

MARCH, 1934

THE MISSIONARY REVIEW the WORLD

Medical Missions in Arabia

W. Harold Storm

Challenge of the Present Crisis

Charles R. Watson

Education and Religion in Mexico

John A. Mackay

Experience of the China Inland Mission

Robert Hall Glover

A Century of Bible Work in China

Eric M. North

Aboriginal Medical Practice

T. Theodor Webb

Dates To Remember

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.

May 20-26—Church Conference of Social Work, Kansas City, Mo.

August 21-24—Tenth National Convention, Evangelical Brotherhood, Evangelical Synod of N. A., Milwaukee, Wis.

Personal Items

Motoichiro Takahashi, Dr. Kagawa's companion in peace work, whose poems have appeared from time to time in American journals, died last month and leaves an aching void in the hearts of his friends. His was a simple, lovable and powerful spirit.

* * *

Dr. Kagawa, in response to repeated invitations, left Japan the latter part of January for a month's trip to Manila and the Philippine Islands.

One book you must NOT miss!

JOHN R. MOTT
WORLD CITIZEN

by
BASIL MATHEWS

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Dr. Catherine L. Mabie, for thirty-five years a Baptist medical missionary in the Congo, has been honored by the Belgian Government with *La Croix de Chevalier de l'Ordre Royal du Lion*.

* * *

Miss Soon Chun Park, a graduate of the Chosen Women's Medical Training Institute, was the only woman who passed the recent Government examination for license to practice medicine in Korea. Of the 500 taking the examination, only 16 were successful in passing.

* * *

Keith Song, graduate of Chosen Christian College, Seoul, has invented the first practical typewriter for the Korean language.

* * *

The Rev. Dr. William Raymond Jelliffe, former associate pastor of the Madison Avenue Presbyterian Church, has been elected president of the New York City Mission Society, succeeding the late William Sloan Coffin. Other officers elected were Philip W. Henry, vice-president; Edgar C. Leaycraft, treasurer, and Luther H. Lewis, secretary.

* * *

Mrs. Hume R. Steele, for fifteen years the beloved and honored Woman's Candidate Secretary of the Board of Missions of the Methodist Episcopal Church South, has recently been retired in the process of reducing the budget. Mrs. Steele has rendered outstanding service to the missionary cause. In 1914 she became Educational Secretary of the Woman's Missionary Council, planned missionary study courses and new literature. As Candidate Secretary she pioneered a new department in her Board and was also an effective member of the Executive Committee of the Student Volunteer Movement and the North American Student Council, and a member of the Committee of Reference and Council of the Foreign Missions Conference.

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Further information furnished upon request

THE AMERICAN BAPTIST HOME MISSION SOCIETY

SAMUEL BRYANT, Treasurer

22 East 26th Street :: New York City

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DELANVAN L. PIERSON, *Editor*

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Editorial Chat

Our Annual Meeting

An interested group of friends gathered at the Annual Meeting of THE REVIEW at 156 Fifth Avenue, New York, on Thursday, February 8, at 3 o'clock. Reports of the Treasurer and Secretary for the year 1933 were read and approved. These show great reason for thanksgiving and encouragement, but there is need for continued cooperation in making THE REVIEW effective. More adequate support is required through gifts to the Maintenance Fund, through advertising and by increase in circulation. An impressive address on the "Present Opportunities and Responsibilities in Home Missions" was given by Dr. William R. King, Secretary of the Home Missions Council, and a very stimulating address by Dr. S. G. Inman, Secretary of the Committee on Cooperation in Latin America, who has recently returned from Montevideo. He pictured effectively the progress of the Gospel in Latin America and the new opportunities there. The President of THE REVIEW, Dr. Robert E. Speer, called attention to some of the present issues that affect the missionary cause and that show the need for such a magazine as THE REVIEW, one that stands for the best and that will keep readers informed as to the urgent needs and encouraging progress of the work.

The Board of Directors was unanimously re-elected for the ensuing year.

DELANVAN L. PIERSON, *Secretary*.

* * *

Coming numbers of THE REVIEW will contain some remarkable papers and addresses that you and your friends cannot afford to miss—an

article by Stanley Jones; reports of addresses at the Florida Chain of Missionary Assemblies; articles on "Present Opportunities in Home Missions."

* * *

The special numbers this year will include one on "Orientals in America"—a very rich and interesting theme; and one on "Japan As a Mission Field Today." We have a remarkable series of papers promised for each of these numbers. Send your orders in advance. Previous special issues were soon exhausted.

* * *

We continue to receive encouragement from readers who find the REVIEW stimulating and valuable. Here are some recent comments—

"I want to tell you how greatly I appreciate the recent issues of THE REVIEW, especially the January copy. I have heard a great many favorable comments from pastors and people in the church." FRANK W. BIBLE,

*Secretary for the Central Area,
Board of Foreign Missions,
Presbyterian Church, U. S. A.*

"Might I take this opportunity to say how valuable I find the REVIEW. Some magazines I read quickly, clip from with impunity; then toss away. Not so the REVIEW. I copy from it but keep it intact; it is invaluable for reference." MAMIE C. G. FRASER,

*Editor, Women's Missionary
Society of the Presbyterian
Church in Canada.*

And here is a letter written, not to the REVIEW, but to pastors of Ohio—a good deed:

"The January issue of THE MISSIONARY REVIEW OF THE WORLD is so chock-full of splendid material, so pertinent to missions, that I just had to send you this letter to call your attention to it. If you are looking for material stimulating to your own life and rich in sermonic helps, this is the issue you should get. Send 25 cents to the Evangelical Press, Harrisburg, Pa., for a copy of this magazine.

G. M. GORDON,
*Chairman of Foreign Missions
Committee, Dayton Presbytery.*

"In my work as chairman of Missionary Education the REVIEW is invaluable. The articles, the helps in planning programs, the book reviews, and announcement of books, all blend to make my work a definite unit of procedure." MRS. D. B. KRAYBILL,

*Montgomery, W. Va., Chairman
of Missionary Education of
the Women's Missionary Federation,
American Lutheran Church.*

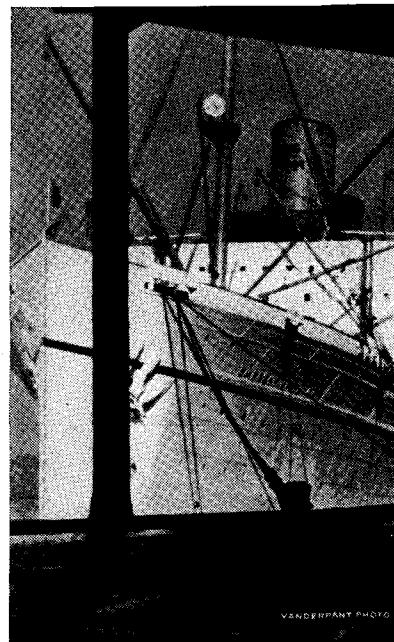
"The February REVIEW is a fine issue.... You have been improving the REVIEW right along."

FRANKLIN D. COGSWELL,
*Secretary, Missionary Education
Movement.*

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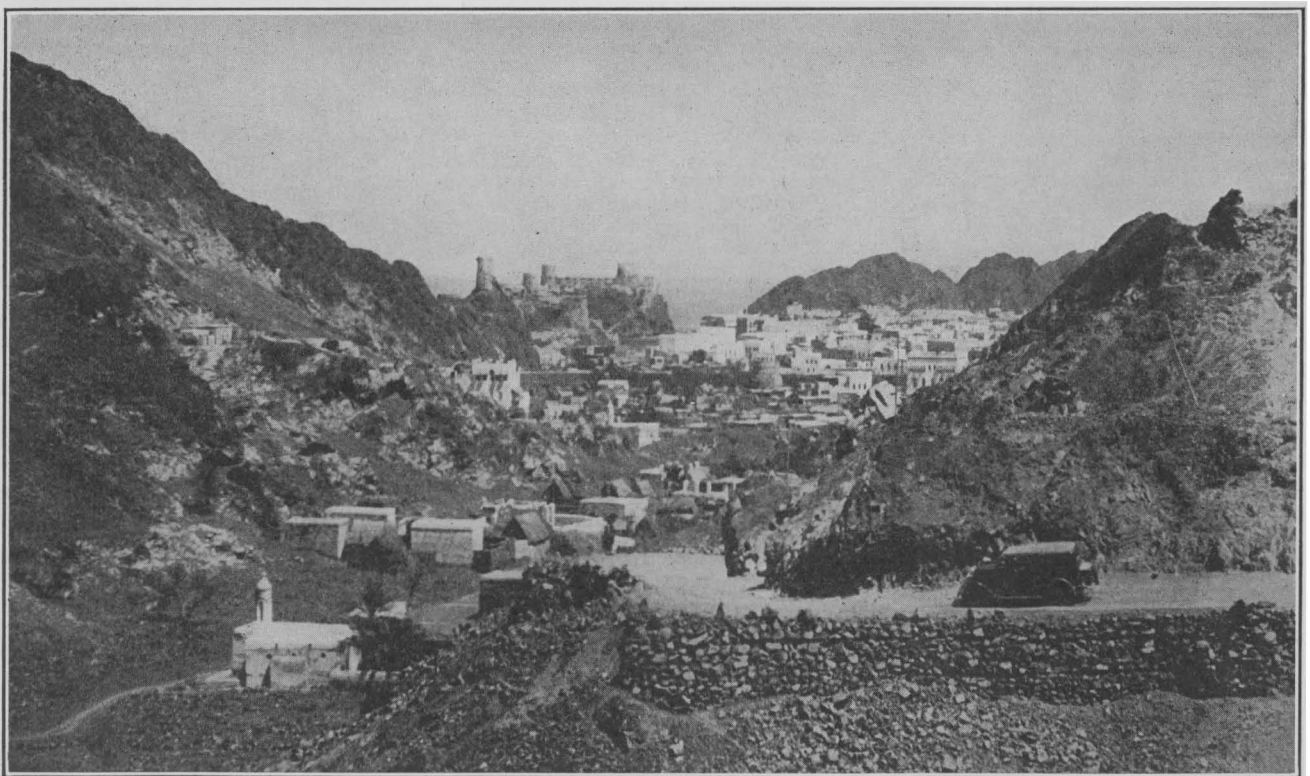
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MUSCAT, ARABIA, LOOKING TOWARD THE GULF OF OMAN

SCENES IN THE GREAT MOSLEM PENINSULA

Here the Reformed Church in America has been working for over forty years and is practically the only mission seeking to give the Gospel to the Moslems of "Neglected Arabia."

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVII

MARCH, 1934

NUMBER THREE

Topics of the Times

IS THE CLOCK BEING TURNED BACK?

In many lands the lines are being tightened to limit religious freedom. Five hundred years ago the Papacy controlled most of Europe; the Greek Church ruled Russia and Greece; Islam ruled Turkey, Persia and North Africa; the priests of various cults were in power in Asia and Africa. There was little or no liberty to teach religion or to worship out of harmony with the established national or racial religions. Later, when Central and South America were settled by the Portuguese and Spaniards, intolerance spread to the Western Hemisphere. But the past two hundred years, and particularly the past one hundred, have felt the influence of a constant campaign against bigotry and intolerance and there has been steady progress toward freedom of conscience in life and worship. Most Roman Catholic countries have now thrown off the papal yoke—too often taking on instead the license of agnosticism. Africa and Asia and the Islands have responded to the light of modern knowledge so that large release has been gained from superstition and the domination of heathen priests and sorcerers. Even Moslem lands, such as Turkey and Persia, have decreed the separation of Church and State, have opened their doors to modern science and have permitted Christian preaching and teaching. Russia, the chief Greek Catholic country, for some years allowed evangelical preaching and worship and encouraged Bible distribution.

Today the clock is apparently being turned back. Not only does Russia forbid all religious teaching of youth under eighteen years of age, but the Soviet authorities confiscate churches and discourage all recognition of God. Turkey forbids religious instruction of minors; Egypt is seeking to prohibit all Christian missionary activity; Persia, Japan and China are endeavoring to exclude religious teaching from both public and private

schools, and India would probably follow the same course if she were wholly independent.

What are the causes of this reaction against religious liberty and the right of propaganda? An article in a Turkish magazine, *Birlik*, representing the Students' Union in higher educational institutions of Turkey, throws light on the mental attitude of the modern young Turk toward foreign schools. Here are some extracts, freely translated:

(1) Foreign schools cannot develop the kind of children Turkey desires as citizens.... They are not nurseries of real education and culture but are producing young men of no patriotism and nationalism.... The aims of education are determined, not by individual desires, but by social necessities. Education is the process of developing men in the ideals of society [the National mold].... In order that this socialization [nationalization] may be healthy, it should be carried on by its own citizens.... The aim is first of all to develop citizens [nationalists] and then a blacksmith, soldier, etc.

(2) Missionary schools operate under foreign religious organizations and therefore their influence on the development of the child produces foreign modes of thought and life. Such education develops not a Turkish citizen, but a cosmopolitan type—in language, in customs, in philosophy, in literature, in religion.... Though they may not give religious instruction, these institutions emphasize "character building" in moral education, in sports, in discussion groups and by personal influence.... The path that leads to these virtues [honesty and purity] is always through Christianity. While national holidays receive only perfunctory attention, Christmas is a day for which great preparations are made and it is celebrated with much pomp and ceremony.

(3) The Near East College Association says that they are serving as a medium for the better expression of American idealism by ingrafting the students with Western ideas. While missionaries in Turkey are not working in old ways, yet they are endeavoring to load the Moslems with Christianity. The spirit hidden behind the concealed religious and humanitarian teaching is the spirit of propaganda for "American nationalism"; students are hypnotized to consider Americans the best people on earth. These teachers are commissioners for Western imperialism.... Their purpose is not to increase the numbers of believers in Jesus, but to promote their personal aims....

Those who send their children to foreign schools are not good Turks. If you love your children keep them out of these houses of exploitation.

The objections to Christian institutions in non-Christian lands are said to be mainly on these grounds—"Christian missionaries take advantage of our need for education to establish their schools; they take advantage of our sickness to introduce their hospitals; they take advantage of our poverty to establish industrial missions; they take advantage of our misfortunes to gather our children into orphanages. All this they do to promote their own ideas of capitalism, of imperialism, of Western culture, of the Christian religion."

The modern revolt against religion and against foreign institutions in these lands seems to be due to four main causes:

(1) The failure of many so-called Christian leaders and teachers—as in Russia—to truly reveal the God of love, the Christ of sacrifice and service, the Holy Spirit of truth, purity and power.

(2) The close association of Western Christianity with foreign militarism, capitalism, control and culture. People, like the Chinese, cannot understand why American Christians lavishly spend money in a foreign land unless they have some selfish objective.

(3) The growth of nationalism has developed a strong determination to control all national education and to promote national culture and customs. Each country naturally desires to train its future citizens according to its own ideas.

(4) Some missionary representatives, Catholics and Protestants, have undoubtedly made use of unwise or unfair methods of propaganda. A few may have sought to win converts by some form of bribery, coercion, fear, or subtle influence. One instance of such tactics is enough to give a false stamp to the whole enterprise. The mountain of good that missionaries do is buried under one mole hill of un-Christlikeness.

(5) The present day retrogression in religious liberty is not so much due to the power of any special cult or to intolerance of a foreign religion as it is due to a tendency to discredit all religion or a desire to stamp on the nation a purely national philosophy and culture. This is true in China and in Turkey.

THE SOLUTION OF THE PROBLEM

What is the way out of the difficulty for missionaries and for Christian churches in non-Christian lands? The same policy should be accepted for American and British teachers and preachers in China, for example, as would be acceptable for Hindu, Moslem or Mormon propagandists in

America. A weak nation, or one in a period of transition like Persia, is much more fearful of undue outside influence than is a strong, well developed nation like Great Britain. Also a country like Russia, that has suffered agonies because of counterfeit Christianity, is naturally afraid to sample any brand of religion.

Christians are persuaded that Christ is the only true and full revelation of the one God—the God who is the creator and personal ruler of the universe, the God who is characterized by Light and Life and Love. They are convinced that only as men recognize and obey this God, who is revealed in Christ, will they enjoy the blessings of this life and enter into the Life beyond. Christians have no selfish aim to serve in missionary propaganda, unless the effort to promote universal peace and goodwill can be said to be selfish. True Christian missionaries enter the service out of love and loyalty to Christ; because they have a message of infinite worth to pass on, an experience of untold value to offer to others, and because they see the poverty, the ills, the ignorance, the many handicaps from which multitudes are suffering; because they are moved by the love of Christ to relieve the burdened ones. It is not a sense of superiority that moves to this service but a sense of debt to Christ and to fellow humans. It is the motive that actuates one who has been cured of a dread disease and would share the proved remedy with other sufferers; or one who has found a treasure and is moved to use it to relieve the poverty and hunger of those in dire need. The same motive, intensified, prompts to missionary service as actuates those who offer food to the hungry and clothes to the naked, in times of famine and flood.

May it not be that the present reaction against missionary institutions in nations like China and Persia and Turkey, together with the decrease in missionary contributions in America and England, and a general call to revise our missionary methods, all point to the wisdom and necessity for such a revision? Has the time come to withdraw from the general and elaborate educational work, and even from much medical and philanthropic work in established centers, and to re-emphasize the evangelistic and pioneer work in fields where the people are still without the Gospel of Christ? Mission hospitals and schools have done a great work, where they have truly represented the spirit and power and message of Christ, but many of them have outgrown their definite missionary purpose and program. They are looked upon as institutions for secular training and service. Do we not need to move out into the rural and unoccupied regions with simpler forms of material equipment?

Christ and His apostles "turned the world up-

side down," but they never established large institutions with elaborate physical equipment, with foreign funds and under foreign control. They went everywhere preaching the Word, healing the sick, proclaiming liberty to the captive and recovering of sight to the blind. They did it in the face of misunderstanding; they endured suffering, persecution and death; they did it without salary and without pensions; they did it in faith and their one purpose was to lead men everywhere to turn to God and to become true followers of Jesus Christ.

Multitudes of Christians at home are as eager as ever to give of themselves and their substance sacrificially to make known this Gospel. They believe that it may be proclaimed and lived with such power as to transform men and to enlist them in the service of Christ, but they are not interested in making sacrifices to support institutions that give chiefly secular training or that are well equipped and endowed but that do not produce adequate results in winning men and women to Christ.

PRESENT SITUATION IN PERSIA

The Persian picture today presents both high lights and dark shadows. The wave of nationalism which has swept over most nations of Asia has also engulfed Persia. Reza Shah Pahlavi has consolidated and strengthened the Government and has brought to the country more stability and security than it has enjoyed for hundreds of years.

The policy of the Persian Government made it necessary to concentrate large forces of troops in the region of Rezaieh, formerly known as Urumia, where the first Protestant mission station opened in Persia nearly a century ago. The first American missionaries took up their residence there in the year 1835. During the World War all members of the staff were forced to leave Urumia for other fields and the physical plant was demolished with the exception of the "Sardari" compound, formerly used by the American School for Boys. This building remained standing because it was used as headquarters for the police. When the station was reoccupied after the war this compound was turned over to the Girls' School. Other buildings were reconstructed by the Mission, including a new plant for the Boys' School, a new hospital, a recitation building for the Girls' School and several residences.

Recently the Persian Government has requested the American Mission to withdraw from Rezaieh and the Urumia region, before the first of April. This is a border point and the ever-present problem of the Kurdish tribes in the mountains of the Persian-Turkish border no doubt justifies military concentration there. The Government also feels

that the presence of the American Mission, with its schools, impedes the nationalization of the Assyrian people of the region. The request for withdrawal has been presented in a friendly way and the Government has made it clear that, should the mission so desire, other points in Persia may be occupied by the missionaries leaving Urumia. The Government has also offered to purchase the buildings and grounds relinquished by the Mission.

Some missionaries have already left Rezaieh and others are to follow at the close of the present year of the Persian Calendar, about the twenty-first of March. The closing of this work which has long been dear to the church in America, brings sorrow to many. It was here that many of the great missionaries to Persia lived and worked; and here many of them lie buried in the historic little cemetery on the mountainside at Seir, a few miles from Urumia. What will become of the churches which will now be left to depend largely upon their own resources? It is our prayerful hope that they may receive added strength from the emergency caused by the withdrawal of the Mission.

The official who has been carrying on most of the negotiations is the present acting Minister of Education. He is a graduate of the mission college in Teheran and is thoroughly sympathetic to the mission work. He recently appointed two members of the mission on committees that will make recommendations for the revision of the primary and secondary curriculums for schools throughout Persia. Registration has recently been granted to mission schools so that the request to close the Urumia station should not lead to the conclusion that the present Persian Government is opposed to the Christian mission work as a whole.

J. CHRISTY WILSON.

NEW PROJECTS FOR THE PHILIPPINES

After a third of a century under the friendly upbuilding control of the United States, some restless spirits are champing at the guiding bit and are clamoring, not only for freedom but for independence. When the United States Government took over control from Spain, after the Battle of Manila, the Filipinos were uneducated, weak and poor. Many parts of the islands were still savage, unsubdued and untouched. Superstition, ceremony and ignorance were the chief characteristics of the religion promoted by corrupt Spanish friars. The people generally were illiterate and there was no liberty of religious thought and life. Foreigners, other than Spanish and some Chinese, were unwelcomed.

Great changes have taken place under American protection and tutelage. The islands have been brought under control of civilized laws and

despotism has been supplanted by democracy in representative government.

The physical life of the people has been rejuvenated by sanitation, medical care, new roads, business prosperity and peace. Intellectual life has been stimulated by free schools, the press and the great increase of literature. Religious liberty is assured and a trained leadership developed for Church and State.

But the Filipino leaders are naturally not satisfied. They want independence and full authority to determine their own destiny—in spite of menacing dangers without and within. As a child supported and trained by his parents, is ambitious to strike out for himself, so these Filipinos are calling for self-determination and control. They do not wish to be cut off from the advantages of free trade with America, or the protecting arm of Uncle Sam's Navy, but they are eager to make their own laws, administer their own courts, select their own rulers and spend their own funds—and as much else as they can get.

The Independence Bill presented at Washington has not proved acceptable to the Filipinos. Whether any other bill can be drawn that is acceptable to both parties remains to be seen.

In the meantime the Protestant missionary agencies at work in the Philippines have been preparing to advance their program of cooperation. About thirty-five years of evangelistic, educational and medical work have produced wonders in spreading a knowledge of the Gospel, in educating the people, in the distribution of literature, in improving health through hospitals and clinics and in the training of Christian leaders. There are now seventeen evangelical societies at work in the islands—under nine denominations and three interdenominational societies. From the first there has been an attempt to divide the territory and to promote cooperative effort. A National Christian Council has been formed to include Filipino leaders and representatives of most of the Protestant missions.

Now an effort is being put forth to promote still further unity and cooperation among the evangelical missions on the field and among the Mission Boards in America. It is hoped that this will not only help to advance the cause of Christ in the Philippines but will be an example of what can be done in other larger and more complex fields.

A conference on cooperation was held in East Orange, N. J., last June with thirty-five representatives of eleven Boards present. This has been followed by other committee meetings on September 6th and December 15th. As a result a plan was launched with the approval of nine Boards to form "The American Council of Mis-

sionary Boards Related to the Philippine Islands." This plan became effective on January 1, 1934, with the following Boards cooperating—

American Board of Commissioners for Foreign Missions
Methodist Foreign Mission Boards
Presbyterian U. S. A.
United Brethren
United Christian Missionary Society
American Bible Society
World's Sunday School Union
American Baptist Foreign Mission Society (probably)

This American Missionary Council will study together the problems and needs of their field, will review the work, and plan together more effective methods of promoting the Kingdom of God in the Philippines.

On the field this American Council will work through the National Christian Council of the Philippines whose full-time missionary secretary will be the Rev. E. K. Higdon, who has been the representative of the American Bible Society. It is hoped that, in the interests of unity, economy and efficiency, plans may be developed to improve and extend the work of direct evangelism, Christian literature and education, medical work, the rural and social program, stewardship and the training of Christian leaders.

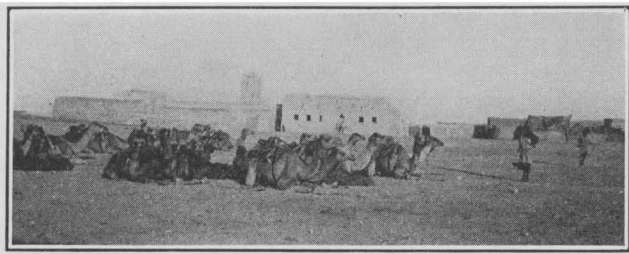
In every mission field the need of the people for Christ and the blessings of His message of Life inspire various missionary-minded societies to undertake to meet this need. This they attempt independently, regardless of what others are doing. Then, because of differences in theology, forms, worship, organization or history they find themselves engaged in competitive missionary work. When ideas of comity begin to take hold the efforts are made to divide the territory (as in Korea and Puerto Rico), or to form union or co-operative institutions, as in China and elsewhere. The last step for those not too widely separated in doctrine and method is to consolidate churches and institutions, as has been done in some denominational families in India, China and Japan. After all the aim of Christians is to be so united to Jesus Christ, and to be so completely under the leadership and power of the Holy Spirit that the prayer of Christ may be realized "That all may be one"—in spirit, in purpose, in the fellowship of worship and service.

