on companionate marriage a few years ago, candidly gives his views, based on personal experience in concrete cases, upon the practical possibility of applying the principle of Christian brotherhood as a cure for social injustice, interracial hatred, war, family discord and church unity. The book is a record of thoughtfully worked out experiments in making Christ's teaching real in everyday living, and is a challenge to others to carry these experiments still farther in a reconstructed society. "Every individual," the author asserts, "who works toward abolition of the world's wrongs and the liberation of inborn hopes and ideals, is in so far a follower of Jesus. Human experience holds no finer romance than in following Him."

H. H. F.

The New Why and How of Woman's Missionary Union. By Wilma Geneva Bucy. 118 pp. Paper, —. Southern Baptist Sunday School Board, Nashville, Tenn. 1934.

A revision of a first edition which appeared in 1928, with new material added. It is a his-

tory of the organization and includes a list of duties of its officers and suggestions for methods of work.

H. H. F.

Epistle Message: Sermons from Advent to Trinity Sunday by Seven Ministers of the Lutheran Church. Edited by Herman F. Miller. 8 vo. 252 pp. \$1.50. United Lutheran Publication House, Philadelphia. 1933.

These thirty-seven sermons by seven ministers are based on texts and thoughts in the Letters of St. Paul, St. Peter and St. James. They are thoughtful rather than unique, spiritual but not popular in style. They deal with such topics as hope, joy, the coming of Christ, the glory of God, worship, boasting, holiness, religion and Pentecost.

Ways That Are Dark. By Ralph Townsend. 8 vo. 336 pp. \$3.00. G. P. Putman's Sons, New York. 1933.

"The Truth About China," the secondary title to this volume, is a misnomer. As is stated by a review in the *New York Times*, the volume is "a long way from the whole truth about China," the author has had very limited contact with the Chinese, in time and area, and his views are evidently the result of inadequate knowledge and immature judgment. He sees through smoked glasses so that he pictures the "ways that are dark" in very somber hues and presents an indictment of the whole Chinese race without discrimination. Authors long resident in China, such as Julian Arnold, Putnam Weale, George Sokolsky, Henry Hodgkin, Joseph Bau, J. R. Saunders, Edward Williams and others offer a good corrective to these sketchy snap-judgments of one who has evidently little acquaintance or sympathy with his subject. *The Chinese Christian Student* (published in America) describes this volume as "the new low among books that pretend to give the 'low down' about China."

Chinese Ethical Ideals. By Rev. Frank Rawlinson, M.A., D.D. College of Chinese Studies, Peiping, China. 1934.

The author's studies of China's literary, social and religious life

were conducted through a series of years in preparation of lectures to foreign students of the Chinese language and culture. Discussions were had with groups of Chinese to clarify his own thinking. While the book concerns itself chiefly with Chinese ethical ideals and values, it deals also with their relation to the several "religions" of China. The author believes that, though Confucianism is an ethical philosophy, religiously rather agnostic, though modern Taoism is a complex of demonistic superstition, and though Buddhism was originally atheistic and later polytheistic, yet, in the words of a modern Chinese critic, "Religion has exercised immense power over the Chinese people." Though very pragmatic in thought and life, yet the practical and the mystical exist side by side, and the one "religion" which seems to be surviving and reviving at present is the mystical Buddhism, which, however, after the example of Christianity, is developing its social side. Chinese thought has been more inclined than that of the West to separate religion from ethics, regarding relations with men as more immediately important than hazily conceived relations with deities generally feared and appeased rather than loved and obeyed.

The author seems hardly justified in giving practically the Christian content of "love" to the "jen" of Confucius and other sages, which scarcely went beyond the idea of "good-will," or "humanity," with un-Christian limitations, and is often little more than the "cosmic urge" or "vital impulse." The worship of the temples and of the ancestors has emphasized self-seeking rather than devotion.

The chapter on "The Ethical Values of Micus" affords an excellent introduction to a moral reformer most worthy of attention, probably the highest of the Confucian school, yet among the least well known. To him "Heaven" seemed more real and personal, and "mutual love" approached most nearly to the Christian concept.

While "virtuous living for the common weal" appears to have been ideally the *summum bonum* of the sages, yet it became so choked by the loyalties of family and clan as to prevent its blooming into a nation- and world-blessing philanthropy. Good and evil are the voluntary acts of natures all good by birth, the good to be rewarded, the evil punished, either in this life or another. Canons of virtue include not merely most of the Old Testament code, but also many originating in the gross superstitions of polytheism. Most Chinese have an idea of some sort of future life. Those who look for "salvation,"—hardly known by that name,—expect to attain it through ethical striving or personal appeasing, not through any atoning Saviour. Modern scientific thought has destroyed for many scholars the idea of immortality.

