

THE MISSIONARY REVIEW WORLD

The Red Man Speaks

Coe Hayne

The South American Crisis

John A. Mackay

Egypt---What Price Progress

Charles R. Watson

Preaching and Practicing in Africa

Mrs. John M. Springer

Buddhist Priest to Christian Witness

Albertus A. Pieters

An Experiment in Christian Friendliness

Mrs. Edwin H. Kinney

Dates to Remember

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

February 4-8—Founder's Week Conference, Moody Bible Institute, Chicago, Ill.

February 7-17—International Council of Religious Education. Chicago, Ill.

February 8, 3 p. m.—Annual meeting of the MISSIONARY REVIEW OF THE WORLD, 156 Fifth Ave., New York.

February 16—World Day of Prayer.

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

March 8-10—Medical Missions Conference under the auspices of the Medical Committee of the Committee of Reference and Counsel. New York.

April 3-5—Federal Council of Churches, Department of Evangelism. Columbus, Ohio.

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

FLORIDA CHAIN OF MISSIONARY ASSEMBLIES

January 28-31—Palm Beaches.

February 1-2—Bradenton.

February 1-2—Ft. Myers.

February 3-9—St. Petersburg.

February 4-6—Clearwater.

February 7-11—Tampa.

February 11-13—Gainsville.

February 13-15—Jacksonville.

Obituary Notes

The Rev. Franklin F. Fry, D.D., Executive Secretary of the Board of American Missions of the United Lutheran Church, died suddenly of heart attack in New York City on December 13th. Dr. Fry was born in Carlisle, Pa., on November 1, 1864, and was graduated from Muhlenberg College and the Lutheran Seminary, Philadelphia. After occupying pastorates in Bethlehem and Rochester, he became Secretary of the Mission Board in 1927. He was a delegate to the Lutheran World Congress in Germany in 1923 and was an effective worker in home mission circles—including the Executive Committee of the Home Missions Council.

* * *

Bishop Apolo Kivebulaya, missionary to the pigmy race of Africa's forests, a successor of Bishop Crowther, died on May 30. The courage of the early martyrs in the days of Alexander Mackay led him to become a Christian, and he became known throughout Uganda as a saintly leader.

* * *

William E. Hitchcock, for 40 years under the American Board of Commissioners for Foreign Missions in

Ceylon, died December 18, at his home in West Medway, Mass., in his 80th year.

Professor Hitchcock first went to Ceylon in 1880 as a tutor at Jaffna College, Vaddukoddai, was later given life appointment under the Board, and placed on the retired Roll of Honor in 1925. He is survived by his wife and three sons.

* * *

Mrs. Adaline S. Ashe, a Presbyterian missionary in Chosen since 1922, died in Butler, Pa., Dec. 13. She had returned to this country last May on health furlough. In 1922 Mrs. Ashe became matron in the school for foreign children at Pyengyang. She also taught music to Korean women in a large class and in the mission's Bible Institute at Pyengyang.

* * *

The Rt. Rev. Joseph Lofthouse, a pioneer missionary of Northern Canada and former Bishop of Keewatin, died December 15th at his home in South Devon on his 78th birthday.

In 1900 Bishop Lofthouse traveled 7,000 miles, including 5,000 by canoe and snowshoes, when he went on the expedition sent by the Canadian Government to survey the country between the Great Slave Lake and Baker Lake. Born in Yorkshire, he went to Canada in 1882 and was sent to Moosonee, the following year. He retired in 1920 and returned to England. Bishop Lofthouse wrote "A Thousand Miles from a Postoffice."

* * *

The Rev. Dr. Leander Whitcomb Munhall, noted Methodist evangelist, died in Philadelphia on January 7 at the age of ninety-one. He was born in Zanesville, Ohio, served throughout the Civil War with the Federal Army, and began evangelistic work in the Methodist Episcopal Church in 1874. For half a century he preached in all parts of North America and was intimately associated with the late Dwight L. Moody and other evangelists.

* * *

Samuel R. Boggs, former President of the Gideons of North America, a member of the Boards of the Africa Inland Mission, the New Guinea Evangelization Society and of the Eastern State Penitentiary Board of Trustees, died suddenly of heart failure at his home in Melrose Park, Pa., on January 4. Mr. Boggs was born in Philadelphia in 1872 and was president of the Model Mills (Carpet) Co., but devoted much of his time to Christian work with prisoners, young people and business men.

* * *

The Rev. John Harris Orbison, M.D., for nearly half a century a missionary under the Presbyterian Board of Foreign Missions, died suddenly on Jan. 4 at Hoshiarpur, India. He was born seventy-four years ago of missionary parents at Rawalpindi, India, attended schools in the United States, was graduated from Princeton in 1879, and from the Medical College of the University of Pennsylvania in 1886. He married Miss Lillie E.

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Campbell of Germantown, and they sailed for India that same year.

Dr. Orbison's first station was at Lahore, where he became a professor in Forman Christian College, of which later he became vice-principal. For several years he was president of the Lahore Y. M. C. A.

* * *

Dr. T. L. Scott, for sixty years a missionary of the United Presbyterian Church in India, died in Gujranwala on January 4 at the age of eighty-seven. He was a versatile missionary, having served as a senior professor in the Theological Seminary, superintendent of buildings, publishing a Commentary in Urdu on the Old Testament, and at the age of eighty-seven being in charge of a school for boys.

Ten Ways to Fill Mission Boxes

1. Self-denial—offering part of income or earnings; price of entertainment or other luxury; saving carfare or auto ride.
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3. Selling household necessities—can openers, waxed paper, vanilla, brushes, kitchen utensils.
4. Baked goods sales.
5. Getting orders for Easter plants or flowers. (Many florists pay commissions.)
6. Cutting lawns, gardening.
7. Cleaning brass and silver.
8. Caring for children while parents are busy.
9. Errand service, marketing.
10. Free-will offerings.

THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, *Editor*

VOL. LVII FEB., 1934 No. 2

Publication and Business Office
Third and Reilly Sts., Harrisburg, Pa.

Editorial and Executive Office
156 Fifth Avenue, New York City

Entered as second-class matter at
Post Office, Harrisburg, Pa., under Act
of March 3, 1879.

25 cents a copy—\$2.50 a year.

Foreign Postage, 50 cents a year.

Published monthly, except August.
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LISHING CO., INC.

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Editorial Chat

The missionary outlook is, we believe, more encouraging than the financial. The Foreign Missions Conference, the Home Missions Council and the Mission Boards are being stirred up anew to more prayer, to greater sacrifice, to increased emphasis on evangelism and to the need for educating the Church and the youth on Christian faith and life. Read the "Topics of the Times" on the recent forward looking conferences.

* * *

The Florida Chain of Missionary Assemblies has begun with greater prospects of success in arousing new interest in the work of God throughout the world. A new series of United Foreign Missionary meetings is to be started this spring with a strong group of speakers. Home mission groups are considering a similar move. Plans are under way to conduct a more systematic campaign for the education of the Church and the rising generation.

* * *

All this points to the need for a wider circulation for THE REVIEW. It is evangelical, and evangelistic in its emphasis and convictions; it is world-wide in its outlook, interdenominational in spirit but stands true to faith in Christ as the only Saviour and the Bible as God's revealed and infallible word.

Will you help spread the knowledge of human need for the Divine Saviour and the news of God's work in the world today? Here are quotations from letters to show what some of our readers think. Not all are of one mind.

"Concerning the January issue of the REVIEW. The articles are so helpful and interesting that I think I shall subscribe for a copy to be sent to my home regularly as well as the one we receive here at the office. The article by Miss Picken is stirring and very gratifying." REV. A. C. SNEAD,
Foreign Secretary, Christian and Missionary Alliance, New York.

"I will not renew my subscription. I am tired of the way you put in modernists. I do not care to read anything by. or. Clear out of Sodom and Gomorrah!"

C. C. S.

North Carolina.

"I allowed my subscription to expire but, having been a subscriber for 41 years, I am lost without it. I enclose check for subscription and would like to have it retroactive to the time my subscription expired."

REV. A. C. DOUGLAS,
*United Presbyterian Church,
San Francisco, Calif.*

"For some time I have been wishing to drop you a line in regard to what I consider the greatest missionary magazine published—THE MISSIONARY REVIEW OF THE WORLD. Single articles in the December and January numbers are well worth the subscription price for the year. Had I the money I would put the magazine in the hands of every pastor in our church and every missionary on the field."

FREDERICK G. COAN,
Formerly of Persia.

Personal Items

Dr. E. Stanley Jones, who has been in America since last February, speaking and holding Round Table United Missionary Conferences in many cities from the Atlantic to the Pacific, is returning to India on March 1, by way of England, Holland, Scandinavia, Russia and Turkey.

* * *

Dr. Adolph Keller of Geneva, Switzerland, Director of the Central Bureau for the Relief of Evangelical Churches of Europe, has recently delivered the Stone Lectures at Princeton Theological Seminary, and has conferred with many leaders to interpret developments in European Protestantism.

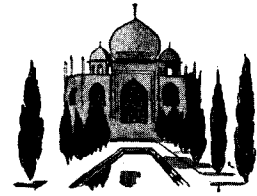
* * *

Ethan T. Colton, formerly Foreign Department Secretary of the International Committee of the Y. M. C. A., has made a personal study of conditions in Europe. He is now giving lectures in various cities on outstanding world problems, with such topics as—"Where Is Germany Going—and Why?" "Is the Soviet Union Heading for War or Peace?" "Why There Is No God in the Communist's World."

(Concluded on Third Cover.)

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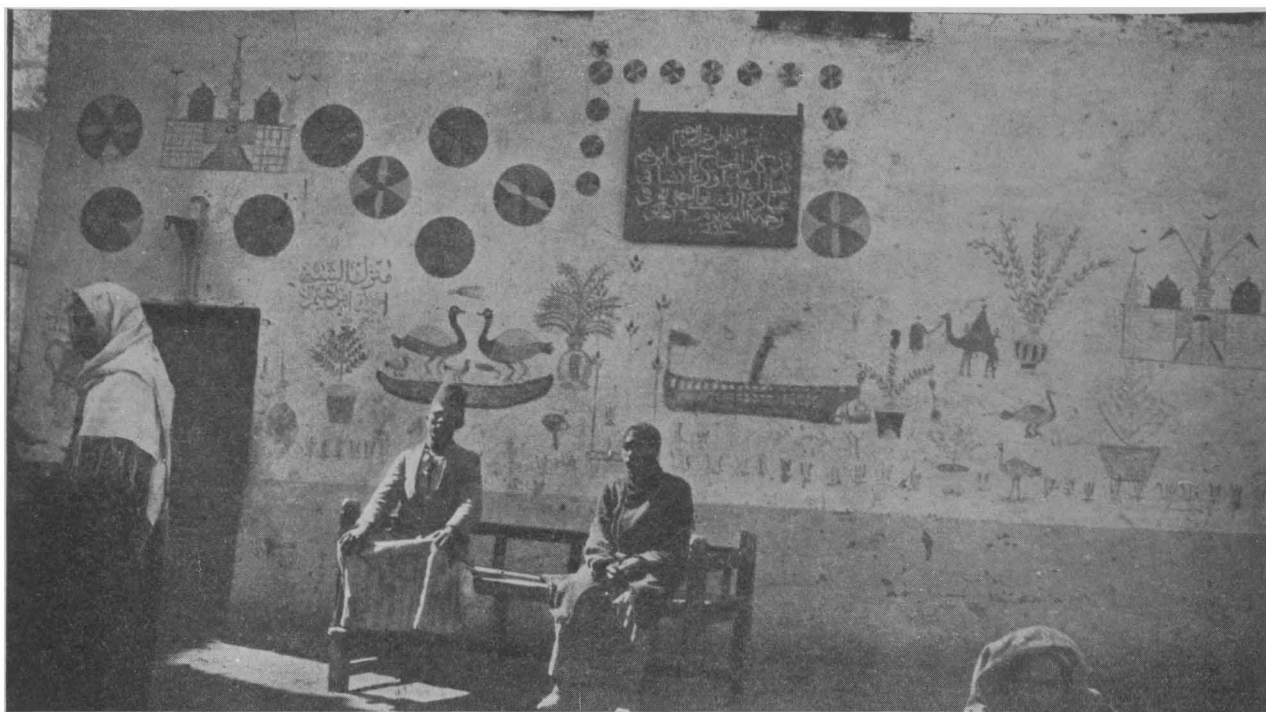
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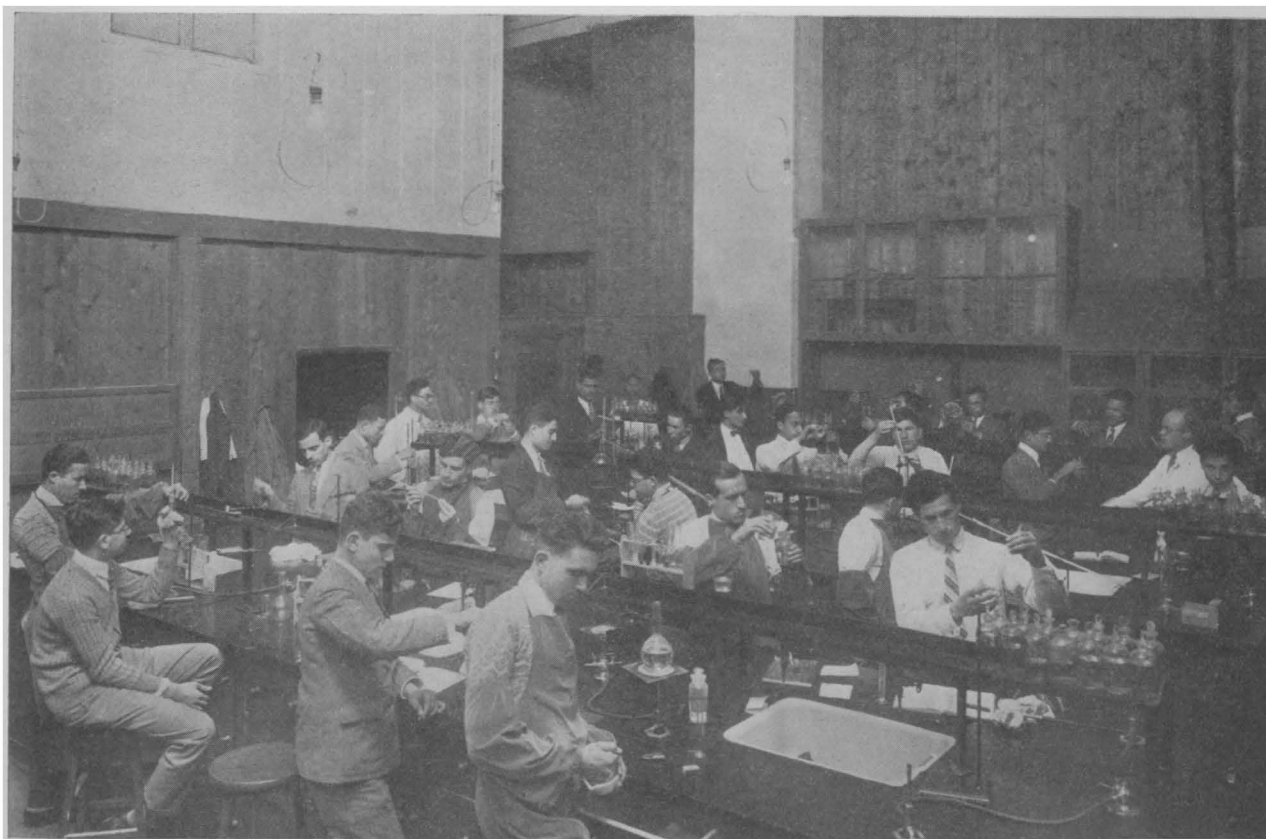
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A MOSLEM PILGRIM'S RECORD OF HIS MERIT-MAKING TRIP TO MECCA

His wall is decorated with drawings of his home town mosque, Mecca Mosque, quotations from the Koran; boats, dogs, geese, camel and other objects met on the pilgrimage.



EGYPTIAN STUDENTS AT THE AMERICAN UNIVERSITY AT CAIRO

Here the students learn other ways of making merit and of using science to make their lives count for service.

MOSLEM RELIGION AND MODERN SCIENCE IN EGYPT (See page 71)

THE MISSIONARY REVIEW of the WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVII

FEBRUARY, 1934

NUMBER TWO

Topics of the Times

A FORWARD LOOKING CONFERENCE

In spite of reduced incomes, increasing deficits and large cuts in budgets, the annual Foreign Missions Conference at Garden City (January 3-5) was forward looking, upward looking and full of encouragement. It was marked by the union of the Federation of Woman's Boards of Foreign Missions with the Foreign Missions Conference to form one body, after over thirty years of separate activity. The conference was presided over by Dr. Wm. I. Chamberlain, Secretary of the Board of Foreign Missions of the Reformed Church in America. The president elected for the coming year is Mrs. Thomas Nicholson, President of the Woman's Board of Foreign Missions of the Methodist Episcopal Church.

Some of the important topics that received the chief attention at the conference were:

(1) How to promote more effective cooperation at home and abroad; (2) how to bring expenditures within a constantly decreasing income; (3) and how to plan the work for the next five years so as to make it more effective on a curtailed budget.

Dr. E. Stanley Jones gave the opening address on January 3 (his 50th birthday), speaking on "The Present Attitude in America Toward Foreign Missions." As a result of his recent missionary tour in forty cities and his round table conferences with church leaders he reported that while he had come back to America expecting to face discouragement, he returns to India greatly encouraged at the evidence of vitality in the Church and the deep interest in the foreign missionary movement. Five years ago the principal topic of discussion in religious circles was "Fundamentalism vs. Modernism." Now the battle seems to have moved on from a theological or doctrinal basis to consider the nature and value of

Communism, Fascism and the ethnic faiths in the light of Christianity. It is of great importance to Christian missions that correct judgments shall be formed. The Laymen's Commission Report has divided the Church. The need today is for a forward movement based on living faith in Christ and on sacrificial service. People today are deeply interested in the putting of Christ's teaching into practice by the realization of Christian ideals of peace, right race relationships, social justice and economic improvement.

The conference—which represents the leading foreign mission agencies of the United States and Canada—revealed its sympathy with efforts to reduce overlapping to a minimum on the mission fields; to unite the institutions serving the same territory in the same field; to allow missionaries to concentrate on the tasks for which they are best fitted; to send out the best equipped missionaries possible; and to cut down to the minimum overhead expense at home. The need of the hour is to bend all our united energies to making effective the redemptive work of Christ. Men everywhere are looking to see if there is power in Christianity to save individuals and to save society. Jesus Christ has the power to solve our problems, to purify society and to establish peace and justice on earth.

The outstanding paper of the conference was by Dr. Charles R. Watson, President of the American University in Cairo, on "New World Conditions, a Challenge to Changes in Missionary Policies." A digest of this paper will appear in a later issue. Dr. Watson pointed out the necessity for recasting the missionary program for the next five years in view of the present diminished incomes. He advised that boards, missions and national Christians cooperate in finding a solution by united study and united action. In-creas-

ing nationalism has brought many difficulties and curtailment of religious liberty. Our missionary methods must be made more spiritual and added responsibility must be put on the younger churches. The youth of today call for practical evidence of truth. They must be invited to share in shaping future policies and in the responsibilities of leadership. Jesus Christ must have first place in our life at home and on the mission field. Not only is the future of foreign missions at stake but the future of our whole Christian program. The price of progress is faith in the work and power of Jesus Christ, shown by sacrificial service in following Him to the uttermost.

The conference favored the suggestion that united conferences of board, mission and church representatives be called on various fields—such as the Congo, Japan, the Philippines and various districts of China and India—to settle missionary policies for those fields. The first step was taken in planning for such a conference in the Belgian Congo in June with Dr. John R. Mott and such Board representatives as can be present.

The present difficult situation may lead to blessing if we learn to go forward under the leadership of Christ, using our resources of men and money, of mind and heart and spirit, to bring the living Christ and His Gospel to all men.

One of the most fruitful features of the conference was the daily devotional period by Dr. Richard Roberts of Toronto. "We do not need a new philosophy of foreign missions," he declared, "but we need a new obedience to the old imperative of Jesus Christ. . . . The Church must be the continued incarnation of Christ."

THE NEXT STEPS IN HOME MISSIONS

The twenty-sixth annual meeting of the Home Missions Council and the Council of Women for Home Missions was chiefly occupied with the report of the Committee on Review and Forecast that presented its findings in a volume entitled "Home Missions Today and Tomorrow." This report, unlike the Laymen's Inquiry, does not seek to recast the theological basis or to revise the chief aim of the home mission task but studies the achievements of the past hundred years and suggests the next steps to be taken.

The main objectives on home missions is stated to be:

(1) To win men and women to Christ, to unite them with other disciples in the fellowship of the Christian Church and to educate them for worship and for service at home and abroad. . . .

(2) To make the Church and its ministry available to those sections of America which lack its ministry.

(3) To supply adequate Church leadership. . . .

(4) To assist in providing institutions and service for the handicapped and under-privileged. . . .

(5) To bring the Christian impulse to bear upon the social and civic questions of the day.

The first period of home mission achievement, as described by Dr. A. W. Beaven, was chiefly concerned with pioneer work, giving the Gospel of Christ to new settlements and unevangelized areas. The second period was largely devoted to the building and strengthening of churches, schools and other Christian institutions. The period now before us should emphasize the making of Christian life more effective in personal, economic and civic affairs and to bring about larger cooperation in our common tasks as disciples of Christ.

"Home Missions Today and Tomorrow" repays study and reveals the diversified character, the magnitude and the importance of home missions. The progress made is encouraging; while the territory yet to be possessed is not so large as formerly, the problems to be solved are immense and challenging. Thousands of American Indians are still unevangelized, many mountainous, rural and urban districts are still under-privileged, and many phases of American life show little evidence of the impress of Christian principles and the power of the living, reigning Christ.

The work of home missions is far from completed. As was remarked by one speaker, "The problems are difficult but any difficult situation may be used as an excuse for quitting or may be looked upon as a challenge to undertake it courageously and to go forward to victory in the name and power of the living Christ."

The Committee on Review and Forecast presented the following suggestions for an advance in program:

1. To make a determined effort to complete the occupancy of the home mission field.

2. To face conscientiously the problem of eliminating duplication and competition in Christian work.

3. To take steps to increase interdenominational cooperation so as to complete the home mission task more speedily and effectively.

4. To make new surveys of the field and to follow up those already made so as to bring the facts to light, to meet the needs of each field, and to recognize the changed conditions that require new methods.

5. To make the home mission administration more effective, the quality of the personnel more adequate for new tasks, and the spiritual standards of work higher.

6. To bring the church of today and the youth, who will be the leaders of tomorrow, to recognize the challenge of the task and to enlist in the work more enthusiastically and sacrificially.

Joint committees of the two Councils will take up the responsibility of a further study of these projects so as to carry them forward to completion.

TWENTY-FIVE YEARS OF CHURCH COOPERATION

The Federal Council of Churches of Christ in America celebrated its twenty-fifth anniversary in Washington, D. C., on December 6th and 7th when President Roosevelt delivered an address on the social idealism of early Christianity, which challenged the pagan ethics of Greece and Rome. He declared that the time has come to "challenge the pagan ethics that are represented in many phases of our boasted modern civilization." He pointed out the dominance of "greed" in our economic life and the resurgence of lynch law and other evils. He declared that "the churches are the greatest influence in this world to overcome the present tendency toward greed."

The Rev. Albert W. Beaven, D.D., President of the Federal Council, gave his views as to the significance of the Council for the religious life of America and the world, showing how through the Federal Council great values of unity are being increasingly secured without the sacrifice of rightful freedom. The moral and spiritual needs which the Church must meet today include the menace of competitive armaments and the exploitation of great numbers of the people for private gain. Dr. Beaven declared that the nation needs "a free and courageous pulpit and an unfettered Church, that it may have the advantage of such insights as may be given to those who ask counsel of Almighty God and seek to bring into human relations those enduring principles which are revealed in Jesus Christ." Moral and spiritual values are the foundation of society. All too easily men have fallen down to worship the gods of gold, to admit that only in profit can we find such forces as will enable us to make our machinery operate. Now in a dazed fashion we have awaked to find that the very temples of our selfishness come crashing about our heads. We are discovering that it is morally and economically true that righteousness exalteth a nation, and that sin is a reproach to any people. As Dr. Beaven pointed out—

During the past twenty-five years tremendous strides have been made in eliminating weaknesses, in achieving influence, and in directing the combined force of Protestantism toward wholesome ends. Twenty-five years ago denominations rarely conferred with each other; the Federal Council includes twenty-five denominations of North America and there are federations of churches in nearly fifty major cities, and councils of churches in seventeen states.

Twenty-five years ago there was no world-wide organization of Protestantism binding the churches of different nations together; today, as a result of the work of the Federal Council and the World Alliance for International Friendship, cooperating with the Christian forces of Europe. The new spirit of international cooperation among the churches culminated in the formation of the Universal Christian Council, a world federation of the Protestant churches.

Twenty-five years ago the Protestant churches could not have used unitedly a great new force like radio. Today, a nation-wide network of stations broadcasts every week, from coast to coast, eleven programs sponsored by the Federal Council.

Twenty-five years ago there was no way of expressing the collective Christian conscience on social problems. Today the statement of "Social Ideals," as revised and expanded last year, constitutes the most widely recognized platform of Christian social effort, and the Council is recognized as one of the forces working for social justice and international peace.

Before the formation of the Federal Council there was no general organization for rallying church influence against racial prejudice or in behalf of mutual understanding. Today the Federal Council is engaged in a campaign against lynching, a campaign which recent events show to be necessary; unjust racial discrimination in our economic and civic life.

It is impossible even to list all the other achievements brought about by church cooperation through the Federal Council, but they have been important and far-reaching. It offers an agency through which we can achieve things which no one communion would attempt alone, and it makes for a clear and unified message.

At this anniversary the discussions of contemporary problems were built around the following seven questions, which are related to both the spiritual and the economic or social problems:

1. What is required for a spiritual advance in the relation of the churches to world peace?
2. What can we learn from the struggle for spiritual freedom in German Protestantism?
3. What is required for a spiritual advance in the relation of the churches to the liquor problem?
4. What is required for a spiritual advance in the relation of the churches to the economic crisis?
5. What is required for a spiritual advance in the relation of the churches to the race problem?
6. What is required for a spiritual advance in the relation of the churches to labor?
7. Why is fuller cooperation essential to spiritual advance?

