

APRIL, 1934

# THE MISSIONARY REVIEW **WORLD**

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**Our Approach to Non-Christians**

*E. Stanley Jones*

**Visualizing Non-Christian Religions**

*Samuel M. Zwemer*

**The "Forgotten Man" of the Mountain**

*M. A. Dawber*

**Glimpses of Indian Hearts and Hearths**

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May 2-8—Thirteenth National Convention, Y. W. C. A. of America. Philadelphia, Pa.

May 15-17—Community Church Workers of the U. S. A. Kansas City, Mo.

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

May 23-29—Northern Baptist Convention. Rochester, N. Y.

May 24-29—General Assembly, Presbyterian Church in U. S. A. Cleveland, O.

June 7-12—General Synod, Reformed Church in America. Grand Rapids, Mich.

June 20-27—General Assembly, United Presbyterian Church. Oxford, O.

June 21-27—General Council of the Congregational and Christian Churches. Oberlin, O.

June 26-27—Union of Reformed Church in the U. S. and the Evangelical Synod of N. A. Cleveland, Ohio.

## UNITED MISSIONARY CAMPAIGN

April 10-11 Hackensack, N. J.

April 12 New Brunswick, N. J.

April 15-16 Elizabeth, N. J.

April 17-18 Plainfield, N. J.

April 19-20 Bridgeton, N. J.

April 22-23 Allentown, Pa.

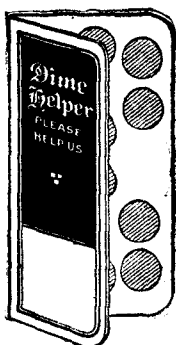
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## Obituary Notes

Dr. T. L. Scott of Gujranwala, the oldest missionary of the American United Presbyterian Church passed away on January 4th, after a service of 59 years in India. Although officially on the retired list Dr. Scott has continued to work as much as failing hearing and eyesight permitted, living with his daughter, Miss Louise A. Scott, who is in charge of the Gujranwala Girls' School.

Dr. Scott was for thirty years a professor in the U. P. Theological Seminary and has had a noteworthy part in training the Christian leaders of this part of India. Before going into the seminary he was unusually successful as an evangelistic missionary in Jhelum and has probably baptized more Moslem converts than anyone in the Mission. A number of these were Maulvies who later became ministers, serving in various parts of North India.

\* \* \*

Rev. Huie Kin, founder, and for 40 years the pastor of the Chinese Presbyterian Church in New York, died in Peiping, China, January 22d, at 80 years of age. Mr. and Mrs. Huie had returned to China upon his retirement a few years ago.

\* \* \*

Dr. T. B. Ray, Executive Secretary of the Southern Baptist Foreign Mission Board for 27 years, died in Richmond, Va., on January 14th. He was as well known in the North as in the South and heroically and skilfully guided the affairs of the Southern Baptist Mission Board during these years of financial crisis.

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## THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, *Editor*

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## Editorial Chat

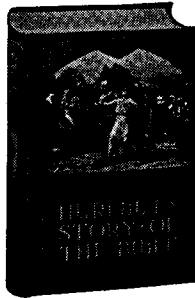
The Home Missions Council, at their annual meeting in January, voted that the following members should represent them on the Editorial Council of *THE REVIEW* for the year 1934: Dr. John McDowell (Presbyterian), Dr. Charles H. Sears (Baptist), Rev. Jay S. Stowell (Methodist), and Dr. William R. King (Executive Secretary). This committee cooperates with the Editor in securing valuable articles and news on the evangelical mission work carried on by American churches. One of the valuable results of this cooperation will be seen in our forthcoming June number dealing with Orientals in America. (See notice on the back cover of this issue.)

A correspondent, J. E. Koechley, of Bellevue, Ohio, writes to call our attention to a misstatement in the February *REVIEW* (page 70) with reference to the Roman Catholic Church and the Bible. It is incorrect to say that the "Bible is a closed book to all Catholics except the priesthood." Selected portions of the Bible have a large place in the liturgy and mass. The laity has not, however, been encouraged to read the Bible and the Church reserves the right of interpretation.

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## Personal Items

Bishop Azariah of Dornakal, India, has confirmed 3,054 persons, fifty-three within the past year. The Bishop has just celebrated the 21st anniversary of his consecration.

\* \* \*

Mr. Kenneth MacLennan, Secretary of the Conference of British Missionary Societies, is visiting the Far East to get a better understanding of the background of missionary work in China, and to discover what leading missionaries and Chinese Christians are thinking with regard to missionary policy, in the light of the financial stringency with which Societies everywhere are faced.

\* \* \*

Rev. F. C. Sackett of the Methodist Mission in Secunderabad, Deccan, India, received the Kaiser-i-Hind gold medal, and Miss Ethel A. Gordon, Principal of the Church of Scotland Training College for Women Teachers in Poona, received the Kaiser-i-Hind Silver Medal.

\* \* \*

Dr. John R. Mott sailed on March 7th for England, on his way to South Africa, where he will hold a number of conferences under the auspices of the General Missionary Conference of South Africa. He is due in Cape Town about April 9th and, after some six weeks in the Union of South Africa and Rhodesia plans to proceed over land to the Congo where he will attend an important United Missionary Conference.

\* \* \*

Dr. Lewis R. Scudder, a well known and highly honored missionary of the Reformed Church in America, has retired from active service in the Arcot Mission, India, where he and Mrs. Scudder have been faithfully laboring for forty-five years. Though they have reached the age of retirement Dr. Scudder has been requested to remain at Vellore to help in the work as time and strength permit.

\* \* \*

Dr. W. O. Lewis, formerly professor in William Kewell College and since 1922 special representative of the American Baptist Foreign Mission Society in Europe, has recently returned to America to confer with the Board on European problems.

Dr. William B. Millar has resigned as general secretary of the Greater New York Federation of Churches, a position he has filled with success since 1921.

He became widely known as organizer of the Army and Navy Department of the Y. M. C. A., which he headed for twelve years and which has rendered very effective service to American soldiers and sailors and to those of other nations.

In 1910 Dr. Millar became general secretary of the Laymen's Missionary Movement in the United States and Canada, a post which he held for the next ten years.

The Greater New York Federation of Churches began the religious radio broadcasting in 1923 and it has grown into a nation-wide service comprising eleven programs weekly in cooperation with fifty-seven local federations.

\* \* \*

Dr. Enoch F. Bell is the Editor-in-Chief of the newly established *Missionary Herald*, at Home and Abroad, which combines the honored *Missionary Herald* and the *American Missionary*. The new magazine will be controlled by the American Board of Commissioners for Foreign Missions, the American Missionary Association, the Church Extension Boards, the Boards of Ministerial Relief, and the Board of Education of the Congregational and Christian Churches. The Associate Editor will be John R. Scotford of New York. The headquarters will be at 14 Beacon Street, Boston.

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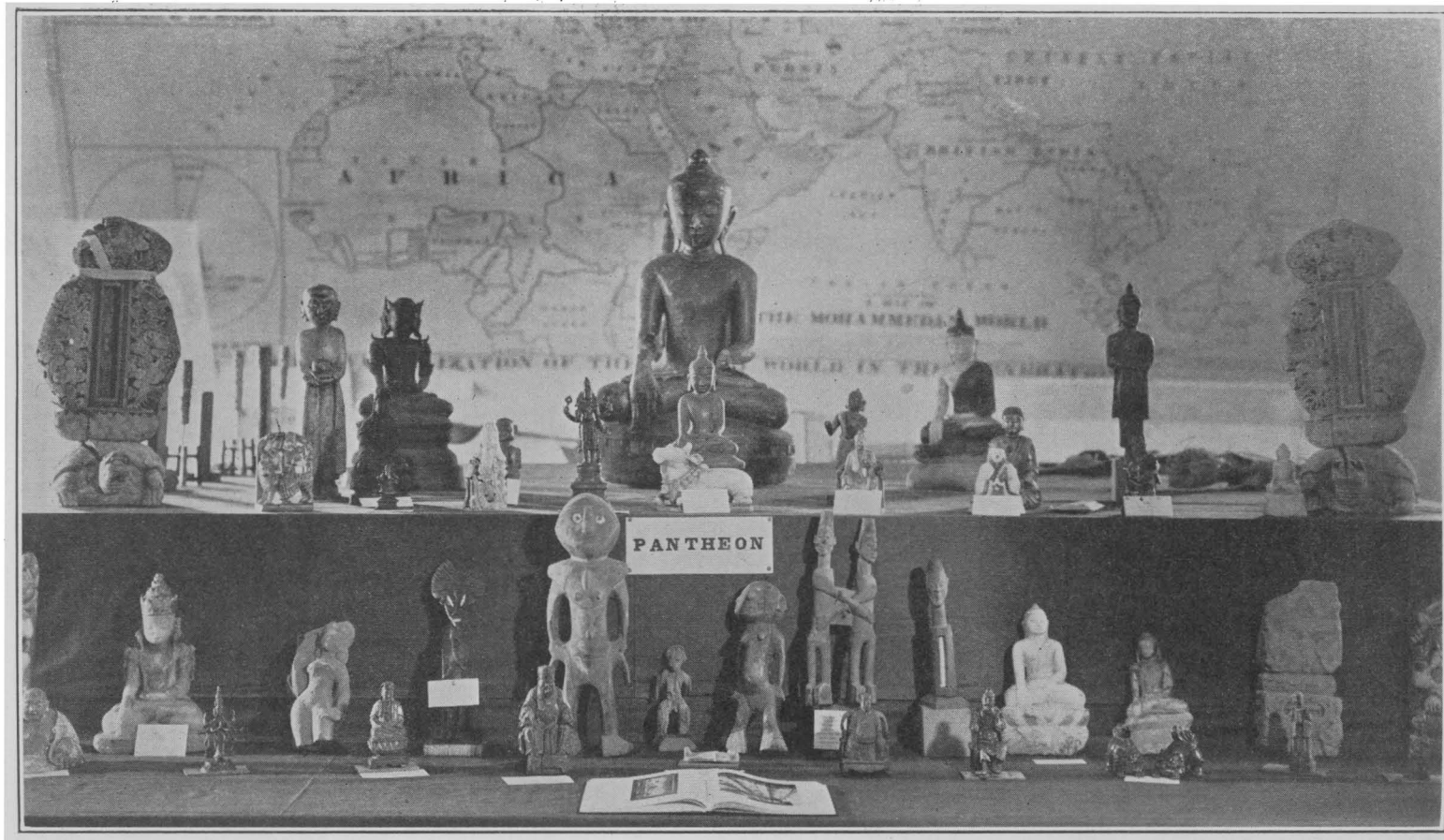
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# THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

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NUMBER FOUR

## Topics of the Times

### THE TRIAL AND ERROR METHOD IN MISSIONS

Men and women who make no mistakes, make nothing—and that is a mistake. Missionaries are not perfect; they are not exempt from liability to error. Some have evidently mistaken their calling; some have mistaken their message; others mistake the main missionary objective; they have mistaken the true marks of success and the Power on which it depends.

Mission Boards and executives also make mistakes—including the mistake of neglecting to acknowledge and correct errors they may have made. In the appointment of some missionaries, in the selection of executives, the best use of funds, in methods adopted on the field, in the attitude of the missions toward non-Christian religions, in the converts and in the development of the native churches; in all of these mistakes have been made and they may as well be recognized and acknowledged. Unfriendly critics have discovered them and published them abroad—often generalizing on them so as to convey the impression that the whole work is a mistake. *But it is not.* The value of Christian missions is incontrovertible as seen in the history of Christian missions. The work as a whole has been marked by loyalty to God and to Christ and His message; by sacrificial devotion to men's salvation and human progress; by sagacity in promoting the work; by economy in expenditures; by care in the selection of workers, and in the winning of men and the training of converts. The history of missions in Africa and in the South Seas, for example, has proved the power of God to transform primitive savages into stalwart intelligent Christians. The results of missions in India and China, in Japan and Korea are seen not only in the growing Christian Churches but in the permeation of national institutions and ideals with Christian truth and mo-

tives. Hundreds of missionaries—like Goodell of Turkey, Mary Slessor and David Livingstone of Africa, Fidelia Fiske of Persia, Carey and Chamberlain of India, Judson of Burma, Eliza Agnew of Ceylon, Underwood of Korea, Hudson Taylor of China, John G. Paton of the New Hebrides, Jackson of Alaska, Verbeck of Japan, and countless others—show the character and ability of the men and women who have responded to the missionary call.

Spirit-filled missionaries and work accepted by God have not been found only in one nation, or denomination, or in any particular type of organization. They have been and are British, Continental, American; they are found among Baptists, Methodists, Episcopalians, Presbyterians, independents. The same is true of converts and native Christian leaders. Nor has one method proved to be effective to the exclusion of all others—educational, medical, preaching or the use of literature—all have been used, when marked by faith and prayer and sacrifice, to prepare the way and to produce the desired results.

The "trial and error" method in Christian Mission work has been useful. We have learned by mistakes and may yet learn more in the same way. But this method is not the only way to reach the ideal and is not always necessary for each enterprise or for each generation. Experience is a good teacher but we can learn by the mistakes of others if we will. We shall be saved from countless and costly errors if we will study first the will and plan of God as He has revealed it; and then if we will follow His way, without fear or faltering. How many mistakes have been due to a tendency to copy human standards; to pride in building up big organizations and institutions to the glory of men; to desire to appoint missionaries and native workers who have intellectual capacity and specialized training rather than with

first emphasis on spiritual fitness? Has not money occupied too large a place in our presentation of the needs of the Kingdom of God? Have not denominational rivalries and personal opinions hindered Christians from working together harmoniously under the direction of the Holy Spirit? Separatist and reform movements that have begun with a desire to follow Christ more closely have usually developed into new sects that divide the followers and the forces of Christ.

Today while efforts are being made to unite more closely the various members of the Presbyterian body others are endeavoring to separate them. A recent protest has come from some forty leaders in the Presbyterian Church, U. S. A., against another movement to divide the missionary forces. These leaders express their confidence in loyalty of the Board of Foreign Missions to Christ and His teachings, their belief in the ability and devotion of the missionaries and they testify to the spiritual effectiveness of the work under the direction of the Board as they have seen it.

A further division in the loyal forces of the Church is to be deprecated. We believe that it can be avoided. A definite reaffirmation of loyalty to Christ and of faith in the Bible as the Word of God; acceptance of the Board's clear statement that the primary object of Christian missions is to win men to Christ; a removal of any workers at home or abroad who do not accept this clear statement; a cultivation of the spirit of prayer and dependence on the Holy Spirit in all mission work, and a determination to heal breaches and to work together in the spirit of Christian love and loyalty will do much to unite Christ's followers under His leadership. Since no human interpreter is infallible, why should any man or woman assume the office of a spiritual interpreter or dictator? "None is good—perfectly good and infallible—but One, that is God." "We must all stand before the judgment seat of Christ."

## EARTHQUAKE AND PLAGUE IN INDIA

On January 15 a destructive earthquake occurred in northeast India, extending from Lucknow nearly to Darjeeling. The province of Behar, northeast of the United Provinces and bordering on the Himalaya Mountains, suffered most. Many Christian schools and evangelistic centers were affected, among them those of the Methodist Episcopal Church, the English Baptists, Church Missionary Society, London Missionary Society, Regions Beyond, and other organizations. In Muzaffarpur, one of the cities where there was great damage and loss of life, the school buildings, the new church and some bungalows of the Methodist Episcopal Mission were wrecked. The city was a heap of ruins, sanitary arrangements were put

out of commission and an official estimate reported over 2,000 deaths. The fact that the quake came in the early afternoon prevented a more widespread mortality. At Jamalpur, Bishop Westcott, the Metropolitan of India, had a narrow escape when the house where he had been staying collapsed a few moments after he had made a hasty exit. The town of Monghyr, on the Ganges, is in ruins and English Baptist property was destroyed.

Relief has been sent to the sufferers and mission school pupils have been taken to Gonda, Arrah and Patna — which also suffered damage. During the night after the earthquake the Mohammedans could be heard reciting their prayers and the Hindus, shouting "*Ram, Ram, Sita Ram.*" Miss J. M. Smith, principal of the Methodist Girls' School at Muzaffarpur, writes: "More than ever we feel our responsibility for giving these people the Gospel of Christ." The Christian Indians showed their character in the midst of danger. "The Lord was not in the earthquake," quotes N. K. Mukerjee, President of the Indian Christian Association of the United Provinces, but is made known in "the still small voice," and is ever speaking to man through His Son Jesus Christ.

Other news of distress comes from the United Provinces where plague is working havoc, and 1,200 are reported to have died in a few days. With the widespread bathing in insanitary public pools and sacred rivers full of sewage, and with such disregard for laws of health in living conditions and in care of the sick, the only wonder is that epidemics are not more prevalent and disastrous.

Mr. N. K. Mukerjee, in commenting on the earthquake, says in *The Indian Witness*:

There is more power in the Divine Voice than in nature's mightiest efforts. And as the Lord's absence from the most potent forces of nature (wind, earthquake, fire) was a warning to Elijah not to identify Jehovah exclusively with these natural phenomena which were but transient vehicles of his self-revelation, so to every age comes the message that the Lord is to be known fully and completely only when He speaks to man in the person of His Son: the Living Word.

The wind, and the earthquake, and the fire at times but harden the heart. The message of the wind and the earthquake and the fire can be resisted, but who can resist the "still small voice," the voice of the loving heavenly Father?

## CAN TURKS BE CHRISTIANS?

The *Aksham*, a daily paper published in Istanbul, gives a translation of an article on "Christian Turks in Rumania," written by a former Ottoman Senator, Batsarya Efendi. It originally appeared in the Bucharest daily *Adeverul*, and was considered of enough significance to be copied entire in the Turkish paper. The article, translated, reads as follows:

The name "Christian Turks" should not seem strange. We must separate religion from race in this matter. For

instance, when we say Rumanian, we give this term a racial significance. The same sort of meaning should be given to the term *Turk*. This word is not the name of a religion, but is restricted to mean simply a nationality. Just as essentially there is no Rumanian religion, so there is no Turkish religion. The majority of the Turks have accepted the Moslem faith; but not all Turks are Moslems. Some of them have become Christians, or have continued to preserve their Christian religion.

Today there are Buddhist Turks, and there are also the so-called Jeraim or Jewish Turks. But the Christian Turks are naturally, after the Moslem Turks, the most important. These Christian Turks are of the Orthodox Church and were once more numerous, but a large number have been assimilated by the nationalities among whom they lived. In the centuries when the principle of nationality was neglected, and the matter of religion constituted the most important distinction between peoples, the matter of assimilation was important, especially in Turkish countries. It is true the Moslem Turks, or more exactly the Turkish nation, did not consider the Turkish Christians as fellow countrymen. The Christian Turks, even though they were of the same stock, and their mother tongue was the Turkish language, were regarded as Greeks or as Bulgarians simply because they were not Moslems. In the schools of these Turks, the teaching was in Greek or in Bulgarian. The Turkish Government never thought of the fact that instruction ought to be in their own mother tongue. On the contrary, those whose only bond with the Moslem Turks was their religion, were reckoned as being Turks. What kept the Christian Turks from separating from the others was the fact that neither among themselves nor by others were they called Turks.....

The presence of these Christian Turks, whose nationalistic consciousness and conscience has begun to waken, is a matter that interests the Rumanian Government, and raises the question of the recognition of their cultural and national rights. These Christian Turks have the right to learn their mother tongue in their schools and to use it in the religious rites in their churches.....

Today the Gagautzis (or Christian Turks in Bulgaria) living in Dobrudja and Bessarabia are under the control and influence of either the Greek or the Bulgarian Church; that is, they are reckoned part as Greeks and part as Bulgarians. But in reality these are Turks, only that their religion is Christian. The Christian Turks have the same right as other national minorities to organize their own schools.

This is a significant argument, for one great stumblingblock which has prevented Turks from acknowledging allegiance to Jesus Christ is the feeling that to turn from Islam to Christianity is unpatriotic and is a disgrace. Many Turks feel that death is the only suitable penalty for such treachery. A father recently said that if his daughter became a Christian, he should feel it his duty to kill her for having thus disgraced his family. A man may be a notoriously wicked character, a thief or even a murderer, but if he is a good Moslem it is overlooked; but when he becomes a Christian, he is considered worse than a dog. For this reason it is encouraging to see steps toward persuading people that a man may be a loyal Turk and be a Christian also. Recently there appeared a book by a well-known and respected Turkish scholar, giving the history of

many tribes of Turks who, before the advent of Islam, were Christians and who persisted in their Christianity even after some had become Moslems. These Christians were regarded as good Turks nevertheless.

The quoted article has made no little impression in Istanbul circles, showing that there are Turks today in Rumania who are not given the chance by the Rumanian Government to have their own schools to cultivate the use of the Turkish language and culture. Every attempt to show that one can be a Christian and still be a good Turk is so much to the advantage of those who are now coming out of Islam and are suffering bitter persecution, in spite of the Turkish law allowing freedom to all religions. Practically the only freedom *not* allowed seems to be to turn from Islam to Christ.

### MISSIONARIES UNDER ATTACK

The recent attacks on missionaries in Egypt have raised the question as to how far Christians should yield ground to opponents of the Gospel. In Egypt the general opposition to Christian missions has been greatly accentuated by the unwise acts of one independent Swedish Mission in dealing with a Moslem girl—as described in our September number. This led to such extreme false statements in the public press that bitter hostility was aroused and led to a demand that all Christian propaganda be prohibited by the Government. The newspaper attacks call “evangelism worse than the white slave traffic” and include charges that missionaries are agents of imperialistic governments and that they have endeavored to bring about conversion of youth to Christianity by beating, by bribery and by misrepresentations; by taking advantage of sickness, poverty and ignorance; by threats of eternal punishment and even by hypnotism and immorality. Politics became involved with fanaticism and falsehoods so that even the Shiekh el Azhar and the Government were attacked, because of their inaction, as indifferent, incompetent or partners in crime. A demand was made to close all mission schools and to prohibit Christian teaching in hospitals. The Coptic “Society of Sincerity” also expressed a desire to cooperate with Moslems in their opposition to evangelical missions. Government censorship of all Christian books brought into Egypt is urged.

As a result of this agitation the Protestant missions in Egypt have issued statements denying coercion and bribery and condemning any unfair methods of attempting to win Moslems to Christ. The Egypt Inter-Mission Council has adopted a statement of policy in mission work, agreeing to

certain regulations and restrictions. This statement of policy includes:

1. Disapproval of all use of coercion, material inducements, use of narcotics or hypnotism, fraud and misrepresentation as methods of winning converts and as utterly abhorrent to Christian teaching and principles.

2. An agreement that it would be advisable if every proposed change of religion could be submitted to administrative authorities, the convert be heard, and opportunity be given to dissuade the person concerned, without undue pressure.

3. A proposal that boys and girls should not be baptized without the parents' consent, and not be permitted publicly to indicate a change of faith until they have reached maturity. Parental authority is upheld.

4. Disapproval of all abusive reference to the religious beliefs of others, or scornful treatment of what is held sacred.

5. Agreement that, so far as is possible, none shall be admitted to mission schools, hospitals, welfare centers or other institutions without knowing these are Christian enterprises.

6. Disclaiming any desire for special privileges for Christian institutions and expressing a purpose to submit to Governmental regulations which shall be impartially applied to similar institutions of all faiths, Moslem or Christian.

7. Belief in the right of free speech and a readiness to cooperate with the Government in maintenance of regulations governing religious propaganda, even notifying the Government of the proposed itineraries of missionaries and of meetings held outside of premises controlled by Christians.

This is going a long ways to meet the objections of the opponents of Christian missions. It will be difficult to carry out these policies fully and it would be impractical to bring every convert before some administrative authority with representatives of both sides present "to argue the case." While Christians have no desire to exercise any undue pressure to persuade others to accept Christ, and should not observe secrecy in their work, and while they fear no fair arguments, it is difficult to see how St. Paul and the early Christians could have carried on their work of witnessing if, before any voluntary convert could be baptized, he or she must have been brought before a court and the arguments presented to win a verdict.