"You young missionaries who desire to put your whole lives into Christian service in rural Japan should not talk religion at first. One whole year—just be kind. The second whole year just love the farmers. The third year you may preach Christ—and they will listen to you." TOYOHICO KAGAWA.

Why Medical Missions in Arabia?

By W. HAROLD STORM, Muscat, Arabia
A Medical Missionary of the Reformed Church in America

AT THE close of the sixth century after the birth of Christ, the Arabian peninsula became the birthplace and cradle of Mohammedanism. Succeeding generations witnessed the phenomenal spread of this new religion from the Arabian desert as the center out over three continents until it reached the shores of the Atlantic on the west and far-off China on the east. Today there are some 250,000,000 followers of Mohammed who bow five times daily towards Mecca, the pilgrimage city in west Arabia.



A CARAVAN RESTING OUTSIDE A DESERT TOWN

Today many parts of the Mohammedan world are changing very rapidly. Arabia stands alone almost adamant and irresistible to change both from within and without. True, some changes are taking place even in this neglected peninsula. The next decade will undoubtedly witness many startling transformations in life and habits and customs of the inhabitants of Arabia. The Imperial Airways of Great Britain, the Standard Oil Company of California and the recent explorations of Bertram Thomas and St. John Philby have opened this hitherto isolated desert to the Western world. Commerce is insistently knocking at its doors. Thus far these rapidly developing changes have affected but little the mental attitude of the people.

Into such a pioneer field the Arabian Mission of the Reformed Church in America came forty-five years ago with its message of hope. The medical work of the Mission has been emphasized from the very beginning. The intolerant attitude of the Moslem mind towards the non-Moslem, especially toward a Christian teacher or preacher, gives way to a much more tolerant attitude towards a physician. In the fifth report of the

Arabian Mission, issued in 1893, we read the following:

The one greatest need of the Mission is a medical missionary staff. Medical work is the one phase of missionary effort which meets with no opposition, but for which there comes a fervent plea from the people.

Bertram Thomas, the great English explorer, in his recently published book entitled, "Arabia Felix," writes: "My medicine chest has acquired for me a spurious fame and, as ever, afflicted humanity was brought to me."

When I paid my first visit to Sur in 1932, no medical missionary had ever been there before. The lame, blind and fevered were brought to me at once. A great crowd had assembled on the sea-front, even before I had landed from our sailboat. No questions were asked. It was enough that here was a doctor and here was suffering humanity.

Medical missions have played an important part in advancing the cause of Christ in Arabia by the relief of human suffering and by the removal of prejudice, fear and superstition. As a result the access is gained to minds and hearts

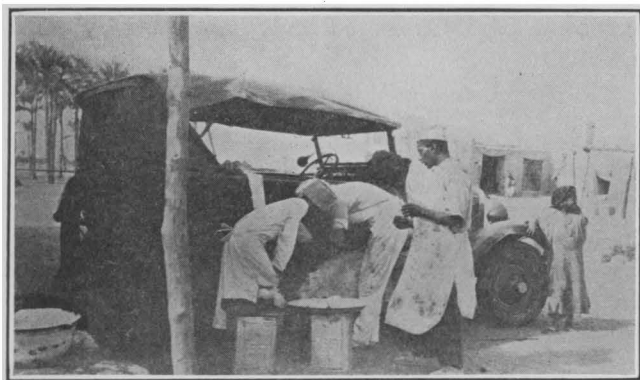


TYPICAL ARAB BEDOUIN OF DHUFAR

that would otherwise be inaccessible. The history of the Arabian Mission clearly shows that the advancement of the Gospel has followed very closely, step by step, the path of the missionary physician.

There are now seven missionary hospitals in Arabia (not including Iraq and Syria). On the east coast the Government also conducts dispen-

saries at four ports. These hospitals are in permanent stations where the early doctors of the mission have labored through years of patient toil. Slowly prejudice, fear and superstition have been broken down as, year after year, people from the towns and Bedouins from the desert have come to the hospital to receive treatment — and have returned to their friends and homes with grateful hearts and a new vision of life. Their experience was so different from anything they



A WAYSIDE OPERATION ON THE RUNNING BOARD

had known that, after seeing the doctor at work, they would often ask the reason for his coming among them to do this work. One Arab said to me one day in the hospital:

"Why do you do this to me? I see you are not here for any political reason or for personal gain. Why do you do this for me and my people?"

I explained the reason and told him that back of our work was God's love for the Arab people. His eyes opened and I could see that there had dawned within his mind a different conception of us and our Message. Fear and prejudice no longer held sway over him.

Opening Closed Doors

Much of inland Arabia can only be visited occasionally from the coast towns where our permanent stations are located. By these tours closed doors are opened, friendships are won, and inaccessible minds are made accessible.

In 1930 we made a tour inland to the top of Jebel Akhthar (Green Mountain) where for over thirty years, the door had been closed. On coming down the mountain side we halted at noon to rest while my hospital helper prepared our meal of kabab (meat cut into small pieces and roasted over an open fire). An old gray-bearded Arab came up and said: "Thirty years ago I guided another of your people over these same hills." He could not remember the name of the man but he said that the stranger would often sit down with them beside the campfire and read to them out of his book about Esa (Christ). The man

was Peter Zwemer, one of the pioneers of the Arabian Mission. After thirty years those doors, long closed, are now being opened for the itinerating medical missionary.

In 1931 a letter came from the Amir of Ja'alan asking us to come and treat his brother. For a long time the Mission had been praying for such an opening. Ja'alan is a small section of southeastern Arabia but the leading tribe there, the Beni Bu Ali, is among the important tribes of southeastern Arabia. This call from the ruling Sheikh opened that section for the first time to missionary work. Friendships made at that time are bringing patients into the hospital with greater confidence and understanding.

When the doctor arrived great crowds gathered that had never before seen a trained physician. Caravans, with their burdens led by wild, greasy Bedouins, came in great numbers and offered the finest opportunity to spread Christian knowledge and influence.

In 1932 we made our third tour into unknown territory within three successive years. This time we visited Dhufar Province and the desert between there and Muscat. Thousands of Bedouins and many tribes saw and were treated by a doctor for the first time. Oh! the thrill of meeting such groups and thus expressing to them the spirit and teachings of Christ.

At present the shortage of men and funds prevent any further follow-up of these tours, but the doors stand ajar and Arab friends are shouting: "Come and help us."



WAITING TO SEE THE DOCTOR—DISPENSARY CROWD AT JA'ALOU

The more proficient the doctor, the greater will be the weight that his message will carry. There are wonderful opportunities for the medical missionary to investigate some of the many diseases and problems that confront him. Thus, from the wealth of clinical material, he can make worthwhile contributions to his own field of science.

There is also the great field of hygiene and public health. Come with me to Sur, a city of several

thousand population and a great nomadic center. Only one house in Sur has any kind of drainage system. Large dumps are located at the intersections of street corners, and are higher than the native huts surrounding them. These refuse heaps are the play ground for children and the feeding ground for goats. Attempts are being made to



A SUR CITY DUMP HEAP AND PLAYGROUND

combat ignorance and superstition and thereby to promote better living conditions.

We have also the responsibility for safeguarding the health of fellow missionaries. This is of inestimable value in helping to advance the cause of Christ. A mission station must be healthy to be efficient.

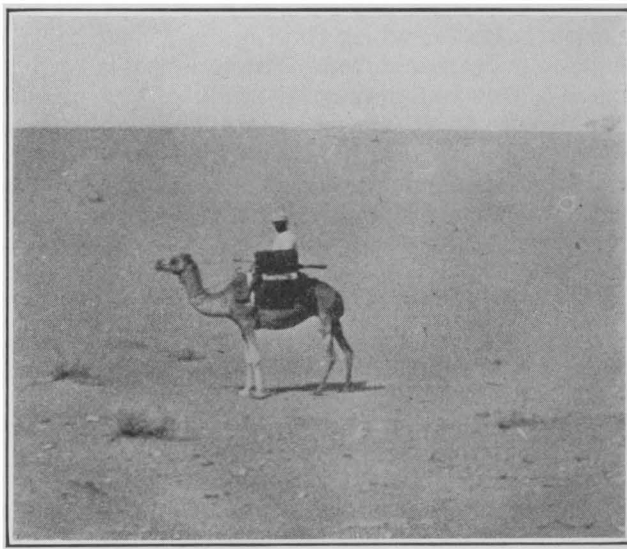
Some would advise medical missionaries not to speak to sick folks about Christ lest we offend them or prejudice their sensitive natures.

Recently an outstanding Christian worker in America was expressing to me this fear and was criticizing missions for doing religious work in their medical practice. She said that in this country such things were not done. I had been an intern in one of the large city hospitals, a church hospital of her own denomination. I told her that there compulsory religious services were held in each ward as the order of the day. Not only were the patients expected to listen but the nurses as well. In Muscat we begin the day's work with prayers, but they are in no sense compulsory and anyone may leave whenever he desires. Personal work is done as the Spirit leads and as opportunities offer.

Will the Mohammedan patient be offended if he be told about Christ? One morning I was speaking to the clinic crowd. The theme was Christ's words, "Come unto me and I will give you rest." In the midst of the service a very prominent Arab interrupted saying, "That is what we need, go on and explain what Esa (Christ) means when he says that." Several others nodded assent and showed their interest. Certainly no one was offended. In Dhufar, one Sunday after-

noon, two Arab men came and said, "Are you not going to have a service in the hospital this afternoon as you do in Muscat? We want you to have it."

In a field like Arabia, there is the finest opportunity to link the medical side of the work up with the whole missionary program. Some critics of missions are prone to pigeon-hole, almost categorically, the different phases of mission work, attaching to each a separate "Modus operandi." Some even treat them as individual entities rather than units having a centralized motivating force and working towards one common goal. It is true that each phase of work has its own peculiar requirements. To the medical missionary is assigned the relief of human suffering, scientific researches in his own field, and the building up of an efficient and workable public health system. To the agriculturalist is given the problem of making two blades of grass grow where only one grew before. The teacher faces the common problem of teaching the rudiments of learning and the task of developing and promoting an efficient educational system. Each has something definite to contribute to the general program of missions but



A TYPICAL SCENE—THE SHIP OF THE DESERT

each should undertake to use his opportunities and talents to win men to Christ and His service.

Any ambassador of Christ must have chiefly a passionate, devoted and intense loyalty to the One whom he represents. We who represent Christ in Arabia must have a passionate loyalty to Him whatever may be our special line of work.

As John the Baptist said of himself, "I am the voice of one crying in the wilderness, make straight the way of the Lord"; so medical missionaries in Arabia can say, "We are helping to pave the way for the Lord and to declare His message of peace, joy and salvation."

The Laymen's Inquiry Committee Disbands

AFTER over three years of work, resulting in the publication of "Re-Thinking Missions" and the seven supplementary volumes, the Laymen's Foreign Mission Inquiry Committee has decided to disband. While we do not agree with their conception of the basis and main purpose of foreign missions, we concede that they have earnestly endeavored to present the foreign mission enterprise as they see it and have shown more Christian spirit and courtesy than some of their opponents. We believe that the Report has been discredited because of its departure from the New Testament basis but that many of its practical recommendations will be accepted and put into operation. The Committee's statement is as follows:

The Laymen's Committee, organized to conduct an inquiry concerning foreign missions, feels that the purposes for which the Inquiry was organized have now been achieved. These purposes were to make a fair and impartial study of the mission situation in India, China and Japan to aid laymen to determine their attitude toward Foreign Missions, by reconsidering the functions of such missions in the world today, with this general aim:

(a) To make an objective appraisal of their activities in the fields visited.

(b) To observe the effect of missions on the life of the peoples of the Orient.

(c) In the light of existing conditions and profiting, though not bound, by missionary experience, to work out a practical program for today, offering recommendations as to the extent to which missionary activities of every sort should be continued or changed.

Their further duty was to present to the American public the findings of the commission and the facts gathered by the Institute of Social and Religious Research by the publishing of "Re-Thinking Missions" and the seven supplementary volumes. This task has now been accomplished.

Although the Laymen's Committee has been deeply concerned to have "Re-Thinking Missions" understood by the supporters of the missionary enterprise, it has at no time indulged in any effort to further adoption of the recommendations contained in the Report. Neither has it ever attempted to defend them. The position of the committee has been that it was its duty to present the Report with the Supplementary series to the American people and let it speak for itself. It has on request, however, arranged for commissioners and fact-finders, as desired, to address groups in different parts of the country who were interested in having the report explained and amplified.....

Our earnest hope is that the Report will become more and more effective as the inevitability of its major recommendations is recognized by an enlightened Christian public. The committee perceives clearly the rising tide of interest in the new viewpoint on missions and is profoundly grateful for the part the Report has played in arousing such interest. The committee believes, however, that the time has now come when the program for making the Report effective should be in the hands of another group, with new leadership.

In order to clear the way for this new leadership, the committee, after careful consideration, has decided to dissolve. In coming to this decision the committee wishes to express its deep conviction that the truth in the Report will ultimately prevail. Because of this conviction, they are willing to leave the Report with the American people and disband with the consciousness of having performed their task with honesty, fidelity and a deep desire to serve the cause of missions.

ALBERT L. SCOTT, *Chairman.*

AN AFRICAN'S THANKSGIVING

I know that it is Jesus who redeemed me from sin. I want to thank the missionaries for enduring the difficult things of our country. You came to us with joy even though we were so repulsive, and living in little houses one had to crawl into. Now we live in real houses and worship the living God and the Lord Jesus Christ who has saved us. They found us almost naked; now we are clothed. Now we know how to write, to make chairs of the bushrope of our own forest, to make shoes, to sew clothes, not to mention the things of the machines and the many other accomplishments of my brothers. We surpass in giving you thanks.

Silas Nna Abóló.

The Challenge of the Present Crisis

*"Do New World Conditions Call for Changes in Missionary Method and Policy?" **

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

A WIDELY prevalent view persists that we are living to-day in critical and changing conditions. There are those to whom the word "new" arouses reactions of anxiety, if not of fear or hostility. It represents fundamentally to them discontinuity, loss, the imperiling of the assured values of the old. It spells risk. It is not in that sense that we conceive of the unfolding of the world's development, or the opening up of new chapters of the world's history. To us, the old is ever in the new; it is carried over; the new grows out of the old; yet it is new and different, and if different, it calls for different attitudes and methods, different approaches and policies.

There are three places in the missionary enterprise which may call for corresponding changes. The first is in the foreign field, in the method of conducting the missionary enterprise abroad. The second is at home in the method of administering the work. The third is in the form of the appeal to the supporting constituency at home.

New Financial Stringency

First among the new world conditions affecting the missionary enterprise is the financial stringency. For certain boards the high water mark of missionary receipts was reached in 1920 or soon after, so that for them the downward trend preceded the financial crisis of 1929. But the decline was slight and we will note only that marked financial decline which has accompanied our national financial crisis. Eight major foreign mis-

sionary boards of America, in their financial years which ended in 1929, received \$21,489,089; four years later, namely, during the year ending in 1933, they received but \$15,007,540, or 69 per cent of their former high water mark. We compare the American staff under appointment (including wives) and find a reduction of 10 per cent for the same period, although the effort was generally made to avoid reductions in personnel. In some boards there are only half as many missionaries on the field as there were ten years ago. Nor does the financial barometer show any sign of rallying; no one knows when it will stop dropping.

The results of this financial stringency in the mission field are striking and tragic. Various stages have been passed through. The first was a mere pruning without actual loss. It is remarkable, whether in a family budget or a mission's budget, how a considerable financial reduction may be accepted without loss of essential values. But quickly missions were required to pass to a second

stage of reduction, where salaries were cut 10 per cent, replacement of missionaries ceased, native workers were discharged, certain institutions were closed. Nor was it possible to stop here. A third stage had to be entered where a second cut, sometimes a third cut, in salaries was inflicted—as much as 33 per cent. Missionaries at home on furlough were not returned to the field, all furloughs were postponed one year, missionaries were even recalled, in some cases properties were sold. As a result in many areas discouragement has set in; health is being endangered;

The outstanding paper presented at the Foreign Missions Conference at Garden City is the one printed here in a slightly condensed form. It created a sensation and prolonged applause, for it faces the facts frankly, considers the causes for the apparent recent recession in missionary interest, the lessons and the remedy. It is a statesman-like presentation and every Christian will be encouraged to see the evidence of wise planning on the part of missionary executives to follow the guidance of the Spirit of God and to accept "The Challenge of the Present Crisis" courageously, intelligently and sacrificially. Keeping first things first, we must advance to victory in the name and power of Christ.

* Condensed from an address delivered at the Foreign Missions Conference, Garden City, L. I., New York, January 4, 1934.

morale is none too good; while outside the missionary circle we hear talk of missions having had their day, being at the end of their cycle.

Meanwhile at the home base, boards are distracted with banking problems, board secretaries are absorbed in promotion activities if peradventure by one more speech another dollar or thousand dollars may be secured. We have no intention of picturing the situation as one of panic or of rout. Faith and courage have triumphed but strong language is needed to portray adequately the sense of strain and the degree of damage wrought.

False inferences of all sorts might be drawn from this picture. But we are discussing the situation for purposes of diagnosis with a view to cure, so that we do well to face up to its implications. The implications of this situation seem to us to be as follows:

First. Missions are in for a reduced scale of operations amounting to from one-third to two-thirds of their former financial budgets.

Second. The period of financial stringency seems likely to last in the case of foreign missions for at least three more years and possibly five.

Third. The need of the hour is a program of missionary activities in each field which will consist not in a proportional reduction of the various elements of the former program, but a program completely recast and conceived in terms of the resources of money and men available; as also in terms of other new conditions.

Fourth. The working out of a constructive program adapted to the new financial situation would bring to each field a sense of strength and security, of courage and hope, contrasting sharply with the sense of uncertainty now observable in many places.

Fifth. The working out in each field of such a new program is justified by the probable five-year continuance of the present financial stringency, and because five years from now, we shall be facing conditions so greatly changed that the advances we shall wish to undertake will lie in directions quite other than in any mere revival and extension of suspended activities.

Sixth. The working out of a new program for each mission field constitutes an undertaking so difficult that it is going to require the combined brain and heart power of the boards at home, the missionaries abroad and the native leaders both lay and clerical. To this end, it would seem necessary for each board to allocate at least one of its strongest minds to visit each mission during this coming year, 1934-35, so as to sit down in conference with missionaries and native leaders on the field and to work out a five-year minimum

financial but maximum spiritual program, based on available resources, but which will indicate at the same time special directions in which unexpected resources might be invested.

Seventh. If the foregoing plan were adopted, it would become obvious that where two or more boards are operating in the same area, these conferences on field policy should be coordinated. Thus there would emerge a united mission policy for the entire area, where the funds and forces and activities of all the missions will at least be consciously related to each other in one unified field program, even though holding to their separate mission organization. Nothing would challenge unity on the field so much as to have the representatives of the several boards visit a given field at the same time, conduct their investigations and study the problems of the field in collaboration with each other or even together. Perhaps the greatest achievements in missionary statesmanship, the greatest increase in missionary effectiveness, the greatest economies in missionary administration and the greatest inspiration in Christianity unity may yet come out of this depression if it results in the adoption for each mission field of a unified missionary program, in which church and boards and missions already working in that area shall pool their men and their money, their minds and their hearts, their policies and their methods, in one plan, to bring Christ to that area.

We have been thinking of new policies for the sake of their value *to the field*, but it is to be noted that there are values of enormous significance *to the home Church* in any such developments: for the example of such Christian unity and the challenge of such comprehensive and creative thinking will not be lost on the life of the Church in America, and might move it as nothing yet has done.

The New National Consciousness

We are witnessing to-day in almost every mission field a national or racial consciousness and sensitiveness that introduces a new factor into both our missionary problems and our missionary opportunities. Fifty years ago, the Egyptian with whom my father dealt was merely a human atom. He thought of himself as a poor man or as a rich man, as a man of rank and power or as a man of no honor, but he was just an unrelated individual, unless indeed he thought of his religion and was thus related to his religious group as a member of the Islamic brotherhood or as a member of the Coptic Church. This was the only group consciousness that came to him. To-day his consciousness is, "I am an Egyptian; my country is Egypt." This national consciousness has brought with it a whole set of feelings, of ambitions. The rise of

nationalism has imparted to certain groups of humanity a consciousness of national egoism and egotism, national aspirations and attitudes. This is something new: a new dynamic made available and a new problem to be reckoned with. For illustration, listen to the recent complaint of a Turkish national as he passes in review your mission schools. The following appeared a few months ago in the *Birlik* representing the Students' Union in the new higher educational institutions of Turkey:

"For long years the harmfulness of the foreign schools for the country has been emphasized over and over again, at conferences or through newspaper articles. . . . To understand the harmfulness of the foreign schools, we should first define the function of education. . . . 'Education is the socialization of the young generation.' . . . Who is it that, in a foreign school, influences the development of the child? . . . It is a Catholic priest, or a 'Miss from New York,' or an Italian fascist, or a German nationalist, a member of another society—in short, a foreigner. . . . When we pass to its educational function, we meet first of all a moral education. You are constantly lectured about 'character building.' This work of 'character building' is without exception undertaken by American teachers and all the activities of the school are centered on this point. . . . The material for the inculcation of 'character building' is usually taken from the Gospels, without, however, telling the student at the start what the source of the selection is. Another important activity of the schools is the student discussion group. These are directed very ingeniously and the student is always led in a certain definite channel of thinking. This may be, for example, such a virtue as honesty or purity of heart. But the striking point is this, that the paths that lead to these virtues, though concealed at the start, all pass through Christianity."

Nor do such attitudes and feelings limit themselves to mere words. They take the form of government decrees and legislation limiting the liberty of action of the missionary. In Persia, all elementary schools are forbidden to the missionary. In Turkey, all religious work is banished from the schools. So great is the national sensitiveness that, as a missionary from Turkey said to me, "They do not want us to do anything for them; they want to do it themselves. Even if it be a beneficent activity—an industrial school, an orphanage, social welfare—they are jealous of our very success in operating such centers."

Missions, of course, were not primarily responsible for the appearance of nationalism, yet one asks whether missionary policy has not aggravated the situation and in certain quarters brought upon the enterprise the hostility that has been engendered. Alas, to this emerging nationalism, how obvious is our Nordic superiority attitude! How manifest our foreign character! How insistent we are upon our foreign ways, our architecture, our organizational forms, our ritual, our hymnology and our theology! How impatient for results, so that instead of planting principles and ideas and

allowing them to germinate in the life of a people producing what they may of theological interpretation, of social outworking, of ecclesiastical organization, we bring in our foreign conceptions, so that, as Dr. Richter complains, in almost every land the Christian Church is felt to be a foreign church, however much we call it indigenous. Is it any wonder that the emerging nationalistic consciousness should find in the work and methods of missions something inimical and objectionable, not because it is Christian but because it is alien and foreign? One thinks of how Christ has slipped into our Western life with none of these disabilities, Oriental though He was. Must we not modify our missionary enterprise so that it will permit Him, with equal inoffensiveness, to slip into the life of China and Arabia, India and Japan, to-day? What, then, are some of the implications of this new world missionary situation?

What Must We Do?

First. That we clothe the entire missionary enterprise with a new spirit of humble, deferential service. If the Christian missionary be a superior being, or the bearer of a superior culture, let it not be his lips or bearing that will proclaim that fact, nor even his consciousness of it that will keep alive a knowledge of this fact. Let it be those to whom he goes who will bear testimony to it. As for the missionary, let him be the servant of Jesus Christ, ever ready to be all things to all men: let that suffice for him.

However, the new day calls not merely for a new spirit in the missionary, but a new spirit in the sending churches. These foreign peoples to whom we go are within hearing distance to-day as our missionary achievements are being reported to the home churches. They read our promotion literature, our mission study textbooks, and they say, "We do not like the way you speak of us; it is often harsh and unkind, sometimes even untrue; we do not like the way you glory in your spiritual achievements among us; we thought you were serving us disinterestedly and, lo, we find you nailing our spiritual scalps as trophies upon the walls of your home churches; you glory in the breakdown of our culture and social fabric and time-hallowed traditions; you boast of numbers drawn out of the social life of the country and incorporated into your foreign organizations, instead of rejoicing in the reconstruction of our native life itself by the purifying spirit of Christ."