The Hon. Henry A. Wallace, Secretary of Agriculture, gave a most impressive address on "Statesmanship and Religion," pleading for "changed hearts" as the only ultimate cure of our economic situation. Ministers and teachers must eagerly seek to make unselfish hearts eager and willing to serve the common good, while others in public life develop the changed social machinery to match the changed hearts.

The Federal Council of Churches represents the cooperative efforts of twenty-two of the great Christian Communions in North America, with a membership of twenty-two million people. Its purpose is "to express the fellowship and unity of the Christian Church and to unite Christians for the service of Christ and the world." With so many different elements and varied leaders, it is natural that many of the activities and utterances

of the Federal Council are criticized, some justly, but in the past twenty-five years it has accomplished much in bringing Christian forces together to solve some of the problems of the day in America. Faith in Christ as the only Lord and Saviour, and loyalty to the Bible as the message of God to men should unite and not divide the Christian Church for fellowship and for service.

EVANGELICAL PROGRESS IN ITALY

Two strong forces, yes three or more, strive to mold the future of the Italian nation. The present Pope is an aggressive, missionary-minded leader who seeks not only to strengthen the papacy in Italy but to extend its control abroad. He has already laid plans for the domination of the Belgian Congo and other districts in Africa. Nonreligious materialism is also spreading in Italy as in other parts of Europe. A third force to be reckoned with is the small but influential Evangelical Church. Mussolini and the Fascist Government are working to build up a strong political State and the Government has recently taken some extraordinary steps that should advance Evangelical Christianity.

To celebrate the tenth anniversary of the Fascist Government, Signor Mussolini has issued a series of new postage stamps. Among them, the thirty centesimi stamp is of very special interest,



and has caused much comment and strong opposition from the Vatican, expressed in most violent terms in the *L'Osservatore Romano*.

This stamp sets forth the open Bible standing on a lectern with the wings of an eagle, the symbol of inspiration. On the open page of the Book is inscribed the word "Evangelium," which means "Gospel." Below is the word, "Credere"—Believe—and behind the open Bible is the Cross, not the crucifix.

Before the Bible and the Cross, the flags of Italy, and the emblem of the Fascist régime, are reverently lowered in salute. The circulation of this stamp will preach a great sermon to the peo-

ple, who have always been taught that the Bible was a closed book to all but the priesthood of the Roman Church. The plain Cross sets forth the Christ of the Cross; the word "Gospel" is not a current word of the Roman Church and "Believe" is a strong contrast to the doctrine of salvation by "works" as taught by the Church of Rome.

An official message has also gone out to the *Regi Provveditori agli Studi*, the highest governmental educational authorities of every province, which is in strong contrast to the attitude of the Turks and the Russians on religious education. This message quoted in *Beyond Alpine Snows* reads, in part:

"All teachers and schoolmasters should read the New Testament and should explain this divine Book to the children and see that they learn its beautiful passages by heart. The Book must not be missing from any school library for it is ever new through all the centuries. It is the greatest of all books, the most necessary book because it is divine.

"The National Government desires to reconduct the children, and, by means of the children, the soul of the Italian people, by this Book, to the finding of the safe way which will lead the fatherland to the most sublime and the truest greatness."

That is magnificent. . . . When we know the powerful forces which are at work in Italy, under the stern, insistent, and precise orders of Rome, for the suppression of the Word of God, such a circular as that is a proclamation which shows fine courage and splendid resolution on the part of Signor Mussolini.

"These are days of wonderful opportunity," says the editor of the Spezia Mission paper. "We are working in the midst of the Fascist Revolution it is true, but on every side doors are open wide before us. The people are realizing more than ever the full meaning of the law of religious liberty. There is a greater eagerness to read the Word of God, in spite of the efforts of the Church of Rome to prevent it. Young men and women seeking help and satisfaction are crowding our halls in such a way as to tax our accommodation to the utmost."

Prof. Doride Bosio of Rome also writes in *Life and Work* that the Italian Parliament has passed a law regarding "religious communities permitted in the State" which allows freedom in the discussion of religious matters, grants autonomy to "all religions which are not contrary to good order and morals," sanctions the opening of all places of worship and recognizes clergy of all permitted faiths as legally entitled to celebrate religious marriages which are recognized and registered by the State.

Prof. Bosio concludes: "Italy's Protestants are a powerful advance guard of Protestantism which has been posted in one of the most difficult positions. They rely on the sympathy and love of all the Protestants in the world."

Egypt—What Price Progress?

By the REV. CHARLES R. WATSON, D.D.
President of the American University at Cairo, Egypt

THE shortest way to reach Egypt from America is to take the steamer which holds the record for trans-Atlantic speed, and in seven days you will be in Naples. In three days more you reach Alexandria and then two and a half hours later you are at Cairo, the capital of Egypt, a city of a million and a quarter.

In normal years some fifteen thousand American tourists visit that part of the world. Some come to enjoy our wonderful climate. In February and March when North American weather is drizzly and snowy and cold, Egypt is being flooded with sunshine. However, this delightful climate is not altogether an asset. It is debilitating for those who live there year in and year out. [When I first went to Egypt, I was told there were three rules of life. First, "Never do anything today that you can possibly put off till tomorrow"; second, "Never do anything yourself that you can get any one else to do"; third, "Never do much of anything anyhow."]

Of course many visitors come for more serious purposes. They wish to see the archeological treasures of a past civilization. What a thrill it is to live in that past; to reconstruct in your imagination the millenniums of ancient Egypt. The pyramids and obelisks and temples and sphinxes carry one back some six thousand years, not to the beginnings of history but to a period which was even then the golden age of Egyptian civilization. It deepens in one the consciousness of the great price that has been paid for human achievements—the millenniums and centuries of discipline and labor that have given us our present attainments. This is particularly good for an American who lives dynamically in the present, and imagines that civilization began with him and will be crowned by him. A deep feeling comes over one who finds in these early millenniums the knowledge of astronomy, engineering, agriculture,

high standards of morality and even vital conceptions of religion. It is the feeling that if only the human race could hold its gains, would not slip back, how much further we might have advanced. But we cannot dwell upon the richness of our archeological treasures, for I am carrying you to Egypt, neither for the sake of its climate nor for the sake of its historical significance, but because it is a strategic centre of a great world. I mean the Moslem world. Here in Egypt we are at the intellectual centre of that great civilization which we call Mohammedan.

Do you realize how vast an empire this Moslem world is? If you go around the world, it will greet you at Gibraltar. On the right hand, as you travel the whole length of the Mediterranean, you have the forty million Moslems in North Africa. At the East end of the Mediterranean, you are face to face with the Near East of Asia with forty million more: in Palestine and Syria, in Turkey, Mesopotamia, Arabia and Persia. If you could run up to

Russia you would find some ten million more, or visit China and find another ten million. On your way around the world you go through the Red Sea, across the Indian Ocean, and come to India. Here is the largest single block of Moslems in any one country—sixty million. Go on and come to Malaysia where you find forty million more. You do not leave this far-flung Moslem empire behind until you have passed the Philippine Islands where the Moro Moslems are under the American flag.

The significance of Egypt in this great empire lies in the fact that it is the intellectual centre of Mohammedanism. Here is its great Mohammedan university, the Azhar. Here are printing presses that carry the thought life of Egypt to every part of the Moslem world. Here, too, is the cradle of Arabic journalism. "As goes Egypt, so will go the Mohammedan world."

Egypt is still experiencing the birth-throes of intellectual and spiritual rebirth. Old and obsolete conditions and ideas are hindering the advancement of new life and liberty. But Egypt is advancing — at what cost Dr. Watson, a son of Egypt, clearly shows. Are we ready as Christians to make the sacrifices necessary to make this progress possible? Christians in Egypt are helping to pay the price. Are we at home ready to stand by them?

What Price Progress in Health?

First as to *Health*: Clearly there can be no progress without higher standards of physical health. The first thing that impresses the casual tourist is the extent of eye trouble. Egypt has the unenviable distinction of having a greater percentage of its population blind or afflicted with eye trouble than any other nation in the world. A leading authority placed the number of those suffering from trachoma at ninety-five per cent. This disease of the eye keeps a man out of America. It does not always spell blindness but it does represent impairment of eyesight. Why should ninety-five per cent of the people have this affliction? Our four children lived for years in Egypt. None of them had trachoma. It is not necessary to have it. It is entirely preventable, but superstition tells the mother that it is unlucky to wash her baby until it is forty days old. In America, a baby's eyes are washed at birth. After forty days the damage is done, for the disease has set in. Clearly one price of progress is the elimination of physical diseases.

Nor is eyesight the only point attacked. There is bilharzia and hookworm. These three, with other diseases in their train, stalk up and down the country causing infinite suffering to women, dreadful mortality among children, and weakening the efficiency and shortening the lives of men.

Sir Wilfred Grenfell, of Labrador, came to see us one day in Egypt. He said he had been visiting the hospitals and I asked him what he thought of them. "They are doing magnificent work," he said, "but it is hopeless. The flood of disease is coming down at such a rate that no hospitals can overtake the damage done. What is needed is for some one to go upstream and check the disease at its source." He strongly endorsed the work which we are doing in the American University at Cairo, where we are endeavoring to change public misconceptions on these very points. We believe that if we can arouse the people to the great national evils, they themselves will effect the cure. To be conscious of a limitation or of an evil is to be well on the way toward its removal. So we have lectures on health which go from our platform to the printed pages of the journals of Cairo. We have also prepared the first educational film on the care of the eyes, with an Oriental setting. Last year it was used by the Palestinian Government in the cinemas of Palestine. Yes, one price of progress in Egypt, and in the Moslem world, is health—the recovery of physical health.

The Social Order: The casual observation of the tourist who visits Egypt is "Where are the women?" Of course, many know the Mohammedan law of seclusion which practically lifts

women out of the life of the nation. If she is on the street she is veiled. In the home she is in the harem. To be sure, thousands are now breaking away from these strict social rules, but it is only where West meets East. The law of the harem is still the law of the land and of its social order. We follow woman into her seclusion and ask: Is she educated? Egypt affords us government statistics which tell us that in the country at large twenty per cent of the population can read and write. But do the women get their share? No, only four out of a hundred Egyptian women can read and write. Clearly, the price of progress is the elevation of woman.

Then we observe the precarious position of woman in the home and in society, for the Mohammedan law allows a man to have four legal wives. There is always at the heart of every wife the dread of the possibility of a second wife, and a third and even a fourth. Meanwhile, the law of divorce attacks woman's position and prestige perhaps more than anything that has been mentioned, for all that a man needs to do to divorce his wife is to say, "Woman, thou art divorced."

As we face this social order and observe its working, we do not need to be missionaries nor even to be Christian to see that it must change if Egypt is to make progress. Nor is it the Westerner alone who is saying this. The Egyptian young man is also saying it, and is insisting that the next generation of women shall be better educated and shall have greater freedom.

Moral and Spiritual Conditions: Even more fundamental than physical health and social conditions, are those conditions that have to do with the moral and spiritual life of a nation. How shall we appraise these conditions? Our attitude to non-Christian religions in our day is marked by a new sympathy and appreciation. For this I am thankful. My own appreciation of non-Christian religions grew out of my jealousy for God and His character as a God of love. It seemed to me unthinkable that the God of love, revealed to us by Jesus Christ, would not have been deeply concerned for His children in other lands across the long millenniums of their history. Surely somewhere one would find the token of His interest in their spiritual and moral development. As a child of God it behooved me to look for His hand of love in the lives of these non-Christian people. Looking thus with sympathy and appreciation into the Moslem religion, I found much for which one is glad.

First of all there is the spiritual conception of God in Islam. We must remember that Mohammedanism came up from a background of idolatry. Upon that background we see it as a religion with a spiritual conception of God. This came home to

me one day in Benares, India. We had been going from Hindu temple to Hindu temple and my soul felt fairly defiled by the coarse representations of the creative principle on every hand. Then we swung around into a Moslem mosque. It seemed like breathing fresh air. There was not an idol in sight. Only upon the walls was the name of Allah. I thanked God that day for this feature of Mohammedanism.



WHERE NEW IDEAS OF PROGRESS ARE PUT INTO PRACTICE

A village where students go to teach lessons in social progress.

Again I am deeply impressed with the note of submissiveness in Mohammedanism. That is what Islam means—submission. "Moslem" means "the man who is surrendered." Christians believe in the surrendered life. Of course, it makes a world of difference what one surrenders to, but the act of surrender is there and the spirit of submissiveness is there in any case. I have often marvelled at the resignation and quiet submission to the will of God manifest in Mohammedan lives in the presence of great loss and awful tragedy.

Sometimes I dream of Egypt becoming Christian. I do not think of the mosques being destroyed with the loss of the Moorish architecture. I love it, although I love the Gothic, too. I do not think of the minarets being destroyed and church steeples being built with their crashing bells calling to prayer instead of the call of the human voice from the minaret. There are many things that I believe Jesus Christ, with His loving appreciation of all that is good and all that has been developed in the good providence of God in every race, will preserve. I believe that He will gather up these values, developed in other races and nations, and will build them imperishably into His eternal Kingdom.

What Religion Should Supply

But this appreciation of the good in Islam must not impair our judgment. There are deep and fundamental inadequacies in this religion which only Jesus Christ and His spirit and teaching and work can supply. Let me ask here, What is it that you want out of a religion? Personally, there are

two things I want from my religion. One of these is fellowship with God. I am conscious that I am here on earth—helpless, weak, sinful, and God is in His glory and power and perfect holiness. Who will bridge this great gulf and bring me to Him? I know that Jesus Christ can do it. Mohammedanism seems to lay such stress upon one single attribute of God, namely, His sovereignty, that He seems to be pushed farther away, up, up, ever higher, until He is yonder behind His cold grey clouds and your heart cannot touch Him. He is too great. I have been told that Moslem theologians declare that it is blasphemy to say that God is love, for how can perfect self-sufficiency and sovereignty be touched with the feeling of mortal infirmity.

The second thing that I want from my religion is moral undergirding. I have temptations and I have tasks. I am unequal to both. I want moral reinforcement and undergirding. I need ideals that will break out ever with fresh significance. I find that undergirding and those ideals in Christ. Does the Moslem find them in Mohammed? As I read what Lord Cromer says about the modern Moslem and his moral shipwreck, I sense that there is a need to be supplied, there is a Christ that needs to be shared. So, as I look at the moral and spiritual situation and ask myself, What Price Progress, I see that there must be a new moral and spiritual dynamic.

Who Is to Pay the Price?

We now come to the most important question: Who shall pay the price of progress? There are three parties that must pay the price of this prog-



WHERE THE PRICE IS BEING PAID FOR PROGRESS
The American University at Cairo

ress. There is some part of this price which only Egypt herself may pay to achieve her own progress. There is another part which I would say, in all reverence, only God may pay. Finally there is a part of the price of progress which it falls to us to pay.

What is the price that Egypt must pay? I cannot touch on all that is included under this an-

swer, but certainly one part of that price is the pain of readjustment. Let me illustrate. Some years ago when I was living in a Moslem neighborhood, I heard the sound of weeping in a large establishment back of our house. I knew what had happened: there was a death. According to custom the family would erect a large pavilion of beautiful tent work and during three days friends would come to express their sympathy. Should I go? I did not know the family. They were my neighbors but the house fronted on another street. The family was of pasha rank. The head of the house was a Nationalist. The difficulties seemed to increase as I investigated. But I finally decided to go, scarcely hoping to be able to talk anything but Arabic, or at most, French. What was my surprise when I was greeted at the entrance by a young man, speaking perfect English. He said, "It is my brother who has died. He died in Cambridge, England. I was studying in Oxford, England, and I brought the body home." He then took me to a seat of honor alongside of himself. He seemed to hold on to me. I sat there quietly, having expressed my sympathy, for one does not talk much. I listened to the Sheikh chanting passages from the Koran that were beautiful, and in all sincerity, I said to him:

"That is beautiful chanting."

"I hate it," he said.

"What is the trouble?" I asked.

"I was living in the quiet and the peace of Oxford," he explained, "and then I came here at this tragic moment; in my home the women were screaming and tearing their clothes and pulling their hair. I stood it one night; then I got out and went to the hotel."

I was sorry for the young man. I was sorry for his father and mother who would not understand. I was witnessing the contact of two different cultures, two different religions, two different immortal hopes. I was witnessing a veritable collision of ideals and where these contacts and collisions take place, there is pain—the pain of adjustment. Would God that there were always mediators at those points, sympathetic persons who might explain, who might take up the shock of the collision. But even so, there is always pain, the pain of readjustment to new ideas and new truths, and Egypt will have to pay that price, and in many instances she is doing it with courage and with calmness. But at times there are the fanatical outbreaks, the indignant rejection of new ideas and new thought.

Another price that Egypt herself must pay for progress is that of initiativeness in reform. I wish I could describe the forward-looking Egyptians, increasing in number every year; men of wisdom, men of courage, men of persevering and

laborious planfulness. Some of these are high in the Government; many are in humbler walks of life. They see the new day. They are seeking to usher it in. Some are trying to reform the law of the country. Some are improving the educational life. Some are reforming the social order. Some are instituting health campaigns. To every one of these forward-looking Egyptians and Moslems, we should extend our sympathy and a helping hand.

But there is a part of the price of progress that only God can pay. The uplift of a nation, the progress of humanity, whether in the East or in the West, whether among Arabs or Americans, cannot even be hoped for without reliance upon God. I am not thinking only of that price which was paid by Him centuries ago on the Mount of Calvary or on the Pentecostal morn when spiritual forces were released that have no end in the history of the world. I think, also, of more recent providences that are clearly from the hand of God. Within the last twenty years we have seen the entire Moslem world lifted out of its isolation and swept into the current of world thought and brought into touch with world movements, as not in centuries before. In the Great War, we remember that of all non-Christian areas it was the Moslem world that was affected chiefly by this great war. What was the campaign at Gallipoli and the Dardanelles but in Moslem territory! That in Mesopotamia, on Moslem territory! That of Egypt, Moslem territory! The recruiting of the labor battalions from North Africa, Moslem territory! The awakening of the whole Moslem world that began so significantly with the Great War has gone on steadily in more recent years so that today the old complacency and self-sufficiency has passed away. All of this has been wrought by none other than the hand of God.

Another mighty force that I believe has been directed by God to influence mightily the Mohammedan world is Nationalism. This is of greater significance in a Moslem land because of a previous conception which had to be overcome. The old Mohammedan conception was not that of Nationalism at all. It was that of Pan-Islamism, in which all Moslems would be united in a religious empire. There would be no Moor, or Algerians, or Tunisians, or Egyptians, or Palestinians, or Arabs; they would all be members of one religious faith, happening to live here or there. Now Pan-Islamism has exploded into bits and every bit is a national bit. There is today a Turkish nationalism and a Syrian nationalism, and an Iraqi nationalism, and an Egyptian Nationalism. These countries would not dream of uniting together and losing their nationalities in order to form a Pan-Islamic empire once again.

But what is nationalism worth? Many condemn it as an accursed movement throughout the world, making for hatred and hostility. This was the opinion of the Indian poet, Tagore. But we do not find it so in Egypt. It is a new force indeed in the life of the people and while it may have its evil manifestations, it is also in many cases a force for good, for progress, for eagerness for knowledge and education. It puts a nation on its tip-toes of expectancy. It awakens the mind to inquiry. It softens the will and enables the people to accept changes that make for improvement. As we see this force working in the life of Egypt and adjoining countries, we feel that, under the hand of God, it may prove to be a mighty power for progress.

Lastly, there is that portion of the price which we Christians, friends of Egypt and of the Moslem world, must pay if progress is to be achieved. The first price we must pay is that of sympathy. There has been too much ill-will across the centuries between the Christian camp and the Moslem camp. There has been suspicion and hatred. This cannot be the last word. The last word must be *love*. You ask, how much love? Let me answer with a parable. Just on the edge of Cairo is a country club, on a beautiful island on the Nile. One can there watch the polo games played on beautiful turf. What is the

price of grass in a country so hot and dry as Egypt? Is it a little sprinkling of water now and again? Not at all, that would never do. The entire field is banked up all around; then the field is flooded, almost a foot deep, and the water is allowed to stand there all night until the ground is thoroughly soaked. That is the price of grass in a hot and dry climate. It is a parable of what we Christians must do in the Moslem world. We have tried the sprinkling processes. Here and there there has been a little manifestation of love and sympathy. But it is not enough. There must be the drenching of the Moslem world with Christian love and sympathy. Only so can we achieve the results we desire and the progress we want.



A NEW MOSLEM WOMAN ADDRESSING A CAIRO CROWD

And then there must be service. Whatever it is that Christ has given us we can give to them. Spiritual service, moral service, social service, intellectual service, physical service—imparting

not merely the fruits of Christianity but the roots also. We must share all the living springs which we have found in Christ. That is what we are trying to do at the American University at Cairo. It is only one of many forms of service, but it is indeed one of the most practically useful, one of the most spiritually penetrating, one of the most morally undergirding, and one of the most life-transforming methods for promoting progress.

Christianity has to do, not with man's quest for God but with God's gift to man.....It is not a question of our sharing with others the deeper spiritual values of our lives, which for the most of us are not very much to share, but of bearing witness to a grace and truth outside of ourselves.....The Christian mission.....stands or falls with the question whether it is the bearer of a word from God.

—J. H. OLDHAM.

Evangelism—what is it? Are we afraid of it? Do we think it cannot be effective in our day with its emphasis on the social gospel? Society can be changed by changing the individuals that compose it. Dr. Mott's words find an echo in our hearts: "Evangelism consists in making Christ known, loved, trusted and obeyed in all ranges of life, by individuals and by society; and an intense passion to have Christ's kingdom widened, to call out the best in personality, to share with others, to be unselfish and to give to others those things of Christianity that have helped us. This larger evangelism is the work most needed now in the world, yet most neglected. We are in a time when we need great affirmations—affirmations that nothing has changed our belief in Christ or in his power in the world."

Mrs. Thomas Nicholson.

WHY I BELIEVE IN CHRISTIAN MISSIONS*

BY DR. DONALD W. RICHARDSON, *Richmond, Virginia*

1. I am a Christian. To be a Christian is to be a missionary; I can't be a Christian and be indifferent to the needs of others.

2. I have seen some of the need of the non-Christian world. Back of its physical, intellectual, economic, political and social ills, I have seen the need for a knowledge of Jesus Christ and the God whom He reveals.

3. I know from experience and observation that among the many panaceas and saviours which are being offered to the world today Jesus Christ alone is actually saving men and women.

4. When I entered the Christian Church I thereby became a life-member of a divinely established missionary society. If I did not believe in missions I would be false to my membership in this missionary organization.

5. I believe that the words of Christ when He told His disciples to "go into all the world to teach and heal and preach the Gospel" are to be taken literally. We who are within the Church manifest our love and our loyalty to the Lord by the measure in which we carry out His command. In neglecting the hungry and thirsty, and naked and sick and imprisoned of the world I am neglecting Christ.

6. In Christ and His message I have a vision of the possibilities of people. I see them not only as they are, but also as they may be. I see not only their achievements, but also their capacities for achievement.

7. While recognizing the many elements of value to be found in other religious faiths, I have seen that these other systems at their highest and best do not supply the value which is found in the Christian faith and Way of Life. Their essential inadequacy lies in their ignorance of Christ, the Revealer of God and Redeemer of man.

8. I believe that in Christ alone is found the solution for the needs of the individual, of society, of civilization and that around Him alone center the noblest, the most unselfish, and the most enduring activities of man.

9. I believe in the possibility of a world in which people of every race and nation may live as the children of God—in a social order characterized by righteousness, peace, and gladness. I believe that this better world must be built of men and women who have been redeemed in every land and brought into the Kingdom of Heaven by the grace of God in Christ.

10. I have seen some of the results of Christian missions—glorious transformations in character, marvelous restorations of lost mental and moral and social and spiritual order. I have seen pagan minds enlightened, bodies healed, souls saved, societies regenerated; and an atmosphere of gloom changed into one of gladness.

11. I believe that the Church and the Christian need mission work as an avenue of expression for the Christ-life within, as a field of service and sacrifice. By engaging in this work they themselves become enriched and fruitful.

12. I believe that Christ's purpose and program call for cooperation on the part of His followers. He has placed His own cause upon the hearts and in the hands of His disciples. The completion of His will for the world, His method, His Church, His ideal for man, is by the way of foreign missions.

13. With such a God as Christ reveals, with such purposes of grace and love as the Christian Scriptures proclaim, the foreign missionary enterprise is a moral necessity. I should be ashamed to be so spiritually obtuse as not to see the logical issue of my fellowship with Christ.

14. The best which I have I desire to share with humanity; selfishly to keep it for myself and my own community would be un-Christian. That best is not some theory of government, not some system of culture, not some program of social uplift, not science, not the veneer of Western civilization, but the knowledge of a loving and saving God. Not to share this knowledge would indicate a pathetic lack of faith in my own religion.

15. I know missionaries whom the Churches have sent out—most of them humble, courageous men and women, whose names may never be written in human history; but who are the agents of God for the establishment of His Kingdom. They are in the line of God's great succession of Kingdom builders. I would share with them, to the limit of my opportunity, in the divinest, the most daring, and the most gloriously fruitful enterprise of all the ages.

16. Finally, I believe in Christian missions, because "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." The greater part of the world today does not yet know, and can come to know God only through messengers whom the Christians may send out to tell the Good News.

* From the *Christian Observer*.

The South American Crisis

By JOHN A. MACKAY, New York

*Author of "The Other Spanish Christ"; Secretary of the Board
of Foreign Missions, Presbyterian Church, U. S. A.*

AS I LOOK back on my recent wanderings in South America, I find that three main impressions have crystallized in my mind. I have become conscious, if not for the first time, at least to a much greater degree than before, of three major realities in the contemporary life of that continent. The first of these is the *reality of crisis*, the second *the reality of religious opportunity*, the third *the reality of the evangelical community*.

In the present article, I am going to deal with my impressions of the reality of crisis, leaving the other two realities for treatment in subsequent articles.

Happily, it is not now so common as it was some years ago, to regard all crisis as a simple projection of a state of mind, a state of mind that thrusts its own disorder and dread into the world around it. It has become evident that changes of a major order are taking place in the life and thinking of men, and that major decisions must be made. Thus the perception grows that crisis is the only word at all adequate to describe conditions such as exist in many parts of the world. The old is going. Something new, whether better or worse than the old, is in the throes of birth.