After all it is the business of all Christians, by word of mouth and by a life of loving service, openly to bear witness to Christ as the true revelation of God and the only divine Saviour and Lord. It is the business of non-Christians to decide for themselves whether they will accept or reject Him, and whether or not they will openly confess Him before men and follow His Way of Life. Schools, hospitals, social service, statistics, church organizations and even baptisms are secondary matters. The one thing of vital importance is such a personal relation to God through Jesus Christ that new life has been imparted to the believer—eternal life—which is manifested in per-

sonal character, in righteousness, in loving human relationships, in reverence to God and in obedience to Him.

## MISSIONS IN VACATION LAND

Christian missionary-minded women have shown marked efficiency in carrying through the program of the fifth session of the Florida Chain of Missionary Assemblies, in twelve centers, January 20th to February 15th. The attendance was large and the program strong. The theme was "Christian Discipleship in a New Age," and the addresses and discussions, led by a group of representative "Christian world ambassadors" touched many fields of missionary activity at home and abroad.

Miss Gertrude Schultz, one of the speakers and a Home Base secretary of the Presbyterian Board of Foreign Missions, says:

To my mind these Missionary Assemblies represent the finest example of Christian cooperation and fellowship in the great world-wide missionary work of the whole Church. Through this cooperation it was possible to make an impression on the whole community. An even greater value is the deepening of the spiritual life of the community and the arousing of many indifferent people to a new appreciation of spiritual values. Another value was the information given about the missionary enterprise and the work carried on in various countries. It presented a demonstration of the fact that people are interested in the deeper things because the crowds came morning, noon and night to listen to straight missionary messages.

Another value came from the number of women put to work. In each place a very large committee and many younger women were drawn into service who heretofore have not had a very vital interest in the missionary enterprise.

The secret of the success of these meetings was the prayer preparation and the prayer during the Assemblies. Each member of the faculty was given a prayer partner for each place where the Assembly met. This meant that each one had at least fourteen men and women who were remembering us daily in prayer long before the Assembly started and continuing through the whole month of meetings. It was a wonderful experience to feel the backing and strength which came from this united and constant circle of prayer.

In each center the speakers were guided to their appointments by hosts and hostesses and each day after a special period of spiritual fellowship the members of the team went out to fill their engagements. An address of Dr. E. Stanley Jones on "The Spirit and Aim of Christian Missions" brought together 5,000 people in one place.

The success of these Florida Assemblies seems to be due largely to the thorough, prayerful preparation made, and the earnest purpose of the speakers to reveal the need of all men for Christ and to witness to the power of God where the Gospel is faithfully preached. Controversial topics which separate Christians were avoided and those were stressed which unite the followers of Christ in loyal obedience to His leadership.

# Our Approach to Non-Christians<sup>\*</sup>

By the REV. E. STANLEY JONES, D.D., of India

*Missionary of the Methodist Episcopal Church; Author of  
"The Christ of Every Road," etc., etc.*

MISSIONARIES are often accused of being ruthless iconoclasts, walking across the susceptibilities of non-Christian people, paying little attention to their cultures, to the deposit of truth in their ancient religions, and to the development of their national genius. There may be some truth in that contention. We have oftentimes been careless; sometimes ruthless; again and again we have been blundering in our approach to the nations of the East.

We must take counsel to see whether or not we are really effectively approaching the nations of the East with our Gospel. How shall we approach the awakened East, the most changing portion of this globe? Once on a ship, going around India, I noticed every morning that the barometer pointed to change. About the third morning, I asked the captain:

"Doesn't that barometer ever point to anything but change?"

"No," he replied, "because it is out of order." Any barometer that points to change in the East is in order at the present time.

Out of the welter of things that are taking place today, at least three compel our attention:

First, the rise of a national demand for freedom. For centuries the East was asleep; now it is awake from one end to the other, the whole thing surging with a sense of new national destiny and demand for freedom.

In Benares, there is a new object of worship. The relief map of India, the Mother Land, is a new object of worship. In the Philippine Islands, a little boy was taking an examination and had to describe the cow. He did so in the following terms:

"A cow is an animal that stands upon four legs, fastened at the four corners. A cow gives milk, but as for me, give me liberty or give me death."

The little fellow expressed a desire that is surging through the East. Start anywhere and you meet the demand for freedom. A nationalist leader said to me,

"We know why you missionaries are here. If you start at the binomial theory, you end up at conversion."

Touch the East anywhere and you come out finally at the demand for freedom. We who are cradled in liberty can scarcely deny that right to other people.

Therefore the Gospel, as it comes to the East, must come related to the growing nationalist movement and the growing demand that they be masters in their own house. Our Gospel must not seem foreign; it must not cut across that growing demand; it must stand in the midst to evangelize these movements that are sweeping across the East. We must put the Gospel at the heart of these growing movements to guide, control and direct them into the proper channels.

The second thing that rises out of the welter of things in the East is the impact of Western civilization. We might call it the impact of modern, scientific attitudes upon the ancient cultures of the East. It is producing change, upset, skepticism in an amazing way in India. During the past year I found more skepticism there than I had in my previous twenty-six years in that land. A young student said to me:

"Here we stand; in one hand we have a set of books, Gandhi and Tolstoi; in the other hand we have Lenin and Marx. We do not know which way to go, whether the violent, irreligious way of Marx, or the nonviolent religious way of Gandhi and Tolstoi."

A man with the marks of their god, Siva, upon his brow, said to me:

"I do not believe in God; the sooner we get rid of the idea of God in India the better; religion has held us back."

"I don't know which to believe," I replied; the words of your mouth or the marks on your forehead; they seem to speak contradictory things."

"You can't tell by the marks on a man's brow as to what he is thinking in India today," he said. "We are just waiting for Gandhi to play out and then what I represent begins."

"What do you represent?" I asked.

"I represent communism," said he.

Here was a man with all the ancient marks of orthodoxy upon his brow and yet back in his mind were the newest and most radical theories of social change.

<sup>\*</sup> An address given at the United Missionary Meetings in New York City, October 30, 1933.

The third thing that we see in the changing East is the fact that India wants God. It seems contradictory to the things I have just said, but in spite of the skepticism there is an undertone of spiritual hunger for God. It is not a skepticism that glories, but a skepticism that is lonely because the Great Companion is dead. India is the most God-thirsty nation upon earth. The people have yearned for God for release. The old India felt that she had to come back for rebirth after rebirth, eighty-two millions of times. If one had to do this his spirit would grow weary and paralyzed at the appalling number of rebirths, so religion asked for release. Today, however, India wants God, not so much for release, as she wants God for reconstruction; for remaking her land; to give inward nerve; dynamic unselfishness; dependableness of character; some power by which to live, not by which to escape life.

The Maharajah of Baroda gave an address at Chicago recently in the Parliament of Religions. He used a phrase which I recognized as a phrase I used in a meeting in India at which he was present. "Religion is a cry for life," he said. In ancient Hindu religion was a cry to escape, to be released. Now it is a cry for life. The Maharajah had caught the idea. Religion is a cry for life, inner life to match the outer demand, outer circumstances that one meets every day. India needs God and wants God for the reconstruction of her land.

Anyone who goes to India with the Gospel must relate himself to those three great facts in India's life.

Some time ago, in thinking about my own approach to the East, I found that we must have three things to meet these three great demands. First, we could not go to India unless we were quite sure of God for ourselves. No man dare go with a mere doctrine about God; he must go to India with God as a living fact, or else fail. We must go aside in a spiritual quest to be sure that we have a working fact of God in our own lives, in order that we may not be fussy purveyors of professional truth. We must be brother men, sharing what we have found as a living, redemptive power in life.

### Our Christian Ashram

Nine months of the year in India I spend in evangelistic work; two and one-half months I go aside with a group, in what we call an ashram in the Himalaya Mountains. There we try to find a fellowship with each other and redemptive fellowship with God. An ashram is an ancient Indian ideal, come down through the centuries, where religious teachers would go aside and live

in solitude, with a disciplined spiritual life. It is based on a doctrine of fellowship, simplicity and a corporate quest. We Christians have taken this idea, but at its heart we have put Christ. It has the idea of monastery, and yet it is not; it is a retreat and yet it is not. The ashram is something with an Indian flavor of peace, calm, poise and spiritual quest. We have a beautiful hill station in the Himalayas, five thousand feet high; an estate which I believe was given us by the love of God. It has three hundred acres; numbers of cottages are scattered across the estate, and there is a centralized bungalow in which we have the ashram. It includes a lake and borders upon two other lakes. When the plains are boiling with the heat, we go aside into this corporate spiritual quest. Our purpose is to do two things: first, develop the Christian spirit; second, to yoke that with the Indian spirit, so that the coming together of the Christian spirit and the Indian spirit may produce something living, indigenous, and not second hand; something truly Indian but redeemed with the love and power of Christ. So we live in Indian style and wear Indian clothes, because we want to identify ourselves with the Indians. We wear *khaddar*, the Indian homespun, the sign of the nationalist, although we are not politicians.

The first motto on the wall as you go into the ashram is this:

*"Leave behind all race and class distinctions, ye who enter here."*

We literally do that. We lay aside all titles. There are no doctors, no professors, no bishops, but just people. We are Brother Stanley, Brother Mohan, Sister Lela and so on.

A second motto on the wall expresses the purpose of the ashram:

*"Here we enter a fellowship, sometimes we will agree to differ, always we will resolve to love and unite to serve."*

The third motto is:

*"There is no religion or philosophy possible where fear of consequences is a greater incentive than love of truth."*

So we have a passionate devotion to reality, to see where we come out in following truth.

We live a disciplined life. We rise at 5 o'clock in the morning and go out to the prayer knoll to spend an hour in corporate silence; opening with a hymn and closing with a hymn. Between these we are in corporate silence, waiting for the coming of the dawn. God comes across the silences in this corporate, silent fellowship. At the close of the hour we march back to the ashram, singing a processional hymn, telling how we come out of the prayer hour into the day with God. Then we have our morning tea, bread and butter.



After that we have our work-period, where everybody is assigned something to do with his hands. In India, it is not considered respectable to work with the hands; no gentleman ever does it; that's the reason why we do it! Everybody is assigned a job, no matter who he is. My particular job was to bring wood from the forest. A sirami and I used to do it and I learned to do it his way, that is, to carry the wood in on my head. There were compensations in it; it makes you straight; if you bend your head the load will break your neck, so the burden straightens one!

At the close of that period, we have three hours of group thinking. Every year we study a subject together. We try to interpret Christianity through Indian forms and expressions, so they feel it is something that appeals directly to their own hearts. We invite people from all over India to bring up papers; they are read to us as a group and then they are published as an ashram volume. I haven't time to go through the entire day, but we end at eventide with a lakeside service, where in quietness we bare our own spiritual needs, and in the quietness of that evening hour, many a life is transformed and made new.

One day a week we keep entire silence. The first year we didn't do that and how we survived I am not quite sure. It is a great sense of relief to have one day with yourself and God; to walk among people and know that not one single problem will be raised, not one question asked. Practically all of us consolidate our spiritual gains by going into the forest and spending the day in meditation and prayer. At meal time, we have some one read to us; without that the silence would be too terrible! One day a week we give the few servants a holiday and we volunteer to take their places. The cook's work is fairly respectable, so it is not difficult to get cooks, but the sweeper is the scavenger, and the cleaning of the night soil devolves on the outcast; he has to pay the penalty for that necessary work. We felt that we had no right to exact that work from the sweeper unless we ourselves were willing to undertake to do it. But that is not an easy thing to do, especially when we have high cast Indians among us, some of them Hindus. It is not easy either for the white Brahmans of the West or the brown Brahmans of India. But both do it with a sense of elation and joy. However, I noticed one Brahman convert hesitating and I said, "When are you going to volunteer?" He replied, "Brother Stanley, I am converted, but I am not converted that far." Most of our conversions are only relative!

On Sunday morning we have communion together, a high churchman gives it one Sunday and

a free churchman the next. The beautiful thing is, that the high churchman both takes it from us and gives it to us. The Quaker is there too. All types and kinds are there in that amazing communion. At the close we bare our hearts to each other in a round table conference. Thus we go through the week.

We live in extreme simplicity. We have found that there are two possible ways of being rich; you can be rich in the abundance of your possessions, or in the fewness of your wants. We decided we would be rich in the fewness of our wants, so we live on about a rupee (thirty cents) a day. There are about thirty-five of us, with others coming and going all the time. These thirty-five are the central nucleus. People are being transformed there. We try to produce a miniature Kingdom of God in our relationship with each other. That is the first approach we have to India by way of God; we must be sure that we have something adequate for our own lives. The second approach is a step beyond. The intellectual climate has changed in India. It has changed from tradition to the attitude of looking to the facts; the scientific attitude toward life. In this impact of Western knowledge there has come a decay of the reality of religion in many minds. Religion must rehabilitate itself in the midst of these fresh currents; it must verify itself in the changed atmosphere. Once we thought that science and religion were in conflict; the situation is clearer now. Today we see, I think, some things that we have not seen before. Science has its province; religion has its province; science is interested in the quantitative aspects of life; religion is interested in the qualitative aspects. Science has reference to that which can be weighed and measured; religion has reference to that which can be evaluated. Science would come to the poetry of Milton and would pick out the physical structure of his sentences. Having done so, has it given an adequate interpretation of the poetry of Milton? Religion interprets the ideas that use the structure of the sentence. It takes both science and religion to give a complete answer to the poetry of Milton.

### Experiments in Religion

Someone has given as a definition of a violin solo—not very elegant, but scientific perhaps. It is "the scraping of a horse's tail across the guts of a dead cat." That is true as far as it goes, but who would say it is an adequate definition of a violin solo? The violin soloist would say there is something else there—ideas, emotions, thoughts, pulsating and beating through this physical structure and using it for a purpose. It takes both

answers to give an adequate answer to what a violin solo is.

The situation is clearer between science and religion now. Each has its province. But some of us are not content with that, for it ends up in a multiverse rather than a universe. We wonder if science and religion can not contribute to each other. Religion can give something to science—a new spirit, unselfishness, a new instinct for brotherhood. On the other hand, science can give to religion her method of experimentation. Religion can take some of the spirit of science in her quest after the Divine. So we, in round table conferences, ask about twenty-five or thirty of the leading men of all faiths to come together to face religion in a new way. We have about an equal number of Christians and non-Christians; in fact, we have more non-Christians than Christians, because we don't want them to feel we have packed the meeting. We suggest to the group that we have had the dogmatic, the competitive, the controversial attitudes toward religion; isn't it possible we might have an approach more akin to the method of science. In the scientific attitude there are three things: experimentation, verification and sharing of verifications.

I suggest we apply those three things. Here we are, a group of people experimenting with religion, using it as a working way to live. As we have experimented, has God become to us a new power by which to live? What does religion do in experience? Will you share your verifications? We suggest that no one argue, no one try to make a case, but that we simply share what religion is doing for us in actual experience. We go around the circle and each one lays on the table what religion means or does not mean to him. I would not have believed that the leading men of the East would open their hearts in this way if I had not tried it one day on the spur of the moment, and it worked. Leading officials, business men, educators and sometimes rulers will bare their hearts and tell what religion does or does not mean to them in experience. I have looked into the souls of these people in this particular kind of conference for years in a sympathetic way. Surely in those years, certain things will write something upon one's heart.

### **The Supremacy of Christ**

What is the result of it all? I may be considered dogmatic perhaps, yet I do not believe that it is dogmatism; it is actual concrete fact. As I have sat day after day listening with sympathy and prayer, something has written itself upon my mind. It is just this: I watch Jesus rise in supremacy in the midst of every round table

conference. As men and women unfold what He is doing for them, it seemed that they were finding something that other people, not in fellowship with Him, were not finding. In other words, here was something that was producing effects in human lives, closely akin to what we call salvation, redemption, lifting into a new life, giving of power by which to live, hope in the midst of hopelessness, new nerve to people who have lost their way to live. I watched Christ rise up and take command of every situation because of what was being produced in human life.

If I did not know that Jesus had said, "I am the way," I would certainly know it from what happened at those round table conferences. If I were a visitor from Mars, sitting at the round table and heard men speak, I would say, "Who is this Jesus who seems to do something for people that no one else is doing?" He calls forth a loyalty, devotion, response that is amazing. There is something working at life redemptively. Everybody who comes into the meetings recognizes this fact, though they interpret it in different ways.

Walking home with a Mohammedan one day, he said to me:

"The Mohammedans and Hindus must have been more honest and sincere in that meeting to-night than you Christians."

"That is interesting," I replied; "but I don't understand what you mean."

"Well," he said, "all of us acknowledged that we had found nothing, and all of you Christians said you had found something, therefore we must have been more honest and sincere than you."

I replied that that was one way of interpreting it, but there is another interpretation and that is this: Jesus is the way! I believe that He is, and say it, not dogmatically, but out of the facts. Science goes into the laboratory, puts together certain things and gets certain results. I watch people put together certain things—Jesus Christ, personal surrender, trust, obedience; and to the degree they do that there emerges a higher type of human living, a more victorious type. But I find no other system producing victorious human living. Skepticism doesn't. It has no song in its heart.

In Latin America some years ago, I was speaking one day to teachers of Santiago, Chile. Afterwards, the Latin-American head teacher, a brilliant woman, but skeptical, turned to me and said, "Do you know why we come to listen to what you have to say? You have a song in your heart; Latin-America dearly loves music." The world wants music and I do not know how to find it except in Jesus Christ."

In the Straits Settlements, in a meeting with the Chinese, as we went around the circle, it came

the turn of a Chinese teacher to tell what religion was doing for him. He said:

"Some time ago I wrote in my New Testament these words at the top, '*It works!*' with an exclamation point. Under it I wrote these words: 'You ask me for a definition or an explanation and I may not be able to give it, but this I know, my religion works! I put it under life, it learns to live; I put it under sorrow, it learns to sing. Thank God, it works!'"

I believe this is true. To the degree that we work it, Christian faith works. I said that to a very modern young woman in California a few weeks ago and she replied:

"But you don't know how skepticism has eaten into my heart and spirit; I believe in nothing; I can't grasp a thing."

"You try it," I answered, "if it doesn't work for you, don't take it."

She walked out, saying that she would try it. A few hours later a message came from her saying: "Tell Dr. Jones '*it works.*'" It does.

I believe that second approach is sound. We feel in approaching the East through the round table conferences we are using a scientific method and that here real Christianity comes to its own.

The third way of our approach to the East is a method based on the other two. We would not dare go the third step unless we were willing to go the first two. We must be quite sure of our own spiritual lives and then we must be willing to put that down along side of other people's way of life, to test it out there. After doing the first two, we are now prepared for the third—public announcement of assured results. We are now prepared to preach, since we ourselves have been experimenting and have found something. Our third approach is through the public meeting. We have non-Christian chairmen, some of them very able men; some of them are highly cultured men; most all of them both, but some of them you would not have in your evangelistic meetings at the home base! We allow the chairman to say anything he wishes. He has a right to negative practically everything I say, if he wishes to do it. I feel that if the Gospel cannot stand this, it is weak. If someone's words can cut under and destroy and break it, then the Gospel has not much reality.

At the close of the meeting we always allow the audience to ask questions. The Indian mind is as good as yours; they love argument; they are keen minded and philosophical. Moreover, we have from twenty-five to one hundred or two hundred lawyers at each of these meetings and to expose one's self to these questions to be answered without hesitation on the spur of the moment, is to expose one's self to disaster. But in the be-

ginning of this work, a verse was given to me: "Be not anxious what you shall speak; for it is not you who speak, but the spirit of your Father which speaketh in you." I cannot remember any situation in these meetings where this was not proved true. There were some close calls! A man got up one day and said, "Can you put your finger on a verse where Jesus says that he is the son of God? Please give me the chapter and verse." I had a hazy notion where one could be found, but I didn't know exactly where; I threw open my New Testament with a prayer, and the first verses my eyes fell on were those where Jesus met the man who had been born blind, and He had healed him. Jesus asked, "Dost thou believe on the Son of God?" And the man said, "Who is he Lord, that I might believe on him?" Jesus replied, "Thou hast both seen him and it is he that speaketh unto thee."

I inwardly gasped, and then read it off as though I had known all about it all the time! I thanked God for the quiet little miracle! I believe in an untrammelled God. We allow the people to ask questions and sometimes they ask until we are exhausted. We run our meetings, not by the hourglass but by the heartbeat; we go on until we are exhausted. Sometimes the meetings are full of tension, but never do they leave bad blood. I have never had a disturbance of any kind. The whole situation is surging with national excitement; the whole of India is seemingly sitting on the lid of a volcano, and yet there has never been a disturbance of any kind in my meetings—except one night. That night the Nationalists saw the Government officials come and they surrounded the meeting and yelled their national yells for three-quarters of an hour. I asked my audience if I should go on. They asked me to do so. I preached the Gospel of brotherhood and goodwill while the storm was raging. It was a good time to preach it! When the Nationalists heard what kind of a meeting we were having they apologized and said, "We will come in ourselves." The last night one of them arose and read a paper thanking me for what I had been saying to them about Jesus.

### A New Day in India

This is a new day in India as far as the acceptance of Jesus is concerned. The people deeply reject many things in Western civilization; they are embittered against Western products and forms, yet all the time there is a slow permeation and saturation of Jesus in the situation. He is rising to dominance, changing the outlook, the spirit and the mentality of non-Christians.

Canon Holland one day said to me, "I can't help but contrast this series of meetings with the series I arranged for John R. Mott twenty-five years ago.

He spoke to that audience for three nights and dared not mention the name of Jesus Christ until the fourth night, and when he did the whole meeting broke up in confusion; the leading Hindus stalked out. The name of Jesus Christ stood for everything that they hated. Now you begin the name of Christ from your first word; you interpret Him for them in the light of their need; they sit here night after night and want more of it; I am astonished at the difference."

We have tried then to approach the East first, through our personal fellowship; second, through the round table; and third, through an open and frank declaration of Jesus Christ as the Saviour of men. We believe that we face in India today the gravest situation we have ever faced. They are deeply embittered against the West, but they are more and more turning to Jesus Christ. I was in Bombay when the Simon Commission landed. This was an all-white commission, come to decide the political destiny of India. The Indians deeply resented this, feeling their destiny was to be decided by white people. So when the Commission landed in Bombay, they were met at the docks by a chant of the crowds which said, "Simon go back!" "Simon go back!" It was the revolt of the East against the dominance of the West. We wondered if we could have a meeting that night since processions were going up and down the streets with black banners. But our crowds came; they were not only there, but it was the same eager crowds as before. When, at the close of my talk, I described a picture I had seen that night on my way to church—a picture of a

youth with Christ's hands on his shoulder; Christ with His other hand was pointing toward something that seemed to challenge them. I asked the young men to feel His hand upon their shoulder and follow Him. At the close, a young man came to me, dressed in the purest *khaddar*, the sign of a Nationalist, and said, "This morning I was down there at the docks crying, 'Simon go back,' but tonight I feel Christ's hand upon my shoulder; I hear Him saying to me, 'Come forward with me,' and I come."

We hope that some day we will be more Christian; we hope that we can Christianize the contacts with the East better than we are doing. In the meantime, Jesus Christ is penetrating India, penetrating into the soul of the East. What do we ask, then, of you. Give us your intelligent, spiritual backing; give us a far finer type of Christianity. If you will give us this backing for the next ten, fifteen or twenty years, I believe that we shall see some of the greatest conquests the Christian Church has yet experienced.

At the close of one of my meetings, the Hindu chairman said: "If what the speaker has said tonight is not true; it doesn't matter; but if it is true, I tell you nothing else matters." If the Gospel of Jesus Christ is not true, the sooner we get rid of it the better; but if it is true, then nothing else matters. We ought to have a Christianity at the home base that is taken as seriously as the communist takes his communism. The hour has come when the Christian Church must give a more complete surrender to Jesus Christ or must surrender Him entirely. We cannot give Him up!

## True and False Religion

From *Dnyanodaya*, Poona, India

**D**R. OTTO, at the Jerusalem Missionary Conference, said: "I went out to India with the idea that Christ was the prolongation of other truths but not essentially different. I have come back convinced that in Christ we have not merely prolongation of other truths, but difference in quantity is so great that it amounts to a difference in quality. He is not merely the More; He is the Other." Jesus Himself gathered up from the Hebrew past all that was noble and beautiful and then He showed wherein the past had failed. Too often we have wounded the sensitive East because we have reversed the Master's order of thought and action. Like Jesus and His apostles we need first to establish our point of religious contact with our hearers, basing our teaching as much as possible on what the people have known, and pass on to what is new and helpful. If we adopt this method we shall inevitably be led to

point out that Jesus not only helps men by the example which makes Him unique, but also by His redeeming Cross which gives Him a place all His own in dealing with the problem of the world's sin.

