

THE MISSIONARY REVIEW the WORLD

Ram Chandra at Allahabad

Ethel Cody Higginbottom

What I Found in Puerto Rico

Charles S. Detweiler

Making New Women in China

Ida Paterson

The Madura Mission Centenary

Emmons E. White

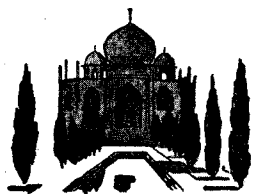
The Crisis and Opportunity in Spain

Harry Strachan

The Mountain Preacher and His Problem

L. C. Kelly

If the Service
calls you East
of Suez...sail



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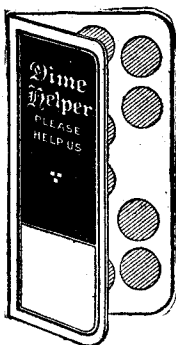
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Dates to Remember

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 20-27—Summer School of Missions, Winona Lake, Indiana.

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.

August 4-10—Baptist World Congress. Berlin.

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

August 21-26—General Conference, Seventh Day Baptist Churches. Salem, W. Va.

and in September will go on his way to Belgium, Sierra Leone, the Sudan, and West Africa. In 1935 he plans to visit South Africa, India, the Philippines, China and Japan.

* * *

The Rev. F. W. March has completed sixty years as an honored missionary of the Presbyterian Church, U. S. A. in Syria. He reached Beirut on November 18, 1873. Dr. Daniel Bliss also spent 60 years in Syria and Mrs. Cornelius Van Dyck 76 years.

* * *

The Ven. Lan Tiang Hu, Archdeacon of Hankow, "the Bishop's right-hand man," and the Rev. Swei Ch'iang Huang of Hankow, have been celebrating together the fortieth anniversary of their ordination.

* * *

The Rev. Samuel A. Moffett, D.D., is retiring from active service in North Korea at the age of seventy, after forty-four years as a missionary under the Presbyterian Board of Foreign Missions. He is a true Christian pioneer who has had a large part in building up a spiritual church in Korea.

* * *

Dr. Hubert C. Herring, Secretary of the Department of Social Relations of the Congregational Education Society, has been elected Associate Editor of the *Congregationalist* and *Herald of Gospel Liberty*.

* * *

Miss Wu Yu Chen, a graduate of Bridgman Academy and Yenching University, has won a Fellowship in the New York School of Social Workers and is coming to America for further study. She is a Christian pioneer who has been conducting a rural center in China, living the simple life and trying to help native industries, improve home recreation and defeat illiteracy.

(Concluded on page 209.)

Personal Items

Dr. E. J. Pace, the Christian cartoonist, evangelist and Bible teacher, is starting on a two year tour of the mission fields. He expects to conduct Bible conferences in Ireland, Scotland and England from April to August

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THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, *Editor*

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Editorial Chat

The Annual Foreign Missions Conference, which met at Garden City in January, appointed the following members to cooperate with the Editor of THE REVIEW on the Editorial Council, in the presentation of foreign mission topics: Dr. William Bancroft Hill (Reformed), Dr. John H. Langdale (Methodist), Rev. Wm. B. Lippard (Baptist), Dr. Mills J. Taylor (United Presbyterian) and Miss Florence G. Tyler (Secretary, F. M. C.).

* * *

That many readers of THE REVIEW continue to find in the magazine inspiration and useful information is evident from the many letters received in THE REVIEW office. Here are a few samples. They are encouraging.

"The February REVIEW is a fine issue. I have enjoyed going through it very much indeed. It seems to me you are improving the REVIEW right straight along."

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

* * *

"In view of heavy cuts and heavier responsibilities, I felt I could not renew my subscription to THE REVIEW, but the February and March numbers are so fine I just can't let it go—notably Dr. Watson's and Dr. Glover's articles.

"If only there might be a wider reading of your valuable magazine!"

(Signed) IDA M. VAN DEUSEN.
Scotia, N. Y.

* * *

Don't miss the June REVIEW which will be devoted to "Orientals in America"—a remarkable series of articles.

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Personal Items

(Concluded from 2d cover.)

The Rev. Arthur V. Casselman, D.D., has been elected Secretary of the Board of Foreign Missions of the Reformed Church in the United States to succeed the late Dr. Allen R. Bartholomew.

* * *

Dr. H. Paul Douglass, formerly one of the secretaries of the Congregational Home Mission Boards, and recently one of the members of the staff of the Institute of Social and Religious Research, has been elected Chairman of the Field Department of the Federal Council of Churches.

* * *

Dr. Nicol Macnicol of Edinburgh has accepted the invitation of the Kennedy School of Missions at Hartford Seminary to hold a lectureship on India for the year 1934-35. For over 30 years a missionary of the United Free Church of Scotland, stationed in Poona, Dr. Macnicol understands the life and thought of India.

* * *

Rev. Thomas Cocker Brown, of Shanghai, for the last four years the Secretary of the China Council, has been appointed Foreign Secretary of the London Missionary Society for China and Africa. Mr. Brown is the son, grandson and great grandson of L. M. S. missionaries to Africa.

* * *

Rev. Brayton C. Case, Baptist missionary in Pyinmana, Burma, was decorated with the *Kaisar-i-Hind* silver medal, awarded by the Governor-General of India for "distinguished public service in India." Mr. Case is superintendent of the Pyinmana Agricultural School, and has been instrumental in fostering rural reconstruction work throughout Burma.

* * *

Dr. James H. Franklin, for twenty-two years Foreign Secretary of the American Baptist Foreign Mission Society, is resigning June 1st to accept the presidency of the Crozer Theological Seminary, Chester, Pa. Dr. Franklin has made a number of trips to the Orient and has been especially influential in developing international, interracial and interdenominational fellowship in connection with his missionary secretaryship.

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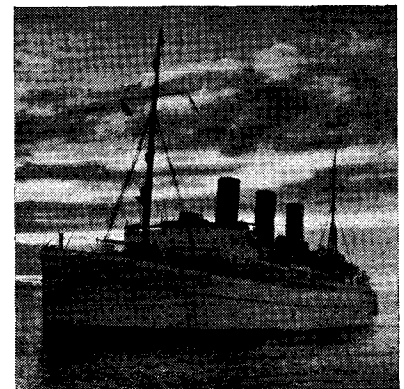
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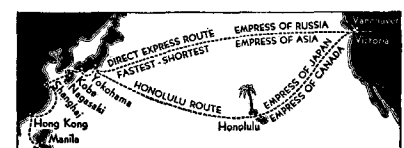
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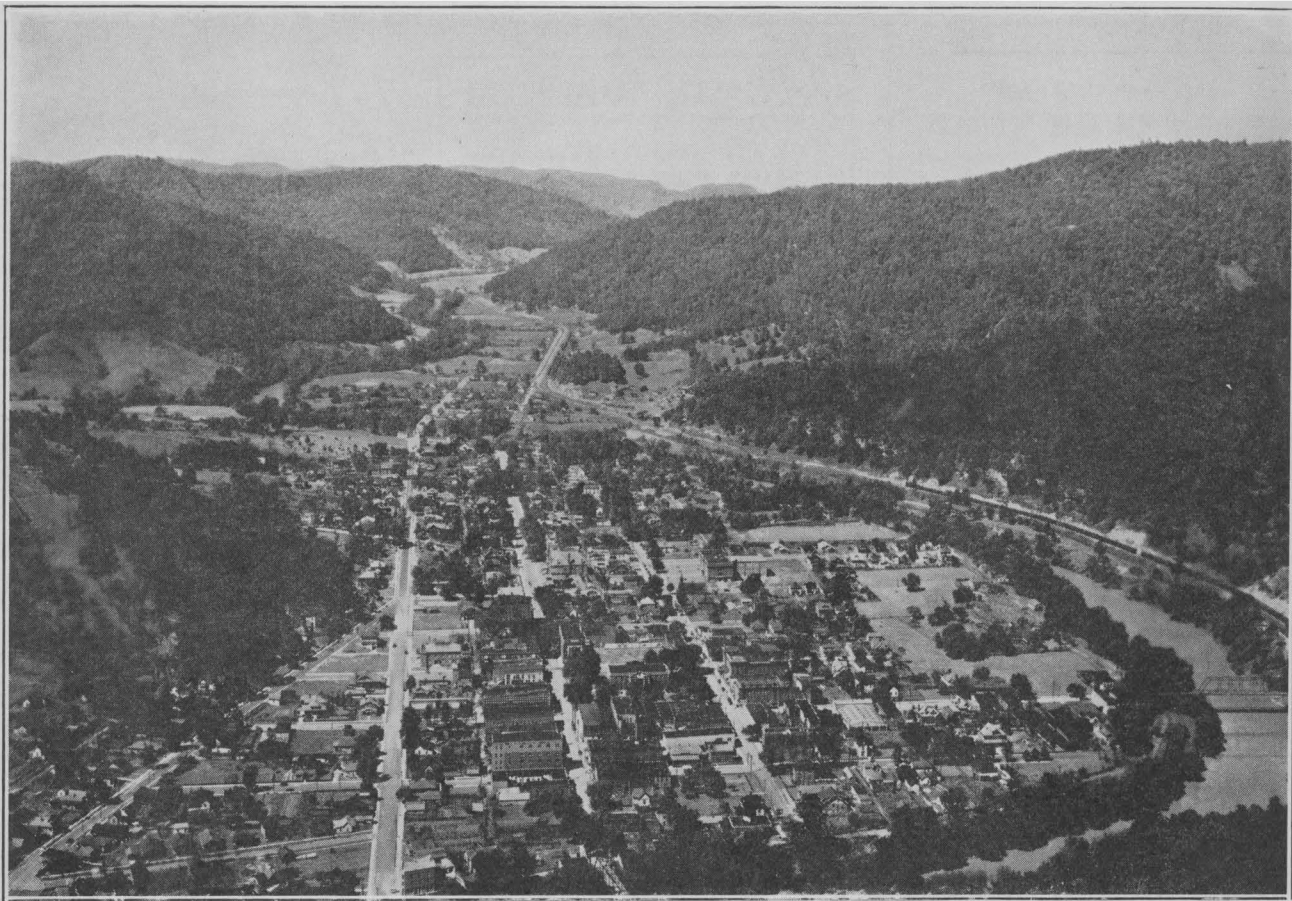
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PINEVILLE, GEM CITY OF THE CUMBERLANDS

Pineville, Ky., nestling in the mountains, four miles from Clear Creek Mountain Springs. Pine Mountain is cut here by the Cumberland River. Down the river runs the Old Wilderness Train. Daniel Boone and Dr. Thomas Walker came this way via Cumberland Gap, the first white men who crossed there into Kentucky. Over this trail Craig and His Traveling Church came from Virginia to Blue Grass Kentucky.



ONE CLASS OF THE CLEAR CREEK MOUNTAIN PREACHERS' SCHOOL

Lower row has three visitors and two members of the faculty. These men show their native ability, and are God's great challenge to the people of larger opportunities. (See page 232.)

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVII

MAY, 1934

NUMBER FIVE

Topics of the Times

CUTS THAT CURE

There are cuts that cut deep and bring disablement or death. There are other cuts, made by a skilled surgeon, that may cut deep but bring new health and more abundant life and fruitage. This is true of the vine and branches. It is true of the human body and the body politic. It is true of the Church and the missionary enterprise. All such cuts are painful and unpleasant. Some times they are necessary and may be beneficial if they do not hinder vital functions.

Individuals and families, churches and Mission Boards have been facing the vexing problem as to how they may cut expenses, activities, personnel, without interfering with life and service. It is a painful process and one that awakens deep sympathy. Can the operation be performed so as to effect a cure? Possibly some useless or seemingly harmful excrescences may be eliminated in our budgets and activities but—there are other vital functions that are also endangered. The practiced eye and hand of a wise and courageous surgeon is required to avoid irreparable damage.

Many Mission Boards have already cut their budgets one-fifth to one-half. This means the recall of workers, the reduction of needed support, the closing of stations, the withdrawal of help from young and growing churches. This is not the first time such operations have been faced. Sixty years ago Dr. F. F. Ellinwood, Secretary of the Presbyterian Board of Foreign Missions, wrote to the Syria Mission that Board income had so diminished that it was doubtful if new missionaries could be sent out and the needs of the field be met. Such a policy would discourage volunteers, weaken the interest of the Church and handicap workers at the front. But the crisis passed and the work went on and grew.

Is there a lesson for present day surgery to be found in the story of Gideon and the Midianites,

the powerful forces arrayed against Israel, the people of God? It is clear that we cannot depend on human resources to win in the conflict against godlessness. Three hundred wholly in the hands of God are more effective than thirty-two thousand whose thoughts are selfish or whose purposes are divided. Are any enlisted in the Christian army at home or abroad who are weak in loyalty or incapacitated for active service? If so let them return home. Are we depending on organization, on numbers, physical equipment, financial strength or human strategy? We need to learn that our hope of victory lies, not in these resources, but in the light released, the trumpet testimony and the Sword of the Spirit, which is the Word of God.

There are cuts that cure but there are also cuts that damage and destroy. Is it not time for Christians at home to ask the Great Physician and Surgeon to use His pruning knife, His lancet, to remove that which makes our lives weak and ineffective and then to guide in any necessary cuts in missionary budgets—in personnel, equipment, salaries—so that no harm may come to the body of Christ or to the work which He has committed His Church. Is there not danger that some of the cuts are due to those who rob the God's treasury by withholding tithes and offerings? No one who notes the American expenditures for comforts and luxuries, for motives and movies, for tobacco and candy, for cosmetics and jewelry, can claim that the reduced gifts to missions and other work of Christ have been due wholly to our economic distress. There are the places where cuts may be made to cure our spiritual weakness and diseases. Such courageous operations would save the slashes that may dim the eye that looks on the field, deafen the ear that should hear the call, may cut off the hands that serve or the feet that carry the Good Tidings, even if such cuts do not reach the heart and the centers of life. It is worth while to

cut off excrescences and diseased members when cuts are necessary, rather than to cut into living tissues that are vital to health and service.

WHY A LACK OF MONEY?

There is no dearth of money. It is as plentiful as it has ever been—or more so. The only difference is that it is not as plentiful for certain purposes as it has been and some people have not as much as they once had. The trouble is that in the last few years the circulation has not been so constant for fear has driven money into hiding or selfishness has diverted it into wrong channels.

There is no need of figures to prove these statements—consider the money spent today on motion picture shows and on various athletic contests. *The Watchman-Examiner* says: “Money seems plentiful for what people most desire. At a prize fight \$500,000 can be taken in as gate receipts. If it is a vulgar sex novel, the circulation will run up to hundreds of thousands. If it is beer, the multitudes long for it and will find money to pay for it. If it is Sunday excursions, the trains are crowded. If it is Sunday baseball, there is a record attendance. When it comes to missions or paying five cents a week for a religious newspaper—why, *that is entirely another matter*. We are forced to the conclusion that all church people are poor and that all non-church people are rich!”

That is the natural conclusion when we look only at the surface facts. In reality we know that money is not, and never has been, evenly distributed. The Rich Man and Lazarus, the Rich Young Ruler, the Poor Widow and Her Mite, Peter and the Lame Man at the Temple Gate, and other Gospel stories reveal the truth beneath the surface.

But money is more generally available today for laying up treasures on earth, that men can touch but that fade away, than it is for laying up treasures in Heaven that men cannot see and that do not fade away.

Let the government offer ten-year bonds to pay 4% interest and see the money pour in. Figure up the amount spent on alcoholic drinks and for the accompanying advertisements and equipment. But it is most impressive to consider the amount being wasted today on militarism! The cost of the World War was figured at \$224,000,000 a day. The United States is even now spending \$2,000,000 a day on its army and navy. It is safe to say that if all nations would spend on constructive work and on wages to labor even one half the amount now spent on armaments, munitions and the maintenance of armies and navies, if men would learn to love and to help, rather than to fear and destroy, then there would be no necessary unemployment, no excessive taxes, no world-wide

depression and no deficits in missionary and benevolence treasuries. Today America is spending nearly as much for one battleship as the Protestant churches in America give to foreign missions in a year.

It is a startling fact that more men are under arms today and vaster sums are being spent on the war machines of the nations than before the World War. Is it not true, as the philosopher Hagel says, “We learn from history that we learn nothing from history”? Experience may be the best teacher but nations seem to learn little from experience. Armaments have proved utterly ineffective in maintaining peace and yet we talk peace and increase armaments. Even the United States has abandoned its program for the reduction of armaments and the other nations—Japan, Italy, France, Germany, Great Britain—are taking this as an excuse for doing the same.

Contrast this with the cost of maintaining Christian missionaries as messengers of peace, at home and abroad. If we would put the money spent on harmful drinks and baneful amusements into uplifting Christian evangelism and education, the financial part of economic and social problems would largely be solved. If money spent on destructive and selfish militarism could be put into constructive and unselfish programs for health, and righteousness, promoting friendship and intelligent Christian living, then there would be no dearth of candidates for missionary work and no lack of financial support for the cause of Christ. Why spend for a destructive battleship, that will be obsolete in a few years, as much as would endow a college to carry on constructive work for a hundred years or more. Permanent advancement is made not by physical might and great armies but by the Spirit of God moving in the lives of men. The movement of that Spirit is shown in the release of funds for the spiritual work of Christ.

CHRISTIAN CRUSADERS AT WORK*

William Green, President of the American Federation of Labor, has expressed the conviction of many when he said: “A spiritual recovery is more essential now for America than an industrial recovery.”

Secretary of Commerce Daniel C. Roper states the same thing from another viewpoint when he said: “I have come to the conclusion that there will be no permanent economic recovery until there has been a religious renewal in the United States which will provide a foundation upon which to build the new industrial order.” The lack of integrity and character on the part of many public servants is the cause of failure in government and

* From Harry E. Woolever, editor of “The International Religious Press.”

in business. The Chief Surgeon who attends President Roosevelt at the Georgia Warm Springs Foundation stated the conviction of millions of scientific and professional men when he said, "Unless we build character in America at once, America is lost."

These convictions, expressed by such men, has led to the formation of a new "League of Prayer." The forty men who formed the original League on January first began by praying for each other and the general good, studying the same Scriptural reference each day, and putting their Christian convictions to work. They signed a covenant promising at least once a week to try to draw someone else nearer to God.

This personal work was most enthusing and helpful, both objectively and subjectively. The ambassador for Christ and the one to whom the invitation was given felt the new glow of life. When those in the original group won others to Christ they had to accept the new recruits as members of the circle and so many were taken into the League and signed the covenant. Soon there was a veritable Christian Crusade as well as a League of Prayer. The number estimated to have signed the covenant is now approaching a hundred thousand who have sent in their signatures to the headquarters.

The first city where the crusade began in a general way was Elmira, New York, where the ministers had covenant cards printed and presented the Crusade in their churches. The pastor of First Methodist Episcopal Church, Cortland, New York, sent in a list of 235. Ten business and professional men of Tampa, Florida, signed and sent for a thousand more cards to use among their associates. Thousands of women, from national leaders to kitchen maids, have also signed. Other churches followed with large enrollments in Wilkes-Barre, Pa., and Charleston, West Virginia, and elsewhere. Bermuda's Mid-Ocean Club was heard from through a member and other requests for cards came from Daytona Beach, Florida; Los Angeles, California; and Fargo, South Dakota. Granges, lodges, and patriotic societies took up the work. A letter from a member of the House of Representatives of Kentucky bears the names of fourteen men who have taken the covenant.

This Christian Crusade is spreading. A group of men in Cincinnati requested the privilege of sending the story of it to every daily paper in the world published in English. A copy of this story has been sent to the Christian wife of Chiang Kai-Shek, with a request to translate it into Chinese and send it to the papers of that nation. It has been sent to Germany and England, New Zealand, and South Africa. All of this has been done vol-

untarily by those who have signed the Covenant and becomes a responsible Crusader on quest to make the world Christian.