Coffee Bonfires

It is not surprising that I found South America in the grip of an economic crisis. Let me give but one representative illustration. I had arrived in the Brazilian port of Santos, and was speeding in a friend's car across the great plateau. As we approached the city of San Paulo, I said to my companion, "What is that haze on the horizon?" At first it seemed to me to be a Scotch mist. But no, it was evidently smoke. "Some great building in the city must be ablaze," I said. "No," was his reply, "they are burning coffee."

During my three months in Brazil, I discovered that in the last two or three years, 16,000,000 sacks of Brazilian coffee have been burned. Crisis! And not a purely economic one, either. When one reads of the destruction of sheep in southern Chile, of the slaughter of pigs in Kansas, of the burning of wheat in Wisconsin and Minnesota, and of the coffee bonfires in Brazil, and all

this at a time when millions from the Magellan Straits to the Hudson Bay are suffering hunger, it is clear that what is in crisis is *man*. Can we not pardon the modern pessimist, who in the light of facts like the above, raises a question whether after all man is anything more than an unsuccessful experiment of nature!

This is one side of the economic crisis. Fortunately, there is another. Who can doubt that the fact of being united in one great fellowship of pain predisposes the nations forming the Pan-American Union to regard one another in a much friendlier way than they have done for decades past. Nations which suffer together find it much easier to think and plan together, and common pain has undoubtedly been one of the factors making possible the great and unusual comity that has reigned in the recent Pan-American Conference at Montevideo.

Political Upheaval

Everywhere I was conscious of the reality of social and political crisis. Early in 1928 it had been my privilege at a Latin-American banquet in New York to share the program of after-dinner speeches with a distinguished diplomat, Dr. Carlos Davila, then Chilean Ambassador to the United States. Both of us lived on the peaks that evening as we discoursed on things South American. Last May, I was in Santiago, the Chilean capital. There I was told how the erstwhile ambassador had headed a revolution, occupying the presidential chair for several weeks, after which he was ousted from power by another. One evening, after an address in the "Instituto Inglés," a Presbyterian mission school in Santiago, a man in his early fifties came up to speak to me. There was a look of great kindness in his face, and a strange mystic flash in his eye. "I am Colonel Grove," he said, as he shook my hand warmly. "Colonel Grove!" I involuntarily replied. This was the best-known communist leader in Latin America! He was the man who had ousted Davila from power, occupying, in his turn, the presidential chair for several weeks. Then he, too, passed from the helm of State. In the recent political elections in Chile, at which the new President

Alessandri was elected, thirty-three political parties went to the polls. Among these were twenty shades of socialism. Crisis! The new element in the situation was that social and political ideas had become real and people were following ideas and not, as formerly, ambitious personalities. The transition from interest in personalities to interest in ideas is an element in the social and political crisis of South America.

I crossed the Andes in a raging blizzard on the last train to cross for some weeks, and sped over the marvelous Argentine pampas. I came finally to a much loved city by the sea, Montevideo, the capital of vigorous and progressive little Uruguay. Crisis met me there — in a city where legislators had given themselves to the task of banishing crisis and revolution forever, and sincerely thought they had succeeded. A dictator was in power in the most democratic of South American countries, a country which had earned for itself the name of the New Zealand of South America.

Some few decades ago, Uruguay set itself to solving the problem of recurring revolutions, by creating a new collegiate form of government, in which both of the traditional political parties should be represented in the executive council of the nation. One of the men largely responsible for the new system was ex-President Brum. Fifteen years before, I had listened to him speak in Lima, when as a young man of thirty-five, recently elected to the presidency of his country, he was touring the other American states. Brum was a natural enemy of the new dictatorial government. He found, however, that the majority of the people were in favor of it. They did not rally to him or to his ideas, as he had hoped. One day he received word that the government was going to arrest him. He prepared himself for the event in a very dramatic way. Throwing open, early one morning, the wide doors of his residence, he seated himself on a chair facing the entrance, a revolver in either hand. He expected that one of two things would happen—that the government would arrest him, or that the people would rally around him. The hours passed. Neither of the two possibilities was fulfilled. In utter loneliness, denied even the opportunity for a dramatic gesture, he shot himself. He had been a brilliant political leader. He had sincerely and consistently opposed religion of all kinds, but in his utter loneliness and isolation, at a moment when true religion nerves a man to stand alone with God against the world, he could not endure blank solitude and preferred to put an end to his despair. In a crisis such as he had never anticipated, his heart became a sepulchre of dead illusions. He proved incidentally, by his suicide, that the traditional gulf between religion and politics must be

bridged in the interests of creative action and creative personalities. Appreciation of the existence of this chasm is part of the present crisis. Will the abyss be widened or will it be bridged? That is the really critical question, as we look down the coming years.

Idealism and the Chaco

In the international realm, crisis was equally apparent. The press in all the capital cities I passed through was full of news about the undeclared war between Paraguay and Bolivia. At Buenos Aires in June I found that, according to estimates, at least 40,000 men lay dead in the malarial marshes of the Chaco. Some have put the estimate of the victims to date at anything from 50,000 to 100,000 Bolivians and Paraguayans. That awful holocaust to the god of war, that bloodiest and most sinister of episodes in modern Latin American history, is red with crisis. And perhaps the most crimson part of that crisis is not that so many thousands of men have died, but that South American idealism lies in those swamps. How often had it been said, since the World War, by leading South American statesmen and writers, that theirs was the only part of the world where war would be forever impossible between sister nations, because all South American countries had loyally pledged themselves to solve their conflicts by arbitration! South America was committed to the principle of arbitration for the settlement of all international disputes. Then came the undeclared war in the Chaco, which all the diplomacy of the Pan-American Union and of the League of Nations could not prevent. Not only that, but a similar situation had almost been created in the Putumayo, on the boundary between Peru and Colombia. Had it not been for the assassination of a Peruvian president in the month of April, those two countries would have repeated on the Putumayo what Bolivia and Paraguay have waged in the Chaco. South American statesmen and idealists are in a chastened mood. They recognize that all nations have sinned, that "there is none righteous, no, not one." Some recognize that mere idealism and sentimentality are insufficient when confronted with primitive human nature and the new doctrine of the State.

Spiritual Crisis

But the reality of crisis is still deeper. There is a spiritual crisis in South America. It is true, of course, that every crisis in human affairs has a spiritual aspect. This we have seen to be true in the various phases of crisis already considered.

A crisis takes place in the inner life of a country when it is willing to remake its whole life and tradition in the light of the conclusion it reaches

after loyal self-examination. Then anything may happen. Self-criticism is of the very essence of crisis. It is not too much to say that South American countries have entered this stage. Spain entered it after the Spanish-American War, and the way was prepared for a really creative revolution by the wholeheartedness with which thousands of men and women in the country gave themselves to the task of knowing themselves and of discovering wherein their great faults and failings lay. It is interesting to observe that at the very time when new appreciation for Latin America is being expressed in North America, there begins to appear in South America a tendency to rigorous self-examination.

A second aspect of South America's spiritual crisis has already been hinted at. It consists in the change of interest from persons to ideas. South America passed through a stage in which ideas regarding life and God were given only an academic or æsthetic value. It was considered that to identify oneself passionately and absolutely with any one idea was to become sectarian, and cultured South Americans have dreaded nothing so much as to be called "sectarios." Now, however, that is changing. The new tendency or mood began to appear with the revolt of university youth in 1918. It received its finest expression in Peru, among the members of the Apra party. I have just read a remarkable pamphlet entitled "Aprism and Religion," in which the writer, a young man who, in my time in Peru, was regarded as a consummate bookworm and cynic, confessed that he had been saved from sterile intellectualism by identifying himself with the great ideas embodied in the program of his party.* When teachers, and intellectuals in general, are expected to be crusaders, a complete break has taken place with the traditional attitude of detachment which characterized South American culture. According to the old view there could be no such thing as a crisis for an educated man, who viewed the world from his detached balcony.

There is still another element of crisis in this current drift from personalism. One discovers among the younger generation a great loss of faith in men. What a Mexican student once said to me would be typical of many others in South America. "We have become totally disillusioned," he said, "in the men to whom we looked as leaders. We now ask ourselves if, continuing to live in accordance with our ideals, we shall ever reach places of power where we can do the work we think should be done. So we wonder if for the present we ought not to take up a Machiavellian attitude towards life, and then, after we have

reached the places we aspire to, become our old true selves again, rejecting all opportunism and untruth." When a well-intentioned and altruistic young man asks himself seriously whether it is worth while or possible to be good under all circumstances then we have crisis of a serious order.

We are not surprised to learn that the new mood gives greater reality to religious ideas. This brings into crisis the old South American radicalism. "It would appear," said a Peruvian radical and freethinker, "that God had handed over politics to men and kept religion for himself." But now a new phenomenon meets us throughout those lands. It is not rare to find earnest young men of the new generation ready to take to themselves the words of that young Spanish writer who said, "I have Karl Marx in my head and Jesus Christ in my heart." I am not interested in discussing, at the moment, whether this is or is not a possible combination. What interests me is to point out that for many young South Americans it is perfectly valid, however illogical their position may seem to us. They have awakened to the discovery that Jesus Christ is not the "poor Christ" whom they have thought of, but a being whom every man must face if he would fairly and squarely face himself and life. Their social imagination is being captivated by the "Christ of the Whip." Among a people for whom a "poor beggar" or a "poor devil" has been practically synonymous with a "poor Christ," illimitable vistas of opportunity open up for the reinterpretation of Jesus Christ.

We need not be surprised to find that the sense of crisis prevails in the traditional church of those countries. The Roman Catholic Church is fully alive to the seriousness of the present situation, and so we discover here and there things which are quite foreign to the tradition of that church, as known hitherto in those lands. We find sermons being preached in theatres and in churches, without any ritual accompaniment. We find laymen who give lectures on the Bible and Catholicism. We find more attention being given to the reading of the Scriptures in public, and in certain areas to the distribution of the Gospels. If this process goes on long enough and thoroughly enough, anything may happen in the old church, and we might even witness another reformation.

Meantime, the spiritual issue becomes sharpened. Spiritualism, theosophy, occultism, not to speak of many other cults, have begun to dominate the minds of thousands throughout the continent. Some years ago, an Indian philosopher, a high priest of theosophy, and a Doctor of Philosophy of the University of Cambridge, made what was practically a triumphant tour around the whole continent. In South America, the East

* The Apra Party. See article, "A Voice from a Peruvian Prison," in the December REVIEW.

and the West, which it was thought would never meet, are coming strangely together. Nobody, I believe, would make such a profound impression on the spiritual life of South America as an Indian Christian, for South America looks wistfully towards the East and feels her need of a faith.

An illustration of the reality of spiritual crisis is a question which was put to me by a student of the University of Santiago during my recent visit to Chile. One evening in the National University I gave a lecture on "Nietzsche—the Creator of Superman,"—the idol of more than one generation of South American youth. From him they had derived their conception of life and Christianity. A discussion of his personality and thought offered me the best possible point of contact with my audience. Never did I have such an

opportunity to present the heart of the Gospel. Interpreting Nietzsche's famous parable of the camel that became a lion and the lion that became a child, I followed modern man along the road of his measureless passion for knowledge, and his iconoclastic drive towards freedom, into a fresh new childhood with wonder in its eyes and a life-affirming accent on his lips. The following morning an engineering student came to see me. "I have passed through the stages you described last night," he said in an agonized tone, "I have been a sceptic. But I cannot live on scepticism and perpetual rebellion. I need a faith. Do you think I can ever get a faith?"

This was crisis in its most creative stage, in that phase in which anguish becomes vocal and craves a religious answer. (*To Be Continued.*)

The Red Man Speaks*

By COE HAYNE, New York

Author of "The Red Man on the Big Horn," etc.

AMONG the boys of Black Bear's hunting camp, Red Neck, a member of the Crow tribe by adoption, was superior in feats of skill and endurance, including horseback riding, long-distance running and shooting with bow and arrow. From both his father and mother he had inherited great physical powers.

Red Neck's father, murdered by the Sioux when the boy was but six months old, had been a surgeon in the Union army and, like many other restless young white men after the Civil War, had gone to the Western Frontier to take up land and begin life anew. Among the Blackfoot Indians he had chosen Strong Face as his bride.

The youthful Red Neck with his mother worshiped the force that resided in the sun, the lightning, the rivers, and the rocks. He was initiated into all the ways of the Indian and learned the Crow and Blackfoot legends. He learned to shoot expertly with rifle as well as with bow and arrow, and to track deer and bear that were plentiful in the Bighorn Mountains.

One day while some of his mother's family were absent as scouts for the United States troops during the Nez Perces and Bannock uprisings, Red Neck was taken by Strong Face to a hill for fasting and prayer and was asked to contribute a small piece of flesh from his arm to appease the

supernatural powers that were supposed to control the destinies of fighting men. The boy's votive offering was placed with similar ones in a shallow hole in the earth that nourishes and protects. Then Chief Blackfoot of the Crows prayed: "Dear sun, we give you this as a sacrifice from our bodies that those who are away in wars may be victorious and return safely." A little later Red Neck was again honored by being adopted by Chief Blackfoot as his own son.

A far more terrible as well as determining experience awaited Red Neck in his training as a member of his tribe. The time had come for Strong Face to dedicate him to a life of bloodshed and plant in his soul forever the spirit of revenge in memory of the murder of his father by the Sioux.

On a hill overlooking the Crow camp Strong Face stood with her son. They were alone. Just as the sun tinged the eastern horizon with the golden light of a new day, the Indian woman lifted her arms in a gesture of adoration of the blazing manifestation of a power her tribal traditions had taught her to fear rather than to love. As she chanted a song of mourning, tears flowed down her face unchecked. In utter abandonment the Indian widow surrendered to her grief. Alternately weeping and praying, she gave expression not only to grief but to her hatred of those

* From "The Mocassin Trail," by courtesy of The Judson Press.

who had killed her husband. Her mourning was a part of a religious ceremony as are many common activities in the life of an Indian. Her devotions on this occasion were to be marked by a supreme sacrifice—the consecration to hatred of a child of tender years. She prayed that he might become a warrior of courage and sure marksmanship, that he might kill his enemies.

Above the boy towered Strong Face that morning, neglecting no sign or word that might burn into his heart the spirit of hatred.

"Promise me," she urged, "that some day you will kill a Sioux that the death of your father may be avenged."

With his arms extended toward the sun, the boy made the vow and Strong Face invoked upon him the blessing of the orb of fire that climbed the eastern sky.

During the following decade Indian influence in the boy's life continued to make deep and abiding impressions upon him. When rather late in life he began his elementary education in the government school at Crow Agency, his Indian heart almost rebelled. Vivid memories of the unhampered life in the Indian country made him long to return to it. Stealing away from the school one evening, he saddled his favorite pony and rode to the top of the divide between the Little Big Horn and the Big Horn rivers, where he could view the distant Pryor Mountains, the hunting grounds of his people. He was Indian; in Crow lodges he was at home; on the hunting trails of his people he knew the way; why try to penetrate the mysteries of the white man's world? He had ridden forth with the thought that he would allow Buck, the pony, to take him back beyond the Pryors to the place where the smoke columns from many Indian camp fires joined above the pines that shaded the Stillwater. But the impulse to leave the school at Crow Agency passed, and with its passing he wept. He knew that he was saying good-bye to the hunting grounds of the Crows and to Buck.

A few months later Red Neck was transferred to the Carlisle School in Pennsylvania, where he developed rapidly under Captain Pratt and a staff of teachers who had faith in the inherent goodness of live Indians.

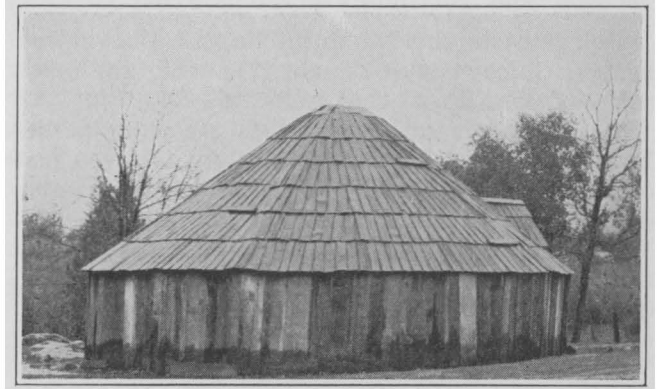
Red Neck was at Carlisle when he learned of the shooting of Sitting Bull during the so-called uprising under the leader of the Ghost Dances in South Dakota that culminated in the "Battle" at Wounded Knee. The Crow yelled in savage glee and volunteered the opinion that the old Sioux warrior got what he deserved. Big Horse, a nephew of Sitting Bull, sprang at him. Both lads were good in a rough-and-tumble fight, but Red Neck was more skilful as a boxer than his op-

ponent, whom he felled repeatedly by short-armed jabs to the chin. To pay his vow and still the wails of his mother now aroused him to white heat. Memory spurred arms and hands for dreadful action. A voice called him back to the present and prevented a catastrophe.

"Come to my office, John," ordered Captain Pratt.

John Frost, known among the Crows as "Red Neck," believed that he was about to be expelled from school. He was asked kindly how the fuss began. He told how it started in 1871 when the Sioux under Sitting Bull raided his homeland; he spoke of the vow made to avenge the murder of his father.

"Your father was a good man, John," said Captain Pratt. "I knew him when he served as a surgeon in the Union army. We'll not discipline you for this."



WESTERN INDIAN ROUND HOUSE
For "old time" Indian ceremonies.

John continued at Carlisle and became captain of Company A by acclamation. He played on Carlisle's first football team before Bemus Pierce and Mt. Pleasant, two of his teammates, became nationally known for their brilliance on the gridiron. By consecrated women teachers he was given Bible lessons, and was taught the simple courtesies that are considered important in well-directed homes and public places. His record at the institution won for him a job on the Crow reservation, first as disciplinarian in one of the dormitories in the government school at Crow Agency and then as scout and interpreter at Fort Custer on the high mesa above the juncture of the Big Horn and Little Big Horn rivers.

Out of the entire group of twenty Crow men who returned to the reservation, John was the only one who did not again take up with the old Indian ways. Yet this youth, fighting to keep himself clean, came in time to see failure ahead for him unless he broke away from the reservation. The colonel gave the Indian permission to

return to duty after a ninety-day furlough. But John Frost did not return until years afterward. When the ex-scout came back to his tribe with wife and children he found that Baptist churches, under the leadership of men and women sent to them by the Home Mission Societies, had been organized among the Crows. At first he kept away from the Gospel services but gradually the brave and sincere Christian living and achievement on the part of the missionaries and their converts turned the heart of this Indian toward Christ. In 1927 he was ordained to the Christian ministry and is now pastor of the Indian church at Pryor, Montana. Strong Face, his mother, is numbered among the Christians of the tribe. Not many months ago, at the dedication of the new Chivers Memorial Chapel for Indians at Lodge Grass, John had occasion to refer to the terrible vow of his boyhood.

The Testimony of John Frost

Delegates to the Northern Baptist Convention held in Chicago in 1927 will remember the testimony of John Frost that follows:

The Indian is naturally religious; when he believes he believes with all his might. If you had come among us when Drs. Petzoldt and Kinney did you would have found us worshiping idols. We believed in a Great Spirit, and we believed that the mountain lions, the bears, the wolves, coyotes, and in fact all animals, birds, streams, and springs were messengers of the Great Spirit. When we used to roam the prairies and had to cross a creek or river, we gave some offering; if a river, a choice piece of meat or pemmican; if a creek, beads.

In order to gain favor from these many message-carriers of the Great Spirit, worshipers would go to the mountains and choose some high point, then fast for days, neither eating nor drinking. In some cases they would chop off the index finger at the first joint as a sacrifice, or tear strips of skin from the body as an offering. Again, they would set a post in the ground on some high point, and on top of this post, which was nearly ten feet high, fasten a buffalo's or bear's head. Two rawhide ropes which hung to the ground were fastened to the post just below the head. Then the man who was to make the sacrifice had his breast bared and two strips cut in the flesh on each side. A stick was put under the flesh on each side of his breast, across, and fastened to the two ropes from the post. He went around and around this post, pulling backward and blowing a whistle made from the wing bone of an eagle. He went until he broke himself loose. After all day, if the skin refused to break, he was pulled loose by a friend. When a dear one died, the relatives

would cut their legs and arms, stab their heads, and chop off the ends of their fingers, wailing and crying, "I shall never see you again; no never! Oh! What shall I do?"

Thank God, these terrible things are not seen any more. Great changes have taken place and many of the Crows are rejoicing in a Saviour's love, and climbing the trail to that happy land above. There have been nearly five hundred baptisms; we now have five Indian churches and our own Indian Association. There is so much to be thankful for.

Shot-in-the-Hand, one of the oldest members of the tribe, just before he passed away prayed: "O God, forgive me for cutting and scarring this body you gave me. Grant, O Lord, that not one of my children will do as I did in worshiping the wrong gods. I did not know any better."

Bear Claw, another old Indian, who walked faithfully in the Jesus Road, said to me just before he died, his face beaming with light and joy, "Brother, please do not pray for my recovery, for I am anxious to go to this place the missionaries have told about, where there is no sorrow, and no tears, and no good-bye, and I want to see the wonderful Jesus."

These are some of the many things your missionaries have brought to my people. Oh! If I were a master of all the languages I could not find words to express my gratitude today for what the Gospel has done for my people and for me. I can only say, God bless you, God bless the work and the workers among the Crows.

Indian Reverence

With the life sketch of John Frost and his striking testimony in mind as recorded above, one may the more readily understand a statement by Henry Roe Cloud concerning the Red Man's spiritual history and present attitudes.

Henry Roe Cloud, full-blooded Winnebago Indian, newly appointed field representative of the Bureau of Indian Affairs,* is regarded as particularly fitted to act as an interpreter of the Indian to the Government and the Government to the Indian. He was born on the Winnebago Indian Reservation in Nebraska, attended the reservation boarding school, and later went to a non-reservation boarding school in Nebraska, to which come pupils from tribes such as the Omahas, Winnebagos, Sioux, Cheyennes, and Assiniboinis. By his own effort he secured a Master's Degree from Yale in anthropology, was graduated from Auburn Seminary, and was ordained a minister in the Presbyterian church. Each summer while attending school he returned for contact with his

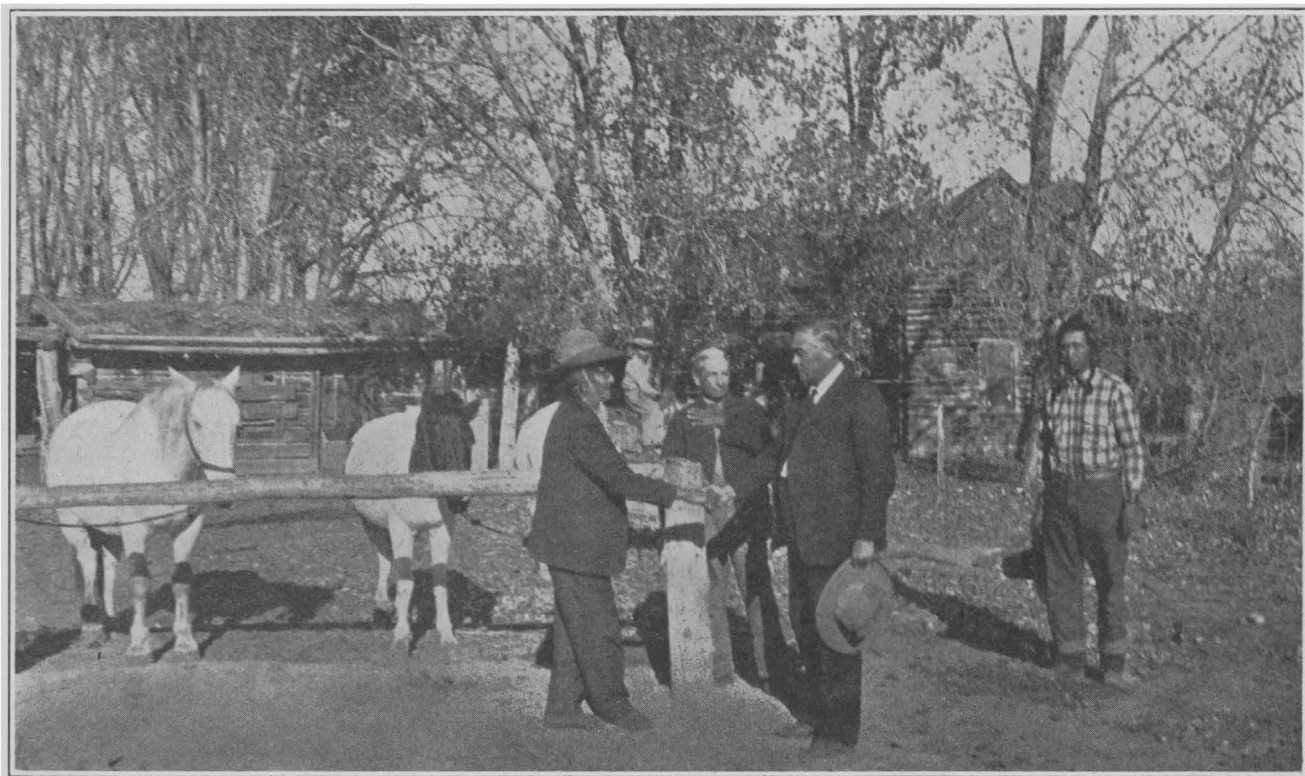
* Now Superintendent of Haskell Institute.

people, and after completing his education he stayed for several years on the reservation, working with the Indian simply as one interested in their welfare. The past seventeen years he has spent at the American Indian Institute which he established at Wichita, Kansas. This is an accredited high school specializing in agriculture and higher training for Indians. Said Mr. Cloud at the North American Home Missions Congress in Washington, D. C.:

It is not hard for an Indian to grasp the teaching that God is a Spirit and is living today as a personality in the hearts and lives and souls of men. Even I as a small child was taught to worship according to the teachings of Animism. The conceptions of Animism, in brief, are these: You personalize the forces of nature, give them a spiritual personality, and then turn around and worship these forces of nature. You've got a God right near you. You worship the thunder, the lightning, the water, the fire, etc. You have a spirit at your hand whichever way you turn. Take a race of people who believe in that, and it is not difficult for them to pass from that conception to the other conception that God himself, through the teachings of God and the Bible, is living today with us, in us. We do not entertain high thoughts and cultural ideas, and that sort of thing, but we

entertain a living Person in ourselves. With that sort of a conception we attain what we call our spiritual development. We discover our incentive for life and we are forever hungry and reaching after a certain nobility of soul. This all comes from that wonderful fact that we have a living Being in us. God is so near to the consciousness of the Indian that when he prays most of the time he says "My Father." He is so near, so present.