There is a growing feeling among missionaries and the Christian Church in the East that Christian people should not join hands with those of other religions in fighting secularism and skepticism. We can help to overcome the secularistic ideal by cooperating with other religions in confronting secularism by the spiritual interpretation of life, but danger arises when the assumption is made that *any* religion is better than no religion at all. In the name of religion some of the most terrible things have been done. Jesus Himself declared the Temple must be destroyed, since it had come to shelter within its ancient walls a false religion that lay heavy burdens on helpless people.

# Visualizing the Religions

A Museum of Objects and Methods of Worship at Princeton

By the REV. SAMUEL M. ZWEMER, D.D.,  
Princeton, N. J.

*Author of "Across the World of Islam"*

ORIGINALLY museums were thought of as storehouses for specimens and exhibits.

Today the educational function of a museum predominates and the curio type of collection is being replaced with material suitable for cultural and practical lines. The museum as an institution of popular education is fully recognized by the atheist propagandists of the Soviet Union. Anti-religious museums, as well as traveling exhibits for anti-religious propaganda, are part of the communist program. The largest of these museums is in Leningrad, in what was formerly the great cathedral of St. Isaac. The one in Moscow opened in November, 1929, was visited in one year by over 200,000 people. A recent writer states: "There is no doubt that of all the forms of anti-religious propaganda the museums are the most effective and convincing. They visualize the anti-religious message and seek to prove it by carefully and pointedly selected facts and original evidence."

Not only in Russia, but on the part of liberals in theology the attack on religion and on man's need of a revelation is in evidence. "No one any longer believes," says Reinach, "that even quaternary man was ignorant of religion; *unless we admit the gratuitous and puerile hypothesis of a primitive revelation* we must seek the origin of religions in the psychology of man, not of civilized man, but of man the farthest removed." That is the issue, clearly

stated by a representative of the rationalist and evolutionary school. Revelation or evolution; God or man; supernaturalism or naturalism. We need in the study of religions and of Christian missions

to face this issue, and the deeper we explore the so-called values of the non-Christian religions the more we discover the bankruptcy of their soteriology and ethics, and the hunger of the human heart for the living God.

The inspiration to have a museum of the history of religion and of missions at Princeton Theological Seminary came anew to me at the time of a visit to the University of Marburg, Germany. Since 1929 that University owns a collection which is the basis for an Institute of Religious and Missionary Research. The founder was the Professor of Theology and Comparative Study of Religions, Dr. Rudolf Otto. Under the direction of Dr. Heinrich Frick the amount of material has grown to such proportions that the temporary rooms we saw are no longer adequate. The present plan is to obtain the old Marburg castle for the purpose. They have an ambitious program for religious research, a study of the geographical expansion of the various religions, and correspondence with missionaries on the field for the solution of living problems on the

presentation of the Gospel to non-Christians.

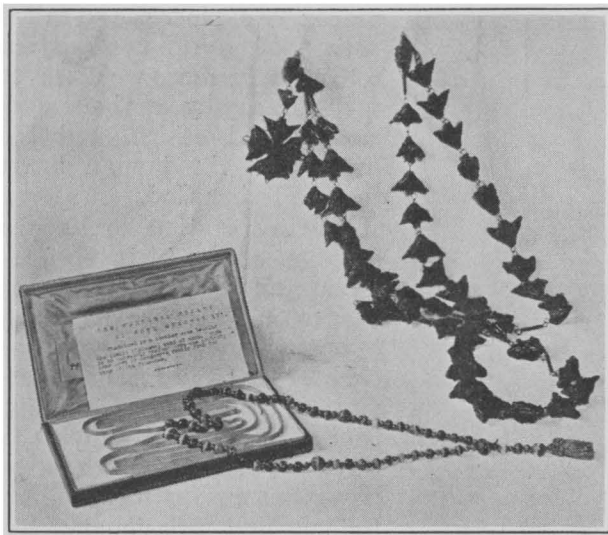
The Princeton Museum is more modest in its ambitions and attainments. Our present collection has found a place on the third floor of Stuart



IMAGE OF KRISHNA WITH FOUR HANDS, WORSHIPPED ALL OVER INDIA AS ONE OF THE GREAT HINDU INCARNATIONS OF DEITY



Hall but has already outgrown its somewhat cramped quarters. The nucleus of a collection already existed in gifts from the Seminary Alumni, and no institution has a larger number of alumni scattered throughout the world in various mission stations. Since 1818, when Henry Woodward, the first foreign missionary graduate went to Ceylon, down to the present, there have only been three classes in more than a century that have not sent representatives to the foreign field. Today we have a total of nearly six hundred graduates who are foreign missionaries. The illustrations that accompany this article give glimpses of the Museum. On a large central raised platform there is a collection of gods and goddesses which face the visitor like a pantheon on entering the



THE PERSONAL ROSARY OF POPE GREGORY XVI  
(1831-1846)

Museum. They include a large marble Buddha from Siam and a collection of Buddhas from other lands, in bronze and carved wood,—the elephant-headed god of India, statues of Kuanyin, the goddess of mercy; a considerable collection of wooden images worshipped in West Africa, and the household gods of China.

To the left of the central platform is a large glass case containing the rosary collection of Dr. Cornelius H. Patton of the American Board, whose book on "The Rosary" is a classic. During a long career in religious work he has made a special study of rosaries and assembled the many beautiful specimens that are on view at Princeton. The collection, valued at about four thousand dollars, includes rosaries of great beauty and some with historical associations. One of the latter was the personal rosary of Pope Gregory XVI, which, of course, has particular interest. It is made of gold and agate beads and ends in a tassel, not a crucifix. Use of the crucifix at the

end of rosaries apparently began sometime after this rosary was made. It is an extremely ancient type and probably came down in Gregory's family from the time of the Crusades. With it is a leather case to enclose it when not in use. It has the Colonna, Gregory's family coat of arms, handsomely embossed upon it. The use of a rosary apparently had its origin in India among the Buddhists. It was taken up in Islam at the time of the Indian conquest, and, according to many, the Crusaders brought the Rosary as an aid to worship to the Western Church.

"From India we may trace the spread of the rosary to the Buddhists of Ceylon, Burma and Siam (known as the Hinayana or the Southern School), and especially in Tibet, where in Lamaism the faith of Gautama reached its lowest level, and then the rosary, along with other customs, spread to Mongolia, China, Korea and Japan." The rosary is used by all classes of Mohammedans and in all lands today, with the exception of the Wahhabis in Arabia. Many of the rosaries are of rare or unusual materials. One of the best is a string of genuine amber beads. They are rather roughly cut and were probably fashioned by Anatolian camel drivers. There is also in this collection a rosary from Turkey, made of the gall stones of cattle. Rosaries used by Buddhists are often of semi-precious stones and of beautiful workmanship. One is made of faultless, round crystal beads, strung on a heavy white silk cord, with tassels of white silk. Others of lapis lazuli, exquisitely fashioned and strung on blue cord with blue silk tassels. There are a few of real jade of a rich green color. Others are of agate or agates in combination with other stones.

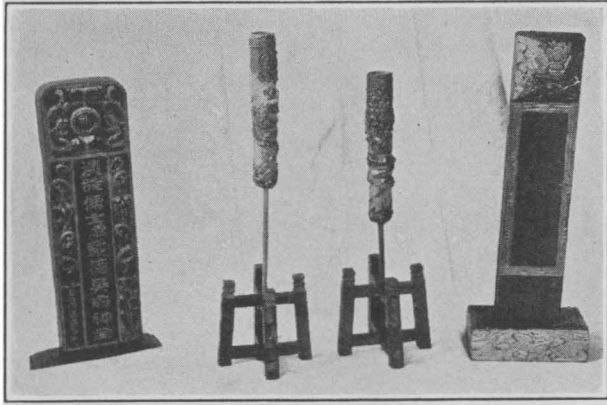
Shown with the rosaries are the baskets in which the Buddhists keep their beads. Many are lacquer cases, handsomely ornamented. There is one on display at Princeton made of bamboo in octagonal shape, fashioned in a delicate lace-like design. It has survived all these years the wear and tear of use and is still in perfect condition.

The Moslem collection includes a rosary from Stamboul, of very small beads of olive wood, nine hundred and ninety-nine in number, divided into nine sections of 100 each and one section of 99 beads. There is the usual parent-bead (or minaret), to which is attached the counter-string of ten beads. The unique features are this counter and the smallness of the beads. The rosary is so delicate that it can be slipped into a vest pocket, and by means of the counter string the user can keep tally of ten thousand petitions.

On the opposite side of the Museum in a similar large case we find a collection of Japanese musical instruments used in temple worship, models of Chinese Confucian shrines, ancestral tablets, etc.



A large map on the wall portrays the spread of Islam and its various sects. On tables there is a fairly complete collection of fetishes, charms, masks and drums used in the animistic cults of Western Africa. In another section one finds a case devoted to Judaism. Here are tiny cases for



ANCESTRAL TABLETS AND INCENSE-HOLDERS  
FROM CHINA

the law that hang on the doors of Jewish homes; a ram's horn used in the temple on feast days; little huts for the festival of Palms or Succoth, candlesticks and similar articles.

Manuscripts of sacred books are also found in our museum. Some of them in Pali on palm leaves, others on vellum. There is a polyglot Koran printed in India in four languages, and portions of the Koran written on the shoulder-blades of camels from Arabia! Photographs of pulpits, temples and mosques, diagrams of the chief cosmologies of ancient and present-day religions are found in the history of religion section.

The division on the history of missions will, we hope, soon have large ancient and modern maps, showing the expansion of the Christian faith, chronological and statistical diagrams recording the growth of Christianity and early copies of the Bible in various languages. Through the kindness of alumni in China we already have rubbings of the famous Nestorian monument in Western China and a number of rare Chinese scrolls both Confucian and Buddhist. In the collection which illustrates Islam in China, we have a complete set of Chinese-Moslem publications, and of the posters used in their mosques.

We have also a fairly complete collection of communistic propaganda material. In spite of all that has filtered through from Russia, regarding the anti-religious activities of the Soviet, one is shocked at the display of these crude and blasphemous posters of atheistic Bolshevism. Cartoons that depict God being dumped out of a wheelbarrow, head first, and that show Christ as the first bootlegger at the Last Supper. The bitterness of this anti-religious movement and its revolutionary

character can be studied here from first-hand evidence.

The Museum is greatly appreciated by the students. One of them declared: "All the reading in the world about a fetish cannot give us the understanding or make the impression in regard to fetishes that we get from handling one such weird object as we had in class a few recitations ago. Furthermore, when we can see the objects or means of worship, e.g., totems, fetishes, rosaries, it stirs our finer qualities into action. It prompts to love, understanding, pity, awe, reverence, respect, and desire to help others, and enlarges our love for our God whom no man hath seen at any time, but who reveals Himself in the matchless life of Jesus Christ."

Our visitors have included not only students from colleges, but Sunday school classes and Women's Missionary Societies from many neighboring towns. Objects from the exhibit are loaned to the students and to missionaries resident in Princeton, for use in object-talks in Sunday schools and churches. A missionary from China on furlough writes: "I went into the Museum to see what I could find that would help me to make Christ and His message more real to the Chinese. Almost immediately I espied a small cabinet which contained articles illustrating Juda-



THE DURRAH OR WHIP USED IN MOSQUES OF CENTRAL CHINA TO CHASTIZE THOSE WHO ARE NEGLIGENT IN PRAYER. THE CAPS ARE FROM PERSIA AND ARE WORN AT PRAYER TIME IN THE MOSQUES OF PERSIA

ism. On top of the cabinet was a book entitled "Jewish Ceremonials and Institutions." I glanced through it, and saw that it was a book that would be of help to me in explaining to the Chinese the Hebrew feasts and ceremonials, as they are practiced by the orthodox Jews today. Inside the cab-

inet I saw, among many curious objects, a tiny metal case, which contains a small roll of parchment, upon which is written in Hebrew, Deut. 6:4-9, and 11:8-9. This 'Mezuzah' is nailed to the door-post of every loyal Jew's house. Then right alongside a small scroll containing in Hebrew, 'the Table of the Law,' and near by a cardboard model of a Jewish booth (Succoth), illustrating the booths in which the Children of Israel dwelt during the Feast of Tabernacles. All these

truths in the History of Religion that can be more vividly presented in such a way than by lectures and textbooks. The knowledge of other religions undoubtedly is valuable to the missionary who is anxious to find points of contact between himself and the heathen world, valuable for comparative purposes, to show wherein Christianity excels all other religions, valuable also as showing that these religions were providential anticipations of a wider and more important truth; but most of all, valuable because it creates a spirit of sympathy and "compassion for the ignorant and those that are out of the way." As Kipling says:

O ye who tread the Narrow Way  
By Tophet flare to Judgment Day  
Be gentle when the heathen pray  
To Buddha at Kamakura.

Some of the non-Christian religions are dying or disintegrating. Invaluable material will soon become rare. The same is true regarding the material illustrative of the early history of the missionary enterprise and the work of the pioneers. As one of the secretaries of the American Board wrote: "I am glad you are thinking of building up a museum at Princeton, as it is becoming increasingly difficult to secure the right kind of material particularly when it comes to collecting the idols of the polytheistic religions."

Can you spare anything for our Museum to illustrate the spread of the non-Christian religions? The idea of God as shown by idols, symbols, fetishes; illustrative material on prayer and worship; mottoes used in temples or mosques; amulets, or prayer wheels; photographs of great religious leaders, of saints' tombs; samples of the sacred books in the original text; or something to illustrate the burial customs and the belief in a future life and resurrection among primitive tribes—all this would be gratefully received.

In regard to the History of Missions, maps, photographs of the pioneers in the field, large photographs of hospitals and institutions of education would be specially welcome. Also samples of the tracts and books that have been found most useful, and Bible pictures with a special artistic value. We would also like photographs of converts or groups of converts and diagrams showing the growth of the Christian Church.



WOODEN IDOLS FROM THE CAMEROONS, WEST AFRICA.  
ONE IS A CURIOUS TWIN-GOD

I plan to secure when I go to New York City in the near future, and I shall take them with me to China to show to our Chinese Christian leaders and the students in the Men's and Women's Bible Schools."

We need such a museum at Princeton to rightly understand and interpret the groping after God and the hunger for communion with Him in the non-Christian world. Eye-gate has too often been neglected in missionary education, while ear-gate only has been besieged. There are facts and

"The whole country seems to be stirred, and people are coming to the services from distances of from seven to ten miles from the mission station. The churches are full, and the people who cannot get inside throng around the windows and doors, listening to the message of salvation by the preacher. There seems to be a real awakening."—Report from Angola, Africa.



THIS MAN, "BILL" HENDERSON, DEEDED HIS FARM TO THE CHURCH, IN ORDER THAT THE YOUNG PEOPLE OF THE MOUNTAINS MIGHT "HAVE A CHANCE"

## The "Forgotten Man" of the Mountains

By REV. M. A. DAWBER, B.M.

*Superintendent of Rural Work, Methodist Episcopal Church*

WE HAVE heard much of late of the "forgotten man," but nobody seems to know just specifically who he is. He would seem to be the man who has been left unprovided for in the Government's last relief program. There is, however, a "forgotten man" to be found in the mountains of Tennessee, Kentucky, North and South Carolina. He has been overlooked by Government, both national and state. To the Christian Church belongs the credit for any progress and development that he has made. The first survey of these mountain people ever made by the Government was recently completed. Even this did not initiate with the Government but was prompted by the Mountain Workers' Conference, a body of Christian workers of several denominations engaged in missionary work among mountain people. This survey reveals the fact that

some seven million people are living today in America under the conditions of illiteracy, undernourishment and ill-health and economic poverty such as is characteristic of mountain people.

To such people the Christian Churches have been ministering for the last sixteen years in mountain missions. Wherever we have gone there has been real achievement, and in the places where work has been established over a period of time life has been greatly changed and the community transformed.

### **Moonshine in the Mountains**

The greatest injury done to the mountain people comes from those who do not know them or understand them and who have no real sympathy for them. They have spread erroneous ideas of the prevalence of feuds, moonshine, etc., that do

not reflect the general standards and ideals of mountain people. It is true that these Southern Mountains are the land of feuds, of hatred and vengeance, but it is also true that it is a land of love and neighbors, of families and homes that are as loyal to each other and the nation as any other people in America. Illiteracy, feuds and moonshine are vanishing much more rapidly than the stories about them. The trouble is that it takes so long to live down the conception of a people that, while true yesterday, is not true today.

One question often asked is, "Why do the mountain people make moonshine?" We might ask another question, "Why did our grandparents make it and use it so generally?" Let us remember that many of these mountain people are still at the stage of development where our grandparents left off. There is, however, another answer to the question: Mountain people do not make it. A few of them do, but it is as unfair to stigmatize the whole mountain people with this charge as it is to say that Americans are all bootleggers. We might go even further and say that granting the moonshiner exists, he does not begin to be the moral menace and the lawbreaker that the burglar and the bootlegger are in other parts of the country. Usually he is a kind, honest neighbor and, in his local community, a worthy citizen. His crimes are committed against the outsider who interferes and with the far-away Government at Washington. These he considers have no right prying into his private affairs, and when engaged in doing so are apt to receive dangerous treatment at his hands.

A story is told of a certain northerner who desired to see a mountain still, so he requested a mountain boy to lead him to a secluded place in the mountains to see one. The reward for this service was to be two dollars. They had walked a few hundred yards on the way when the boy requested payment in advance. The man said no, but that he would pay when they got back. "No," replied the boy, "I want it now, for you ain't a-coming back." This illustrates the attitude that the mountaineer has to those who are inclined to interfere in his affairs.

There are yet other considerations that must be understood if we are to deal fairly with this question. In the mountains there are almost no doctors, no drug stores, no place to which the mountaineer can go for medicinal supplies, even could he afford them. As one mountaineer put it:

"Let ary a thing go wrong with the family, fever, or snake-bite, or something, and we can't git a doctor up hyar less'n three days or a week; and then it cost scand'lous. The only medicines we-uns has is yerbs, which cain't be drunk without a leetle grain wriskey."

Again the mountaineer does not see the difference between making bread and making whiskey out of his own corn. Until recent years corn whiskey was about the only thing that the mountaineer could conveniently haul out of the mountains and sell for cash with which to pay his taxes. Bad roads, and the lack of crops that were marketable restricted him to a commodity like moonshine. However, during recent years, and since the passing of prohibition, the business has increased rapidly, but this has been due to the influx of bootleggers from the cities who immediately discovered the mountains as a safe refuge for the manufacture and storage of their product. Again, we call attention to the fact that so far as the oncoming generation of mountain youth is concerned they will have nothing to do with it. Not a boy nor girl who has gone through our mountain mission schools has been known to be engaged in this illicit business. Given a few more years and moonshine will be a thing of the past.

### Illiteracy Feuds and Poverty

The conditions that have been cited as responsible for moonshine are also factors that account for illiteracy. We must keep in mind that before these people migrated to these isolated mountain sections they were intelligent and well schooled. There is a natural intelligence that obtains today in spite of the absence of modern education. They were much better educated than the average of their day. Beveridge in his volume on John Marshall tells us that, "In Virginia in 1755 that more than forty per cent of the men who made deeds or served on juries could not sign their names, although they were of the land-owning and better educated classes." The ancestors of the mountaineer were an intelligent, sturdy and courageous people, Scotch and Scotch-Irish, they brought with them the sterling convictions and character of their generation that was rooted in the more than average education of their day. But once settled in the more isolated mountains of this country they found it impossible to provide the educational facilities that they and their forefathers had enjoyed.

The home mission boards have worked hard over this problem, and again we say, give us a few years longer and illiteracy will be no more. There are still a few mountain judges who cannot read nor write, so I am told. I heard of one recently who did not want to appear illiterate so he always carried a Sears and Roebuck catalog around with him when he held court. One day he had before him a man charged with some offence and after all the evidence had been presented the old judge turned over the Sears and Roebuck catalog and then remarked, "You will be fined three dollars



and seventy-five cents." The man began to protest, but his neighbor, who was with him said, "Shut up, Jake, and thank goodness he was looking at pants and not pianos." Such stories will not apply to the oncoming generation of mountain people.

The fact is that a mountaineer does not know the feud as we understand it. They speak of it as "the trouble" or "the war," but never "the feud." Ordinarily they are as peace loving and kind and gentle as anyone—just as ready to render a kindness for a good deed done as to return evil for evil. Mountain people's likes and dislikes run strong. A deep emotional spirit dominates all their actions. Add to this the problems that arise from intermarriage, boundary lines, and the insular life that is inevitable, and it is easy to understand why trouble between families becomes intense. The conditions of isolation are the greatest factor in the feud problem. Mountain people have always settled their own problems in their own way. The absence of surveyors to establish the exact boundary lines between neighbors gave rise to all kinds of disputes that had to be settled locally. The distance to the nearest lawyer was also a problem. "Why bother with those outsiders; let's settle it ourselves." This isolation has made it more convenient to settle their own misunderstandings and grievances in their own way and has led to much of the hatred and bloodshed; it has also made it difficult for them to follow the pathway of the law and order.

But this again is, for the most part, in the yesterdays. On a recent visit to Henderson Settlement, Mr. Frakes, the Methodist Superintendent, called my attention to four children playing together. They were the orphan children of two men who took each other by the left hand and shot it out by the right hand. Such a method of settling a dispute will have no place in the thinking of these children. They have been taught the better way of love.

The major mountain problem here as elsewhere is economic. It is a rural problem and, as such,

it should be included in the general program for rural progress. While in the more favored sections it is a question of more successful production to capture the market, in the mountains it is a matter of more successful production to feed themselves. The main economic problems of the mountains involve better agriculture and better transportation. A subsistence program of agriculture and industry is in process of development. The mountains are, in all probability, ahead of other sections in such a program. It is no longer possible to point the young people to something outside the mountains as the economic hope and solution to their poverty. The cities and rural sections elsewhere are no better off, if as well off, in this respect. The average mountain family can be helped to raise its own living, to supply their own needs, and with a very small money income they are comparatively independent. Much of the land needs to be revitalized with suitable crop rotations to build up the soil and to hold it on the steep mountain sides during the winter rain washes. In too many instances it has been planted year after year for the same crop—corn. Some time ago in one of the cabins, where I had counted thirteen children, as I was about to leave I looked up at the barren hillsides and asked my mountain host what he raised there. "Why," said he, in his characteristic mountain drawl, "we raise corn, an pork, an childer, but I allow its mostly childer." This, of course, sets forth in homey fashion the economic problem of the mountains. There are other economic problems, a hundred of them, but they will root in the simple statement of this mountain man.

The Christian Church is facing this task as well as moral and spiritual needs. We have assisted in many ways in the development of a type of agriculture that will make for the highest possible production on mountain soil. Poverty, ignorance, moonshine, disease and strife are gradually being eliminated in the program that is being fostered by home missions work. This, of course, is only laying material foundations upon which to build a more satisfying spiritual life.

## Then, Let Us Pray

The day was long, the burden I had borne  
Seemed heavier than I could longer bear;  
And then it lifted—but I did not know  
Some one had knelt in prayer.

Had taken me to God that very hour,  
And asked the easing of the load, and He  
In infinite compassion, had stooped down  
And lifted the burden from me.

We cannot tell how often as we pray  
For some bewildered one, hurt and distressed,  
The answer comes, but many times these hearts  
Find sudden peace and rest.

Some one had prayed, and faith, a lifted hand  
Reached up to God, and He reached down that day,  
So many, many hearts have need of prayer—  
Then, let us, let us pray.

—Author Unknown.