There are no salaried officers in this organization, no expenses except for office, postage, printing, and the care of correspondence. Everything received goes to further the work of evangelization. Those interested send gifts to make possible the furtherance of the task Christ has set for us. He only is exalted and to Him tens of thousands each month are turning in a renewed dedication of life and attention to prayer and Bible reading. The Crusade is joining older Christians with new disciples to carry the principles of Christ into every activity of life.*

PRINCIPLES FOR A SUCCESSFUL MISSION

Fifty years ago Protestant missionaries entered Korea and this year the Chosen Mission of the Presbyterian Church, U. S. A., celebrates its fiftieth anniversary (June 30 to July 2). The work has been remarkably successful in the number of Koreans won to Christ, in the extent and character of the educational work, in the development of self-supporting churches, in the leaders trained and enlisted for service, and in the way Christian truth has permeated Korean life. The first missionary was a physician and others soon followed, even though government edicts against Christianity were still posted in the main street of Seoul. Today there are two large self-supporting and self-governing churches (Methodist and Presbyterian), with 3,579 church buildings, 122,857 full members and 255,287 enrolled in Sunday schools. Some of the secrets of this eminently successful mission work are found in the basic principles that, from the first, have dominated the work in Korea. The principles of the Presbyterian mission are set forth as follows in a little pamphlet which announces the coming anniversary. These principles and some results include the following:

1. *Acceptance of the entire Bible as the inspired Word of God and as the basis for Christian faith and service.*

The whole Bible was early translated into the language of the common people of Korea and sold broadcast. From the beginning systematic instruction in the Bible has been one of the outstanding features of the work. As a rule the entire church attends Sunday school and every member is regularly enrolled. Last year 110,954 were enrolled in Bible study conferences of from five to twelve days each, held in almost every circuit and in many of the individual churches.

2. *Personal witnessing stressed as the privilege and duty of every Christian.*

Active evangelism is expected of every member of the Mission. Widespread itineration has been maintained

* A Christian Crusade Guide has been prepared by university professors, editors, students, and business Crusaders, with daily Scripture readings in several different countries and languages. The national headquarters are at 716 National Press Building, Washington, D. C.

from the beginning, together with tract distribution and the sale of Gospels. The growing Christian forces have been organized and led in a great variety of evangelistic efforts. The great majority of the 103,530 communicant members of the Korean Presbyterian Church today have been won to Christ, not so much by the missionaries as by the personal witness of church members, whose lives, as well as their words, have borne convincing testimony to the saving power of the redemptive work of the Son of God.

3. *The necessity of regeneration through the Holy Spirit, manifesting itself in transformed lives.*

Believing that redemption through Christ involves the implanting of a new nature, a complete break with heathenism has always been insisted upon with no compromise. This includes strict Sabbath observance and the fellowship of believers for true worship.

Prayer has occupied a very prominent place in the life of the Korean Church; both individual and family prayers and the meeting together at daybreak for united prayer at the Bible conferences and evangelistic campaigns.

4. *The training of the children of the Church to furnish Christian leaders and to prepare for Christian life and service.*

The primary purpose of mission schools is not to evangelize non-Christians but to train up Christian leaders from among the children of the Church. The academies for boys and for girls and the higher institutions in which the Mission is cooperating, are conducted with the same purpose. Many of these Christian graduates are today occupying positions of leadership in the Church.

5. *Medical work as an evangelizing agency.*

In the Presbyterian mission, the service of healing has always been an integral part of each station, and the mission hospitals have been centres not only of healing but have in addition made a tremendous contribution to the work of the Church. Professional standards have always been kept high and public health work and preventive medicine have had their place. But both doctors and nurses have recognized that the prime object of their service is to bring men to a saving knowledge of Jesus Christ.

6. *Self-support, self-propagation and self-government.*

Believing that the Christians should shoulder the responsibility of carrying on the Church work, the policy of the Mission has been to use mission funds for aggressive evangelism. Care has been taken to develop the work on a plane upon which the newly established church is able to maintain itself. The erection of church buildings has been left in the hands of the Korean congregations who have built as they were able. The salaries of the ordained pastors are met by the congregations to which they minister. The services in the smaller country groups are taken care of by voluntary lay leaders. Where the individual churches are too small to provide alone the salary of a pastor or evangelist, they are grouped together into circuits, which unitedly support a man to give them pastoral care. Locally elected deacons and officers, an increasing number of whom who are receiving training in the Bible institutes, are responsible for the leading services and carrying on the preaching in many places.

This missionary experience in Chosen is better than armchair theory. The progress has been remarkable and the Korean Christians have shown courage, intelligence, loyalty and capacity for leadership. Other missions might well adopt these principles in their work and adapt them to their particular fields. They are the tested principles laid down in the New Testament, directed and made fruitful by the Spirit of God.

INDIAN EARTHQUAKE SUFFERERS

The Red Cross and the Mission Boards are appealing for relief and reconstruction work for the Bihar earthquake sufferers in North India. Later reports give the number of deaths as over seven thousand. The earthquake extended over a territory as large as Scotland and the disturbance was so great that extensive fissures were opened in the earth and communications by road, railway and telegraph were completely cut off. Tirhut, Muzaffarpur, Harzipur, Patna, Gaya, Sahabad and Saran suffered most. Besides the loss of over 7,000 lives, many government buildings, schools, railroads, embankments and private houses were damaged or destroyed.

Bihar is one of the most neglected mission fields in India so that the loss to Christian enterprises was comparatively small. *The National Christian Council Review* (Nagpur, India) says:

In the crowded districts of Muzaffarpur, Darbhanga, Monghyr and Purnea, where the population runs into twelve millions, missionaries number barely a score, and the Christian community is almost negligible. Champaran and Saran are in similar case, and Bhagalpur and Patna are little better. Herein lies a call for a redistribution of the Christian forces.....

Churches and institutions into which life blood has been poured are now in ruins, and the work of reconstruction is a staggering task. The situation presents three special problems—immediate relief, temporary housing, and permanent reconstruction. To restore and reconstruct damaged church and mission property will need on a rough estimate some £15,000, and it is doubtful if any substantial help will be forthcoming from public funds. In all likelihood the appeal will ultimately be to Christian generosity. Out of this evil there has emerged in a wonderful way a new spirit of communal good-will. Bihar has always been a friendly province and in this dark hour of her need she has given an example in cooperation between Government and people, creed and creed, class and class, that gives good hope for the future. Christians, with Hindus and Moslems, have contributed generously in money and personal service and all have shared alike in the measures of relief.

The Missions directly affected in the earthquake area are: American Churches of God Mission, Assemblies of God Mission, Australian Methodist Mission, Australian Nepalese Mission, Baptist Missionary Society, Brethren in Christ Mission, Church Missionary Society, Church of England Zenana Missionary Society, Church of Scotland Mission, British Churches of Christ Mission, Christian Missions in Many Lands, Methodist Episcopal Church, Methodist Missionary Society, Presbyterian Church of England, Regions Beyond Missionary Union, Santal Mission of the Northern Churches, Society for the Propagation of the Gospel, Swedish Baptist Mission, Y. M. C. A., and Zenana Bible and Medical Mission.

Pray that this physical calamity may unite men's hearts in closer bonds of sympathy and may bring spiritual blessings.

The Madura Mission Centenary

By the REV. EMMONS E. WHITE, M.A.
Aruppu Kottai, Madras
Missionary of the American Board, 1917—

A VISITOR to Madura, South India, on January 11 to 14, would have noted some unusual excitement. A big parade, a picturesque historical pageant and a crowd of five thousand people, listening to inspirational addresses in an outdoor "pandal," would have helped to convince him that a real celebration was taking place. The Madura Mission of the American (Congregational) Board had just completed one hundred years of interesting history.

In 1834 the Prudential Committee of the Board resolved to open a mission in the Tamil country of India. The time was ripe. The great Roman Catholic missions of the sixteenth and seventeenth centuries at Madura had fallen into decline through dissensions among their French and Portuguese priests, and the British Government had just granted permission for American missionaries to enter the country. The Board's Mission at Jaffna, Ceylon, therefore, sent Mr. and Mrs. William Todd, Mr. Hoisington, Mr. Spaulding and three Ceylonese helpers to open the work. They arrived in Madura on July 31 and selected that city as the center of the new mission. It was the largest city of the district, a reputed capital in antiquity and the seat of ancient Tamil learning. It was also one of the seven "holy" cities of Brahmanic Hinduism, with a great temple in the center covering 20 acres and dedicated to the goddess "Meenakshi" (Fish-eyed-Lady). Its lofty tower-gates were visible for many miles over the surrounding plains.

In a land of an ancient, rich cultural heritage, side by side with an unparalleled combination of appalling disease, illiteracy, poverty and of social injustices and other evils sanctioned by the dominant religion, in the year-around heat of a blazing tropical sun, the first missionaries faced a stupendous task. To succeed would have ex-

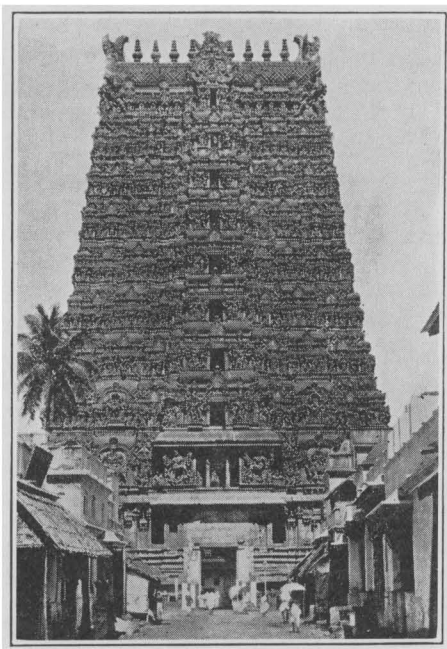
hausted the resources of any unaided human agency, even the Government. It is easy to criticise the mistakes of these pioneers: it would be harder to emulate their indomitable faith. In the early years of the Mission, cholera and other illnesses took many of their little band. There were spiritual giants in those days! No account of the

times is complete without the mention of the names of Todd, Poor, Eckhard, Capron, Chandler, Tracy, Taylor, Howland, Noyes, Rendall, Chester, and many other pioneer men and women missionaries. They laid broad and enduring foundations, and the great work at Madura today is their monument. The hardships they suffered are illustrated in the touching story of Mrs. Todd's death. After fourteen months at Madura she became dangerously ill and, in the hope that sea breezes might save her, she was hurried, weak and in great pain, by palanquin many miles across the burning plains. But she grew rapidly weaker and her dying words, whispered to her husband, were:

Friends in America perhaps will say I die a sacrifice to the cause of missions, but.....I have simply done my duty to my Lord, and no thanks are due me. Jesus is my hope; all is peace.

Under a banyan tree near the sea, far from the world's notice, lies her simple grave. All honor to the martyrs!

The pioneers saw beyond the traditional picture of the missionary in a long black coat preaching under a palm tree to half-naked savages; they envisaged the spirit and power of Christ as reaching the whole community. If Todd and Hoisington today could alight from the train in Madura, how amazed they would be over the fulfilment of many of their dreams! All around the city they would gaze upon such Christian institutions as the large church buildings, the men's and women's



A "TOWER-GATE" OF THE MEENAKSHI TEMPLE AT MADURA

hospitals, the high school, normal school and industrial school for girls, the American College with its beautiful grounds and that largest of training centers for young men, three miles south, at Pasumalai. How they would rejoice over the fine body of 2,500 students in these institutions of Madura city alone!

In seeking effective ways of reaching the people, the missionaries began with primary day-schools. Soon half of the school-going population of Madura were in these schools. At first the only available teachers were non-Christians, but the missionaries gave able supervision. In 1852, however, a deputation from the American Board recommended that the Mission should reduce radically this type of work and should concentrate upon evangelism and the creation of self-supporting Indian churches. The Mission never regained the lost supremacy in primary education but in 1872 was permitted to enter upon an era of expansion in medical and higher educational work which has lasted to the present.

There were several predisposing causes for this expansion. First, a rapidly growing national church required more and better trained Indian leaders. Second, there was a great popular demand for the training which mission schools could give. Because the Christian community was neither numerically nor economically strong enough to supply all the students needed, a large proportion of the student bodies in mission schools has always been Hindus and Moslems. Finally, by fulfilling certain technical requirements, the Mission was able to secure for its schools a recognized status and an annual subsidy from the Madras Government. This aid now averages 20 per cent of the annual income, including salaries of missionary teachers.

The Christian influence of these institutions has been far-reaching. Their graduates go into all parts of South India and Ceylon as church workers, teachers in mission or public schools, lawyers, public officials, medical workers, mechanics and in business. Most of them carry with them a working knowledge of the Bible and of essential Christian teachings into a land rife with superstition and social feuds. All over South India one finds graduates who speak with great reverence and affection of such missionaries as Washburn of Pasumalai, Zumbro of the College, and Dr. Van Allen of the Men's Hospital. The results of such influences can never be conveyed by statistics, but they constitute permanent elements in the Kingdom of God in the Madura field. It should be remembered that Mr. Gandhi's effective efforts toward the social betterment of the "Untouchables" have been largely inspired and reinforced by the work of missions. The effect of Christian

education upon the Christians of outcaste origin in the Madura Mission is strikingly illustrated in the following comment recently volunteered by a conservative Brahman in Madura City: "We Brahmans know that the Christian outcaste man is socially higher than his Hindu relative."

The Crowning Achievement

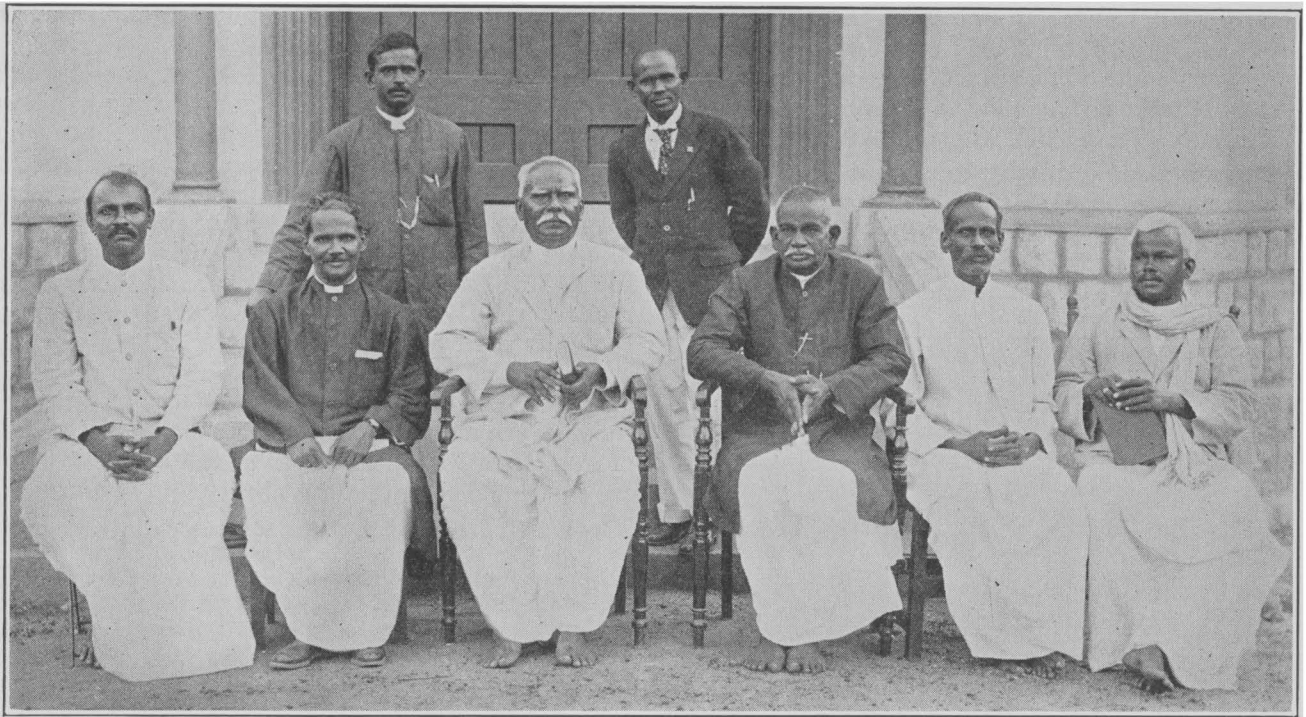
The Mission has rightly regarded the Indian Church as the crowning achievement of its labors. At first, when the missionaries and their helpers preached in bazaar and near temple, they met much strong opposition and even threats of violence. But as the people came to understand better the preachers' real motives, this opposition gave way to respectful attention. Nevertheless evangelism was very difficult in Madura City, with its concentration of conservative high-caste Hindus. It was in the hundreds of outside villages, where ninety per cent of India live as middle-class farmers and underprivileged outcastes, that the missionaries found the best soil for building the national church. There have been no spectacular "mass movements" in the Madura field, as in other parts of India. It has been mainly a story of steady growth, with here a few individual converts and there almost an entire caste-group in a village. Today the Christian community of the Madura Mission numbers 34,000, a small number compared with other neighboring Christian bodies. Its real significance lies rather in the quality of the work accomplished.

Great Social Improvement

Although predominantly outcaste in origin, here and there groups and even whole churches have been built up of middle-class Indians. In the Christian rural boarding schools one may often note with interest that the pupils are from a dozen different castes. This does not imply that caste as such is formally recognized in the Church. These pupils eat the same food and live together as one big family.

The visitor to village churches of outcaste origin can always pick out the Christians from their Hindu relatives, wherever funds have permitted the placing of resident Christian teachers or Bible-women to give them continuous spiritual nurture. In neatness of personal appearance and orderly intelligent attention to a public address they are outstanding. In literacy the Christian community far surpasses the non-Christian neighbors; since 46 per cent of the Christians can read and write, as compared with ten per cent for India as a whole. Female literacy is proportionately much higher.

Second, there is evidence of a strong *spiritual* life, as illustrated in giving for church support.



GROUP OF ORDAINED MINISTERS OF THE SOUTH INDIA UNITED CHURCH NEAR MADURA, INDIA

The one seated and wearing a cross on a black coat has had two years' training in college. The rest have had high school training, and all are theologically trained.

Coolie church-members, earning only 16 cents a day, cannot be expected to finance expensive undertakings. People who live in the West with its comparative abundance have little conception of poverty as it exists in the Orient. In the early years of the Mission the Christians' offerings were pitifully small. At present the number of individual village groups which can entirely support a resident ordained Indian minister is small but increases yearly. Since the majority of such groups are thus unable, the six hundred fifty villages where the Christians reside are federated into thirty-three "pastorates," or parishes, each of which has its ordained minister. All contributions for support go into a central fund from which the salaries of all these ministers are paid, the stronger churches thus helping the weaker. In 1917 the Mission transferred all of its village work to the Madura Church Council which is composed of the church representatives and a few ordained missionaries. Subject to the Council's general oversight, each pastorate manages its local work.

The Spirit of Sacrifice

And how the people *give*! A Western visitor to a village church "harvest festival" would see sights that would bring to his eyes tears of both joy and shame. A Bible-woman, often herself a widow with a family to support, out of a monthly salary of \$4 will give 40 cents, in addition to her

weekly contribution! It is quite usual to see a member of a "coolie" family offering a basket of grain, representing handfuls salvaged from the daily food needed for their bare sustenance. During April or May each church conducts its own campaign to win its neighbors to Christ. There are many real opportunities to open work in new villages, as well as a crying need to reinforce the older work, but the expense and the universal "depression" handicap advance. At the recent Centenary, these poverty-ridden churches, in gratitude to the American Board for a hundred years of generous aid, gathered a memorial fund of about Rs. 36,000 (\$12,000) for the purpose of aiding local village congregations to provide themselves with suitable houses of worship where inadequate ones, or none at all, exist.

Another significant result of the Mission's labors is the growth of *Indianization*. This is partly seen in the Indian urge toward church union. In 1908 the Christians of the Presbyterian, Congregational, Dutch Reformed and Basel Missions in South India and Ceylon united to form the South India United Church, which now has an aggregate community of about a quarter of a million members. But the urge did not stop there. Since 1919 negotiations have been proceeding to promote union between that Church and the churches of the Anglican and Wesleyan communions in South India. The consummation seems to be not far off and it is hoped to preserve in the

new United Church a union of the best in the episcopal, presbyterian and congregational forms of government. The result will be a "constitutional episcopacy" and the number of Indian Christians affected will approximate 800,000.