The little book's discussion of "Spirit and Matter," "Personality Values," and "How Far are Men Equal?" should prove of interest to ethical philosophers, and somewhat less so to theologians. For students of Missions, in view of China's greatly diminished reverence for her own ancient culture, the interest will also be largely historic, yet well repay perusal.

COURTENAY H. FENN.

Rainbow Bridge. By Florence Cran-
nell Means. 152 pp. Cloth, \$1.50.
Paper, 75 cents. Friendship Press,
New York. 1934.

This book written for children under twelve years, will be enjoyed by all interested in seeing the races brought into a brotherly understanding. The "Rainbow Bridge" is a miniature garden in a dish, made by two homesick Japanese children in America and comes to have a special meaning for all the children in the neighborhood, signifying a bond between their varying interests and problems.

H. H. F.

New Books

Boy and Girl Tramps of America.
Thomas Minehan. 267 pp. \$2.50.
Farrar & Rinehart. New York.

China Year Book. Edited by H. G.
W. Woodhead. 854 pp. \$12.50.
University of Chicago Press. Chi-
cago.

The Church Controversy in Germany.
Anders Nygren. 115 pp. 2s. 6d.
Student Christian Movement Press.
London.

Deeds of Daring. Archer Wallace.
97 pp. \$1.00. Harpers. New York.

**Digest of the Presbyterian Church of
Chosen—1934.** Compiled by Charles
Allen Clark. 196 pp. Christian Lit-
erature Society. Seoul, Korea.

**Episcopal Church—Heritage of
American Christian.** Theo. St.
Clair Will. 135 pp. \$1.50 cloth;
\$1.00 paper. Morehouse Pub. Co.
Milwaukee.

**Financial Recovery for the Local
Church.** Julius Earl Crawford. 202
pp. \$1.00. Cokesbury Press. Nash-
ville.

**History of the Korean Mission, Pres-
byterian Church, U. S. A. 1884-1934.**
Harry A. Rhodes, Ed. 673 pp.
\$2.00. Revell. New York and
Chosen Mission, Seol, Korea.

Margaret King's Vision. Mrs. Ho-
ward Taylor. 165 pp. \$1.00. China
Inland Mission. Philadelphia.

O Carry Me Back. E. A. Bland. 317
pp. 2s. 6d. Pickering & Inglis.
London.

**The Pageant of Chinese History—
From 3000 B. C. to Founding of the
Republic.** Elizabeth Seegar. \$3.00.
386 pp. Longman's Green. New
York.

**Pablo and Petra—A Boy and Girl of
Mexico.** Milicent H. Lee. \$1.50.
152 pp. Crowell. New York.

Religion in the Highlands. Elizabeth
R. Hooker. 319 pp. \$1.00. Home
Missions Council. New York. 1933.

**Recent Developments in German
Protestantism.** Otto Piper. 159 pp.
4s. S. C. M. London.

**The Rockefeller Foundation—Annual
Report.** 477 pp. Rockefeller Founda-
tion. New York.

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.

Sadhu Sundar Singh. C. F. Andrews.
205 pp. \$2.00. Harpers. New York.

Arabia and the Bible. James A.
Montgomery. 208 pp. \$2. Uni-
versity of Pennsylvania Press.
Philadelphia, Pa.

**Yasu-Bo and Ishi-Ko—A Boy and
Girl of Japan.** Phyllis Ayer Sow-
ers. 142 pp. \$1.50. Crowell. New
York.

**Negro-White Adjustment: An In-
vestigation and Analysis of Methods
in the Interracial Movement in the
United States.** 272 pp. \$3.00.
Association Press. New York.

Obituary Notes

Mrs. Helen Barrett Montgomery the well-known and well-loved author, educator and religious leader, died in Summit, N. J., at the home of her daughter, Mrs. George F. Simon, on October 18th. She was the widow of William A. Montgomery, of Rochester, N. Y., and was born seventy-three years ago in Kingsville, Ohio. After teaching in Philadelphia she married and later became an ordained minister in the Baptist Church, and spent her time traveling, writing and speaking in the interest of Christian missions and deeper spiritual experience.

From 1913 to 1924 she was President of the Woman's Baptist Foreign Mission Society. She also served as President of the Federation of Women's Boards of Foreign Missions from 1917 to 1918.

Mrs. Montgomery's mission study books and her new translation of the New Testament have had a wide circulation. She was a very effective speaker at Chautauqua and at other conferences and schools of missions.