I think the Indian has a distinct contribution to make to the Christian Church. It grows out of his centuries of experience in worshiping the Great Spirit. We have no absentee God; he is present always with us. That's the teaching of our people. The Indian through experience knows that he is present, and out of that intimate contact with the unseen Father which is the great reality, he has developed this spirit of reverence which we all know that he has. Another thing that he can contribute to the Christian Church according to my idea, is that when he confesses his sins, he confesses his *sins*. He doesn't say as the white man does, "Oh, Lord, forgive my sins." The Indian goes right straight to his sins and tells the whole world what they are. There's a species of sincerity and forcefulness in his confession to the Great Spirit which might be of value to the Christian Church.



CHIEF PLENTY COUPS CONFERS NAME "PLENTY CROWS" ON REV. JOHN FROST AT THE HOMESTEAD WILLED BY PLENTY COUPS AS A PUBLIC PARK FOR INDIANS AND WHITES

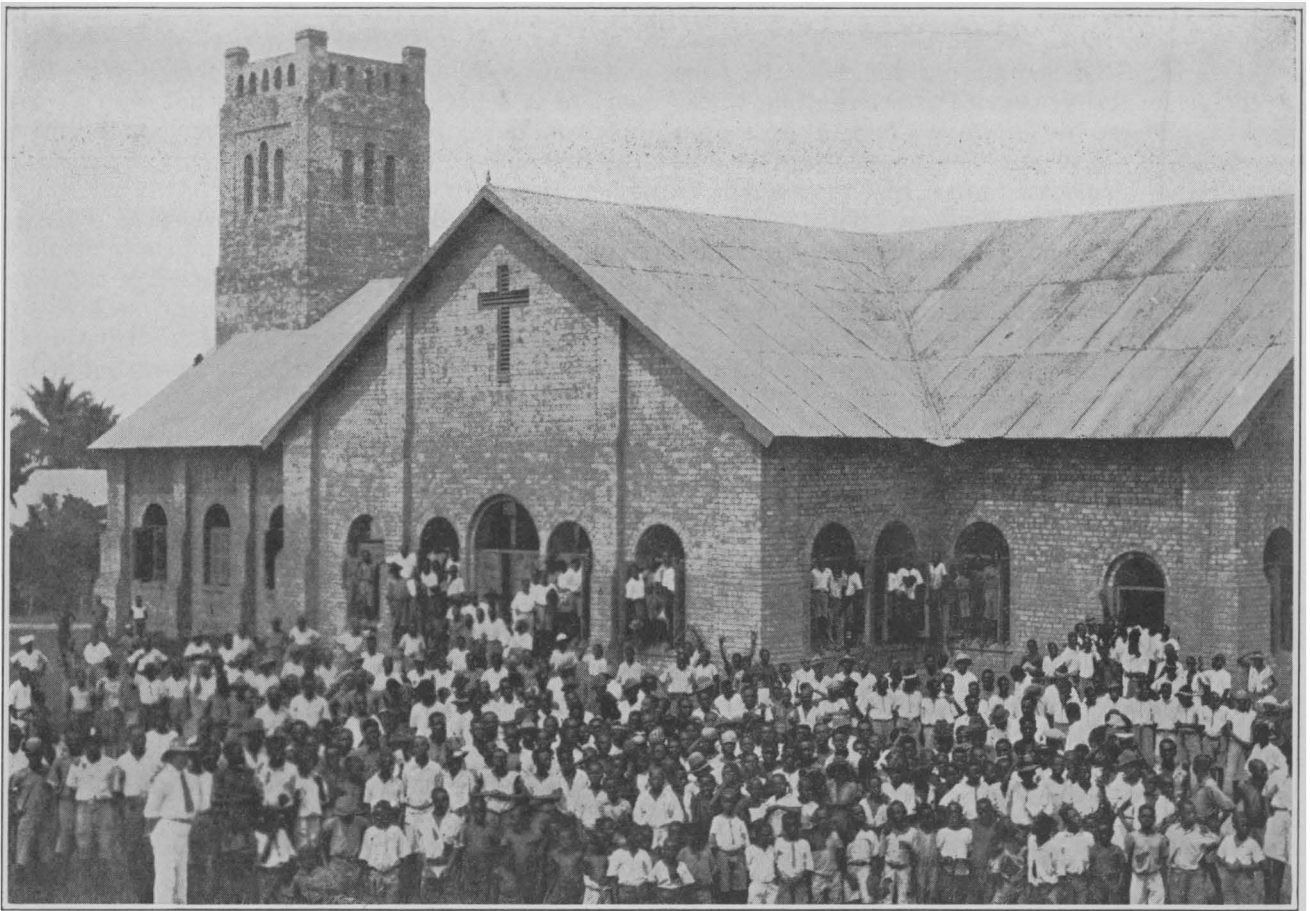


Photo by J. M. Springer.

THE CHURCH AND SCHOOL AT LUEBO

All the teachers are now natives but Mr. Morrison is the man in command and very efficiently so. He is in the front rank to the left.

Preaching and Practicing in Central Africa

By MRS. JOHN M. SPRINGER,
Jadotville, Belgian Congo

Missionary of the Methodist Episcopal Church

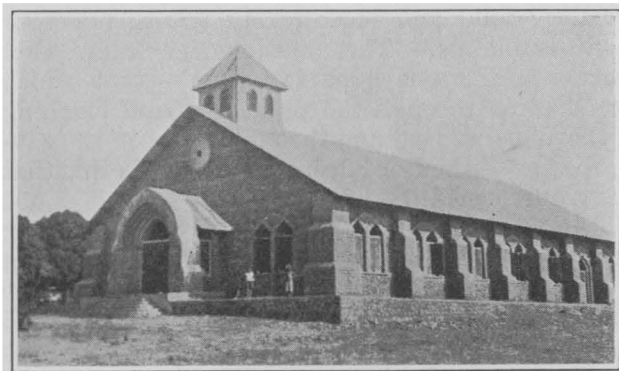
IT WAS high noon and intolerably hot when we arrived at the Lubilash pontoon just as it loosed from the shore and slowly made its way to the other side. The boat was loaded to the water's edge with natives and their loads of cotton to be sold at the Cotonco warehouse some miles further on. For two days the road had been full of cotton growers taking their loads to markets from which the cotton would be shipped to Belgium. An hour later, the pontoon was back and our car rolled down the perilously steep bank and onto the battered craft which was evidently stronger than it looked.

Not knowing which road to take on the other side, we pulled up to a lad who wore an infinitesimal piece of calico as his sole wardrobe and was lunching on a huge piece of sugar cane. "Where is Bibanga?" we asked. Without a word and without stopping his mastication, he pointed to a distant hill on which could be seen a light spot. It was the roof of the new Bibanga church.

Twelve kilometers of winding, narrow road lay ahead of us and as we rounded the hairpin turns and looked down the precipitous sides into the valley hundreds of feet below, we wondered what would happen if we should meet another car. As

we rounded another sharp bend the new church was seen in its simple beauty and soon we were honking outside the McKees' door.

In this Southern Presbyterian station at Bibanga there is a fine large school under Mrs. McKee's direction while Miss Allen was on furlough. The new church will hold a thousand people and



THE BEAUTIFUL NEW CHURCH AT BIBANGA CAN SEAT 1,000 PERSONS AND IS WELL FILLED EVERY SUNDAY

is well filled every Sunday. But on our first visit to this station four years ago, the nurse, Miss Rogers, was bravely carrying on in the absence of Dr. Kellersberger. Now the doctor had returned and our main interest was in the medical side of the work.



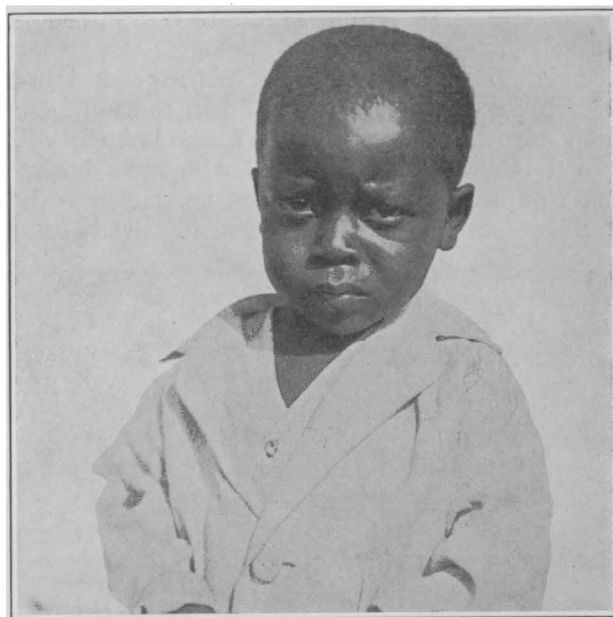
Photo by Mrs. J. M. Springer.

Mary is a beautiful Christian character and teacher. She has worked hard and kept up with her husband through four years at Bible School and was the first woman to graduate from that school. Do missions pay? I'll say they do. Look at Mary.

Throughout Central Africa, Bibanga has become almost synonymous with sleeping sickness. Dr. Piper, the Methodist medical missionary, considers Dr. Kellersberger the greatest authority on sleeping sickness in the Congo, or at least in the Katanga. When one thinks of 9,735 patients of this dread disease, many of them already insane

when brought to the hospital; 110,000 intervenus injections, and only 407 deaths, it is nothing short of a miracle. Only a few years ago sleeping sickness carried 98% of its victims to the grave. During the past ten years there have been a total of 53,000 patients in the hospital. Of this number, 11,000 suffered from hookworm. Most of us humans are as lazy as circumstances will allow, but the laziness of the African has been proverbial. The truth is that much of his disinclination to do hard work was due to this insidious little worm which is in process of being vanquished, as well as the tsetse fly which causes sleeping sickness.

What astonished me most was the amount of surgery done in the poorly equipped operating



Heathenism is positive and not neutral as some suppose. For centuries babies whose mothers died at birth were buried alive with the mother. But for the arrival of the missionary, that would have been the fate of little Marco.

theatre. A new government doctor remarked with scorn that he certainly would not try to operate with such out-of-date instruments as those used in the hospital.

"Well," replied the doctor, "these are all I have and I've performed 35,000 operations with lumbar injections in the last ten years and have never had a death; so matters might be worse."

We were taken into the "surgical ward," which the doctor said that he was ashamed for us to see; and yet, it was the only place he had for these cases.

It was a small room not over 15x15 and so crowded that it was difficult to get through the door. Most of the beds were side by side and the patient whose bed prevented the full opening of the door had been brought in that morning with

a foot badly clawed by a lion. The man had climbed the nearest tree but it was not quite high enough for him to get entirely out of the mad-dened beast's way. Nearly a day had elapsed before the patient was brought to the hospital and the odor was decidedly unpleasant.

In the far corner lay another man who had also been in the hunt and the lion had badly chewed his arm, but in both cases the doctor pulled them through. Another patient had had a huge goiter removed and was doing well. It would be a blessing if someone would give the brave doctor a new surgical ward!

Another new feature is the leper colony only three years old. Here 350 lepers and their families are in camp and live a normal life, seeking to win their way back to health, so far as possible. This colony is in temporary huts but it has its own self-governing tribunal, fields at the foot of the ridge for raising grain. We marveled how the cripples could get up and down the hill. The colony also has its own church and school, with trained teachers and pastors, who have become keen voluntary workers as soon as they have become lepers. There is a long waiting list to enter

this colony but the victims cannot be taken in faster than provisions can be made for them.

Many have been led to Christ and thirty-five have been admitted to baptism after giving proof of their genuine conversion. This means a genuine turning to Christ from a life of sin. In every part of the manifold work the evangelistic spirit has been kept foremost. These people were formerly wild and bloodthirsty tribes, many of them cannibals. The missionaries knew that there was but one hope for them—that which would come through the preaching and teaching of the Word of God and through belief in the saving power of the Lord Jesus Christ. It is this that has transformed the whole section.

Two weeks later we passed the old Luluaberg Post where lies the body of the first missionary in this region, Wm. Summers M.D., a Methodist who came out with Bishop Wm. Taylor's band in 1885 to Loanda. The storms had erased his name on the tiny cross which the Government had placed over Dr. Summer's grave, but neither time nor eternity will wipe out the work done by those who not only preached Christ but lived Christ and died for Him in these villages of Central Africa.

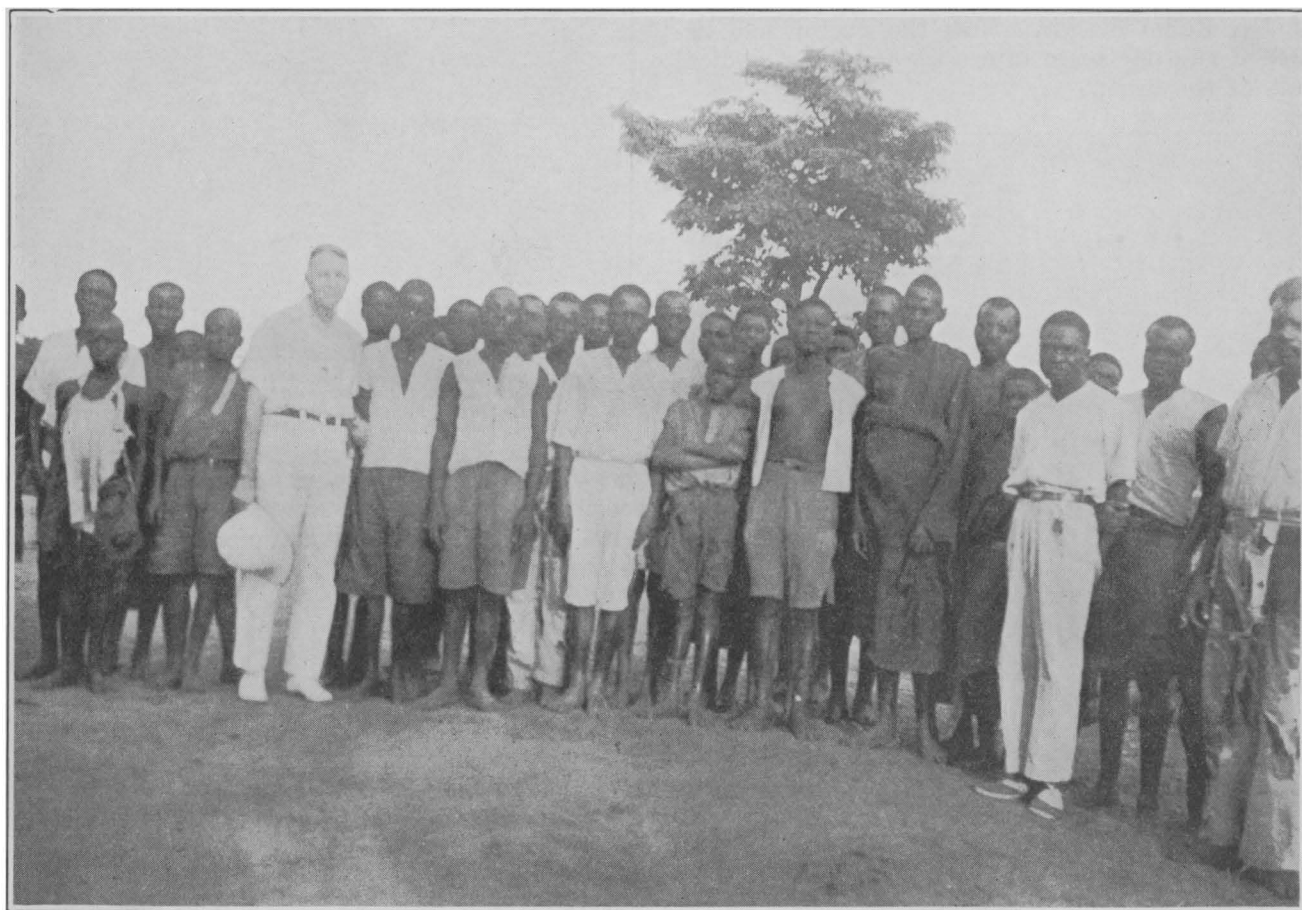


Photo by Mrs. J. M. Springer.

DR. KELLERSBERGER AND SOME OF HIS LEPER COLONISTS

He thinks he has every phase of leprosy and every special ever discovered in this Colony.

From Buddhist Priest to Christian Witness

A Story of the Old Fukunaga—and the New

By the REV. ALBERTUS PIETERS, D.D.
*The Reformed Church in America; Formerly a Missionary
to Japan*

MANY years ago, in a hotel in the town of Usuki, on the east coast of Kiushiu, a group of Christian workers were chatting together when the conversation turned to the black art.

"Mr. Fukunaga," said I to a representative of the Bible Society, "Is it true that the Japanese people think we Christians deal in magic?"

"Indeed it is," he replied, "and what is more, that idea led me first to listen to the preaching of the Gospel."

That evening Mr. Fukunaga told the story of his early life before an audience that listened spellbound. In the main the tale was as follows. He said:

"I had the misfortune to lose my mother when I was very small, and was given over to a very cruel stepmother. One day, when I was five or six years old, angered by something I had done, she stripped me naked, bound my hands and feet, and laid me among the bamboos where the mosquitoes were thickest. I would have died that night, if the neighbors had not rescued me.

"Growing up under such care, I became a very bad boy. In my early teens my father decided that nothing good could be expected of me, so that I would better become a Buddhist priest. He apprenticed me to a temple, where I remained for several years. Under the tutelage of the priests I learned to intone the prayers from memory, but I also learned from them many vices. Not one good thing did they teach me. To frighten me they told me that the idols would see and punish me if I disobeyed them. One day, in their absence, I scratched the back of one of the idols with a knife, to see what it was made of. I found nothing but wood under the paint, so I replaced it on the shelf, and was afraid no more.

"When I became a young man, I ran away from the temple and joined a band of men who lived by gambling and robbery. This kind of life was favored by the disturbed state of the country, it being about the time of the great revolution. When the authorities became too watchful to make that sort of life safe, I enlisted as a soldier. I was very proud of my two swords and my new

rank as a *samurai*. This lasted, however, only a short time, for presently, by order of the new government, the clan forces were disbanded, and we, the two-sworded gentry, were disarmed. As compensation I received a sum of money not really very large, but a much greater sum than I had ever had before. It was a great misfortune to me, for I had not the least idea how to use money properly. I went at once to the brothels, and spent it all in riotous living. After that, I sank lower and lower, until I became a runner for a house of prostitution and a servant to a band of 'geisha' (dancing girls). In this occupation I made it my business to tempt young men to their ruin, and received a commission on the amount of money they spent in the brothels. Lust and strong drink were my delight, so much so that if I had no money to buy drink I would go about the banqueting hall when the guests had left, and guzzle the few remaining drops left in the bottoms of the cups. As I think of it now, I was just like one of those maggots that breed in rotten flesh; I lived in the midst of unspeakable filth, and I thought it fine."

Fukunaga's simile of the maggots, which I have never met elsewhere, seems most terrible and yet most appropriate description of a life of lust and drunkenness, without reproaches of conscience, and before satiety has set in. "A maggot in a piece of putrid flesh!" What a picture of filth and enjoyment combined! I wonder whether it is possible for a man brought up in a Christian community, however abandoned he may become, to enjoy vice as heartily as a heathen does.

Fukunaga's redemption was drawing nigh. While living this kind of life, one day he called on a friend, who was a lantern maker. One form of advertising in Japan, much used also in evangelistic work, is to hang out large lanterns, with an inscription, advertising the wares in which the merchant deals, or giving an invitation to a meeting. Fukunaga's friend was finishing one of these large lanterns, and was writing certain large characters on it. Fukunaga could not read, and asked him what they were. The lantern maker read it to him:

"*Makoto no Kami no Hanashi, O hairi nasai*"—"A Talk about the True God, Come in." "Very strange," said Fukunaga, "I've heard of all kinds of gods, but I never heard of this one before. 'The True God,' what kind of a god is that?"

"I do not really know," replied his friend, "a man came in and ordered it made this way. That's all I have to do with it. I think it is to be hung out in front of a place where they are going to teach Christian magic. You know the Jesus doctrine, what a vile thing it is, and how long it has been forbidden; but now everything is going to the dogs, and they are letting it come in again. I say, Fukunaga, you'd better go in for it. There's no telling how much money you may make if you're good at magic, and I guess it won't trouble you any, no matter how bad it is."

Fukunaga thought that this was a good idea, so he went to his first Christian service. "There were not many people present," he said; "just a few of us sitting on the floor around the sides of the room. Presently a young man came in, with a foreign shirt and drawers showing under his kimono. Aha! I thought, here is the man wearing the magic garment! He distributed little hymn-books, which I took to be full of magical formulas. Then he stood behind a table, bowed his head, shut his eyes, folded his hands, and began to talk in a low voice. I held my breath, for I thought he was repeating some incantation that would turn us all into cats and dogs, or that would produce some other wonderful result. But nothing happened, and I went away much disappointed."

Later Fukunaga got acquainted with the preacher, who was a theological student from the Doshisha, in Kyoto, the famous school founded by Joseph Neeshima. Mr. Fukunaga did not remember a single thing he taught, but he made a wonderful impression for all that. "He was the first young man I had ever met who lived a clean life!" It was my business to tempt young men to vice, and I did my best on him, but he stood firm. This was a miracle to me. I had no idea that there were such men."

Little by little, Fukunaga felt himself drawn to the Gospel, although at first he only dimly understood. It was as if God had stretched out His hand, and was firmly, gently, irresistibly lifting him up out of the slime in which he lived. The entire Bible was not yet translated into Japanese, but he secured one of the Gospels, and was fired with the ambition to learn to read it. All the time he was continuing to lead his sinful life.

Finally, one day, the inward struggle grew too much for him. He yielded himself to God, and walked out of the brothel, never to return. There he was on the street, with only a few pennies in

his pocket, no trade, and no place to sleep. He had no idea how great a thing he had done, but he had made the grand venture; he had taken his place with the heroes of faith. "He went out, not knowing whither he went." He had chosen "rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." As he walked along, he remembered that the temple priests had taught him a simple form of massage, practiced in Japan by men called "*amma*," usually blind men; who announce their coming by blowing on a whistle, that customers may call them in. He bought a whistle, and that night he had five or six clients. At dawn he sought a lodging, jingling the coppers he had earned. "That jingle," he said, "was the sweetest music I ever heard, for that was the first honest money I had earned in all my life."

The real business of his life became the telling of the story of Jesus and His Salvation to all who would listen. For several years he pursued the calling of an "*amma*," in order that, like William Carey with his cobbling he might "cover expenses." So persistent and earnest was he that the people of his community thought that he must be a paid agent of the missionaries, and that he pretended to be an "*amma*" in order to gain admittance to their homes! He took a special interest in the "*Eta*," who are the outcastes, or pariahs, of Japan. These poor people are not distinguishable in appearance from the rest of the Japanese. Their legal disabilities have been removed by the Government, but there is little relaxation of the contempt with which they are regarded by their countrymen. Since they are constantly increasing in numbers, wealth, and "class conscious" resentment at the social ostracism to which they are subjected, they are a growing danger to the peace and national unity of Japan. It is said that they are more ready than any other class to lend a listening ear to socialism and bolshevism.

In spite of all the earnest and persistent evangelistic work which Mr. Fukunaga did for several years in the province of Oita, there was little perceptible result. In Korea a Christian worker of this kind leaves a trail of converted villages behind him wherever he goes. In Japan the difficulty of Christian work is very much greater, compared with Korea. The mass of Japanese still feel profound fear and hatred towards the Gospel of Christ.

Mr. Fukunaga later became a Bible colporteur, and rendered excellent service. Later still he received some training and became an evangelist. At the time of the great eruption of Sakurajima, near Kagoshima, some years ago, large numbers of peasants were rendered homeless because the lava overflowed their fields. To these unfortunate people the Government assigned waste lands in the

province of Osumi. As they were entirely without religion, no Buddhist priest even caring to isolate himself among them, Mr. Fukunaga undertook the task of carrying them the Gospel, and there he lives today. At first he was not a welcome addition to the community. He had expected a certain amount of opposition, but noticing how terrified the people appeared to be for the first day or two of his stay among them, he inquired about the cause, and found that the immediate trouble was due to a small quantity of brown onions which he had brought for seed. The common people of Japan are firmly convinced that it is a regular Christian practice to steal or buy human livers and use them for medicine. These little onions looked to them like dried livers!

With such a situation the first thing to do was to win the friendship and confidence of the people by Christian living. It was no time for preaching, but for practice. He went about, talking with them in a friendly way, relieving their bodily ills with his simple massage and homemade remedies,

giving them the excellent advice with which his wide experience of the world and his native shrewdness supplied him, and making friends with the children. He has thus succeeded in gaining a foothold for the Gospel where probably no other man could have done it. He has won the confidence of the people, and converts have rewarded self-sacrificing labor.

Cheery, patient, hopeful, brave, pure in life and conversation, having a heart full of love to God and man, the new Fukunaga stands in the sharpest contrast to the old. It is not without reason that he is a firm believer in the Christian doctrines, especially in the new birth. The first time I saw him I asked how old he was and soberly he answered: "Ten years old last spring."

"What do you mean by that?" said I. "You seem to be at least fifty."

"Oh, to be sure," he replied, "if you ask about the first time I was born, that took place more than fifty years ago; but that first time doesn't count. I reckon my life from the time I was born again."

An Experiment in Christian Friendliness

By MRS. EDWIN H. KINNEY, Chicago

*Secretary of the Christian Americanization Department,
Woman's American Baptist Home Mission Society*

TWELVE churches within one Baptist Association in Michigan have carried through a novel experiment in friendliness. The pastors and church members undertook together to find out what Christ means for them in the commandment, "Thou shalt love thy neighbor as thyself." They recognized that he referred to no simple haphazard achievement.

The territory of the Association covers eighty miles in length. One evening each week for a month, young and old, deacons, pastors, high school students, women's leaders, teachers and pupils worshiped, talked, planned and played together. They learned that friendliness can push through age barriers, can cross the dividing social, educational and occupational lines. In addition to this All-Association evening each week, they carefully planned activities in each local church—nationality teas; special Sunday morning services, sometimes with a speaker from outside; midweek prayer meetings conducted by Polish or Mexican or Russian Baptist guests. Frequently an interpreter was needed to translate the words but there was never any need to interpret their radiant faces.