Indianization of institutions in the Madura Mission proceeds apace! In 1834, when the Mission numbered only two men, with true American efficiency Hoisington elected Todd president and treasurer of the Mission, and Todd elected Hois-

governing body. The Sangam was inaugurated as part of the Centenary celebration.

The nationals' warm appreciation for the aid given by American churches during the past century was remarkably proven by the fact that when the Church Council elected its representatives to the Sangam, although Indians might well have coveted for themselves every seat, they proceeded to elect all the "district" missionaries along with Indians to these seats! Moreover, they earnestly request the Western churches not to withdraw radically their help during this transitional period, but to "stand by" in prayers, money and missionaries. This desire for continued cooperation in the new era may well be voiced in the recent words of a veteran Indian minister of the Church Council, himself of outstanding ability and vision:

It is my humble opinion that a missionary in the field will find ample work for him all his life, and that he will ever pray that another lease of life be given him for fulfilling his Christian hope and desire for the redemption of the land.

Comparative Statistics of Madura Mission*

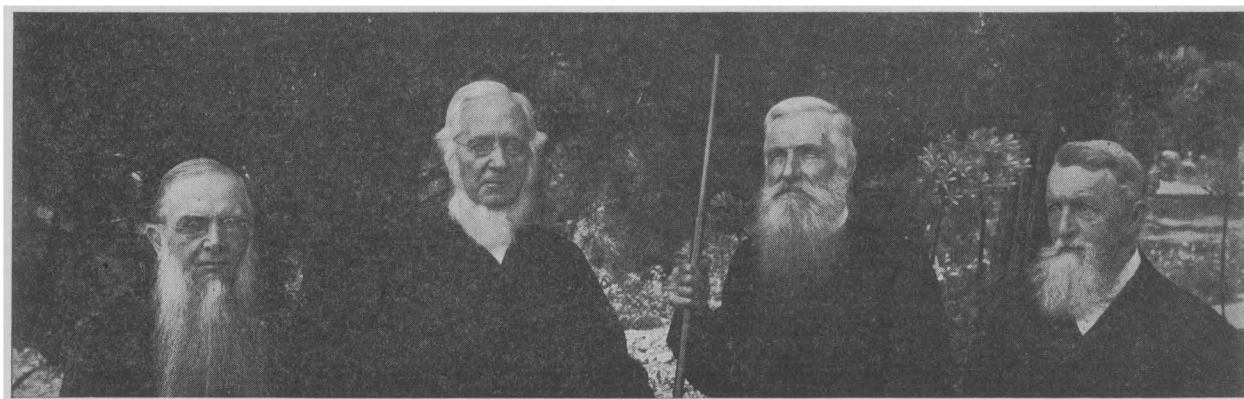
	1884	1933
Area of field (square miles) .....	.....	8,200
Population .....	.....	2,500,000
Villages .....	.....	3,000
Villages with S. I. U. C. Christians	381	657
Churches and pray-houses .....	.....	279
Missionaries	25	53
National workers	438	853
Hospitals and dispensaries	2	6
Annual treatments	60,247	142,236
Schools	171	256
Pupils	4,709	15,115
Christian community	11,559	34,545
Literate Christians .....	.....	16,058
Church members	2,908	12,231
Indian Church contributions (in rupees)	16,294	40,694

* Figures are based on the Mission statistical tables for the particular years, excepting for area, population and number of villages, which are only approximate.



GIRLS CARRYING WATER IN THE RURAL BOARDING SCHOOL AT ARUPPU KOTTAI, SOUTH INDIA

ington secretary and auditor. The Mission has been organizing ever since! As the institutions grew, managing councils with Indian representatives were devised, all subject to final control by the Mission. Now in 1934 the Mission, as a purely foreign body, has handed over responsibility for all its diversified work to a newly constituted body called the "Sangam," of which the membership must always be predominantly Indian. The College, however, now has a separate



JOHN SCUDDER, M.D.

JOHN E. CHANDLER

SAMUEL FAIRBANK

ALLEN HAZEN

Some of the Madura Mission Fathers

Ram Chander at Allahabad

By ETHEL CODY HIGGINBOTTOM,
Allahabad, India

Missionary of the Presbyterian Church in the U. S. A.

NOW that the time to depart had come, Ram Chander Charan was reluctant to leave home. As he wandered aimlessly about the courtyard every inch had memories. Some of the low mud buildings were especially dear to him because he had helped to build them. As a little boy he had played hide and seek here with his brothers and cousins, climbing all over the gently sloping thatched and tiled roofs. Stimulated by going to high school in the near-by town where houses were better than in his village, he had made some improvements. "With its white-washed walls," thought Ram Chander, "and the brick tower rooms, it is the finest house in any village around. The family like it now, although they did object to the disturbance."

He wandered over to the cows and patted each one lovingly. One pair of oxen were yoked, waiting to go out to plow. His father stood near, appearing tired and bent as he watched his son with affection.

Eager to get the parting over with, Ram Chander looked at his mother to see if she were ready. She disliked being over the fire and seldom cooked now. What were daughters-in-law for, if not to relieve their husbands' mother of drudgery? But today she had insisted that no one but herself should prepare the *samosas* (fried vegetable pie) for her beloved youngest son. "Beloved Mother!"

How girlish was his child-wife as she eagerly prepared the pastry, stooping over the rolling pin and board. She carefully kept her *sari* down and her back turned, so as not to show her face to her mother-in-law. How sad it had been when his wife confided to him that morning before he got up, her pleasure that she was to help prepare his lunch, rather than the other sisters-in-law. He recalled how she had nestled close to him and said, with a sob, "What will I do without you? There will be nothing for me. But I shall hold back my tears until you are gone."

With head bent low, she was now holding a cloth into which his mother was putting the leaf basket which held the *samosas*.

"I wish I hadn't planned to leave them," thought Ram Chander, "and yet it will be wonderful to take the course in the Agricultural College. My

high school education will be of no use to me if I stay here now."

"Come on, Ram Chander," called his elder brother, as he came from one of the low doorways.

The younger man hastened to the corner of the courtyard, where stood the little shrine. He humbly bowed before it as he raised both hands, palms together, to his forehead. "Oh, Ganesh, bless me!" was his silent prayer to the god.

He went to his mother and put both arms about her, as she threw hers around his neck. For a few moments they swayed together while the mother wept aloud.

The elder brother put a hand on each, as he said again, "Ram Chander, come." The boy gently released himself, glanced around at his sisters-in-law and the little children with them; made one sweeping salaam and then his eyes lingered for a second on his wife. Her covered head was bowed and her whole body shook with sobs.

The father and son embraced, first against one shoulder and then against the other, while the old man sobbed, "My son, oh, my son!"

"Ai Father, ai Father," uttered Ram Chander. Then he fled from the house, and from his desire to stay.

The advice of his headmaster in the Government High School in the near-by town had made him decide to go to the Agricultural Institute; that and the example of a friend whose education had been counted as loss when he had remained in the village after finishing high school. So rapidly had this man deteriorated that, after five years, he could scarcely speak English.

The eldest brother, his two sons, the son of the second brother, and other village boys were waiting in the oxcart, and shouted, "Quickly, Big Brother, we will be late to school and you will miss your train."

Soon the eldest student was answering the questions of his young admirers, and the oxen were being goaded into a trot. At the turn of the road they looked back and saw the father leading his oxen out to plow.

"Kismet," thought the student. "Men must work and women must weep," forgetting that the women also work. He would have been very

homesick that evening had not the seniors at the Agricultural College looked out for him. They helped him to register and find his room, and showed him the farm.

Ram Chander was frightened when he came into my Bible class the next afternoon, for he had never before been near a white woman, nor had he ever been in a European home. To think that any woman would suppose that she could teach men!

As I held the screen door open and encouraged the class to enter, Ram Chander took off his shoes on the verandah. His long, drooping eyelashes lifted slowly, disclosing big brown eyes. His penciled eyebrows, clear-cut features, and smooth brow were offset by his slender, frail figure. For only a second his eyes met mine, as he followed the other students into the room. He picked a path around the rugs, looked awestruck at the couch and its clean cushions, turned, stepped across a rug, and sat down on a hard chair.

Day by day we discussed many subjects in the Bible class—health, cleanliness, sanitation, tuberculosis, leprosy, sin, habit, truth, the value of time, the home, the place of women and their education. At first Ram Chander looked at me with a worried pucker between his eyes, as though he feared lest some evil spirit might come from me and devour him. When I smiled in his direction he looked away with an alarmed expression. Meanwhile, he was learning many things in the laboratories, in the gardens, and on the athletic field.

Back to His Village

When October came and with it vacation Ram Chander, who had eagerly counted the days, left for home.

There was the same village home, although the whitewashed walls were now stained. It seemed so bare—no flowers, no vines, or shrubs. The high corner room and tower seemed small and meager. A discarded plow and some earthen jars occupied the lower room. The cattle seemed little and useless compared with the big cows and oxen on the mission farm. He tried to tell his father about them and about the agricultural methods used—about the deep plowing, the manuring, the silos and the farm machinery. His father's attitude was, "That is interesting! But these things are only used to show off; no real farmer could use them. What is the use of our trying; we would only waste our time and money."

For the first time the young man noticed the drain in the corner of the courtyard, into which flowed the dirty water from the cattle, bath and dishpan. He remembered that it had always stood there, but now he saw that flies and mosquitoes

were breeding in it and reflected on the possible consequences.

He told his mother about the dispensary and the doctor's care of the students' health. She yawned and said, "But, Son, don't let him try his magic on you. He isn't a Brahmin. If you get sick call a Vaid (medicine man) to cure you of the evil eye."

In vain Ram Chander tried to explain about a microscope and its value in diagnosing sickness. He saw the children of the village with sore eyes, and wished that they could go to a dispensary for treatment. He rebelled against the thought that the village women spent their time in gathering grass, or growing and chopping fodder for cattle which could give no milk for their underfed babies. He was unhappy to see women carry big baskets of fodder or cattle manure into the town to sell for a pittance. Often that pittance was spent for radishes, cauliflower, or potatoes, which could have been grown in the village, had they known how to protect the produce from the porcupines, rats, monkeys, and birds. He knew now that he could make a living at that when he had finished his course.

When Ram Chander returned to the Institute and I expressed my hope that he had enjoyed a good holiday, he frankly said, "No, Madam, I think it is better here at college."

A few days later when we discussed Jesus' words, "A prophet is not without honor save in his own country," Ram Chander said, "Yes, that is the truth."

In time he joined the social service group that went out into the villages to help. Once he told us of what they were attaining—in two villages night schools had been set up; in a college classroom another group of boys were taught each evening. On Saturday and Sunday afternoons groups of students went into villages with hoes; they opened drains, piled village refuse into baskets, paid boys to carry it to fields, where they buried it for manure and thus departed from the customs of high caste men; they picked up a sick boy on his bed and carried him to the doctor; on several occasions they paid for milk for sick patients, whose family daily came to the dairy for it; they begged the farm manager to give work to men whose families were in especial need; they spent hours investigating the case of a boy, and found that he belonged to a group of professional beggars.

As we discussed these subjects, one student announced: "But their greatest need for help is inside the homes and none of us men can enter them."

"Much could be done if the mothers would let the girls go to school," said another student, add-

ing, "but most of the older women laugh at the suggestion."

A member of the small, progressive Parsee community, whose women were educated, said, "My sister is inspectress of girls' schools in Allahabad district."

"Aree!" exclaimed most of the class cheerfully, as they leaned forward not to miss hearing about this.

"But it is of no use," the Parsee continued. "Teachers are found, schools are opened, a few girls attend, but when my sister goes to inspect they are never in session. The teacher is enjoying herself, and the children are running about the village."

I told them that when I came to Allahabad twenty-six years ago, there had been less than one hundred girls in two Mission schools. Now there are over four thousand girls in several schools. The class cheered.

Another student ventured: "However, at present the case for village girls is hopeless. The houses are unsanitary; the women wear dirty clothes, but deck themselves with expensive jewelry; there is sickness, unbalanced feeding, quarreling, and indecent talk. Since the girls are kept from school, how can even the next generation be improved?"

"Madam," exclaimed Ram Chander, "we are powerless to change things in our own homes, how can we change others? Our mothers never want anything new. We men who are going back to the villages to work should have wives who understand and can help us, as American wives help their husbands."

Another student asked, "But how can we get wives who are educated in such a way as to know how to help change village women?"

At this the students all laughed. The one Christian student in the class then came into the conversation. "I can get an educated girl," he said, "one who has graduated from a mission high school, but even she will know nothing of village life and how to help the women."

I outlined my hopes and dreams for a course for women at our Agricultural College — simple dairying, vegetable and flower gardening, home-making, first aid, hygiene and village industries.

Eagerly the students listened, and then asked, "But when, when?"

"When God gives us the dormitory and the women teachers. Will you pray for this?"

"Yes, we will pray," came from many voices.

"But it is too late to help us," ventured Ram Chander.

We might get some cottages, so that old students may return with their wives, and both take short courses."

An enthusiastic shout, "Oh, that is good," came from the whole class.

At first we did not open our Bible class with prayer, as the students would not have understood. But after Christmas one day as we gathered, Ram Chander with a shy smile asked, "Why do we not pray in Bible class?" I told him that we would if the class desired it.

Half the class responded, "Yes, please."

I asked for what they wished to pray.

One student said, "Pray for the freedom of India"—meaning political freedom.

Another said, "May we pray for Mahatma Gandhi, Jawahirlal Nehru, and our other leaders?"

Another said, "Let us pray for Hindu-Moslem peace and unity."

Ram Chander said, "Let us pray that India may be freed from its ignorance, bad health, poverty, and unsanitary practices in its villages and homes."

Each day after that, if I started to open my Bible before prayer, some student—often it was Ram Chander—would ask, "What about prayer?"

The Telegram

One day someone coughed out on the front verandah, and I went to find Ram Chander holding a telegram. He spoke excitedly, "Oh, madam, my wife is about to give birth to a child, and I must go home. The telegram just says, 'Come home.' If I show it to the Principal he will ask the reason and Madam, how can I explain to him? Please speak to him for me."

A fortnight later Ram Chander returned to school. After Bible class as the students left the verandah, where we often met, he told me about his family.

"Oh, Madam, my little son died of lockjaw," he sadly announced. "My wife is still very ill, and heartbroken, but my mother makes her get up and do housework. She says that will make her forget."

"Oh, Ram Chander, I am sorry. Do you know that lockjaw is caused by a dirty midwife?"

"No, Madam, but what can we do? The midwife must always be a low caste woman."

"Where is the nearest hospital, or woman doctor?"

"Forty miles away, and my mother would not even let me suggest that my wife be taken there." Ram Chander's voice was sad, and his eyes were moist.

At the student parties different groups took turns in the serving. On one occasion high caste men carried food to low caste and to Moslems, before they had sat down to enjoy their own tea.

As I passed near Ram Chander I asked, "But are you eating cake which contains eggs?"

He laughingly said, "Yes, Madam, why not? I wish my mother could see me here this afternoon. She could not even appreciate your home. Beginning with spoons, cups and saucers, it would all be so strange to her that she would be overwhelmed. But my wife would understand and would like to learn." Then shyly and more softly he said, "But there is one thing of which I would like to speak to you. I taught my wife to read last summer. She is clever. She learned quickly," smiling with pride. "But I want to send her something to read. Will you help me? My mother doesn't give her much time to read, and she needs more teaching; but she tries hard when she can."

The school year ended in April. I looked to see how the class had answered the examination in Bible.

What Christ Means to India

To the question: "What difference has the birth of Christ meant to India," Ram Chander had written:

Jesus Christ has done much for India. He was born in the East, but the West appreciated him first. Modern inventions such as steamships, engines and even aeroplanes have come into being where He was best known. Also the treatment of leprosy and other dangerous diseases have been found out by His disciples. Missions have brought schools, colleges, and hospitals to India and taught us to appreciate them. At first He had only a few followers, but now nearly half the world follows Him. Through His teaching we have learned to pray for the happiness and comfort of others. He has also taught me not to run away from the struggles and necessities of this world but to face life bravely and to make myself even happy in the fight. Christ also helps us to see that there should be no problem of untouchability, but that we should all be brother to brother. To those who have less than we have, we should take help and not be proud and boastful above them. All of these influences are silently working in India because Christ was born. I thank God that He sent His Son.

The April hot winds had blasted the gardens. The few remaining flowers were dusty and faded. The sun was sinking into the palm trees and the

ragged line of roofs, the minarets of mosques, the steeples of temples, and the mangoe trees across the river stood out against the rosy background. Its colors were reflected upon the water. I came upon Ram Chander standing in my garden.

He turned to me with a sad smile, "It is only now when I am nearly ready to leave that I realize how much all of this means to me." His hand swept wide and seemed to take in the Jamna River, and the sunset beyond.

"What," I questioned, "the farm, the river?"

"No, Madam, no," he almost wailed, "there is a river near my home; there are farms there. No, it is your home, the view of this garden from the verandah, where we have sat for Bible; and now it is all gone forever from me."

"But Ram Chander, could you not have a garden at home?"

"Yes, Madam, I will try. I have bought seeds from your gardener. But my mother will not help."

"But need she help? You know how to prepare soil and manure it."

"Yes, but she will not let me have the manure. That must be made into fuel cakes and be used for smoothing the walls and floors, according to Hindu purification laws. Then suppose I buy manure from neighbors, prepare my soil, put in my seeds, will she let the sacred cows be kept out? I try to make my wife appreciate the beauty of a garden, but my mother laughs and says, 'How can she understand about what you are talking to her? She is only a girl. Don't waste your time on her.'"

"Yes, Ram Chander, I understand, but we must work on and pray. Jesus Christ said, 'I came to put the daughter-in-law against the mother-in-law,' and I am working and hoping for that day when the young women trained in our Agricultural College, will live in model homes in the village."

"Yes, that is right," exclaimed Ram Chander, "I believe they will lead this generation to rebel against the old order."

Danger in Retrenchment

"Christian missionaries have been the 'greatest modernizing, civilizing, and morally constructive force that has gone from the West into Asia and Africa. Unfortunately a retreat, due to retrenchment, is now being carried on all along the line. Various projects are being given up, and the situation has become critical. The younger churches are not yet in a position to assume responsibility.

"Unless the churches in the homeland become thoroughly alive to the need of maintaining this world-wide enterprise of Christian missions, no matter how great the sacrifice, and unless they put forth their best efforts to accomplish this end, we are in grave danger of surrendering values that can never be replaced. The whole philosophy of Christian missions is to go forward; it does not function well in retreat."

DR. WILBUR S. DEMING, Ahmednagar.

What Religion Means to Me*

By MADAM CHIANG KAI-SHEK, Nanking, China

*Mayling Soong Chiang, a Graduate of Wellesley College
and the Wife of the Commander-in-Chief of
the Kuomintang Military Forces*

I USED to think Faith, Belief, Immortality were more or less imaginary. I believed in the world seen, not in the world unseen. . . . A religion good enough for my fathers did not necessarily appeal to me. I do not yet believe in predigested religion in palatable, sugar-coated doses.

My mother lived very close to God. I recognized something great in her, and my childhood training influenced me greatly even though I was more or less rebellious at the time.

My mother was not a sentimental parent. In many ways she was Spartan. But one of my strongest childhood impressions is of mother going to a room she kept for the purpose on the third flood to pray. She spent hours in prayer, often beginning before dawn. When we asked her advice about anything, she would say, "I must ask God first." And we could not hurry her. Asking God was not a matter of spending five minutes to ask Him to bless her child and grant the request. It meant waiting upon God until she felt His leading. And I must say that whenever mother prayed and trusted God for her decision, the undertaking invariably turned out well. . . . I know that many long hours were spent interceding for us.