Allowing for an oversensitive nationalistic spirit, is there not much force in what they say? If so, must we not impart a truer Christian spirit to our missionary addresses, to our appeals to the home Church, and awaken a living passion for missionary service in some more loving way, so

that the legitimate rights of this new nationalistic consciousness and sensitiveness shall be respected not only on the field but at home?

Second. A further implication of the nationalistic development is that we must transfer administrative responsibility and leadership to native shoulders wherever possible, even at some sacrifice of administrative efficiency. In several countries there are Christian nationals, or even a native Christian organization, to whom responsibility may be transferred. The emphasis placed upon this policy of transfer carries implications in two opposite directions. On the one hand there are many situations where progress in the direction of such transfer has become deadlock; strong personalities or tenacious Western policies rule the day and it will be one of the tasks of the new policy makers, to see that this principle is adequately accepted in practice. But in the very opposite direction, provision must also be made, simultaneously and by way of compensation, for a new type of missionary service. Where leadership is given to a reasonably equipped native leader, he should be given a helper—may we call him “the new day missionary”—who will forever obliterate himself, as he persistently helps, guides, reenforces, advises the national who has been put into the place of leadership, so that the latter will not fail, will not cease advancing, will not give up creative thinking. How difficult is this task! How hard to find this ideal missionary for the new day! Yet the new day has sounded the challenge and ultimately all our missionaries must be of this type and all work must be conducted in this spirit. The pronoun of the future must be not “our,” but “their.”

Third. Another implication of this wave of nationalistic feeling is that we must modify our evangelistic methods and make them more spiritual. I use “evangelistic” in the widest sense of our total presentation of Christ to the non-Christian world. Our presentation of Christ has not been adequately spiritual and creative. It has not been adequately spiritual in that it has not emphasized spirit, but form. We have been too certain of just what He would spell in the life of these peoples, whose historic background and culture is so different from ours and is to-day asserting its national and racial character. We are in a hurry, so we impose our ready-made interpretations. We are also afraid that other significances of Christ may not be quite correct, so we suggest to them what Christ has signified to us, as the only significance possible. Thus we block creative thinking and creative living by the very methods we use and the very spirit we display in our evangelism. We challenge the inquirer to take our theological formulas, our ecclesiastical organizations, our ritualistic

forms, our social conceptions, instead of constantly challenging him to take the spiritual content, and to do creative thinking in his own racial terms, following his own racial spirit and temper. And because human nature for the most part is willing to be told what to believe and what to do, our missionary Gospel yields to the temptation and becomes dictatorial and dogmatic, where it ought to remain spiritual, ever challenging to creative thinking. Where Christ preached principles, our evangelism inclines to lay down rules. Where He generated life, we tend to create organization. Against our error, this new racial and nationalistic sensitiveness is an unconscious protest.

The Rising Generation

A third factor in the present-day missionary situation is the attitude of the rising generation toward Christian missions. No more vital or more serious question can be raised than this: Are foreign missions commanding the interest and allegiance of the younger generation? If not, then we may go on for a while, with the financial gifts of a loyal but diminishing group of the old guard and with the support of legacies registering the interest of a by-gone age, but, for all that, the handwriting on the wall marks the impending end of the enterprise. This problem, we believe, is a world problem, but each country has its own peculiar mentality characterizing its rising generation. At three points we find a changed outlook in this younger generation.

1. The first is in their attitude toward non-Christian religions. The sacred books of other religions have been translated and are seen to contain many praiseworthy spiritual truths. American education assumes the evolutionary principle in the physical world and this concept naturally pervades all other spheres of thought. The widespread philosophy of values and the value approach to all problems have tended to legitimize non-Christian religions. The deep discontent with the achievements of Christianity itself in dealing with social, economic and international relations has weakened the sense of assurance about its value to the world. This attitude toward non-Christian religions may lead to a syncretistic view of religion or to a maudlin sentimentalism about the beauties of Orientalism. However, its values are not to be denied.

2. Another feature in the changed outlook of youth is the indifference to organized religion, or actual distaste for it. It is conceded that all good causes must take form and maintain a measure of organization, and that religion will need a measure of organization, but such organization must only be allowed an instrumental value, not an intrinsic value. The church is regarded as one more great

domineering organization that has built itself up to the point where its organization exceeds its life. All of this explains a general falling away of youth from the church, and it must be confessed that to some extent foreign missions seems to youth open to the same criticism. Missionary reports with their emphasis on churches established, communicants enrolled, fail to interest him. It all sounds like mere organizational development. What he wants to know is how society has been changed, what influence is being exerted upon the community, what difference is really made in the life of a non-Christian when he becomes a Christian.

3. A third feature of youth's outlook centers in the question, What are the issues that really matter to-day in respect to world progress? The answer of American youth seems to be, "Three things: economic and social justice, race and international relations, the abolition of war." Up these three roads goes the idealistic thought life of American youth. The question therefore asked, implicitly or explicitly, is, Are foreign missions serving these three ends, or is it just an artificial movement, a bit of propaganda for setting up church organization in foreign lands to the glory of the Church at home.

The Implications of This Situation

The first implication of this serious situation has to do with the appeal and message to youth. The missionary movement must learn to speak the language of youth and to view the world from youth's point of view. The theological statements and language of a generation ago do not as a rule, grip the youth of to-day. The missionary message for them must be concrete and factual. It must stress the humane side of non-Christian religions and show a spirit of appreciation of all that is good. It must elaborate not the organizational development of the work, but its practical outcome in life. It must be able to trace the vitalizing power of the spiritual truth which the missionary carries to foreign lands, so that youth may see the connection between it and the transformation of social conditions. It must have a spiritual quality and be pervaded with a consciousness of a living God at work in the world. Can we who advocate missions be sufficient for these things? The prize is worth the effort, for unless foreign missions capture the imagination of the rising Christian generation, they will not support it, but will seek some other expression of world service.

The other implication is that Christian youth must be given a larger and more responsible share in the leadership of the foreign missionary movement. A veteran in missionary service, when asked to express his opinion about the missionary situation in Great Britain, focussed his entire criticism in one devastating question, "Where are

your young missionary leaders and administrators?" History records the inspiring rallying of young life in America to the cause of foreign missions that followed hard, over forty years ago, upon the appearance in the ranks of leaders and missionary administrators of two young men, John R. Mott and Robert E. Speer. The word ran, among the youth of this country, like the whisper of a breeze foretelling a great and mighty wind, "This is our movement. This is a challenge to our generation." Is it not time for history to repeat itself?

New Intimacies of Contact

A fourth factor in the world situation has to do with the new intimacies of contact between so-called Christian and non-Christian lands. Formerly the government's diplomatic representatives and the Christian missionary constituted the two chief contacts between East and West. Now, with the facilities of travel, the extension of commerce and the numerous forms of inter-communication, one might almost say that Shanghai is in New York State, Cairo is in France, and Bombay is in Sussex County, England. Who is it who is influencing Egypt, for example? The Englishman in the Residency, the foreigner in the commercial house, the tourist at Shepherds Hotel, the missionary, the foreign press, the latest book from Paris, the movie from Hollywood, the radio message from anywhere? Which is speaking the loudest, making the deepest dent upon the life of the country? Gone are the sheltered days of comparative isolation, and the missionary enterprise is seriously affected thereby. Upon his nation and religion are heaped the odium of the iniquitous capitulations of the Near East, the use of gunboats in China, the scandals of the exploitation of natives in the Congo, the abuses of the mining regions of Rhodesia, the spread of intemperance and narcotics with centers in Switzerland, the white slave traffic promoted from Greece. Gone are the old barriers of ocean and language and timidity. The world is one great neighborhood. What are the implications of this new situation? We name but two.

First. We cannot shirk responsibility for the moral quality of our so-called Christian world. Where it is unworthy it will hamper us in our task. We must, therefore, do what we can to remove the offenses of Western civilization. We may repudiate the capitulations and all gunboat protection, as was done at Jerusalem. We may protest until Belgian Congo injustices are ended, as we did. We may appeal to high-minded officials to treat natives with justice and humanity by making such high grade studies of conditions as Mr. Merle Davis has recently made in Central Africa. We may do what we can to Christianize

Hollywood for the sake of the ends of the earth whose imaginations it is polluting. All this we must do and much more, but to do it successfully we must pay the price. And the price is a unity which will enable us to speak with one voice and heart.

Second. The missionary movement must work out some constructive and positive program which will make use of these more intimate contacts of East with West. It is not enough to try to check the evil. These contacts afford new opportunities whose cultivation may possess greater significance than older methods. For example, there is a place to-day for a great program of interchange of thought between East and West through visits of men of world reputation. Why should Chinese Christianity be left without any defender in high places against the insidious anti-religious philosophy of a Bertrand Russell? Has the Christian Church no men or ability through whom to counter such influences? So, too, with literature. The streams that are flowing from West to East under purely commercial guidance are to a large extent polluted streams. Where is a Christian literature agency sufficiently well organized and well informed and representative to serve this phase of the new intimate contacts of East and West? A richer and more practical unity among the Christian forces is the price of such a service to the world.

In these and other ways, the new intimacies of contact between East and West challenge us to new lines of approach and new methods of work.

New Economic Upeaval

The fifth factor in the world situation is the world-wide questioning of the economic order. It has been well said that all other world changes find their rootage in this: the financial stringency quite obviously, the accentuated nationalistic feeling, and the changed attitude of the rising generation. Capitalism, as it has functioned hitherto, has evidently been weighed in the balance against a number of varieties of human good and has been found wanting. The drift is away from capitalism and individualism toward some form of collectivism. Meanwhile at the opposite extreme beckons communism. Many who endorse the collective ideals of communism, draw back with horror from its proposed violent methods for realizing its ends. As a method of government, pure democracy also has suffered a severe setback, and while America is yielding voluntarily to a wholly unprecedented centralization of power, other lands—Italy, Turkey and Germany—have submitted to fascist rule. On these stormy seas is tossed the frail bark of foreign missions. What course shall it steer? What are the implications of the present

economic upheavals for the foreign missionary enterprise?

First. The foreign missionary enterprise should certainly not allow itself or its message to be identified with any particular economic system. It has supporters among those whose present activities lie within the capitalistic system, since this has been the only economic system of the past. Some of these personalities are sincere defenders of capitalism. Others are laboring to modify its form, if not to displace it altogether. On the other hand, there are idealists who would identify the Christian message at home and abroad with what they describe as the pure altruistic spirit of a communistic world. The reason why Christian missions must hold aloof from identification with either capitalism or communism is not to lay claim to support from both sides, but because, like Christianity itself, it has no business to endorse concrete political or economic programs and organizations, but only to set forth Christian principles of love and justice and truth and Christian service, all of which must take form through the creative judgment of men, everywhere subject to error and even self-deception.

Second. Another implication is that in this great economic upheaval Christian missions, even as also the Christian Church at home, should speak forth in unmistakable terms those great Christian principles of love and justice and service and human brotherhood, and condemning with equal courage every denial of these principles in whatever system such denial is found. Nor does any mere declaration of principles suffice; it is the function of Christianity to breed a generation of leaders and reformers who with patience and persistence, with wisdom and with boldness, will seek to find the best way for enthroning Christ in the economic and social life of the nations. It speaks ill for the Christian Church, if it cannot heartily support such men as Kagawa, who are baptized with the Spirit of Christ even unto sacrifice and crucifixion.

Third. A last implication of the present economic situation has to do with the future support of missions. It may be that, as never before, the foreign missionary enterprise must appeal to the rank and file of Christians of small means. It has always been true that the bulk of missionary monies has come from small gifts, yet the future may show markedly diminishing returns from investments, from legacies and from living donors of great wealth. This work will remain the responsibility of that circle of Christians whose love can fly across the ocean and whose experience of Christ makes them believe in His ability to save the world. But this circle needs to be broadened, for one only needs to see the wanton expenditure

of money to-day, even in these times of supposed depression, in pleasure, in social life, in luxuries and in amusements, to realize that it is not lack of money that makes for retrenchment in missions, but the fact that we have not yet begun to give Christ's world-program a serious place in our conception of Christian duty and Christian life.

Can We Do It?

I verily believe that what matters most is not whether the five world conditions described as new are the only ones or even the more important ones, whether the implications suggested are the correct ones or not. The chief point is whether the foreign missionary enterprise is capable of breaking forth with new creative energy and new spiritual power in this great moment of crisis in the world's history. It is not foreign missions alone that is at stake, it is the Church and Chris-

tianity itself: for the foreign missionary movement has been the most spiritual, the most dynamic and the most vision-creating element in the Church's life. If new life does not gush forth here, the whole life of American Christianity is in for a moribund period. Our greatest enemy is complacency, inertia, apathy—an apathy which stands over against great cataclysms and says, "Where is the promise of His presence? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of creation." On the other hand, if we take the pilgrim attitude of pressing on to the discovery of the Eternal Creative Mind, there are ahead of us hard disciplines, severe sacrifices of cherished ways, long and thoroughgoing studies of difficult problems, but also inspiring discoveries of God's will and glad surprises of His love and power.

THEORY AND PRACTICE

BY PROFESSOR M. C. McFEETERS, ASSIUT COLLEGE, EGYPT

"It is suggested that before missionaries undertake further experiments in cattle breeding, the problems involved be carefully analyzed by a committee consisting of a livestock geneticist, an animal nutritionist, a veterinarian, an agricultural engineer, and an agricultural economist. . . . The results up to date are disappointing, but adequate to show that nothing short of a large scale (at least a thousand head of cattle) and long time (at least a hundred years) experiment, under the best genetic, nutrition, and health experts, working on a plan in harmony with economic needs, is likely to yield dependable results."—From *"Re-Thinking Missions,"* page 222.

Since such an extremely "large scale" experimental program is demanded as a preliminary to any cattle improvement on a mission field, we are prompted to wonder how any of the improved purebred cattle of Europe and America have managed to arrive at their present degree of productiveness and perfection. In the case of none of the prominent breeds of cattle does the history of agriculture make record of any such concentrated and extensive program of development.

At Assiut College, although not one of the college committee of seven could qualify either as a specialized geneticist, nutritionist, veterinarian, agricultural engineer, or economist, we imported four purebred Jersey cattle during the summer of 1928. . . . None of these imported Jerseys has died or become worthless. On the contrary, they seem to be in fine fettle and the three cows are out-milking an opposing row of eight native Egyptian cows. The young purebred Jersey stock, born and reared in Egypt, is refusing to be in the least handicapped by its unusual climate and environment. They are uniformly giving promise of possessing dairy characteristics and a productive capacity well up the scale toward that of the purebred Jerseys. . . .

Financially the dairy depends upon its income and is a success. After paying all current expenses for feed, labor, etc., the dairy has been building itself up both in numbers and in needed equipment. Of total livestock, young and mature, there are now over 50 head. . . . Thus far, proceeds from the sale of stock have been negligible, yet credit for the success is due in large measure to the persistent productive capacity of the Jerseys themselves.

Constantly increasing interest in the experiment, its methods and its possibilities, is being manifested by all Egyptian observers. . . . The ultimate aim of the experiment in dairying is not just to demonstrate the superior value of the Jerseys. It is to show that, given productive stock and proper management, Egypt, with the possibility of her twelve or more crops of alfalfa each year, possesses ready resources for a profitable and permanent dairy industry, supplementary to cotton growing. With the economic handicap on the majority of our people thus lightened, they will be more able to give their children at least a Christian elementary education, more able to support their own churches, and more able to advance our aggressive Egyptian home mission enterprise.

—*The United Presbyterian.*

The Experience of the China Inland Mission

Testimony and Observations on the Present Situation

By the REV. ROBERT HALL GLOVER, D.D., M.D.

*Home Director of the China Inland Mission,
Philadelphia, Pa.*

THE China Inland Mission has naturally felt the effect of the world-wide economic depression, in common with all other missionary agencies as well as with Christians and non-Christians everywhere. It is only right that the Lord's children should share in such testings along with those around them, and thus be enabled to sympathize and to show how such trials can be faced with equanimity through trust in God.

These conditions have compelled us to keep constantly in prayer, have led to deep heart-searchings and to a careful scrutiny of financial policies and expenditures, and have taught us spiritual and practical lessons of great value. But they have also afforded a fresh opportunity of proving the unchanging faithfulness of our covenant-keeping God, whose promises are not affected by altered conditions in the world, and whose power and resources continue infinite and available. To His glory let me testify that the actual needs of the China Inland Mission have been supplied right up to the present time. No debt has been incurred, no old workers have been withdrawn, no new recruits have been declined or held back for financial reasons. In the last five years more than 400 new workers have been sent out, and at the beginning of 1933 our list of missionaries in active service stood at 1,326, the largest number in the history of the Mission.

Far from suffering any setback, the work of the Mission on the field has, during these very years of depression, made one of the most aggressive advances in its history, both in extension into new territory and in the development of the indigenous church in areas already occupied. In 1932 eight-

een new central stations and forty-six outstations were opened.

The total income of the China Inland Mission for the five completed years (1928-1932), as computed in U. S. currency, was an increase of 6% over that of the preceding five years (1923-1927),

while the income from North America showed an increase of 26.4% for the same period. During the first three years of this last five-year period the income steadily rose. Receipts in 1929 were the largest for any year in the history of the Mission, and these were again almost equaled in 1930. The income during 1931 and 1932 fell off considerably as compared with the two preceding record years, and that for 1932—at least as expressed in U. S. currency—was the lowest in several years.

These comparative figures, however, fall far short of telling the whole story. To begin with, the constant fluctuations of international money exchange constitute a very important factor. For example, the total income of the C. I. M. in

1932, while showing a decrease as compared with 1931 in U. S. currency, shows an actual increase when expressed in English sterling. Even more important is the relation between all Western monies and the silver currency of China. While the Mission's gross income in 1931, reckoned in U. S. money, was \$300,000 less than in 1930, yet the smaller amount remitted to China in 1931 actually yielded almost as much in Chinese currency as did the larger sum in 1930. The vital bearing of this fact upon the support of the Mission is obvious, inasmuch as all expenditures for the work and workers on the field are in Chinese currency.

Have all missions suffered alike in the present financial depression? Is retrenchment inevitable? Can the situation be remedied; if so, how? These are some of the questions that are occupying the minds and the prayers of earnest advocates of the missionary cause. That human mistakes have been made, all will acknowledge. How can they be remedied? Have we leaned too much on the arm of flesh? God's arm is not shortened that it cannot save. His purpose has not changed. The need to carry out His program is as great as ever. The experiences of one mission may help to answer some of our questions.

These instances show how inconclusive, and even misleading, may be a mere study of comparative figures in any one particular currency. The only true criterion of estimate, after all, is the measure in which the needs of the work are actually provided for. These needs fluctuate from year to year. There have been instances in these recent years of exceptionally heavy financial demands for much needed buildings or other special objects, and the Lord, who has foreseen every such need, has graciously provided for it in His own way, whether by increased gifts or by unusually favorable exchange.

God's ways of dealing with the Mission have not always been the same. In one recent year the larger portion of the supplies came from North America, while in the succeeding year the bulk of income was contributed in Great Britain. Sometimes the needs have been met by a large number of small donations, at other times mainly by large gifts or legacies. When the exchange has been against us God has given us a larger income in home countries; when it has been in our favor this has been His means of meeting our need. It has been deeply impressive to observe how an all-knowing and faithful God has repeatedly overruled conditions of every sort and adjusted both gifts and exchange to the meeting of the actual needs of the work from year to year.

As to the cause of decreased contributions, there can be no question but that this has, in large measure, been due to economic conditions. Many letters from former donors express their deep regret at being unable to continue giving, or having to reduce their gifts. The number of donations during the last five years has fluctuated in about the same ratio as the amount of the total receipts and although appeals for funds are never made, every year a considerable number of new donors has been added—for example, more than 500 in North America in 1932. This is a most cheering illustration of how God provides from one source or another, regardless of circumstances.

Throughout a long series of C. I. M. autumn meetings held at more than a score of centers in eastern Canada and the United States, as well as in contacts and correspondence with other parts of this continent, we have found unabated missionary interest on the part of spiritually minded and missionarily enlightened Christians. This is irrespective of their present ability to contribute financially. The number of enrolled intercessors in our Prayer Union has steadily increased, and the spirit of prayer among these several hundred groups never was finer.

In venturing a few remarks bearing upon certain questions which the present situation has raised, let me say that I am not speaking for the

China Inland Mission but solely upon my personal conviction and responsibility.

Some Practical Observations

1. Since only a vital Christian experience can beget true missionary concern and zeal, and such Christian experience is usually the product of sound evangelical preaching and teaching, it is inevitable that in the large and increasing number of churches in which such preaching and teaching have ceased missionary interest has waned; hence missionary giving has declined. People give to that which they believe in and consider worth while, and only those to whom Jesus Christ is a living reality will be enthusiastic to send His gospel to other lands.

2. Back of the churches are the theological seminaries which train their leaders. It is common knowledge that a large number of these seminaries no longer teach the truths of New Testament Christianity, but instead they teach human doctrine and philosophy. Can any one fail to see the logical effect of this in blighting the spiritual life of the churches under such leadership and thus weakening or destroying their missionary interest?

3. Even in theological seminaries which are still sound in doctrine the subject of Christian missions is either not dealt with at all or is given altogether inadequate attention. Hence the graduates of these seminaries do not volunteer for this service and are not qualified to instruct, guide and inspire their churches regarding missions.

4. It is high time that "modernism" and evangelical Christianity should be recognized as two distinct and irreconcilable systems of belief. Confirmed modernists place little or no value upon evangelistic missionary work of the old order, and hence are not eager to support it. It is equally clear that true evangelicals strongly disapprove of modernistic doctrines and policies, and hence hesitate to contribute toward missionary work of which they have any suspicion on that score. Between the two classes it is not hard to see how missionary support is restrained. The only satisfactory solution would seem to be a clean-cut separation of these two wholly different missionary enterprises, leaving each to be supported by those who believe in it.

5. It would seem that many church members have never seen world evangelization in the true scriptural light as the primary aim and task of the Church to which all else should be subsidiary and contributory. Simply to regard it as one among a dozen equally important (or *unimportant*!) things means that in a time of financial stress missionary support will be diminished or dropped as something which can be slighted in

favor of other claims. A true conviction as to the primacy of missions is needed to make their continued support, at any cost or sacrifice of other things, imperative.

But we need to be reminded that God never intended this work to be carried out easily; sacrifice and self-denial are at the very heart of missions and should characterize missionary giving no less than missionary going. God has never provided so that His people can gratify every selfish desire *and* evangelize the world. They can only choose to do the one *or* the other. If the carrying of the Gospel to the whole world burdened the heart of the Church today as it did the heart of the Apostolic Church, I dare to affirm that there would be no missionary retrenchment even in the face of the present financial conditions.

If these observations are correct then obviously the solution of the problem lies in the righting of the wrong spiritual conditions. It will avail little

to put on special drives for funds, or to resort to new mechanical schemes or devices. The root of the trouble must be recognized and dealt with. There is no depression in heaven. God's power and resources remain unchanged and are still available. Hudson Taylor claimed that "God's work, done in God's way, will never lack God's supply," and God vindicated this claim.

I am convinced that our problem at root is spiritual rather than financial. What is needed most of all is a heaven-sent revival which will bring with it a return to the convictions as to the authority of the Word of God, obedience to His revealed will in the missionary message and program, the whole-hearted consecration, the prayerful and sacrificial spirit of the church at Pentecost. This, and only this, will effectually solve the problem of missionary support, as well as every other missionary problem, by giving God an opportunity to show His mighty power.

Follow Christ and Carry On

One large mission in China, hearing that their Board at home was considering the necessity of withdrawing some workers from the field because of lack of support from the churches in America, sent word offering to take a fifty per cent cut, and to adjust it in reduced salaries and other expenses on the field, rather than have the work curtailed and some missionaries withdrawn.

While there are doubtless benefits that are coming from the present financial distress—benefits in economies, readjustments, a careful study of priorities, and the promotion of self-support, a keener realization of our dependence on God, there is also danger of serious loss, inefficiency, and loss of ground. The faithful representatives of Christ on the mission field have been working and praying to promote friendly understanding, to make God known through Christ, to witness to the power of the Gospel to give life and to transform. They have won spiritual victories and have laid the foundations for Christian churches and communities. Now the work is threatened, and they are in danger of being shelved, because American Christians cannot keep up their gifts to missions and at the same time maintain their automobiles, enjoy their luxuries, send their children to high-priced schools and indulge in expensive tastes in their homes, in their churches and in amusements. Many Christians in America are suffering from a decrease of incomes but the needless expenditures by Christians would more than maintain all the missionary work that is now threatened for lack of support. Think what this curtailment means. One Board reports that over

fifty-eight churches that have hitherto supported individual missionaries, have now so reduced or cut off their gifts that some fifty of these workers—some of the best on the field—are in danger of being stranded and may be withdrawn.