In so large a territory numerous tasks call for a variety of talent. The use of a typewriter, ability in decorating, poster making, and managing games were a few of the ways through which the cause of friendliness was served. One lady, not able to be as active but eager to work in a personal way, gave the daily use of her automobile for others to go calling, to attend meetings, and to transport foreign guests. The Secretary of the Michigan Baptist Convention drove one hundred and forty miles to take a party of Mexicans to a nationality tea in one church, and to a prayer meeting in another. He does not speak Spanish and not one of the people in his car could speak English. But they worked out ways to cross the language barrier. After that ride no doubt remained in the minds of the Mexican group regarding the approachableness of the Secretary and his genuine appreciation of them.

Attendance increased at the weekly evening of study and fellowship. The courteous attention which marked the opening night deepened to an earnestness, a longing to learn from the experience of others, a feeling of Christian fellowship in the face of a common task. The evening meet-

ings opened with a brief worship service and closed with an hour of social games. For both of these periods everyone stayed in one group. Then the Secretary of the Christian Americanization Department of the Woman's American Baptist Home Mission Society met with the pastors, while the Missionary of the Department led the discussion in the other section. Ignorance, the willingness to accept a passive well wishing as a substitute for active good will, and everyday selfishness were discussed along with specific remedies possible of immediate application.

The pastors' group took up the question as to how the church can profit by increased friendliness. After full discussion the idea of profit to the church was given up as a motive. Christian courtesy was described as primarily concerned with the lives of people regardless of whether they ever can or will do anything for the church. How the church can keep its true position in the loyalty of its members without endangering loyalty to God our Father, and His son Jesus Christ was one of the questions.

Much time was devoted to a consideration of ways in which active friendliness can be promoted among people of different national and religious backgrounds. The more urgent need seemed to be the choice of ideas and words with which to discuss religion or comfort in grief, meeting temptation, or living without fear. Actual experiences with those of Jewish and Roman Catholic background were described. There was no opportunity to establish confidence in a church and help had to be immediate, specific, Christian and warmly personal.

At the end of the four weeks it seemed natural to have a social gathering at which each person was tagged to indicate what language or languages he spoke. Eleven nationalities were represented. Of the five hundred present over one hundred could qualify for more than one tag even though English was not always included. An exhibit of articles from thirty-three different coun-

tries was a special feature. The program opened with everyone singing together *What a Friend We Have in Jesus*, each person using the language most familiar. With the same variety in language the song was followed by the Lord's prayer—taught so long ago to non-English speaking disciples. This proved to be a happy reminder of the fact that there is no difficulty over languages when we come to the Father.

Then followed contributions from the various groups—music, vocal and instrumental, and a short play. A children's chorus, representing five nationalities, sang *This Is My Father's World* and one of the pastors offered a prayer dedicating the young life of the Association to a life of good will. The national anthem of the Kingdom of God, *All Hail the Power of Jesus' Name*, closed the program.

There are three important results of the project. First, lessening of the feeling of separation, which each of the churches had struggled under. These churches are a cross-section of the Baptist constituency, English and foreign language churches, large and small, city, village and rural. Informal acquaintance among the members has deepened the realization of how many Christians love the same Lord and are eager to serve Him effectively.

Second, there is a better mutual understanding between English and non-English speaking churches. Several weeks after the conclusion of the month of Christian friendliness emphasis, the pastor of the Russian Baptist Church came to the pastor of the nearest English-speaking church to discuss the problem of his Russian young people. He realized the inadequacy of his own church program and he wished to see if the program of the English-speaking church was adapted to his young people. Together they sought a solution for the problem.

Third, there is an increased willingness to use Christian friendliness as a way of finding life through losing it in the service of others in the name and spirit of Christ.

EXAMPLES IN MISSIONARY GIVING

1. A lady sent a conditional gift for \$10,000 in the name of her sister who had loved the work of missions throughout her life. This investment will yield good returns.
2. A friend turned his life insurance and accident policies into an annuity gift at his death, to furnish a safe and high-yield income to his widow through her life.
3. Every family in a native Christian community in West Africa, is giving one month's average income to support their church budget, the hospital service, their schools, and one full quarter to their missionary work for others in greater need.
4. One church, finding it necessary to decrease the missionary gifts in its budget, at once voted two special occasions in the year for extra offerings for missions.

The "Reichskirche" in the New Germany

By the REV. JULIUS RICHTER, D.D.,
Berlin, Germany

Author of "Missions in India," etc., etc.

WE ARE living in Germany through a quiet and bloodless yet thorough-going revolution with kaleidoscopic changes in the situation almost from day to day. As a whole the American public is better informed on the daily events than the average German, as free publicity is not allowed under the present conditions. I can only attempt to give a bird's-eye view of the main spiritual forces remolding the church life in Germany today.

The National Socialist revolution faces great possibilities and gigantic difficulties. Adolf Hitler is attempting a reconstruction or regeneration of the nation on the basis of *Volksgemeinschaft*, that is an altruistic fellowship of all nationals in a common social, national, economic and racial reconstruction under the overruling principle of leadership. Hitler's aim is to fit together all national resources in this gigantic attempt to rebuild the broken down states on a basis quite different from the liberal democracy of the Anglo-Saxon nations. His aim is to establish a totalitarian state, one in which all efforts in the diverse fields of religion, education, economics, politics and social life will be coordinated under one unifying will with one preconceived goal. The Christian Church is looked upon as the soul of this totalitarian state, to supply it with the indispensable religious and moral stamina. This definitely is part of Adolf Hitler's program.

The first step for its realization was the unification of the twenty-eight territorial churches into one united "Reichskirche" which is supposed to be an independent church with scarcely more legal connection with the State than the free churches of America. In Germany there is little of the widespread denominationalism so well known in the United States. Thirty million Protestants are enrolled in the so-called "United Churches" (that is churches in which Lutheran and Calvinistic congregations were united in one administrative body more than one hundred years ago). There are also eight million orthodox Lutherans, two million Calvinists and other groups of Episcopal Methodists, Baptists, United Brethren, Christian Science, Mormons and others. This unification in one "Reichskirche," though not the result of a

spiritual movement, has been appraised quite generally, particularly because the promise was definitely pledged that this unification does not change the denominational status.

The gigantic task before this "Reichskirche" is to win back the estranged masses to the church. In the United States, according to a generous statement, only about fifty per cent of the population have any connection with the church. In Germany—except the few millions of dissenters—all belonged nominally to the church, were baptized as babies, were given a thorough religious instruction and have been confirmed at fourteen. Many of them have maintained a very loose connection with the Church during the rest of their life. Yet about four-fifths of the population have become spiritually estranged from the Church, and materialistic philosophy has planted into the hearts of the millions of laborers an antipathy, if not hatred, to the Church which has been accentuated lately by godless communistic influences. A thorough-going success in reclaiming these masses to the Church would be acclaimed with gratification. Three main difficulties stand in the way. There is a strong group of devoted, conservative pastors who have cultivated the church life for generations on the basis of the Bible as interpreted by the Lutheran and Reformed confessions. Six thousand pastors have united as an emergency federation of church leadership, and offer formidable opposition to the "German Christians." It is said, perhaps not without reason, that this group of the Church Christians or "Young Reformers" have inherited achievements with little likelihood that they will succeed in reaching the estranged masses. Some of them may be regarded as reactionaries and opponents of the Hitler state—a very awkward position almost regarded as high treason.

The ruling group, or "Faith Movement of German Christians," is hardly more than two years old, yet it has developed an unusual organizing power and has usurped a seventy-five per cent majority in all synods, church courts and other official positions. They form an easy majority in the church, and their idealism and a strong power leads them to make the best of their commanding

position. Their program is good and the buoyant nationalistic enthusiasm sweeping through all districts and classes calls for a similar movement inside the Church. It is working according to the principle of communicating test tubes—when the water is rising in one tube it will rise correspondingly in the connecting tube also.

The great danger is that this spiritual revival under nationalistic influence may mean a “nazification” of the Church, a leavening of the church life with the ideas and ideals of the Nazi state. Take for example the application of the Aryan paragraph to the pastors and other officers of the church; or the attempts to dissolve Christian youth organizations into the political “Hitler youth”; or the attempts to eliminate the Old Testament from the Bible or even the crucifix from the altar. These are extremist demands of the radical wing of the German Christians and they have already resulted in splits of the movement. Evidently the way of the German Christians is not clear.

These various groups are maintaining their church connection and are basing their program on Christian foundations. Yet in a nationalistic revolution of such thorough-going character as the National Socialist movement, it is easy to see that more radical revolutions may develop. There are enough parallels in other countries. In Persia the nationalism has attempted to revivify ancient Parsiism; in Turkey the legendary “grey wolf” is getting new sympathies. Usually the religious conceptions are lost sight of in the ethical movement. The subconscious ethical structure of the

mind and soul of the ancient past is becoming vital again. Philosophers of the nationalistic movement will argue that after all the racial character of the nation is finding its genuine expression in definite types of ethical ideals and of national customs and later superimposed religions, such Christianity in the Teutonic tribes, have either sublimated that indestructible national ethic or have seriously impaired and crippled it. Nobody will be surprised that in Germany flaming nationalism has shown a racial trend so that groups have emerged who longingly look back across and beyond the Christian era to the almost forgotten vague past. The heroic genius of the Nordic race has a curious attraction for many young Nazis. There are plenty of types and groups of attempted reconstructions of the ancient German past. The aim of some of these leaders is to constitute this German neopaganism in one or other form as “the third confession” with equal right and possibilities side by side with Roman Catholicism and Protestantism. It is not easy to say what is the relation of Christianity to this modern national socialistic view.

These are some of the perplexities of the situation of the “Reichskirche” in the modern national socialistic State. We are living in a period of thorough-going revolution. Changes are as rapid as surprising, and everything seems to be in a state of flux. Yet after all the religious tradition of two thousand years of church history and the memory of the Reformation is strongly in favor of the decidedly Christian and Evangelical character of the German church of the future.

HOW A GREAT WORK BEGAN

The Rev. Charles H. Posnett, the Medak missionary who has had such a remarkable work among the caste people of India, tells the following story: Miss Harris, on a jungle expedition to villages in Hyderabad State, encountered a very old man begging her to do something for a sick man on a litter. No response had come from years of work in that district by Dr. Posnett, his sister and Miss Harris. Here was a man dying of cholera. She reasoned: “If I do anything for him and he dies people will say that I have poisoned him.”

Nevertheless she did not resist the call of human need. She tended him, knowing he was dying, doing all the disagreeable things a nurse has to do for a cholera patient there in the jungle. The villagers came around and, pointing at her scornfully, said: “She must have been a scavenger” (the lowest occupation known in India).

The man died, and Miss Harris received no thanks from anybody. She was avoided and criticized and thought, “I have done more harm than good.” But six months later the old man came to see Dr. Posnett and called to his memory that night: “I heard the scornful remarks about her being a scavenger. It was wonderful that she should go through all that to help my son who was dying. I have now brought all my family. We want to have the religion that could make her do that.”

That was the beginning of the great mass movement in which these Indian outcastes have become so sure of Christ that they are making a tremendous impression on caste people so that they too are coming to Christ. They see that the outcastes who become Christians have the same principle of life and service as Miss Harris revealed.

Dnyanodaya.

Concerning Indian Ashramas*

By N. JOARDAR, M.A., Lucknow College

ASHRAMAS are growing in number in India. In 1930 I heard of seven of them; last April, I came to know of nineteen, of which eight are only a year old. What makes them grow so fast? What function do they discharge?

In ancient India, the ashrama denoted the four-fold division of life—studentship, householder's life, retirement, and life of sharing and teaching. After initiation, at the age of eight or ten, boys repaired to the house of a teacher and lived the life of discipline, controlling their tongues, stomachs, and arms. Spending at least twelve years in the *guru's* home and vigorously studying the different branches of knowledge, the youthful student left the *gurukul* to marry and start life on his own account, while the more studious ones kept on following their lone quest.

The Aryan householder, in the second stage of life was enjoined to live not for himself but for God and His creation. When his children grew up and were able to take care of themselves, he retired with his wife from the active management of his home to the outskirts of the forest to watch the actions of his offspring and pray for himself and the world.

This life of watching and praying in the third stage was succeeded soon by the fourth when the Aryan retired with his wife to the heart of the forest to live in leafy huts, meditating and imparting truth to the friends and students who gathered round him.

This was the conception of the ashrama in the heroic age of India. It expressed a view of life which was ultimately based on spiritual values. Life spent in the forest was the climax for which every other stage existed. Naturally, within a short time, the word ashrama came to indicate the fourth stage in life, given to quiet meditation and realization of God. In course of time, the meaning took a material form and came to denote a sylvan retreat, a place of meditation.

When I think of an ashrama, I look for a place of quietness and natural beauty for they induce contemplation and thought of God. But more than that I think of an eager band of people who are given to that form of life. It is the human interest that dominates my conception of an ashrama.

Our society is full of ills out of gear. Its problems are many and complicated. Their solution presupposes close observation, collection of facts, analysis, formulation of a hypothetical solution and then bold experimentation. It needs above all clear, sincere thinkers who have a message to give. But a man who has a message to impart has to accept the twofold challenge of the day; firstly, he has to demonstrate that *it* is practicable; secondly, he has to prove that *he* is sincere. The former implies that he should show the usefulness of his message by trying it, with a group of people under more or less normal social conditions, while the latter involves that the preacher himself must practice what he is willing to preach. If the first condition is not satisfied, the message is ruled out by the sceptically minded as fantastic and when the second is not fulfilled, the charge of insincerity is brought to the door of the preacher.

The institution of the *ashrama* lends itself to the effective preaching of a message today. The enthusiastic earnestness of the people who gather in an ashrama together with that of the people who come to share, insures the condition of sincerity, while the scrutiny of a strong group, along with the practical success achieved in the working of the program in an ashrama, satisfies the question of practicability. Thus people who have a message to give start with an ashrama today. Tagore has one at Shantiniketan, Gandhi at Sabarmati, Aurobindo Ghose at Pondicherry; Vaswani at Rajpur; Jack Winslow at Poona; Stanley Jones at Sat-Tal.

An ashrama is not a mediæval monastery. Its usefulness in the modern world increases with the emphasis it lays on practice along with the intellectual comprehension and mental vision of the solution of a problem. An ashrama should deal with real problems, with the whole of life. The danger is, the ashrama has a tendency to assimilate to the old monkish ideal of asceticism and monasticism which has to be closely guarded against. Withdrawn from the work-a-day problems of life, absorbed in the contemplation of abstruse things, the pull towards mediævalism is great. The ashrama should face the real problems of life as the corrective to this gravitating force.

* From *The Indian Witness*, August 3, 1933.

No ideal is greater than the ideal of building the Kingdom of God in the world. It challenges our artistic, scientific and commercial activities, both social and personal. It calls forth all our faculties to examine the different values of life. It deals with real problems. It gives scope to the dreams of a visionary and the practical idealism of a far-sighted statesman. Above all, it is the center and core of the teachings of Christ.

The building of the Kingdom of God is to me the ideal that should be kept before every ashrama. A group living together, accepting Christ as the center and measure of things, and trying to solve the problems of life as they present themselves, honestly and courageously, in the light of the teachings of the Master—this is the vision I have of a Christian ashrama.

The ashrama not only deepens one's Christian conviction in life, but it also effectively spreads it. It is an instrument of evangelism. It has been pointed out already that the *acharyya* (instructor) reflects the glory of the master. People, coming in touch with Christ and in contact with one another, kindle the flame of their lives and grow in spirit. Thus the ashrama colony soon becomes a tingle with a new light, a new vision. Life begets life. It never remains confined within narrow limits. The spirit of the ashrama spreads. New conversions are made; fresh groups are formed. Thus the ideal of building a newer and braver world progresses. Thus an ashrama effectively evangelizes.

The evangelistic method of an ashrama is concentric. The message goes from the leader to the group; the group spreads it to newer and wider circles. The message thus spreads in ever-widening circles. This is the special method of India and probably has a justification in the consideration of methods of evangelism in this country. Hinduism is deeply entrenched. Thousands of years have encrusted its shell. Whirling campaigns produce a ripple on the surface in India; and soul remains undisturbed. Qualitative work is needed to effectively preach the message, specially, to the educated upper classes. An ashrama is a helpful instrument in this respect.

An ashrama is thus a colony of men and women, living in a quiet place and solving the problems of life as they arise in their lives. It is a place where frankness, sincerity and humility are the essential conditions. It is a powerhouse of intellectual and spiritual strength that flows into human lives when they are surrendered to God. It is an abode of peace where nature brings quietness and beauty to enrich human conceptions of life and death. It is a place where the daily problems of our world are lifted to the plane of spir-

itual values. It is above all a place of ceaseless prayer and infinite strivings.

How is an ashrama to be financed? An ashrama ought to be self-supporting and self-propagating. But in the beginning it has to be endowed. A few acres of land should be an adjunct to an ashrama. The inmates should work. Some will farm, some will teach the children, the rest will do some other useful work in the colony. The ideal ashrama is a self-contained unit. It should be able to supply the simple needs of the colonists as far as possible. It may even supply the wider needs of other people. No work is unwholesome to an ashrama. Every work is God's work if based on spiritual values. The ashrama should preach the dignity of labor and spiritualize it.

Now comes the information that Mahatma Gandhi's Ashram at Sabarmati has been disbanded, without any previous warning. No adequate reason has been given and it may be taken for granted that Gandhiji has reached the conclusion that at present this Ashram served no very well defined purpose. Gandhiji has been able to spend very little time at his Ashram for a number of years and it is impossible for anyone to conduct an Ashram effectively except the one who has been led to found it. Many are willing to imitate Gandhiji in his every attitude and action but imitation does not produce life.

This act will be a severe blow to the Ashram method of social and religious work. Mr. Gandhi himself has said that he expects each inmate of his Ashram to become "a walking Ashram." These 'walking Ashrams' are to be responsible for "realizing the Ashram ideal" wherever they may be. He also is reported to have said that breaking up the Ashram and scattering the members abroad "would be greater incentive to greater effort, greater dedication and greater sacrifice." Does this mean that his Ashram has been a school for training and that now those who are trained need no further guidance but are to be sent forth to exert their influence upon others by "realizing the Ashram ideal"? If, as we have been told, the Ashram method is a complete answer to all our problems in social and religious work, then we may well ask why the premier Ashram should be disbanded.

Service is not primarily a matter of technique but of self-sacrificing devotion. Plenty of folks in the world are willing to run around seeking new and miracle-working methods. The sacrificial devotion which has produced results in the face of unlimited difficulties is what the world needs today as it has always needed. The 'Ashram ideal,' the 'Ashram method,' are nothing in themselves when separated from self-sacrificing devotion that is not concerned with imitation or with popularity.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

A SUMMONS TO THE PRAYER LIFE

The approach of the World Day of Prayer (February 16th) brings us anew not only to the matter of adequate preparation for that service and for missionary devotionals in general but to the paramount necessity for undergirding all our endeavor with prayer. The dynamic of the Master's life, the practice through which He invariably tapped the reservoir of power for service or redemptive suffering, must not be allowed to degenerate into an accepted form for opening a religious meeting or shunted into second place whenever life crowds heavily upon us. Our present spiritual depression has a complexity of sources, but the tap root of them all is the neglect of the practice of the presence of God. The combined creative activity of all the political economists in Christendom cannot bring real prosperity amidst this tangle of problems old and new until we open the clogged channels of divine wisdom and power to blaze a trail to a more Christlike social order. Why talk of restoration or return of prosperity? We never have been a "Christian nation" or had a social order remotely approaching the ideals of the master Economist of them all. This "new deal" will have to be prayed as well as planned and worked through. So be it clearly understood that none of the following suggestions for devotionals will be more than mechanical devices unless they are energized by spiritual power and met half way with the receptivity of recognized need for Divine Wisdom.

The Atmosphere

Ruth Esther Wheaton, writing in *The New York Christian Advocate* under the caption of "Think on These Things," says:

"In planning the devotional service, the leader should remember that women coming from various types of homes bring diversified experiences to the meeting. Their minds are full of their own affairs. Some come flurried and out of breath trying to keep up with an overcrowded program. Others are filled to the brim with thoughts of their aches and pains, real and imaginary. A few may carry in their hearts ill will and resentment more fatal than the ill health. . . . If the spiritual needs of this group are to be met, the women must grow calm and relaxed. Rushing into the devotional hour with no preparation of the heart and mind will leave them mere listeners or onlookers. The task is to unify the thinking of this group and to bring a sense of the presence of God, which after all is the real purpose of a worship service.

"A reverent atmosphere is essential. But this atmosphere is an elusive thing. It is sensitive. It is subject to change. It is perishable. . . . If it is protected and not shattered by irrelevant matter it will adhere and continue its inspiration in memory. . . . It is well to make a ruling that no one is to be admitted into the room during the devotions. If the meeting is in a home where doors cannot be closed, let someone be stationed at the outer door to warn late-comers to be silent.

"Sometimes the meeting place, if it happens to be in the base-

ment or a side room of the church, offers a resisting barrier to the sense of worship. When that is true, bring in rugs, floor lamps and flowers to make the place more attractive. Then have lighted candles on the table or a picture of the Christ or some symbol to focus the attention and lend help in guiding the thoughts.

The Music

"Music is a rich medium for helping to create atmosphere. Quiet music may be employed with telling results as an approach to the devotional lesson to further the mood and the desire for prayer. A wise choice must be made of the hymns to be sung. Every devotional service should be built around a theme, with all factors in accord so that there is some relationship between the different parts of the devotions. Hymns should be selected that will aid in the carrying on of the thought. . . . Last-minute hunting through a hymn book for a song will seldom result in a happy contribution to the program. . . . Very often our singing is meaningless because we have dropped the stanzas containing the heart of the thought. . . . Sometimes a careless announcement that we will sing the first and last stanzas of a hymn may mean a repetition of the same words. . . . We defeat one of the purposes of singing if we do not use familiar tunes. . . . 'Study the hymn book' is sound advice to the devotional leader. . . . Prayer hymns make an effective beginning for the prayer season."

Planning the Meeting

A service leaflet by the Woman's Board of The United Lutheran Church says in substance:

"Choose carefully those who take part in the program. Prayer week is not a place for practice. The feeling of unbroken "together-communion" is helped by omission of names of individuals giving word and song messages. Have printed slips announcing meetings or announcements after close of meeting. Leaders making their own meditations and providing their own material for prayer will recognize the value of using the Scripture given; of simple, direct messages; of positive, constructive material; of making music and all parts of the service into a unity; of reverent rendition. Short periods of silence properly placed deepen devotional feeling. Previous to meetings, mail or deliver topic announcement slips to all shut-ins. Urge them and all who cannot attend in person to read Scripture and pray daily during the week."

Miss Grace Jessop, of Petoskey, Michigan, sends this appreciation of THE REVIEW: "During the services on the World Day of Prayer, to fill in the empty spaces, we used articles on the different countries from THE MISSIONARY REVIEW magazines of last year, taken from the public library. As there were to be prayers for certain countries, we would have a five-minute article on each of these precede the prayer. Many remarked that they enjoyed the program." This is as it should be—informed instead of rote prayers to conform with a program. Certain women's circles follow the custom of giving out a topic at each monthly meeting to be investigated or studied so that all may come to the ensuing meeting prepared to pray intelligently about the person, field or movement to be considered.

Devotional services other than those on the World Day of Prayer may occasionally be

dramatized, if reverentially handled. A correspondent writes:

Wanting to feature the book "Prayer and Missions," by Helen Barrett Montgomery, we selected five women to represent, respectively, the Spirit of Missions, the Spirit of Service, the Spirit of Love and the Spirit of Prayer. To make attractive tableaux, they were simply draped in white, light blue, corn color, rose and lilac or grey respectively. The Spirit of Missions summoned the others to give a record of the women of the churches during the past year in their endeavor for missions. The Spirit of Giving told of the League of Tithers, of sacrificial giving, drives and other ways of raising missionary funds. The Spirit of Service described White Cross work, missionary boxes and barrels filled, local needs supplied, etc. The Spirit of Love told of friendly contact with New Americans. The Spirit of Prayer very meekly said she could tell nothing that she had done but wished to tell what the Lord had done in answer to prayer, her part being gleaned from Chapter 3 of the book. Then she summoned missionaries, Orientals, etc., who gave instances of wonderful answers to prayer taken from Chapters 4 and 5. At the close the spirits agreed that the Spirit of Prayer had accomplished more than all of them combined could have done without her.

A Good Devotional Service

"Finding the Master" is abridged from a service of that title in a set of six devotional outlines published by the Baptist Board of Missionary Cooperation. It may be expanded into an effective keynote talk or assigned in its subdivisions to several speakers who furnish the entire program.

Scripture: Mark 1: 21-38.

1. *Where?* The Wise Men found Him in a manger; His parents in the Temple; the lepers, on the common highway; the disciples, on the storm-tossed sea; Mary and Martha, in their home of sorrow; the thief, on the cross; two of His disciples, at a humble supper table; Simon and his companions, in the early morn a great while before day, in a solitary place, praying. Is there anything we need more in all our work than to find the Master?

2. *How?* The Wise Men found Him by a long journey; the disciples by fear of shipwreck; the lepers, wearily waiting by a dusty roadside; the thief, in bodily pain and anguish; Simon and his companions, by following after Him. Is there any way by which we as missionary workers can find Him save by following after Him? And is it not true that the closer we follow the more quickly and surely we find Him?

3. *Why?* The Wise Men, to worship; the frightened disciples, for safety; the lepers, for healing; the sisters, for comfort; the thief, for salvation; Simon and his companions, for others. They had already found Him for salvation, for healing, for safety and companionship. Now their quest is for another purpose—for others. Their first word on finding Him is, "Master, all men seek Thee."

Having found Him daily for our own comfort, companionship and healing, we need most of all to find Him for others; for consciously or unconsciously they do want Him or what He only can give. We are in danger of neglecting this as we rush from one meeting, conference, committee to another, forgetting in our multiplicity of occupations that we must follow closely ourselves if we would proffer Him to others. That is what our missionary work means—Christ for others, in our home, our community, our country, our whole wide world. This ideal gives a glow and a value to all tasks—raising money, reaching strangers, teaching, awakening the indifferent—all efforts at extending His Kingdom.