Shortly before she left us mother was ill and confined to her bed. Japan had begun to show her hand in Manchuria. One day I was talking with her about the imminent Japanese menace and I suddenly cried out in irresistible intensity of feeling:

"Mother, you're so powerful in prayer. Why don't you pray that God will annihilate Japan—by an earthquake or something?"

She turned her face away for a time. Then looking gravely at me she said: "When you pray, or expect me to pray, don't insult God's intelligence by asking Him to do something which would be unworthy even of you, a mortal!"

That made a deep impression on me. And today I can pray for the Japanese people, knowing

that there must be many who, like Kagawa, suffer because of what their country is doing to China.

During these years of my married life, I have gone through three phases as related to my religion. First, there was a tremendous enthusiasm and patriotism—a passionate desire to do something for my country. Here was my opportunity. With my husband, I would work ceaselessly to make China strong. I had the best of intentions. But something was lacking. There was no staying power. I was depending on self.

Then came the second phase. These things that I have referred to happened, and I was plunged into dark despair. A terrible depression settled on me—spiritual despair, bleakness, desolation. . . . And then I realized that spiritually I was failing my husband. My mother's influence on the General had been tremendous. His own mother was a devout Buddhist. It was *my* mother's influence and personal example that led him to become a Christian. . . . I suddenly realized that he was losing spiritually because there were so many things he did not understand. . . . It seemed to be up to me to help the General spiritually, and in helping him I grew spiritually myself.

Thus I entered into the third period, where I wanted to do, not my will, but God's. Life is really simple, and yet how confused we make it. . . . But to know His will, and do it, calls for absolute sincerity, absolute honesty with oneself, and it means using one's mind to the best of one's ability. . . .

One must have moral conviction, wisdom, and the energy to accomplish. I used to pray that God would do this or that. Now I pray only that God will make His will known to me. God speaks to me in prayer. . . .

Whether we get guidance or not, it's there. It's like tuning in on the radio. There's music in the air, whether we tune in or not. By learning to tune in, one can understand. How is it done? As Brother Lawrence told us long ago, "By practicing the presence of God." By daily communion with Him. One cannot expect to be conscious of God's presence when one has only a bowing acquaintance with Him. . . .

* Madam Chiang Kai-shek is the sister of Madam Sun Yat Sen. One brother, T. V. Soong, was Finance Minister of the Republic of China, and another sister is the wife of H. H. Kung, a descendant of Confucius, and a prominent Christian Chinese diplomat, statesman and business man. This article (condensed) is reprinted by permission of *The Forum and Century*. Copyright, 1934.

Working Without Money

By JOHN C. GRANBERY, Rio de Janeiro, Brazil

“WE NEED money. If people would give more liberally, what wonderful things we could do in foreign missions!”

All my life I have been hearing missionary addresses and sermons; I have been reading missionary editorials, articles and books. To my mind the money appeal has been exaggerated. While many leaders acknowledge that prayer is the most important factor, they argue that if we have prayer, money will come.

It is interesting to note how much truly Christian work is carried on effectively entirely apart from the support of any foreign missionary board. I know a business man who uses his home for a mission to the humblest classes and holds regular services each Sunday, including Sunday school. At a Sunday evening service, which I attended, the room was full. Something is going on there practically every night in the week. There is a recreation room for the young people; a museum and a library. One evening is given to prayer. This man and his family furnish the place, the working personnel, and almost everything else needed, without one cent of outside help. He says, like Paul: “My business is tent-making, but that is only to pay expenses.” This work has been going on for years, and while the people pay something it is not much as they are poor and ignorant.

Last evening I entered the oldest Protestant church in South America, an Anglican church in the very heart of Rio de Janeiro, where services are conducted for the English community. A group of young fellows organized into what they call the Toc-H were about to hold a business meeting, preceded by a devotional service. There was no singing. The Archdeacon read from one of the Psalms, and commented impressively: “The Psalmist was like us in that sometimes he felt himself slipping, but his trust was in God. We wonder why there is so much selfishness in the world, so much that is wrong and ugly. The reason is that it is so much easier to roll down hill than to climb up. The Cross gives us the assurance that unselfishness, living for others, goodness, is worth while.” Then he offered prayer for fifteen or twenty minutes. There was nothing hurried. We were in the center of the busy city and a number of business men were present. At the close of the devotional service the young men

asked me to tell them something about a central mission in a crowded part of the city. “What we want to know,” they said, “is how we may be of service. We may not be capable of much, but there are about thirty of us who are eager to render any kind of service.”

One of the largest and most influential evangelical churches in the city of Rio was founded wholly as the result of volunteer effort. In 1855, Dr. Robert Reid Kelley, a Scottish physician who had suffered persecution on the Island of Madeira, came to Rio and started evangelical work at his own expense. He and his wife mastered Portuguese, and translated and composed a large part of the hymns still in use by Brazilian Evangelical Christians.

One teacher of agriculture in Brazil not only maintains the highest Christian ideal of American manhood, but puts forth definite efforts to share his convictions and experience with Brazilian youth. At the college assembly he has helpfully discussed, for example, questions of temperance and morality. These men have never been paid by any mission board, but this by no means lessens their Christian influence. Their work has the advantage of being the natural and spontaneous expression of personalities rich in Christian experience, in learning and in social idealism.

The man who has done as much for Brazil as any other North American I know receives support from a Christian agency, but for a greater part of his work he has never received a cent. Cooperating with churches, fostering schools, encouraging every good cause, a friend of the Salvation Army, helping in work for lepers, looking after seamen, establishing social work for the masses, opening his home to passing strangers and residents alike, equally appreciated by Americans, Brazilians, and British, this real American ambassador to Brazil, as some one has called him, is doing a Christ-like work and exercising an influence that cannot be measured in terms of money.

While a great part of missionary achievement is made possible by gifts from the home churches, it is well to recognize that much is being done independently of that source. The spread of Christian truth and life does not depend upon money.

Making New Women in China^{*}

By IDA PATERSON, M.A., Cornell University
Missionary to China, Southern Baptist Convention

IN 1921 six girls dared hostile criticism and braved tradition in order to secure a college education in a men's mission school. I see them now, six pathetic little figures creeping about, striving vainly to efface themselves as completely as possible, yet bearing in those small bodies hearts strong and courageous.

We were temporarily housed in very poor, inconvenient quarters, on the third floor of the administration building. There was no heat to dispel the shivering blasts that whistled around the corner of the building, no cheerful colors, no comfortable furniture. Two foreign women, Dolly as Dean, and I as comrade-in-arms, lived with the girls.

The memory of their quiet courage, their sincere earnestness, their uncomplaining acceptance of discomforts, remains with me after all these years. From them I gained a higher conception of Christianity. In America our Christianity is too often limited to going to church, and perhaps, if one is touched with incipient sainthood, to belonging to the missionary society. In daily life, however, we meet dozens of people, spend hours with them and leave them without the remotest idea of whether they are Christians or not. Nothing in the conversation, or in the way of deeds, has led us to believe that they have in them a divine power and a hope that has transformed their lives.

For the first time in China I saw people whose Christian experience was a part of their very being; people who weighed their actions by the Christ standard; people whose quiet daily conversation partook of the hope within them. I saw for the first time people in the common walks of life who considered their religion a vital part of life, without which life could not go on.

At first the quietness and dignity of these girls irked me, fresh from the high spirits and jollity of American college life. They rarely laughed aloud, rarely indulged in gymnastic signs of overflowing spirits. Vainly I strove to rally the youth in them. There was the daily barrage of men's eyes to encounter; the daily tightening of determination, the daily lifting of the head and assumption of courage. I did not understand. Then came help from an unexpected source. About Christ-

mas time a girl from Hongkong became a member of the group on the third floor. She had come from British schools; adjustment and tradition in this new section of China meant little to her. She brought with her a mandolin, one English song, "Margie," and bobbed hair. At first we were doubtful of accepting her—think of bobbed hair in eastern China in 1921!—but the charm of her own small self soon swept away all criticism.

First she demanded a fire; how she shivered in our damp, cold wind! We had been considering a fire and her request came at just the right time. A fire was installed in the huge square hall which we converted into a pleasant living room. There she sat for hours, strumming on the mandolin, and singing softly. But she sat alone. None of the girls would join her, finding themselves suffocated in their fur-lined clothes. I can see her trying to coax them out of their cold bedroom saying, "Come and learn to use a fire." Finally she taught them to wear a summer garment under the winter clothes and to throw off the heavy fur-lined ones before approaching the fire. Next she taught them to sing "Margie" until they sang it over and over every evening while waiting for the servant to bring up the supper. In sheer self-defense I offered to teach them something else and soon they learned other songs. Changes took place. Frequently wild peals of laughter rang from the third floor; there would be the sound of running feet and squeals from the captured, while the girls of the lily-feet looked on in enjoyment. Warmth, happiness, and the high spirits of youth are the memories that remain.

There are other memories too. Far be it from me, a teacher of boys, to concede that boys are easier to discipline than girls. Yet facts are facts. There was Laura—we gave them foreign names—from far inland; fiery, impetuous, hot-tempered, whose anger blazed up and scorched all before it. And yet I've never known anyone to fight more fiercely than she to overcome this her greatest enemy. She brought joy to our souls and consternation to the hearts of the six hundred men by repeatedly walking off with the first and highest scholarship. When the place caught on fire one night it was her cool-headed command of the situation that saved everything. She learned

^{*} An address given at the Florida Chain of Missionary Assemblies.

many things rapidly and well, and married one of the professors.

As their disciplinarian I was almost hopeless—and who wouldn't be? There had been a very serious breach of the rules committed over and over again by Betty, a spoiled child, the darling of her aged parents. Something must be done, and girding up my loins, I prepared to do it. The transgressor was called for a stern interview. She came at once, dainty, sweet, with downcast blushing face, and clad in gorgeous silk clothes. The abundant black hair was smothered neatly back and confined with a gold pin while a bit of *mei-hwa*—China's most fragrant flower—shed its precious sweetness over the room. There she stood—shy and beautiful, revealing centuries of China's finest culture in every line of her aristocratic face. My heart began to soften, so quickly I launched into a severe reproof. Some form of punishment must be meted out; such repeated disobedience required rigorous measures. Suddenly she looked up and spoke directly: "O honorable teacher, in meting out the punishment, don't forget that after all I'm only a poor heathen Chinese." Alas, for discipline!

Dolly and I ate, slept, lived and moved and had our being in one room. It seemed to me that Amah put the coffee on at daybreak and boiled it until time to get us up. Finally through the door came the first, none-too-faint sounds of "Margie"—and the day began. It was a difficult task to convince these girls that it was necessary for all to eat breakfast at seven o'clock, even when they didn't have a class until ten. Each one preferred to eat when the spirit moved her; each one preferred to do most things according to her own caprice. And so one of the first lessons was co-operation, and consideration for each other.

How the Six Grew

As the years passed and the number of girls grew to be three hundred, living in two beautiful dormitories, the first lesson was always the same. We tried to build up an atmosphere of love and understanding. Missionary work calls for the giving of one's self in love and the fountain of that love is Jesus Christ, so that we laid our em-

phasis on this point. Whenever by our human doctrines, creeds or ritual, by our rivalry, domination or bigotry we create division, we thereby violate the Spirit of Christ. We tried to make these girls feel that nothing they did could put them beyond the pale of our love and pardon, even as there is nothing we do that puts us beyond the pale of the love and pardon of our heavenly Father.

During the years we watched these Chinese girls grow and develop. We saw Hope, our most conservative girl, become a woman of strength and broad vision; we saw Mary, quiet and meek, develop into a clear-thinking leader; we saw shy Lily marry well and grace her husband's home with Christian dignity and charm; our little bobbed-haired girl was reserved for wide experience and went abroad; our spoiled pet became a dean of women. Quietly these first six took upon themselves various offices of leadership in the college; quietly and surely they gained an undisputed position of respect among the men. There were nearly one hundred others when these girls graduated, but these held an enviable place in our esteem as successful pioneers. Each one went out to take her place as "one that serveth."

One might safely say that the attitude of Chinese college girls is never anti-Christian. To a group of agitators, boys from her own college, one girl replied to their request that she join an anti-Christian movement: "For twenty-five hundred years we Chinese have had Confucius and his ethics, but during these twenty-five centuries Confucius never inspired the building of a school for girls, never inspired any movement for the benefit of women. Jesus Christ came to China and gave us Chinese women a chance, and to Him I will remain grateful and loyal." Her words largely express the spirit of China's women.

Hundreds of Chinese women have gone out from colleges to be a blessing and an inspiration to other Chinese women. They come to us young, shy, irresponsible; they leave with a new conception of a great, transforming love of Christ, a love that takes burdens from the back, that takes bitterness out of the heart; a love that leads them straight to the father-heart of God.

How Build a Christlike World?

We must either stop talking about Christ's ideals of life, or we must talk about them in both word and deed in the clutch of hard facts. . . . as He did, and as they did in whose train we want to follow. There is no other way to build a Christlike world, except to be Christlike. We must meet this secular world—its prosperity, its smugness, its hard-boiled philosophy, its utilitarian aims—with a steeled conviction that we are going all the way through with Christ, and with a burning passion to be like Him in life and spirit—to be His men both to live and die.

DR. RUFUS JONES.

What I Found in Puerto Rico

By CHARLES S. DETWEILER, New York

*Department of Evangelism, Missions in Latin America,
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TWO years and two months had passed since my previous visit to Puerto Rico. The first thing which I observed was an increase in the sugar acreage, and this in spite of the fact that the American Government had been trying to persuade farmers on the mainland to cut down their production. An increase in land devoted to sugar means a decrease in the land available for beef cattle or for other food products. As it is, the larger part of the food consumed in Puerto Rico must be imported in order to allow great corporations to produce more sugar and with it pay more dividends to absentee stockholders.

Since nothing has been done to solve the chronic problem of over-population and under-nourishment, no one will think it strange that there is a vast deal of social unrest. Not long before my arrival there had been a successful students' strike at the University, followed by a cane-cutters' strike in the midst of the sugar harvest. Then came a consumers' strike against the high price of gasoline, accompanied by violence against the cars of those who would not join the strike. Finally in many of the cities there was a consumers' strike against the electric light and power companies. The new Governor, General Winship, is highly regarded for his firm and impartial administration, but his position is not one to be coveted in these days.

There is unfortunately an increase in permitted gambling. As far back as 1917 race-track gambling was legalized; and Governor Gore, who lasted less than a year, persuaded the legislature to legalize cock-fighting; and now each town has a building dedicated to this ignoble sport. Also I discovered that in many of the towns gambling by roulette wheels and by other devices is openly conducted in specially constructed booths on the cen-

tral square. Surely in a country where more than half the people have applied for aid under the C. W. A., thrift and merit needs to be encouraged rather than non-productive devices and the principle of chance which is the essence of gambling.

Many people are being given employment by the C. W. A., and on every hand one saw the evi-

dences of improvement in parks and roads due to this new enterprise of the Federal Government. Sugar companies complained that in some places there was difficulty in securing laborers for their harvest because employment under the C. W. A. was just as remunerative and less strenuous than work in the cane fields. To meet this situation the C. W. A. decided to reduce the pay for unskilled labor to sixty cents per day, limited to four days a week; strange to say, this step was met by a threat to strike on the part of the laborers. Notice had to be given that there could be no strike against C. W. A. since it was a measure of poor relief.

In view of the general economic situation, the churches have made an enviable record

of maintaining a fair measure of self-support. One secret of it is found in their large congregations. "Many a mickle makes a muckle." In such towns as Ponce, Cayey, Caguas, Rio Piedras, Santurce and San Juan, the Sunday schools are limited only by the size of their buildings. If we could help them to secure more class rooms, the attendance of four hundred and five hundred might gradually be increased to double that number. Some rural churches and one town church, which lost their chapels in the last cyclone (September, 1932) are still without meeting-houses. On a Sunday afternoon I came upon one Baptist church which was meeting in a milking shed. The place had been cleaned and chairs and benches brought, and on



CLASS OF 1933, EVANGELICAL SEMINARY



BAPTIST SUNDAY SCHOOL, YAUCO, PUERTO RICO

this particular day one hundred and eighty-two children and adults were in attendance. Because there was only a roof and a cement floor, it could not be used in rainy weather. During the past year the Rio Piedras church completed its repayment of a loan for the building of a parsonage, and became self-supporting.

In Ponce the consumers' strike against the rates charged for electric current had been in progress four weeks. There was no violence nor intimidation. The town seemed to be united in this movement, and the Baptist pastor was among the speakers who addressed meetings in the public square to keep up the public morale in the return to the age of candles and oil lamps. A young lawyer, educated in the United States, took occasion in one of these meetings to attack religion as the "opiate of the people." Our pastor asked permission to speak, as soon as he had finished, and then gave the public a brief resumé of the part played by evangelical Christians in working for better social conditions and in attacking evils like slavery. He cited the Anabaptists, the Puritans, the Quakers, and concluded with the Social Creed of the Federal Council of Churches. He added that the lawyer who had just spoken was an ignoramus in religion. This was but one indication that the evangelical churches in Puerto Rico are a growing power in the life of the island.

There is perhaps no field in Latin America

where there has been greater progress in public education, and where the level of public intelligence is higher. I know not how we should have raised the educational standards of the ministry to meet these new conditions, if twelve years ago we had not founded the Evangelical Seminary as a joint enterprise of six denominations. The number of students is small because of the reduction in our budgets, and because we can make room for scarcely any new pastors. Nevertheless there are few cooperating institutions whose work is so satisfactory to all participating bodies.

PROGRESS IN PUERTO RICO

There has been a remarkable development of evangelical Christianity in Puerto Rico in the past thirty-five years. When the Americans arrived there was only one Protestant church (Anglican), and that was for English-speaking residents. Now there are over two hundred evangelical churches and practically every one is pastored by a Puerto Rican minister. Puerto Ricans are in responsible executive positions in connection with most of the church work and there is a vitality and a maturity in the evangelical churches that could hardly have been expected from the almost mediæval Catholic background of the people. The influence of American public education has greatly assisted the work of the Protestant mis-

sionaries and they have had abundant support from secular agencies, social and economic.

The evangelical churches in Puerto Rico still lack much in self-dependence, initiative, consciousness of social responsibility, and awareness of social and religious movements throughout the world. They are just now wandering off into an emotional, "pentecostal" movement, partly for lack of adequate direction of their spiritual energies. Their encouragement to ecclesiastical maturity has not been pushed as fast as their progress in economic and social assimilation to the world at large. Great advance has been made in church cooperation between most of the denominations; but Lutherans and High Church Episcopalians

have so far declined to face the realities of a common Christian task and fellowship, and continue to maintain their ecclesiastical isolation. It must be admitted that some of the other denominations expect their representatives to keep up denominational fences, and incite the churches to carry a considerable amount of denominational excess baggage, because of financial rewards for denominational loyalty.

The evangelical churches of Puerto Rico need a prophetic Christian leader, with spiritual power and with social vision, to interpret Christianity for the difficult social and economic conditions of the island. There has not yet arisen a Puerto Rican Kagawa.

GEO. W. HINMAN.

UNITED STEWARDSHIP COUNCIL STATISTICS FOR 1933

A blank was sent to the officials of the communions named below and the statistics are from their replies. Gifts reported are from living donors. Interest and legacies are not included. Denominational benevolences include budget benevolences and such other contributions as are made for denominational missionary and beneficial

work outside of the budget. The statistics are for the denominational fiscal years.

Gifts for All Purposes in some cases contains gifts from the living donors which were given either for nonbudget denominational benevolences or for non- and interdenominational benevolences.