# Glimpses of Indian Hearts and Hearths\*

By ELISABETH W. CONKLIN, Chittoor, Madras, Pres.  
*Missionary of the American Arcot Mission*

IN INDIA I do not feel so far away from America, when almost every day, as I drive down the long, dusty street in Chittoor, a very dear Indian friend delights to talk of her brother in "Puff-keepsie." Dressed in her graceful costume, speaking for the great throng of Indian women, she might greet you with the words of another Indian girl who said, to a world audience on the air:

You stay at home; but is it anywhere  
Written or said, "You do not share?"

You stay at home; but right in your own home  
You reinforce us, though you never come.

You stay at home; but if you only knew  
How we across the sea rely on you!

You do come over, if your hearts are there.  
And thus, more than you know, you do share.

One of my most precious friendships in Chittoor began on this wise. Just as we were sitting down to tea, I was called into the drawing-room to greet a lovely, glossy-haired, lustrous-eyed Indian lady, whose graceful palms were touching in the less-common greeting between equals. I offered her a plate full of freshly baked sponge cakes. She deftly fingered the folds of her heavy silk saree, as her understanding eyes searched mine. Slipping all the cakes into an improvised pouch in one end of her saree, she answered with unerring directness my clumsily concealed surprise.

"You do not yet know our customs," she explained in utter naturalness. "If you had come to my house and I had offered you cakes, I should have expected you to take them all, as I have. Should you take only one, we would throw the rest away, for none of us would touch any of those remaining after you had touched the plate. I thought you also would not care to eat any after I had touched the plate."

A few days later, accepting her invitation to tea, we were charmingly welcomed into her brother's semi-European home. She served us individual portions on silver plates and in silver cups.

"You have not given us an opportunity to take all that are on the plate," I said, smilingly, and added, "but we are thrilled to have you honor us with this silver service."

Several times, in other Indian homes, I had blistered my lips because I have not yet learned how to drink hot coffee without touching my lips to the cup. Gladly I had suffered, thinking that I was appreciating the extreme courtesy extended. With exquisite tact, my hostess protested:

"Ah, but this silver protects our orthodox neighbors from us."

By the use of a different pronoun "our" than for "us," she subtly included herself with our outcaste selves! Those of us who knew that she was an "unmarried widow," caught a glimpse of the ache in that starved mother-heart, because she had no husband, home or child of her own. Though she is not numbered among the Christians in Mission reports, she is a beloved auntie to her eight nieces in that home which is being transformed by her own Christ-illuminated life.

One day we were returning along a deserted, dusty road, in the heavy, hot sunlight of midday. We were disheartened and despondent at the desperately impoverished condition of our Christian villages, because of the failure of the rains. India truly is "The Land that Looks Up to the Sky." The burning sunlight is our chief protection from disease, but the rain is the source of food as well as drink. Are we better Christians because we are always hungry? Here again, the difference in the pronoun "we," as I can use it, being one of *us*. In many, many Christian homes, "the mother, starved for her brood," with her two hands dips out, from the pitifully-scant allowance of daily "bird-seed" for her family, the "Lord's portion," to be set aside each day. On Sunday, before the rude altar of the tiny, mud-walled school-church, each woman, from one corner of her cloth empties the week's portions on the cloth spread to receive it. Are we ready to observe even one Golden Rule Diet-day a week, so that we may set aside our "Lord's Portion"? Do we give our car one day's rest in seven, or deny ourselves a "wave-set" (masculine or feminine, radio or hair) for His Treasury?

\* An address prepared for the Florida Chain of Missionary Assemblies, 1934 (not given as here printed).



As we travel along the dusty road, thus musing and praying, we catch up with a cart, which looks like a tiny loaf-of-bread-on-two-wheels, rocking to the gait of its diminutive bullock. Robin has adroitly steered his drowsy nose from intruding behind the swaying curtain at the crust-end of the loaf, when a furtive eye compasses the deserted landscape, and two excited ankles with tinkling anklets slip down on the dusty road. The owner brings to our carriage-wheels a wistful face in which sadness and gladness are appealingly mingled, and says:

"My husband has been transferred to Coimbatore. I hate to leave, but please tell me the names of the missionaries there. My family want you to come to their house just the same, and have Sunday-school as you always do. I think they will want you to come into the house afterwards, too, as you have done when I was there."

Then she slips into my hand a paper with her new address, while I am trying to think of the name of the British missionaries stationed in her new home. Without waiting for my slothful wits to function, she turns away and, in a cloud of dust stirred up by the heavy folds of her saree swirling about her ankles, she clammers back behind that swaying curtain. When I reach in behind the curtain to slip my bit of paper into her hands, both our hearts feel the tight clutch of our hands in hurried farewell.

Our High School girls and the Bible-woman will be thrilled to know that they may still go every Sunday afternoon to this house where gather a crowd of children and older folk to learn to sing with us the beautiful Christian lyrics, and to hear the stories of a new Friend and Redeemer whom they are beginning to love. Best of all, we may still be invited to come into the sacred family circle and there talk and sing and pray to Him who searcheth and knoweth all our hearts. Here is a "not-yet-Christian" hearth where the family are learning to love Christ because one loyal nine-year-old heart, when she had to leave the Mission School for Hindu Girls to become the youngest sister-in-law and daughter-in-law in a new family circle, did not forget what she had learned.

On our spacious verandah are gathered the wives of the pastor teachers from the Christian villages in our district. We were holding our annual Bible examination for Christian women-teachers. At one of the desks, a woman's furtive hand tries to brush aside the cloudiness from her straining eyes. An operation must determine whether there are cataracts or infection in one or both eyes. Tenderness and bewilderment are in the face of her husband as we talk over the problem. "How can I and our children live without her? Even if I bring our daughter home from the boarding school, it

is not safe for her to be in our house when I am not there." Weeks pass and I visit the ward in the Government hospital where the wife is waiting with bandaged eyes. Her two youngest children are playing contentedly. From bed to bed, the mother feels her way, while eager hands of caste women reach out to draw her nearer. Each one is eager to sing the special lyric that she has learned, or to tell the story and recite the verses about Christ which are particularly appealing to her individual need. When I ask about the strict religious neutrality observed in Government hospitals, the Medical Officer, who is himself not a Christian, asks me to let her stay as long as possible. He says: "Our whole hospital is feeling the cheer of her brave spirit. Patients we had despaired of are recovering." How I wish she might find permanent employment there! Her over-harassed husband has found too overwhelming the prospect of a sightless wife, who can no longer eke out the family income with teaching in the village school. He has found another way of escape. Deserted, she must seek the protection of our Mission hospital, where her children too will be taken care of.

"Who is the untouchable? Is it the caste or the out-caste?" Such a query has never once occurred to me in India. Does it throw a new light on the difference in attitude between East and West? In America we who stand aloof are the untouchables, but in India the untouchable is the one who is kept at a distance. Here, there are untouchables in every class of society; there, one class is untouchable. In Christ's eyes both are individuals, needing Him, their Saviour. Both need salvation. Hinduism teaches two forms of redemption; that of the kitten saved by its mother, with no effort of its own; and that of the baby monkey which must itself run to its parent, and, clutching fast, be carried beyond danger where it can of itself go. Christ gives us the two pictures: one of the Seeking Shepherd, going out to bring back the one sheep, lost through its own ignorance or weakness, or through another's neglect, as in the case of the lost coin; the other picture is of the Waiting Father, who goes out to meet the willful son who has turned and is seeking his father's protection. To the Christian salvation comes through a Saviour. In India we are regarded as untouchables. In America, contrariwise, are we also untouchables? Orthodox caste Hindus will walk knee-deep into the mire of a rice field, rather than pass me on the narrow path. Shall I, here, "pass by on the other side"?

"Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye do whatsoever I command you."

# The Government's New Indian Policy

*Proposed Revival of Tribalism, Seen from the Missionary Angle*

By G. E. E. LINDQUIST, Lawrence, Kansas

*Missionary at Large, Society for Propagating the Gospel  
Among the Indians*

**I**MPORTANT changes in Government policy immediately affect the conditions for mission work. This is doubly true of the American Indians, for the nature of the missionary's task places him in close contact with government officials and policies. Furthermore, the early missionary was the harbinger of civilization to the aboriginal Americans. He founded the first schools; he was the first champion of Indian rights; during President Grant's administration he served as Indian agent. Until 1879 mission schools served all Indian youth and even today a number of church schools are still flourishing.

In Bulletin 280, issued by the Board of Indian Commissioners, Dr. Samuel A. Eliot writes:

The missions maintained on Indian reservations by the Protestant and Catholic churches have long been regarded as cooperating units with the Board and the Bureau of Indian Affairs in the Federal Government's effort to aid and qualify Indians to take their places as self-supporting, independent men and women in the general citizenry of the nation. The Congress of the United States, the successive Secretaries of the Interior and Commissioners of Indian Affairs, and the school and reservation superintendents have again and again testified by legislation, executive orders and official statements, to the value of the missionary work. The Federal officers have recognized the missionaries as influential members of the authorized personnel on the reservations.

Hon. Chas. J. Rhoads, former Commissioner of Indian Affairs, in a letter to the field staff, wrote:

The aim of both Indian Service employees and church workers is to fit the Indians to be self-sustaining, self-respecting American citizens. The Christian missionary was active in this field of service long before the Government, and the missionary has an essential function in the cultural development of the Indian. No effort should be spared to encourage effective cooperation and prevent misunderstanding and friction.

Any policy, therefore, which directly or by implication, constitutes a limitation of missionary cooperation and tends to nullify the constructive efforts of the past, as well as having far-reaching effects on the future, is a matter of deep concern to those interested in the task of elevating and improving the condition of the American Indians.

That such a limitation is in prospect is the conviction of missionary workers, both Indian and white, if the recently announced plans of Hon. John Collier, the present Commissioner of Indian Affairs, are put into operation.

A careful student of Indian Affairs, who has given years of unselfish service to every good cause among them, says: "Mr. Collier's schemes for the revival of tribalism and the segregation of the Indians are certainly of a most reactionary sort and if they go through in the form suggested we shall be wiping out most of the gains of the last fifty years and beginning all over again under more difficult conditions than ever."

The underlying assumption of the Collier proposal is that the "Indian's master problem is land." With this as a starting point he has launched an intensive propaganda against the General Allotment Act of 1887, also known as the Dawes Citizenship Act. Most of the evils which have befallen the Indians during the past fifty years are laid at the door of the allotment system even as the Eighteenth Amendment was charged with all the woes following the adoption of prohibition. Those conversant with Indian Affairs over a period of years realize grave errors in the working of the allotment system, although the original intent of the Act was humane and sought to individualize the Indian, deliver him from the idleness and debauchery of res-

There is some difference of opinion among American Government officials and missionary workers as to the proposed new policy of returning American Indians to special reservations and encouraging old tribal customs. Both white and Indian Christians are united in believing that such a policy is mistaken and would hinder the progress of the American Indians in Christian character and intellectual and spiritual development. A recent Indian Congress, held at Rapid City, South Dakota, unanimously opposed some features of the Howard-Wheeler Bill, while they favored others.

ervation life, and institute an educative process in the use of land as well as prepare him for full and free citizenship.

Some of the more palpable weaknesses of the allotment system may be summed up as follows: It was premature and assumed a far greater degree of progress than the average Indian had made; the blanket character of the Act proved a failure as does any attempt to cover all sorts and conditions with the same blanket; the dissipation of heirship land whereby much land went out of Indian ownership, the decreasing number of those holding individual allotments, the patent-in-fee fiasco of the war years, and the inauguration and perpetuation of the leasing system with attendant evils are other factors quite generally known and conceded. The Commissioner says:

Now, since allotment stripped the Indian of land and since the Government made him a landless man, it must restore him to the land. We want to get new lands for Indians who have lost their lands or whose lands are insufficient. (Commissioner's Circular Letter of Jan. 25, 1934.)

Briefly stated, the Indians now holding individual allotments will be asked to relinquish these in favor of communization of land and property; furthermore, the Government is to buy additional land on the reservations now held by outsiders, mostly whites, and reassign same to the landless Indians. There might be no objection to this proposal, were it not that, intimately related to this procedure, is the plan for a revival of tribalism, variously termed "self-government," "tribal incorporation," "community incorporation," etc. (Circular Letter of Commissioner of January 20, 1934, No. 30426, addressed to Indians.)

It is not to be wondered at that the Indians themselves feel that they are to be subjected to another experiment of doubtful value, and one which may be launched during one administration and abolished the next. They have been the butt of sundry and varied experiments in the past. While the more conservative prefer to adopt a "wait and see policy," the more progressive ones do not hesitate to condemn the whole scheme as "reaction under the guise of advance." Others will not entertain the idea of communization of land and property even for discussion. The chairman of a business committee on one of the larger reservations states that while the allotment system has its evils, he feels that the new proposals would cause even more trouble. A representative of a western tribe says: "I have no land or property. [He belongs to one of the landless bands in the far west who, because they were not "war makers," received no allotments.] I have been trying to get a garden spot for two years, but if I had an allotment I would not give it up to share with others—and I do not expect anyone else to give up theirs to share with me. What we want is land of our own if only a few acres."

Reports received from representative groups of Indians indicate clearly that the communization of land and property, as thus proposed, is impracticable and will not be acceptable to the Indians themselves. It has not worked to the equalization of property even among the Pueblos, although these people are frequently cited as embodying model tribal set-ups. It has not worked in the most advanced type of civilization, certainly not for any extended period.

There are small and scattered bands of landless Indians, for instance in Nevada and California, who deserve consideration, but even these, according to their own testimony, do not want to join "a back to the reservation movement." They desire to be grouped among the whites, and to receive land where they will cease to be considered isolated minorities. The younger Indians, those "born too late" for allotment or whose heirship interests have been dissipated, should be given a chance to engage in agricultural pursuits. But why should the Government spend millions buying back semi-desert or sub-marginal land for them on the reservations? There are good farms available *off the reservations*, where individual ownership could be fostered and home life could be stabilized. It has been truly said that "wherever agriculture has been developed on a home-owning, family basis, we find the most satisfying rural life"; and, one may add, we have there the basis for promoting self-support and self-respect.

Those interested in missionary work among the Indians feel that while the possession of land is important it is by no means "the Indian's master problem." Land itself is only potential wealth; the mere fact of possession will not feed or clothe anyone. The Indian must use his lands if he would appreciate their worth. As one earnest worker has said, "He must keep his hands out of missionary barrels and his name off of ration rolls if he would maintain his self-respect." Unless there is stimulated from within a *desire to be and to do*, all the land with its wealth of untapped resources, will avail the Indian but little. "Too often we strive," as one worker has put it, "to conserve the Indian's property at the expense of his manhood, his ambition, his finer values. He will develop responsibility only by having responsibility to bear."

But the feature of the Government proposals that causes the deepest concern to missionary workers, and that is apt to have the most baneful effect on the future of the Indian, is the revival of tribalism and the segregation and isolation involved in "the back to the reservation" movement. Many feel also that the encouragement of the dance ceremonials in Commissioner's order of January 3, 1934 (Circular No. 2970), regarding "Indian religious freedom and culture," is one of the first steps in the attempt to revive "the cult of the

primitive." This order directs the superintendents to inform the Indians "that native religious life and Indian culture" is not to be frowned upon by Government representatives; and, that "no interference with Indian religious life or ceremonial expression will hereafter be tolerated."

Without discussing the merits of the old Indian religions and cultures, it should be said in all fairness that Christian missionaries, while seeking to avoid "the pitfall of antiquarianism," have sought to preserve the best of the past, and to fill it with new meaning. They have put primitive languages into writing, and have filled old words with new meanings; they have translated the Christian Scriptures into many tongues, and have encouraged bi-lingual expression. In general, they have aided ethnologists and other conservators in establishing friendly contacts with the Indians. At the same time they have not hesitated to assert that "the Indian must be saved by a process of Christian assimilation to American life, not by a carefully guarded and subsidized segregation."

Anything which emphasizes differences and that makes for separation and race discrimination militates also against the Christian tenet of "a fair chance for every man in every good thing." In his daily contacts with the Indian the missionary ceases to think of the Indian as "being different." Rather does he consider his essential humanity and that the Church of Christ owes him more because he is a human being than because he is an Indian.

But what of the future? Will the revival of tribalism and segregation be the way out? Let two Indians of widely differing backgrounds and training reply. Dr. Arthur C. Parker, Seneca, director of the Rochester Museum of Arts and Sciences, says:

While the continuation of tribal government, with all its connotation, may seem from the sentimental standpoint, just and liberal, it brings with it also a certain segregation from the normal stream of civic life. . . . This might possibly be justified if their (the Indians) ultimate objective, projected a century hence, was a continued separateness in outlook and manner of living. However, since all the Indians of the United States must secure a livelihood in a manner similar to that of the rest of the population, and since their economic contacts will all be with citizens of the various states, it would seem that the better part of wisdom is to have these Indians prepare in a most effective way for economic competence. There is always prejudice against those with special privileges and exemptions and against those who are fostered by paternalism . . . I can see nothing but a backward move and disaster in the reactionary project, though if supported and protected for a while, it will be a spectacular thing that will have great advertising value. Any move that tends to place our first Americans in segregated areas like the bear, buffalo and elk of our national parks, tends to create a zoological garden rather than serve the purposes of free citizenship.

Ernest Hunt, Kiowa, of western Oklahoma, in addressing his people through his home paper,

says: "There are two ways out of this matter, the way back and the way straight ahead. But is the way back ever the way out? The way back is a way beset with failures, wickedness and graft. We have made some advances, but we need encouragement that we may go still farther. If ever the Indian needed the guidance of the Great Government of Heaven it is now. We need in the very heart of our councils a friend to the Indians that will advise us right." God grant that the Indian standing today in the valley of decision shall not fail of wise and faithful friends to aid him in this his hour of need!

*Statement Unanimously Adopted by Missionaries, Both Catholic and Protestant, at Plains Indian Congress Held at Rapid City, South Dakota, March 2 to 5, with Special Reference to H R 2902 and S 2755.*

### We are in favor of:

1. The encouragement of spiritual values.
2. The Indian making his contribution to the life of community and nation.
3. The Indian sharing in the responsibilities and the privileges of government and citizenship.
4. "No special advantages, no special disadvantages" for the Indian.
5. The following features of the Howard-Wheeler bill:
  - A. The educational provisions, especially the training of Indian young people for positions in the Indian service.
  - B. The providing of land for young Indians who are looking forward to the establishment of homes and were born too late to acquire land rights.
  - C. The effort to untangle the problems in connection with heirship lands.
  - D. Increasing self-government in those distinctly Indian interests in which the Indians share exclusively as members of an Indian tribe or group.

### We are opposed to the following:

1. It perpetrates segregation. In more progressive communities where the Indians share in the general social and economic life of the community, it means even going back to segregation. Tribalism means exemptions, and exemptions lead to race prejudice.
2. It perpetrates freedom from taxation instead of looking forward to the time when the Indian contributes his proportionate share to the cost of government.
3. The Indian Court also promotes segregation. The Court may mean prompter justice, but it perpetrates the present intolerable situation where Indians escape punishment of crimes because they do not come under the jurisdiction of state laws and only very few Indian crimes are punishable under Federal Statute.
4. While seemingly granting the Indian new liberties, we are of the opinion that the bill means a great increase in supervision and delay in action on the part of the Secretary of the Interior and the Commissioner of Indian Affairs.
5. The conviction back of the bill that the land allotment system is at the bottom of the Indian's poverty. Possession of land as such does not mean salvation for any people.
6. The implication that physical values are supreme and spiritual values are non-existent.

# The Testimony of Mr. Wang

*An Experience in the Village of the Northern Peace Creek*

A Letter from the REV. JAMES P. LEYNSE,  
Peiping, China  
*Missionary of the Presbyterian Church, U. S. A.*

WITH a few Chinese friends, one an evangelist and others volunteer church workers, I stood in front of the Temple of the Whispering Pond at the Village of the Northern Peace Creek, far outside of Peiping. A young priest, keeper of the temple gods, stood next to me. His father had given him to the service of the "Guardian God in the Clouds" so as to redeem an untold sin. An old officiating monk, keeper of the accounts and receiver of the temple guests, stood a little aside. The skies were clear and the wind gushed cold, but all of us were in Chinese garb, wrapped from head to feet in wadded cotton. We sang choruses, preached and explained Bible picture posters and took with us a string of followers for a meeting at the little Gospel hall built by a Chinese Christian lady.

Groups of boys came in, and some small girls toddled in on tiny bound feet. The village of the Northern Peace Creek is true to old customs and since most of the girls are engaged in marriage bonds from early childhood, the wishes of the future mother-in-law have to be reckoned with before such a new and radical custom as "large men feet" for girls can be put into practice.

On the large brick *kang* or bed built on two sides of the little hall a place was left for the women, who came in groups chattering aloud to hide self-consciousness. There were young women with red trousers or red jackets left from wedding trousseaux. Many had a suckling baby thrust within her outer garments and stood through the service, as long as her mother-in-law was present. It took a great deal of effort to bow the men to the various seats of honor. They were solemn and sincere in accepting the flowery courtesy of the evangelist and they felt obliged to express their surprise over my ability to speak the Chinese lan-

guage. After the meeting had been opened Mr. Wang gave a short testimony. He bowed deep to the women and, facing the men, he began:

"Honorable elders and gentlemen of the village please sit a while. I am greatly putting you to trouble but do listen to this humble one's unworthy chatter; if only for the time it takes to eat a bowl of rice. Surely I am but a tiresome talker but not for silver or rice did I come here. I have a message that will make your heart joyous unto heaven and glad unto the earth. I have something better for you than silver skin fish to eat and yellow tea to drink.

"My humble surname is Wang and my name Tsao Kung but I am called the Iron Arrow. On the Mongolian plains I used to trade. Silver and rice came to my home in abundance, but I was a free spending spirit. For twenty years I smoked opium, gambled, drank and worshiped the king of the devils. I also induced my wife to smoke opium. That devil called opium ate away the food of my home as the wolves on the plains eat the dead bodies of the Mongolians. It stuck to my soul like paint to wood and in vain I tried to clean myself. I became like a skeleton and my heart ate great bitterness. The richness of my home disappeared, also the brightness of my children's faces. I was like one altogether ignorant of the difference between good and evil. I speak true-hearted.

"One day my daughter had the good fortune to meet this honorable Western man's lady, and truly great blessings came to my home. Through her influence my daughter came to believe in the one living God; she was moved by the Spirit as a leaf on the tree echoes the wind. Day and night she prayed aloud for me till at last I went with her to the Christian church. There I listened for the first time to the Gospel of Salvation and I became



like a fish hooked in the jaw. Heaven struck me; my heart became empty and all the great bitterness of these twenty years stirred up within me. God examined my heart and as a man in despair I knelt in the church at the feet of the Eternal Living One. The Lord made sacrifice for me and redeemed my soul with the blood of His Son Jesus Christ.

"I returned home a new man and never since that time have I touched opium, wine or gambling dice. My wife, amazed at my inner strength, became a believer too, and also her desire for opium was taken away by faith in Christ. One day in the courtyard together we burned before our invited relatives our paper kitchen god, the mud god of business, and all our wooden house gods, with all the incense and altar candles we had. There we dedicated our lives to the One Living God, both of us to do volunteer church service and our daughter to study to be an evangelist. Wonderful peace and marvelous joy have since been ours.

"You elders and inhabitants of the village of the

Northern Peace Creek, you are men and not trees, your brains can understand and your hearts can feel. Throw away your idols made with the hands of men; stop wandering and seek to find the peace I have in my heart."

The meeting went on for hours. Unasked, one testimony followed another. The eyes of men and women were bright with interest. Hardly any one noticed that dogs came running in, that a black pig was driven out, that chickens squawked away from feet suddenly stretched out. Questions were asked, and interest was shown in a new open way. The Gospel was brought and the message accepted. When the skies turned to evening gray a Bible class was formed, an hour for Sunday worship agreed upon, and a little school for illiterate men and women started.

Slowly I turned to the Chinese home where I would spend the night. The darkness came swiftly but the moon rose gloriously, and by the light of a candle I write this letter to ask you to pray with me that the Kingdom of Heaven may come to the village of the Northern Peace Creek.