Making Money Talk

Next to the matter of spiritual enlargement, the greatest question confronting our missionary organizations today is that of finances. It cries out like a hungry wolf at the door of every board room and every treasurer's office. Many who formerly stood like Gibraltar for spiritualized benevolences versus commercialized plans have apparently been driven into retreat by economic necessity. It is not for us to dictate the details; but we can at least insist on giving a spiritual atmosphere and content for every device used in church finances. The following excerpts from many sources may prove suggestive in accomplishing this.

Programs on money in "The Window of Y. W. A." (Young Women's Auxiliary) of the Women's Board in the Southern Baptist Convention, mention the use of:

Posters: "Money—a Force"—sketch of large pile of money or cut-out pictures of same pasted on cardboard, with the question, "What Can It Do?" followed by time and place where one may find out. Or fasten a coin to a poster and print, "Is It Yours? Enter claim at (time and place)."

Programs: Three members give talks on "Money—a Force," a fourth impersonating money and being claimed in turn by the three for evil, for good and for the Kingdom. Or a trial of money may be arranged with accusation that "money is evil" and witnesses called for prosecution and defense. Or have a debate on the proposition that a Christian's use of money is a fair test of his religious profession. Topics for elaboration may be:

(1) "How Money Talks," one impersonator saying, "Hold me and I will, etc."; another, "Spend me for self-indulgence and I will make you, etc."; a third saying, "Give me away for the benefit of others and I will return in streams of spiritual revenue to your soul," etc.

(2) "Examining a Silver Dollar"—explaining how the date on a dollar held up to the audience shows how many years have passed since Jesus came to the world and gave the Great Commission; the word "liberty" suggests texts expressing Jesus' proclamation of liberty to those bound in sin; the laurel wreath calls to mind the crown that shall not fade away; the words, "In God We Trust" make us think of "Lo, I am with you always"; the eagle suggests those who shall have their strength renewed day by day; "E pluribus unum" (from many—one) stands for the unity of all nations in Christ; the bunch of arrows in one foot of the eagle makes us think of the speed with which the Gospel message should be broadcast; and the olive branch in the other foot typifies the way in which every Christian should be a messenger of peace.

(3) "World Traveling Dollars" would be a good topic for an address on the fields to which our missionary money goes, or the manner in which it is subdivided for the support of a co-operative plan.

A good devotional service may include Bible readings on the use or abuse of money: "Three New Testament Characters and Their

Money" (Mary with her alabaster box, the rich young ruler, and the widow with her mite); injunctions to giving, etc. Bible teachings about money might center around the three questions:

"Why isn't this money in my hand mine?"

"May I not keep it stored away for awhile?"

"How must I give?"

"Thought Questions" are considered thus:

Turn out all lights except a strong flashlight or spotlight trained on a blackboard or poster on which the following appear in turn, one minute being permitted for consideration of each topic:

If you ever have wealth what will you do with it? How do you know that you will?

Salvation is God's gift to you but its increasing value to you will be largely determined by the price you pay to demonstrate its power in world salvation.

Will you rearrange your life activities, your expenditures, in the light of the Great Commission?

For Christ's sake help thy fellow men,
And make thy gold thy vassal, not thy king.

Timely Tidbits

The Christian Mission in America, by Hugh T. Kerr (cloth, \$1.00; paper, 60 cents), is characterized as "a great book for preachers written by a great preacher." In addition to its use in study classes and discussion groups, it may well become the basis for sermons which aim to present the great issues facing the Church today, showing how the Gospel has transformed individuals and renewed society wherever it has been presented and "challenging the Church to undertake with deeper devotion and united strength the Christian mission in America."

Rev. Watcyn M. Price, Organizing and Traveling Secretary for Foreign Missions in the Presbyterian Church of Wales, has published a dramatic missionary sketch for children centering upon the celebrated pic-

ture, "The Hope of the World," this being also the subject of the sketch. Summoning boys and girls of Britain and a variety of foreign lands, he appeals to them to spread the message of the picture in order to rally new workers for the Lord Jesus Christ. While its music, written in the English Sol-Fa symbolism, would be unfamiliar to us in America, its message is universal and awakens hearty response. The sketch is suitable for mission bands and Sunday school gatherings.* A free program on "The Band of Hope and the World Outlook" gives excellent temperance programs for six months.

Capitalizing February: The month lends itself to services featuring patriotism, birthdays, an adaptation of valentines, etc. One missionary organization writes that it held its February meeting in connection with a church dinner, with puzzles written in white ink on red, heart-shaped cards and laid at the plates as ice-breakers and relishes during the meal. The puzzles were all based on the names of well-known missionaries of the denomination, little clues or additional facts about the names played upon being added. Here are some samples: (1) One who makes bread. What is his field? (Baker, in India.) (2) Perhaps—long in Africa. (Dr. Katherine Mabie.) (3) A builder in stone. (W. G. Mason.)

The ensuing missionary toasts were in valentine terminology. The parallel between Washington and Lincoln, as American patriots, and such world statesmen among missionaries as Livingstone, Paton, Judson, etc., is easily worked out if the patriotic keynote is to be taken.

Growing Old

Let us grow lovely growing old;

So many fine things to do.

Laces and ivory and gold and silks

Need not be new.

And there is healing in old trees,

Old streets a glamour hold;

Why may not I, as well as these,

Grow lovely growing old?

* C. M. Book Agency, Caernarvon, Wales. Price, three pence.

BULLETIN OF The Council of Women for Home Missions

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

Pray for the peace of Jerusalem.

Are we praying for peace?

When? How?

Are we acting for peace?

When? How?

The Trail Is Beautiful. Be Still.

The old man, with his face still serene after years of hardship, smiled at his little Chipmunk. "Repeat the words I have taught you, *shi yazhi*. Repeat them every morning when you greet the sun. Repeat them now."

Na Nai said in a low voice:

*Put your feet down in peace.
Put your hands down in peace.
Put your head down in peace.
Then your feet are peaceful.
Then your hands are peaceful.
Your body is peaceful.
Your mind is peaceful.
Your voice is peaceful.*

*For, my children, remember this,
The trail is beautiful. Be still.*

"Yes, the trail is beautiful," said uncle, "even though there are rocks which crush the seeker of light, reeds that cut him to pieces, cactus that grows thick like forests, to tear with its thorns, and terrible boiling sands that engulf. Even though there be dangers like these, still the trail is beautiful." (p. 193.)

Quoted by permission of Longmans, Green & Co., from "Dark Circle of Branches," by Laura Adams Armer.

In the observance of the World Day of Prayer, there is place for free-will offerings which by agreement of church women promoting the observance of the Day are designated for missionary enterprises, two in the homeland and two in other lands. This has been done for enough years to make each of the enterprises dependent in part on these gifts for main-

tenance. In the times of economic depression, prayer for these special groups of children and young people has increased. The offerings have decreased somewhat. It has been reported before in these columns how in some lands fruits and vegetables and the like (*...such as I have, I give you*) have been dedicated and then sold in order to realize the money gift.

The four missionary enterprises, thus maintained, are Christian Literature for Children of Other Lands, Christian Service Among Children of Migrant Laboring Families, Union Christian Colleges of the Orient, and Religious Work in United States Indian Schools.

THE INDIAN AMERICAN TODAY

We of the Church who work with the Indian Americans are learning that ours must be a ministry to the whole personality—the religious education of an individual is a process of growth within. Our pattern for this is "the beauty and grace of the Lord Jesus Christ." We are working with the Indian as a unified self, knowing that his religious education may not be separated from his family life, his tribe, health conditions, opportunities for recreation as well as education, economic and mental well-being. As Protestant groups we endeavor to make a united approach to Indian youth in the government day and boarding schools in a religious education program suited to their various needs, and desires and dreams.

Sorrows of Mothers

Long time ago Papago Indian warriors returned with little



By Courtesy of Religious Motion Picture Foundation.

YAKIMA RESERVATION, WASHINGTON

captive orphan children of the Apaches with whom they fought and won. Papago mothers receiving the children and caring for them made a song which was:

Men shouting "brother,"

Men shouting "brother,"

Among the mountains they have taken little Apache children where the sun went down in sorrow,

All women, what shall we do to realize this?

—Source Unknown.

CHRISTIAN LITERATURE

How happy are the little children in our land for whom there are story books, picture books, children's magazines and libraries; but in many lands there is no such provision for the happiness of little children. So we who have known the joys of libraries and books are providing for the publication of thirteen magazines in eleven differ-



GIRLS REPRESENTING NATIONS, DAY OF PRAYER, 1933
Taken in Front of the Church

IN THE PANJAB MISSION

Key to snapshot, reading from left to right:

Standing: England, China, Africa, South America, Japan, Europe, North American Indian, Islam (in burqa), Spain, India.

Seated: Maori, Eskimo.

MRS. J. H. ORBISON.

ent languages and many books that the children in mission lands may have wholesome and helpful reading. Bible stories are in demand. The children of the Philippines want a magazine. The mothers of Persia are asking for a manual on child care. There are priceless opportunities for the expansion of this work. A book or magazine can carry the Christian message where a missionary cannot go.

UNION CHRISTIAN COLLEGES OF THE ORIENT

The story of the Seven Union Christian Colleges of the Orient is well known to the women of America, who have followed with interest the organization of the colleges, five of them during war years and two as they have developed from high schools over a period of twenty-five years. They are graduating more than 200 young women each year, and the influence they exert is felt throughout the Orient.

The story of the campaign when the women of America raised two million dollars and claimed a third million from the Laura Spellman Rockefeller Fund to secure buildings and equipment for these colleges is equally familiar. The years have passed; the buildings have

been built; the colleges have increased in enrollment and have broadened in scope. They have been strengthened by the leadership they have produced.

SCHOOL GIRLS IN INDIA

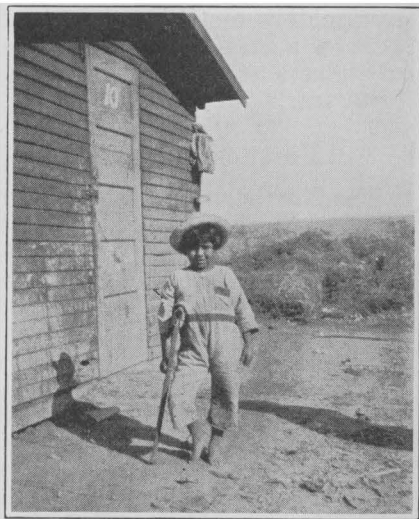
Twelve girls represented the nations. Each held in her hand a small candle. A large clock face made of cardboard was set in front of the pulpit. On a table were set a small globe, an open Bible and a tall lighted candle. A bell was used to strike the hours. The minute hand remained at twelve. At the stroke of one on the bell the hour hand was set forward to one o'clock and the globe turned so that the light of the candle shone on that part of the world where the day begins, the islands of the South Sea. A girl representing the primitive people of those islands (Maori) with tousled out hair and grass skirt, came forward and lighting her small candle at the large one on the table, she turned to the congregation and said, "Jesus says, Follow Me." She then went and stood in front on one side, holding her lighted candle.

A few words, or some special fact was mentioned about each country in turn, and short prayers were offered.

UNNECESSARY SUFFERING

"The case that caused greatest concern was a little child of five years of age. She had a badly contracted knee which was probably of tubercular origin. The knee had been bad for some two years, had only been to a doctor once when it started and he 'put medicine on it,' evidently to keep it draining. The child could scarcely touch her toes to the ground and walked with the aid of a crutch that was about five inches too short for her. An orthopedic surgeon in San Francisco became interested when he heard of the case and arranged hospitalization for her. He agreed to do the necessary surgery without cost to the parents. Everything possible was done to save the foot and leg, but in January her leg was amputated above the knee.

"She came through the second operation very well, but continued to run a temperature. An examination revealed an abscess in the other hip. The attitude of the family had been very fine



CHILD OF A MIGRANT FAMILY
San Joaquin Valley, 1933

throughout. Since they have left the camp, they have corresponded with me and expect to go to 'peas' in the section where I shall be. What suffering could have been avoided if there had been a nurse to follow up the case two years ago!"

H. EVA BARNES, R. N.

Our World-wide Outlook

A Missionary Newspaper of Current Events

GENERAL

Missions on the Air

A world-wide radio hook-up, destined to reach Eskimo land as well as the African jungle, has been arranged in the interests of Christian missions in the Eastern and Western hemispheres. Four Protestant denominations—Baptist, Methodist, Presbyterian and United Presbyterian—cooperate in Sunday night broadcasts on the fourth Sunday of each month, November 26 to May 27, from Station KDKA, Pittsburgh, (11:30 to 12:30 E. S. T.) Information regarding missions is given to home constituencies and personal messages from friends and relatives in this country are included to the missionaries abroad. Each program is approximately one hour long and includes a brief worship service, an address and messages to missionaries.

Forty-nine Facts

The Northern Baptist Foreign Mission Society has issued a folder containing 49 brief missionary facts about their work in distant fields. They report 681 missionaries and 10,514 native workers. Their churches in non-Christian lands number 3,112 of which sixty-six per cent are self-supporting. The total membership is 328,126. There are still 610,000 villages in India without a resident Christian. The American Baptist Telugu Mission was established in 1835, and plans are being made for the celebrating of the centennial. There are 55,822 pupils under Christian instruction in Baptist schools in the Belgian Congo. Last year 18,000 patients were treated in Shaohing Hospital in China. Since the first nine

young women were graduated from the Karen Woman's Bible School more than 500 have followed in their steps. During the last twenty-five years the number of baptized Christians among the Garos of Assam has grown from 4,000 to 15,000. There are now 325 churches among these people. The Woman's Hospital, Suifu, West China, is 1,800 miles from the coast and was established fifteen years ago. It is estimated that 173,315 Chinese have come in contact with this Christian institution.

Y. P. S. C. E.

"There are over 80,000 Christian Endeavor societies in the world today," says Carlton M. Sherwood, general secretary, "In the last two years 2,300 have been organized. China has 1,200. The number in New Zealand has increased tenfold in eight years." From the International Society's headquarters, there are now being issued "Youth Training Courses," covering not only the societies' technical methods but also "Recruiting youth for Christ," "Recreational Leadership," and "Social Issues"—love and marriage, alcohol, race prejudice, the economic system, and peace or war.

How to Balance a Budget

Dr. Ralph E. Diffendorfer, corresponding secretary of the Methodist Episcopal Board of Foreign Missions, was asked what brought this Board within reach of a balanced budget. He replied:

1. Increased number of World Service offerings in the closing month of the fiscal year. The October, 1933, income was only 6½% below that of October, 1932.

2. A large number of people have made small but sacrificial gifts. Many

letters have come expressing deep concern for the cause and enclosing from one to five dollars.

3. There were some large gifts. One of \$25,000 was made directly to the board—\$20,000 for the support of missionaries and \$5,000 for an institution. Another friend gave \$7,000; another \$2,650. One person, not a Methodist, sent \$5,000.

4. Drastic reductions in expenditures during the year helped balance the budget. Every missionary and every officer and worker at headquarters, in addition to drastic salary cuts, relinquished one month's salary.

5. The closing of work, especially in Europe, has made it possible to sell property and apply the proceeds to previous debts.

On the mission field there has been curtailment of personnel and of work to the point of slowing down the whole missionary program. At home an outpouring of generous gifts by churches and individuals, plus drastic cuts in expenditures, and considerable payments of debts through property sales, are helping to win through with a balanced budget.

—*The Christian Advocate.*

NORTH AMERICA

The Menace of Communism

Communism's rapid development in the United States is not generally realized. So serious have been its political activities that the House of Representatives created a special commission to investigate its character and propaganda, and special hearings were held in all parts of the United States. The Commission reported that "the surest and most effective way of combating communism is to give the fullest publicity to the fundamental principles and aims of the communists, which are the same throughout the world." These principles are:

1. Hatred of God and all forms of religion.

2. Abolition of private property and inheritance.

3. Absolute social and racial equality; promotion of hatred of capitalistic classes.

4. Revolutionary propaganda, stirring up communist activities in foreign countries in order to cause strikes, riots, sabotage, and civil war.

5. Destruction of democratic or representative governments, including civil liberties, such as freedom of speech, of the press, of assembly and trial by jury.

6. The final objective is by means of world revolution to establish the dictatorship of the so-called proletariat into one world union of soviet socialist republics with the capital at Moscow.

In a word, its objectives are the abolition of other governments, private ownership of property, inheritance, religion and family relations.

—D. J. Fant.

Call to Spiritual Awakening

A great spiritual awakening throughout the Presbyterian Church, U. S. A. is the hope of the Presbyterian General Council from a promotional endeavor, launched by the Moderator, Dr. John McDowell, in a message sent to 10,000 ministers. The message reads:

The General Council's suggested program for the quickening and enrichment of the spiritual life of the churches is the response to certain challenging facts in the present situation which are of vital importance to ministers of Christ, to the Church we love, and to the Kingdom we serve.

First, the supreme need of the hour is spiritual power. Other needs, great as they are, sink into insignificance beside this challenging and imperative need. It is true that our age has more comforts, but it lacks satisfaction; it has more ease, but it lacks peace; it has more science, but it secretly hungers for God in Christ.

Second, the time has come when as a Church we must heal our divisions, combine our resources, and unite our forces in a unified, cooperative effort to meet the spiritual needs of our day.

Third, the present situation constitutes a great trumpet-call that is bidding all who care about the present world-wide crisis to rally to Christ, bidding them renew their hope, enthusiasm and power at the one great Source, and then throw themselves heart and soul into a deeper and larger spiritual ministry for the regeneration of the individual, the nation and the world.

This is preeminently a time for taking bold, strong, vigorous steps; for

initiating positive action in the great work of proclaiming the Gospel of Christ, and surrounding it with every circumstance of compelling, constraining, convicting and converting power.

The primary purpose of this program is spiritual enrichment through a unified effort without any increase of machinery, personnel or budget. It is an effort to use all the machinery and all the forces we now have in our great denomination.

Back-to-Church Movement

Under this name an organization has been effected with nation-wide membership. Its headquarters are in New York. It is a united movement of Roman Catholics, Protestants and Jews, and it has among supporters a large number of eminent ministers and laymen in all these communions, including state governors, congressmen and other civil officials as well as leading ecclesiastics. The movement is being publicized as "one of the greatest efforts ever put forth by laymen in this country in the interest of the Church." The program of publicity includes the use of the radio, daily press, magazines, church periodicals, street car signs, billboards and a national mailing seal symbolizing the Church after the manner of the Blue Eagle; the seal will be distributed throughout the country for pasting on the back of envelopes. Mass meetings will be held in many of the large cities.

—*Presbyterian Banner*.

A Presbyterian Merger

The plan for the merger of the Presbyterian Church in the U. S. A. and the United Presbyterian Church of North America is making definite progress. This plan will involve a combined membership of 2,200,000. Representatives of the two denominations will suggest amendments to the plan before it is voted upon at general assemblies of each church in 1935. The merged church is to be named the Presbyterian Church of North America. No changes are to be made in the form of government, in the spiritual ideals or in doctrine, discipline or worship.

Plans for Methodist Union

Plans for the consolidation of the three great divisions of the Methodist Episcopal Church in the United States are to be discussed at the sesquicentennial at Baltimore next October. The Board of Bishops has announced plans for consideration of the proposal to merge the Methodist Episcopal Church in America, the Methodist Episcopal Church, South, and the Methodist Protestant Church. Leaders of these three branches and representatives of thirteen other Methodist groups will attend the celebration, which commemorates the founding of the denomination in this country by Bishop Francis Asbury and Bishop Coke in 1784.

Bible Society Anniversary

The American Bible Society recently celebrated its one hundredth anniversary of beginning Bible work in China. During the last 100 years the Society has spent \$2,897,383 in printing and distributing 70,000,000 volumes of the Christian Scriptures in the Chinese language.

Dr. John R. Mott, vice-president of the society; Dr. Eric M. North, one of the general secretaries, and Dr. T. Z. Koo, of the national committee of the Y. M. C. A. in China, spoke at the anniversary dinner in New York. Dr. Koo, a Chinese Christian, said that Christianity had brought to the people of China a vital and personal religion which made it easy to describe the attributes of the spirit or of God.

Indian Century of Progress

Prompted by the Century of Progress in its portrayal of the past hundred years' achievements, Miss Lucille Dewey, Baptist missionary at Carson Indian School in Stewart, Nevada, has been trying to discover the progress of the Indian people in Nevada and the neighboring territory during the last century. They have changed from wandering tribes, living wherever food, water, shelter and friendly relationships with neighboring

peoples made it expedient, to a people established in fairly permanent homes. Once the Indian worshiped God as a Great Spirit revealed through everything in life, and surrounded by many superstitions. Now the majority in this state have received the fuller revelation of God in the Bible and in Christ. Many have accepted Jesus as their Saviour and have left their old superstitions. The progress at the Carson School is shown by seventy-six girls and boys who accepted Christ as their personal Saviour and were baptized. Formerly only a few of the older children went to town to take communion, but last year nearly every Protestant child above the fourth grade took communion. Some are inquiring what they may do to help their own race. There has also developed a higher standard of morality.

—*Watchman Examiner.*

The Negroes Progress

For the past ten years the general mission boards of all denominations have been gradually withdrawing white superintendency from missionary work done among Negroes, as it was felt that the best way to develop leadership among the Negroes was to place on their shoulders the burden of responsibility. The latest federal census figures declare that the professional group among Negroes now numbers 104,711. This group is made up of 54,439 school teachers, 25,034 ministers, 10,583 musicians and teachers of music, 5,728 trained nurses, 3,805 physicians and surgeons, 2,146 college presidents and professors, 1,746 dentists, and 1,230 lawyers, judges and justices.

—*Watchman-Examiner.*

LATIN AMERICA

Cuba's Need for Schools

Cuba, in the midst of political strife and economic depression, is not advancing rapidly with her educational problem. Only 500,000 of her million children of school age are enrolled in any school; 250,000 of those are in

first or second grade. This estimate was made two years ago by an American expert at the request of the government, and since then the situation has become even more serious.

The Presbyterian Board of National Missions operates nine schools in Cuba, all being day schools, with the exception of *La Progresiva* at Cardenas, which has a boarding department drawing from the whole island. A reduced budget necessitates curtailment, and the little school at Sagua la Grande, with an enrolment of 70, has been closed.

—*Presbyterian Advance.*

Believers in Honduras

On October 1, 1933, the small group of believers at Brus, Honduras, were constituted a Christian congregation. Two adults and seven children were baptized, and two more adults admitted by confirmation. Of these four adult communicants two can read the Scriptures in Miskito. As yet there is no church building, but a "doorkeeper" has definite responsibilities, seeing that the place of meeting is clean; that there are enough seats; that Christians come to service clean in body, with hair combed and, as far as possible in present circumstances, in suitable clothing; that behaviour during services is reverent. Still later, the eight communicants, with two from San Carlos on the Wangks River, one from Kruta, and one from Kaurkira, met for the first celebration of the Lord's Supper at Brus.

—*Moravian Missionary.*

Indians with No Religion

It has often been said that even the most primitive and savage of tribes have their religion, but the Weston-Carr expedition, now exploring the Goajira Peninsula in Colombia, has reported that the Goajira Indians have no evidence of religion. They not only have no priests, temples nor idols, but they reveal nothing akin to these religious essentials. They do believe in the existence of two spirits; one good, who is

responsible for fine weather; and an evil one, who brings about bad weather and epidemics. The Goajiras do not believe that these spirits have any influence on their personal lives. As they never pray to them or try to propitiate them these spirits can hardly be classed as gods. They believe in a life after death, but not in another world. The dead, they believe, continue to wander about the country they have lived in during life, but in an invisible form.

—*New York Times.*

Varginha Field, Brazil

Varginha is the commercial and geographic center of a vast area in the southern part of the great State of Minas Geraes, East Brazil, and has a population of approximately 250,000 people. A Presbyterian missionary, A. L. Davis, writes of the progress and the needs of this field.

"Until 1921 there was no resident missionary in this area; some of the principal towns received an occasional visit from missionaries and native pastors. Twelve years ago there was only one organized congregation and one Sunday school, belonging to the "Christian" Church. Our (Presbyterian) Mission was asked to take charge of this work and now we have three church buildings with organized congregations, eight Sunday schools and about twenty preaching points. Ten years ago there was not more than six believers in the town of Lambary; today we have a church with a lot on which to build a manse. The adult membership of the church is 101, and 77 children were baptized in infancy. Two years ago the Gospel had never been preached in Dores da Boa Esperanca. Now there are twelve baptized converts, a large number of catechumens and scores of persons are regular in their attendance at church and Sunday school services. Almost as many towns and villages are without the Gospel as those that hear it occasionally."

—*The Presbyterian.*

EUROPE

Anti-Religious Congress

During the past summer there was held in Paris, France, an Anti-Religious World Congress, attended by 2,700 delegates from France, Spain, Holland, Belgium, England, Russia, the United States, and several South American republics. It was reported that there are now 1,800 anti-religious newspapers published in the world, 21 of which are issued in France; also that in the last few years the membership of these various anti-religious organizations represented in this congress had increased from five and a half millions to thirteen millions.

Revival Gains Momentum

In the Drone Valley of France, where the population is predominantly Protestant, is a somewhat loosely organized group of Protestant pastors and congregations. The chief town is *Dieulefit* ("God Made It"), founded by Huguenots. About ten years ago a new interest in religion began to spread, originating in regular monthly meetings of the pastors, most of them young men in whose hearts was a deep longing for the power of God. The revival began in one village and spread rapidly to others. An annual convention has been established and a Bible school founded. Much attention is given to the distribution of evangelical literature, and districts far removed from the Drone Valley have been greatly influenced by the movement.—*Life of Faith*.

Bibles for Bulgaria

The eight colporteurs of the American Bible Society who work full time in Bulgaria contend with a great variety of obstacles and persecution. In spite of modern railways they must use other means of travel in order to reach all parts of their field. One works exclusively in Sofia, another chiefly on trains and at railway stations, thus meeting people of all classes;

while another is stationed at Bourgas on the Black Sea. Others work chiefly from village to village, on foot, with a donkey to carry the books.

—*Bible Society Record*.

Russia and the Bible

In the 1933 Report of the British and Foreign Bible Society, under the title "Russia and Siberia," is the statement: "Once again we must report the impossibility of any circulation of the Scriptures in Russia. As stated last year, it is illegal either to print or circulate the Bible, or indeed any religious book, in the Soviet Union. Though unable to work in Russia, the Bible Society widely circulates the Scriptures among Russians in the Baltic States, in Poland, in France and wherever Russian refugees are to be found."