Communion	PER CAPITA GIFTS				TOTAL GIFTS				Membership in United States and Canada
	Denomina- tional Be- nevolences	Other Be- nevo- lences	Congre- gational Expenses	All Purposes	Denomina- tional Be- nevolences	Other Be- nevo- lences	Congre- gational Expenses	All Purposes	
1 American Lutheran Conference	(13) \$2.57	.....	(19) \$10.51	(19) \$13.07	\$2,452,089.00	.....	\$10,033,509.00	\$12,485,598.00	954,677
2 Baptist Convention of Ontario and Quebec	(4) 5.10	.....	(3) 13.13	(2) 23.20	285,909.00	.....	1,018,432.00	1,304,341.00	56,000
3 Baptist, North	(19) 2.04	(3) \$.63	(16) 11.62	(16) 14.28	3,037,413.00	\$936,755.00	17,310,357.00	21,284,530.00	1,489,836
4 Baptist, South	(25) 1.22	.....	(23) 5.51	(23) 6.73	4,951,011.23	.....	22,390,477.23	27,341,488.46	4,066,140
5 Church of the Brethren	(15) 2.55	(9) .33	(25) 3.33	(24) 6.70	381,716.00	45,000.00	575,000.00	1,001,716.00	149,914
6 Congregational-Christian	(18) 2.06	(3) .63	(5) 15.98	(10) 18.67	2,139,924.00	652,391.00	16,623,466.00	19,415,781.00	1,040,119
7 Disciples of Christ	(24) 1.34	(15) .06	(24) 5.19	(25) 6.59	2,244,579.06	100,000.00	8,703,010.55	11,047,589.61	1,673,763
8 Evangelical Church	(16) 2.47	(5) .53	(10) 15.26	(12) 18.46	569,086.17	123,267.58	3,508,062.13	4,200,416.50	229,314
9 Evangelical Lutheran Augustana Synod of N. A.	(7) 3.69	.....	(6) 15.83	(8) 19.52	879,403.67	.....	3,774,171.27	4,653,574.94	239,611
10 Evangelical Synod of N. A.	(23) 1.77	(13) .17	(12) 14.26	(14) 16.20	467,021.71	46,000.86	3,757,542.04	4,270,564.61	263,411
11 Lutheran, Other Synods	(22) 1.81	.....	(21) 7.55	(22) 9.36	156,194.00	.....	651,972.00	808,166.00	86,291
12 Lutheran Synodical Conference	(10) 2.89	.....	(18) 10.60	(18) 13.50	2,751,533.00	.....	10,077,192.00	12,828,725.00	950,144
13 Methodist Episcopal	(16) 2.47	(11) .19	(13) 14.12	(13) 16.78	9,665,488.00	759,400.00	55,172,718.00	65,597,606.00	3,908,262
14 Methodist Episcopal S.	(12) 2.69	(11) .19	(22) 7.33	(20) 11.77	7,147,442.00	518,500.00	19,453,550.00	27,124,492.00	2,653,063
15 Moravian, North	(2) 5.88	(7) .40	(7) 15.56	(4) 21.84	103,661.04	7,135.44	274,497.25	385,293.73	17,639
16 Presbyterian in Canada	(9) 3.24	(2) .71	(11) 14.71	(11) 18.66	584,414.00	127,382.00	2,649,551.00	3,361,347.00	180,174
17 Presbyterian, U. S. A.	(6) 4.12	.....	(4) 16.10	(6) 20.22	7,908,302.00	.....	30,871,100.00	38,779,402.00	1,917,148
18 Presbyterian, U. S. (S.)	(3) 5.39	.....	(14) 14.07	(9) 19.47	2,532,278.00	.....	6,604,595.00	9,136,873.00	469,310
19 Protestant Episcopal	(21) 1.94	.....	(2) 19.00	(5) 20.95	3,604,880.24	.....	35,257,742.04	38,862,622.28	1,854,918
20 Reformed in America	(3) 3.58	(1) .81	(1) 19.19	(1) 23.53	568,779.00	128,695.00	3,050,451.00	3,748,015.00	158,981
21 Reformed, United States	(11) 2.78	(10) .21	(17) 11.13	(17) 14.12	962,538.74	71,870.26	3,846,486.00	4,880,895.00	345,704
22 United Brethren in Christ	(20) 2.02	(14) .12	(20) 9.11	(21) 11.24	807,426.00	46,955.00	3,647,112.00	4,501,493.00	400,431
23 United Church of Canada	(5) 4.32	(8) .34	(9) 15.28	(7) 19.93	2,684,698.00	209,703.00	9,514,506.00	12,408,907.00	622,540
24 United Lutheran Church	(14) 2.56	.....	(15) 12.30	(15) 14.86	2,621,018.00	.....	12,560,972.00	15,181,990.00	1,021,164
25 United Presbyterian	(1) 7.17	(5) .53	(8) 15.45	(3) 23.15	1,271,223.00	93,871.00	2,738,860.00	4,103,954.00	177,265
	\$3.10	\$.39	\$12.70	\$16.11	\$60,778,032.86	\$3,866,926.14	\$284,070,331.51	\$348,715,381.13	24,928,319

Compiled for the United Stewardship Council—HARRY S. MYERS, Secretary, 152 Madison Avenue, New York City, December, 1933.

The figures presented in the table above should not be taken to be an exact statement of the year 1933, as the several churches have varying dates to close their books.

For these twenty-five denominations in the United States and Canada, the total for the year in a period of depression was \$60,778,032 given for denominational benevolences, \$3,866,926 for

other benevolences, \$284,070,331 for congregational expenses and for all purposes \$348,715,381.

The number of members reported in the twenty-five churches is 24,928,319 but the total of all the Protestant churches would probably be approximately 35,000,000. It is not difficult to see in which order of precedence the churches stand to per capita gifts to benevolences and local expenses.

How Home Missions Help Youth^{*}

By DANIEL K. POLING, Princeton, N. J.

THE Rev. John Sharpe, known in the coal fields of Southern Ohio as the Children's Bishop, when he employed me the second season as a Daily Vacation Bible School teacher said, "I hope your time and efforts are going to be val-



AN INTERESTING CLASS OF BOYS AT THE D. V. B. S.

uable to us but if we could not help you I would not ask your assistance."

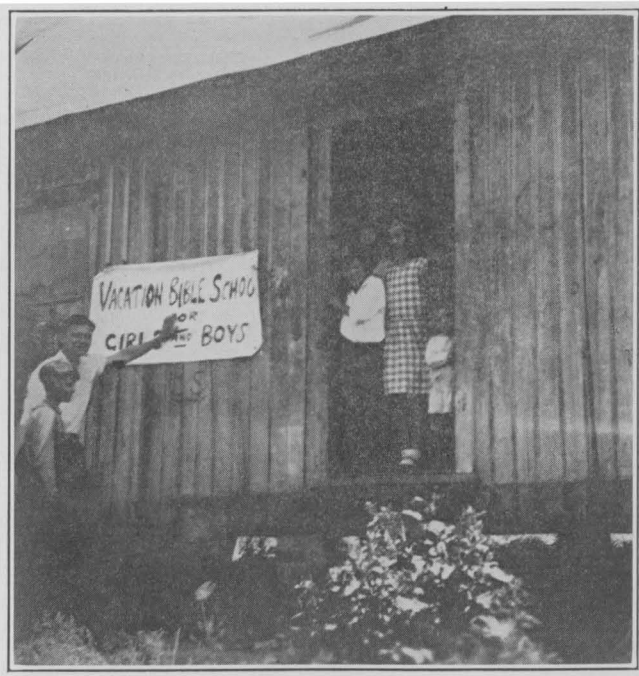
Let me describe the work of which he spoke.

The Vacation Bible Schools are composed of pupils ranging from children of two and three years of age to young men and women of nineteen and twenty. They attend school five days a week for three or four weeks. In the morning, for two hours and a half, they are taught the Bible, hymn singing, craft work and sewing. The afternoons are spent in hiking, picnicking, ball games and other forms of recreation. In this way the long summer days are filled with the best kind of work and play.

Picture a two-room dwelling which, during and directly after the World War, housed a miner and his family but now serves as a church. This particular building is located up the hollow beyond the coal mine. It is surrounded by many similar structures, some inhabited but all dirty in varying degrees. The front room, which is equipped with rickety, home-made benches, is used for the Bible School. A stove is in the middle of the floor and just beyond is a small raised platform with an old foot-pedal organ. There are two doors leading into the yard and two windows which provide light and ventilation.

Into this room crowd seventy-five boys and girls of all descriptions—some white, some dark, some with faces of cheer, some with faces of gloom, some clean, some dirty, some ready to be good, some prepared to be bad, but all happy to be present. After all are seated a few shy ones peep in at the doors. Their particular characteristics are tousled hair and running noses. Outside, mothers shout and quarrel; and fathers, since there is no work this day, sit around under the trees playing cards and talking.

Such conditions were in the mind of Mr. Sharpe when he said to me, "I hope your time and efforts are going to be valuable to us but if we could not help you I would not ask your assistance." He



WHERE WE HELD THE DAILY VACATION BIBLE SCHOOL

recognized the need of the privileged young people of the church for what home missions can do for them. I too find this to be true from actual contact with privation, ignorance, intolerance, lack of opportunity and sin. We did our best for the people thus bound but they too added greatly to my life.

Because of them, I came to appreciate my greater privileges. I became sincerely thankful for my Christian opportunities. Gratitude helps

* An address given at the Annual Home Missions Conference Dinner, New York, January, 1934. Mr. Poling is the son of Dr. Daniel A. Poling, President of the United Society of Christian Endeavor.

to form character. One's being expands and takes on proportions beyond his former capacity. Life is seen as an asset to be used for the advancement of others.

As a result of my increased sense of gratitude, I immediately became concerned for those with whom I dealt. There welled up within me the desire to assist the men and women, the boys and girls of the coal fields to a higher plane of life. I wanted to count for something in their behalf.

Then suddenly I came to realize that in my own strength I could give them nothing of lasting benefit. I began to feel sharply my own insufficiencies. The outcome was that I became a closer and more receptive companion of Christ. Slowly but surely, I came to depend upon Him for strength and guidance. I found that He was able to do for me and

the others that of which I was incapable.

These things home mission work did for me. It made me thankful, giving me an appreciation of my Christian advantages. It aroused my concern for the less fortunate. It disclosed my own inabilities and turned "my eyes to the hills from whence cometh my help." It gave me a truer standard for character and for a personality in which spiritual values are placed first.

Young people of the church, by the very nature of youth, may be slow to recognize their spiritual needs but experience in the mission field has a method all its own of disclosing these needs. They are revealed and satisfied as, participating in the fulfilment of the Great Commission, one comes into closer communion and into a working companionship with Jesus Christ.

Developing the Assets of Redmen

By ELSIE P. HERNDON, Tuba City, Arizona

LONG ago I learned to measure the progress of today with some yesterday. About forty years ago, in the years of my earliest contacts with the Indians of Arizona, a young man who was educated in Hampton Institute, feared that I might become discouraged by the slow progress of his tribe. He assumed the responsibility of a scout of the Trail of Progress and called out from the ambushes of his wary, and sometimes suspicious friends: "Do not be discouraged, we are climbing the Hill of Progress." That young brave planted a desert cactus in my flower garden. This well illustrates how the native Indian genius and gifts have been embellished and have become vibrant and responsive to changes that Christian education had introduced into the life of these native Americans. The desert cactus, planted on a stump of a desert mesquite tree in a mere handful of good earth shows the native instinct in its search for water and sends a taproot down deep into the earth until it finds living water. Then it lives and grows and flourishes and becomes the miracle among the garden of flowers, putting forth its blossoms of marvelous beauty. The cactus does not change one whit from its original stock but uses every asset to develop its inherent and distinguishing characteristics. So the Indian Christians, like the young brave, have sent a taproot down into the Water of Life, the true source of strength and character. Then the missionaries go to their gardens and point to native Christians

who are doing exactly what the desert cactus has done in my flower garden.

Who says that religion is an opiate and deters the progress of the tribes of Redmen? Say this, if you will, of other religions, of pagan sun worship it is far too true, but it is never true of the Christian Indians who follow Jesus Christ.

One of the best qualified Indian teachers I know, a Roman Catholic, was speaking to me of some of the distinguished men and women who are admired and trusted in their tribes, and who have never suffered from an inferior complex but are proud of their blood. She declared that missionaries have been first and foremost in the development of these leaders and have made them torchbearers of all that is to be desired by her race in the onward march of the Redman in the United States.

As I view a glorious sunset of cooperative work with my missionary husband, I find great joy, not only in reminiscences but in present-day experiences. Twenty-six pupils of the Tuba Boarding School were baptized and received into the church Sunday, March 4. Eleven returned students brought letters from distant schools and renewed their pledge to serve Christ and their people in the Navajo land. One girl said that her older sister and her father wished to be baptized. They live fifty miles from Tuba but they would like to come to the mission for this public acknowledgment of Christ.

Mountain Preacher and Mountain Problems

By the REV. L. C. KELLY, A.B., D.D.,
Pineville, Bell County, Kentucky

WHEN one lives in the mountains long enough for the scales of preconceived ideas to fall from his eyes he will come to see that the greatest need is for religious leaders to measure up to the moral and spiritual demands of the situation. They must rightly relate their lives and message to the moral and spiritual problems that affect the entire life of the mountaineers. The correction and cure of other problems wait for the dynamic of a new moral authority and spiritual power in the preachers and their churches. There is need for strongly organized forces of Christian men and women that will make crime and lawlessness and wickedness in high places unpopular.

Many benevolent minded people have sought in many ways to help solve the mountain problems, by schools, hospitals, nursing centers, clinics and community centers. But unless they strengthen the moral and spiritual fiber of the character of the people they all "build a cozy nest on a rotten limb." I believe that the key to the solution of the problem is the God-called native mountain preacher. It is the profound conviction of some of us, through past experiences and past failures, that by patient efforts this task of evangelizing and character building will be done by the people themselves under the leadership of their own native men with the prayerful cooperation of friends in other sections. Denominational leaders are convinced that this is the key to the solution of the problem of missions on the foreign field and also in the mountains of America—in some ways a more difficult field.

We have already made a start toward the solution. For eight years we have gathered from twelve to seventy of these mountain men for a month's study of the Bible, English, Church Problems, Church History, and Missions. We have noted their hunger and have seen them grow.

The God-called man of the mountains has many problems and obstacles to overcome, one of the worst of which is the evil influences of unworthy men in the ministry. As a rule all preachers look alike to sinners and they have no respect for any. Such men think less of preachers than of men in any other walk of life. This is due in large measure to a certain type of preachers who are known

for their immoral and unworthy manner of life. They have been potent factors in lowering the moral and spiritual ideals of the churches.

Outsiders seem to forget, or never to have discovered, that we have preachers and preachers in the mountains. We have the "Holy Roller" preacher, the "Mock Humility" preacher, the "immoral" preacher, the "afraid" preacher, the "Open-your-mouth-and-God-will-fill-it" preacher, the "under-bidder" preacher, the "free-lance" preacher, and the God-called preacher.

The immoral preacher will get drunk, wink at crime, beat his debts, preach while under the influence of liquor, commit fornication—in fact do many other things that no honest non-Christian would do. He is usually a great contender for the "faith" and a great aspirant for public office. He performs marriage ceremonies and in a number of ways reaps some benefits from wearing the name "Reverend." He has been a blight on Christianity.

The "Holy Roller" preachers, as a rule, are long on emotions and short on moral standards. Many do not seem to know the difference between carnal feeling and spiritual fervor. They preach perfection and practice carnality. They set themselves to break down every effort and program of other creeds and sow seeds of religious radicalism in the minds of people. They cultivate the soil for agitators, whose stock in trade is mob-psychology. Their boisterous ways of worship have more or less affected the entire rural church life of the mountains.

The "Mock-humility" preacher wears a large bump of feigned-inferiority. In this way he sows the seeds of mental and moral blight deep into the hearts of his followers.

The "Under-bidder" preacher will nose in and undermine his brother pastor by offering to take the church for less than they are paying their pastor.

The "Afraid" preacher is timid about condemning popular evils, and is afraid to preach missions, or stewardship, and other vital things touching daily life and work.

The "Open-your-mouth-and-God-will-fill-it" preacher is one who has gone to seed on inspiration. He is against education and teaches that

when God calls a man to preach He will put the message in his mouth and inspire him with any needed knowledge.

The "Free-lance" preacher is tied on to nothing. He baptizes his converts with no church authority,



REV. R. B. MOYERS, FONDE, KENTUCKY

This pastor held four revivals during 1933 and had 608 professions of faith. Uneducated, yet when preaching he is inspired with great power and spiritual wisdom. He and his wife, by his side, have five children.

fills school houses and is an ecclesiastical "Wild ass' colt."

The "God-called" preacher, on the other hand, feels that God called him to be a Christian before he called him to be a minister. He is honest to the core and self-sacrificing almost to a fault. He is devoted to his task and does an immense amount of work under the most trying circumstances, with no thought of material reward. This type of mountain preacher is usually sound in theology and full of evangelistic fervor. Many are possessed with great physical strength but few have received any special training. Many can scarcely read. They have had no opportunity to go to school because most of them married early and have growing families. But they are capable, responsive, hungry hearted and teachable, and have many qualities of leadership. Some of these men who have been pastors for years will sit spell-bound each summer in the English class at the Clear Creek Mountain Preachers School as the teacher talks about the simplest rudiments of the English language. To see forty or fifty grown men studying primary English is both a pathetic and an inspiring task. These under-privileged men are the potential leaders of a great people.

These God-called men have not only had to battle against bad religious conditions, for which unworthy preachers are responsible, but they have had to fight the wolf from the door daily and to feed and warm their families by their own hard toil. They have had to fight against all sorts of bold, aggressive sins; ignorance, prejudice, worldliness in its rawest forms, blood-thirstiness, carnal passions, broken homes, selfish exploiters of the weak, vote venders, doctrinal Bolsheviks, and reli-

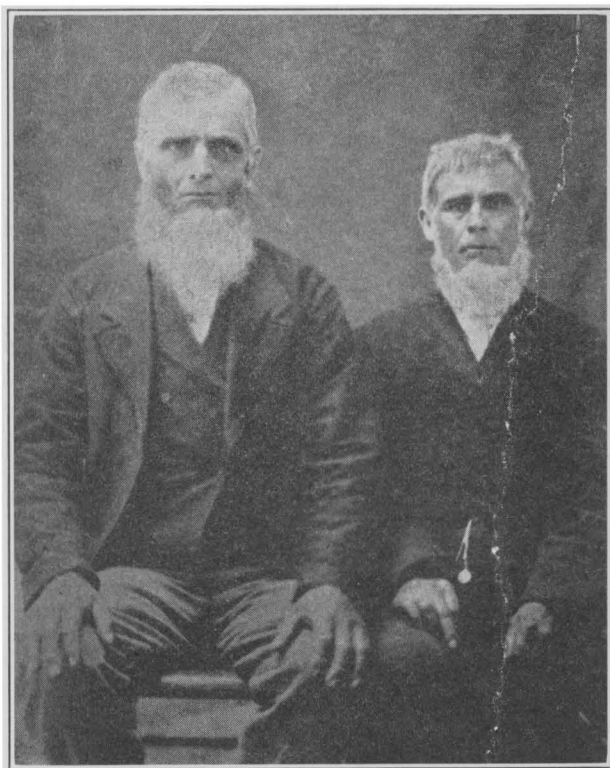
gious disorganizers. They have fought handicapped as no other preachers of their day. They have preached the best they could, inspite of tired body and untutored brain. They have had few books, because the ever-present wolf has made it impossible for them to buy books. They have preached the funerals of the murderer and the "moonshiner" along with those of the ordinary sinners. One man who digs coal for a living conducted fifty funerals last year. That meant that he lost fifty days from work for which he did not receive one cent. Another man was obliged to remain away from the Preachers School because he had nine girls to feed.

Education alone is not sufficient and some of these handicapped men have power with both God and man.

"A Mountain Preachers Day" was put on at the Clear Creek Springs Assembly and a fine, up-standing mountain preacher arose and said:

"My brethren, I beg pardon for my language. I never saw inside a grammar. I never went half through the first reader."

For six years he has been a faithful student at the Preachers School and today is one of the most



TWO GREAT OLD-TIMERS WHO HELPED TO HOLD THE FORT FOR MANY YEARS OF USEFULNESS

useful and most sought after evangelists in all the mountain. With his heart, mind and personality, proper training could have taken him to the top.