* * *

Rev. James S. Barr, D.D. died at New Wilmington, Pennsylvania, on October 12, 1934, being almost 102 years old. He was born at Canonsburg, Pennsylvania, on December 22, 1832, was educated in Jefferson College (Washington and Jefferson), Allegheny Seminary and Jefferson Medical College and with his wife, Mary Black Barr, he sailed for India in 1861, as a missionary of the United Presbyterian Church. When they reached Sialkot, Dr. Barr found one congregation with nine communicant members and a mission composed of three missionaries and two ordained Indian ministers. He lived to see a Presbyterian church of 44,579 members in 116 congregations, organized as a synod with six presbyteries. When Mrs. Barr died in 1905, Dr. Barr returned to America, but as long as he lived, his heart was in India.

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Shantung, China

Dr. D. Duncan Main, founder of the C. M. S. Hospital in Hangchow, died recently in England. He retired in 1927 after 45 years of service in China, but to the end he was busy in the task of holding the interest of old friends and securing new ones for the work at Hangchow.

* * *

Mr. A. Hudson Broomhall, Treasurer in China of the China Inland Mission, died at Shanghai, August 18, from typhoid fever. Mr. Broomhall, whose father was General Secretary of the C. I. M. in its early days, gave fifty years of valued service to Christ's cause in China. The first few years were spent in Shansi and Chihli (now Hopei). During this period he opened the station of Twailu, living alone in an inn for many months. Subsequently he was set apart for the business work of the Mission in Chefoo, Kiukiang, Hankow and Chungking.

* * *

Margaret Douglas Lewis, M.D., missionary in India under the Methodist Board since 1900, died in Madras July 22, of endocarditis.

* * *

Mrs. Irvin W. Underhill, a Presbyterian Colored missionary to West Africa, died September 24. She was

educated in Philadelphia, and with her husband, went to the West Africa Presbyterian Mission in 1928. With him she covered thousands of miles on the bush path and over the jungle trails. During the short time she was at work in the Cameroun country she was privileged to see many evidences of better living, and of freedom from fear of enemies, evil spirits, disease and other curses.

* * *

Mrs. Mary Cary Davis, formerly a Methodist missionary to India, died at her home in New York City on Sept. 7, at 90 years of age. Mrs. Davis went to India in 1876 as a missionary of the W. F. M. S., and married Rev. Franklin G. Davis there in 1880.

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NINETEEN centuries is a period of time that most of us find difficult to visualize. On Christmas Day thirty-four more than nineteen hundred years will have passed since Jesus Christ came into the World. Though He lived so long ago and though His span of earthly life was only thirty-three years, He is the most outstanding character of history. Yet millions who have lived in remote places, cut off from the privileges of Christian teaching and training, do not know Him as a Living Lord and Saviour. For them, Christmas will be as meaningless as an anniversary of some heathen god on a south sea island is to us.

THE settlement of America by civilized peoples of the old world began a little over three hundred years ago. We became a recognized nation a few years more than a century and a half later. Forty-one years after the signing of the Declaration of Independence, the American Sunday School Union began the task of taking the Bible and the Gospel of Jesus Christ to the pioneers who were rapidly spreading across the unknown areas of the Mississippi Valley and the farther West. The first Sunday School beyond the Father of Waters was founded in Kansas by one of our missionaries.

TODAY nearly five thousand Union Sunday Schools are in operation in rural America under the care of our missionaries. They dot the land from coast to coast and from border to border. An army of over one hundred and forty thousand teachers and students is enrolled for the regular study of the Bible as God's Revealed Word each Lord's Day. Eight hundred and four Daily Vacation Bible Schools were conducted last summer. Ten Young People's Bible Conferences provided mountain-top experiences for rural young people in various parts of the land. Three years ago only one such conference was conducted under the auspices of this Society. Next year we hope to have twenty-five.

THOUSANDS of denominational churches in existence today had their origins in little Union Sunday Schools organized by our missionaries. Last year thirty-two churches grew out of our work and were turned over to the official bodies of the denominations selected by popular choice. No other organization has done more to foster and aid the cause of organized Christianity in America.

OLD in experience, non-sectarian in principle, true to the Bible and always evangelistic in spirit and effort, we continue to exalt Christ as a Divine Savior, as we sow the seed of God's Revealed Word.

CHRISTMAS will mean more to many thousands of boys and girls and older folk living out on the prairies, back in the mountains and along the old back roads of America, because of this tremendously important work. Christmas will mean more to you, if you decide to have at least a small share in this work. No church or Sunday School in town or city, no man or woman living in the larger centers, has ever known anything but added joy and blessing, through gifts sent to help us in this task. No other religious organization administers these gifts more carefully and effectively than does our Society. They are regarded as a sacred trust.

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