Its former reports show that in European Russia, for 1913, over 521,000 copies were circulated; in 1912, over 510,000; and over 482,000 copies in 1911.

—*The Presbyterian*.

AFRICA

A Challenge to Witch Doctors

The Christian Council of the Missions of West Africa are offering a reward of fifty dollars to any witch who can eat a papaw at a distance, remove an object from a locked box, or change anybody into a fish, bird or beast. They hope to demonstrate that these witches are utterly powerless to do what they claim.

—*Indian Witness*.

In God's Debt

When the church records in Tondo District, Belgian Congo, were read, Martha Nzali Nkoi was mentioned with the notation: "In debt to God for twenty-seven months." During all that time she had contributed nothing to the work of the Church, and it was considered time to count her out of active fellowship. She was accordingly suspended until she squares her account.

—*Watchman-Examiner*.

Too Late Coming

Writing from Lusambo, Belgian Congo, Rev. J. J. Davis, missionary of a group of churches in Kentucky and North Carolina, sends home this challenge:

We must, as good soldiers of Christ, follow up the brave efforts of pioneers who have gone before, and open the way for the evangelization of this people. Lift up your eyes and look upon a hundred thousand souls with eager faces begging for the saving Gospel of Christ, thousands of children, who have no day school, to say nothing of a Sunday school, thousands who have been caught in the grip of unknown diseases.

Sometime ago a big, fine-looking young man sat on my veranda and startled me as he put the question "Why did you people of God not come to us sooner?" And before I could answer he said, "My father used to say that he believed there must be a great Creator back of all the wonderful things we find in this beautiful world, but my father died in the dark and went out into the unknown world without ever hearing of Christ the Saviour of all mankind."

—*Congregationalist*.

Endure Hunger for Christ

Sixty teachers who came into Mondombe, Central Africa, for the "ekitelo" brought with them 252 enquirers, many of them young boys, some older men with their wives, and one grandfather. All have lived with, or near, teachers of their villages, and all the younger ones have been in school. Each afternoon they were given special training and later were examined by native elders to be sure that they understood what they had been taught. One hundred and ninety-five passed this examination and were baptized. The others were advised to return with their teachers.

Many enquirers came long distances and could bring little food with them, so at the end of the first week they began to complain of being hungry. Local gardens could not supply food for all this crowd, so the elders were asked if it might not be a good thing to advance the date set for baptisms, and allow them to go home at the end of the first week rather than the second. They replied that they would

think it over and announce their decision at the evening service. It was decided that the baptisms would take place on the day originally planned; they said, "If there is anyone here who cannot endure hunger for two weeks for the sake of the Saviour he is not worthy of baptism and his faith would not last if he were baptized." Not one left.

—*World Call.*

Day of Prayer, South Africa

The following call to prayer from the Prime Minister of the Union of South Africa, was published among official "government notices" emanating from the department of the Prime Minister dated September 8, 1933.

Whereas most serious conditions prevail in various parts of the Union in consequence of the continued drought and depression;

And whereas an earnest desire widely exists that under the circumstances the people shall appeal to the Almighty;

And whereas the Government, after consultation with the chief representatives of the principal churches, have decided to call the people to humble prayer;

Therefore I appoint Wednesday, 20th September, 1933, (and for churches or congregations unable to participate on that day, Saturday, 23d September, for Hebrews, and Sunday, 24th, for Christian congregations) to be observed as a day of humiliation and prayer; and I invite the people on that day to beseech Almighty God with the greatest possible unanimity to give relief from distress, and further to evince towards Him that sincerity and humility, and towards their neighbors that spirit of justice and love which He requires of us, and which alone can exalt our nation.

—*Presbyterian Advance.*

WESTERN ASIA

Turkey's New Université

The reorganization of Istanbul University is the most recent of Turkish reforms. A Swiss educator, M. Albert Malche, was called to Turkey as advisor, and acting upon his recommendations the National Assembly passed a bill abolishing the existing Istanbul University (called *Darulfunun*) and replacing it with a new institution

bearing the provisional name of *Université*. The old teaching body was discharged on July 31, scarcely a third being retained. Thirty-eight foreign professors were added, mostly of wide reputation. At the beginning of every year each professor is bound to deliver a lecture summing up all the progress made in his particular field throughout the world during the preceding year, and to add his personal criticism. The new university is composed of faculties of letters, law, medicine and science, of the schools of dentistry, pharmacology and foreign languages and of the institutes of Islamic research, Turcology, national economy and sociology, geography, morphology, chemistry, electro-mechanics and the Turkish Revolution.

—*The Near East and India.*

St. Sophia's Christian Art Revealed

The work of uncovering Christian mosaics has been going on in the mosque of St. Sophia, Istanbul. In two years the whitewash and painted decorations which pious Moslems spread over the Christian symbolism after taking possession of the former Christian edifice, had been cleaned away from a large section of the walls by American director of the Byzantine Institute of America. Much more surface remains to be uncovered, but the area now revealed presents a wide expanse of extraordinary beauty and historic significance.

In bringing to light these mosaics, Mr. Whittemore is seeking to preserve what is left. He has had the constant support of the savants and rulers of the new Turkey. Ghazi Mustapha Kemal, President of Turkey, is following the work with keen interest.

The formal unveiling of those already uncovered took place on November 5.

Palestine Today

It is often stated that the depression has not reached Pales-

tine. A million dollar Y. M. C. A. in Jerusalem was dedicated during the Easter season. Jerusalem now has paved streets, postal delivery, British police, traffic officers and a few buildings with central heat. The Iraq Petroleum Company is rapidly laying its pipes from ancient Nineveh across the desert to modern Haifa on the Mediterranean. Ten thousand men are at work and are receiving large wages. A splendid harbor at Haifa is nearly completed.

A recent census of Palestine reveals that whereas Canada, during the years 1906-1911, added to her population at the rate of 298 per 10,000 every year, Palestine surpassed it with an annual increase of 354 per 10,000. The recent census recorded a population of 1,035,821. Of these, 759,712 are Moslems, 174,610 Jews, and 91,398 Christians. The ancient sect of the Samaritans now numbers 182, an increase of 30 since 1922. Since 1922 the urban population of Jerusalem has increased by 44 per cent, Jaffa by 59 per cent, Haifa by 104 per cent, Tel Aviv by 202 per cent.

—*Dr. Zwemer, in The Presbyterian.*

School Proves Its Worth

Although character building is the chief aim at the Presbyterian Mission School in Hama, Syria, it was the only school in the city where every student who took the recent government examination passed. One of the boys was given the highest rating over students of other schools. One of the girls in the highest grade conducted a vacation Bible school in her home village. Her father told a missionary that while his daughter had been the least promising of the family who had gone to school, she had returned much more developed than any of the others.

—*Presbyterian Advance.*

INDIA

Unrest and Discontent

One of the ablest of Indian women in active political life

during the past few years has been Mrs. Kamaladevi Chattopadhyaya, who presided at the third Conference of the Youths of Berar on Oct. 7. In her address she said: "Today, political unrest in India is greater, and economic distress keener. The bitterness and discontent have sunk deeper, but due to various circumstances the fire burns silently within, waiting to burst forth into gigantic flames shaking the country with a volcanic fierceness."

Pandit Jawaharlal Nehru has written three articles, published in most of India's leading papers, in which he advocates throwing over the present social, economic and political system. "Class warfare outside, with hunger and want as its driving force, and furious discord within," is the prospect he opens up. But he does not take into account that if the religious, social, economic and political systems are all overthrown simultaneously, the people of India would relapse, at least for the time being, into the nomad stage from which it has taken long centuries for mankind to emerge as organized societies.

—*Dnyanodaya.*

Moral Evils in India

The Bombay representative Christian Council passed a number of resolutions at its meeting last October. Three of these protest against present-day demoralizing tendencies. (1) Indian motion pictures should be censored by the government to prohibit films that exhibit or suggest obscenity, murder, robbery and other degrading features of modern life. (2) A protest is made against immoral and obscene literature and pictures exhibited for sale in shops and bookstalls. Christian leaders are asked to take steps to instruct their Christian communities in social hygiene and in the basis of moral health for the individual, the family and for the community. (3) A resolution was passed against gambling and in favor of adequate education as to its evil influences.

Definite Advance

A study of the latest census report for all India gives cause for encouragement. The figures for one decade are:

Hindus	239,195,000	+10.4
Jains	1,252,000	+ 6.2
Buddhists	12,787,000	+10.5
Sikhs	4,336,000	+33.9
Parsis	110,000	+ 7.8
Moslems	77,678,000	+13.0
Christians	6,297,000	+32.5
Jews	24,000	+10.9
Tribal	8,280,000	—15.3

Encouragement is confirmed by such facts as (1) a growing movement of cast-people towards Jesus Christ, a movement initiated not only by Indian workers but also by the compelling influence of the transformed characters and lives of out-caste Christians; (2) the increasingly pervading influence of the principles of Jesus upon many public movements in India; (3) the ever-growing number of those who make Jesus Christ their moral example, though remaining outside the Church.

—*The Presbyterian.*

Non-Christians Revere Christ

Dr. Robert E. Speer tells of a Bar Association banquet at Delhi attended by all the lawyers of that city, all Hindus—not a Christian in the group.

They had engaged a jester to entertain them and he was doing so by making jokes about the escapades of the traditional gods of the Indian people, at which sallies the lawyers roared with laughter. Soon the actor made a joke about Jesus Christ, but nobody laughed. At the second such remark, there were murmurs of dissent. Finally, the man ventured a third "wise-crack" involving the name of Jesus, whereupon the diners arose from their seats, seized him by the collar, ushered him to the door, and kicked him down the stairs.

There was not a Christian in the crowd, but the character, personality and teachings of the Master had created in the hearts of these Hindu lawyers such respect and reverence for Jesus Christ that not one would allow

a fool to speak His name irreverently.

—*Christian Intelligencer.*

Month of Special Evangelism

The Methodist Episcopal Church has had encouraging results in a month of special evangelism throughout India. For example, in round figures, 800,000 people have listened to the Christian message; 13,000 are under instruction; there were 1,900 baptisms; there were 3,900 professed conversions; 1,200 were received into full church membership; and 42,000 Gospel portions were sold.

A Bible Woman's Examination

Who can measure the influence of an unlettered Bible woman as she goes about telling the life of Jesus and His atonement? A missionary was examining a group of these women, among them one with very little education. She could write very little, so was given an oral examination, for she was earnest and very anxious to pass. She was asked to relate the story of the trials and crucifixion of Jesus. She told the story in the simple, vivid manner of the Indian people, but when she came to the climax and was describing the Christ on the Cross, she broke down and sobbed. When she could speak again she said, "I don't care if I never pass the examination. I cannot tell more. He died for me!"

—*Woman's Missionary Friend.*

Possibilities of the Radio

Mr. J. H. Whitley, at one time Speaker of the House of Commons and more recently Chairman of the Royal Commission on Labor in India, declares that if some friend of India would vouch for broadcasting, covering 500 villages a year, he would do more for India than by founding half a dozen universities. Authoritative figures are given showing that the whole equipment to cover 1,100 Indian villages would cost only £43,000. If each village could have a very simple receiving set the ad-

vantages from the viewpoint of education, entertainment and government publicity, would be incalculable in their effect on India's 353 millions of people.

—*Dnyanodaya*.

Caste System

A thesis presented to Cornell University's Graduate School lists the following objections to the caste system as found in North India:

(1) Its segmental division of society is fixed by birth, and does not take account of individuals of different abilities born into the different castes. (2) Its hierarchy fixes the Brahman at the apex and the un-touchable at the base, irrespective of individual I. Q.'s. (3) Its food tabus and pollution by touch prevent inter-dining and a free intercourse of human beings who may be intellectual equals, as in the case of a low caste man with a Brahman intelligence. (4) Its civil and religious disabilities prevent men of all castes from mixing freely in the use of public services. (5) Its lack of choice of occupation takes no cognizance of potential skills of various kinds of a given caste, but arbitrarily fixes the occupational status of each by birth. (6) Its marriage restrictions prevent intermarriage on the basis of intellectual equality. (7) Its religious sanctions offer nothing for those born in the lower castes in this life.

—*Congregationalist*.

Evangelism in Telugu Area

Dr. Azariah, Bishop of Dornakal, reports a week of united evangelistic effort in the Telugu area last May, in which the Anglican, the Methodist and S. I. U. C. Telugu Council united: "Altogether 2,480 villages were visited during that week by 23,567 Christian volunteers. Of this number 20,932 were lay members. This figure represents about one-sixth of the total baptized community. The total number of people who heard the Gospel during that week was reckoned in hundreds of thousands. Nearly 60,000 handbills were distributed, 8,560 Scripture portions and religious books sold, and 341 new villages asked for Christian instruction."

—*Dnyanodaya*.

Medical Missions

Dr. C. Frimold-Möller, speaking at a Calcutta Rotary Club on Medical Work in India said:

"There are in India about 300 medical missionaries, almost all of them with the highest medical qualifications. They staff 250 mission hospitals, and about 300 dispensaries. About 180,000 in-patients are treated every year, and about 2,560,000 out-patients. In the fight against leprosy and tuberculosis missions are especially prominent. They maintain 11 tuberculosis sanatoria, containing a total of 580 beds, while in the whole of India, there are only 1,220 other beds for such cases." Dr. Möller emphasized the fact that attendance at all religious meetings and devotions is entirely optional. —*The Presbyterian*.

CHINA AND TIBET

Hope Amid Difficulties

Addressing missionaries and members of the Methodist Episcopal Church in China, Bishops Herbert Welch, John Gowdy and C. P. Wang sent the following letter on September 14:

"During the past year our Church in China has faced difficulties almost too great for human endurance. Through the Japanese advance into North China, thousands of people, including many of our own members, have been rendered homeless. There has been great devastation and suffering in the wide territory flooded by the Yellow River. In Southern Kiangsi our people have lived in constant fear of communist invasion. In Szechuen the civil war has continued, and to maintain the warring parties the people have been taxed almost out of existence. Within the past month practically all the territory of our Yenping Conference in Fukien has been seized by Reds. Pastors and church members have been driven from their homes and left utterly destitute. There have been many deaths and at this present writing many families seem to be hopelessly separated, perhaps lost. Once again the missionaries have had to flee from Yenping.

"In the midst of all these unspeakable difficulties, there have

been some marvelous deliverances and many instances of great bravery and loyalty. When life runs smoothly a man does not realize what Christ stands ready to do for Him. It is when we are baffled that Christ shows His possibilities, if we will only give Him a chance."

—*Christian Advocate*.

Trouble in Fukien

The Nationalist Government at Nanking early in January requested foreign powers to withdraw their nationals from dangerous zones in Fukien Province to places of safety.

Most of the 144 Americans living in and near Foochow, the capital of Fukien Province and center of a revolutionary movement against the Nanking Government have moved to Nantai Island in the South Min River, but many of the missionaries are remaining at their posts in Futsing, Han Kong, Haitan, Pinghwa, and Sienyu. They do not ask for Government protection.

Newspaper Evangelism

A China Inland missionary reports in *The Presbyterian*:

The work of newspaper evangelism in Central China has continued and God has used this means for spreading the Gospel and the salvation of souls. There have been over a hundred responses to the daily tract placed in the paper, and several decisions for Christ. Some have gone away but three have enrolled as enquirers and are preparing for baptism. Two of these, one a teacher of English in a law school, the other a Middle School graduate, were contemplating suicide when they read the tract. Both are, we believe, genuinely converted. The latter, a young man of twenty, has broken with his past sinful life, and has been enrolled in the Bible School. His change of life and disposition, keen delight in God's Word, readiness to testify, all point to a definite experience of salvation. He has yielded his life for God's service. The tract that arrested the teacher's attention is on the Lord's Second Coming. This doctrine has become the most precious truth in this man's life. The contract with the same newspaper has been renewed for another year.

The Way Out

Dr. T. T. Lew, of the faculty of Yenching University, Peiping, recently said:

China is in a panic. There have been great failures in education and democracy. Militarism has eaten into the life of the nation. Young people are cornered in their thinking. Somehow we are all wrong. We cannot save ourselves. We are helpless. The first requirement of religious education is the willingness to learn. The Chinese people are now in that mood.

The experiences of recent years should lead us to confession and repentance of many ways in which we have walked.

When some mission leaders are willing to be taught of God and not of big business magnates and unevangelical specialists, confidence will be restored and progress made.

Whether Chinese or American, if we will humble ourselves truly in the sight of the Lord, he will lift us up.

—*Presbyterian Advance*.

Retrieved from Communism

Dr. Hugh L. Robinson, of Tunghsien, North China, tells in the *Congregationalist* of a plan that is full of possibilities. He says:

Last week I went to Peiping to attend a meeting of Christian leaders. A dozen counties in central China have been recently retrieved by the central government from communist control. Mrs. Chiang Kai-shek, a Wellesley graduate of a third-generation Christian family, has suggested that the National Christian Council organize and execute a rural reconstruction plan for the area—a study of land tenure, agricultural improvement, organization of cooperative credit societies, dyke repair, adult literacy campaigns, better communications, village industries, epidemic control, recreation. She has held a series of conferences with Christian leaders; the University of Nanking will be asked to help with the preliminary survey; and a local committee is already outlining plans. The Christian churches of China will be asked to spare some of their most experienced personnel if this work is undertaken. This great opportunity has been presented to the Church because in no other organization can be found the experience in doing these things, the personnel who know how, and the devotion to the task.

Mission Tours in Peiping

Rev. Stephen D. Pyle, pastor of Union Church in Peiping, reports on mission tours for tourists in that city, arranged for round-the-world travelers who wish to see something of missions in action. A printed sheet announces, "Peiping American missionary groups offer opportunity to S. S. *Lurine* tourists

to see Christian institutions," and during a two-year period 236 tourists took the mission tour in Peiping, as well as ten United States Army officers and their families, and six others. The itinerary includes hospitals and churches, schools and kindergartens, industrial work, a bean-milk station for mothers and babies, and at certain times emergency institutions for wounded soldiers through a visit to the Y. M. C. A. recreational hut and a Red Cross hospital. The Chinese feast arranged at the conclusion of a tour, usually by the Y. M. C. A. or Y. W. C. A., provides an opportunity to meet and talk with some of the finest Chinese Christians. Mr. Pyle says, "My faith has been strengthened in the interest of American laymen in missions." A layman from Wellesley Hills said, "When I left home I was skeptical of foreign missions. India partially converted me. Now I am completely sold."

—*Foreign Missions Bulletin*.

Self-Support in Annam

Self-supporting churches are increasing in Annam, Indo-China. During 1932 seven mission churches graduated into this class; 17 outstations became independent churches, and seven new outstations have been opened by the independent churches themselves. On January 1, 1933, 55, or more than half the churches in the entire field, were under native church government. In these years of unemployment and deficits fifteen new church buildings have been put up by Annamese Christians. The Annamese National Church Conference, which met at Faifoo, in May, pledged itself to raise funds and send Annamese missionaries to the tribes people, and the Cochinchina District Conference took its first annual missionary pledge for the same work of evangelism. —*S. S. Times*.

Russian Baptist Refugees

Groups of Russian Baptists are located in Manchuria and in the province of Sinkiang. There

is a church of 265 Russian members in Harbin. They have endured serious privation, and their condition has been aggravated by the flood of a few months ago and by the prevalence of war. The world-wide economic depression has also affected Manchuria. In Sinkiang there is a Russian Baptist community of over 600 refugees. They were, according to the last report, settling down and endeavoring to find a living in the country. The Baptist World Alliance is in contact with both groups, and has been able to transmit a certain amount of money from contributions given specifically for their assistance.

—*Baptist Missionary Review*.

Forty Years in Northeast Tibet

In the nineties the Christian and Missionary Alliance occupied a section of northeast Tibet, but such intense hostility was encountered that the only contact maintained was at Taochow; and until about 1920 only slight impressions were made upon nomadic Tibetans who came to Taochow to trade. A second period, extending to 1927, was marked by the arrival of a number of reinforcements designated specifically for Tibetan work, and the three lamasery centers of Labrang, Hehtso and Rongwu were opened as regular stations; while what may be called the third period of work on this border had its beginnings when the Chinese churches in southwestern Kansu were organized on a self-supporting basis, thereby releasing workers and funds for Tibetan work. At present, the Alliance Mission occupies three additional points, which are suitable centers for work among the nomads. Itineration is carried on from all these points, all of which is a seemingly fruitless undertaking, since in all the territory newly opened and worked in the last ten years there is not a single open believer among the Tibetans. Beyond doubt there are some secret believers and many interested ones. The odds are against those who openly confess Christ.

JAPAN

Kagawa and Kingdom of God Movement

Dr. Toyohiko Kagawa has not abandoned the Kingdom of God Movement. While he is disappointed that the churches have not accepted a "broader economic outlook" and social vision as a part of the program, this failure has challenged him to make further experiments in Christian cooperative and reformatory enterprises. He has been encouraged by American friends and supporters whose contributions have enabled him to undertake these projects, and at the same time to give much time to the interdenominational evangelistic campaign of which he was the founder though never the official leader.

In recent months funds from abroad have so fallen off as to make necessary some drastic action on Kagawa's part to save his own institution. He has therefore been obliged to decline to travel and speak widely for the Kingdom of God Movement, and instead is giving himself to writing, public lectures and other emergency measures to support these projects of social and economic reform so vitally a part of Mr. Kagawa's Christian faith. He is still interested in the Kingdom of God campaign, though much less active than formerly.

Japan a Mediator?

Japan as mediator between East and West was a dream of the late Dr. Inazo Nitobe. Addressing Doshisha University students he declared: "We are a mixed race..... Being thus a nation which represents in its racial blood practically all of the races of the world, the great mission of Japan should be world-wide in significance. Geographically we are of the Orient; but psychologically we are nearer the Occident. The mission of the Japanese race is to act as the mediator between the Orient and Occident." Japan, though out of the League, still remains in the family of

Nations, he maintained, and is not to be isolated from other nations. Here he emphasized the need at this critical time for leadership of the right kind. "Unless," he told Doshisha students, "the leadership comes from students such as you who are fortunately studying in an institution where there is an appreciative understanding of western ideas and culture, especially American, there may be danger of our nation returning again to the age of feudalism."

—*Overseas News.*

How Is Christianity in Your Country?

So asked a young Japanese woman of an American college sister. "Is it," she further queried, "treading an ascending or descending curve, measured in the degree of faith and enthusiasm of your people compared with, say, fifteen or ten years ago?" The world's worst enemy in the opinion of this Japanese girl student is "a mercenary spirit sweeping all over the world." She declares that "men and nations are forgetting God and trying to worship Mammon." And she comes firmly to her conclusion that "unless we repent our sin now and humbly return to our God the world will be wrecked and our civilization totally wiped out." This from Christian Nippon.

—*Overseas News.*

Mixturing Religions

Says a missionary of the Reformed Church in the U. S.:

As far as our knowledge of conditions in Japan goes, native Christians do not concern themselves particularly about salvaging the useful elements in the religions they have abandoned, finding all needed good in their new faith. The fact is that seemingly identical ideas in the minds of Christians and non-Christians upon careful investigation prove to be radically different, because of the implications. After all, pagan pantheism and Christian Theism, though capable of being combined in a mechanical mixture, cannot coalesce after the manner of a chemical compound. The man-centered, prudential, hedonistic morality of paganism will not fit into the same scheme with the God-centered, altruistic, idealistic morality of Christianity.

As in an age of railroads, automobiles and flying machines, we have scrapped palanquins and horse carriages, not because they are bad, but because better conveyances have come into existence; so ethical and religious systems implying special and hereditary privileges, caste, absolutism, serfdom and mass-ignorance are no longer suitable in an age of liberty, equality and fraternity. Our motto must always be: "Behold, I make all things new" (Rev. 21: 5).

Clubs for Korean Children

Children's Bible Clubs have flourished until there are now 13 such schools in Pyengyang and a half dozen more similar schools in other places with an enrolment of over 2,000 poor children. Of this work Francis Kinsler, missionary in Pyengyang, writes: "Service for others is emphasized, and this year there developed a work of charity for the poorest class of people in the city. The coldest day last winter it was suggested that our Club rooms be used to shelter beggar boys over night. So our leaders and children scoured the streets and by evening had seven such boys, an old drunk—who would have frozen to death if left alone—and an aged grandmother without food.

"In one place we found a young man forced to beg for some time past who lived in a one-room hut with three beggar boys he had already accumulated, and he had a Bible and a hymn-book for his furniture. We proceeded to put our seven beggar boys with his and they passed the winter in our beggar home in charge of the Christian beggar. Government officials have commended us for the good work we are doing."

—*Presbyterian Advance.*

ISLANDS OF THE PACIFIC Nguna Church

The mission church at Taloa, New Hebrides, is the center for the Nguna mission work of the Presbyterian Church of New Zealand. It was erected by the late Rev. Peter Milne, in 1897, with accommodations for 600 worshipers. The people not only helped in the building, but made

7,000 pounds of arrowroot to pay the costs.

Rev. Frank Paton gave the following description when he visited Nguna in 1913: "In the afternoon we had a service in the beautiful cathedral-like church at the Nguna home station. There was a large congregation, and the singing was led by a woman who is paid the magnificent salary of five shillings a year for this service. The Nguna people are a fine race, and the Gospel has done much in elevating them intellectually and spiritually. They have also a very fine record for native teachers, and many of them have laid down their lives on foreign soil for Christ's sake and the Gospel's.

—*On Continent and Island.*

New Guinea's Needs

In New Guinea there are at least 300,000 souls who have not yet heard the message of the love of God in Jesus Christ; probably it will be found that there are half a million, as there is a very large area not yet visited by white men, and there is no means of knowing what the population is. In large areas, widow strangling is still practiced, and it is even dangerous for white visitors to venture. As late as 1926, four innocent white men were slain by primitive Nakanai natives.—*The Missionary Review* (Australia).

Team Work in New Britain

A series of evangelistic services were held last year throughout the Kabakada Section of New Britain, with some success in soul winning. Later it was resolved to make use of outstanding cases among those recently led to decision, by letting them accompany the preachers to give their testimonies. Up-to-date, about a dozen of these team missions have been conducted, two villages usually coming together for the purpose.

At one place, notorious sorcerers and others, to show the genuineness of their repentance, made away with all the paraphernalia connected with their

black art. In that village also two women and a girl, sitting in the same house, suffering from sore eyes and unable to attend the meetings, sent for the teacher and requested him to write down their confession of sin, to be read before the congregation. At the close a chief assembled all the people in the church grounds and earnestly exhorted them to heed what the preachers had said.