## Baby Clinics in West Africa<sup>\*</sup>

By ROSE MAIER RYTER, R. N., Elat, Cameroun

*Missionary of the Presbyterian Church, U. S. A.*

**E***DIM*A a so-o-o! *Edima* a so-o-o ("Edima has come! Edima has come!").

Out of every house in the compound the children come running and shouting to announce our arrival, while frantic mothers try to keep them from getting too close to the wheels of the car. As we climb out with our equipment, little hands are stretched out to us while the mothers say, "*Bata'ane*" (shake hands). Some mothers and babies have come from near-by towns, others from as far as ten or twelve miles away.

Baby clinics! A vision of a neat room, long white tables, baby scales, starched uniformed nurses, white gowned doctors and neat rows of medicines, appears before one's eyes. Our African clinic can boast of none of these. We meet in the thatch roofed church. On the right is a sad row of poor little tots who must have worm medicine. Their faces are not happy because they know what is before them. As Ekô, our clinic nurse, appears with the awful tasting medicine the faces become no happier. She has a technique all her

own developed by months of administering castor oil to unwilling babies. Resistance is of no avail!

That task accomplished, our little meeting begins. We start with prayer and then follow with a lecture on such subjects as: "Bathing the Baby," "Feeding the Baby Its First Real Food," "Itch and How to Cure It," "Whooping Cough," "Intestinal Parasites and How Acquired," "Malaria, What It Is and How Does One Get It," etc. At each clinic we try to chase away the old superstitions and beliefs by telling them the real cause of a disease.

The lecture over, Ekô, Engele, the medical boy and I retire to the session room where our medicines, ulcer dressings and microscope are spread out on the rough plank benches. The examining table is usually my lap and there is no need for a nurse to undress these children to prepare them for an examination! It pleases the mother to have me hold her baby and examine its little body carefully; and when the lovely brown velvet body is without blemish, she is duly praised. Yet her pride in that baby cannot match the gratefulness

<sup>\*</sup> From *The Drum Call*, Elat, West Africa.



of the mother who several months ago brought in a thin weakly baby full of sores and now puts a scarred but happy, husky little one into my lap to be examined.

"And how are your babies today, Amummba?"

"They are just fine; haven't been sick since we were here last. Mariam passed a hundred worms (the amount of worms is usually spoken of with pride instead of shame) with her worm medicine and now she eats and sleeps well again."

"You still have quinine then?" I ask.

"Yes, I won't need any today."

The next mother may have a different story. "How is Belinga? He looks a little peaked."

"Oh, he is better now, but he was so sick last week; fever like fire and vomiting, but when I gave him the castor oil and quinine the way you told us to, he soon got well. How I thank you for letting me have the quinine and castor oil to keep in my house."

So each mother's children are seen and prescribed for according to their needs.

At our last clinic we had a testimonial meeting. "What good have you derived from the clinic?" Bilo'o stood up immediately and exclaimed:

"Edima, if we started to talk that now, five o'clock would still find us talking!"

Ebutu rose with her lovely baby in her arms. "You haven't any idea of the trouble I have had," she said. "My babies died one right after another and all the people said I had an evil spirit in me that wanted to kill me but I always made it kill my babies instead. Oh, all the herbs they made me drink and the mean things they did to me, and how they talked! That is why I brought this baby to the clinic. She is hardly ever sick now. When she does get sick like my others, I just give her quinine and she gets well. When she was sick that first time and I came to the hospital, all the women in the town were saying, 'See, Ebutu's evil spirit is going to kill this baby now! When I brought it back they couldn't believe their eyes.'"

Nyagon rose, before Ebutu was finished, and said:

"Edima, my babies always died too. They all said my milk was bad because my babies always vomited, had fever, would get thin and die. Some

said it was because I was unfaithful to my husband; others said it was an evil spirit that spoiled my milk or drank it. They would take me to a stream. In it I would have to sit with a woman on each side of me holding a live chicken over my head. Then they pulled the chicken apart, and the warm blood would fall on my head and my breasts. What fell into the water they would dip up and make me drink. Oh, it was awful! None of that kept my babies from dying. Since coming to these clinics I know it must have been malaria that made them sick. Look how well and strong these two are now!"

Mezene was up next, "I lost two babies just because we didn't know. They had convulsions—so everybody said I must have seen an animal die in a trap. You know how they quiver just before they die? We would take the baby to an *ékuk* tree and hold it over a fire that we would build at its base while the men would climb the tree and cut the bark so that the sap would run on the baby while we rubbed it into its skin. Oh, all the foolish things we used to do. Now all we need to do is to give the babies quinine when they are sick."

Story after story was told to show how syphilitic babies had been helped, how superstitious beliefs had been explained away—the agony of red pepper solutions in ear and nose; the pouring of herb solutions into the nose of the baby until its breathing was stopped and it died!

Clinic is finished, and the mothers are wending their way home in all directions. As we load the car some of the mothers give us their babies to take with us to make their long journey a little easier, and we deliver the babies along the road to waiting brothers or sisters.

Tired, yes, dead tired and yet what a warm feeling around my heart as we start back to Foulassi. What greater reward would one want than the thrill that goes through me as these women pray, "God, we thank Thee for putting it into the heart of Edima to help us and to teach us how to care for our children whom Thou hast given us."

Musing over the day's work, I too, thank God for putting it into my heart to do this.

For the mighty temptation of this age, which appears in every shape possible, is that we no longer appreciate the intensity and exclusiveness of the demand which the Divine Word makes as such when looking at the force of other demands: so that in our anxiety in face of existing dangers we no longer put our whole trust in the authority of God's Word, but we think we ought to come to its aid with all sorts of contrivances, and we thus throw quite aside our confidence in the Word's power to triumph. That is to say, we think ourselves capable of facing, solving, and moulding definite problems better from some other source than that from and by means of God's Word.

—Karl Barth, quoted in *"The United Church Review."*

# The Story of Bright Hope Plum

By the REV. GEORGE H. WINN, Seoul, Korea  
*Missionary of the Presbyterian Church, U. S. A.*

WE WERE still at the breakfast table when the doorbell rang. My friend proved to be Mr. Bright Hope Plum, who had just graduated from Pierson Memorial Bible Institute in Seoul.\* Mr. Plum is a good looking fellow, pleasing in manner. His people are well to do, and of the upper class. His early call made me wonder if something untoward had happened.

With a few casual remarks, he announced the reason for his coming. He desired very much to enter the Seminary in Pyeng Yang, and I told him that I would see what I could do to get him in.

During the conversation something of the circumstances of his life came up, and I encouraged him to tell me more. In a very humble and even reluctant manner he told me of his finding the Lord. The story as drawn from him and put together is as follows:

"I was formerly very evil, spending my time in bad ways, having what the world may call 'a good time.' I drank, gambled and went into all the excesses of youth. Moreover I despised and even hated Christianity, though I had no real reason for so doing. Not far from our village there was a church which was prospering more or less. We did not like to have a church in our vicinity; the young men in our town got together to see what we could do about it."

(Here his voice faltered and he hung his head while the red mounted to his face.)

"We decided we would drive that pastor out of our valley. How to do this was the question; but we finally decided to lay hands upon him and beat him up to such an extent that he would never come to these parts again.

"We decided that a group of us young fellows would go to the church on a Sunday morning, make a bold raid right in the midst of the worship, seize the pastor and give him a lesson that he would never forget. We bided our time, anticipating a really exciting experience!

"After these plans were made a strange thing occurred. I cannot tell how or why. It must have been God's Spirit. There is no other explanation.

One day I felt that I must go to the church, but it was not to beat the pastor. A different attitude of mind had come upon me. I just desired to go—my feelings of hatred had disappeared and instead I wished to see and hear. Up to this time I had never gone to church and I did not know what it meant to be a Christian.

"Without saying a word to my family, or my friends, because I was ashamed to let them know of my change of attitude, I slipped away and went up the valley some ten *li* where the church is located. Was it not very strange that they happened to be having a revival going on just at that time? I had not known about it and went in ignorance, not knowing why I went.

"So I went in and sat down—a bit fearfully perhaps, and Mr. Gold, the pastor, got up and began to speak. He told the story of the Prodigal Son—that was what his sermon was about. I immediately gave my ears to that story. How much like my life, I thought! Interested, I clung to every word that was spoken—but even then I did not comprehend what it all meant. Toward the close of his talk, Pastor Gold said, 'We are all like this prodigal; we have all gone far from God, and it was for sins just like this that our Lord Jesus died on the Cross. Our sins crucified Him.' That was like a dagger going right into my breast. Was it possible that my sins were the reason why Jesus was crucified? It was an entirely new thought; and right there I was converted. A change came over me and it must have been that I was reborn at that moment.

"I had gone only for the day but I could not leave! I was finding something very new! For five whole days I forgot everything else and I stayed to the end of those revival meetings. Then came thoughts of home and my people and friends, and the realization that they too must know of this Jesus doctrine. But how could I tell them? I went to Pastor Gold and told him he must come with me to my native town and preach there. So I returned home, bringing the pastor with me!

"When my people saw me coming back they were at first very glad, for they had not known where I had been or what had happened to me. They supposed that I had gone off on one of my sprees, but then because I stayed so long they

\* The buildings for that institute were erected some years ago by the family and friends of Dr. Arthur T. Pierson with a keen desire to further in Korea the type of Bible teaching for which that Bible scholar had stood. In the course of the years there have gone out from the Institute many young men whose lives have been splendid interest on the investment made.

were afraid I was gambling or might even have committed suicide.

"When I told them of my wonderful experience, how I had become a Christian, they did not know whether to be glad because I had returned or sad because I was believing the Jesus Way. My father did not like it at all and scolded and threatened me very much.

"Then there was the pastor I had brought to preach in the town—that of course they did not like, and complained much because of all the rice that had to be given to a stranger. However, we went on preaching, the pastor and I, and we gathered the people to our guest room, in spite of the objections of my parents. We had meetings and I told my friends about Jesus, and sang for them the hymn I had just learned—still my favorite hymn, 'Oh Happy Day that Fixed My Choice.' But they would not believe, and they explained the change in my life by saying, 'he has gone crazy.' Further my parents wanted to know what was the sense of offering prayer before eating.

"So I tried to start a work in our town but I found I did not know much about the Bible. I was afraid that I might not teach correctly or might even teach error; so I thought 'I must know more about the Bible.'

"Having heard of the Pierson Bible School in

Seoul I came here and studied, and while studying I never stopped praying for my folks down in the country.

"After almost a year of study I went home for the summer vacation and my family apparently were a little more reconciled to my being a Christian. Then I called the family together and told them we would have Bible study. For a whole month I had a class in the Bible with my own people and tried to teach them the things I had learned.

"First my elder brother decided to believe; then after he had come out, my father accepted Christ, and then all the rest; so all twelve, our whole household, came to believe. Now our house has become a regular place of worship. We started with our family; then two or three more came and now thirty attend. Our guest room is so crowded when we meet that we do not know what we can do. We need a church building and before going to Seminary I am going home to see what we can do about a meeting place.

"My purpose is to serve the Lord. Do you think I can enter the Seminary?"

I replied that I would see what could be done and that I trusted the way would be opened up before him. Is not a man with such a Christian experience worthy of going on to the Seminary?

## THE "CONVERSION" OF SOME BRITISH NAVAL OFFICERS

BY THE RIGHT REV. BISHOP LANDER, *Formerly of Hong Kong*

In 1907 I had occasion to go down to visit the Church in Pakhoi, South China, and the Admiral of the British Fleet kindly gave me a lift on a British cruiser. The officers said, "Frankly, we don't believe in missions at all. We think missionaries do far more harm than good."

"That is interesting to me," I replied, "because you have seen more than I have. It would be a good plan if we had a good look around this mission at Pakhoi, and see what there is to be seen! Come ashore with me for two or three days. If you are right then I will undertake to write to the Society and ask that the missionaries be withdrawn, that their stipends be stopped, and the work be closed down."

We arrived, and had a great deal of difficulty in landing. We found a number waiting in the Church for confirmation. The eight naval officers saw all that was going on. After the service in the Church we went into the general hospital and saw Dr. Bradley and Dr. Thompson and English nurses at work among the Chinese. Then we went on to the Leper Hospital, where there were a large number of lepers. I said to one of the officers: "What do you think about the missionaries?" He looked at me and replied: "I was blind and now I can see!"

Next day we came back to the ship. After a while I said, "What about it, men?"

"Bishop," they replied, "we had no idea that there was a work like that. We have been entirely misinformed and are quite willing to be subscribers." There is a bed there now bearing a glass plate with this inscription: "This bed is supported by the officers and the men of '\_\_\_\_\_' ship."

—*From Conquest by Healing.*

# Effective Ways of Working

## Tested Methods for Increasing Interest at Home

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

### YOUTH AND THE WORLD SITUATION

The piety of the Welsh folk is proverbial and nowhere is this more in evidence than in their zeal for missions. Rev. Watcyn M. Price, Organizing and Traveling Secretary for Foreign Missions in the Welsh Presbyterian church, has recently written expressing his interest in our Methods Department and enclosing some of the missionary literature from his own field. Three features stand out pre-eminently: (1) The amount of cooperative and union missionary work done in Wales. (2) The stress upon youths' part and place. (3) The paramount dynamic for Kingdom extension. Says Mr. Price in "Aims and Ideals for Missionary Workers at Home":

In a consideration of the missionary motive, the will of Christ must be the starting point. . . . If Christ willed the evangelization of the world, those who desire to be His disciples will be set on giving effect to that will. Hence the missionary motive is the carrying out of the eternal purpose of God for the world, and those who identify themselves with it have behind them the power of God. Its final success is assured. Apparent failure and discouragements are only invitations to renewed effort. . . . The invincible power of almighty God is behind those who set themselves to do the will of Him who bade us go and preach the Word to all nations. . . . When we urge the primary claims of missions abroad we have Christ at our side putting words into our mouths and saying, "Yes, it was for this that I called My Church into being."

### The Young Wales Christian Movement

This is one of the most noteworthy features of the work in Wales.

Its avowed motive is "To

create a new world order—a challenge to the youth of Wales to take its share of responsibility in the reconstruction of our world on the principles of Jesus Christ, which alone can bring peace and happiness to the nations." Numerous conferences in strategic centers are held under the auspices of The United Missionary Council for Wales (inclusive of ten different denominations and Christian organizations) as well as of the several individual cooperative organizations, great speakers giving inspirational addresses and leading group conferences. No stronger call of youth to the colors could be imagined than the conference programs indicate. Mr. Price writes:

You will be glad to learn that we are having a wonderful time among the young people of Wales just now, and particularly in our own Presbyterian church. There is a marked awakening among the youth of the churches.

We on this side of the Atlantic may well ponder the undergirding principles of this Youth Movement in a day when missionary zeal seems on the decline. The campaign leaflet says in part:

*Race isolation is no longer possible. The world is no longer divided up into separate sound-proof continents and nations; it is rather a great whispering gallery. What is whispered in London is heard at once in Shanghai. The conversations in Berlin are audible in Vancouver, constantly the influence of every bad thing becomes instantly world wide. It flashes like lightning through all the earth.*

*Education which is limited to a country or a parish is inadequate. The widening of horizons is the finest form of education. It does more for peace and goodwill upon the earth than many sermons and eloquent orations.*

*East is East and West is West is*

*no longer true. The world has shrunk. The West is vitally influencing the East and the East is equally affecting the West. There are prominent evils in Christendom which are being copied in heathen lands, and some dark Oriental practices are finding a home in our land. We are interdependent, and neither the East nor the West can escape this reciprocating influence.*

*Young Wales must take its part in the formation of a New World Order, and the aim of this movement is to help our young men and women to a better understanding of the problems of humanity and to call on youth to take its share of responsibility in their solution.*

*Three fundamental factors are: (1) To know—to discover the facts. Enthusiasm for the good of man is not safe unless it is based on knowledge. . . . The "brotherhood of man" call is an idle platitude unless there is sufficient interest in man to know as much as possible about him. (2) To pray—to discover the purpose of God. "There is only one way to perpetual peace, and that is by bringing all nations and races to accept one ideal and to obey one law. . . . The high adventure to which youth is summoned is that of making God's law supreme throughout the world. Only through communion with God can we discover what is His law and purpose for mankind." (3) To serve—to go forward in service is essential. . . . The nations are waiting for a service based on love, enlightened by knowledge and understanding. The League of Nations will become truly effective only so far as it is a League of Love and Service.*

Among the suggestions for methods of work are: (1) To read and study at least one book each season which deals with some aspect of the world situation. (2) To undertake each year one definite piece of service for the local church and community and for the extension of the Kingdom in other lands. (3) To meet together at regular times for fellowship and prayer.

The motto for the Girls' Missionary Auxiliary in the regular church work is likewise a keynote for our own endeavor: "The Utmost for the Highest," and the comprehensive admonition to the Welsh folk everywhere is most

timely in East and West: "*Learn by practice the power of prayer.*"

### A Young Women's Project

In the Eastside Presbyterian church of Paterson, N. J., the young women gave a unique program with exhibits at a service under the auspices of the Women's Missionary Society, the theme of the evening being, "The World." After the opening devotional service and a motion picture of mission work in Alaska, the meeting became informal. Around the room were arranged attractive exhibits from practically all the Presbyterian mission stations, each booth in charge of a group of young women (mostly costumed). They located their stations on maps, gave information concerning climate and character of countries, life and dress of people, mission work in progress or needed, etc. These exhibits began with local work inclusive of City Missions, the Florence Crittenton Home, the Salvation Army, churches, hospitals, Y. M. and Y. W. C. A.'s, etc., and extended to the outermost limits of missionary endeavor abroad.

The Alaskan project had a tiny village, an igloo, a miniature team drawn by huskies, an Eskimo doll and numerous pictures.

The American Indian booth contained wampum, basketry, rug loom and rugs and a costume doll.

The Mountaineer exhibit depicted the community work and various industries — woodcraft, handcraft, homespun, toys, pottery, photographs of life and customs in the district, etc.

Puerto Rico was exploited mainly with photographs which were intimate studies of home and community life among the people, also of mission hospitals and other ministering institutions.

The Foreign Fields were made real with tiny figures depicting the different classes of Chinese, miniature villages, idols, charms, costumes, embroidery, samples of the new writing, etc.; Persian dolls, prayer outfits, letters from missionaries, a bed and pictures;

Indian costumes, pictures and dolls; African musical instruments, tooth chains, a complete village, etc.

Much appreciation was expressed in view of the attractive form in which the information was given.

### A Book Shelf Fantasy

Two cardinal principles need to be borne in mind in our procedure with young people: (1) Missions from the educational point of view make a strong appeal, linking themselves up with the habit and attitude of mind of the average young person. (2) Imaginative vehicles for information vastly increase receptivity. While judgment increases with the years, imagination has its major innings in youth. A particularly successful survey of the leading adult study books for the current year, giving an informational view of the field covered, was written by Mrs. R. A. Chandler, Galesburg, Ill.; and while it is impossible to give more than the merest skeleton of the text, this will serve as a framework to be filled in locally as well as an illustration of what may be done with facts and a paint pot of imagination.

Each character is dressed in a paper or cardboard book cover of the same color as the volume represented, with title and author's name printed on the "backbone" of the book (the part visible when book stands on shelf). When curtain rises, if one is available, it is lifted only as far as shoulders of actors so that only "backbones" of a row of books on a shelf are visible. After a moment's silence, a clock strikes twelve. Gradually books move a little, step from places, yawn, stretch, etc., then begin to speak.

"Today's Youth and Tomorrow's World": There's something inside my pages about the way our age grows more speedy every day, but Stanley High (author) never stood on a shelf waiting for midnight so that he could come alive or he would agree with me that the hour between eleven and twelve grows longer every night. This is no age of speed!

"Christianity and Industry in America": There! there! I suppose you are impatient because you deal only

with Today's Youth. Youth is ever ready for speed and thrills. Can't you ever rest—and like it? If you ever listened to me you would know this is an age of leisure too. Many folks would love your eleven hours of leisure and the one hour of activity.

"Today's Youth": Yes, but leisure isn't so wonderful unless you can get some relaxation out of it.

"Builders of a New World": What's that about leisure? The author of my pages says some telling things about leisure. Did you see those recent fads in America, as Mr. Bartlett (author) lists them? Do you think they indicate worthy interests and ability to use our leisure? Now that working hours are shorter, all of us need training in the use of the spare time we have.

"Christianity and Industry": That's true. My author stands up for wise use of leisure, and for few enough working hours so that leisure can be heartily enjoyed. He believes in fair wages for an honest day's work, irrespective of race or color; and he discusses at length the tragedy of enforced leisure through unemployment. (Subject matter of these two books further discussed in a way revealing their argument and main content.)

"The Never-Failing Light": And it is *man* who must operate the machines and who must respect their power and use it, but at the same time keep the souls of the workmen from following the deadly routine of an impersonal machine. Where but in Christ can be found the Never-Failing Light which will enable them to live abundantly in the midst of the mechanical influences of the age? (Illuminating discussion between this speaker and "Today's Youth.")

"The Christian Mission in America": Other influences, too, make for "spiritual bewilderment." We face moral confusion, lawlessness, secularism, narrow nationalism, and an organized and powerful underworld.

"The N. F. Light": Communism raises its dangerous head over the world, as the revolt spirit of the masses grows.

"The Christian Mission": I believe that over against all this moral wrongness we must list our Christian assets. Christianity, we know, is the Way of Life for millions. It provides a challenging moral standard to guide us. It expresses itself in a program of service. It is guided by the principle of the sacredness of personality.

"Eastern Women Today and Tomorrow": How that idea of the individual is growing in the Orient! Women are emerging from their seclusion. The East has discovered that women are individuals with rights. They have become economic assets—yes, even political powers. Watch the Orient if you want to see that idea grow.

"How Far to the Nearest Doctor?": The worth of each person, do you say? My pages are crammed with living stories of those transformed by Christ who now follow in the steps of the

Great Physician, make sick bodies well and give refreshing draughts of the Water of Life to those who thirst. (Animated conversation among Dodd, Kerr, Woodsmall, Bartlett and High—authors of books in question.)

"How Far?" etc.: Stop! Stop! Take time to breathe or you'll regret it!

"Today's Youth": And while he is taking that long breath may I say that among all the movements that have been started by young men, we need a new mass movement—"a youth movement that accepts Jesus' program as its platform and that takes Jesus' spirit as its driving power." If such a movement becomes a crusade, that will be the best thing we can do to right present conditions that are wrong.

"The Christian Mission": For women and men, for youth and little children, "the Cross is God's eternal pledge of life's redemption and the dynamic which constrains us to fellowship with Him in the service of redemption."

"The N. F. Light": If we love one another, He dwelleth in us. As we practice brotherhood in all human relationships, preaching the Gospel to the uttermost parts of the earth, healing the sick, opening the eyes of soul and intellect, feeding the hungry, applying Christ's Spirit to all the world's problems, then shall we move into a surer sense of the presence of God within us for time and eternity.

"Eastern Women": I feel so alive!

"How Far?": I don't feel like a book at all!

"Christianity and Industry": Perhaps we are coming alive. I believe the ideas within our covers are anyway.

"Builders": And that must be the important thing. Even if we do go back to our shelf when the clock strikes one, perhaps we'll still be alive because somebody has read our pages.

"Today's Youth": To stand on a shelf for eleven hours at a stretch won't be so bad if the ideas on my pages are running about, getting exercise in the world.

"The N. F. Light": And we can talk again!

(Clock strikes one. Books hurry into places on shelf and there is silence as curtain falls.)

If memorization of this expanded sketch is impracticable, how about using the next device described herein—"A Walking Rehearsal"?

## FIELD GLIMPSES

### A Walking Rehearsal

Many a good dramatic sketch is unavailable because of the difficulty in finding people who memorize well. The next best thing is what is termed in theatrical parlance "a walking rehearsal." Parts are assigned, practiced and acted but the lines

are read instead of recited. Care must be taken to select persons who have good voices and read with expression. Study book dramatizations are particularly available for this sort of performance.