In addition to the need for standing loyally by the ambassadors of Christ who have left home and kindred in obedience to the Great Commission of our Saviour and Lord, there are needs of the work and of our fellow Christians in these mission fields. A Mission Board lists some of the work which must be given up if the church at home withholds support—for the native churches are still too weak and poor to carry the whole burden. Here are some of the important projects that gifts of from \$25 to \$2,000 will make possible of continuance—a mission boat, Sunday schools, Christian literature, Bible institute, children's meetings, evangelists, teachers, Bible women, schools for the blind, schools for boys and girls, theological seminary, kindergarten, medical work, nurses training school, medical supplies.

Humanity, self-interest and patriotism would stir us to carry on at great sacrifice rather than desert our soldiers at the front in a military campaign to defend home and country, though this involves the destruction of life. Shall we desert our representatives at the front in the spiritual campaign to advance the Cause of Christ, involving the saving of life and the redemption of humanity? In failing to carry on the missionary work in these needy fields we are not only deserting the soldiers of the Cross at the front but we are failing to follow the forward moving Christ of the Cross.

D. L. P.

Education and Religion in Mexico

Some Projected Changes in the Mexican Constitution

By JOHN A. MACKAY

*Secretary of the Board of Foreign Missions,
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THE course of Mexican history since the country's revolutionary dawn in 1910 has won for this republic the honor of being the most original in the Latin American group of nations. Many reforms carried out in Mexico antedate similar revolutionary tendencies which have swept the world since the Great War.

Mexico does not consider that her revolution has come to an end. Here is a country in which the word "revolution" has become sacred. The highest honor that can be paid to a Mexican is to say of him that he is a "true revolutionary." The worst disgrace which can be attached to any Mexican's name is that he is *not* a "true revolutionary." This means that the present-day Mexican ideal of life, in official circles at least, is one of constant revolutionary tension. The name of the party in power is "The National Revolutionary Party" (Partido Nacional Revolucionario). Under the dictatorship of this party the national life is now being developed and new reforms are projected.

A reform project has recently been incubated by Mexico's Revolutionary Party which, if approved by Congress, will be one of the most revolutionary measures adopted by any modern state outside Soviet Russia. What is projected is nothing less than to change the strictly lay character of the present educational system in Mexico and to substitute for it, both in the schools run by the State and by private individuals and organizations, the "socialist" school, one of whose functions, according to the latest draft of the proposed reform, will be to combat "religious dogmatisms."

The Proposed Change

The full significance of this reform can only be understood by considering the attitude of the State towards the teaching of religion in schools since the present constitution was adopted at Querétaro in 1917. Article 3 of this constitution reads as follows:

The right to teach is unrestricted; but that which is given in the official institutions of education will be lay in

character, as will also be the elementary and higher primary education which is given in private institutions.

No religious corporation, nor minister of any faith, may establish or conduct primary schools.

Private primary schools can only be established subject to official supervision. In the official institutions, primary education will be given free.

Two facts are to be observed: first, that no religious instruction of any kind can be given in any government school or in any private school of primary grade; second, that no religious corporation or minister of religion has any right to conduct primary schools.

Two years ago a new minister of education of hyper-radical tendencies refused to incorporate into the national school system any secondary school in which religious instruction was given or which could be shown to have been founded by a religious organization, even if no such religious instruction were being given. The projected reform of Article 3 goes far beyond this. Its text is as follows:

Article III. The orientation of education will be socialist, that is, it will recognize as a fundamental principle the formation of the spirit of human solidarity based on the progressive socialization of the means of economic production; it will struggle for freedom from any and every prejudice and dogmatism, providing a culture based on scientific truth, and it will adjust the ideals and activities of youth to the service of the people as a whole.

It will be the task of the State (Federal, State and Municipal) to impart, under the character of public service, primary, secondary and normal education, the first being compulsory.

The State will control the orientation of primary and secondary education which is given privately, in accordance with the following standards:

I. By means of the formation of plans, methods and programs of study containing the principles expressed in the first paragraph of this article.

II. The principals and teachers shall be of a kind who, in the opinion of the State, are intellectually and morally capable. Their ideology shall also be in accord with the tendencies of this ruling.

No religious corporation nor minister of any faith may establish, conduct or be a teacher in primary and secondary schools.

III. By fixing the pedagogical conditions to which the schools should conform.

IV. The State will grant authority for the functioning of private schools, and will suppress them at its discretion, when, according to its judgment, they violate the above mentioned standards. There shall not be any appeal or any judgment proceeding against such a ruling.

The Executives, the Municipal Presidents, and educational officers will be directly responsible for having these rules complied with, and for any violation of the same, in the form and terms which are indicated in the By-Laws issued by the Congress of the Union, and to which the following signatures are affixed.

According to an article written by a distinguished Mexican Christian publicist, Pedro Gringoire, and appearing in "Excelsior," one of the leading dailies in Mexico, on January 4th, the words "will struggle for freedom from any and every prejudice and dogmatism" are being substituted by "will struggle for freedom from any and every *religious* prejudice and dogmatism." In other words, what was implicit in the original draft becomes explicit in its latest form. Religious dogmatism is the real *bête-noire*. A main function of the school will be to combat religion.

The Implications of the Reform

We here observe the inner dialectic of contemporary nationalism working itself out. Education is to be a function of the State in the most absolute sense, officializing and promoting the particular economic theory in which the State is interested, and at the same time inculcating into the mind of youth that attitude towards life and the spiritual world which most harmonizes with the official viewpoint. This is an example of the apotheosis of the State, its virtual transformation into a church and its assumption of full religious prerogatives. In a word, here, as in other contemporary states, the nation becomes God. In the case of Mexico there is fulfilled, in addition, the dictum of the great Spanish writer Unamuno, that a Spanish or Spanish-American radical is "a Catholic upside down." He conserves the formal aspects of Spanish Catholicism, including its fanatical intolerance, while substituting its dogmatic content by another. One might go further and say that the possibility of such a violent anti-religious tendency in Mexico is largely due to the fact that the great majority of the country's present intellectual leaders have passed from a positivistic to a Marxist philosophy, without having passed through the liberal stage.

It is perfectly clear that if such a reform becomes law, it will be made impossible for any organization of religiously minded people to carry on education because to do so would involve accepting the letter and spirit of the new constitutional article. Some are of opinion that the elections in June may put a government in power which will be less radical than the present. No evidence supports this fond hope. Let it be borne

in mind that in the official statement of the National Revolutionary Party, which culminates in the projected reform of Article 3 of the Constitution, it is explicitly stated that this new tendency is being followed deliberately, after a comparative study of a number of modern national constitutions, such as those in operation in Czecho-Slovakia, Turkey, Germany and Russia, in which the State arrogates to itself the right to make education, in a supreme sense, one of its own functions. Mexico, it is alleged in this document, does no more than carry out this principle to its logical conclusion.

A new approach is needed to the spiritual problem of Mexico, as of many other States, in which the same ideas prevail as in Mexico. Our opinion is that here, as in other lands in the same revolutionary mood, the school will cease to be an effective instrument for presenting a full-orbed Christian view of life. That being so, other means must be found whereby that view can be presented to youth. Meanwhile, the souls of youth are being conscripted by the most contrary crusading forces. Boys and girls who have been taught to read and write in our Mission schools, who have received there what we call a liberal education, who have been moulded according to the principles of Christian character building, when they cross the threshold of the school and mingle in a revolutionary world find no books or sources of ideas to help guide them or steady them in the swirling eddies. The time has come when the same attention must be given to providing an adequate Christian literature that has hitherto been directed to providing educational facilities for youth, a function which the State in so many countries now regards as its own special prerogative. At the same time when, as in Mexico, so little can be done directly from the outside, every effort must be made to strengthen the nascent evangelical community in the country and to make the members feel that they are part of a Christian fellowship which transcends all frontiers.

One bright gleam at least shoots across the present situation. In the last few months there has come into being in Mexico a new organization called "The National Union of Christian Youth." It is a purely indigenous and spontaneous movement and is of a spiritual crusading character. Its membership crosses all the present evangelical denominations. It is not a federation nor has it any ecclesiastical objective in view. Its members have a place within the organization, not as representatives of denominational groups, but as free men and women anxious to express their unity in Christ and their devotion to Him in terms of their country's spiritual need in this most critical and decisive hour.

The Impact of Christianity On China*

By GEORGE E. SOKOLSKY
Author of "The Tinder-Box of Asia"

THE impact of Western civilization was inevitably disruptive (of the ancient Chinese régime) because it created a new social and economic environment to which Chinese civilization could only offer a passive resistance. It involved not only the application of the industrial revolution to China, but also the introduction of such revolutionary ideals as Protestant Christianity, political democracy, socialism, and latterly, communism. In Europe these ideas were of comparatively slow development and even slower penetration; they fell upon China all at the same time and with astounding suddenness. China was left breathless in the presence of conflicting opinions as to what is wrong with China and what should be done about it.

The Kuomintang, a Force

Gen. Chiang Kai-shek had risen on the shoulders of the Russians; he now wanted to rid China of them. Therefore he brought on a schism. The more Chiang moved to the right, the more communistic his opponents became. In Hunan and Hupeh provinces, particularly, the communists organized a terror, aimed at landlords, industrialists, and foreigners, which stirred a frightened opposition to the Kuomintang throughout the country. Whereas they had been welcomed as saviors, they were now being feared as terrorists. It was in this atmosphere that the surprising anti-Christian week was organized to take place during the Christmas of 1926. The slogans of the anti-Christian Movement were:

Christmas anti-Christian week
Close or take over Christian schools
Urge students to leave Christian schools
Organize students for vacation anti-Christian work
Disrupt Christian organizations from within
Forbid participation of Christian students in national undertakings

The leader and organizer of the Hankow anti-Christian week was George Hus-chien, a former secretary of Dr. Sun Yat-sen, who had been a Christian pastor, then joined the Kuomintang, then become a communist and latterly denied that he had ever been a communist.

Christianity and Communism

Protestant Christianity has been at once the most compellingly destructive and constructive force hurled at China from the West.

If one views the effectiveness of the work of the Christian missions only as so much cold-blooded statistics, the results look bad, but if one deals with this question from the standpoint of the emergence, because of Christian influence, of a special type of human being in China, more alert, more keen, more modern, more socialized in his outlook, then Christian missions have on the whole been startlingly successful. Missions have accelerated the processes of substituting for the characteristic intensive in-

George E. Sokolsky was for some years the correspondent of *The New York Times* in the Far East. He has lived in China for many years, is a Jew and married a Chinese wife. He is a brilliant writer and as Herbert Adams Gibbons says, "He stands in a class by himself as a commentator on contemporary events in the Far East." Paul D. Cravath calls him "the best qualified man in the world to write a fair and dispassionate book on Manchuria." It is interesting to read what he says about Christian missions, communism and the Soong family.

dividualism of China a social outlook and a communal interest.

In the field of education and public health the American missionary has accomplished more in the interest of the Chinese people than any other force, Chinese and foreign, during the past fifty years. In fact it is no exaggeration to contend that during the decade from 1920 to 1930, were it not for the Christian missionary, the lamp of learning would have burned very faintly indeed, while public health activities would have been almost nonexistent. There has been considerable criticism of the missionary schools, particularly among the nationalistic educators. In the first place, it has been contended that these schools denationalize the Chinese youth; that they teach more English than Chinese, more Bible than Con-

* Extracts from "The Tinder-Box of Asia." Doubleday, Doran Co., New York.

fucius, more about George Washington and his "cherry tree" than about Sun Yat-sen and his "Three People's Principles"—all probably true. But the missionaries have proved themselves capable of readjustment to the demands of their environment.....

The Present Chinese Communist Party

From its inception, the Chinese Communist Party adopted the following tactics:

1. Anti-imperialism is a slogan about which all Chinese, including non-communists, can rally. Therefore, when an anti-imperialist issue is evoked, activities may be pursued on a wide front. Anti-imperialism is not only part of the communist thesis because the foreigners possess special rights in China, but also because they either control or dominate invested capital. The principal industrial organizations are under their direction. By attacking the foreigner's position directly, the capitalistic structure of the country is attacked indirectly.

2. Christianity is the second object of attack. This is part of the general anti-religious phase in the communist ideology. But in China anti-Christianity has a special meaning. Christianity, to the communist, means the cultural penetration of China by the United States. The Christian missionary is therefore looked upon as the forerunner of the American capitalist. Christianity is to be opposed generally because it is an opiate for the masses. Wherever the communists go, they attempt to drive out the missionary, Catholic and Protestant alike. They do not always succeed because some American missionaries refuse to be driven out. Few of them are killed if they remain, but their presence is unwelcome in communist territory.

3. Although the communist program for the reconstruction of the political and social life of the country is complex, they concentrate on the redistribution of land, which pleases the tenant farmers and the surplus population, known as bandits. This gives them local strength.

The Soong Family

During this period one family dominated the Nanking Government. Often called the "Soong Dynasty" by their enemies, this group achieved almost dictatorial authority in Nanking. The Soong family consists of three outstanding men—Chiang Kai-shek, T. V. Soong and H. H. Kung, and three brilliant women—Mme. Chiang, Mme. Kung, and the widow of Dr. Sun Yat-sen.

The origin of the family was lowly. Charles Jones Soong, its founder, arrived at Wilmington, N. C., from somewhere in China as a sailor aboard the United States cutter Colfax in 1880. The

"tars" had taught him to make cord hammocks, and he worked his way through the Southern states selling them. He came into contact with Christian influence in the city where he landed, and was baptized there in the Fifth Street Methodist Episcopal Church, South.

General Julian S. Carr, of Durham, N. C., grew deeply interested in the young Chinese from the island of Hainan, the southernmost place in China, and saw him through Trinity College, which is now Duke University. He received an English theological certificate from Vanderbilt in 1885. When he returned to China it was as an English teacher and a Southern Methodist missionary. He married a Miss Ni, who became a pillar in the Southern Methodist community in Shanghai. He opened a printing establishment to publish Bibles in Chinese; he built a church; he was on the organization committee of the first Y. M. C. A. in China. He taught English to small Chinese boys. He eventually joined Sun Yat-sen, becoming his secretary and treasurer. Soong Ailing, the eldest daughter, became the wife of Dr. Kung, wealthy Christian leader and a descendant of Confucius; Soong Ching-ling, the second daughter, was married to Dr. Sun, became the leader of militant womanhood in China, and is today held in veneration by the youth of the country; and Soong Mei-ling, the youngest daughter, married General Chiang Kai-shek.

The Soongs represent psychologically and socially a wide variant from the usual natives of South China. Every member of the family was educated abroad: Mme. Kung and Mme. Sun at Wesleyan in Macon, Ga.; Mme. Chiang there and at Wellesley; T. V. Soong and a younger brother, T. A. Soong, were educated at Harvard; another younger brother, T. L., at his father's college, Vanderbilt. At one time all the members of the family bore Christian names, but these have been dropped in recent years. All are Christians, and some of them are church-goers. The mother was a strict Southern Methodist who objected to dancing, gambling and other things on the Methodist list of vices. The Soongs have much in common—keen minds, devoted to study, thought, and action, stamp them all. The "three Soong sisters" are all of retiring disposition—in the sense that they have preferred to act through their husbands when they could. But they cannot all be drawn over a single pattern. Mme. Kung seems to have inherited a special capacity for hard-headed common sense from her mother. Not only do the other members of the family recognize her intellectual superiority, but even friends of the family come to her for advice. In her quiet and unassuming way she has succeeded in bringing elements together in support of the "family.".....

Dr. Kung, her husband, is the most characteristically Chinese member of the family, and also the richest. Inheritor of a chain store system of general shops, produce-purchasing agencies, small banks not unlike pawnshops, in North China, Mongolia, and Manchuria, and medicine shops in South China, he finds himself the merchant in politics. He devotes himself not only to government problems of commerce and labor, but to public charities. Whereas most of the Soongs have few direct contacts with the general public, Dr. Kung, as they say in China, is in everything.

The second of the sisters, Mme. Sun Yat-sen, is a distinct type by herself. Sweet, gentle, and of unquestioned beauty, she radiates such warmth of personality that one sometimes wondered, in the days when Dr. Sun was an exile in Shanghai, whether the atmosphere of their home on Rue Moliere was due to the presence of the great man or to the little woman who made one feel so much at home. While her husband was alive she kept much in the background, helping him in his studies and often acting as his secretary. After his death she forged to the front of Chinese politics, for she regarded it as essential to China's welfare that there should be a strict and literal interpretation of Dr. Sun's wishes. She became an orator and an active member of the Central Executive Committee of the Kuomintang; she led China's women in the social revolution.....

When her sister, Mei-ling, was married to Chiang Kai-shek she did not go to China to attend the wedding, but when memorial services were held for Dr. Sun in Nanking in 1929 she attended them. She has made no peace with her family and the government it controls; instead, she continues to insist upon a fundamentalist interpretation of her husband's doctrines. A woman of strong principles, capable of intense sacrifice for a cause, she has suffered privations out of respect for the memory of her husband.

On December 1, 1927, Mei-ling Soong, the youngest sister, was married to Chiang Kai-shek. Before her marriage Mei-ling was active in public and church work, and occasionally translated Chinese poetry into English. After her marriage she retired from public activities altogether, appearing only with her husband. She has opened the Western world to General Chiang, who knows no foreign language well..... She often acts as his interpreter in confidential talks with foreigners. Mme. Chiang is neither as keen nor as experienced as Mme. Kung, nor does she arouse affection as does Mme. Sun. Her shyness has often been mistaken for haughtiness. Yet a quickness at repartee enables her to enliven heavy political dinners, and her adaptability has allowed her to form friendships with the old-fashioned wives of

military officers and politicians upon whose support the success of her husband has depended.

T. V. Soong, the eldest brother, represents in China the revolutionary concept of government as significant as any idea which the revolution has brought to the surface: modern administration as a substitute for the mandarinism that has plunged China into her present condition. Unwilling to compromise with old-fashioned methods, he has made himself unpopular with a very large part of Chinese officialdom, although merchants and foreigners in China swear by him....

The Missionary and Cultural Interests

Many Americans grow ferocious at the thought of any other American going to a foreign country to "force down the throats of the citizens of that country ideas that are perhaps repugnant to them." Such American critics may save their ferocity for a worthier cause, for the American missionary has not forced his ideas down any Chinese throat. He has preached and taught and educated and healed, but he has not forced. He has spent some \$200,000,000 in China in a century of activity. Has this expenditure been beneficial to China? No one can demonstrate with any positiveness the value of as complex a movement as missionary work in China.....

To the missionary the question as to the value of his work must be perplexing. At worst he may have wasted his time and money. From a national standpoint he has created an atmosphere of friendship for the United States. He has taught the Chinese people that some foreigners can serve China unselfishly and that a large number of them are Americans. He has gone into the interior, studied the language, lived among the people as one of them, brought up his family among his Chinese students without giving vent to evidences of racial superiority. He has kept learning alive during the dark days of revolution. He has served as a general practitioner and has opened hospitals and medical schools. He has played the most significant rôle in the change of a civilization.

It is the American missionary, whose home is always the most modern residence in any Chinese city, who has opened the eyes of the Chinese to this difference in degree. He has made the Chinese dissatisfied; yet is not the American economic interest in such dissatisfaction enormous? He has shown them how others live so that they may want to live differently. He has brought to their homes a living example of a civilization which did not glorify foot-binding or tolerate opium-smoking; a civilization that substituted the steel machine for the human coolie. He has studied their problems sympathetically and has opened the realities of Chinese life to the world.

A Century of Bible Work in China^{*}

By the REV. ERIC M. NORTH, Ph.D., D.D.
Secretary of the American Bible Society, New York

IN A LETTER written from Canton, China, November 7, 1831, the Rev. Elijah C. Bridgman, the first American missionary to China, after comparing spiritual conditions in China to Ezekiel's vision of the valley of dry bones, points out the power and responsibility of the followers of Christ for this one-third of the human race. Perhaps, in our own day, we need his challenge!

"Are not the abilities of the people of God now superior to those enjoyed by the church militant in the age of Moses or of John? There is no longer any need for miracles. The truth has been established and sealed with the blood of the Lamb. The disciples of Christ now need *faith*, and *zeal*, and to *offer themselves as living sacrifices*. Then will the Almighty work with them, and Jesus receive the heathen for his inheritance, and the uttermost parts of the earth for his possession. There is another fact that gives the Chinese a strong claim to the attention of your Society. They are a reading people. In this respect, they are probably superior to any pagan nation of ancient or modern times. There are, indeed, many considerations to urge onward the missionary; but, in spite of all he can do, the Bible will find its way into the interior of the Empire before him. Many may fall in the conflict; but complete success and triumph are sure. Changes that have caused joy in heaven have already taken place,—(he estimates that twelve or fifteen thousand copies of the Bible, the New Testament, and the Psalms have been distributed in the twenty years since Morrison began),—and, instead of one station and one missionary, there are now five stations and eight missionaries. We feel ourselves alike impelled and encouraged to ask for the interposition of the American Bible Society. *We ask for their prayers and their charities*. Our voice is indeed distant and feeble; but the cry of these millions, like the slain in Ezekiel's vision, reaches up to heaven. It must, too, be heard on earth; and what answer shall be given?"

The past century of service in China is part of the answer.

For the first third of the century the work of

the Bible Society was carried on almost solely by the missionaries themselves. They translated and published the Scriptures and, by their own efforts, distributed them free of cost. The American Society furnished the funds.

Then, in a short time, two fundamental changes took place. The outreach of the missionary was very greatly extended by the large use of colporteurs,—the men with the pack who go from village to village and from house to house, persuading those whom they meet to buy the priceless truth. The second measure was the adoption of the principle of sale rather than of free distribution—not only conserving resources and avoiding waste, but carrying an assurance that the books were worthy of personal investment. Since full costs were far above the capacity of the people to pay, prices were fixed—and still are—far below manufacturing cost; and the loss has been borne by the gifts to the Society. These principles of method have been supplemented in the last twenty years by that of voluntary distribution, in which the aid of Chinese churches and parishes is enlisted in the sale of Scriptures in their own towns and near-by villages.

A further change was the establishment, in 1875, of the Society's own Agency for the supervision of the work. This soon resulted in the transfer to the Agency of the whole of the work of publication, much of the collaboration with the translators, the direct supervision of a large proportion of the colportage, and all the manifold elements of organization and administration that must be carried on. Now there are five great sub-agencies in China—North, East, South, Central, and West. One of them—that at Peiping—has more than once exceeded a distribution of a million copies in a year.

In his letter Mr. Bridgman states that, a few years before he went to China, Christians, as if to exculpate themselves for their neglect of their missionary responsibility, debated the question whether the Bible could be translated into Chinese. Again the century is the answer. In the production and publication of the translations of the Chinese Scriptures, the Society has shared in the cooperation with mission boards, missionaries,

^{*} Substance of an address given at the China centenary dinner in New York.

Chinese scholars, and with the British and Foreign Bible Society, and the National Bible Society of Scotland. A rapid review of the decade shows the Society to have published or subsidized in whole or in part six versions in Wenli, seven in Mandarin, and various versions in nine colloquial dialects, not including editions in Roman letters and editions for the blind. Seven colloquial dialects received their first Scriptures from the Society. The first reference Bible in Chinese—that of Bishop Schereschewsky—was issued by the Society in 1908.....

Jointly with the British and Scotch Societies the Society supported the great Union versions in Wenli issued in 1919, in Mandarin also issued in 1919, and in Canton Colloquial in 1926,—each of them representing many years of work by separate committees. One of the achievements of the century is to have shared in the production of these monumental and noble books through which the spirit of God is seeking the hearts of men.

These translations and others in many editions and forms have been distributed by the Society through the colporteurs, the missionaries, and voluntary helpers. It is thus that the circulation of the century has been brought about—a total for the Society for all China of some 69,690,000 volumes of Scriptures, of which some 439,000 were Bibles, 1,944,000 were Testaments, and over 67,000,000 were portions, single books, almost entirely Gospels. These have gone all over China,—from Canton in the south to Mukden in the north; from Shanghai in the east to the far borders of Tibet; among the mountain tribes in the western passes; among the boat-dwellers on the rivers; in the newer industrial cities, and among the hundreds of thousands of villages.....

This work is not done without sacrifices. A little less than four hundred years ago, William Tyndale was strangled and burned for his efforts to give the English-speaking people the Scriptures in their own tongue. Thirty-three years ago, during the Boxer rebellion, eighteen colporteurs were summoned to the Agent's office, warned of the risks of their work and sent into the less disturbed areas. They said, "We go. God's will be done." Over the unknown martyrs' graves of fourteen, and, of many others elsewhere, it could be written: "Slain for the Word of God and for the testimony which they held."