—*Missionary Review* (Australia).

At a Fair in the Celebes

A Missionary Alliance worker in Makassar, Celebes, describes a "Pasar Malam," or Night Fair, held in Makassar, each afternoon and evening for two weeks.

We rented a lot, erected and decorated a small booth, and got ready for business. Our students went all around the grounds spreading tracts and books written in eight different languages, English, Dutch, Malay, Makassar, Boegis, Arabic, Javanese and Chinese. All the missionaries took their turn selling literature; but most of the work was done by students from the Bible School, hence it was a real indigenous work.

During the fourteen days thousands attended the fair, coming from miles around. Approximately fifteen thousand guilders (about \$9,000) was taken in for entrance fees alone. We sold over a thousand Bibles, Gospels and religious books and distributing nearly ten thousand tracts. Many opportunities were offered for personal witness.

Books for the Philippines

In the Philippine Islands a great amount of money and effort has been expended on education. Thousands of people are being taught to read annually, but the tragedy of the situation is that they have little or nothing to read. Many are too poor to buy books, others live in isolated sections where books are hard to get. As a result there is a tendency for the people to slip back into illiteracy. And the missionary movement is missing the opportunity of bringing good influences to bear upon these people through books.

The National Christian Council of the Philippines sees a great opportunity to furnish the

right type of literature to this intelligent and eager people. They have sent a call to America to aid them by sending them old books to be read and enjoyed—good story books, discussions of present day problems, religious books, classics or books on handicrafts and popular science. Magazines are also of value if they are of high type. The enthusiasm with which these books will be received can readily be appreciated from the report of the secretary of Christian Literature Committee of the National Christian Council of the Philippines:

"We have received no books from the States for more than a year. We have had many requests for books which could not be filled. When I was on the truck going to Malay-balay, I fell into conversation with a young man, and happened to say something which gave him my name. Immediately he began to thank me for the books which I had sent to him, saying that they were practically the only books in his part of the country, and that everyone had read them, and he had read some of them several times."

Churches are urged to set aside one Sunday when they will receive books and forward them post-paid, to the nearest mission board depot:

The Philippine Book Depot, The American Board of Commissioners of Foreign Missions, 14 Beacon Street, Boston, Mass.

The Philippine Book Depot, The Methodist Episcopal Board of Foreign Missions, 150 Fifth Avenue, New York City.

The Philippine Book Depot, The United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

Christian Literature for Dyaks

The sea Dyaks of North Borneo have practically no Christian literature in their own language. Until recent years they had not even the Gospels and Prayer Book. These they now have, and to them is being added a Dyak version of Pilgrim's Progress, illustrated by drawings from photographs taken in Sarawak posed by the Dyak people.

—*Lutheran News.*

Our Missionary Bookshelf

Recent Books Reviewed for the Readers' Information

China Year Book, 1933. Edited by H. G. W. Woodhead. 8 Vo. 786 pp. \$12.50. U. S. Agents. University of Chicago Press. 1933.

China not only offers the diversity of a continent in climate, resources, customs and conditions, but also contemporaneously presents the stages of progress as seen in ancient, mediæval and modern civilizations. This wide variety, the rapid changes and the great importance of Chinese affairs makes an authoritative year book essential to all who wish to keep informed. In this fifteenth issue of the Year Book, many Chinese have collaborated — including Dr. M. T. Z. Tyan, Dr. S. G. Cheng, Mr. C. C. Hsiang and others. The topics treated in the twenty-seven chapters and six appendices number over 400. They range from general statistical information as to the country and people, to products and trade statistics, public health, politics, the Japanese invasion, finance, education, international relations, justice and religions. Two pages are devoted to Confucianism, Taoism and Buddhism, forty pages to Roman Catholicism (with a large statistical chart) and five pages to Protestant Missions including one and a half on the Laymen's Report. The Protestant statistics are not up-to-date, as the figures go to 1925. Conditions have greatly changed since then. Aspects of growth noted include the work of the China Christian Council, the "Five-Year Movement," Dr. Stanley Jones Evangelistic Campaign and extracts from the Laymen's Commission Report. Of the 4,516 students in mission colleges, and technical schools, a little over one-third are reported as Christian

church members and 60 per cent of the teachers are Christians.

It is surprising that there is no mention made of Cheloo University, only two lines of reference to Peking Union Medical College and no reference to Mohammedan uprisings in Kansu since 1906.

The Year Book is carefully compiled and especially useful and rich in information on matters of politics, trade and finance. The personal notes on "Who's Who in China" cover sixty pages and include over 600 names of Chinese leaders, "courtesy names" and English renderings but it would be useful also to state their religious beliefs or affiliations and to include more of the Chinese women leaders.

Blazing Trails in Bantuland. By Dugald Campbell. F.R.G.S. Map and Illus. 8 Vo. 228 pp. 3s. 6d. Pickering & Inglis. Glasgow. 1933.

The Bantu-speaking people live in South-Central Africa, a land for the blazing of trails. Dugald Campbell is a pioneer, a Scotchman, one of the Brethren who went out to Africa nearly forty years ago with Fred Arnot and Dan Crawford. The other two well-known pioneers have been called Home but Mr. Campbell still carries on his pioneering. He is now connected with the National Bible Society of Scotland and has recently completed a trip across the Sahara Desert.

His story of pioneering, told in the present volume, relates in the main to his early experiences in Africa. They are well told and well illustrated with photographs. He describes the days of deep ignorance, slavery and cannibalism, the witch doctor, sorcery and crude customs.

Mr. Campbell heard the call to

go in 1889 and went to Africa in 1892. Preaching, teaching and healing lead to conversions and congregations and schools were established. This is a stirring narrative of miracles of grace. There are also stories of hunting and travel adventure. The account of "Bwanika, ten times a slave," is worth repeating.

There is much land in Africa yet to be occupied for Christ and few missionaries cannot reach millions of the unevangelized. When Mr. Campbell proposed to the people, among whom he had worked for seven years without a convert, that he would leave and establish a station in another place, the chiefs had a pow-wow and then one of them arose and said:

"White man, all you say is true. . . . but you do not know everything. Listen. Since you came among us, and as a result of your teaching, the secret society camp has been broken up. Children are no longer taught those evil things as before. No, teacher do not leave us; we do not yet understand the meaning of your message. When we do we will believe. You have been among us only seven years. I have finished." Mr. Campbell did not leave and from that time saw a great change take place and soon there were conversions. Pioneering is difficult but it continues to bring worthwhile results.

Home Missions Today and Tomorrow. A Review and Forecast. Edited by Herman N. Morse. 8 vo. 419 pp. \$2. Home Missions Council New York. 1934.

This volume is the result of a united study of the progress, the present situation and the next steps to be taken in home

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

missions. It is the most valuable general study of the subject in recent years. First the report sets forth the true aim of home missions as "the effort, in the Spirit of Christ and in fulfillment of His Great Commission, to win to Christian discipleship of the people of North America and to christianize the life of our nation." Over four hundred pages follow to set forth the scope, the agencies and the special fields of the enterprise; the program and policy of the work, the outlook and proposed program of home mission work.

As Livingstone said of the relation of the geographical feat to the missionary enterprise, so the end of the review and forecast is the beginning of the new missionary forward movement. Here are the facts in regard to agencies, finances and plans, the general surveys of the various fields and projects — Alaska, West Indies, Indians, Mexicans, Orientals, Mormons, Jews, Negroes, New Americans, Mountaineers, cities and rural areas. The problems relate to intellectual, social, economic and religious progress, to unoccupied fields, elimination of overlapping and cooperation.

The size of the problem is seen from the fact that there are in the United States 13,366,401 foreign born Europeans, 1,422,533 Spanish-speaking people, 250,000 Orientals, 12,000,000 Negroes, 6,750,000 Mountaineers, 750,000 Mormons and 350,000 Indians. Alaska and the West Indies are special fields.

Christianity and Industry in America. By Alva W. Taylor. 12 mo. 212 pp. Reading list and Index. \$1 and 60 cents. Friendship Press. New York. 1933.

Here is a mission study book by the professor of social ethics in Vanderbilt University, Nashville, Tenn. He is well known and highly respected as a student of ethical and industrial problems, is a clear thinker and writer. He recognizes the difference between the simple industrial life of the first century and the complex problems of our machine age. Jesus did not

offer a detailed program for the solution of the modern problems of slavery, prostitution, bootlegging, intemperance, graft, racketeering, capital and labor problems and international strife. Jesus Christ presented the truth and the Way of Life which, if accepted and lived will transform our relationships to God and to our fellow men. The Kingdom — or God-ruled life — which He presented, He also made possible by a divine dynamic. Purity, self-control, truth, wisdom, love, sacrifice for the benefit of others, are the foundation principles of His Kingdom.

Prof. Taylor presents the principles clearly in their relation to industry and he gives an abundance of facts which should be taken into consideration in the adjustment of labor difficulties. Wage conditions are perplexing and agreement between capital and labor and consumer is difficult but adjustments must be made with a view to justice and the promotion of human welfare. The greatest difficulties are due to selfishness on the one hand and to shiftlessness and waste on the other.

The place of women and children in industry shows great need for improvement—with 55,000 in textile industries—mostly in the southern states at wages from \$5.00 to \$10.00 a week. It is not a modern problem for 100 years ago cotton mills in England employed 84,000 children under 18 years of age. This employment of women and children is one of the causes of unemployment of men—the natural wage earners for families. Many executives are largely overpaid while manual workers are underpaid.

For the solution of the problems Dr. Taylor recommends an awakening of the public conscience, a recognition of the right of both labor and capital, closer cooperation in place of conflict, arbitration in place of retaliation and the promotion of a well informed and true Christian spirit of honest justice and brotherhood.

The Finality of Jesus for Faith. By Alexander Martin, D.D., LL.D. Pp. 217. \$2.00. T. & T. Clark, Edinburgh. Charles Scribner's Sons, New York. 1933.

Principal Martin of New College, Edinburgh, entitles these lectures "An Apologetic Essay." They deal with the problem of the "Christian Faith and Historical Relativity," with five striking chapters on Jesus, the Rabbi, the Messiah-Son, the Sinless one, the Saviour and the Judge. Their method is described in Dr. Martin's words:

No attempt has been made here to define the person of Jesus. The maxim adopted has been the sound metaphysical one that a thing is what it does, and the functions which He fulfills have been taken as a sufficient clue to His significance. So construed He is found, unless the whole historical records are not merely worthless but intelligible, to assume supremacy in the spiritual order of life.

Dr. Martin handles the records with great critical freedom. Indeed one wonders what is left of any doctrine of inspiration. But his conclusions are the conclusions of the historic faith in Jesus Christ as the unique Son of God and only Saviour of mankind. The argument is reassuring to faith. It is intended to be persuasive also to unbelief, though it declares that "the affirmations of spiritual experience never are logically demonstrable.... The evidence of spiritual experience is itself and in its outcome and asks no other attestation. Faith has always had its reasons which the reason did not understand; and in these it rests and is content."

R. E. S.

William Carey of India. By Percy H. Jones. 223 pp. 2s. net. Pickering & Inglis, London.

In this thrilling biography of the founder of missions in India we have a most delightful tonic for lagging missionary zeal. The book is admirably suited to adolescent boys and girls. Carey's continuous adventures will quickly capture the youthful mind and hold it to the last.

The author lays the foundation for the rest of the book by insight into the beginning of Carey's life. His famous slogan, "Expect great things from God,

Attempt great things for God," is the heart of each chapter.

The difficulties in getting started to India the never-to-be-forgotten five-months' trip on the "Kron Princessa Maria," the story of the first converts, Carey's prodigious labors as a translator of the Bible into thirty-four different languages, afford thrilling reading. His great work in Bengali is considered by many even now unsurpassed. For the invested \$2,400 in Carey, he gave back not only the founding of missions in India, but over a quarter of a million in money.

What a life! Will twentieth century Christianity dare treat such a glorious heritage lightly?

HOWARD A. ADAIR.

How Chinese Families Live in Peiping. By Sidney D. Gambel. pp. 348; \$3.00. Funk & Wagnalls, New York. 1933.

There is a proverb current among the poor in China which sums up the background of this most interesting economic survey: "Seven things to worry about when you throw open your door each morning—fuel, rice, oil, salt, soy, vinegar, tea." All students of social and home economics will welcome this study of household expenses in Chinese families at Peiping. Mr. Gambel, who is Research Secretary of the National Council of the Young Men's Christian Associations, is well known as the author of "A Social Survey of Peking" prepared some years ago.

The book shows how the families with the lowest income, of eight silver dollars per month, spend an average of less than eight cents silver each person per day for food. The budget for clothing, heat, light, etc., is also given in detail, based on a survey of 283 families with incomes not over 550 Chinese silver dollars per month. The expenditures for weddings and funerals are extraordinarily large and a heavy drain on family resources. Many households go into debt to secure funds for the display on these occasions. "The feast to celebrate the engagement of a son, together with the gifts to the prospective bride cost one

family an entire month's income." Funerals for husbands, wives, mothers cost their families from \$96.50 to \$279. The most expensive funeral recorded required an expenditure equivalent to forty-five months' income!

In the final chapter we have a summary of the findings in average expenditure for food, clothing, rent, etc. The author has furnished thirty-one excellent illustrations, twenty-one diagrams, a glossary of Chinese terms, and a bibliography of similar studies carried on in other fields. Altogether this is a noteworthy contribution to a better understanding of Chinese daily life in a great city.

Dr. Arthur W. Hummel, head of the Chinese Department of the Library of Congress says: "....Behind these figures, so conscientiously and intelligently gathered, lie concealed tales of amazing endurance, of individual and family cooperation that would do justice to any novel. He has given to historians a reliable yardstick by which to measure the economic changes that life in Peiping, along with the rest of the world, is undergoing."

S. M. ZWEMER.

Flaming Arrow's People. By James Paytiamo (An Acoma Indian). Illustrated with 8 colored drawings by the author. 178 pp. \$2.50. Duffield and Green. New York. 1933.

A full-blooded Acoma (Pueblo) Indian, grown to manhood and appreciative of the education he received at Haskell Institute, has written sympathetically concerning the daily life and tribal customs of his people that have remained unchanged since the time of Columbus and long before. Along an obscure road branching off of the Santa Fe Trail, sixty-five miles west of Albuquerque, the reader may travel in imagination with this Indian author as guide, through forests of juniper and pinon and across alkaline flats to the "big valley" where the Acomas in prehistoric times cultivated their corn and beans and squash—just as they do today—and finally to the Acoma Mesa. On top of this

huge rock, the "Enchanted Mesa," three hundred feet in the air, dwell the Acomas—in complete isolation "unimpressed by either missionaries or Henry Ford." Here in the oldest continuously inhabited city in the United States, are houses of rock that were standing four centuries ago and are still in use. In one of them was born James Paytiamo, the author. He invites us to listen while he revives memories of a boyhood spent in this "Sky City" and in the surrounding deserts and mountain forests. He tells us how his people prepare food and describes in detail the ceremonies carried on during the hunting seasons. The severe tests that Indian boys must endure before they are allowed to participate in the ceremonial dances are portrayed intimately. These tests are more taxing than the exercises incident to the "initiation of the braves," doubtless because the Apaches, the ancient enemies of the Pueblos, are no longer roaming the plains at will. Eight colored drawings by the author are representations of various costumes worn by ceremonial dancers. Many of the superstitions that still enslave the Acoma Indians are mentioned. While the author has no harsh word for the medicine men other than the declaration that they are a hated clan, he describes some of the traps young Acoma men must shun.

COE HAYNE.

Follow the Leader. By Winifred Hulbert, 12 mo. 125 pp. 50 and 75 cents. Central Committee in the United Study of Foreign Missions. Cambridge, Mass. 1933.

These attractive stories for Juniors tell of life in North and Central Africa, in India, in the Philippines and Japan and on the Mexican border. They describe, incidentally, various phases of missionary work but emphasize the promotion of friendship and understanding between humans of different races rather than the turning of men to God through a new understanding and relationship to Jesus Christ. Both are needed.

Personal Items

(Concluded from page 65.)

Dr. C. L. Hsia, First Secretary of the Chinese Legation, has recently returned to China. Mr. W. S. Lao, formerly chief of Telegraph Section of Ministry of Foreign Affairs, Nanking, succeeded Dr. Hsia; he arrived in Washington early in December. Dr. Hsia was very active during his student days as the secretary for the Chinese Students' Christian Union in Great Britain.

* * *

The Rev. Lindsay S. B. Hadley, formerly a missionary in China, and for seven years Candidate Secretary for the Presbyterian Board of Foreign Missions, resigned on January 1, to accept a unanimous call to the pastorate of First Presbyterian Church of Cortland, N. Y.

* * *

Bishop John McKim, presiding bishop of the Japanese Episcopal Church for 37 years, has resigned because of failing health. His successor is Rt. Rev. Samuel Heaslett of Yokohama.

* * *

Mr. Robert L. Latimer, Treasurer of the Board of Foreign Missions of the United Presbyterian Church, completed 40 years of service in this very responsible position September 29, 1933. When Mr. Latimer began the treasurership there were 18 stations abroad, now there are 34; the number of the missionaries of the Foreign Board, not including wives, was 31, now 87. The annual budget of the Board was \$106,800; now it is \$303,444. But during those 40 years the amount annually raised on the fields has increased from \$11,418 to \$517,863, and the number of communicant members in the churches abroad has grown from 10,641 to 65,712. Mr. Latimer declares that it has been a privilege and an inspiration to have shared in such work.

* * *

Mrs. Thomas Nicholson, of Mount Vernon, Iowa, was elected chairman of the Foreign Missions Conference of North America at the recent Garden City Conference. Canon S. Gould, of Toronto, was elected first vice-chairman; Bishop A. R. Clipping, of Dayton, Ohio, second vice-chairman; Leslie B. Moss, of New York, and Miss Florence Tyler, of Aurora, N. Y., secretaries.

* * *

The Rev. Percy Stevens, late of London but with twelve years' experience as a missionary in the Chinese diocese of Kwangsi-Hunan, is to be Bishop of that diocese for the Church in China. His predecessor, Bishop Holden, becomes Bishop of the western diocese of Szechuan, whose late Bishop, Dr. Mowll, has become Bishop of Sydney and Archbishop of the Province of New South Wales. Kwangsi-Hunan is a southern diocese, Bishop Logan Roots' neighbor on the southern border of the diocese of Hankow. These foreign bishops have been developing Chinese leadership.

New Books

Objectives, Principles and Program of Y. M. C. A.'s in Orthodox Countries. 20 pp. World's Committee, Y. M. C. A. Geneva.

The Shi'ite Religion. Dwight M. Donaldson. 393 pp. 15s. Luzac. London.

Charlotte R. Willard of Merzifon. Edited by Ernest Pye. 210 pp. \$2. Revell. New York.

Waiting Upon God. Harvey Farmer. 31 pp. 25 cents. B. I. C. Assn. Chicago.

Japan Christian Year Book—1933. 428 pp. Kyo Bun Kwan. Tokyo.

Light from Darkness. Takeo Iwashashi. 103 pp. \$1. Winston. Phila.

Rose From Brier. Amy Carmichael. 205 pp. 3s. 6d. S. P. C. K. London.

Almanacs and Calendars. Published by Pickering & Inglis. London:

Daily Meditation Calendar, 1s. 6d.

Golden Grain Calendar, 1s. 3d.

Golden Text Calendar, 1s. 3d.

Grace and Truth Calendar, 1s.

Daily Manna Calendar, 1s.

Young Folks Calendar, 1s.

Bible Almanac, 2d.

Daily Light Almanac, 1s. 5d.

Our Home Almanac, 1d.

God and the World Through Christian Eyes. Various Authors. 4s. Student Christian Movement Press. London.

John R. Mott, World Citizen. Basil Mathews. 7s. 6d. Student Christian Movement Press. London.

The Story of the Student Christian Movement. Tissington Tatlow. 12s. 6d. S. C. M. P. London

Christian Mass Movements in India—A Study with Recommendations J. Waskom Pickett. 382 pp. \$2. Abingdon Press. New York.

Mahatma Gandhi—His Life, Work and Influence. Jashwant R. Chitambar. \$2. 264 pp. Winston. Phila.

Ann H. Judson—Missionary Heroine of Burma. E. R. Pitkin. Pickering & Inglis. London.

Jothy. Charlotte Chandler Wyckoff. 302 pp. \$2. Longmans Green. New York.

Japanese Festival and Calendar Lore. William Hugh Erskine. 209 pp. \$1.25. Kyo Bun Kwan. Bethany College Book Store, Bethany, W. Va.

Light Out of Darkness. Eleanor Ingle Pilson. 88 pp. Revell. New York.

Robert E. Lee the Christian. William J. Johnstone. 300 pp. \$2. Abingdon. New York.

The Mystery of Jordan Green. Margaret R. Seebach. 222 pp. \$1. United Lutheran Pub. House. Phila.

My Year in Rhodesia. Fr. Andrew. 64 pp. 1s. S. P. G. London.

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John McNeill. Alexander Gammie. 276 pp. 5s. Pickering & Inglis. London.

Day's Worship. Chas. B. Foelsch. 385 pp. 75 cents. United Lutheran Pub. House. Phila.

Epistle Messages—Sermons on the Epistles. Edited by Herman E. Miller. 252 pp. \$1.50. United Lutheran Pub. House. Phila.

From Sabbath to Sunday. Paul Cotton. 184 pp. Times Pub. Co. Bethlehem, Pa.

1000 Wonderful Things About the Bible. Hy Pickering. 228 pp. 2s. 6d. Pickering & Inglis. London.

Them Also. Mary Warburton Booth. 253 pp. 3s. 6d. Pickering & Inglis. London.

To What Purpose? Marshall Bromhall. 88 pp. 1s. C. I. M. London.

Victorious Lives of Early Christians in Korea. M. W. Noble. 174 pp. M. Noble. Seoul, Korea.

Young Fu of the Upper Yangtze. Elizabeth Foreman Lewis. 265 pp. \$2.50. Winston. Phila.

Let the People Praise Thee. R. L. Whytehead. 100 pp. 1s. paper; 2s. 6d. cloth. S. P. G. House. London.

A Chaplain in India—His Life and Labours. G. M. Davies. 320 pp. 5s. Marshall, Morgan & Scott. London.

The Livingstone of South America—The Life and Adventures of W. Barbrooke Grubb Among the Wild Tribes of the Gran Chaco, Paraguay, Bolivia, Argentina, the Falkland Islands and Tierra del Fuego. R. J. Hunt. 247 pp. 7s. 6d. Seeley, Service. London.

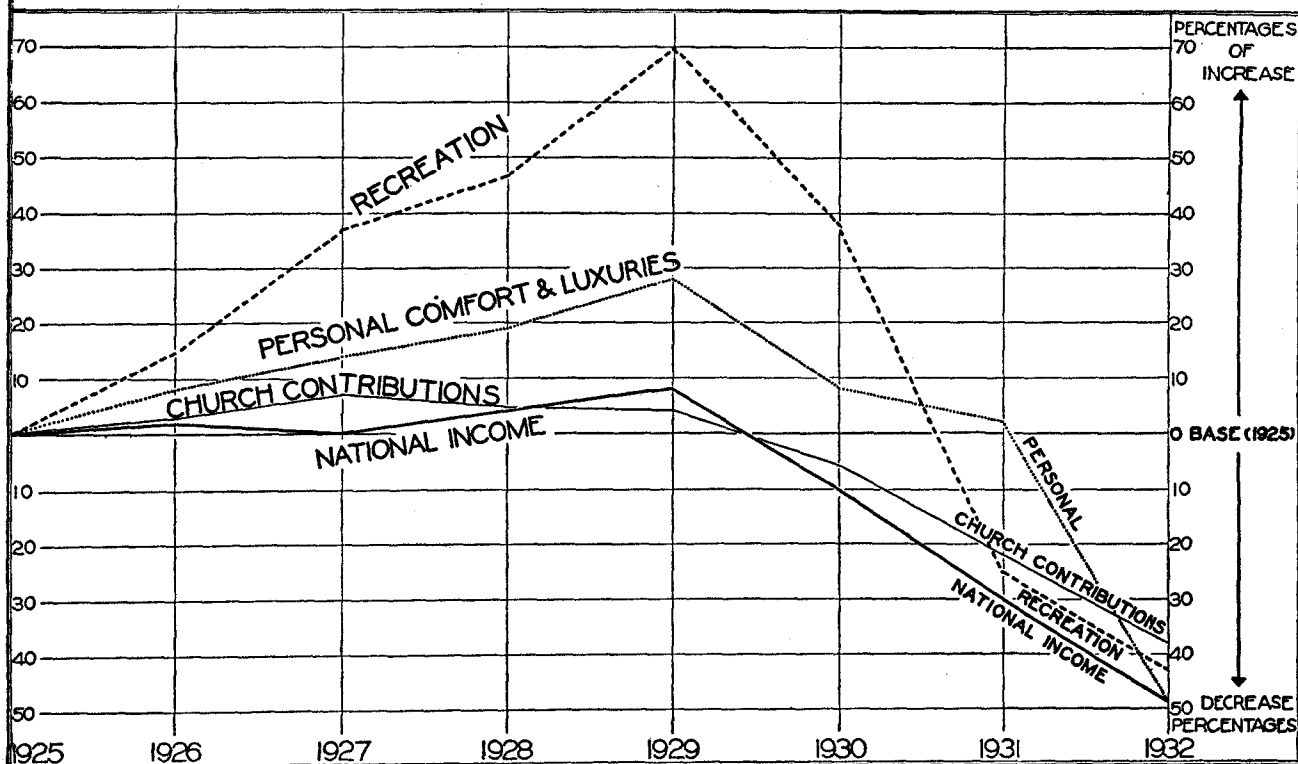
Elizabeth Mary Newman, 1855-1932—The Florence Nightingale of Kashmir. Illus. 18 pp. 6d. Seeley, Service. London.

World Tides in the Far East. Basil Matthews. 160 pp. 2s. Edinburgh House Press. London.

China. U. K. Shebbeare. (S. P. G. Handbooks. New Series.) Illus. Map. 105 pp. 1s. S. P. G. London.

Borneo. L. E. Currey. (S. P. G. Handbooks. New Series.) Illus. Map. 96 pp. 1s. S. P. G. London.

CHANGES IN INCOME, SPENDING AND GIVING FROM 1925 TO 1933



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