When asked what the school had done for him,

another younger pastor replied, "It ruined me. It ruined all my old sermons and it ruined me financially. I had not been here three days before I saw that I had to prepare to preach. I mortgaged my home and took my family to New Orleans Bible Institute for a year. I lost my home but I found myself. I'm not sorry. I would do it again." He continued:

"Last night I was out yonder on the mountain praying! As I prayed I heard voices. I heard mountain mothers crying to God that their children might have a chance in life. I heard children crying for the Bread of Life and for an opportunity to be somebody. I heard preachers praying for help in their task. My brethren, have you heard these voices? Have you been haunted by them?"

One fine man after another arose from the audience and told what the school had meant to him.

"It has inspired me to a new determination to get a better education."

"I have learned how little I knew about the Bible."

"It has shown me that I am as big as I will ever be and have as big a work as I will ever have unless I can get more training."

"It cleared up my thinking about predestination and freewill."

"It made the Bible a new book to me."

"It made me more of a missionary."

"It prepared me to take full-time pastorate."

"It means to me greater Scriptural knowledge, larger vision, deeper consecration, delightful fellowship, spiritual strength and greater love and sympathy for my brethren in the ministry."

It took us five years to win the confidence of these mountain men. When we had been here two years we criticised one of the country pastors in our church paper. We have learned better since. At the end of that week we looked down the street and here came said pastor leading his entire flock of some two hundred people. He perched on the

courthouse steps, read the article and for nearly two hours preached against the author of the article who was an interested member of his audience. Today he is one of our best friends and attends the Preachers School when he can.

A wonderful change has come over many of these mountain preachers since we first began eight years ago. At the start we employed one of their best men whom the preachers "confided" to work three months, persuading them to come to Clear Creek Springs to study the Bible together. Twelve came and in four years that number had increased to sixty-eight regular students and fifteen occasional visitors.

When the school was first proposed the question was how to get them to come. Now the question is how to pay the bills. All this work has been carried on by voluntary contribution. The men pay what little they can and some have to have help for their families at home while they attend the school. To perpetuate the work, and reach out for more men, we have organized The Society for the Instruction and Training of the Mountain Preachers, with annual membership dues at five dollars. The cost per capita varies with the number of men, with one hundred men we could furnish everything for twenty dollars per man for thirty days.

The secret of their great enthusiasm and interest in the school is twofold. They have come to see that it is their one and only change for training. It is not something imposed by outsiders. It is theirs and we have sought from the first to develop their sense of responsibility for the success of it. They elect their own faculty. It has made them more socially minded. Each year, in the middle of the session, we have a conference on public affairs to discuss with them social, economic, health, law-enforcement, and religious problems of the mountains.

We are all sure that God has been back of this work, under it, in it and through it. Each year we can thank God and take courage.

Kagawa's Prayer

Heavenly Father, who dost lead us by Thy marvelous hand, we believe that Thou art infinitely wiser in Thy control of our lives than our own intelligence. Throwing aside all regret or longing and wilfulness, cause us to press forward in the path which Christ trod. Lead us by Thy marvelous hand. Bless the world afresh through our suffering and sorrow, and as Thou didst cause salvation to be spread abroad in those ancient days, lead us too who are so weak within ourselves. Enable us who seek Thee to bestir ourselves in Thy service and to seek afresh Thy guidance. Through our Saviour Jesus Christ. Amen.

The Present Crisis and Opportunity in Spain

By HARRY STRACHAN, Valdepenas, Spain
Director of the Latin America Evangelistic Campaign

SPAIN is passing through a crisis of such overwhelming import as almost to threaten a civil war of extermination. There is a strange combination of clerical and monarchical forces, with their roots grounded in the historical past of the nation. An evidence of the grip of the clergy upon the country is the overwhelming defeat of the Republican party in the recent elections, accomplished through the influence of priests upon women voters. The newly established republic, in its joy over the victory that recently brought it into existence, in conceding a vote to ignorant women, placed power in the hands of unscrupulous and ever-vigilant clergy. The existence of its recent-won liberty is threatened. Here is a tragic enactment of the drama of Samson: confidence betrayed by the tool of the Philistines, with resultant captivity, blindness and premature death. Another contributing factor to the debacle has been the unexpected alignment of the more conservative Republicans who, in their dread of communistic excesses, have joined forces with the clerical and monarchical parties, thus playing into the hands of their opponents.

On the other hand are the forces of liberty—liberty crushed through long centuries of persecution and oppression and bloodshed—and yet within its prison of enforced silence, quietly gathering force until, like the imprisoned lava of a modern Vesuvius, its eruptive force breaks all barriers. The destructive tendency seems to have incarnated itself particularly in the anarchist-communistic movement, which by means of the bomb, and other murderous weapons, almost created a reign of terror throughout the country. Fortunately, by drastic measures taken at the time of the recent election, it has been held in check, but the spirit keeps spreading slowly but surely, and no one can tell when a fresh outbreak may take place.

Evangelical Forces at Work

Here is the background under which the evangelization campaign is being carried forward. Mr. Palomeque is one of the most valued teachers from the Bible Institute in Costa Rica. He is a Spaniard of exceptional gifts and has an interdenominational perspective: above all he is filled

with the Spirit, and with an untiring passion for preaching the Gospel. All this lends special emphasis to his ministry, and gives him acceptance among the evangelical churches in Spain, particularly at a time when the nationalistic spirit is so strong.

Our ministry is to a large extent being confined to a revival movement among the churches of the Peninsula. During the past few months we have conducted evangelistic services all over the Galician territory, where the Brethren have several centres of work. Chief among these centres are Marín, Santo Tomé, Vigo, Combarro, Grove, Coruna, Ares, Ferrol, Gijón, Lugo and Bande. In practically every place thus far visited labors have been blessed both by the conversion of sinners and the consecration of believers. Over sixty invitations have come for meetings from other sections of the country, so that intensive evangelistic opportunities await us for which we request special prayer.

A Communist Filled the Church

Although the political situation is full of great uncertainty, and restrictive measures are still in operation, nevertheless opportunities have already been opened which have demonstrated possibilities for Spain like those in Latin America. For example, during a fourteen-days' campaign in Marín, the church was filled each evening with those who were almost entirely church members and Protestant adherents. It seemed impossible because of prejudice, to secure the attendance of non-evangelicals. The challenge to a debate, however, by a communist, who had almost succeeded in burning the Marín church drew well over 200 workmen to their own hall as also a considerable number of believers. The communist was discomfited in his endeavors to cast ridicule upon the Bible, and such a strong case was presented by Mr. Palomeque on behalf of its inspirations, as to win from almost all present a strong round of applause. Better still, in response to Mr. Palomeque's invitation to attend his last discourse in the church the following evening, such a crowd gathered as to pack both church and vestibule and even overflow into the outside patio with people who had hitherto been impossible to reach.

Among those present were the Mayor and several other representative men of the city.

Other meetings were not only valuable because of the crowds reached with the Gospel but much more because of the possibilities suggested for the future. We were privileged to preach at one of the great fairs which take place in all parts of the country. Since the establishment of the Republic these fairs have been largely used, particularly by the Brethren, as a means of spreading the Gospel among multitudes of people. They afford the opportunity of preaching to great crowds drawn from all over the countryside, and also permit of a distribution of the Scriptures, resulting in their dissemination throughout all the country villages and hamlets from which these people come. When one considers the tremendously important fact that these fairs are celebrated all over Spain, and each day of the year, Sundays included, can be used in this ministry of preaching and distributing the Scriptures to those who are drawn from every nook and corner of the country. With a well coordinated plan, and a consecrated band of workers, the possibilities are overwhelming. The Brethren are planning an intensive effort of evangelization along these lines by means of a Bible coach.

The Youth in Dance Halls

Another new phase of work, which offers wonderful opportunities of reaching the youth of the country, is the dance hall. All over the country, sometimes even in the smallest villages, are these dance halls which are sucking into their vortex countless multitudes of young men and women. We had opportunities of reaching this class of young people who would seldom or never be reached with the Gospel elsewhere. On each occasion the number present was between three and four hundred and, considering the circumstances under which we preached, the attention was good. A number listened with real seriousness to messages that disclosed the pitfalls of sin, at the same time setting forth the attractions of the life in Christ Jesus. Excellent opportunities were afforded for distributing Gospels and Scripture portions. The communists and socialists are securing most of their recruits from the youth of both sexes. Never was there a greater need for the Church of Christ to imitate this example and to pray for this work.

We have been making a special endeavor to reach the youth of the evangelical churches, many of whom are being drawn into worldliness. In many churches we have seen what might be termed a revival movement among young people. One church, where the pastor was in despair about the condition of the youth, a real awakening took place, resulting in the formation of a special band

of seventy-four young men and women to carry the Gospel to surrounding districts. This enthusiastic group during a week of special services on the opposite side of the bay, rendered yeoman service by their attendance and help in song, and by the distribution of literature. Largely due to their enthusiasm, we had about 700 people present at an open-air meeting in the plaza of Sangenjo. Their songs, as they crossed the bay in a large fishing motorboat, were carried across the waters and resounded among the hills, attracting the townspeople and villagers to an evangelical open-air meeting such as had never before been witnessed there. Mr. Palomeque and I had addressed this large crowd, comprising many unfriendly to the evangelical faith, but all of them listened with attention. Then the young crusaders, following our departure for another meeting several miles distant, remained for over an hour singing hymns to the interested crowd, and made a liberal distribution of Gospel literature. This same group worked enthusiastically in distributing handbills for our first theater meetings, and distributed Gospels and tracts.

Theater Meetings in Spain

In the campaign in Spain, we employ the same methods as those used in Latin America. In our efforts to cooperate with all evangelical workers, we seek to reach by means of theatre meetings the great unevangelized and, in most cases, indifferent masses who will not enter evangelical places of worship. By breaking down prejudice on the one hand, and winning them to a new interest in the Gospel story we endeavor to woo them to the Saviour and thereby to His Church and service. Owing to the tense political situation at the time of our arrival which led the authorities to prohibit all public meetings, we were at first obliged to limit our ministry to the churches. With tension relaxed, due to the enforcement of drastic measures against communistic excesses, a larger amount of liberty was granted, of which we were not slow to avail ourselves. Thus permission was secured from the authorities to hold two great public meetings in one of the large theaters of Pontevedra. This city is one of the bulwarks of Roman Catholicism in Galicia. One of the outstanding evangelical workers sought for four years to obtain a foothold in this fanatical city, but was finally obliged to retire without having achieved his purpose. Thus no evangelical church was found in this most important city, and our joy was great, therefore, at having permission for theater meetings. Owing to the enthusiastic efforts of the young people in sowing the entire city with handbills, inviting all to our meetings, we found at the theater a dense crowd in front of the doors.

The theater was packed to the last available seat, with about 100 people standing throughout the discourse. The interest was splendid for a first night in such a place, and although we had two interruptions, one occasioned by a group of rowdy boys and the other by some communists, yet these were only momentary. Our second night was even better, and an interesting discourse on Sowing and Reaping by Mr. Palomeque was greeted with applause—and this in fanatical Pontevedra!

At the close of the second meeting, Scripture portions, tracts and Testaments were distributed by the young people of Marín. We were besieged for copies, even the police and the theater pro-

prietor pleading for a copy of the New Testament. Tremendous facilities are thus offered for distribution of the Scriptures at theatre meetings and in the open air. Pray that these may be greatly blessed to the salvation of souls. We covet earnest prayer also that the door may be kept open from all political interference, in order that these efforts may be continued. The reactionary party that has managed to secure the reins of government in the recent election is pledging itself to such a return of favors to the Roman Catholic Church as may hamper evangelical activity.*

* Any interested in this campaign in Spain may communicate with Miss E. B. Long, 828 Windsor Square, Philadelphia, Pa., who will furnish literature and information.

PRAYER FOR SLUM CLEARANCE*

Almighty God, Father of all mankind, Thou who hast signally blessed the human family as the cradle of divinity, and hast granted to us the security and strength, the joy and comfort, and the supporting goodness of our homes, do Thou forgive us that we have been content to accept these precious gifts of life, but have taken little thought of those whose lot confines them to the slums of our cities.

Give us, we pray Thee, a vivid sense of the little children condemned to live in crowded tenements and to play amidst the traffic in the streets, deprived to the simplest elements of human health and happiness, robbed even of the common heritage of pure air and sunshine. Make us conscious of the preventable disease which breeds in the narrow alleys, and in the dark inner rooms where sunlight never comes.

By our very hope of Thy mercy, as we sit concerned by the sickbeds of our own little ones, may we be willing in love to share the anxiety, the anguish, and the grief of the parents of the poor as they watch by their sick or mourn the death of those who need not have sickened or died but for the conditions in which they are obliged to live.

In the very measure of our longing for a happy home for our dear ones, with space for gracious living, free from the special strains and irritations, and the moral exposures of crowded quarters; by our pleasure in the joyous play of our happy children in God's out-of-doors, do Thou lay upon our conscience the plight of countless families whose lives are cramped and thwarted for lack of space and air in which to live and play and grow in wisdom and in stature, and in favor with God and man.

By the very anguish of our prayers for our own children, that they may be saved from sin, and that they may grow in grace and goodness, into the glory of manhood and womanhood, into the stature of the fulness of Christ, do Thou make us ashamed of our toleration of the slums, which in disproportionate measure continue to make criminals and prostitutes of many boys and girls who never had a chance. Oh, God of love and justice, we acknowledge before Thee our personal and corporate responsibility for the sins of such perverted lives. By our very hopes of heaven, oh God, help us truly to love our neighbors as ourselves, and to know no peace of heart until all Thy children shall enjoy equal opportunities for health and happiness, and for the very salvation of their souls.

As we bow in reverence before Thee, our Father, in these solemn moments of prayer, we dedicate our wills to Thine. Grant us grace at this time to gird ourselves for action. May we lay hold upon the special opportunities which are now offered in our land for the clearance of slums and the erection of homes more fit for the children of God. As we go out from Thy House to do our part in this heroic task of Thy Kingdom, grant to us, we pray, a very special sense of Thy nearness and Thy love, inasmuch as we would do it unto Thee.

For Jesus' sake, Amen.

* This prayer, written by the Rev. James Myers, Industrial Secretary, Federal Council of the Churches of Christ in America, is for use in churches and home missionary societies. Even if your community is rural, you can help by prayer, and through understanding the conditions surrounding industrial classes in our cities.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

MISSIONS IN THE HOME

A request has come for suggestions as to the cultivation of missionary interest among children in the home. The matter is of prime importance, since the fundamentals of all life-development must be included in early home-conditioning.

The absolute essential for developing missionary-mindedness that will become permanent is a matter of atmosphere—the parental attitude of mind. The mother, as the parent of greater contact, must have not only the Spirit of Christ and a passion for missions but thorough information as to down-to-date conditions, needs and current policies for the work and the great results of Christian missions. As these change from year to year, summer is an excellent time to prepare for the fall opening—by reading or by attendance at some good conference if this is impossible. This preparation must be kept up year by year and should cover the various phases of children's work as outlined by the national leaders.

Next comes the matter of providing suitable reading matter and seeing that it is used. James E. Knowles says, in *The National Kindergarten Association*:

Most children experience an insatiable desire for reading between the ages of eight and twelve. They pass through a period of what might be called the explorative period. It is the time when they are driven through curiosity to find out as much as they can about their world. The desire to read often becomes so intense that the child is liable to give his entire spare time to cheap, trashy stories in his ardent search for a "thrill." Providing the right kind of books in the home and suggesting reading for the child to get from other sources is, without doubt, the right procedure to follow

in developing a desire for good literature. Perhaps one of the very best ways in which to encourage the reading of good literature, and certainly a very profitable way, is to maintain a family reading circle. A few moments devoted to reading aloud from a good book or magazine, followed by a brief discussion by the members of the group, tends to encourage good reading more than anything else that can be done. The selection may be criticized as the members of the circle see fit and upon the points which they deem necessary. Very much good may be derived from a miniature forum of this kind.

Each denominational board has ample information as to the missionary books and magazines adapted to the various ages, and the usual plan of basing the whole round of reading and study for a given year upon one theme lends itself to the family reading circle idea. Economy in these times of reduced finances may well begin somewhere else than on the library table.

Auxiliary devices in the nature of recreation may also be used—missionary puzzles, games, contests, etc. Attention is again called to the little "Handy" manuals mentioned in the September, 1933, number of *THE REVIEW* (furnished by The Church Recreation Service, Delaware, Ohio) in which are featured numerous games suitable for family circle or home party.

Parents should see to it that children attend their church missionary organizations and study classes, helping to form such an organization if the church lacks them, not forgetting that example is more powerful than precept.

Undergirding all these plans should be the normalizing of missions in home conversation and attitudes of mind so they will appear natural as an inevitable

corollary of the Christian life and faith, instead of being exceptional, occasional or optional. They are an essential in the pattern of our Christian life, and if we truly esteem them so, none of the foregoing endeavors will be too strenuous, because we shall consider them so well worth while.

The Pastor's Missionary Round Table

A cooperative plan for pastor, missionary education committee and woman's society in the Baptist church at Galesburg, Illinois, has proved valuable in the matter of creating more general interest and bringing "the brethren" into the picture. It was properly termed "The Fireside Reading and Discussion Groups," the round table occurring twice, at two-week intervals, as the high light and climax. Several outstanding study or reading books were chosen as rallying points for discussion, others being added as the several groups might desire, the keynote of the endeavor being:

To read a book of worth;
To discuss it with friends;
To find Christian solutions of problems;
To apply solutions to daily living—
These are paths which lead to the broad highway of Christ-like character and service.

The reading groups were very carefully organized, one person in each of seven sections of the town being selected to invite other Baptists of the section to meet at a designated home to read together the assigned books and to shape up the discussion toward conclusions that might be reported at the round table to follow. Most of these neighborhood groups met five or six

times. On the two round table evenings an inexpensive supper was served at the church, after which the discussions were held with the pastor either conducting or leading out. In some instances the groups at table had been formed by having the guests draw numbered slips with a discussion topic or question at the top; the six or eight persons who found their slips bore the same number to seat themselves at one table and talk about their topic with a view to presenting a group view at the round table. In this way it was hoped to get every one to thinking and talking missions as well as to get a precipitate of definite findings originating with the laymen. These round tables are reported to have been both lively and stimulating, with no dull moments. Conclusions representing group thinking were particularly calculated to motivate toward group action later, especially as the discussions were all controlled by the master query, "What Can We Do?" The announcement for Nov. 8 was as follows:

WHAT CAN WE DO AS INDIVIDUALS
about

1. World peace,
2. Race prejudice,
3. Industrial conditions,
4. The applications of Christ's teachings to daily living.

For Nov. 22 the question was asked: *What Can We Do As Churches* about the same four topics. The records kept of these discussions doubtless contain valuable points to show missionary administrators "which way the wind is blowing" at the home base.

In the School of World Friendship, which had its usual six sessions beginning on January 1, less time than usual was needed for the detailed study of the two books used for the round table and so more time could be given to the expressional projects which are, after all, the high potency of any mission study.

God grant us wisdom in these coming days,

And eyes unsealed, that we clear visions see

Of that new world that He would have us build
To life's ennoblement and His high ministry.

Bird's-eye View of the Mission Study Books

A new venture in the Granville Baptist church last February was the giving over of the mid-week prayer meeting, preceding the opening of the annual School of World Friendship, to a project entitled "Around the Library Table with the Study Books." This was a plan to acquaint everybody with all the new study books, only one of which would be intensively considered by each person later. A round table with green cloth, a bowl of flowers and missionary books and magazines was the center of interest, all lights in the prayer meeting room being turned out except the soft-tinted reading lamps brought in from near-by homes for the purpose. The meeting owed its initial interest to this colorful atmosphere. Five good speakers, chosen from the various interests and age groups of the church, sat around the table and in an informal way rose in turn to review in eight-minute speeches the outstanding books assigned. A very large audience had gathered in response to the announcement and expressions of keen interest were numerous.