We are here, however, not to erect a memorial monument, but a milestone. The road still stretches far before us. But, in a sense, it is a new road. The signs of that are already here. There have been celebrations of this centenary in more than a score of China's cities. The throngs attending have surprised the committees in charge; in the Wuhan cities, the four main meet-

ings brought out over 3,200 people; and there were eight other meetings. In several cities, pageants and exhibits have been held. Many prominent persons have spoken at these meetings. A telegram was received from Madame Chiang Kai-shek, whose father printed thousands of Gospels.

It is in these meetings that the foundations are being laid for the new era of Bible work in China. In 1932, at a conference of the British, the Scottish and the American Societies in London, the Societies agreed to work together with a view to encouraging the formation of a China Bible Society, deeply rooted in the life of the Chinese Church and the nation, and sharing in the worldwide work.

Not only has an advisory council been created, but the British and American Societies have already started the amalgamation of their operations. The editorial forces and periodicals of the three Societies have been combined.....

But, this is not all. In South China, there has been, prophetically, a local Chinese Bible Society for several years. Now there is in formation a local society in Central China. Others are germinating. All will be looking to the advisory council in Shanghai for guidance, and to the future when they shall become auxiliary to a national Bible Society of China.

How soon that will be no one knows. But, it is to that outcome that the American Bible Society looks in every land where it is at work. Then it shall be our function to assist them in their and our prodigious task. "We shall hope," said Pastor Shen Wen-ching at Hankow, "by the end of another century to have put the Bible in every home in China, and to have given every Chinese an opportunity to read these Scriptures for himself." Not even in America have we reached that goal; and, in China, the combined issues of the three Bible Societies in the whole century and more do not equal one half of the present population of China.

Therefore, however valiant a new Chinese Bible Society may be,—and we know they will be valiant even though the Christians in China are outnumbered 125 to 1,—we of the West must put ourselves shoulder to shoulder with them. Here and there and in every land where we work, we must give this book its chance to make and maintain its relentless pressure against every evil and shameless thing; against every item of man's inhumanity to man; against the evil without and the sin within;—that humanity's weakness and failure may be transformed into the glorious stature of Jesus Christ our Lord. Again we hear the words of Elijah Bridgman: "The cry of the millions reaches up to heaven. It must, too, be heard on earth; and what answer shall be given?"

Aboriginal Medical Practices

By REV. T. THEODOR WEBB,
Milingimbi, North Australia

Mr. Webb has written a most valuable account of his researches into the medical practices of the Aborigines of North Australia. His careful work has considerable scientific and anthropological interest and his descriptions are being published in "Oceanic" by the School of Anthropology in Sydney. Mr. Webb states in an accompanying letter that he has left out some of the ugly details; but even then the Editor has felt it necessary to excise some portions which might offend those of our readers who are unfamiliar with the stark conditions of North Australia.—*Reprinted from The Missionary Review (Australia).*

AS WOULD be expected among so primitive a people, the operation of magic, both in causing and in relieving sickness, is largely believed in. But apart from this, there is found a fairly extensive use of certain vegetable products, which are at least believed to be of medicinal value.

One of the complaints from which these people frequently suffer is muscular rheumatism, particularly in the lumbar region. In such a case, should there be a "Marrngit" (magician) in the neighborhood, his aid will be sought, and he operates in the following way: Presuming the patient is suffering from backache, the Marrngit has him lie face downward in the sand, and then proceeds to feel carefully all over his back. He then arises, breaks off a small leafy branch, and begins to dance round the patient, swishing vigorously with the branch. Presently he dashes away to a considerable distance, as though in pursuit of something, and still swishing his branch. This is done to drive off the evil spirit which is responsible for the man's condition, and which the Marrngit alone is able to see. Having accomplished this purpose, he returns to the patient.

He now selects one spot on the man's back, which he presses and kneads thoroughly, after which he massages the surrounding area, working all the time toward the spot selected. After a good deal of massaging, which no doubt affords some relief, he applies his mouth to the spot, and sucks vigorously. Next he takes a mouthful of water from some vessel placed in readiness, blows some of the water onto the affected part, and then convincingly ejects from his mouth some foreign substance, which has been injected into the man

by the "mali" (grosser spirit) of some "Morkwoi" (dead person). I have seen such things as small stones, pieces of charcoal, small bones, and bits of wood thus apparently extracted.

The foreign body is shown to the patient, who, nothing doubting, immediately declares himself cured, and cheerfully pays the "doctor" his fee.

The virtue or healing magic believed to be contained in the water of the ceremonial or totemic "mangotchi" (well or pool) of the horde is made available by a ceremony known as "Wontjurr." In the ceremony a representation of this well is made by scooping out a circular hollow in the sand. In this hollow the patient is placed, while all round sit his fellow-tribesmen and friendly associates. A certain chant, differing for each tribe, is then sung, to the accompaniment of "bilma" (clack-sticks) and "Yiraki" (drone-pipe), over and over again, and as it is being sung the patient is washed from head to foot by having water poured over him.

The most elaborate treatment I have knowledge of is that followed out in cases of extreme constipation or for a severe attack of indigestion, leading to a distension of the stomach, which is called "worba."

First of all a rough platform of sticks is constructed. On this platform is laid a thick covering of leafy branches of "maipin" (iron-wood tree), and on these leaves a covering of wet grass from some freshwater pool or swamp. The sand beneath the platform is then scooped out and a fire made; this fire must be wholly of maipin, the leaves, bark, gum, and wood being used.

When the fire is well burning the patient is placed face downward on the platform already prepared, a covering of boughs, paper-bark, or the like, is placed over him, and there he is left to steam. After several hours he is turned over on his back and thus spends several more hours.

At the end of the day he is bathed in cold water, and will almost certainly feel relieved; but if not, the process may be repeated the following day. In cases where no relief is afforded, it is known that the patient's condition is the result of evil magic.

This distressful condition is produced by some sorcerer getting hold of something belonging to

the patient, his loin-cloth or "balara" (pubic shield) being considered particularly effective. This article the sorcerer "sings" over. He then scrapes open the coals and ashes of his fire, and in the centre digs a small hole, into which he crams the article, covers it over with earth, scrapes back the coals and ashes, and once more, over it sings his evil chant, naming the man he wishes to injure. This operation results in a stoppage of the man's bowels, and so produces a condition which nothing can relieve, and which ultimately ends in death.

Apparently nothing approaching effective treatment for snake-bite has been discovered by the aborigines, and nothing more futile than that followed could well be imagined. A man who has been bitten is made to sit down beside a fire while another man blows on him smoke through a hollow branch or dry pandanus stem. As the smoke comes out the other end of the tube another man carefully watches, and if in the smoke he sees the "mali" (non-material form) of a snake, it is known that a "Ragalk" (sorcerer) has brought about the misfortune, and the man will die. If no such form is observed the man will recover. Frequently this ceremony is performed after the man has died, and merely serves to corroborate a conviction which has already been definitely reached. In such a case imagination never fails to create the mali of the snake.

Another curious method of procedure is as follows: If a person is bitten and is able to capture the snake, he does so by pressing a stick across it just behind the head, and then binding the snake to the stick at that point. With the snake thus held he returns to the camp. There the snake is left until it is seen to pass all the blood it has extracted from the person bitten. When this occurs the person begins to recover, and soon all ill-effects have passed away. The snake is now released, not killed. If it were killed the person would undoubtedly die also.

For the poisonous stab of a catfish, stingray, or other fish, a live "borok" (wood cockroach) is taken, held between the finger and thumb, and its inside is squeezed out over the wound. Another form of treatment is to place hot ashes on the wound. Still another is to apply the leaves of the "Rorgor" (a long trailing plant which grows in the beach sand). These leaves are heated on the coals and pressed onto the wound.

In treating pustular sores, boils, or swollen glands, a piece of charcoal is wrapped in a thin sheet of paper-bark and placed on the sore. This is then bitten either by the man himself or by another person. The sore, hearing the noise made by the crunching of the charcoal, learns that someone is fighting it, and so takes its departure.

Bleeding is resorted to in cases of severe headache, and less frequently for backache. For the former a deep cut is made above the brow, usually by a single stroke of an iron or flint spear-head. Another method is to take a splinter of glass or flint, and with a flick of the wrist, to make a cut in the inner corner of the eye. Another is to take a piece of "baku" (wild cane), split it and shape it to a sharp point. This piece of cane is then thrust up one of the nostrils, and is kept there with the finger plugging the nostril, until a throbbing sensation begins. It is then quickly withdrawn and is followed by profuse bleeding.

When a man is speared with a barbed wooden spear, great difficulty is often experienced in extracting it, particularly if the wound be near some vital organs of the body. If speared in one of the limbs, the spear is usually pushed right through and withdrawn at the side opposite to the entry. In the case of a body wound, this, of course, cannot be done, so the spear is cut off close to the body and a dressing of "jalkor" (tree orchid) is applied, and the man is bound with paper-bark.

This dressing is said to penetrate along the spear-head and loosen it. When, however, I asked how long it would be before the spear could be withdrawn, the reply was, "*Bamantna. Narnak barrpamiri.*" (A long time. When the flesh becomes putrid.) It would therefore appear that the "medicine" does not help matters very much.

Burning, owing to the habit of sleeping in very close proximity to fires, is of very frequent occurrence, and is treated in the following way: If the skin is not destroyed, an orchid stem is crushed between the teeth until it is soft and glutinous, and then dabbed on the affected part. If the skin is badly broken the burn is painted with "miku" (red ochre).

A person suffering from the circular raised sores which often accompany yaws goes out on a reef or sandbank when the tide is low, and finds a "Yanungani" (sea anemone), which is lying open. He quickly presses the sore into the open centre of the creature, whose tentacles immediately contract, and cause a certain amount of suction. The member is held there for a considerable time, and when withdrawn, the raised exterior is said to have been removed, and clean bleeding flesh exposed, which will soon heal over.

Very large use is now made of the Mission Dispensary, and very many of the people come with only the most trifling complaints. Even the simplest of our prescriptions prove, in the majority of cases, wonderfully effective, while the magical results of the injection of bismuth tartrate for yaws is a never-ending wonder to them. So the work goes on and much relief is given in the name of the Great Physician.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

A Forward Look

How can we develop in the younger generation the missionary motivations and the dynamic to renew or replace those so noticeably on the wane at the present time? It has become evident to many of us that the movement must not be "back to" but "forward towards"; for no living organism can be static: and if old motivations fail we must face the facts with a fearlessness born of supreme faith in our Leader and our Cause and consider whether we are not having "growing pains" preliminary to an advance.

The answer to the opening question is yet at the fragmentary, experimental stage; but your Department Editor believes that among a number of worthwhile projects, that of Emily J. Werner, Professor of Religious Education in the Biblical Seminary, New York, is worth considering. In "What Difference Does it Make?" a unit on Africa prepared for children's groups, she has outlined a series of twelve lessons shaping themselves about these queries: (1) Why Do Missionaries Go? (2) What Difference Does Knowing God Make? (3) What Difference Does Knowing Jesus Make? (4) *What Difference Should Knowing Jesus Make in Us?* (5) How Do Missionaries Make a Difference? (6) What Difference Do People Who Know Jesus Make in the Home? (7) What Difference Do Those Who Know Jesus Make in the World? (8) *How Can We Make a Difference?* While incorporating some materials of the United Lutherans, for whose Women's Missionary Society the pamphlet was specifi-

cally written, these details are readily detachable leaving the outlines and the educational fundamentals which are universal. Only the most meager features of one lesson can be given herewith, but it will serve to illustrate an approach and an appeal that may well be made general with a new and very straight-thinking generation. Miss Werner writes:

Teaching is to learning as selling is to buying. Since that is true—since we have failed to teach unless something has happened within the children themselves—this unit is constructed on the principle that teaching, going far beyond the mere imparting of information, involves the stimulation of the children to active participation in some undertaking that in their eyes is both interesting and worth while. To that end this study has been centered around the question, "What Difference Does it Make?" and resolves itself into a serious evaluation on the part of the children and the teacher of the missionary enterprise, as one supplementary question after another is considered.

Previous to the first lesson, the African study books, stories, pictures, etc., were attractively placed on a little table where the incoming children eagerly examined and began to read them. The children were moved to ask innumerable questions — which afforded receptivity. After the initial excitement died down, all gathered about the table and discussed Africa in general, the leader saying that as the parents were considering "Re-Thinking Missions" the children had a right to ask, "Why do we need to send missionaries to foreign countries?" After that the challenging query was thrown out, "What difference does it make?" this question being printed on the blackboard in large letters.

Do you think missionaries themselves think it is worth while? Why do they go when they can be so much more comfortable at home? After some discussion, a number of quotations from missionaries' writings and sayings bearing on the subject were read, followed by the telling of a fascinating story about Dr. Clothier entitled, "Why One Man Went." On one side of the blackboard was written, "The things this man gave up to go to Africa," and on the other, "What he found there," the children themselves supplying the items. The story and a picture of The Good Samaritan were next brought out and discussed. It was noted that Dr. Clothier loved and cared for the bodies just as the Samaritan did, but in addition he also cared about the Africans' hearts being happy and their coming to Jesus.

The leader next asked how we could obey Jesus' command as Dr. Clothier did. It was eventually decided not only to pray and give money for Africa but to make bandages for hospitals there, the boys agreeing to make at home the frames to wind the gauze on. Plans were laid to collect materials for a little African museum at the meeting place, and to construct a frieze each time which would answer the questions raised at the successive meetings. (Scrapbooks and other projects might be substituted.) Some children cut from an old calendar letters to form the main question, "What Difference Does it Make?" Others practiced drawing a large question mark or the map of Africa, the best efforts being used as patterns for the outlines on the frieze. Still

others cut out heads of missionaries, etc. When finished, the frieze contained the comprehensive question on the left, the map in the center with the subordinate question, "Why Do Missionaries Go?" printed on it by the leader, the picture of Christ on the right over the words, "I came that they may have life," and just below the cutouts of the missionaries under the words, "Go ye into all the world," these texts having been chosen by the children after the preliminary talk.

A frieze was developed at each succeeding meeting and the secondary questions similarly answered. Near the close of the series, matters were so shaped up that the children planned a closing program at which parents and other children might be told all that they, themselves, had learned at the meetings and at which the series of friezes might be explained. This was carried out to the last detail, the children even staying to clear up all paraphernalia after the inspiration was gone. Questions 1, 5, 6 and 8 were answered by means of vivid shadow pictures thrown upon a sheet from the rear, children not only doing the acting but certain ones serving as announcers and explainers in a prologue and an epilogue. The details of this series are most suggestive and inspiring.* It is inconceivable that young people conditioned thus in early life should grow up with the indifference or the apathy toward foreign missions which, in their parents, affords the present-day obstacle to the activation of The Great Commission.

How Shall We Finance the Church

Some of our readers are asking for more definite money-raising plans than were given in this department last month. The Editor has long advocated the old formula: To raise money—first put your hand deep down into your pocket, get a good grip on the money and then raise it. But

recognizing that pastors and other church leaders must often proceed conservatively in educating their people up to the ideal of purely voluntary giving for benevolences and that time is a prime factor in the process, we are glad to pass along suggestions that have come in from time to time, urging that no plan be used without a spiritualized atmosphere and adaptation. Proper motivation is quite possible in any of the following:

Moccasins and Gifts. After presenting an Indian program, one missionary society distributed small moccasins made of dark red cambric. These were stitched with yellow and trimmed with colored beads. Inside was a rhyme requesting the recipient to place in the moccasin a sum equal to five times the size of her shoe and to bring the moccasin and its contents to the next meeting. The ensuing program opened with a short devotional service based on the Indian version of the Twenty-third Psalm. This was followed by six three-minute speeches on Indians who had chosen the Jesus Road. A tepee with a camp fire and fir trees placed on standards formed an attractive background. A woman and a girl dressed as Indians sat by the side of the tepee, the former reciting an Indian poem while the pianist played softly, "By the Waters of Minnetonka." At the close of the meeting two ushers gathered the moccasins with their offerings, and the Indian girl gave in the sign language the benediction, "May the Great Spirit Mystery make sunrise in your heart." At the accompanying mother and daughter banquet, little brown paper canoes filled with spice drops were used as favors. A heavy card with a slit in it served as an easel to make the canoe stand up. There were also little brown paper tepees with the program inside. The meeting was called "The Council of the Squaws."

(The above-mentioned psalm in the sign language may be obtained from The American Baptist Publication Society, 1701 Chestnut St., Phila., Penna.) —Adapted from *Missions*.

Capitalizing Natural Phenomena. When financial receipts declined so sharply last year, the Baptist women gave out little "silver boxes" bearing the inscription, "Every cloud has a silver lining. On every cloudy day put in a piece of silver." These gift boxes were to be opened at Christmas and Easter for special gifts over and above the regular budget. Some of the suggestions for raising extra money follow.

Give a poverty luncheon—cut out what you crave
And serve only that which you need.
Put into your gift box the money you save—
The results are surprising indeed!
Now measure your waistline, and carefully, too,
Every inch earns a cheerful fine;
And your age—a coin for each year will do.
Gray hairs are a hopeful sign!

The Baptist women at Santa Ana, California, have an all-year birthday plan which brings in many a missionary dollar. Little yellow bags with a torch stenciled on each and the following jingle enclosed are given out at the beginning of the season:

Please put within this little bag
A dime for every year
The Lord has blessed and spared your life
To work for Him down here.

Or if you cannot spare that much,
Please give a less amount
To spread the Gospel of our Lord
So that your life may count.

Tell us the month your birthday's in
(The year we do not care),
Then you may sit within that group
And in its fun you'll share.

At table we'll collect the bags
And turn the money in,
To spread the Gospel o'er the earth,
Christ's victories to win.

At each all-day meeting of the women's society a birthday table is arranged with a candle-crowned cake in the center, all the members whose natal days fall within the current month being seated together and handing in their offering bags.

The Hyde Park Baptist Church, in Chicago, reports its birthday party thus:

In response to a charming jingle announcing the plan and the hope for an attendance of Methusalehs, all women in attendance upon the first meeting in April assembled in the social room at the close of the afternoon program and were seated in a large circle in the center of which was a dainty table with birthday cake, daffodils and tall yellow candles. By previous connivance, one member whose birthday fell in each of the successive months had been supplied with a tiny candle and requested to act as leader of her group when called. The chairman then announced that an appropriate reading, instrumental or vocal selection would herald the successive months as the calendar was reviewed. This gave opportunity for delightful entertainment, with the merry carols of December, the bells

* What Difference Does it Make? Literature Headquarters of the United Lutheran Church, 723 Muhlenberg Bldg., Phila., Pa. Price, 25 cents.

of January, the patriotism of February, the proverbial winds of March, the showers of April, the flowers of May, the brides of June, the fireworks of July, etc. When the musical or literary keynote of a month was thus given, its name was called; and led by the key-woman for that month (bearing her candle to be lighted at the central one), all present whose natal days fell within the month marched around the table and deposited their Methusalean pennies in its dainty receptacle. At the close the birthday cake was cut and each person received a small piece. The funds were used as an offering for the Easter objective.

The Methodist women observed Calico Year last year (and are repeating it in spirit as well as practice), the spirit of sacrificial economy being visualized by a small calico pocket containing a suitable leaflet with the request that a self-denial offering be accumulated therein by a given date. At the end of the period it was proposed that not only the gifts be turned in but that the calico pockets and similar dresses, freshly laundered, be brought to the meeting and relayed to missionaries on the field. It was suggested that a nice handkerchief or other suitable gift be tucked away in the pocket.

"A More Excellent Way"

Paul has told us that while certain practices were good and desirable, "Yet show I unto you a more excellent way"—which proved to be the way of love. When church leaders succeed in convincing the membership that money is stored power in the expending of which we lose our very selves, and that back of it all there is an obligation of stewardship under the impulse of love, church treasurers will cease to turn prematurely grey and missionary administrators will sing the Doxology all day long.

My definition of money for this purpose is simply this: Money is myself . . . At the close of the week I get \$12.00 and put it into my pocket. What is that \$12.00? It is a week's worth of my muscle put into greenbacks and pocketed; that is, I have got a week's worth of myself in my pocket. Now the moment you understand this, you begin to understand that money in your pocket is not merely silver and gold but is something human, something that is instinct with power expended. Money like

electricity is stored power, and it is only a question as to where that power is to be loosed . . . Do you see what a blessed, what a solemn thing this giving is—this giving of my stored self to my Master? . . . When we think of money that way and give it that way and tell others of it, then we shall have the Church of God saying: "Hasten the collection in the church. Quick! Let the ushers pass down that we may lose ourselves for Jesus' sake and send out stored power the world around for the sake of Him who gave Himself for us. That is consecrated use of money.—*The New Christian*.

Attention, Pastors!

Have you made any definite drive in your church toward the goal of Stewardship Education? If so, write us for publication about the plans used. If not, ponder carefully the following suggestions and act at once upon those best suited for local conditions. The matter is a paramount, basic one under present conditions.

1. Organize the endeavor. Some churches have a School of Stewardship with graded classes meeting for six successive weeks as in a School of Missions. The meetings may be at the Sunday school or the young people's hour, at the time of the regular midweek service or as otherwise determined. Others arrange stewardship classes as a part of the School of Missions. Sometimes the studies form a part of the annual program calendar of the Women's Society, the Young People's Group, the children's missionary societies. Sometimes the pastor uses successive prayer meetings for lectures or discussions by qualified leaders. In any event, do not make the matter random or occasional.

2. Select the best material for reading, study or as a basis for exposition or demonstration. In addition to specific denominational publications on stewardship, books on the following list will be found excellent:

For mixed groups of adults, "Workers Together," by Frederick A. Agar and Harry S. Myers (Fleming H. Revell Co., \$1.00); "Stewardship and Missions," by Charles A. Cook (American Baptist Publication Society, cloth, 50 cents; paper, 35 cents); "The Stewardship of Life," by Julius Earl Crawford (Cokesbury Press, \$1.00); "Money, the Acid Test," by

David McConoughy (\$1.00 Presbyterian Board).

For Women, "Stewardship in the Life of Women," by Helen Kingsbury Wallace (Revell Co., price, cloth, \$1.00; paper, 50 cents); "Women and Stewardship," by Ellen Quick Pierce (Westminster Press, 25 cents).

For young people, "Stewardship in the Life of Youth," by Williamson and Wallace (Revell Co., cloth, \$1.00; paper, 50 cents); "Stewardship for All of Life," by Luther E. Lovejoy (Methodist Book Concern, 75 cents).

For children, "Stewardship Stories," by Guy L. Morrill (Doubleday, Doran & Co., price, 50 cents); "More Stewardship Stories for Boys and Girls," by Emma A. Robinson (M. E. Book Concern, price, 35 cents); "Junior Stewards of the Bible," by Helen K. Wallace (Revell Co., 75 cents).

3. Use popular devices for serving up the material, particularly with youth. Essay contests, reading contests for points, poster contests, debates on such questions as "Resolved: That the practice of the stewardship of money is superior in financing the church to commercial money-raising methods," an experience meeting of tithers, a stewardship intelligence test in which statements concerning stewardship are to be marked as true and false, dramatizations, etc. Home-made sketches may be arranged on any one of several books. In addition, one leader recommends "Farming Eden," "Not Exempt" and the old but ever good "Thanksgiving Ann."

4. By all means have the study eventuate and activate itself in a project. Among these may be mentioned tithers' leagues; an every-member canvass; Christian Americanization calls; the working out of family and personal budgets in which a Christian balance shall be established between necessities, luxuries and amusements on one hand and Kingdom-building on the other; visualizations of the denominational or the church budget; teaching children how to keep accounts segregating an amount for benevolences; working out plans for them to earn the money they give instead of passing along parental hand-outs, etc. What church commercialism can furnish the needful funds as profitably and as well as an educational campaign like the foregoing?

BULLETIN OF The Council of Women for Home Missions

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

HOME MISSIONS TODAY AND TOMORROW

The Annual Meetings of the Home Missions Council and the Council of Women for Home Missions, were held January 8-11, 1934, at the Fifth Avenue Presbyterian Church in New York.

"Builders of a New World"

Theme taken from the book of that title, by Robert M. Bartlett.

These are quotations from the devotions of the Annual Meeting of the Committee on Young People's Work, conducted by Miss Nona M. Diehl, Secretary for Young Women, Women's Missionary Society, United Lutheran Church in America.

1 Corinthians 3:10-13, Weymouth Translation. Paul says:

In exercise of the grace given me by God, I, like a competent master-builder, have laid a foundation, and others are building upon it. But let everyone be careful how he builds. For no one can lay any foundation other than that which is already laid, namely, Jesus Christ. And whether the building which anyone erects on that foundation be of gold or silver, or costly stones, or of timber or hay or straw—the character of each individual's work shall appear.