### Multiplying the Talents

Cuba's leading newspaper, the *Havana Post*, publishes the following, which is quoted from the *Congregationalist*:

An analogy to the parable of the Talents is to be found in one of the forty societies of the Methodist Women's Missionary Conference of Cuba, each of which receives a dollar a year from the national organization for the benefit of the interdenominational home for children, at Cardenas. Receiving their dollar from the national headquarters, this society divided it among their ten members, apportioning a dime to each. One bought ten cents' worth of thread, using it to crochet a pair of baby's booties which sold for twenty cents. Twenty cents in thread became a baby's cap which sold for forty cents, and before the evolution had ended, the ten cents' worth of thread had grown to an elaborately worked bedspread which sold for eight dollars. Still more unusual were the eight women who pooled their resources and bought for eighteen cents a small pig. From week to week the pig is being "boarded" at the homes of the eight women; and when Christmas comes, bringing with it the active demand for pork, this pig will go to market and the proceeds be added to the funds in support of the home. The original "talent" will have increased between 8,000 and 10,000 per cent!

### Missions in the Adult Program

In the *Presbyterian Survey* of January, 1934, appears a commendable outline of work for men, women usually "stealing the show" in missionary matters to such an extent that a pastor, in a recent dramatic sketch was made to say: "We pastors have to work to keep ahead of the women. What with their reading contests and study classes and points for number of books read and what not, I am completely bewildered sometimes. Bless the women! We busy pastors might get behind the times in our missionary outlook if they didn't keep prodding us on."

The aforementioned outline says, in part:

In evaluating the place of missions in the adult program it should be remembered that missions is intensively

studied in both the Women's Auxiliary and the Men-of-the-Church. For the latter, the Sunday school offers three courses with definite missionary emphasis. (1) The Life and Letters of Peter—a three-months' course designed to help the student become familiar with the life of Peter and his contribution to the spread of Christianity, and to lead the learner to a sustained loyalty to Jesus Christ. (2) The Life and Letters of Paul—a course of similar length. . . . to learn of the spread of the Gospel by missionary work in the First Century, and to gain a world view of the task of the Christian Church in the Twentieth Century. (3) The Spread of Christianity—a six months' course which gives a detailed study on the missionary activities of the early Church. To these three distinctively missionary courses should be added numbers of lessons which touch on and emphasize missions.

A survey of topics used in the past few years in the Men-of-the-Church program reveals such subjects as these: "The Challenge Along Our State and County Highways—Unchurched Multitudes in Every Southern State"; "Who Is Responsible for Foreign Missions in This Church?"; "Is Our Church Carrying too Heavy a Foreign Mission Program?"; "Are Preaching the Gospel and Personal Evangelism Still Necessary on the Foreign Field?"; "Mexico in Texas—a Foreign Missionary Opportunity at Home."

Thus missions have been brought to the attention of the adults, and especially of the men.

### Toasts for Missionaryships

*Worship* (the devotional toast): Tuning in to the Divine Wisdom and quietly listening to His counsel.

*Companionship*: Cultivating a sense of the Presence walking along beside us at every hour of the day.

*Partnership*: A realization that God's plan requires our co-operation at every point.

*Friendship*: Sharing the best things in our lives with others, far and near.

*Stewardship*: Acknowledgment of God's ownership of personality and possessions.

*Lordship*: Recognition of the authority and supremacy of Jesus Christ in every act and thought of life, inclusive of the obligations of missions.



# BULLETIN OF The Council of Women for Home Missions

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

## GOD'S FOOL

Saint Paul, in writing to the church in Corinth, asked:

*Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of the world?*

*But we preach Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. . . . Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually examined.*

Saint Luke records that Jesus on one occasion burst into a prayer of thanksgiving to his Father the "Lord of heaven and earth" because He had revealed certain truths "unto babes."

But we also are expected to grow up unto the stature of Jesus Christ. Where then is the foolishness? Where is the wisdom? The foolishness lies in man's proneness to dispute about the mysteries of God. Once when Jesus seemed nigh distraught that his closest friends were arguing about rank in the Kingdom of God, he placed a child in their midst and spoke quite sternly the Truth. The child is teachable.

Recently a Christian said to the writer: "Don't let us consider the meaning of the Cross. It is too difficult to understand, or folks argue about it. Let it remain a mystery." And yet it



is within human experience to know that often babes and fools perceive the Truth of mysteries and speak the Truth.

The wise man wrote long ago—*The fear of God is the beginning of wisdom.* Where then is wisdom? The Cross, if spiritually examined, becomes the symbol of the Way of Eternal Life, so that the sad fool asks to praise God through merriment, and the weary troubled world of men rejoice in the promise of the more abundant life as symbolized in the empty grave on Easter Day, achieved through death on the Cross.

*Therefore let us also, seeing we are compassed about with so great a cloud of witnesses. . . . run with patience the race that is set before us, looking unto Jesus. . . . who for the joy that was set before him endured the cross, despising shame, and hath set down at the right hand of God.*

*It was He who told us that "the pure in heart shall see God."*

## FLORIDA CHAIN OF MISSIONARY ASSEMBLIES

Over five hundred consecrated church women in Florida carry responsibility for the Florida Chain of Missionary Assemblies culminating this year, January 15–February 15, in meetings in Orlando, Deland, Winter Haven, Lakeland, Miami, Palm Beaches, Bradenton, Fort Myers, St. Petersburg, Clearwater, Tampa, Gainesville and Jacksonville. Enrollment in each place varied. In St. Petersburg, Florida, where this year marked the fifteenth annual session, 1621 persons registered. The registration in the thirteen cities was about sixty-five thousand. This did not include the audiences of city clubs, schools, park forums, radio. In Miami, Bayfront Park, seven thousand persons heard E. Stanley Jones speak. In all cities, young peoples' meetings were held. The entire missionary project is carried by prayer, careful planning, and service of many persons. Miss B. Louise Woodford, the State Chairman, gives full time to the project for five or six months of the year. Pastors cooperate. Denominational lines are not emphasized. Baptists, Methodists, Presbyterians, Lutherans, Episcopalians, and other denominations open churches and homes and help in this concentrated "witness to the power of the Risen Christ."

The theme this year, "Christian Discipleship in a New Age," was presented by a faculty of sixteen "world ambassadors," among whom were E. Stanley Jones, and other home and foreign missionaries. Your editor presented two subjects, "Christian Women in Public Affairs,"

and "Pioneers on International Frontiers." Round Table discussions followed each presentation. Local churches opened their pulpits to Sunday morning and evening services.

This brief report should also include a statement that over twelve hundred dollars' worth of books were sold in a well managed bookroom, where THE MISSIONARY REVIEW OF THE WORLD was displayed. It gave the editor personal satisfaction to meet church members who find the Bulletin inspiring and practical.

If every individual Christian and every church with prayer and cooperative planning determined, under the leadership of Jesus Christ and his Way of Life, to make Christian the community and national life, the whole nation would come to new life which could and would destroy social evils in our midst and hasten the day when man will do his part to realize in his day the second part of the angels' song,

*Glory to God in the Highest  
And on earth peace, goodwill  
among men.*

## THE COOPERATIVE HOME MISSION ADVANCE

On January 11, 1934, the Committee on Five-Year Program of Survey and Adjustment, and the Committee on Review and Forecast appointed in June, 1933, made their report to the Home Missions Council and the Council of Women for Home Missions. In the 440-page volume entitled, "Home Missions Today and Tomorrow,"\* there was recommended in Section XV an advance in home missions. The Home Mission Councils in annual meeting accepted this challenge and unanimously approved, by rising vote, the following plan for a New Cooperative Home Mission Advance:

I. The proposal for advance is based upon the following considerations:

Any further advance in home missions must be along constructive lines of intensive, qualitative, planned home missions, and not along the lines of extensive, quantitative, opportunistic home missions. There must be a larger statesmanship to cope with the new and complex age in which we are living.

The next home missions advance must be a cooperative advance. There must be a demonstration of our essential unity in the common task of evangelizing and christianizing America.

Home missions must be re-established in the consciousness and confidence of the Church. There must be recreated in the Church a sense of need and urgency for home missions, a desire to share religious privileges, and a knowledge of the changed demands upon home mission boards and agencies, as indicated in the book, "Home Missions Today and Tomorrow." Love for God the Father must be increasingly demonstrated in loving service to man, as brother.

II. The Report suggests two general lines of advance.

A. Advance in program. They are, briefly stated:

1. Making any further necessary surveys or special studies.
2. Immediate steps to complete the organization of state, city, and regional interdenominational councils.
3. Occupancy of neglected home mission fields.
4. Conscientious facing, with new determination, all questions of comity, including the securing of the adoption of the comity principles of the Home Missions Council by all constituent bodies.
5. Extending the field of cooperative action through the Home Missions Councils by enlarging their function, by using them in special types of service and for the development of coordinated programs in various mission fields.
6. Giving more attention to various administrative questions, such as personnel requirement, more thorough coordination of programs in the field, improvement of technical standards of work, effecting necessary readjustment of work, sharpening objective of each phase of work.

B. Advance in promotion.

It is expected that the Joint Committee on Promotion of the

Home Missions Councils will continue the cooperative development of the usual lines of promotion and missionary education. The present proposal has in view a more constructive approach to the Church at large through a nation-wide series of conventions and conferences.

III. Resolutions.

A. That the Home Missions Council and the Council of Women for Home Missions in joint session January 11, 1934, approve and authorize the suggested program of Cooperative Home Missions Advance.

B. That, in order to complete the work of the present Joint Committee on Five-Year Program and to carry forward this twofold advance in program and promotion, a Joint Committee on Planning and Strategy be appointed to serve for five years from January, 1934, to be constituted as follows:

The members of the Joint Committee on Comity and Cooperation of the two Home Missions Councils; three representatives each from the Federal Council of the Churches and the International Council of Religious Education; the Executive Secretary of the Community Church Workers; the Executive Secretary of the Missionary Education Movement; and the Executive Secretaries of the two Home Missions Councils.

C. That the Chairman of the Joint Committee on Comity and Cooperation of the Home Missions Councils act as convenor of this new Joint Committee on Planning and Strategy and that the Committee then elect its own Chairman and Secretary.

D. That the executive work of the Joint Committee on Planning and Strategy be in the office of the Home Missions Council.

E. That the Committee on Planning and Strategy be authorized to invite the cooperation in the proposed state conventions and conferences of other interdenominational agencies.

F. That the Boards and agencies, and ecclesiastical bodies constituent to these co-operating councils be asked to approve this Cooperative Program of Advance and recommend it to their constituency.

\* "Home Missions Today and Tomorrow." A Review and Forecast. Edited by Hermann N. Morse. Price, \$2. It can be secured from the Home Missions Council, 105 East 22d Street, New York.

# Our World-wide Outlook

A Missionary Newspaper of Current Events

## INDIA

### Differences Are Imaginary

Mr. K. Natarajan believes that the greatest obstacle to an understanding of India by Western peoples is the impression that the people of India are wholly different from themselves. He affirms that the people of India are neither more spiritual nor more materialistic than the people of America. Indians may talk more of religion and Americans more of wealth; but in practical life the chief preoccupation of both is how to get on in the world.

The idea of Indians being metaphysicians and mystics has taken a strong hold on the American mind. Mr. Natarajan says: "At the conclusion of my last lecture in Chicago some women requested me to deliver some lectures on metaphysics. I told them that I knew very little of the subject, but they seemed to think that every man from India was an expert metaphysician." —*Congregationalist*.

### Why India Resists

Dr. A. C. E. Zacharias, in his recent book "The Renascent India," says that the movement for social and religious reform is above and before everything a matter of the spirit.

It is the Spirit of God, breathing where it listeth, which has inspired the spirits of men."

... Hindus refuse, "not so much the Christian faith, as its European form." St. Augustine's explanation of why the Jewish elite of our Lord's day would not accept Him, parallels India's resistance to Jesus Christ from "the fear that if all believed in Christ, none would be left to defend their own divine civilization and polity against Western invaders." Dr. Zacha-

rias insists that this "impediment to India's conversion" must be removed by convincing India that "Christ has not come to eradicate all that constitutes Indian civilization," but rather that He desires "to transform it with a new glory of perfection." —*Dnyanodaya*.

### Trust the Indians

Dr. Foss Wescott, the Bishop of Calcutta and Metropolitan of India, who recently returned to India after spending some months in Great Britain, was profoundly impressed with the obvious conviction among leaders that the one hope of a solution of today's world problems lay in a religious revolution. He has returned with great faith in the possibilities of the Oxford movement. Referring to the proposals for a new constitution for India, he said that the present difficulties of India were due in large measure to the suspicion and fear which prevailed on all sides. He held that the Church should lead in restoring harmony, and that this could only be done by showing that we trusted the real leaders of the nation.

"According to the white paper proposals," he said, "the ecclesiastical portfolio would be in the hands of the Governor-General, not of his council. This seems to argue a mistrust of the leaders of the nation, and the question is whether we should not take the necessary steps to show that we are prepared to trust them to do what is just and right."

—*Christian Century*.

### Indian Woman's Bible

While carrying on famine relief work among the Marathi, who number nearly 17,000,000 in the Bombay presidency, Sarasvati Ramabai, the gifted educa-

tor, found that it was difficult for villagers to understand the Bible published in the classical Marathi version. Determined to give these people the Scriptures in a more simple form she began the task of Bible translation. With a few of her best students she took up the study of Hebrew and Greek and with the aid of these loyal assistants translated the entire Bible into a simple form of Marathi. Women and girl students printed and bound the translation after it had been completed. The volume is an admirable translation and is remarkable in that it is entirely the work of women, all first generation Christians converted from Hinduism, and is probably the only complete Bible translated, printed and bound by women. A copy, presented to the American Bible Society, may be seen at New York.

### "Ashram" at Vellore

"Be still and know that I am God." This challenging call to meditation is carved on the door posts of the beautiful "House of Prayer" of the Vellore Ashram, which was dedicated on October 22d. The building differs from the usual one, following as it does the Dravidian type of architecture. The service of dedication was chosen from various sources;—an old song from the Latin, a call to silence, several psalms, the common confession of sin, prayers of invocation and adoration, Solomon's prayer at the dedication of the temple in Jerusalem, a litany of dedication, a song written by a brother Ashramite—all were woven together and put in printed form so that all could take the message home and ponder over it.

The Ashram was built primarily for the use of Hindus. From the School come each morning

for prayer and meditation 125 children, almost all Hindus. The visitors are principally Hindus. The Sunday afternoon services for women, the special gatherings, all will be attended largely by non-Christian audiences.

—*Christian Intelligencer*.

### Caring for Lepers in India

There are probably more lepers in India in proportion to the total population than in most of the other parts of the world. The latest (1931) Census reports 148,000 lepers in India, or 42 lepers per every 100,000 people. The Mission to Lepers reports:

At the end of 1932, 6,509 sufferers from leprosy were accommodated in the Homes in India for which the Mission is financially responsible; and 801 healthy children of leper parents were being cared for. Five years ago the figures were 5,581 and 769 respectively, and ten years ago 4,652 and 565. Thus in the last ten years responsibility for the care of nearly 2,000 more patients, and over 200 more healthy children, has been shouldered. This is progress for which we cannot but be deeply grateful. . . . India at present must answer the charge of so largely allowing the immense problem of her neediest, most friendless lepers, to fall upon the shoulders of men and women from other lands who strive, and even agonize, to provide for these broken folk whose claim for help can be so hardly denied.

—*Dnyanodaya*.

### Seeking for Truth

The Bombay Christian Council has held its 22d annual meeting. The American Board was represented by Dr. Wilbur S. Deming and Dr. B. P. Hivale, brilliant Indian lecturer who visited America in 1928. They report:

There is a marked difference in the attitude of the people everywhere, and in some towns the caste people gave our Gospel teams a most cordial welcome making all the arrangements for the meetings, and helping us in gathering the people together to hear the Message. We feel that day by day the people are becoming more interested in Christ and crowds always gather to hear the songs and testimonies. There was never before in India such a religious awakening as there is today. People of all creeds are seeking certainty and truth, and as they are not able to find it in their own religions they eagerly turn to the Christians to try to find out what they have and what they believe. They are wait-

ing, longing to find salvation and peace which can be found only in the Lord Jesus Christ. Over 7,000 meetings with upwards of 300,000 total attendance have been held this last year.

—*News Bulletin*.

### Burmese Village Turns Christian

Benjamin M. Jones, a Methodist missionary, tells in the *Christian Advocate* how one Kachin village in Burma became 100% Christian, after having opposed it to the extent of moving two hundred miles into the jungle to escape the Gospel.

An evangelist of the Karen race went to the village to try to win them. He acquired a lot and went for bamboo to build his house. When he got back he found the villagers had put up a shrine and dedicated it, and it must not be moved. He acquired another site and rushed up his house in one day to avoid its being broken down. He made friends with the children but could get no access to the old folks. At last one of the lads became very ill. His relatives sacrificed fowls then pigs. He only grew worse and they were preparing to sacrifice three buffaloes, when the lad died, or they thought he did. Then the lad's mother went to the Christian teacher and said, "You say your God can raise the dead. Come now and try it on my son and we will believe." The teacher asked the mother to take away all the emblems of spirit worship. She said she didn't dare to, but that he might do so himself. Then he laid his hands on the boy and prayed, and the boy immediately sat up and threw his arms around the teacher. The teacher began to sing and the boy joined in. The teacher forbade him, saying that he was too weak and must not exhaust himself. The boy denied that he was weak and asked for food. His previous trouble had been that he could not swallow food. The signs of weakness and illness disappeared from him at once.

### Siamese National Church

The celebration of the Centenary of Protestant Missions in

Siam in December, 1928, inspired some Siamese Christians to plan for a National Church. In 1930, the National Christian Council was formed, and in 1933 the national Christians are committed to the establishment of The Church of Christ in Siam. The decision was reached after an assurance that the missionaries, the Boards of Foreign Missions, and the Church in America approved, and that such a step would not remove the missionary, nor sever the ties that bind them to European and American Christian groups.

A constitution based largely on the constitution of The Church of Christ in China has been drawn up and widely circulated in every Christian group. A revision committee is at work on the Siamese phraseology of the Constitution. The task completed it will be formally presented to the missions and by them to their Boards for sanction.

—*Presbyterian Advance*.

## CHINA

### A Message of Fellowship

At its ninth annual meeting The National Christian Council sent a message to Christians in America, the gist of which is in the following paragraph:

We have heard with deep sympathy of the difficulties and anxieties from which you are suffering as a result of the present economic depression. Our common suffering in this time of depression brings home to our minds afresh the unity of mankind. We realize something of the burden that the last few years have meant for you in continuing the help that you give to the Church in China, and would express our gratitude for that help and our keen appreciation of the sacrificial love that prompts your giving. In the midst of our own distress and the anxieties of our critical national situation, we feel more deeply than ever the spiritual value of Christian fellowship and friendship as a sustaining power. Our common difficulties draw us closer together and we face them in the confident hope that you will stand by us.

### Business Man Gives Gospel Tent

A well-to-do business man in Hongkong, Mr. Lim Tsu Hong, came to visit his father, ordained

Baptist pastor at Kim Khe, 27 miles west of Kityang, South China. While there he manifested great interest in evangelistic work, and offered \$1,000 for the purchase of a gospel tent and outfit. A tent-maker was found and the contract let for a tent 40 x 60 feet. A good portable organ, four gas lanterns, a platform and 50 benches completed the outfit. Within two weeks the tent was finished and shipped to Swatow. Two days later, after a dedicatory service, the outfit was loaded into a boat and towed to a village for its initial campaign. In the six months following, nine campaigns, varying from seven to eighteen days, were held. Frequently, as many as a thousand crowded into the tent. Classes of 20 to 30 were organized for further study.

—*Missions.*

### The Shantung Revival

At the annual Conference of the Southern Baptist's Mission in North China, encouraging messages were given as to the widespread revival movement going on in its field. In Pingtu county one thousand have been baptized since the last conference. A new church with 167 members has been organized. Four hundred dollars' worth of Bibles were sold during the year. In Tsinan another new church has been organized. From this field ten students have entered the Hwanghsien Seminary. In connection with the city church twenty-eight evangelistic bands have been active. One of these is composed of men from the Government Construction Bureau who were converted during the year. Schools and hospitals have shared in this revival movement. Hwanghsien had forty-two bands working out from the city church, the schools and the hospital. At Laiyang the county's first Chinese pastor was ordained. It is noted that the chief emphasis was laid upon the "fruits of the spirit" in daily life.

—*Chinese Recorder.*

### A Christian Example

Mme. Chiang is a practical Christian, as shown by her many

good works. She initiated the "officers' Moral Welfare Association," promoted by General Chiang, and in Nanchang the Women's Aid Society for the wounded soldiers was organized by her during April of last year, with the cooperation of the leading women of the city and of the Church. At that time there were 1,227 wounded in Nanchang, and this Aid Society entered upon three kinds of work for them;—giving out comfort packages (with Mme. Chiang's very practical and generous financial aid); training a first aid class and visiting the wounded in the hospitals once a week. Knowing that caring for the physical comfort of the soldiers was not enough, Mme. Chiang asked the churches to form an evangelistic committee to carry the Gospel to the wounded.

—*The Presbyterian.*

### New Bible Society

Thinking that three Bible Societies—the British and Foreign, the American and the Scotch—were not enough for China, Chang Chi Kiang, the ex-warlord, who has been an earnest Christian for several years, has joined with three other Chinese notables to establish what is called, "The Eastern China Bible Society." These four had a popular meeting, and each one spoke on the importance of Bible study and what it meant to them. They hope to arrange the Bibles in a spectacular way—making them appear attractive—thus hoping to sell more. Chang Chi Kiang had a Bible printed several years ago with a most attractive binding—largely gilt with black.

—*Presbyterian Survey.*

### Taiku's Celebration

The American Board Mission in Taiku, Shansi, celebrated its fiftieth anniversary on October 28th, 29th, 30th. Community, churches and schools were well represented, and 200 Christians from the country came in for the gathering. The meetings were held in City Church which stands on the spot where mis-

sionaries and Chinese Christians perished together in 1900, and is a memorial to those martyrs. It was built in 1924, at a cost of \$34,000, one-third of which was given by Chinese. During the three days of meetings the older church members recalled the scenes of earlier days; and many younger Christians heard for the first time, or in greater detail, of 1900 and the years preceding. —*Missionary Herald.*

### A Christian Library School

Boone Library School at Wuchang is the only one of its kind in all China. It is maintained by the Protestant Episcopal Mission. Mr. Samuel Seng, librarian, has twenty-one students in the two classes, coming from eight provinces. One or more students come from Canton and Shanghai, Peiping and Manchuria, from Szechuan and even from Yunnan, the far southwestern province. Students from Yunnan require twenty days to reach Wuchang in Central China.

Some students hold scholarships from the China Foundation, an educational fund; a few are sent by provincial bureaus of education; two are sent by libraries, and the others are self-supporting. Graduates are filling important library positions in many parts of China.

### JAPAN—CHOSEN

#### Tokyo's Week of Evangelism

One hundred and sixty Japanese Christian churches of all denominations in Tokyo united in the observance of "Christian Week," from November 5th to 12th, to assist "in the regeneration of the nation in this period of emergency." This city-wide Christian campaign was conducted by all Christian leaders under the banner of the National Christian Regeneration Movement; and its program was the result of eighteen months of preparation by a committee of seventeen members.

The chairman, Rev. Kunio Kodaira, stated that if human help were sufficient to save the individual and the society that is

against the wall, there would be no crisis. The only salvation is through Christ alone. "Through the love of Christ we must find strength for ourselves and for our nation. Through our movement, which will extend into every part of our nation, we seek to embody into the Japanese spirit the highest ideals of our faith, as we are convinced that where strength has failed, spirit and the new soul will win. . . . We see the great mission of Japanese Christians to regenerate their spirit, and contribute to the national strength of spirit and idealism that will in themselves be contributions to international security, peace and unity." —*Missions*.

### Against Licensed Evil

The campaign against licensed prostitution which is being waged by many Japanese women is making real progress. Recently the last licensed house in the Akita Prefecture was closed. Success is due largely to Mrs. Hayakawa who has for several years championed the cause of girls who wished to be freed from their degrading servitude. When she learned that three girls had appealed under their legal rights to the police but without results, she went to the Chief of Police and told him something must be done. He did not act. She went to the governor. Like many governors he had no desire to court unpopularity with any part of his constituency, so he, too, did nothing. Said the determined Mrs. Hayakawa, "Either you do something or I go to Tokyo and present this case to the Minister of the Interior." At that, she got action. —*Missionary Herald*.