June Brides

Miss Elizabeth I. Fensom, of the Baptist Literature Bureau, 152 Madison Ave., New York City, reports a prize-winning program received from Grace Baptist Church of Camden, New Jersey, which may be produced with simple stage scenery but very entertaining and illuminating results. Costumes typical of the several countries were made of inexpensive material and the stage settings required only screens, draperies improvised from house furnishings, and a few borrowed curios. A third of the stage was partitioned off with folding screens, this portion being transformed—by means of Chinese panels, a Persian table scarf and some oriental draperies—into a Chi-

nese, an Indian and a Mohammedan room respectively. For the Chinese scene a low stool was used for the bride's seat while her mother hovered around putting the finishing touches on the girl's toilette. For the Mohammedan scene a low divan, improvised by draping an automobile cushion with purple cloth, was used. The remaining third of the stage represented the American home—hat and suit boxes scattered about, the wedding veil in a box on the table, a chair, a couch, etc.

The devotional period, preceding the sketch, was based on Revelation 19: 6-9—"The Marriage of the Lamb." Lohengrin's Wedding March was played previous to the opening of the curtains and "O Promise Me" was sung as a solo after they closed. Stories of weddings may be obtained from such books as "Eastern Women: Today and Tomorrow," "Lady Fourth Daughter of China," "Friends of Africa," and also from denominational magazines and leaflets on the several countries.

In the opening scene the American bride holds up her veil and says: "Isn't it just beautiful, mumsie?" In a natural conversation, easily improvised by any local group, mother and daughter talk of the charming church wedding to be celebrated the next day, the good qualities of the husband-to-be, the new home in prospect, etc. The mother insists that the young woman shall lie down on the couch now and get "forty winks" so that she will be sufficiently rested to attend the missionary meeting that afternoon—the last before she changes her name. Pulling a letter from her apron pocket, the mother hands it over saying it has just come from a former dear girl friend now down in Africa, who evidently had planned its arrival previous to the wedding. Exit mother, carrying away boxes and packages.

Reading this letter aloud as she lies on the couch, the bride-to-be comments on her satisfaction that she is not to be wedded under any such circumstances as

are described by the missionary and promises herself to read the letter to the audience in the afternoon. Presently the young woman falls asleep. The letter tells of an African girl of very tender age who had been chosen by a man with ten other wives—the selection having been made when on a visit to her father, Chief Mubefe, when she was but a tiny child. The visits of ceremony bringing gifts, the drinking of wine and the carousing, the all-night dancing of men and women separately, the prospect of having to work for this old man when she wants to marry a young man, etc., are graphically described.

While the American girl sleeps on, scenes in other mission lands are described and the screens shutting off the rest of the stage are removed as required to show these scenes. The pianist plays "The Song of India" when the first episode reveals Jyoti sitting on the floor with her jewel and paint boxes decorating herself as she recites a revealing monologue. The text for this is obtainable from the Literature Headquarters, 733 Muhlenberg Building, Philadelphia, Pa.—"Jyoti, a Monologue of a Bride of India" (price, 2 cents).

To the music of a Chinese melody, the next scene discloses a Chinese bride and her mother. Their dialogue may be adapted from a chapter in "A China Shepherdess," by Margaret Applegarth, or its data may be obtained from such a book as "Lady Fourth Daughter."

The last screen is removed during the playing of a Turkish melody and brings to view Zahia, the Mohammedan bride and her schoolmate. The sketch entitled "Zahia" is obtainable from the Baptist Literature Headquarters (price, 3 cents). As the parts would be quite long for entire memorization, they should either be condensed or else read as a letter purporting to have been written by Zahia to a schoolmate. The same may be done with Jyoti's long letter from her absent sister.

In the last scene, the real American bride is aroused by

her mother in time for the missionary meeting. She exclaims over her strange dream, saying she never before realized how fortunate she was to be married in a Christian land and that she intends to tell the friends at the meeting all about it that they may know how much they owe to the changes brought about by Jesus Christ.

Good Ideas

A *Three-Plus-One Luncheon* is described in *Women's Home Missions* (Methodist). The entire membership of the women's society was divided into threes, one strong member on each group serving as chairman. Each group then met to arrange the details of a table for four and to determine what non-member they should go after to fill the fourth place. If not successful in their first choice, they went after another woman, and in the event of final failure the place remained empty. For the luncheon, groups formed in order according to the numbers on their tables and entered the dining room under arches made of autumn leaves and flags. One member in each group took all four plates to the kitchen for self-service, another took care of the needs as the luncheon progressed, while the third removed the plates and served the dessert. At each plate had been placed an envelope and pencil with instructions that the member place in the former all or as much of her dues as possible. After a program feature on giving, the treasurer, carrying a lighted candle and accompanied by the secretary, went from table to table collecting the envelopes and lighting the individual candles wherever dues had been paid. Opportunity was given for each group to introduce its new member. The dues and the lighted candle were then placed at the foot of a large map of the United States on which were plainly indicated the Home Missionary institutions in which the society was interested.

A *Chest of Joash Canvass*. This method of conducting an every-member canvass was used

by the Presbyterian Church of Jeannette, Pa. The Joash Chest idea, taken from 2 Kings 12, was announced by January 1, referred to frequently in the pulpit and described in a leaflet distributed to the membership. The week preceding the canvass, each member received a card with a cut of the chest. Two Sundays were taken for the filling of the chest, sermons setting forth the needs being preached to create atmosphere and the benevolent attitude of mind. Canvassers went forward for consecration to the work. Minister and church officers first filled in their pledge cards and dropped them into the chest, then the congregation followed suit. The number of prospects to be reached in their homes was reduced from 950 to 200. The people were enthusiastic over this method of conducting the canvass, as it spiritualized the business end of the church work.

Methods for Increasing Interest

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

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

Conducting imaginary trips to the Foreign Field, with visual aids to understanding.

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

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

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

The June METHODS will deal with "How to Awaken Interest in Christian Work for Orientals in America."

BULLETIN OF The Council of Women for Home Missions

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

Jesus said, "Consider the lilies of the field, how they grow—"

"Verily, verily I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit."

"I am the Resurrection and the Life."

Child's Pentecost

I know the Holy Ghost is glad
When we enjoy the things He made:
No artist could be cross and sad
Who thought of rabbits in the glade,
Or shining button-buds new born
Within the branches of the thorn.

They say He hovered as a dove
Above the One who loved Him best:
I think He dwells in feathery love
With little birds of many a nest—
Darts with the seagull through
the spray,
Is merry in the tomtit's play.

His skill it is that guides the hand
To draw the curve, to sew the seam:
And His the wit to understand
Hark sums, and His the dream
Of fairy things, unnamed, un-
known,
Seen in the woods when we're
alone.

Come, Spirit! not with sudden wind
Or fighting flames of Pentecost,
But in the breezes small and kind
By which the baby boughs are tost.
Come! with Thy touchings soft
and bright,
And lift the leaflets to the light.
—Evelyn Underhill.

A Prayer for Courage to Face Reality

God of all power and Ruler of all
worlds,
Save us, we pray Thee, from empty
sentiment,
From the impulse to cover naked facts
With a false clothing of cheap and
tawdry affection.

Give us a resolution to know the truth
at any cost,
And, having known it, to transform
it into another truth, another
realm of reality,



IN THE SPRING FOREST

From the German.

In which thy will shall reign; that so
cruel facts may be seen to be
merciful facts,
And this harsh world become thy
Kingdom of Heaven.

—From "A Book of Prayers for
Use in an Indian College."



Concerning Eva
Clark Waid Me-
morial for World
Peace. Excerpt
from a recent letter
written by Miss
Emma Jessie Ogg,
Chairman, to Home

Mission Boards:

In view of increased emphasis upon
nationalism and the increasing ac-
tivity in munitions plants in the
United States, as well as in foreign
countries, it seems particularly essen-
tial that those of us interested in
World Peace should lend our every
effort toward furthering peace. In
view of this special need for Christian
women becoming peace-minded and
peace-acting, the members of the Com-
mittee on Eva Clark Waid Memorial
for World Peace feel it laid upon
them to bend their strength toward
promoting peace. To this end it is
suggested that every denomination
affiliated with the Council make a
united effort to reach each individual

connected with its missionary organ-
izations.

Will you endeavor to have each of
your local societies hold a peace meet-
ing during the year, preferably in Oc-
tober or November, using the simple
peace program just prepared, or such
peace program as your denomination
is promoting? In order that there
may be wide participation in this plan,
it is urged that you ask each society
to use one hundred stamps, one cent
each (10 members each to use 10
stamps or 20 each to use 5 stamps).
If this idea can be carried out fully,
it would mean the completion of the
Eva Clark Waid Memorial Fund for
World Peace and would place the
church women in a position to cooper-
ate more effectively for World Peace
through the Council.

We are sending this to you now in
order that you may channel out to
your constituency—

1. At special spring gatherings you
are holding;
2. For inclusion in programs of local
societies being set up in the
spring for use next fall and
winter;
3. Through letters to local societies;
4. Through your missionary magazine
, or other publicity channels.

On request we could send to you a
hundred Peace Stamps to be sold for
a penny each. With every hundred
stamps, there will be a sheet of news

items concerning preparation for establishment of World Peace.

Each Christian should ask, How much today am I advancing international good will, and peace on earth?

Work and pray ceaselessly for peace. *Prayer is the greatest weapon for peace.*

Fuh-tz of Hunan, China

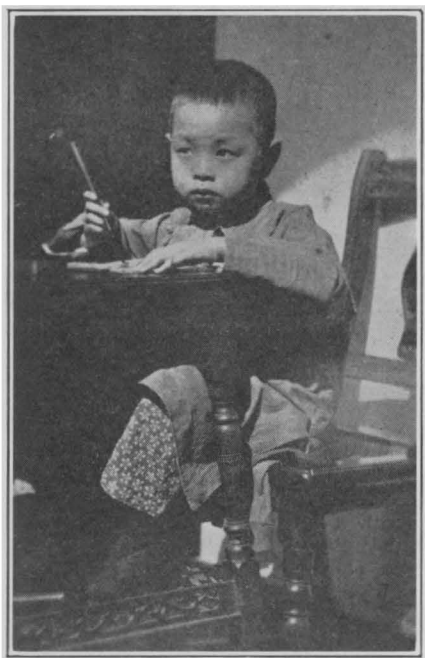
Little Fuh-tz of Hunan, China, writes very thoughtfully to the American Christians, asking:

What is this that I hear about my people being shut out of your beautiful land, America (Mei-Kuo)? They say something about exclusion of us and of Japanese. I hear some folk talk about war between peoples. All I know about that is that war makes everybody unhappy and kills friends and relatives.

Some of my Chinese friends live in your country—in San Francisco, Cleveland, New York City. I hope to study there when I grow big. Is it true that this next year many of you will study how to make your people and my people better friends?

Most respectfully,

FUH-TZ.



FUH-TZ

Oriental in the United States is the theme for home mission study in 1934-35. The texts are:

For Adults

Oriental in American Life, by Albert W. Palmer, President Chicago Theological Seminary; author of "The Human Side of Hawaii," "The New Christian Epic," etc.

An informative study that starkly reveals the international

implications and foreign backgrounds of a home mission subject. Dr. Palmer, out of his long experience among Orientals living in the United States and Hawaii, has shown how the relations between Americans and their neighbors of Oriental origin are bound up with Far Eastern problems of the most critical importance. He describes the work of home missions among the Chinese, Japanese and Filipinos on this continent and points out its bearing upon the solution of great world issues.

Cloth, \$1.00; paper, 60 cents.

For Young People and Seniors

Out of the Far East, by Allan A. Hunter, author of "Facing the Pacific," "Youth's Adventure," "Social Perplexities."

A book of adventures in Christian friendship with Orientals in our midst. Mr. Hunter's intimate knowledge of the Far East and of Oriental young people living in America enable him to answer these questions in a way that youth everywhere will find stimulating both by individual reading and for group discussion.

Cloth, \$1.00; paper, 60 cents.

Land of All Nations, by Margaret R. Seebach.

A reading book of biographical sketches about people of various races living in the United States. Two sketches of Orientals.

Cloth, 50 cents; paper, 25 cents.

Gold Mountain, by Philip F. Payne, Assistant Secretary, Presbyterian Board of National Missions; in Charge of Oriental Work.

If you think Orientals are inscrutable, this book of stories will show the warm, human side we neglect to discover and cultivate. Their romantic history in America begins almost with our Forty-Niners on the Pacific Coast and ends with American-born Chinese and Japanese who are unable to speak anything but English, or live and work anywhere but in America. For reading by Junior High School students.

Cloth, \$1.00; paper, 60 cents.

For Junior Children's Reading

Rainbow Bridge, by Florence Crannell Means, author of "Ranch and Ring" and the stories in "Children of the Great Spirit."

A charming reading book that will be sure to please juniors. The Miyata children are startled by the announcement of their father that they are going to America to live. From the moment they embark until the story closes there is one exciting adventure after another. Delightfully illustrated.

Cloth, \$1.50; paper, 75 cents.

For Leaders of Primary Groups

Oriental Friends in the United States, by Katharine Smith Adams, formerly Director of Religious Education in Christ Church, Greenwich, Connecticut.

A Friendship Press text containing units of work on the Chinese, Japanese, and Filipinos. Teaching suggestions are given, as well as source material and suggestions for worship. Ready in May.

Boards, \$1.00; paper, 75 cents.

For Primary Children

The World in a Barn, by Gertrude Chandler Warner, author of "Windows into Alaska."

Probably the most popular children's reading book published by the Missionary Education Movement in recent years. Very appropriate for use with the theme of the year, as several of its stories relate to Oriental children in the United States.

Special price, \$1.

Oriental in the United States Picture Sheet.

A folder of pictures to be used in making posters and notebooks and for classroom use.

25 cents.

Picture Map of the United States, 30x50 inches, to be colored by the children.

Pictures of Orientals in the United States or of home mission work may be pasted on the map at appropriate places.

50 cents.

Paper Dolls. The three sets: Friendship Cut-Outs; China Paper Dolls; Japan Paper Dolls.

Furnish excellent Oriental dolls to use in connection with any study of these races in the United States.

25 cents each set.

Our World-wide Outlook

A Missionary Newspaper of Current Events

EUROPE

Christian Youth in Germany

The Young People's Union of the German Baptists was dissolved early in February and other Free Churches have been forced to take a similar step. The *Wahrheitszeuge* (organ of the German Baptists) explains that the dominant purpose of the Christian youth organization now dissolved was to lead the young people to Christ and to church fellowship, and to build them up in their faith. Uniforms, parades, etc. were altogether subordinate to these ends. The State has now taken over control of the physical and political training of the young so that Baptist and other Free Churches have been obliged to dissolve their young people's unions. Sunday School work, devotional meetings for the young, and all the traditional forms of church work for childhood and youth are not interrupted.

Russian Church in Paris

The Communist control in Russia may have a bearing upon the relationship of Eastern and Western churches. Paris, which is now the political and ecclesiastical center of Russian emigrants has nearly twenty parishes, a theological college, a religious-philosophical academy, and the Russian Student Christian Movement. While the Russians carefully preserve their individuality in religious matters, since the Church is to many of them the last spot where they can feel themselves still Russians, there is a small but influential group which is deeply convinced that exile is a unique opportunity for the proper study of Western Church life; and that the time is ripe for real friendship and cooperation between Eastern and Western

Christians. This group looks forward to making contacts with all branches of Western Churches but particularly with the Anglican communion. The Anglo-Russian Fellowship of St. Alban and St. Sergius, has branches in England and in France and the Paris branch of the Fellowship has a Seminar on the Oxford Movement, and is making an effort to interest wider circles of Russians in reunion.

—*The Living Church.*

John Calvin's Anniversary

American Presbyterians and Scottish Calvinists are invited to join French Protestants in observing the four hundred and twenty-fifth anniversary of the birth of John Calvin. The celebration will take place on July 10 at Noyon, a short distance from Paris, where the birthplace of the great reformer has been transformed into a Calvin museum. The ceremony at Noyon will be the beginning of a series of celebrations marking the four hundredth anniversary of the publication of Calvin's great theological work, "The Institutes of Religion." The Huguenot Society of America has promised its cooperation in the anniversary ceremonies, and it is hoped that official representatives will attend from most of the Presbyterian Churches of the world.

Scotch Three Penny Bits

The receipts for the first eleven months of 1933 being quite inadequate to maintain the work of the Church of Scotland on the present basis, the moderator, Dr. MacLean Watt, issued an appeal for a million "three penny bits" as a Christmas offering to stave off defeat. There was widespread response. Someone at once anonymously sent in a

check equivalent to 3d from every communicant in the presbytery of Mull. Another unknown member sent in 3d for every inhabitant of his native parish. Another, having read of the death of a venerable peeress with 70 descendants, calculated that he had some 80 relations, and sent in the three penny bits for all of them. It is estimated that the response to the appeal was not less than £6500, while private efforts brought in another £3000. A million three penny bits exactly would have brought in £12,500. The actual year's expenses were paid for in full, but the budget was not met by about £4000, since the assembly had ordered the past deficits liquidated at the rate of £5000 per annum.

Religious Interests at Geneva

Seven international religious organizations now maintain offices or headquarters in Geneva, Switzerland. Here is the list:

International Missionary Council.

World's Committee of the Y. M. C. A.

World's Committee of the Y. W. C. A.

World's Student Federation.

World Alliance for International Friendship.

Life Work Committee of Stockholm Conference.

European Office for Inter-church Aid.

It is proposed that the World's Sunday School Association shall also establish an office here because "the religious education forces represented by it are tremendously concerned with issues such as world peace, disarmament, anti-opium activities, protection of women and children," all of which are of concern to the League of Nations.

—*Missions.*

Six Thousand Pastors Refuse

In Old Testament times 7,000 men refused to bow the knee to Baal. In Germany the number is nearer 6,000. What had come to be regarded as an unimpeded march toward a totalitarian state, is finding its first serious check in the reported revolt of 6,000 Lutheran pastors, who object to the "Aryan clause" in the Christian Church. They refuse to have the Bible, and especially the Old Testament, revised so as to conform to Nazi doctrines. With true Luther spirit, they are protesting against the curtailment of religious liberty. On the first Sunday in January, according to press reports, from thousands of pulpits in Germany they proclaimed to their congregations that "resistance to tyranny is obedience to God."

The New York Times makes this observation, pointing out that this is of more significance than a mere modern phase of the historic struggle between Church and State: "The Protestant pastors are saying things that drive at the very heart of the Hitler doctrine. To fight for freedom of religious thought is to fight for freedom of thought. . . . Civil freedom has disappeared. This religious revolt gives the opportunity, with good cause and on a fair pretext, to show resentment and resistance to the excesses of the Nazi movement." The world is finding out that 2,000 years have not changed the truth that "where the Spirit of the Lord is, there is liberty."

—*Missions.*

Brazilian Baptists in Portugal

In 1907 Brazilian Baptists organized their first National Convention and appointed a Board of Foreign Missions. Millions of Portuguese live in that country, so these Brazilian Baptists began operations in Portugal. In 1911 the Brazilian Baptist Convention appointed Rev. John J. Oliveira and his wife as the first missionaries to Portugal, fully supported by Brazilian Baptist churches. Six houses of worship have been erected, and a theological school is at present estab-

lished in Lisbon, under the direction of Dr. Hatcher. Native Baptists are showing themselves capable leaders and are doing a notable work. Their latest achievement was the dedication of a church house in the city of Leiria, the gift of two native Portuguese, which in the United States would cost not less than \$75,000. More than 400 attend services weekly in this new house of worship. Portuguese Baptists are also supporting a missionary in Africa.

—*Watchman-Examiner.*

A Missionary Centennary

The Rhenish Mission this year celebrates the 100th birthday of the veteran missionary Nommensen, who was born on a small island near Schleswig, in the same year when the two American missionaries, Munson and Lyman, were murdered in the jungles of Sumatra. He was honored with a decoration by the government of the Dutch East Indies and a doctor's degree by the university of Bonn, but nothing seemed to him so big and so important as the fact, that after he had passed his long life as the first missionary among cannibals amid constant dangers, the Christians of Sumatra numbered 180,000.