This poem used as a prayer:

*God grant us wisdom in these coming days,
And eyes unsealed, that we clear
visions see
Of that new world that He would
have us build,
To life's ennoblement and His high
ministry.*

*To pledge our souls to nobler, loftier
life,
To win the world to His fair sanc-
tities,
To bind the nations in a pact of peace,
And free the Soul of Life for finer
loyalties.*

*Not of our own might can we hope to
rise
Above the ruts and failures of the
past,
But with His help Who did the first
earth build
With hearts courageous may we
fairer build this last.*

—John Oxenham.

Digest of the Meeting of Leaders of Young People. Miss Sue Weddell, Chairman of the Committee on Young People's Work, presided, and brought to the group a statement from the Foreign Missions Conference. Three characteristics are notable in young people today;—they are searching for a faith; they are wanting to do things; they are needing something to take the place of the Student Volunteer appeal in a day when the churches are not able to send many missionaries to the field. It had also been noted by Miss Weddell in contact with young people that they were greatly challenged by such movements as the Oxford Group and communism.

"The whole problem of the present day," said Dr. Mary E. Markley, in reference to the youth of the Church, "is that we have no method of making tangible and efficient the connection between the Christian dynamic and the thing that is going on in the world about us; the nexus needs to be made between the individual Christian life and the social situations in which the individual finds himself." As an example, Dr. Markley who is secretary of the Board of Education of the United Lutheran Church spoke of a young man belonging to the Student League for Industrial Democracy, who came into her office one day to talk. When asked if he found anything new in this movement which he could not find in the New Testament, his answer was: "I never thought about that." "Reared in a Christian home, graduated from a Christian col-

lege, and with three years of graduate work, but in his own thinking he had never connected current movements and the Christian teaching with which he was endowed. The churches have given the individual an understanding of the Christian life but have not been able to make the connection between that richness of life and the individual's place in society. The result is that many of our most aspiring young men and women of today when they want something with which to ally themselves choose projects that may have grown originally from Christian ethics, but the leaders of which are no longer Christian in any sense of the word."

Dr. Daniel A. Poling felt this to be the heart of the problem and said the underlying reason lay in the fact that the psychology of youth is advance, whereas the psychology of the Church today is withdrawal. He finds that emphasis needs to be placed first of all upon attitude.

Three ways were suggested by Dr. Poling to give the young people a place in the home missionary enterprise:—

1. To have more adequate representation of youth on our Mission Boards.
2. To have a compulsory retiring age for Board secretaries.
3. To have a re-statement and re-definition of our missionary enterprise that will make it possible for people to believe that we mean to stop overlapping and rivalry and denominational divisions.

Opening Session, Annual Meeting of the Council of Women, was a fellowship supper on January eighth. Mrs. Daniel A. Poling presided, and her opening

message was "Love one another, as I have loved you." Mrs. Anson Spotton of the United Church of Canada was one of our honor guests, as was Mrs. Howard Wayne Smith, president of the former Federation of Women's Boards of Foreign Missions. This organization is now integrating its work with that of the Foreign Missions Conference.

Miss Weddell presented the findings of the Young People's Committee, and the Executive Secretary, Miss Anne Seesholtz, in her report, marked for us month by month, the major tasks accomplished this year. Miss Seesholtz is serving on the faculty of the Florida Chain of Missions from January 20 through February 15, speaking in churches, schools and clubs several times each day.

In the absence of Miss Seesholtz we are happy to prepare this account of the annual meetings. The executive secretary related a story told by Alexander Irvine of his mother Anna, who when he was a lad put two smooth sticks in his hands, told him to hold tight, close his eyes, and see the tree at the end of a field, in which he would plow a straight furrow. She concluded her lesson by saying:—

Listen dear, ye've put yer han' t' the plow; ye must niver, niver take it away. All through life ye'll have thim plow handles in yer han's an' ye'll be going down the furrow. Ye'll crack a stone here an' there, the plow'll stick offen and things will be out of gear, but ye're in the furrow all the time. Ye'll change horses, ye'll change clothes, ye'll change yerself, but ye'll always be in the furrow, plowin', plowin', plowin'—ye're God's plow man.

In 1933 we too have been "God's plowmen." Miss Florence Tyler, Secretary of the Committee on The World Day of Prayer, gave us a vivid picture of the World Day of Prayer observance in many places, and the realization of the length of the observance around the world, forty hours!

The Council of Women met in separate session on Tuesday morning in order to receive the reports of our standing committees.

Tuesday Evening, with the Home Missions Council.

At a well attended dinner meeting, Dr. Henry W. A. Hanson, chairman of the Committee on Review and Forecast, gave an interesting address. He said:

The Home Missions task of the Church is not one which could be committed to a small group of men and women as theirs alone, it is the task of the *whole* Church, the task of making America Christian, of driving the pipes out into the desert lands of America.

The Church has three great responsibilities:

(1) The slum areas, out of touch with everything worth while.

(2) The second great group are in our educational institutions. There are thirty million boys and girls, men and women enrolled in various types of educational institutions. What are the churches doing for them? Education must have at its heart "that mind which was in Christ Jesus." Student pastors are like flowers here and there in a great desert. We are turning out students with Rolls-Royce power and Ford brakes, growing up with everything but spiritual earnestness. America needs a generation of young people coming into her pulpits, who are spiritually earnest about their tasks, asking to supply the place of greatest missionary need.

(3) Group of the political burden bearers.

The Church of today is like the Mount of Transfiguration, where the superlative found divine expression. At the foot of the mount is an infinite need, a confused and baffled discipleship, needing the infinite power from the top to give them a magnificent obsession.

With a contagious sparkle, and freshness, Miss Lena Gillian, of Annville Academy, in Kentucky, and now in training as a nurse, spoke of the influence (in her years at school) of Christian women who had stirred her ambition to make her life count too.

Another splendid contribution to our evening was made by Dan Poling of Princeton. His topic, "The Need of the Young People of the Church for the Mission Field," was illustrated by his own experience in teaching in Daily Vacation Bible Schools in the coal fields of South Dakota. He sensed in it an opportunity, and sensed also his poverty, felt he had nothing to give to boys and girls who walk six miles every day to class. It brought a

new realization of missions and a dependence upon God.

The summary address by Dr. Albert W. Beaven, President of the Federal Council of Churches of Christ, stressed the value of cooperation.

We are conscious of the tradition for which we stand,—the cause of Christ. In reviewing our home mission task, no one has the sense of having done it as it should be done, we come with a sense of inadequacy. That is not due to not reaching our goal, merely that the nearer we came to the goal, the broader, the finer, the deeper, the project seemed to become. We have conquered ground and developed resources and must now turn them into a blessing. We of the Church are realizing we have not counted as we ought to count if we are as we profess to be.

If curtailment will move in the direction of cooperation it will accomplish much. Cooperation that is in the form of emulation, is an advantage. It must be fitted to the needs of the people participating. Denominationalism as it exists, implements our selfishness. We cling tenaciously to little loyalties to the exclusion of bigger ones.

The Joint Sessions of the Councils. Our Supreme Encouragement, Our Available Companionship, Our Watchword for the Hour, these thoughts on which Dr. Ernest M. Halliday centered our worship during the three days, were truly helpful in setting a high level for our considerations and discussions.

"Home Missions Today and Tomorrow," the book prepared by Rev. Hermann N. Morse, D.D., was presented under four headings. (1) Interpretation, giving the underlying point of view of the report, its purpose, the spirit and scope of it. (2) Adequacy of the present program. (3) Relationships of peoples, of agencies, Church groups and non-church groups. (4) Next Steps—specific recommendations to focus attention on the major forward steps.

Dr. Morse in his opening presentation, pointed the fact that "all of our problems are not due to this economic depression," it has but accentuated the problems we already had, thrown them into bolder relief. "We are forced to adapt the whole structure of home missions to the changed needs of this new day."

Our World-wide Outlook

A Missionary Newspaper of Current Events

LATIN AMERICA

United Evangelical Church of Puerto Rico

The Evangelical Union of Puerto Rico, organized in 1916 as a coordinating agency for Baptist, Disciples, Methodist and Presbyterian churches, and the United Evangelical Church of Puerto Rico (Christian, Congregational and United Brethren), have reorganized under a new name and constitution.

This new organization's policy will be to make grants of appropriations to the aided churches rather than directly to their ministers. The local council of the United Church will apportion the grants from the mission Boards, instead of having individual grants made by the Board committees at the home offices. It is hoped that the Evangelical Churches of Puerto Rico will thus be able to enjoy independence with fellowship.

Haiti Becomes Hispaniola

The second largest island in area and population in the West Indies, Haiti, which comprises the Republics of Haiti and of Santo Domingo, is making its appearance on official United States maps and in publications as Hispaniola, thus having its name restored to that given it by Columbus when he discovered it in 1492. Haiti was the original Carib name for the island. This change was made because it has been difficult to distinguish the whole island, and the Republic of Haiti, which occupies only one-half of it. It was also an injustice to Santo Domingo, which occupies the other half.

Mexican Outbreak Against Religion

After an interval since the last outbreak against clericalism in Mexico, recent events indicate the beginning of a fresh campaign further to eliminate the influence of the Church from the life of the State. It is not merely the Roman Catholic Church which is the object of attack, but all churches and all religion. Speakers at the convention of the National Revolutionary party (the party now in power in Mexico), lately in session at Queretero, shouted "Down with religion! Down with God!" Hostility to all religion is shown in declarations like the following:

The revolutionaries are not enemies only of the Roman Catholic Church but of all churches, because they deform men's brains, transforming them into instruments for serving capitalism.

There is no God except in petrified hearts and books. The priests are like bartenders who exploit mankind.

We must sacrifice even respect for our mothers' beliefs for the sake of the younger generation, giving the latter socialist, rationalist and unprejudiced education.

The Mexican government is a "revolutionary" government, and some of the leaders, who are most influential in it, are convinced that the revolution must grow more anti-religious.

—*Christian Century*.

Mexico's Sunday Schools

More than 500 Evangelical Sunday schools in Mexico have a total enrolment of about 40,000. This is an increase of sixty per cent over the report made last year at Rio de Janeiro. Mexico also leads the twenty Latin American nations in vacation Bible schools, with the possible exception of Brazil. Camp con-

ferences for Christian young people have been held with excellent success for three years. *Tlanextepec*, an Aztec word which means "the hill where the new day breaks," is the meaningful name given the young people's camp where a new day in reality is breaking for the youth of Mexico.

Contagious Enthusiasm

The Central American Indian Mission reports the following instance of loyalty:

When the question was brought up as to whether the little lukewarm congregation in San Antonio Palopo could support their Zutugil student pastor and family, there was a tendency to fall back upon the arm of the mission. But one member arose and said, "Brethren, we have very little money to give, but we can give what we have. I offer one acre of planted land for the use of our pastor."

Another Christian eagerly announced, "I give two acres of land ready to plant."

A third jumped to his feet and promised, "I offer one acre of my timber plot, so that our pastor may be assured of enough wood for his use."

The enthusiasm charged the whole congregation. Several agreed to furnish foodstuffs, while others promised small sums of money. That enthusiasm still continues unabated, with actual fulfilment of their promises.

—*Moody Institute Monthly*.

"No Crisis With God" in Chile

William M. Strong, of the Soldiers' Gospel Mission of South America and stationed at Concepcion, Chile, was inspired with fresh hope by the receipt of a letter enclosing a check, and the words: "There is no crisis with the Lord."

Many new homes have been opened to the Gospel through the tent services and vacation Bible Schools. The work is branching out to include 100,000 Mapuchi

Indians, who are largely within a circle 120 miles in diameter. These Indians are now enthralled in a system of witchcraft.

Mr. Strong points out the tremendous opportunity in the rural districts of Chile. The Mission has recently purchased 25 acres of land in a thickly populated rural district, where the people are a sturdy, serious minded type, but unreached by the Gospel.

Sowing the Seed in Brazil

Baptist missionaries, who have labored in the Amazon valley of Brazil for over forty years, have seen great changes take place. The most important is the number of people from almost every class of life, who have come to know Jesus Christ as their personal Saviour. Over five hundred belong to the Baptist churches scattered all the way from Para (or Belein) to the borders of Peru and Colombia, on the Amazon River; to the southwest on the Madeira River to Bolivia; to the north on the White River towards British Guiana.

Presbyterians also have stations and doing good work in Brazil. The British Bible Society maintains a staff of colporteurs, who use their own launches and canoes, traveling up and down the many rivers and sowing the Word of God.

Forty years ago there was one lone Methodist missionary and wife working Para. They were self-supporting, but had to put up a hard, brave struggle to manage a living.

The Christian natives make active soul winners but being young in the faith and having no previous knowledge of the Bible and the Christian life, they are not always stable without the oversight of the missionary.

We greatly need reinforcements and support to keep those who are on the field from being called home.

MRS. E. A. NELSON,
Caixa 84A, Mañaos, for
forty-one years a mission-
ary in Brazil.

EUROPE

Buddhism Bold in Britain

Buddhism is preparing to make its first bid for an important place in Europe. It is not an Easterner who is leading the movement, but a Jew, named Trebitsch Lincoln, who before donning the gray and yellow-brown robes of the Abbot Chao Kung, was a cleric of the Church of England, member of the British Parliament, then a spy for Germany during the World War. He is now the leader of a band of twelve disciples, drawn from leading countries of Europe. Undaunted by his exclusion from Great Britain and Sweden, and expulsion from Belgium last year, Abbot Chao Kung is determined to return to Europe with his twelve disciples and several Chinese monks to establish a monastery.

If he is not allowed entry to any country in Europe he threatens that all Christian missionaries in Buddhist lands must go home.

—*New York Times.*

New Conditions in Spain

Spanish Protestants are still a feeble folk, numbering less than 20,000, but among them are men of ability and consecration, who are dreaming of a strong Evangelical Church of Spain. Several foreign churches — American, French, Swiss, German, Dutch, English, Irish, and Scottish are helping toward this end. In 1932, the Evangelical Church of St. Paul was dedicated in Barcelona, a city of 1,000,000 people. Less than two years previous, evangelical forces were not permitted even to hold a conference in Barcelona. The opening of this church is said to be without a parallel in Spain.

Persecution Adds Strength

World Dominion states that, in spite of unceasing attacks upon all religion in Russia, the facts tend to prove that Christianity is far from being a spent force. According to a German writer: "One consequence of the Church's temporal misfortune—

the loss of her wealth and social prestige, and the persecutions to which she is subjected—has been to increase her attractiveness for the Jews. Under the Czar it is said that the Jews who turned to Christianity did so for very worldly reasons, and few paid any real attention to the Gospel message. It is different today. Under the official harrow an evangelical movement is spreading and deepening within the Russian Church, whose simple primitive Christian doctrine and sincere spirit of brotherhood are drawing the Jews within its influence as no church movement ever did before."

—*Watchman-Examiner.*

Scandinavian Missions

The Lutheran Church in the Scandinavian countries reports its foreign mission enterprise in the following figures:

	Denmark	Norway	Sweden
Missionaries .	240	400	700
Contributions (crowns) .	1,750,000	3,000,000	4,250,000
Baptized in 1930	1,900	11,000	6,000
Native Chris- tians	29,000	156,000	85,000

AFRICA

Abyssinia's Crusade Against Slavery

Antislavery reform measures in Abyssinia, to bring slavery to an end within a period of twenty years, have been making progress since they were put into force over a year ago. A Slavery Department was established in August, 1933, and first concentrated on preventing slave raids and the trade in slaves. It was revealed that some of the highest officials were involved in these affairs; one of them was Sheik Khojali, whose wife had actually established a slave depot in the Sudan, through which had passed 600 slave children. She was imprisoned, and is now in a Sudan jail.

—*Literary Digest.*

After Twenty-eight Years

Nearly 4,000 Christians, many of them second generation believers, dedicated their new Lolodorf Church in Ngumba,

West Africa, last July. Large delegations from five daughter churches were present to rejoice with the mother church in this first permanent church home since the organization twenty-eight years ago. The building is a credit to all who had a part in fulfilling a long-cherished dream — dignified, compact, yet commodious; with a main auditorium, three galleries, choir loft and session room. It is built of brick, cement and tile.

Two dedicatory services were held to accommodate the crowds, and the seating capacity was all taken by church members only.

Old Man Burns Gods

On one of his tours from Moanza, in Belgian Congo, Africa, a Baptist worker visited a village set on a high grassy hill. As he entered he heard songs, and soon over five hundred people were gathered and he began to examine a large number of candidates for baptism. The first to be examined was an old chief, Tawamba, who during the past year had given evidence of a change of life and had been leading his people toward Christianity. While he was being examined there lay before the little church a smoldering heap of fetishes and images, the last of his idols and fetishes.

When the old chief made his declaration of faith in Christ, the native pastor turned to whisper to the worker: "*Tata*, you can't appreciate what this all means to him. There are his old gods outside smoldering, and here he, an old man, has dared to say they are powerful in life no longer!" —*Forward.*

New Day for Congo Women

To a conference of native church workers, held at Sona Bata, each station sent two women delegates. This is the first time Congo women have organized for business and discussion. Sessions for men and women were held separately but all joined in devotional periods. The men proposed what they considered proper questions for the women to consider — mar-

riage and divorce, education for girls, etc. Other questions were brought up by the women themselves. These were the principal findings of the women:

1. A believer ought not to marry an unbeliever, and the Church must not sanction such marriages.

2. It is the duty of women to rear their children in Christian homes, and to allow their daughters equal opportunities with the boys for schooling.

3. The wife of a teacher should always go with him to live in the village where he teaches. (It is far too common for a wife to let her husband go alone to the new village where he has been sent as teacher.)

4. Wives of teachers ought to be taught too, so that they can help their husbands. They should have teaching in hygiene and mid-wifery as well as in elementary school subjects.

5. Christians must not drink fermented drinks of any kind, whether made of the juice of sugar cane or pineapple, mashed corn, or the sap of the palm tree.

6. Christians should not indulge in heathen customs of mourning for the dead.

—*Missions.*

New Afrikaans Bible

In the British and Foreign Bible Society's magazine, Rev. A. H. Wilkinson says that the new Afrikaans Bible has "veritably proved best seller. The English Shilling Bible sold half a million copies in a year. There are probably fifty times more people speaking English than there are speaking Afrikaans, yet, although the Afrikaans book is two and a half times the price of the English, we have expectations of selling a quarter of a million within the first year. Seldom in the history of the Society has a new version of the Bible had such instantaneous success. During the past fifteen years the language has been remade. The vocabulary has been standardized by the publication of official dictionaries and grammars. Afrikaans has ousted Dutch from the schools as a medium of instruction."

—*The Presbyterian.*

WESTERN ASIA

At the Court of Bin Saoud

For the first time American women have been invited to Riyadh, capital city of Sheikh Bin

Saoud, powerful ruler of Arabia, including the Hedjaz and Mecca. Riyadh is in the very heart of Arabia 300 miles west of Bahrain, the Persian Gulf port, and 450 miles east of Jidda, the port on the Red Sea through which letters reach us.

The following brief letter, dated Riyadh, October 11, 1933, from Mrs. G. D. Van Peurse, of the Arabian Mission of the Reformed Church in America, gives a fascinating first glimpse of the king's household as seen through the eyes of a Christian woman.

Who had faith enough to believe that on Dr. Dame's fourth visit, he would have his wife, an Indian nurse and myself along and so open women's work in the very center of the Islamic world, in the palace harem of the King, Bin Saoud?

We have been here almost three months. Permission to leave has been tentatively granted for October 20 but we doubt that arrangements will be made for that date. As guests of the King, we naturally are not independent; as a matter of fact no European or American ever comes to Riyadh unless invited or permitted to come by the King, and is his guest during his stay.

Both Mrs. Dame and I have been adopted as members of the family as far as social position is concerned. The King holds a *Mejlis* (reception) every Friday for his women relatives, sisters, aunts, wives, daughters and daughters-in-law. We have been invited to attend these. Everybody sits according to rank, the King's own full sisters by his own mother, sitting nearest to him. We have been placed next to the youngest of these three sisters and ahead of the other nine. Wives do not rank as high as sisters. The King introduced us to those who had not met us previously, by telling them we were the only Christians he would invite to Riyadh, that we were real true Christians, missionaries, whose purpose is to spread their religion, and that we were doing everything we did in the service of God.

JOSEPHINE E. VAN PEURSEM.

—*Neglected Arabia.*

Persecutions of Mohammedans

The activities of the Soviet Government in Turkestan are causing many Mohammedans to leave the country. Many of them reach the Panjab and Delhi. The *Statesman*, published in Calcutta, reports that the restrictions of the government began with the prohibition of all

religious instruction in the schools as well as of all missionary activity. As the influence of Moscow increased, the Koran and other religious books were taken away. In order to prevent the attendance at the mosques, the officials compelled all who went there to pray, to pay high taxes and the preachers and heads of congregations who opposed these regulations, were imprisoned, shot to death or sent to Moscow, from where no further word ever reached their friends. Religious schools were closed and Mohammedan children were compelled to attend schools where atheism was taught. They were taught to despise the religion of their parents. Those who wanted to make pilgrimages to the holy places received no passports and fasting for religious reasons was declared a criminal offence.

This presents a close parallel to what was and is still experienced by Christians under the same government!

A New Ship of the Desert

A recent interesting and significant development in the East is the transportation by motor bus from Damascus and Haifa to Baghdad across the desert. This service was established by two brothers named Nairn, and is today one of the recognized features of Eastern travel. Recently there has been constructed for this service by the Bender Body Company and Marmon-Herrington Co. of the United States the largest motor bus in the world.

This caravan coach is seventy feet long and eleven feet high. It has both first-class and second-class passenger compartments, with front and rear inside storage spaces accommodating 6,100 pounds of freight and baggage. The rear fish tail end holds 3,100 pounds and the space at the front over the fifth wheel 3,000 pounds. Interior luggage shelves in the first-class compartment accommodate 2,500 pounds. Additional luggage may be carried on the roof. The crew consists of conductor, steward and three

drivers. One driver sleeps while the others are in charge.

Back of the front baggage compartment is a bulkhead carrying two spare wheels and tires, and back of this bulkhead is a complete buffet, with a refrigerator holding 500 pounds of ice and accommodating ample food and drink for the trip, a double plate burner for cooking, and complete serving equipment. Serving and recreation tables and other conveniences are furnished. A telephone system connects the driver in the tractor cab with the crew of the passenger coach.

The second class section of the coach is located at the rear. Underneath is the water supply tank holding 90 gallons. At the forward end of this section is a lavatory compartment.

It is this service and similar ones that have opened up the Near East to the tourist and have enabled many Bible students to visit the sites of ancient Biblical cities like Babylon, Ur of the Chaldees and Nineveh. Along with this has gone the development of air travel, which has made it possible to reach ancient Babylon from England in a few days.

—*The Evangelical Witness.*

Service in Kabul

Not since 1879 has a Christian service been held in Kabul until last fall. The chaplain at Peshawar was asked to come to the legation that the staff might observe the Lord's Supper. A medical missionary from the C. M. S. hospital accompanied him, but not as a missionary, for it was specifically agreed that there should be no preaching apart from the Sunday services for the legation staff. This chaplain was probably the first British missionary to enter Afghanistan for a hundred years.

—*Alliance Weekly.*

INDIA

One Among Many Thousands

Here is the percentage of missionaries to the population of India, as found in the latest Missionary Directory:

BOMBAY PRESIDENCY:

One missionary to every 37,575 Indian Population.

UNITED PROVINCES:

One missionary to every 66,956 Indian population.

CENTRAL PROVINCES:

One missionary to every 42,639 Indian population.

PUNJAB:

One missionary to every 60,690 Indian population.

BURMA:

One missionary to every 37,700 Indian population.

MADRAS:

One missionary to every 41,124 Indian population.

CEYLON:

One missionary to every 32,973 Indian population.

RAJPUTANA:

One missionary to every 14,363 Indian population.

CENTRAL INDIA:

One missionary to every 75,171 Indian population.

Even these figures do not tell the whole story, since half of the missionaries are engaged in medical, educational and industrial work, thus giving to each evangelistic missionary twice the number of population above specified.

—*United Church Record.*

Fifty-three Confirmations

Dr. Azariah, Bishop of Dornakal, had fifty-three confirmations within a year, confirming 3,054 persons. Massachusetts, New York and Pennsylvania are the only American dioceses of the Protestant Episcopal Church in which this number of persons confirmed was exceeded. The first baptism in Dornakal took place, after several years' of work, in 1906. As a diocese, the field has just come of age, as Bishop Azariah celebrated the twenty-first anniversary of his consecration on December 29, 1933.