### Congratulations from a Pagan

At Mie Machi, where a new Methodist Church had just been dedicated, a pagan chief of police stood up in the pulpit to congratulate Christians upon the erection of a new church building, and urged them to turn in and build new men for the community. Church and parsonage, costing between four and five thousand yen, was built largely

by Japanese Methodists. The pastor is the adopted son of a missionary's cook, and a graduate of Kwansei Gakuin. Since the dedication, the Sunday School has increased 200 per cent. —*World Outlook*.

### Conscience Wins

It is now required that Japanese school children shall be taken periodically to a Shinto shrine to do reverence to the Emperor. Whether this is a religious or patriotic observance is not clear, but it has enough likeness to a religious rite to raise a question of conscience for Christians. In a small town in the interior of Japan some four or five school children refused to join their classmates in the required visit to the shrine. As a result, the Minister of Education withdrew the permission under which a small Christian mission in the locality operated. The other incident occurred in a factory where a large number of girls are employed. The owners had erected a Shinto shrine in the compound, which they required the girls to visit in order to do reverence to the Emperor. The seven or eight Christians among the employees refused to join in this observance, and were dismissed from their jobs as a result. Note what followed. All the other girls went on strike, and remained away, until the Christian girls were reinstated.

—*Congregationalist*.

### In the Factories

Evangelistic work is being done in Kurume's factories, and yields encouraging results. In one factory the attendance at the meetings is usually over 400; and out of these some come to classes for Bible study, with the result that seven were confirmed last year. In another factory, where cotton wool is prepared, evangelistic meetings have been held once or twice a month for several years past, but recently the factory workers have made request that in addition there might be a short service of morning prayers on their weekly rest day. Girls from this fac-

tory come two or three times a week for Bible study; and three of them have recently been baptized and one confirmed.

—*C. M. S. Outlook*.

### Christian Forces Need Support

A well-informed correspondent in Japan says in a recent letter to the American Board:

All is not joy in Japan. The defense of Manchukuo against the inroads of bandits and the threat of invasion from China is a constant drain on human and financial resources. Old Mr. Depression is still in the saddle with General Militarism. Japan is trying to canter along as before, but it takes more food in the form of taxes to carry such fat riders together. Next year's national budget has just been announced as Y2,111,500,000, and is sixty million yen larger than this year's record; Y935,000,000 will go to military expenses. The police are trying to uproot the spread of communism, but it seems to be spreading among the sons and daughters of the wealthy, as well as among the students, teachers and even judges. Meanwhile strong leaders of liberal tendencies are apt to be murdered by reactionary bands.

### Korea Mission Jubilee

The Presbyterian Mission will be fifty years old on September 20, 1934. For this reason it plans to hold a Jubilee in Seoul at its next annual meeting, June 30th to July 3, 1934. This celebration begun in Seoul, will be continued throughout the country and extend well into the spring of 1935, as the plans are now. It will be marked by special preaching of the Gospel and prosecution of the great forward movement, which is now in its third year.

—*The Presbyterian*.

### ISLANDS OF THE PACIFIC

#### Chinese Missions in Malaya

The latest undertaking of the Chinese Foreign Missionary Union is to open work in the islands of Bangka and Billiton, and more than 200 smaller islands of this group which lie off the southeast coast of Sumatra. The Union has six married couples and four single young men at work, all Chinese. Besides working among the hundreds of thousands of their own people, who have overflowed



from China into the island world and French Indo-China, they are carrying on missionary work among the native population; and have pioneered into the interior of Borneo and the Celebes.

—*The Bible for China.*

### More Baptisms in Bali

The conversion of the first Balinese has caused a great stir in the papers of the Netherlands and of the Dutch East Indies, because the Dutch government had forbidden all Christian missionary work on the island. When two young men whose fathers were Chinese and whose mothers were Balinese, heard the Gospel message in Chinese, the Gospel began to spread. Since the last report, according to which 105 Balinese were baptized, the Chinese missionary of the Christian Alliance Mission, Rev. K. F. Tsang, has baptized 130 more. It is reported that 300 more are under instruction. This is leading to persecution and opposition. But the inhabitants in ten villages have resolved to follow Christ, have broken their idols in pieces and are refusing to adhere further to the idolatry of the Hindu temples. These Christians are not yet formally organized but they have elected eight out of their numbers as elders, or as the Malays call them, "Servants of the Church." These elders are receiving special Bible instruction.

### Dye Treatment for Leprosy

Dr. Gordon A. Ryrie, of the Sungei Buloh Leper Colony in the Malay States, has obtained encouraging results in the use of blue dye treatments for leprosy. Now comes a report from the Chiangmai Leper Colony in Siam that a spray of brilliant green dye has been helpful with certain leprosy ulcers. "Several deep ulcers have healed up entirely after three applications," writes the Superintendent, Mr. J. Hugh McKean, "and every one reports favorably. The Mission to Lepers believes that it is much too soon to make any definite statement, but is definitely hopeful about this spray. It has

the advantage of being cheap and is nonirritating in a solution of 1 to 1,000."

—*Without the Camp.*

### Large Returns in the Philippines

Rev. Lee I Rose, Protestant Episcopal Missionary of Sagada, P. I., describes the Sunday school there.

Made up as it is of big and little illiterates, third or half clothed, wild as deer, and presided over entirely by school children, it is one of the most fascinating things here. I love to watch Albert Masferre's class of old men. Half of them are afraid to be baptized, afraid that evil spirits will punish them for turning, but almost more afraid of judgment to come if they do not give themselves to the worship of Apo Dios. They flock to Albert's class every Sunday and listen attentively. There are great searchings of heart among them, and eventually they will come for baptism. Repeatedly they come to ask if it is not possible for them to receive the other sacraments without that preliminary step. We do not urge them, because I want them to come without fear in their hearts, and with full determination to be good Christians. One old man did come not long ago, and he is most devout and happy. He was one of the leaders of the old religion, and I noticed this morning that he was among the most reverent of all those receiving communion. He comes two or three week-days in addition to Sundays. At Sagada more than 1,500 individuals had communion last year; at Tanulon, an outstation, over 500 more; at Besao, which Mr. Rose is carrying during the missionary's absence on furlough, more than another 500.

### Fiji School for Girls

A Methodist Mission School for Girls has been founded at Muanikau in the Fiji Islands. The School is said to have three objectives: Training Fijian female teachers; preparing Fijian girls for entrance into the Colonial War Memorial Hospital to be trained as nurses, and the general education of Fijian girls to make them worthy and capable mothers of the next generation. In each objective, the results will be passed on to the next generation. Fiji girls are promising material on which to work. They have a reputation for modesty and dignity, and are not easily influenced by the customs of other races. Yet they

have adapted themselves to the arts of civilization remarkably well.—*Missionary Review* (Australia).

## GENERAL

### Looking Ahead in Missions

Rev. F. Scott Thompson, United Presbyterian Missionary in Assiut, Egypt, writing in the *Women's Missionary Magazine*, gives five characteristics which he predicts will mark the missionary enterprise of the future. They are:

1. An attitude of greater appreciation and friendliness toward the followers of other faiths. We can go far in making common cause with other religions against the rising tides of materialism and infidelity which threaten all religion; and can join heartily in many movements for moral reform.
2. Cooperation among the different missionary societies.
3. The assumption of larger responsibilities by mission-field churches.
4. An increased emphasis on the practical application of the Gospel to the ills and needs of individuals and society. The mission will present not merely a program of social service but a dynamic of social reconstruction.
5. The presentation of Christ as the supreme objective in all mission efforts. With charity, and with courtesy and conviction missionaries will continue to present by word and deed the exclusive and universal claims of Him who says "And I, if I be lifted up, will draw all men unto Me."

### New Christian Standards

For many Chinese and Japanese youth Christianity has meant the acceptance of new standards, new foundations for life. *The Living Church* tells of an American youth who persuaded three young Chinese to visit Japan with him. During two weeks they met young Japanese, individually or in groups, and talked frankly about their countries' relations. Christians and non-Christians were contacted. Reports one of the visitors:

Everywhere we found the feeling towards the Chinese friendly. One person told me he had never seen his (Japanese) student group so crushed as when they were told about the situation and feeling which the military action had created in China. The Chinese trio's frankness, poise and live faith that God must have a way other than armed conflict, if we would but find it together, will not soon be forgotten.

Among a number of socialist theories now sweeping over China and Japan is a proposal for the establishment of experimental Christian communities to demonstrate on a small scale at first "the kind of economic and social life which expresses our Christian faith in the practical terms of a cooperative society. These can be demonstration centers and training ground for leaders in the revolutionary task of building the new China, the new Japan and the new America."

### Results of Persecutions

The Jewish Question is being discussed in all parts of the world. Friends of Christ are concerned in the effects which will result from the persecutions, expulsions and other distresses befalling these ancient people. Not only are the Jews today inquiring into the truths of the Gospel as never before, and looking to Jesus as the greatest Jew that ever lived, but Christian people are being reminded of their debt to the Jew. The Nordiskt Missions-Tidsskrift, which had an interesting article on Zinzendorf's attitude toward Jewish Missions, has in its last number a stimulating article by the late Bishop A. S. Poulsen on "The Most Mysterious People in the World," and promises for the near future a number of articles on anti-Semitism and missions.

## NORTH AMERICA

### "Holy Money"

Dr. William Mayo, world famous surgeon, speaking for himself and his equally famous brother Charles, said:

The "holy money," as we call it, must go back into the service of that humanity which paid it to us. If we can train five hundred pairs of hands, we have helped to hand on the torch. From 1894 onward we have never used more than half of our incomes on ourselves and our families; latterly much less. My brother and I have both put ourselves on salaries. We live within them. My house is turned over to the Foundation. I wouldn't want my children deprived of the fun and benefit of wanting something, and going out to fight for it.

### Figures That Talk

The Golden Rule Foundation, New York, has issued a chart showing how Americans spend their money. In 1929, peak year of prosperity, \$12,573,000,000 was spent for luxuries and semi-luxuries, while gifts to philanthropy, including the church, amounted to \$2,450,720,000. Of this last amount, only 40.7 per cent were gifts to the church for its maintenance and various activities, including missionary work at home and abroad.

In 1930 there was a reduction in the amount spent for luxuries amounting to slightly less than twenty per cent. The sharpest decline was in money spent for jewelry and gadgets, phonographs, confectionery and chewing gum, instruments and music, while narcotics and drinks, smoking, theaters and other amusements nearly maintained the high level of 1929, and the amount spent for each of these three groups far exceeds gifts to religion. —*Alliance Weekly*.

### "Too Much Time in Prayer"

Bishop McKim, former Presiding Bishop of the Japanese Church, tells of the Alaskan missionary doctor, Grafton Burke: During the winter months an Indian runner came to Dr. Burke with the word that a foreigner was lying in the snow at a point some fifty miles away. Dr. Burke at once harnessed his dog team and set forth. He found the famous Arctic explorer, Stefansson, near death from double pneumonia. The explorer recovered, and, as he was leaving the hospital, he said to Dr. Burke: "Money cannot repay what you have done for me. You have saved my life. But I should like to make one criticism. You would accomplish more if you did not spend so much time in religious work, and in prayer." Dr. Burke replied: "If it had not been for prayer I should not be here, this hospital would not have been here, and you would be lying dead in the snow."

—*The Living Church*.

### Strangers Within Our Gates

Some 200,000 Portuguese are settled in New England, chiefly in Massachusetts and Rhode Island. They have come from the Azores, from Madeira, Cape Verde and from Portugal. The Baptist Home Mission Society has an aggressive and fruitful evangelistic work among these people. Four pastors and one woman worker devote their full time to the program. They, with their assistants, have set as their goal for this year an addition of five new members by baptism into each of the existing congregations. Already, new spiritual life is evidenced. New centers are being opened, and the Gospel is being carried into hundreds of additional homes.

—*Watchman-Examiner*.

### A Presbyterian Protest

Dr. William T. Ellis, world traveler, author, journalist and Bible teacher, has sent out a document, signed by over forty prominent Presbyterian laymen and women, testifying to their confidence in the doctrinal loyalty and efficiency of the Presbyterian Board of Foreign Missions and its representatives. These names include Judge Thomas F. Bailey of Huntington, W. P. Fraser of Pittsburgh, Mrs. Wilton Merle-Smith of New York, Mrs. J. Livingston Taylor of Cleveland and W. H. T. Foster of South Dakota. They protest against the attacks on the Board by a group of "Fundamentalists" who are making an effort to organize a new Presbyterian Board of Foreign Missions. They testify to the high Christian character of the work as they have seen it and the loyalty of the missionaries to Christ and His Gospel.

### Our Polish Neighbors

Forty years ago the American Baptist Home Mission Society started the first Polish Mission in Buffalo, N. Y. From this beginning there arose, gradually, missions in all the larger cities of the United States, with aid from this Society. German Bap-

tists opened their Seminary in Rochester, in order that Polish preachers who knew German, but very little English, might receive training. Later, the Home Mission Society helped to establish the International Seminary in Chicago, with a Polish department.

At present there are twenty-five Polish Baptist churches and missions in the United States where the Gospel is preached, and children are brought up in an atmosphere of the spirit of Christ. There are about 2,000 members in these churches, and approximately the same number of children and young people.

—Joseph Rzepecki.

### Heathen on the Prairies

In a one-room prairie schoolhouse in Cherry County, Nebraska, a teacher found, while preparing a Christmas program, that the children did not even know of the birth of Christ, and had not the slightest conception of God. In some isolated sections of western, northwestern and southwestern parts of the United States children are often without the benefits of a Sunday school or of a church service. One teacher in Montana writes that their school is thirty-eight miles from any church, and that they have no Sunday school nor preaching in her community.

The Bible Institute Colportage Association of Chicago, founded by D. L. Moody in 1894, is making an earnest effort to place good Christian literature and Scripture portions in the hands of boys and girls in America's pioneer homes.

—William Norton.

### Negro Federal Council

Leaders from the African Methodist Episcopal, the African Methodist Episcopal Zion, the National Baptist, and the Colored Methodist churches have taken steps to form a Federal Council of Negro Churches. A convention in Chicago next August will inaugurate this new body. The four denominations already participating claim 4,852,000 members. They hope to

induce Negroes whose membership is in the Methodist Episcopal, Presbyterian, Congregational and Episcopal churches to join with them, eventually forming an organization to speak for an overwhelming majority of the 12,000,000 Negroes in the United States. The *ad interim* body formed to complete plans for the Chicago convention is known as the "Voluntary Committee on the Federation of Negro Religious Denominations in the United States of America."

—Christian Century.

## LATIN AMERICA

### Puerto Rican Protestantism

The evangelical movement in Puerto Rico includes 276 organized churches, with 24,000 members, 559 Sunday schools, enrolling 45,000 pupils, 126 young people's societies, 114 other church societies, 22 schools, including kindergarten and graded schools, two high schools, one college and one theological seminary, three hospitals with about 200 beds and caring for 70,000 patients annually. The 276 churches of all denominations contributed during 1932 more than \$110,000, of which about \$90,000 was for self-support and \$21,000 for benevolence. They use 235 church buildings and 145 other buildings for related activities.

Ministers working under the Disciples of Christ in Puerto Rico have voted unanimously to request membership in the United Evangelical Church of Puerto Rico, and their request was cordially accepted. Recently the fourth annual meeting was held in Yanco, P. R. A Baptist pastor expressed the hope that the example of the Disciples might soon be followed by Baptist churches and ministers, and a leading Puerto Rican of the Methodist denomination indicated great interest in the movement.

—Christian Century.

### "Medicine from Heaven"

A recently baptized Mexican, a middle aged stone mason, told his story with a shining face:

*Si Senor, I was a bad hombre, a very bad hombre. I drank and gam-*

*bled and swore. I wasted my wages in wickedness, and my family was often in want. My little girl came here to church, and often urged me to come; but I was so bad I was ashamed to come. I didn't know how they might receive an evil man like me. But one day my little girl took me by the hand and brought me to church. I sat in the back, afraid and ashamed. The church members were all nice to me. I liked what I saw and heard. I came again and again. Then one day I accepted Christ. He made a big change in me. He took away my swearing, my smoking, all my drinking. I am a different man. I don't gamble and waste my wages. I bring them home to my family. The men I work with say "Sanchez, what kind of pills did you take to cure yourself of drunkenness?" I say to them: "I take no pills. It is medicine from heaven."*

—Watchman-Examiner.

### Reaping a Harvest

In 1893, Rev. Fred J. Peters, John Jarrett and Robert Stark, went from London as pioneer Protestant missionaries to Peru, and in fourteen years, filled with discouragements and opposition, won 47 converts. In 1907 Mr. Peters moved to the United States to educate his children, but in 1909 he went to Cuba, where five years of preaching won 500 converts.

Ill health compelled Mr. Peters to return to the States in 1914, where he served as pastor in Penns Grove, N. J., until 1922, when he returned to Cuba. Since then eleven revival campaigns have resulted in 11,500 conversions.

Mrs. Peters, with her singing, has helped in the work for thirty-five years; and their son Claude, with his voice and knowledge of piano, has contributed his talents since 1928.

—S. S. Times.

### Unreached Indians

William M. Strong, Jr., has recently gone to southern Chile to take up work among the Indians. Dr. Sadleir of the Anglican Church is a pioneer missionary among the Indians of Chile, and has been named by them with the honorary title of "Casique General" (Chief of the Tribes) because of what he has succeeded in obtaining from the Government for the Indian nations. Dr. Sadleir has had to discon-

tinue his activities because of his age; and as he turned over these translations it seemed as if an old warrior was delivering his well-tried arms into the hands of the young soldier who was about to engage in the same cause in which he had labored and fought for so many years.

The Chilean Mapuche Indian, with but few exceptions does not live as a peon like his Bolivian relative, but independently on small farms of a few acres each. He forms no towns, but as each holding is as a rule quite small, it is easy to reach hundreds from a single center. At one point we had a most interesting time with a young Indian school teacher who had been appointed by the Chilean Government to take charge of the school which, with the dwelling, had been provided by the Indians themselves with their own labor and money. This schoolmaster had some time previously purchased a Bible from Brother Bucher who had traveled through that same way and we found that he was eagerly reading it to his wife in their spare time.

Most of these "Indigenas" (they dislike the term "Indios") understand only "bread and butter" Spanish. The vast majority comprehend very little or not at all, even the simplest Gospel message. All who do not know Spanish are illiterate and even most of those who do are. Therefore the only really effectual means of reaching them is by the spoken word in their own language.

Next Thursday I am hoping to find an ox-cart in Traiguén headed for Galvarino to move me and my belongings to a Mapuche home just outside of Galvarino, a town of two or three thousand, and without any Gospel light. I feel that the Lord may have at least a temporary ministry for me there among the Chilean people as well as among the Mapuches on the various surrounding "reducciones." Twenty-four hours spent with this Mapuche family has proved what a few weeks would do toward a knowledge of both themselves and their language as well.

## Montevideo Conference Wins Victory

Dr. Samuel Guy Inman, executive secretary of the Committee on Cooperation in Latin America, says:

The work of the Montevideo Conference has been done. Its victory is assured. Pan Americanism has been saved from the rocks toward which it was rapidly drifting. Every delegation voted in favor of the resolution against intervention, with the United States approval, qualified only the interpretations of President Roosevelt's address on the Good Neighbor Policy and the strong statement of Secretary Hull in the conference on the rights of States.

## Mohammedans in South America

There are about 30,000 Mohammedans in Brazil. Originally those who professed this faith were African slaves; but in recent years there has been immigration from Syria. They live for the most part in Bahia, in Central Brazil and in the valley of the Amazon. In Mafra, a river port about a thousand miles from the sea, a great deal of literature in Arabic is being circulated. However it is said that comparatively few of the Mohammedans there observe the holy times and rites of their religion. A few of the slaves, probably Haussas, were forced to accept Catholicism, but since their emancipation they have tried to get back to Mohammedanism.

In the Argentine the only Mohammedans are Syrian Arabs who have immigrated there; and in Buenos Aires there is even a Pan-Islamic Union.

The number of all the Mohammedans has been variously estimated as from 160,000 to 180,000. There is no specially organized work reported for the spread of the Gospel among these people; but Bibles in Arabic are being circulated, especially by the Immigrant Mission in Buenos Aires.

## Protestantism in Brazil

According to the latest statistics, there are among the 42,000,000 inhabitants of Brazil 1,000,

000 Protestants. It is significant that while seventy per cent of the population of Brazil can neither read nor write, among the Protestants there are no illiterates. The influence of Protestantism has been greatly strengthened in Brazil owing to the world Sunday School Congress at Rio de Janeiro in 1932, attended by delegates of thirty-three nations. The President of the Republic and other high authorities testified on that occasion to the importance of the work of the Protestant population, and since then the position of Protestantism in Brazil has considerably improved.

—*Christian Observer.*

## EUROPE

### Religious Awakening

In April, 1932, Chaplain Raymond C. Knox of Columbia University who was commissioned by the University to undertake a study of religious conditions in Europe, visited England, Scotland, Germany, France, Italy, Spain, Czechoslovakia, Hungary and Austria.

Dr. Knox found that conditions and problems vary greatly in the different countries, but that the relation between Church and State is the one common factor. There were many indications of a widespread awakening and deepening interest in religion. This could not be measured in terms of church attendance, but where religion was related to life, there one found people intensely interested. A clarifying, strengthening movement in Protestantism is to be observed on the Continent as well as in England and Scotland, and Dr. Knox mentioned a few evidences:

1. A renewal of faith as a personal religious experience.

2. A utilization of the results of biblical scholarship.

3. Faith is a central conviction and loyalty, and not a subscription to over-intellectualized formulas defining every aspect of religious belief.

There is not, Dr. Knox believes, a deep realization of the need for unity among the majority of religious people, habits of aloofness are too fixed, and the

work of the leaders lags for lack of popular support.

—*The Churchman.*

### Protestantism in Austria

Austria is a Catholic country, with six and a half million inhabitants, of whom only 300,000 are Protestants. A missionary, writing in *World Dominion*, states that the Protestant Church of Austria is a growing church. Between 1914 and 1931, as many as thirty new congregations were founded, while there was an increase of 65,000 in the membership. This increase was due in the main to a steady influx from the Roman Catholic Church.

### Sunday Schools in Bulgaria

The Bulgarians are decidedly a religious people. Hence a church is found in every village. A large majority of the 5,766,000 inhabitants belong to the Eastern Orthodox Church. Mohammedanism claims some 600,000 adherents largely comprising the Turks, while the Roman Catholic Church has a following of 34,000. The Protestant Christian faith, brought to Bulgaria seventy years ago, has been accepted by over six thousand Bulgarians. Until a few years ago it was very difficult to organize Sunday schools. Isolated groups were formed, but there was no connecting link. The World's Sunday School Association sought a way to promote unification of this work, and now has a fully trained Bulgarian minister who devotes full time to youth work. He gives his services equally to all churches, organizes new Sunday schools wherever opportunity offers, conducts teacher training classes, arranges conferences, produces literature, and in every way possible develops Christian teaching and training of youth.

### Shepherd Preacher

Mr. Kayiayan, traveling evangelist for the scattered Armenians in Greece, comes in contact with many Turkish-speaking Greek refugees. While on a three months' trip in Mace-

donia, he met a shepherd who spends his days with his sheep on the mountains, but who returns to the village at night. During the war he came in contact with a spiritually-minded man who gave him a new vision and a new purpose. Gradually he has gathered a group of his friends around him for worship. Mr. Kayiayan was invited to go to that village and spoke to them twice at their request. He was greatly impressed with the zeal and devotion of these simple-minded folk. In a sense they are self-contained. The world crisis and other international happenings do not affect them. The truth had taken root and is bearing fruit, like a pine tree on a mountainside with its unseen roots deep in the soil between the rocks.

—*Congregationalist.*

### Children's Books in Russia

Russia has become a leader in the production of books for children. The Soviet program promotes education, and is banishing illiteracy from Russia faster than it is being banished in the U. S. A. At Leningrad a group of some twenty specialists are engaged in writing about their specialties for children, and in coaching other writers. The group includes a sailor, a naturalist, a fireman, an architect, a diver, a surveyor, a textile worker and two former "bezprizornie," or homeless children. Emphasis is placed upon instructive books which are expected to acquaint the child with the details of his world, industrial and agricultural, domestic and social. Children's books are issued in editions of 50,000, 100,000, or 150,000, and they are always sold at a low price—at five, ten or twenty cents, as a rule.