But the most impressive fact is that the Indian clergy are growing. They have put conversion in the quality of one's living as the first essential to a Christian life, and have made this their primary responsibility. Teaching is put next in importance. One young Indian teacher thus reports his work among village people:

They used to drink toddy but when I told them of the disadvantages that

come and that it was a sin in God's sight, they stopped the habit. They used to poison cattle (to get their hides) but they are now all right. I beg you to pray for the work to go on victoriously and that I may be true and faithful in my work.

From Jungle to School

A Baptist missionary of Nalgonda, South India, writes:

The other day a man brought in his small son and asked that we take him. They had walked thirty miles through the jungle, and when they reached us and were informed about the fees required for entrance they were dismayed. The lad was his eldest son, and had been dedicated to God in prayer and hope that some day he might be the preacher-teacher of the village. The father is the only Christian there, a light to the glory of God in that village. How could we turn him away? When we finally told him that we would try to make provision for the boy the father made his *salaams* of thanksgiving and walked silently away. The father's earnings amount to about ten cents a day, and there are eight others in the family.

—*Watchman-Examiner*.

"Villager the Real Indian"

The *Manchester Guardian* claims that "the villager is the essential Indian," and that the life in India's half million villages will continue to dominate that country's 330,000,000 people. For this reason the *Guardian* reminds the British Government that reform must begin with village improvement. A plan toward this end was promoted by Sir Frederick Sykes during his presidency of Bombay, according to which the village councils were urged to become instruments of voluntary betterment, and each to make their own village a "model."

The possibilities are almost endless. In health matters every villager could be taught to have himself vaccinated regularly against smallpox, to keep the village water supply pure, to build village incinerators and trench latrines, to drain stagnant pools, and to build his house under by-law regulations which the Council will have power to enforce. Schools could be built and illiteracy sharply cut down. For the farmer there could be advice and instruction for improving the yield of crops, and

for consolidating small uneconomical holdings.

The *Guardian* also points to great social progress as coming from the new cooperative societies which have long been India's one real hope of overthrowing the old power of the moneylender. Twenty-four years ago there was not one cooperative society in India. Today there are more than one hundred thousand, and the number is still increasing.

A Faithful Convert in Assam

Far up in the northeast section of Assam Christian work is being carried on among the Kachari peoples. Dr. A. J. Tuttle writes of an outstanding convert, Demphla, who used to be a bitter enemy of the Christians. Early last year he accepted Christianity and being a leader in his village his stand has attracted others. Eighty-one new converts in his and a neighboring village are reported. The supervising pastor receives loyal support whenever he visits in that area.

—*Watchman-Examiner*.

Burman Agricultural School

The Agricultural School at Pyinmana, Burma, has completed its tenth year. The Government cooperates heartily and makes a generous annual grant. Special features of the school are the Annual Rural Reconstruction Institute, held each spring, and the Workers' Institute, held each autumn. There have been 342 students enrolled. Of the graduates 58% have gone back to farms, and 88% are engaged in some form of service to rural communities. Student activities are reaching out to help as many people as possible. The school farm occupies approximately 200 acres.

—*Agricultural Mission Notes*.

SIAM

A New Chapel for Lepers

At the Nakon Leper Home in Sritamarat, Siam, a new chapel was dedicated on November 5. The Home was opened in 1927

and the injection "Sala," with its old gun rack seats, was used for all kinds of meetings. There has been great need for a suitable House of Prayer. The young women's Philo Christo Bible Class of McKeesport, Pa., heard of the need and have donated a beautiful building to the service of Christ among lepers.

One hundred and nine lepers assembled for the joyful dedication service. Their "thorn in the flesh" is recognized as given to them to bring them to Christ, the only One who could say, with love and authority, "I will, be thou clean." Five more lepers were baptized in the Christian faith.

The building is of brick with reenforced concrete pillars and concrete floor and will seat two hundred. The arcade which runs around the building will accommodate nearly a hundred more.

The Home is struggling financially as political disturbances have delayed the granting of promised aid from the Government. It is earnestly hoped that adequate help may come to tide over this real crisis.

More than nineteen thousand of Siam's twenty thousand lepers still remain without scientific treatment for their disease. This constitutes tremendous challenge to the Government, to the Church and to the friends of lepers everywhere.

DR. MCDANIEL.

CHINA

Light in Darkness

One is impressed with the fact that while the material condition of the people in Manchuria has never been worse, the spiritual condition of the church there has never been better. The new spirit which has awakened is opening more doors for the Gospel than adverse material conditions are closing.

This spiritual impetus could be discerned at least four years before the Japanese political *coup d'état* of September, 1931. About two years ago in Liaoyang City Church 66 adults were baptized at one service. In that dis-

trict there are at present over 500 inquirers preparing for baptism. In Moukden East Church during 1932 there were 165 adult baptisms, with 200 inquirers receiving definite instruction. In a small village church south of Moukden membership was doubled in one year. Similar reports come from all sections. One striking evidence of spiritual growth is the increasing number of Chinese revival preachers.

Rural Rehabilitation

Though embroiled in many political upheavals, government officials are not overlooking the necessity of rural rehabilitation. General Chiang and his colleagues intend to set plans in operation in Kiangsi and Fukien as soon as possible after they recapture territory there from the communists. They are definitely seeking the aid of Christian forces in this plan. Anglicans and Methodists in that region are quite sympathetic. A committee of Christians has already been organized in this connection. The National Christian Council of China, whose aid was also requested, sent representatives to Nanchang to confer about the matter. Government authorities have offered to supply a considerable part of the funds needed.

—*Christian Century*.

Need for Christian Educators

Dr. Herman C. E. Liu, President of the University of Shanghai, said in an address before a meeting of Baptists in Chicago:

The business man, the diplomat and the traveler may have hostile views of missions, but the Christian outlook alone can be true to the real situation. The Christian churches in China are an effective evangelizing agency, and in spite of difficulties they are making marked success. At the Christian University of Shanghai there are forty buildings, 2,500 students, and 1,500 in the extension courses. There are 1,000 alumni of the University scattered throughout China. All the leading Baptist ministers are graduates, as well as the leaders in all Christian movements and many public officials.

The University is an important evangelizing agency and there is need

for Christian scholars to win the educated classes. Nearly all the members of the present senior class are Christians. There is no reason for the University to continue unless it is a definitely Christian school. We need help in training leaders, in supporting such strategic institutions as ours, in encouraging us to attempt daring experiments in order to adapt our work to the new day. Send us your best teachers and above all make your own Christian life a center of power.

—*Watchman-Examiner*.

Success of Chengtu Hospital

Notable work has been done by the Eye, Ear, Nose and Throat Hospital in Chengtu, China, in training and inspiring Chinese young men to become specialists in fields greatly needed by China's millions. This Hospital in the capital of Szechuan Province is under the Methodist Board and is superintended by Dr. R. A. Petersen. Dr. Lu Djong-lin, after special training there, has just returned from a twenty months' scholarship in England. He is one of the first Chinese to take an advanced degree abroad and now holds an assistant professorship on the faculty. Others have made notable records.

—*Christian Advocate*.

Seventy New Centers

It is reported that at least seventy new centers in China have been occupied by the missionaries of the China Inland Mission since the beginning of the forward movement in 1928. During the first nine months of last year 3,699 baptisms were reported, more than 1,000 above the number reported for the same period last year.

—*Watchman-Examiner*.

An Adventure for Christ

Marcia D. Uong, a graduate of Hwa Nan College and at present a member of the faculty of the Women's Biblical Institute at Foochow in charge of the field evangelistic work, returned from a twelve-day series of meetings on Haitang Island bruised and injured, but smilingly recounted an adventure which paralleled that of Paul when he was stoned by the people of Lystra. The

evangelistic team were stoned by a prominent man from the well-to-do section of the village, and Marcia in trying to escape, fell and narrowly missed being killed. The man who threw the stones was frightened. He offered to set off firecrackers, give a feast—anything Pastor Go might suggest as a formal apology. Both Marcia and Pastor Go refused to approve such reparation. He couldn't understand their attitude. When he insisted on doing something to make amends, Pastor Go said they would accept a statement, signed by himself, that never again would he or his friends in the village molest the Christians of the village, nor would he ever again exact money from the Christians for idol worship and showy idol processions.

—*Woman's Missionary Friend*.

JAPAN—CHOSEN

Christianity's Superior Teaching

The Japanese Government gave recognition of the National Christian Council of Japan by sending two representatives of the national Department of Education. One of the representatives stated that "Christianity has rendered a service to Japan which is far out of proportion to the number of its adherents. The superior character of its teachings and the fact that it introduced a new culture into Japan has made this possible. In its present situation, however, Japan is not so dependent on foreign thought and influence as formerly, and it is incumbent on Christianity to become indigenous to the soil and soul of the nation." The representative of Japan's bureau of religions pointed out that everything that has been taken into Japan's culture in the past has been incorporated into the genius and life of the empire; and that Christianity, if it is going to make its largest contribution, must also develop within the national spirit. Forty-four communions and national Christian organizations cooperating in the Council were represented.

New Kyo Kwan

On December 15, 1933, the new building of the Christian Literature Society and the American Bible Society on the Ginza was opened in Tokyo in the presence of 300 Japanese and foreign residents. Mr. Hampei Nagao, Chairman of the Board of Directors, presided over the service which was addressed by Mr. Joseph Clarke Grew, the American Ambassador, and by Mr. Ryutaro Nagai, the Japanese Overseas Minister.

The new building stands on the same site occupied for 35 years by Christian publishing organizations.

Enthusiasm and vigor in spiritually uplifting the people toward a higher plane of life were urged by Mr. Nagai whose speech stressed that spiritual food is a fundamental necessity to the life of a people.

The closing address was delivered by Dr. Daikichiro Tagawa, President of Meiji Gakuin.

Protection of Children

Social legislation in Japan made a forward stride on October 1, when an act for the protection of children from ill-treatment and employment in certain occupations harmful to their moral or physical development came into force. Some difficulty was anticipated in the enforcement, as interference with parental rights is contrary to Japanese tradition. The need for legal protection had, however, already been felt for some time, for, on account of the rapid industrialization of the country and the consequent change in the social structure, the number of destitute and ill-treated children had increased. Furthermore, since the coming into force of the Reformatory Act in 1900 and the Juvenile Court Law in 1923 closer attention had been paid to the causes underlying juvenile delinquency which were often found to be ill-treatment in childhood, neglect, illegitimacy, poverty, bad neighborhoods, etc.

So far there had been no uniformity in dealing with cases of

ill-treatment of children. Ten prefectures had rules for the proper treatment of children which were enacted to prevent cruelty on the part of foster parents. In the rest of the provinces it was left to the police to admonish guardians or parents, and to inform the Prevention Society when children had to be taken away from home.

Boys' Work in Korea

Dr. E. T. Cho, prominent Korean educator with a staff of five workers, has undertaken a piece of neglected philanthropy in the establishment of a Boys' Work Association, a volunteer organization interested in the practical and spiritual regeneration of Korean youth through the extension of educational and Christian facilities. According to Dr. Cho, a vast army of Korean boys and young men of school age are at the mercy of seemingly insurmountable barriers in their search for education and their choice of a life vocation. It will be the purpose of this Association to make these barriers less hazardous through Christian teaching. The plan calls for night schools, special lectures, training in the arts and crafts, religious direction, physical and athletic activities and pursuit of world fellowship through correspondence and exchange between nations.

A Bishop Looks at Korea

Last June, Bishop Herbert Welch, of the Methodist Church, made his first visit to Korea since the reorganization of Methodism in that country. On a Conference Sunday in Pyongyang he saw in operation some outstanding characteristics of the reorganized Church,—a general superintendent of limited term and powers; one order and only one in the ministry; equal rights of women in all church relations; and the more complete recognition of laymen in matters of legislation and administration. He found both spirit and activity full of promise.

As much as ever he found that

missionaries are needed and desired by the Korean Church. There is change of status and function, there is transfer of responsibility and control, but there is no loss of influence and opportunity.

Says Bishop Welch: "My report on Korea is one of progress. The progress in material things impresses one as soon as he enters the country. . . . This widespread material change, if not equaled, is at least accompanied by a striking advance in the Christian forces at work."

—*World Outlook*.

ISLANDS OF THE PACIFIC

Gospel Ship in Philippines

Capt. Ellis Skolfield, commander of the Gospel Ship in the Philippines, writes of increasing interest among the people reached by this work. Bibles are sold and the proceeds used to distribute the Scriptures among those too poor to buy. Capt. Skolfield writes of a man who came to him and said: "Do you have any of the words of Jesus on this ship?" We informed him that we had. He replied, "All my life I have been wanting to hear some of the words of Jesus. I have no money to buy them, but I have a good pig that I will give you if you will let me have some of Jesus' words." To test the man we said, "Is this all that you have to exchange for the words of Jesus?" He replied, "I have a small house, a few coconut trees and some rice that I shall harvest next month. This is all that I have in the world." Then we told the man that the Lord Jesus wanted his heart and not his pig or his land; and we gave him the words of Jesus.

Medical work is heavy. Nearly 800 people were given treatment in one month, more than half being malaria cases. —*Letter*.

News from the Philippines

Japan's *Christian Graphic* has been used since July as a pictorial supplement to five Philippine religious newspapers. From 4,500 to 10,200 copies have been circulated each month.

Within the last month two church buildings have been dedicated in Manila, one by the United Evangelical Church, the other by a group of the Disciples of Christ. The first cost approximately \$12,500, the second about \$4,500. Both are attractive edifices and contribute greatly to the Protestant cause. Similar buildings erected anywhere in the United States would doubtless cost three or four times the amount invested in these churches. The Union Church of Manila with 316 members has raised a budget of more than \$16,000, half of which is for the operation of a hall for children of mixed American-Filipino parentage.

—*Christian Century.*

Putting Faith to Work

A boy who had been trained in an English mission in Borneo and had returned to his distant country home, later reappeared at the mission with five friends whom he had prepared for baptism and who had come with him the three-days' walk to the mission. The boy said simply, "I am trying to do something for God who has done so much for me."

NORTH AMERICA

The Home Mission Task

The average annual expenditure for Home Missions the past five years was \$24,893,888 by 22 Protestant denominations, as revealed by a survey completed by the Home Missions Council. The total number of enterprises recorded is 29,653, including missions, Sunday schools, churches, schools, community centers and hospitals. The largest denominational annual expenditure, \$5,078,669, is that of the Presbyterian Church in the U. S. A., which conducts 6,847 enterprises. The Methodist Episcopal Church has 4,428 workers—the largest number of any denomination. The five-year survey reports that the "Protestant Church needs a new vision of its entire national task as affected by the changes of recent years." It needs "to break through the shell of parochialism

that binds the average church within such narrow limits," and there is needed "a thorough co-ordination of all the agencies." Certain things can be done by the denominations together to demonstrate their essential unity, with efficiency, economy and good will in the promotion of the total task.

Home Mission Advance

As a result of the work of the Five-Year Program Committee and the Committee on Review and Forecast, the Home Missions Councils have projected a program of advance. The objective is to make use of their resurvey of the American home mission fields, to readjust their lines of work, to effect closer cooperation between the denominations and to acquaint the churches with the present needs and opportunities so as to enlist their fuller cooperation.

A Joint Committee on Planning and Strategy has been constituted, made up of representatives of the Home Missions Council, the Council of Women for Home Missions, the Federal Council of Churches, the International Council of Religious Education, the Community Church Workers and the Missionary Education Movement. This Joint Committee is to meet June 4 to 10 for a week's study and planning. It is proposed to hold a series of regional three-day conferences in various parts of the country, followed by three one-day conferences at strategic points. These local conferences will be provided for by local organizations but teams of effective speakers will tour the country.

There is need for a careful realignment of the whole home mission program so that the unfinished task may be completed, the Church may be awakened to a keener sense of responsibility and that Christians may cooperate more effectively under the guidance and power of the Holy Spirit.

To Stimulate Evangelism

Seven interdenominational conferences for spiritual advance

were held on the Pacific Coast during November, under the auspices of the Federal Council's Department of Evangelism. The testimony of many leaders in Seattle, Portland, Sacramento, Oakland, Fresno, Los Angeles and San Diego was that a great stimulus was given to the evangelistic spirit of the churches. In each of these cities there was a large attendance of pastors.

Beginning January 3, a similar series of conferences was held in Eastern and Southern cities, reaching from New York to Miami.

Two Denominations to Unite

The organic union of two large denominations, the Reformed Church in the United States and the Evangelical Synod of North America, will be effected next June. Both these denominations are outgrowths of the Protestant Reformation of the sixteenth century in Europe. The Reformed Church in the United States has 350,000 members in more than 1,700 churches, largely in Pennsylvania and Ohio, but it has congregations throughout the West as far as the Pacific Coast. The Evangelical Synod of North America, with 325,000 members in nearly 1,300 congregations, has its largest membership in Illinois and Indiana and in the Southwest. The new denomination, to be known as The Evangelical and Reformed Church, will be represented in almost every state.

—*Christian Intelligencer.*

Ten Years' Advance

The Missionary Education Department of the Presbyterian Board of Christian Education reports a steady increase in the number of classes held and the number of persons enrolled during the past ten years. The report for 1932-33, while incomplete, shows a slight decrease in classes and attendance over the previous year in all but one instance; Schools of Missions were more numerous than in the year before. The total number of classes in Missionary Education

reported for all age groups are: National Missions, 5,720; Foreign Missions, 7,413; Joint Board, 2,070; total, 15,203. Five hundred and ninety Schools of Missions were held. The average attendance reported for all classes was 316,190.

—*Presbyterian Advance*.

Students and the Gospel

Over 100,000 young students in America have recently signed up as members of a Pocket Testament or School Bag Gospel League, agreeing to carry and read the Bible habitually. It is a part of the movement, promoted by George T. B. Davis, to lead people back to the Bible as the source of wisdom, strength and inspiration. In this way many have been led to accept Christ as their personal Saviour, more than 1,000 ministers are cooperating in the distribution and follow-up work. In some places revivals have resulted, and Jews, Japanese and others have been led to Christ.

For further information address The Million Testament Campaign, 1505 Race St., Philadelphia, Pa.

Washington Has Mormon Temple

Who would ever have expected to see a Mormon church building in the nation's capital? Yet one has been erected there on a prominent corner, and was dedicated on November 5. It appears that Reed Smoot was not only a United States Senator, but a persistent propagandist for his faith. By the use of all kinds of influence he secured positions of one sort or another for Mormons in Washington. Quietly and persistently he kept on until several hundred members of that faith came to the city, many of them in government service. He is one of the highest Mormon officials and was present at the dedication.

—*Presbyterian Advance*.

Demonstration for the Indians

The Cattaraugus Reservation Parish, Iroquois, Central New York, is something new under the sun. Four denominations—

Episcopalian, Baptist, Presbyterian and Methodist—have been carrying on work among the Indians of the reservation. After years of negotiation they have agreed upon the parish plan, with the purpose that the "ministry shall include worship, social service and religious activity as primary activities." The parish is in charge of an Indian pastor, the Rev. W. David Owl, and Miss Helen Royce as director of religious education.

After Many Years

Rev. and Mrs. J. B. Lehman have recently retired from active service. Forty-two years ago they started a small school among the Negroes at Edwards, Miss. Prejudice was very strong. If they went to a white church, no one would sit in the same pew with them. If they went into the store to trade, even the Negroes were waited on first. Their little school has become a large plantation, supporting a community grade school, a high school, a junior college and a training course for Negro ministers. It has become a center for colored people. Many of its graduates have become teachers and ministers, lawyers and doctors. A large number have become farmers, mechanics and community leaders in the practical arts by which their race must earn a living. During these 42 years, not one of their long list of graduates has been arrested. Today the whites outdo the blacks in doing them honor. They are honored in church and community enterprises.

How to Point Christ to a Jew

Miss Ruth Angel, of the New York City Gospel Mission to the Jews, has prepared the following outline to suggest a method of approach to the Jews: (1) Let the Jew know that you have a genuine love for his race; (2) Tell the Jew why you love his race; (3) Use a direct-method witness for Christ; (4) Use the Scriptures; (5) Point out very carefully Old Testament Messianic prophecies, viz., Micah 5: 2; Isaiah 7: 14; Psalm 2: 7; Psalm 2: 12; Isaiah 9: 6; Isa-

iah 53: 5; Daniel 9: 26; Isaiah 53: 8; Zachariah 12: 10; Zachariah 13: 6; (7) Urge him to carefully study Isaiah 53; (8) Explain that the rejection of Jesus by the Jews does not disprove His Messiahship, but is predicted; (9) Tell the Jew he is a sinner and needs the atonement for sin; (10) Answer his questions about Jewish laws and ceremonies by using Jeremiah 31-33; (11) Ask the Jew to read the New Testament; (12) Commit the result to God.

—*The Presbyterian*.

New Church for Ute Indians

Last November a large company of Utes and Navajos gathered in the assembly rooms of the Towaoc Indian School for the purpose of meeting a commission from the Presbytery of Pueblo in response to a petition by a large number of Utes for the organization of a Presbyterian church. After a full discussion of the matter on the part of the Indians and the visitors, and after a confession of faith in Jesus Christ made by those who were willing to unite with the church, and the baptism of those who had not already been baptized, the Towaoc Indian Presbyterian Church was formally organized with eighty charter members. Fourteen were baptized. The eighty charter members do not include all those who would like to unite with the church. A large ingathering is expected during this year. The Utes are too poor to provide funds for a church building, for which there is great need as a center for further effort among them.

Japanese Students' Christian Association

The Japanese Students' Christian Association of North America was launched at Indianapolis, Indiana, December 26, 1923, and has therefore completed ten years of activity. The need for a national organization among Japanese students in America was keenly felt for many years previous to its organization, and one or more attempts had failed.

The J. S. C. A. stands for character building among Japanese students in America who, away from their homes and burdened with academic responsibilities, are liable to forget that character, not wisdom, makes the man; it has advocated the life of service, individually and collectively, nationally and internationally; it has labored to bring America and Japan closer together by cultivating sympathy. Especially useful have been its services rendered in meeting manifold personal problems of Japanese students all over the country, and even in Japan.

MISCELLANEOUS

One Hundred Years' Growth

Under the caption "One Hundred Years Ago," the *New York Evening Post* reprints in each issue an item from its files of a century previous. Recently the following item appeared: "In the *American Quarterly Register* for November, 1834, we find a long and elaborate summary of foreign missionary operations all over the world. From this view we gather that the total number of missionaries is not far from 560. Of these considerably more than half are supported by different English societies, exclusive of about a dozen supported by the Scotch."

Even in the face of diminishing personnel, many Boards now have more than that number at work. In 1925, which was probably the peak year of giving for missions, the total number of Protestant missionaries exceeded 29,000. —*Congregationalist*.

Whole World Surveyed

The *International Review of Missions* for January presents a survey of present world conditions, taking each country separately. Political and economic conditions are used as a background for the work of the Church, and it is shown that missionary activities are exerting an increasing influence toward betterment of world conditions. For example, the survey tells of the growing influence

of the one Christian in every thousand of population in China; of the restraint Christians have shown during the Sino-Japanese trouble, and of the way the National Christian Councils of Japan and China have kept in touch with each other; of rural reconstruction in India, with which the Christian Church is closely identified; of the joint conference of Europeans and colored people in South Africa; of road building in Madagascar and hitherto inaccessible regions. Other notable advances have included the Union of the Methodist Churches in Great Britain; the publication of the American Laymen's Report; the visit to Great Britain of the Indian Mission of Fellowship; the Centenary of the Abolition of Slavery and the coming into force of the League of Nations Convention for limiting the manufacture, and regulating the distribution of Narcotic Drugs.

Baptist World Strength

Baptist world strength at the close of 1933 is reported as follows:

	Members of Churches	Sunday School Pupils
Europe	666,683	626,239
Asia	397,667	179,366
Africa	94,516	34,946
America:		
North	9,704,421	5,808,352
Central and		
West Indies	69,346	54,776
South	49,979	40,213
Australia and		
New Zealand.	39,741	52,642
Total	11,022,353	6,796,534

No statistics were received from Russia.

Four Major Religious Events

The *Christian Century* lists four outstanding religious events of 1933, three of which took place in America and one in Germany. Here is this paper's rating:

1. The defeat of the Nazi attempt to reduce German Protestant churches to a branch of the Government.

2. Publication of the much debated laymen's mission report in the United States, and linked

with this, the circuit about England of the first regularly appointed mission from the Christian churches of India.

3. The rounding out of a quarter century by the Federal Council of Churches in America "brought American Protestantism as a whole to a new day of reckoning."

"The past year," the magazine continues, "has seen an increase of the tendency in local communities to organize their religious institutions to meet their own needs, in complete indifference to the appeals for funds to keep great denominational overhead machines functioning."

4. The repeal of the Eighteenth Amendment.

Cause and Cure of War

The second largest attendance in the history of the Conference on the Cause and Cure of War was recorded at its ninth assembling in Washington, D. C., January 16 to 19. The total registration was 566, of which 558 were delegates representing eleven interested national organizations.