Apostles of peace, temperance and social justice might pursue the same methods with equal skill and zeal.

—*Christian Advocate.*

## AFRICA

### Steps Toward Union

The needs of heathendom and the strength of nonChristian re-

ligions make union among Christians a matter of extreme importance. With this in view, a group of Christian leaders in Africa held a conference, both historic and unique, at the C. M. S. station in Mvumi last November, to discuss the possibility of union. Never before had the participants met in conference, and no one knew what would happen with such diversity of spiritual ancestry, training and outlook. It was agreed that communicant members of any of the uniting churches should have the privileges and responsibilities of communicant membership of the United Church; no form of worship at present in use shall be forbidden, and no new forms or changes of accustomed form shall be introduced into the worship of any congregation without the consent of minister and congregation. While no definite decision was reached, there was a general feeling of approval of the idea of closer union among the various branches of the Christian Church.

—*Moravian Missions.*

### What Retrenchment Means

Everywhere missionaries at the front are calling for help to maintain the work committed to them. For example the President of the American University at Cairo writes:

We have reduced our budget to the lowest possible terms. One-third of the American staff has been released. Five classes in the College Department have been abolished. The budget has been cut from \$133,000 to \$80,000. Friends know the worth of the work we have been carrying on at that most strategic of all centers in the Moslem world—Cairo. Thirty-five thousand dollars still remains to be raised before the close of the present financial year (June 15, 1934).

If you believe in the American University and the work which its staff is doing, let us know by taking some share.

—*Wm. Bancroft Hill.*

Dr. John Timothy Stone of Chicago says:

I was impressed by the breadth and scope of the work, the far vision as to the future, and the constructive methods used. After all, no short sighted vision or no quick method can result in a permanent influence on the rising generation of Islam. They must see

our faith as well as have it taught to them, and I rejoice in not only the purpose but the method in meeting this difficult problem: an dworking it out constructively.

### Need for Books

Dr. K. Walter Todd who has recently visited the Ivory Coast investigating the possibility of medical work writes of the market for books:

African culture, except in the north, did not develop writing. This was not for lack of ability, nor for lack of interest in the kind of things that are put into print. Africans had something in its place, a system of drumming by which not only current affairs, storm warnings and music could be broadcast; but also poetry, history and religious exercises. Lack of intercourse with races using a written language, not lack of brains or inventive ability, prevented them from developing a script. We do not find African people educated like many priests in Asia to read whatever may be printed, but many are intelligent enough to learn to read in a very short time.

The increasing number of good roads is an asset to the book salesman.

—*The Presbyterian*.

### Kikuyu Women

Rev. J. Comely, C. M. S. worker in Embu, sees need for a balance wheel in education. He says that the key to real progress lies with the women, and until they learn to read they are at great disadvantage.

At present the Kikuyu women in general are not fit helpmates for the men. Education, which races ahead of experience, leads the men to add new burdens to their women folk. They want the gardens cultivated as of old and also an increased amount of comfort in the home; as a result the women are discouraged; they have less chance than ever; open ruptures take place and the men are discredited in their own eyes and in those of their neighbors. The women must be able to rise to self-respect, and the Gospel has ever been the raiser of women. But Kikuyu women are the victims of their system; they are generally "slow in the uptake," and they need patient, persevering, prayerful effort to bring them on in the knowledge of the Scriptures.

—*C. M. S. Outlook*.

### What Price Education?

Christian converts of Dondi, West Africa are living up to their proverb, *Ka ci vala, ka ci nganyala* (If it doesn't hurt it isn't worth while). Miss Mary

Hurlbut of the Means School writes:

We were talking today with an elder who is the leader in a Christian village, where many of the men work in railroad shops. He said that they had school morning, noon and night. The women came in the morning, the children in the afternoon, and the men at night after they had finished their day's work. We said, "But it is planting time. How can the women go to school in the morning?"

He said, "Well it's this way. One of the women gets up before daylight and rings the bell. Then the teacher and the other women get up, and they take with them the few lanterns they can find, and go to school until 8. Then they go to the fields."

—*Missionary Herald*.

### Her Thank Offering

The *Congo Mission News* tells the story of a widow whose husband left her neither an insurance policy nor stocks and bonds; there are none such in Congo-land. Her only means of support is a tiny field five miles distant, which she has to till with a hoe, as there are no plows in this country. She gets up with the first tinge of light in the east, makes ready to go to that tiny field, her hoe in her basket and her basket on her head, but she does not cross the threshold until she has had a word with the Master; and then as she journeys on her way, she stops at the little church and joins in the morning prayer service, then away to work until well past midday. She cannot read, yet she is a faithful auxiliary member. Not content with giving her talent, she keeps up her weekly pledge to the church. Recently a little bundle of bills was found in the collection plate with a tiny scrawl on a soiled bit of paper, and no one would have known who made this gift had not someone else written for her, and he remembered it later.

### A. I. M. in Ten Decades

Nearly forty years have passed since the first group of eight workers for the Africa Inland Mission landed at Mombasa, East Africa. The leader of the party was Peter Cameron Scott, to whom belongs the honor of founding the Africa Inland Mis-

sion. Several years later, lying upon his death bed at Nzawi station, his last recorded words in his diary read, "Here am I, Lord, use me in life or in death."

The early chapters of this station are filled with deaths and disasters. At one time there was only one man left, in the midst of famine and disease; and not at any time have there been more than a few groups of praying friends and individuals who were interested in it, yet today the A. I. M. is operating in five strategically located fields in East and Central Africa, including Tanganyika, Kenya, Congo Belge, Uganda and French Equatorial Africa. In all, there are about fifty main stations, with approximately 200 missionaries. Primary schools are largely for the purpose of teaching the native to read the Word of God; and the training schools turn out pastors and evangelists.

—*Inland Africa*.

## WESTERN ASIA

### Missions to Jews in Palestine

In the *Jewish Daily Bulletin* for November 19th, we read of "the danger of Christian missionary activity in Palestine . . . The situation calls for immediate action if the future of Jewish education in Palestine is to be saved."

According to the report submitted by Miss Szold, American Hadassah leader on behalf of the Palestine National Council, 800 Jewish children are attending Christian schools, which are almost all conducted by missionaries, where various methods are adopted to attract Jewish children, including free tuition, clothing and even gifts. On the other hand, the Jewish schools, with twenty-five thousand pupils, are not only unable to offer attractions, but do not have even suitable school premises.

The number of Jewish girls who attend the Christian schools is far larger than that of Jewish boys for many religious Jews are willing to send their daughters to girls' schools conducted by missionaries, rather than to the coeducational Jewish schools.



# Our Missionary Bookshelf

*Recent Books Reviewed for the Readers' Information*

C. T. Studd, *Cricketeer and Pioneer*, By Norman P. Grubb. 8 vo. 256 pages. 3s. 6d. Religious Tract Society. London. 1933.

The jacket of this book correctly describes it as the "Story of 'C. T.,' the famous cricketer, one of the best all round players that the game has produced, who renounced wealth and position to answer the Call, facing a life of hardship and danger with courage, self denial and endurance, first of all in China and then in the very heart of Africa, pioneering for God."

Charles Studd was one of the three sons of a retired Indian planter who was converted under D. L. Moody's preaching in England in 1877. One of the sons, a devoted Christian, is now Sir Kyneston Studd, recently Lord Mayor of London. Another son, George, was for many years in Christian work in Los Angeles. The three were in their early years among the best cricketers in Cambridge and C. T. was the best all round amateur cricketer in Great Britain.

He and Stanley Smith were the leaders of the Cambridge Band of seven men who went to China under the C. I. M. in 1885, after shaking the universities of Great Britain and launching one of the greatest Christian movements among students in the history of the Christian Church. It was this influence which led to Prof. Drummond's work among students both in Great Britain and in America. After ten years in China Studd returned to England in 1894. In 1896-7 he worked among the colleges and universities in the United States and then in 1900 went to South India where for six years he was pastor of the Union Church at Oatacomund.

In 1910 he started on what his biographer calls "the greatest venture of all," in establishing a new mission in the heart of Africa. For twenty-one years, with the devotion of a saint, apostle and martyr, he gave himself in faith and love and utter dedication to this work separated, with the exception of but brief visits, from his wife at home in England.

The principle of his life was to give away all that he had and to trust God to provide whatever he needed for himself and his family and his work. There will be different views as to his theology and his economics but there can be none as to his courage, his single-mindedness, his consuming love for Christ and passion for souls.

ROBERT E. SPEER.

*They Went Forth.* By John McNab, 210 pp. Paper \$1.00, cloth \$1.50. McClelland & Stewart, Ltd. Toronto. 1933.

This challenging and inspiring book is written by the minister of High Park Presbyterian Church, Toronto, and is dedicated to the Rev. Robert James Porter, D.D., Belfast, Ireland, who inspired twenty-one young men in his congregation to go forth as ambassadors of the Kingdom of God. It contains ten well written sketches of the missionaries of the Presbyterian Church in Canada. The daring of these heroes and heroines put iron into the blood through the mere reading of them and should thrill everyone, irrespective of country, creed or color, who is interested in the extension of the Kingdom of Christ and the betterment of humanity.

The hero of the South Seas, "Little John Geddie" as he was

called at college, was weak in bodily presence but a giant in things of the spirit. The Presbyterian Church in Nova Scotia, with but 30 congregations and 5000 members had the glorious distinction of being the first Church in a British Dominion responsible for sending a missionary to the heathen. In the Church in Aneityum, erected by Christianized savages, a tablet to Geddie's memory bears the now famous tribute:

When he landed in 1848  
There were no Christians here,  
When he left in 1872  
There were no heathen.

Graphic stories are told of the great home missionaries who blazed the trail in Western Canada: John Black, the prairie pioneer to the Selkirk Settlement in the Red River; James Nesbit, the first herald to the Redman; James McGregor, the religious coureur de bois of Nova Scotia, who organized the first Bible Society in Canada; James Robertson, that great prospector of souls in the wide spaces of Western Canada. In lands beyond the sea we learn how Formosa called to George Leslie Mackay; China and Manchuria to Jonathan Goforth; Central India to John Wilkie; Labrador and later Korea to W. J. McKenzie; Japan to Caroline Macdonald—that famous "prisoner reformer" and the greatest missionary stateswoman of her generation—lovingly named by the Japanese "The White Angel of Tokio." The stories of these truly heroic group of adventurous ambassadors for Christ are calculated to give young people a new missionary zeal and respect for the Church and country which can produce such heroes and heroines. MAMIE C. G. FRASER.

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

**Light Out of Darkness.** By Eleanor Ingle Pilson. Compiled by Sarah C. Peet. 88 pp. Revell. New York. 1933.

As a young woman Miss Pilson had been longing and reaching out for something that would give her a reason for things that are, but she had not recognized Christ as her own personal Saviour, until as a reporter at the meetings of the Y. W. C. A. held in Asheville, in 1905, she accepted Him. Her poems and writings show that she gave herself wholly as "a living sacrifice."

She says in one of her poems,

At last I give to Thee mine all,  
My loves and hopes and fears.

In September, 1905, she entered Moody Bible Institute, where her keen mind with its wit and humor was a delight. She avoided over-expression in spiritual things, but an individuality peculiarly her own drew people to her. She felt the need of the foreign field, and in 1907 applied to the China Inland Mission. In September of that year she sailed for China. Her work was in the cities and villages of Honan, where there were no residential workers or Gospel halls.

Her article written in 1923, "China—a Study in Arrested Development," shows how inadequate any religion must be that does not have an offering for sin. "Through faith in the atoning sacrifice of Christ, and only by that means, can any society be quickened by the vital force of God's kingdom." "Social service, then, which is not Christian service can only repeat the failure of Confucianism in China."

"To burn for Him without being consumed, to live for Him ardently, yet exquisitely poised amongst the relations of life."

MRS. H. E. CHANDLER.

**Chinese Rhymes for Children.** By Isaac Taylor Headland. Illus. 156 pp. \$2.00. Revell. New York. 1933.

Another of Dr. Headland's charming books! For the delight of your children and for the sheer pleasure of entering intimately into the humorous, friendly, understanding family life of the orient, you will surely

want to know this book well. There are catchy verses for the little tots like

Our baby boy is sweet and fat,  
On his head is a gold embroidered hat,  
A gold neck chain with a golden charm  
And a silver bracelet around his arm.

There are alluring bits of hominess and conundrums of everyday items—can you guess?

A small, white room, and a dull red screen,  
And wrapped inside a small white bean. (Peanut!)

There are also flashes of understanding human nature like the rhyme entitled "The Loaf-er":

He wears his hat on the side of his head,

And stares with a lordly look;  
He swaggers along with an insolent tread

And an empty pocketbook.  
At sun up he enters the restaurant,  
And heartily eats his fill,  
And when he is through he doesn't stay long,  
And he never pays his bill.

One is tempted to copy the whole book for it speaks to us of the deep experience of living, tinged with tragedy, rippling with humor, that has come out of the orient. Dr. Headland's own insight into the elements of life and his gift of expression make him an ideal compiler of such a collection. Surely these random quotations have whetted your appetite for more so that you are like

The beetle who said he had not had his fill  
And he wanted more, he was hungry still.

MARY W. HUMPHREY HADLEY.

**Young Fu of the Upper Yangtze.** By Elizabeth Forman Lewis. Illustrated. 8 vo. 264 pages. \$2.50. John C. Winston Co. Philadelphia. 1932.

A boy's life in West China in the midst of bandits, soldiers, communists, boatmen, tradesmen, scholars, artisans—who would not find such a story fascinating? It has been awarded the John Newberry Medal for "the most distinguished contribution to American literature for children." But it is even better adapted to adolescents than to children—the high school age will find it captivating. Mature

folk will also be awarded by reading a worth-while story that gives an inside view of some phases of Chinese life, with glimpses of Confucian philosophy, methods of child training and economic conditions. The better types of peasants and artisans are presented, without close-ups of the more sordid classes. The story is charmingly told and is a good antedote to some other recent novels of Chinese character and life. Miss Lewis does not mention Christianity or missions but she shows the courage, and sacrificial service, the friendliness and influence of medical missionaries in Chunking.

**Doran's Ministers Manual for 1934.** Compiled and edited by G. B. F. Hallock. 684 pp. \$2.00. Harpers. New York, 1933.

The busy minister will find of practical help these sermon outlines, various types of prayers, quotable poems, seed thoughts for sermons, choice illustrations, Sunday-school lesson helps, Christian Endeavor Society topics, and sermons for children. The manual is a storehouse of very valuable, inspiring and refreshing suggestions and materials but like all manuals, it is a snare to any who have not learned the difference between use and abuse.

R. C. WILLIAMSON.

**Juliette Derricotte.** By Marion Culbert. 12 mo. 55 pp. 50 cents. The Woman's Press. New York, 1933.

Until I read this amazingly revealing but all too short biography I only knew about Juliette Derricotte. It made me so eager to know more that I read the story of her life at one sitting, absorbed to the exclusion of all else. As I read, the past and the future of a whole race seemed bound up in the life of this one talented Southern girl. I rejoiced in her successes as she went from college to college and across the waters. Her sense of separation hurt me as it must have hurt her, her courageous buoyancy stirred me deeply, and more than ever her cause became my own.

The story is so beautifully written that the starkness of the tragedy with which it closes all too suddenly is somewhat relieved in the telling. That one so gifted in leadership should be cut off through an accident is to be lamented. The tragedy lies in the fact that had it not been for race prejudice, which closed the doors of a near-by hospital, Juliette might have lived. For my friend, for all her gifts, was, in the hour of her extremity, only a Negro girl. I have not in a long time read anything so well calculated to unite heart and mind in a rebellion against race prejudice and the assumption of a false superiority, although very little is said on the subject. "Juliette Derricotte" is a significant contribution to the literature of race appreciation.

S. FRANKLIN MACK.

Educational Yearbook of the International Institute of Teachers' College, for 1932. 497 pp. Bureau of Publications, Teachers' College, Columbia University. 1933.

This 9th yearbook surveys the relation of the State and Religious Education in the countries of the world. It shows a vast amount of investigation and teachers or friends of Religious Education will find it a useful compendium. It is a storehouse of information for any who wish to make a comparative study of education in its religious aspects. The chapters on the different countries are written by those who are reputed to be the best informed educators in the various nations, or who have had long contacts with natives of those lands.

JAMES F. RIGGS.

Helps to the Study of Philippians. By W. Wilson Cash. Paper. 89 pp. 1s. Church Missionary Society. London. 1933.

This excellent series of twenty-five brief studies in the Epistle of Paul to the Philippians is not an exhaustive or critical commentary but is illuminating, definite, practical, spiritual. Any one who follows them will not only get an insight into the message of God through the apostle but will find here spiritual food,

light and power for his own life and present-day problems. Many sentences may well be stored in the memory and quoted, like the following:

There are no short cuts in Bible study. The treasures of God's Word are revealed to those who will pay the price in patient, careful study.

\* \* \*

Peace stands for harmony of life . . . No man can harmonize his life with God and himself without at the same time adjusting his life to his fellowmen.

\* \* \*

Have I given myself to God in the same spirit of real surrender that Christ showed when He gave Himself on the Cross for me?

\* \* \*

Paul's spiritual triumph (in the seeming disaster of his imprisonment) restored the morale to a persecuted church.

The Facts of Faith. By W. Graham Scroggie. 12 mo. 191 pp. 2s. 6d. Pickering and Inglis, Glasgow. 1933.

Dr. Scroggie is a well known conservative Christian Bible teacher. His series of helpful Gospel studies include addresses on such topics as The Gospel, The Christian; The Adequacy of Christ; What Is God Like? Vital Godliness; Conquest by Suffering. They are safe and sound and well presented—especially for young Christians.

Boys and Girls in China and Japan. Illus. 8 vo. 1s. The Highway Press, London. 1933.

These stories for primary children give interesting glimpses of Chinese children in the city and on the farm; Japanese child life in the school and at home. They are well written and illustrated for those who are just beginning to take an interest in other boys and girls.

Go! Champions of Light. By Frances Jenkins Olcott. 226 pp. \$1.75. Revell. New York.

Here we have an attractive series of stories by one of established reputation and who knows the mind of youth. Each of the four parts of the book is based on missionary history and biography and has clever illustrations. The "Champions of Light" go through perils of waters, of robbers, of cannibals, of loneliness and death, a long

procession, and all come out victorious. The volume begins with the Nestorian Christians, their origin and missionary efforts in Central Asia until the remnant of a nation, discovered by Layard, was almost annihilated in the world war and its aftermath.

Then follow stories of Carey, the shoemaker missionary in India, of Patteson in the South Seas, of the men of the Haystack, and of the sailing of the Morning Star to the Sandwich Islands. The introduction and the list of juvenile missionary books suitable for further reading are admirably suited for class study in Sunday schools.

S. M. ZWEMER.

The Christian Experience of Life. By J. Harry Cotton, Ph.D., D.D. 160 pp. \$1.50. Fleming H. Revell Co. New York. 1933.

The pastor of the Broad Street Presbyterian Church, Columbus, Ohio, was invited to give the lectures in 1931-1932 on the Joseph Cook Foundation "for the defense of Christianity in the Orient." They were delivered in Syria, India, Siam, the Philippines, China, Korea and Japan, before audiences of non-Christian students and university graduates, together with groups of national Christian workers and missionaries. The eight chapters discuss "The Nature of Human Experience," "The Faith Indispensable," "The Experience of God," "Jesus Christ As Lord," "The Cross of Christ," "Jesus and Modern Democracy," "Jesus the Liberator," and "The Christian Experience of Life." Dr. Cotton says that it was a revelation to see the readiness and reverence with which the Oriental students received the lecture on the Cross. At the close of the lecture in Madras, the Hindu chairman, a professor of philosophy in a Hindu university, made this amazing statement to the Hindu audience: "We have been seeking for a fuller revelation of God. We have expected that revelation in terms of overwhelming majesty. We were not prepared for the revelation which came in the

face of One, who for the sins of the world was ready to bear the shame of the Cross."

This book presents the evangelical Christian faith clearly, courteously and persuasively. It is an excellent one to put into the hands of young people in America as well as in Asia. The closing paragraph illustrates its fine spirit:

We have been thinking together these days about the Christian experience of life. By now we see that this experience must center in Jesus Christ. For He has made clear the character and purpose of the Father so that men could never forget what He said about God. He showed us the full meaning of the life of love, a life that is at once our despair and our hope. He brought us the glorious tidings of reconciliation with God. He holds out hope for ultimate triumph over sin and evil. Through Him we have hope in the life to come and so find our present life transfigured with a radiant meaning. "This is life eternal (life abundant), that they should know Thee the only true God, and Him whom thou didst send, even Jesus Christ." ARTHUR J. BROWN.

**Christianity and Industry in America.** By Alva W. Taylor. 12 mo. 212 pp. Reading list and Index. \$1.00 cloth, and 60 cents paper. Friendship Press. New York. 1933.

Here is a mission study book by the Professor of Social Ethics in Vanderbilt University, Nashville, Tennessee. He is well known and highly respected as a student of ethical and industrial problems, is a clear thinker and writer. He recognizes the difference between the simple industrial life of the first century and the complex problems of our machine age. Jesus did not offer a detailed program for the solution of the modern problems of slavery, prostitution, bootlegging, intemperance, graft, racketeering, capital and labor problems and international strife. Jesus Christ presented the truth and the Way of Life which, if accepted and lived, will transfer our relationships to God and to our fellow men. The kingdom—or God-ruled life—which He presented, He also made possible by a divine dynamic. Purity, self-control, truth, wisdom, love, sacrifice for the benefit of others, are the

foundation principles of His Kingdom.

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

The place of women and children in industry shows great need for improvement—with 55,000 in textile industries mostly in the Southern States at wages from \$5. to \$10. a week. It is not a modern problem for 100 years ago cotton mills in England employed 84,000 children under 18 years of age. This employment of women and children is one of the causes of unemployment of men—the natural wage earners for families. Many executives are largely over paid while manual workers are underpaid.

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

**Three Kingdoms of Indo-China.** By Harold J. Coolidge, Jr., and Theodore Roosevelt. 331 pp. \$3.00. Crowell. New York.

While this is not a book on foreign missions, it is a book about a great missionary field and gives information about the scenery, climate, fauna, flora and people. Mr. Coolidge is assistant curator of animals in the Museum of Comparative Zoology of Harvard University, and Mr. Roosevelt was formerly Governor-General of the Philippine Islands, and has a reputation as a traveler and big game hunter. They were accompanied

by a staff of scientific experts working in behalf of the Field Museum of Chicago. The volume is an interesting narrative of travel in a little known region of the world, and it is well illustrated with pictures taken by the expedition's staff photographers. A. J. B.

**Every Day Tales from China.** Illus. 8 vo. 60 pp. 1s. Church Missionary Society, London. 1933.

Nine tales from six authors make up this attractive little volume for juniors. They tell of civil war and bandits, of school and home and rescue work. They reveal adventure and heroism and Christian faith. The illustrations are colored and characteristically Chinese.

**Heroes of the Cross. Four Series.**

- No. 1. David Livingstone, Robert Moffat, Apolo and the Pigmies.
  - No. 2. Pandita Ramabai, Mary Slessor, Rasalama.
  - No. 3. William C. Burns, Gilmour of Mongolia; Hudson Taylor.
  - No. 4. John Williams, James Chalmers, Charles Abel of Kwato. Illustrated.
- 12 mo. 1s. each. Marshall Morgan and Scott. London. 1933.

These short missionary biographies for children and young people tell stories of adventure in Africa, China and the South Seas. The heroes and heroines are all well known to adults and should be familiar to the coming generation. There is no special charm in the literary style but the stories are worth reading for they describe the pioneering of noble men and women in dark corners of the earth. Though some of the narratives are written in the first person the names of the writers are not given. The low price of the books and their colored pictures make them attractive for gifts.

"In our Mothers' Club we tried to better understand the little child and his religion. The plea of the teacher had been, to let the children learn of God and to love Him in a natural way, through acts of kindness and thanksgiving in their daily living. During the day we were all so conscious of His love and nearness to us."

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