Interest naturally centered in the brief informal talk which the President made to the delegates when they were guests at a tea in the White House Wednesday afternoon. The President expressed his belief that the Conference on the Cause and Cure of War is doing an outstanding piece of education in the United States. He urged that the women do not stop with this country however, but aid similar movements in other countries where such movements have not progressed as far as here.

During the entire session the remarkable personality and leadership of Mrs. Carrie Chapman Catt, the founder of the Conference on the Cause and Cure of War, and all through its nine years its chairman and Honorary Chairman, were evident.

Next year's plans call for more round tables to set at least 10,000 more people to thinking on the peace aims of the Conference; to strengthen all peace organizations; to keep peace (and war) facts before the public.

Our Missionary Bookshelf

Recent Books Reviewed for the Readers' Information

Christian Mass Movements in India.
A Study with Recommendations.
By J. Waskom Pickett. 8 vo. 382
pages. Abingdon Press. New York.
1933.

It is competently estimated that eighty per cent of the present members of the Protestant Church in India are the result of group decisions to embrace Christianity. It is believed that during the ten-year period 1921-31, an annual average of 125,000 additions (ninety per cent of all additions) to India's Christian population of all faiths, came from group or "mass" movements.

These mass movements are not new in India. But they have developed so rapidly during recent years and are found so largely among the depressed classes, or "outcastes," that many people have questioned their value as a factor in "Christianizing" India. Some five or six years ago the National Christian Council of India resolved to promote a careful study of the mass movement, with a view to a clearer understanding of the requirements for better quality of work done by both churches and missions. The Institute of Social and Religious Research furnished both financial aid and technical oversight. The director of the study, Dr. J. W. Pickett, is a seasoned missionary, and was assisted substantially by Bishop Azariah, one of the great Indian Christian leaders, and by Dr. Warren H. Wilson, of long experience in rural church studies in the United States. The results of this careful and objective study are embodied in a book that can be heartily commended for method, style, and significance.

The dangers involved in a mass movement into the church

are frankly faced. Probably the greatest objection to the movement is expressed in the term "rice Christians." Are the motives worthy? Do these people profess conversion in order to escape caste limitations, to avoid degrading work, to obtain aid when oppressed, and so on? The study, while recognizing the extreme difficulty of assessing motives, gives little ground for the assertion that secular motives have been the chief reasons for embracing Christianity. It does, however, recognize such dangers as neglect of personal religion whenever church entrance is chiefly by groups; the maintenance within the church of the old caste barriers, due to the fact that each entering group is practically always from a certain caste; and a tendency for the group to become satisfied with church membership and slow to respond to Christian nurture and the appeal for Christian service.

The churches, and the mission forces as well, are charged with certain weaknesses on their part: Underestimating their responsibilities for care and nurture of the converts, often preferring to try to win new converts; too much use of Western rather than indigenous methods of church organization and work; low standards of expectation and demand for spiritual progress; and inefficient administration.

But the study brings out clearly the inevitability of the mass movement if Christianity is to make substantial headway in India. The individual, especially in the villages, is governed, and gladly prefers to be governed, by the opinion and

backing of his group—which is usually a caste group. It is all but impossible for the individual to break from his group. When the group joins the church all the old integrities and unities are preserved for individual support and he is protected against social dislocation. Thus the mass movement is "the most natural way of approach to Christ," and in the opinion of these students of the Christian enterprise is the only way likely to succeed in most cases and most areas. They believe too that thus the danger of Westernization is reduced; greater aid given to the conversion of others than would be the case under different methods; and even that the group conversion of lower classes directly aids in work among the higher classes.

The authors are optimistic regarding the strengthening of the Indian church through mass movements, but indicate clearly and cogently certain requirements for greater achievements, such as ministering to temporal needs, while giving primacy to the spiritual aim; better leadership; a more adequate program; far better supervision; a much larger measure of cooperation among missions and churches; continued study of the many problems that exist and that will continue to arise. There is abundant evidence in the book that a policy of decided concentration of work is highly important, although more emphasis might have been laid upon the development both of local parishes, and of Christian work areas or clusters of parishes, as effective procedure for securing adequate concentration.

KENYON L. BUTTERFIELD.

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

John R. Mott—World Citizen. By Basil Mathews. Illustrated. 8 vo. 469 pages. \$3.00. Harper and Brothers. New York. 1934.

Energetic and ambitious youth of today are eager for leadership, recognition, responsibility, power. They are impatient with the "older statesmen," with their conservative views, and think that there is need for a change to correct the errors of the past. The record of the life and work of John R. Mott is especially valuable as showing one path to recognized leadership. It is not an easy path to be taken by self-confident and self-assertive youth, who ignore the past and think that any change will be better than the present order.

The Church and the State, at least in America and England, have always been looking for young men who will become leaders, not by virtue of their own desire for self-expression and self-determination, but by virtue of their ability, consecration, vision and readiness to sacrifice self-interest for the sake of service to others.

John Mott was a young man of only twenty-three when he was called into leadership in Christian work. Robert Speer was twenty-four when he became secretary of the Presbyterian Board of Foreign Missions—with grey-bearded colleagues. Robert Wilder was about the same age when he became one of the founders of the Student Volunteer Movement which has called 13,000 young people to foreign mission fields. The same road to influence, power, and true leadership is open to the youth of today. The vision does not come through the door of the modern drama and motion picture; the training is not found in trashy sex-novels, false philosophy and materialism; the comrades are not those of the midnight dance and wine cup; the path is not the broad and easy one of greed for gold and self-indulgence.

The road to constructive leadership followed by John R. Mott is open to all who will pay the price. He has become recog-

nized as a Christian statesman and his influence is felt in business, in Church and in State. He was offered an ambassadorship to China; he has had close acquaintance with many of the rulers of Europe and the Americas; he has been called into consultation with business magnates and Church leaders and has headed up multitudes of world-wide enterprises that have changed the course of history. To discover the influences that molded his career, the path which he took to leadership—this alone makes a careful reading of his life story worth while.

John Mott was born in the home of a pioneer Christian farmer in Iowa, on May 25, 1865. His mother was a woman of strong character, energy and ability, dominated by a spirit of loving service. John went away from home at sixteen, attending Fayette College where he came into contact with Christian teachers and learned to study, to think, and to debate. Later at Cornell University, from which he was graduated in 1888, he came face to face with the problem of his life work. His board and room cost him only \$4.75 a week for he was obliged to economize in every way. Here he heard an address by the Cambridge cricketer, J. E. K. Studd, of England, and this had a deciding influence on his life. Three sentences from the Bible went straight to the motive springs of his life: "Seekest thou great things for thyself? Seek them not. Seek first the Kingdom of God." Friends helped Mott to surrender fully to Christ as Lord—but it was not easy. At Cornell he learned parliamentary rules in the guidance of assemblies; he gained experience in organization in the Y. M. C. A.; he became a Student Volunteer at Mount Hermon in 1886, and raised his first large sum of money for a new Y. M. C. A. building at Ithaca.

But more than all else the foundations of Mott's spiritual life were made strong and true through habitual daily prayer and Bible study and by personal

work in leading others to Christ. He gives his guiding principles at this early age for building up a strong spiritual life. They include—eight hours sleep, daily exercise and bathing, orderliness, vigorous university work, good reading, business habits in correspondence and in keeping accounts; regular observance of the morning watch for Bible study, meditation and prayer; intelligent and systematic giving; soul winning. As to the last experience he wrote to his mother: "The Christian work in the jail at Ithaca has brought me nearer to God than anything else in this world. I shall always look back to it with feelings of joy, for it was there that I led my first soul to the Master."

All through this life record we find references to such men as D. L. Moody from whom Mott received spiritual help but quotations show clearly that his strength and success were built on direct contacts with God by the cultivation of his spiritual life, by personal work with others and by a faithful use of all his time and talents.

As a man John Mott has become skilled in organization; as a leader of men and a master of assemblies; he is a wizard in securing large gifts, not for himself but for Christian work in many lands. His speaking is vigorous, intelligent and clear cut. Many Christians do not agree with him in some of his projects and his methods, in his emphases and in the wide extent of his cooperative efforts, but all who read this biography will be convinced of his Christian faith and character and his devotion to the service of Christ.

Mr. Mathews has had access to Dr. Mott's letters and to a mass of notes and other files. After describing with interesting detail the development of the boy and young man, he pictures the extending horizons, his many world travels, his leadership of youth, his evangelistic work among students, world-wide missionary enterprises, in cooperative movements, war work, his methods in the training of lead-

ers, and in the securing of large financial gifts.

Mr. Mathews has done a conscientious piece of work but since this book was written in Dr. Mott's lifetime it would have been much more satisfying as an autobiography. Since the author has only known the subject personally during very recent years, he naturally does not try to express a judicial estimate of the man's character and work; mistakes and failures are not recorded; there are some strange omissions in references to personal friends and helpers, to whom Mott would acknowledge his great debt. There is no mention whatever of the Inter-Church World Movement and some of the many other enterprises in which he has had a part. There is no record here of many interesting experiences and contacts. The lessons he has learned in dealing with men and movements are not recorded, and there is no summoning up of his convictions and his estimate of what has made life most worth while. But the volume is a careful chronicle of rewarding achievements, written by one who is deeply impressed by their number and importance and by the bigness of the man.

The biography rewards a careful study, particularly for the insight it gives into the foundations on which Mott built, the ideals he kept before him and the principles and methods that guided him. We see that everything is planned to the minutest detail; nothing is left to chance; for John Mott is notably a man of large ideas and high ideals of service, a master of organization, a courageous but diplomatic leader and one whose purpose has consistently been to seek first the Kingdom of God. As the author says:

This book is not primarily an attempt to tell the life story or to paint the portrait of a man; but rather to look at the greatest and most splendid of all world tasks through his eyes. In the perspective of his life devotion to that work, we ask whether earth provides a nobler ambition for youth today than that of carrying a stage further the campaigns of this spiritual world war, on whose issues all our destinies depend.

The Health and Turnover of Missionaries. By William G. Lennox. 216 pp. 75 cents. Foreign Missions Conference. New York. 1933.

This unique study brings together a large body of health data with a view to guiding the health policies of board medical officers, examiners, administrators, and medical missionaries.

The advisory committee, which initiated this study, consisting of the medical officers of four of the larger boards, was fortunate in securing the services of Dr. Lennox, who has such unusual qualifications for this purpose. He has had wide experience with similar studies in China and Japan and is keenly interested in the problem. His former and smaller publications in this general field are also classics.

The objective in mind has been successfully carried out and a mass of useful information, extending far back into the previous century, and from numerous agencies, and practically all mission fields, has been assembled and interpreted. The result is a book of great interest that will serve as authoritative reference and valuable source material for years to come. It should be in the possession of every mission board in North America, and should have as wide distribution as possible among all those who have special responsibility for the health program of missionaries.

E. M. DODD.

The Buddha and the Christ. Burnett Hillman Streeter. Pp. 336. \$2.00. Macmillan, New York.

The background of immediate contact in these lectures was a stay of five months in India and Ceylon in 1913, a brief visit to Japan and China in 1929 and the autumn of 1931 in Japan, when Canon Streeter was lecturing in various Japanese universities. There is very little reference to the vast literature on Buddhism, save for a short bibliography at the end of the chapter on Evolving Buddhism which makes no mention of Lloyd, Reischauer, Richard, Eitel or Monier Williams. The issue between southern and northern Buddhism is perhaps not adequately estimat-

ed and the unclassifiability of Christ and Buddha is, in our view, not adequately appraised. But the book is a fresh and interesting setting forth of some of the great religious issues of the present day contacts and, whether we like it or not, the inevitable conflict of Christianity and the religious conception of Asia as it was and as it is becoming.

R. E. S.

American Self-Contained. By Samuel Crowther. 340 pages. Doubleday Doran, Garden City, New York. 1933.

Mr. Crowther's gospel is one of economic, political, and social nationalism. He is convinced that America is now able to take care of all of her major needs and should undertake to do so. International trade, in the old sense, he says, is gone forever. He does not consider it even desirable, unless there be some virtue in giving manufactured goods a trip at sea. Autos can be made in China or Africa as well as in the United States.

Before the World War, America was not in this supposedly enviable position. She still lacked the foundation for certain basically important industrial processes, but now all that is changed. America can raise or manufacture what she needs, and she must be the chief consumer of her own products. Mr. Crowther would, however, carry his theory still further and develop a political and social nationalism. He sees, as the total result of nearly two decades of insistent meddling in the affairs of other nations, a United States with no friends among the nations and some very bitter enemies. "We are back from the crusades," he says, "richer, perhaps, in the experience, poorer certainly by upward of 20 billions." "Fortunately, we need no friends; fortunately, we need fear no enemies." The book falls partly into the realm of interpretation and partly into that of prophecy, but always the author is an advocate of a cause. He believes that our "salvation" lies along the path of nationalism, and he is very eager to have us walk in that path.

We cannot look with enthusiasm upon this advocacy of a philosophy which, only a few years ago, we thought we were outgrowing. We have heard much about the world becoming a neighborhood, and about the interlocking of national interests. Mr. Crowther's book, to some extent, represents the right-about-face, in public thinking, which has taken place, quite suddenly and very recently. It is difficult to imagine the nations of the world moving back into their separate compartments, sufficient unto themselves. It will be even more difficult to develop and maintain a religious and missionary internationalism, if the nationalistic philosophy dominates in other spheres of life.

JAY S. STOWELL.

Robert E. Lee, the Christian. By William J. Johnstone. 8 vo. 301 pp. \$2. Abingdon. New York. 1933.

Every available source of information regarding Lee, including sixty books, magazines and papers, have been drawn upon to set forth the Christian faith and character of one of the noblest men ever produced either by his own State of Virginia or by the American nation. There is no attempt at a biography or at a study of Lee's life or character. There is simply the trustworthy testimony of those who knew Lee in the different stages of his career as to his Christian conviction and his noble and beautiful manner of life as a true, humble, loyal and faithful follower of His Master. "Who is that white haired gentleman who is going about so constantly and persuasively inviting people to the service this morning?" asked a guest at the White Sulphur Springs Hotel in Virginia one summer Sunday morning when Dr. Broadus was to preach. "Oh," was the reply, "that is General Lee." "Won't you come into the service," he would say, "Dr. Broadus is going to speak to us." Few could resist the invitation from such gentle and beloved lips. And this was what he was doing all his life—commending Christ to men.

ROBERT E. SPEER.

Victorious Lives of Early Christians in Korea. By M. W. Noble. Illus. 12 mo. 174 pp. Yen 2. Christian Literature Society of Korea. Seoul. 1933.

This collection of autobiographies of some of the early Protestant Christians of Korea was originally published in the Korean language. Mrs. Noble, the compiler and translator, has worked for more than forty years in Korea, and the early Christians, whose life stories are told here, were personally known to her and became well known leaders in the Methodist Episcopal Church. Being autobiographies they give most interestingly the Korean point of view and background and are valuable testimonies to the saving and transforming power of the Gospel. Bishop Welch in his introduction says, "These vivid life sketches should touch the heart and stir the zeal of Christians everywhere." Dr. Ryang, Superintendent of the Korean Methodist Church adds, in view of present day criticism of Gospel preaching by missionaries, "The appearance of this little book may be a timely production to illustrate what the Gospel of Jesus Christ means to the people of the East."

WALTER C. ERDMAN.

And the Life Everlasting. By John Baillie. 350 pp. \$2.50 Scribners. New York. 1933.

It is an interesting fact that, in this alleged materialistic age, men are not only writing books on immortality but publishers are finding a public demand for them. The present volume, by the professor of theology in Union Theological Seminary, New York, contains the lectures on the Ayer Foundation given in the Colgate-Rochester Divinity School. He expresses "the conviction that a large part of the current discussion of the problem of eternal life proceeds on entirely wrong lines," and he has "tried to be of service in the none too easy task of cutting through the tangle of conflicting opinions, ancient and modern, with which every phase of the subject is surrounded." He has succeeded in doing this, and finds the real ground of faith in

immortality, not so much in what man is or desires, not in scientific or philosophical arguments, but in God—His character, sovereignty, and loving purpose. He says: "Eternity ultimately resides in God alone, and accordingly it is much more by thinking of God than by thinking of ourselves that the assurance of our immortality is likely to be born within us."

The book covers a wide range, including the various conceptions of the future life that have been held from the earliest times, in different lands and among all classes of people from primitive to intellectual types. Dr. Baillie holds that the Christian belief in eternal life, which is described at length, is not a development from the animistic belief in the continued existence of one's ghost after death, but is "a clean break," a new beginning, although not without more or less faint preparations and adumbrations.

In so wide a field and in a subject regarding which there are many differences of opinion, readers will challenge an occasional statement or position; but no one can question the ability and scholarship of the volume, the clarity of the argument, the literary charm of the style, and the loyalty to evangelical truth that is everywhere evident.

ARTHUR J. BROWN.

The Inadequacy of Evolution as a World View. By Chester K. Lehman. 8 vo. 255 pp. \$1.25. Menonite Publishing House, Scottsdale, Pa. 1933.

Professor Lehman is declared by Dr. Leander S. Keyser to be a scholar whose standing is "in the front rank." After studying evolution by the laboratory method he is convinced that the known facts are against the popular theory of evolution and in favor of the Bible record. His work is careful and scholarly, not hortatory or vituperative. It is worthy of serious attention for it recognizes the value of scientific research and at the same time acknowledges the authority and truth of the Word of God.

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New Books

The Abyssinian at Home. C. H. Walker. 220 pp. \$3. Macmillan. New York.

Karl Barth and Christian Unity. Adolf Keller. 316 pp. \$2.75. Macmillan. New York.

Crucifying Christ in Our Colleges. Dan Gilbert. 260 pp. \$1.75. Alex. Dulfer Printing Co. San Francisco.

The Christian Message for the World Today.—A Joint Statement of the World-Wide Mission of the Church. Various Authors. 202 pp. \$1.50. Round Table Press. New York.

Career and Significance of Jesus. Walter Bell Denny. 466 pp. \$1.60. Nelson & Sons. New York.

Day's Worship. Chas. B. Foelsch. 385 pp. 75 cents. United Lutheran Publishing House. Philadelphia.

The Divine Programme in Human History. F. John Scroggie. 206 pp. 2s. 6d. Pickering & Inglis. London.

Deep Snow—An Indian Story. C. Kuipers. 152 pp. \$1.00, cloth; 60 cents, paper. Zandervan Publishing House. Grand Rapids.

Excavating Kiyath-Sephers' Ten Cities. Melvin Grove Kyle. 203 pp. \$2.50. Eerdmans. Grand Rapids.

Famous Friends of God. Mott R. Sawyers. 190 pp. \$1.50. Revell. New York.

Facts and Mysteries of the Christian Faith. Albertus Pieters. 213 pp. \$1.25. Eerdmans. Grand Rapids.

God at Work. Wm. Adams Brown. \$2.50. 300 pp. Scribners. New York.

God and the World. J. T. Mawson. 1s. Pickering & Inglis. London.

The Hand on the Bridle. K. M. MacLeod. 256 pp. 2s. Pickering & Inglis. London.

The Home of the Aylmers. Marjorie Douglas. 320 pp. 2s. 6d. Pickering & Inglis. London.

Japanese Women Speak. Mishi Kawai. 200 pp. 50 cents, paper; \$1., cloth. Central Committee on the United Study of Foreign Missions. Cambridge, Mass.

Mixed Pasture. Evelyn Underhill. 233 pp. \$2. Longman's Green. New York.

Pioneers of the Kingdom. Part II. Phyllis L. Garlick. 150 pp. 2s. 6d. Highway Press. London.

The Sound of Trumpets. Arthur J. Moore. 78 pp. Methodist Episcopal Church, South. Nashville.

C. T. Studd, Cricketer and Pioneer. Norman P. Grubb. 256 pp. 3s. 6d. Religious Tract Society. London.

They Went Forth. John McNab. 210 pp. \$1., paper; \$1.50, cloth. McClelland & Stewart. Toronto.

Women of the Old Testament and Women of the New Testament. Abraham Kuyper. 2 Volumes. \$1., cloth and 60 cents paper, each. Zondervan Publishing House. Grand Rapids.

Chinese Destinies—Sketches of Present Day China. Agnes Smedley. 315 pp. \$3. Vanguard Press. New York.

Christianity in a Changing India—An Introduction to the Study of Missions. Clifford Manshardt. 248 pp. Rs. 2 and Rs. 3. Y. M. C. A. Pub. House. Calcutta.

Ibn Sa'ud—The Puritan King of Arabia. Kenneth Williams. 299 pp. 8s. 6d. Jonathan Cape.

Modern Industry and the African. J. Merle Davis. Maps. 448 pp. Macmillan.

South American Memories of Thirty Years. E. F. Every. Illus. 210 pp. 7s. 6d. S. P. C. K. London.

game rooms, bank, tailor shop, post office and meeting hall. There are similar institutes in other seaports but the New York Institute has made its influence felt around the world.

* * *

Rev. William Shedd Nelson, D.D., for forty-five years a missionary of the Presbyterian Church in Syria, died on January 24, and was buried at Tripoli. Dr. Nelson was born in St. Louis, Missouri, January 25, 1860. His father, the Reverend Henry A. Nelson, was for many years editor of the Church magazine, *The Church at Home and Abroad*. William Nelson was graduated from Amherst College in 1881 and from Lane Theological Seminary in 1888. In the same year he sailed under appointment as a missionary to Syria. His dominant interest was Evangelism and his influence reached throughout the whole Syria field. In 1904 a Boys' Boarding School was established in Tripoli and Dr. Nelson was assigned to its management. In 1914, Dr. Nelson was requested by the American Government to take care of its consular work. During the war this involved the care of a dozen other consular offices. In 1917, the Turks took possession of the Mission premises in Homs and ultimately arrested Dr. Nelson and removed him first to Adana and then to Constantinople where he was kept as a prisoner until October 18, 1918, when he was at last released by order of the Grand Vizier, never having been brought to trial. In January, 1919, Dr. Nelson resumed his missionary work, taking up work also under the American Red Cross, until his next furlough. In all his relationships, both in Syria and at home, Dr. Nelson enjoyed the implicit trust of all with whom he was associated. He was characterized by sound judgment, deep and unswerving conviction, accompanied by kindly Christian tolerance, by indefatigable and unwearied energy of his work; by steadfastness and sincerity; by all the qualities of a rich and noble Christian character.

* * *

The Dalai Lama of Tibet, supreme temporal and religious ruler of the Tibetans, died December 17, at the age of 60. This event is of significant importance in both the political and religious world. Throughout Buddhist Asia, he was regarded as the reincarnation of Buddha.

Obituary Notes

Dr. Archibald R. Mansfield, for thirty-eight years superintendent of the Seaman's Church Institute for New York, died of a heart attack on February 11th at the age of sixty-four. Dr. Mansfield won world-wide renown through his work in behalf of seafaring men. The work is housed in a thirteen-story building which provided employment bureau, dormitories, restaurant, gymnasium, swimming pool, reading room, library,

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A LARGE percentage of the varied leadership in our national life has always come from the country. The sturdy qualities of character which life in the open spaces on the farm and amid the rigorous duties of rural life seem to build in the characters of country-bred men and women, are not so frequently the product of the metropolitan atmosphere and environment. Countless leaders in the educational, business, and religious world today had their start in life in the country.

HOW important that country boys and girls have properly supervised Christian teaching and training! The future of the nation depends on the foundations of character that are today being laid in the lives of our youth. No other real foundation material for character building exists, save that which the Bible reveals. Boys and girls must know the Bible and its teachings if they are to have any true perspective of life and its responsibilities. Without Bible truth as a dominating factor in human convictions, there is nothing but chaos ahead for the world!

OUR missionaries are trained in Bible truth. They believe it is a revelation of God's plan and purpose in human life. They are convinced that every individual needs Jesus Christ as a personal Saviour. In other words, they believe in and preach His Gospel. They also live it. They are men of faith.

"IF WE had had a Sunday School here this would never have happened," was the cry that greeted one of our missionaries in Kentucky, when he visited the prisoners arrested after a mother had been slain by her son in the name of religion. Today we have a Sunday School in Tomahawk, Kentucky, where this tragedy occurred. The enrolment is over the one hundred mark and the interest is growing. Missionary work of a similar sort is being done in forty-four states of the union. The need is tremendous.

A RETIRED foreign missionary of one of the leading denominations who had served for thirty-five years in India, recently visited some of our fields in our Middle Atlantic District. During a later visit to our national office, he stated it as his opinion that no finer and more consecrated Christian work is being done in the land, than that which is being carried on under the direction of the American Sunday School Union. The opinions and criticisms of such an observer would have been highly valued, even though they had not been favorable.

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