Danish Mission Society

In January this society was also one hundred years old. *The Dansk Missionsblad* published facsimile pages of the number of Jan. 1, 1834, and gave the history of the leaders who have had the editing of the mission paper in hand.

It is to the credit of Danish Christians, that Protestant missions began more than 200 years ago, when a Danish king sent out the first Halle missionaries, Ziegenbalg and Pluetschau. Again, a Danish king, Frederick the IV, and later Frederick VI, provided for the spread of Christianity in East and West India, and among the northern Finns and the people of Greenland. The latter king ordered the founding of A Collegium de Cursu Evangelii Promovendo (a

course for the promoting of the spread of the Gospel) which is still active, and is now 220 years old.

This society was founded by Pastor Bone Falck Ronne in June 17, 1821, assisted by the gifts of the royal family. Until the society had its own work established in India and later also in China, its monies were sent to the mission house in Basel where Danish students received their training.

AFRICA

Situation in the Congo

The Rev. Emory Ross, Executive Secretary of the Congo Protestant Council which includes thirty-five Protestant missions working in Belgian Congo, came to America last December, presenting the serious situation in Equatorial Africa. Religio-political coalitions threaten the continuance of all evangelical work. Dr. Thomas S. Donohugh, Secretary of the Board of Foreign Missions of the Methodist Episcopal Church, and chairman of the African Committee of the Foreign Missions Conference, says: "There is an urgency about this appeal from the Belgian Congo. The Roman Catholic Church recognizes this opportunity to such an extent that it has put 500 additional workers in the Congo in the last three years. During this period Protestant Missions have suffered a decline, and there is real danger that they may be crowded out of the field, although they have gathered a constituency of approximately 500,000 in the past fifty years, one of the largest proportionate in-gatherings in the history of missions. The need and opportunity for carefully planned and wisely administered religious education is apparent, and if the need is not met quickly it may pass away from evangelical Christianity."

Dr. John R. Mott is going to the Congo for a series of Conferences in June.

Consecrated Gasoline Cans

In conducting a communion service at Bailundo, West Africa,

Rev. Henry A. Neipp found that there were only four cups for use among several hundred native Christians. In this same district he had just waged an energetic war against tuberculosis which is responsible for a high death rate in Angola. He at once set to work on the problem, and solved it by having native tinsmiths cut up empty gasoline cans and make them into cylindrical cups one and a half inches high and three fourths inches wide. Next the cups were made rust proof by paint and disinfected in boiling water.

Chief Tshekedi

Chief Tshekedi of the Bamangwato tribes, British Bechuanaland, whose banishment a year ago aroused international attention, has been reinstated in office and was warmly welcomed by his people.

The Christian chieftain was banished by a local British court for flogging a white man who had mistreated native women—a flogging it was acknowledged that he richly deserved. The Chief was subsequently reinstated by King George.

Prince George of England, who is making a tour of South Africa visited the chief in March and received a royal welcome. Prince George shook hands with Tshekedi and his mother, Queen Semane, whose dramatic appeal to the king on her son's behalf, brought about his reinstatement.

African Girl "Wayfarers"

"Wayfaring" is a movement among Negro girls in Africa somewhat similar to the "Girl Guide" organization in Europe. The Girl Wayfarers Association is a Christian organization, non-Christian girls not being eligible for membership. The aims are to help the girls of non-European races of South Africa to become better Christians by training them in habits of truthfulness, obedience, helpfulness, industry and courtesy; teaching services and handicrafts useful to others as well as to themselves; promoting their physical development, and making them good home makers, capable of bring-

ing up good children. There is a junior branch under the name of "Sunbeams."

There are four Wayfarer laws:

1. A Wayfarer does her duty to God.
2. A Wayfarer helps others and is a friend to animals.
3. A Wayfarer always does her best in work and play.
4. A Wayfarer is clean in thought, word and deed.

Honors are obtained in the five main ways: (1) The Home Way includes proficiency in household arts. (2) The High Way calls for familiarity with surroundings, nature study and athletic training. (3) For the Health Way, nursing hygiene, mother craft and child nurse vocations are stressed. (4) The Hand Way calls for skill in basketry, simple toy construction, pottery, house decoration. (5) The Heart Way requires an acquaintance with the Old and New Testament and the memorization of chosen passages.

In a recent rally at Pietersburg, South Africa, Lady Clarendon, wife of the Governor General said: "Wayfaring is one way of learning what God wants us to do, and remember always, that it is not color that counts with God, but character. Already a great company having learned in the Way themselves, are working to bring Light and Hope and Joy to their own people.—*E. M. Schaffer.*

—*Congo Mission News.*

Statue of Livingstone

The big bronze statue of David Livingstone which will soon be standing near Victoria Falls is having its passage guaranteed by the kindly hands of Scots, and others, out of regard for the work and character of the missionary whom it represents. The Union Castle Steamship Company will carry the statue free to Beira, and the Rhodesia Railways and the British South African Company have agreed jointly to bear the cost of railway transport over the former's system. It seems probable that the unveiling of the statue may be arranged for August of this year. —*L. M. S. Chronicle.*

Mission Centennial

On April 18, one hundred years ago, the first five missionaries of the Berlin Mission Society landed at the Cape of Good Hope, and on September 24 of the same year founded Bethany, the first mission station in Orange Free State. The work at present is carried on through fifty-five main stations, with 436 outposts and 1,156 preaching places, organized in five synods. The field is manned by 113 European workers, of whom fifty are ordained missionaries, and by nine hundred native workers, of whom fifty-two are ordained pastors. The total baptized membership is 76,827. Twenty-five thousand nine hundred and forty-five pupils are enrolled in 369 schools.

—*Lutheran News Service.*

Football with Hymns

In "Modern Industry and the African," J. Merle Davis says:

If outlets for recreational and emotional instincts are not provided for the African he will devise his own. The sports day of a Christian village in Northern Rhodesia revealed a lack of adequate channels for expressing enthusiasm. The football umpire, who was a mission evangelist, carried a large Bible, as badge of authority, and held it aloft as the signal for opening play. Between quarters the players stood in line and sang hymns or beat drums.

The spectators sometimes greeted the winning team by singing "The Son of God Goes Forth to War," while the defeated side would be consoled with "Art thou weary, art thou languid, art thou sore distressed?"

—*Missionary Herald.*

WESTERN ASIA

Palestine Becoming Modern

Norman Bentwich, a Jewish writer of Palestine, calls Great Britain the deliverer of both Arabs and Jews from the misgovernment of the Turks. Here are some of the benefits that came with the British mandate: Many good roads have been built. Jerusalem has four asphalt roads radiating from it. Automobiles are numerous. It took one whole day before the World War to travel the distance which now can be covered in one hour. It is possible to motor from Dan to

Beersheba in five hours. Old railroads have been improved and new ones have been constructed. There are now 774 miles of railways in Palestine. A survey has been made for a line to run through the Jordan valley. A railroad has been projected to run from Haifa to Bagdad. Haifa is being made a safe harbor for the largest vessels. Important sanitary measures have been inaugurated. Malaria is being stamped out by draining the marshes. There is a campaign against trachoma. Good drinking water is being provided. Jerusalem will have an abundant supply of good drinking water by 1935. Civil and religious courts have been established. There is freedom of conscience and worship. No discrimination exists on account of race, religion or language.

—*Presbyterian Advance.*

Twelve Centuries of Depression

The National Council of the Episcopal Church says that in Palestine the depression has lasted 1,200 years instead of five, and that the need is obvious for restoring spiritual and intellectual life after these centuries of Moslem domination. In a total population of something over 1,000,000 there are more than 90,000 Christians, and the majority of them are of the Eastern Churches, Orthodox, Armenian, Syrian and others. The Anglican group numbers about 5,000. Episcopal work among all these, with a staff of thirty-five clergy and numbers of lay workers, native and foreign, includes over forty churches and missions, seven hospitals, fifteen schools. Work among Moslems is mostly in the initial stage of removing prejudice against Christianity, largely through medical and educational work.

Student Government in Beirut

"The American Mission School for Girls has been trying an experiment," writes O'Hara M. Horne in *Syria News*. "The top class seemed steady enough, and after testing them by giving them charge of the school

twice from six o'clock until bedtime we put the class in charge for an entire day. They did everything, except teaching the classes, from ringing the rising bell at six in the morning, until they rang for lights at nine o'clock that night. They conducted prayers, both in the upper school and in the primary department, dismissed classes, proctored study hours, took the girls in to meals, asked the blessing, kept order in the dining room and elsewhere, conducted the recreation period, all with a quiet dignity which made us proud of them. This was not done by a few outstanding students, but some part was assigned to every one of the thirty-five in the class."

Spiritual Gains in Arabia

The Arabian Mission, Reformed Church in America, sends this encouraging report:

The spiritual gains this year have been enormous. Let me cite them: Five adults and two children baptized, two or possibly three baptisms in the near future, earnest enquirers in practically every station, good news from those who have confessed Him, and all of this spread throughout the various stations of the Mission. With the above, we have reminded ourselves that new territory has been reached by missionaries; Dhofar and Taif by men and Nejd by women for the first time. New buildings have been erected, greater crowds attend preaching services, giving greater opportunities for the presentation of the message. The health of the missionaries has been good on the whole, insuring a greater continuity of the work. We are deeply thankful for these manifestations of the presence of His Spirit in our work, and our prayer is that the year to come may be another of spiritual progress for all of us.

—*Christian Intelligencer.*

INDIA

Transformed in Thirty Years

A singular demonstration of the transforming power of Christianity was given in some cities of North India by the visit of a choir composed entirely of Lushai young men and women, arranged by the Student Christian Movement. The Lushais are a primitive tribe living in the mountainous regions of

Assam. Thirty years ago they were head hunters. Now most of these people have become Christians, and the changes which Christianity has wrought among them are marvelous. Their superb music made a deep impression in all the places they visited. Besides singing their own Lushai songs, they rendered selections from classical music, such as the Hallelujah chorus from Handel's Messiah, and brought fresh spiritual uplift and encouragement to many who heard them sing.

Music for Head-Hunters

At the meeting of the Naga Baptist Association a former head-hunter told how the veteran Dr. E. W. Clark taught the head-hunting tribes of Assam to sing many years ago. He said:

The hymns differed so from our war songs, which were sung in a monotone and accompanied with much motion, so that it was impossible for us to sing and yet stand still. So Dr. Clark devised a simple folk-dance to the tune of "Jesus Loves Me" and by this method we learned many other Christian hymns. After a long time we learned to stand quietly while we sang, and now we are proud of the songs that Jesus has put into our hearts.

One of the outstanding features of the Association meeting was the singing of the 3,000 delegates present.

Duel With an Idol

Rev. Clarence Wolsted, of Manamadura, South India, tells of the picturesque way one bold Hindu convert professed his Christianity: "Having made his decision, Jeyavelu announced it to his family and friends. Said they: 'Some terrible disaster will come to you. Make peace with the gods before they take revenge on you.'

"What gods?" asked Jeyavelu. They pointed to the idols, whereupon he ran and pushed one over on the ground. The family expected to see him struck dead instantly, but nothing happened. Evening came and still nothing happened. The father and mother did not expect their son to survive the night. However, next morning Jeyavelu was as

robust as ever. Jeyavelu called on the villagers to leave the useless stone image and join the Christians. The villagers replied, 'Beware or the terrible Karuppanasamy will get you.'

"We will try him out," said Jeyavelu, 'I will go and sleep beside the fierce Karuppanasamy for several nights. If he is able let him kill me.'

"Some Christians feared that some fanatical Hindu might strike a blow in the dark to avenge the god.

"But Jeyavelu slept beside the much-feared idol night after night, proving that idols are only stone." —*Missionary Herald*.

A Christian Sadhu

A sadhu of Mangalore, a convert of the London Missionary Society, has taken the name, "Lover of the Cross," and wanders all over India preaching the Gospel. He has developed the power of song, and intersperses his address with Indian lyrical music. His theme is the Victorious Life by obeying the word of Jesus, to "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." He has been tested by persecution, but holds fast to his message. —*Ralph Robertson*.

Building for God

The Bishop of Accra, while resting under a tree, in an isolated district, noticed a little building about ten feet long, with a cross on it. Further inspection revealed that this was a church within which was a rough altar, a hand-made cross, and three little bamboo seats. As the bishop stood in the tiny sanctuary, a man rushed in, hot and dirty. He had heard of the bishop's arrival, and had come from his work on the land to ask for a blessing.

"And who are you?" asked the bishop.

"I am the owner of the house," he answered, "I built it with my own hands, and I am the leader of the Church."

"And how many Christians

have you in your congregation?"

"Only one at present, but when we had our harvest festival every seat in the church was full. When I came to live here I was the only Christian in the place, and no one would listen to me, but I thought if the people see that I build a house for the Christian God they will take notice of my message. I shall never rest till they have found the Lord Jesus for themselves."

—*The Golden Shore*.

Harvests in Pasumalai

To an outcaste village ten miles from Pasumalai, India, came a widow who had chosen the Christ-way while living in Ceylon. So devoted and love-filled was her life that soon twenty others came to the church in Pasumalai for baptism, saying, "We want the Saviour which she has." About a dozen of Pasumalai's finest lads, mostly from high-caste homes, who have lived for several years now with Christians, have decided to become Christians themselves. "We wish to renounce idolatry," they said, "to worship a god of justice and love, and to unite with Christians everywhere in following Christ." —*Missionary Herald*.

Learning Through Fellowship

A Burmese college girl writes in *Koinonia* of what she learned through the fellowship in the Gospel Team.

I am by nature a cheerful person and have no difficulty in getting along with people. But now that I know what it is to be in a group, bound together in the love of Christ with one purpose—one for the others and all for Christ—I can see that my idea of Fellowship before, was pretty shallow. I am now learning to go deeper in fellowship with Christ, and my brothers and sisters. Now I know what it is to have freedom in Christ.

One of the Karen leaders discovered, as follows:

This Indian tour tested me and gave me many opportunities to detect my own defects as a Christian. Seeing and acknowledging my own faults and failures, is half as good as reaching the goal. Indeed, "Thy dress to consume and thy gold to refine," has come home to me with added force. To be specific, I can love those who

are loving to me. My circle of friendship included those of the same mind and views. But this trip taught me to love those whose views are diametrically opposite to mine. To love all at all times has been revealed to me as the true Christian spirit.

Still another was "checked up" with this thought: *If you had enough of the love of Christ, you would not be irritated.* "It took agony of prayer and thought to see it. It cost much struggle but oh the joy of surrendering the irritability to Him who can really take it away! Personally, it was easy for me to see that if others have enough of the love of Christ, they will not be irritated but it was hard for me to discover this truth for myself."

CHINA

Encouraging Facts

The new Directory of Foreign Missions reveals a decided advance of Christian missions in China, especially during the last two years. It also shows a marked advance in cooperation. For example, the Church of Christ in China is the outgrowth of mission work done by 16 separate denominations from six countries, not including the efforts of the Chinese themselves. In 1932 this body had 821 organized churches and 1,204 other preaching places; 334 ordained Chinese pastors, 1,088 evangelistic workers and 120,676 members. Into the southwestern province of Yunnan and into Manchuria, or Manchukuo, the Chinese Home Missionary Society, composed of 100 auxiliaries, sends its missionaries. Ninety-eight per cent of all monies contributed in 1932 came direct from the Chinese.

The Christian Educational Association is composed of 11 provincial education organizations. Its membership is made up of educators from almost all denominations. The Christian Publishers' Association represents 20 separate publishing houses. Six of the largest missionary societies working in China have united to promote economy in financial transactions, forming the Associated Mission Treasurers. The Na-

tional Christian Council represents 24 organizations, and equally important are other co-operating groups. Here are some of the resultant facts: there is one Christian Chinese to every 1,000 population. Of the present outstanding Chinese leaders, one is a Christian to every six non-Christians. And, as an indirect influence of Christianity, in 1920-21 the Chinese people contributed 66% of the \$37,000,000 spent in this great constructive work. Eleven years later, in 1932, the Chinese contributed 95% of the \$73,000,000 spent for famine and flood relief.

—A. L. Warnshuis.

China Inland Development

Since 1927 the establishment of self-governing, self-supporting churches has been the basis of all policies of the China Inland Mission. Some dead wood was cut out, but since then there has been a new spirit manifest.

Today, of thirty-four churches, ten are wholly self-supporting while others are yearly progressing toward this end. On the other hand employed workers are comparatively few: the churches of the whole field are only employing twenty-four workers, men and women; of these, fourteen are entirely supported from church funds and others only partly from foreign sources. It should be added that there are a number of voluntary workers giving whole or part time in the service of the church. In the case of one church, wholly served by voluntary workers, the mission has confidently handed over to it the property in recognition of its spirituality and efficiency.

—*The Chinese Recorder*.

School on Wheels

"Vaseline, aspirin, castor oil and iodine"—this is not a college yell, just four of the twelve medicines which go into wooden boxes and are carried from Paotingfu School by young men who have successfully completed a course in first aid and lay "doctoring," and who go out during summer vacation to the villages where they vaccinate and give aid to people who receive them hospitably. "Road work" is an effective form of social service, and might be called a "school on wheels." Students use their bicycles to carry important news

items, written in legible hand in simple language, to be posted on the walls of village schools or churches. These villages have no mail service or newspapers; even the teachers and well-to-do farmers know nothing of what is going on in the world outside. To combat the evils of drink, gambling, drugs and the like, and to introduce ideas of hygiene, the students again jump on their bikes and pedal forth with charts, books and illustrated lectures. —*Missionary Herald*.

Christian Broadcasting

The Chinese Recorder gives an account of the opening of a Christian radio station in Shanghai. The station is located in the heart of the city, its studio being a part of the Christian Literature Society building. At present, the programs can be heard in Shanghai, Hangchow, Ningpo and Soochow. An increase in power to make these broadcasts available throughout Eastern China is to follow. The programs are carefully prepared, and include discussions of social problems, character building talks for children, health talks given by mission doctors, short talks on "World Trends," home betterment talks, sermons, personal testimonies, and much music. Family prayers are broadcast every morning.

Toward Self-Support

The Episcopal Missionary District of Shanghai is undertaking to gradually achieve support of its thirty native clergy, all but three of whom are supported by the National Council. The diocese now offers to accept a steadily diminishing amount for this work for twenty-five years according to a carefully worked out scale, until, after 1958, the Chinese work in the diocese will be self-supporting. The plan as worked out is the result of many years of study in China and in the foreign missions department, and will make it possible for each congregation to do its utmost, yet have what it lacks made up from the central fund until full support is reached.

JAPAN-KOREA

Christianizing a Custom

Typically Japanese is the ancient custom of placing offerings on the "god-shelf" in memory of the departed, and of repeating the gifts at frequent intervals. A Christian woman in Sendai, whose little daughter died three years ago has an offering box in which from time to time she places money she would have spent for a toy or some other article or entertainment for the little girl if she had lived. On the anniversary of her daughter's death she presents the whole amount to the Church as a memorial offering.

Children's Bible Clubs

There are now thirteen Children's Bible Clubs in Pyongyang City with an enrolment of about 1500, with half a dozen additional such schools in country places, bringing the total number of children enrolled to above two thousand. The Bible is the basis of all studies except arithmetic. Nature study and First Aid are also taught, and there is a daily prayer hour. One period a day is devoted to physical exercise.

The leaders of these Bible Clubs are students of the Union Christian College of Korea. Thirty of them direct Clubs daily and teach in the afternoons and evenings. However, a few clubs are led by the students of the Boys' Academy, Theological Seminary, and Women's Higher Bible School. Some local church young people assist also.

Rev. Francis Kinsler in writing of this work says: "News of what we are doing has spread far and wide and the advertisement thus received is now a bit disconcerting. A letter came from a distant country town saying that twelve young boys there heard of our clubs and wanted to make connections with us. One boy wrote from the far Northeast, Ham-Kyung Province, to know the price of board and room in the Bible Clubs; two boys put in their appearance from the territory of one of our itinerating missionaries, desiring to begin study at once. We

have requests to begin clubs in Seoul district and in the North Pyeng An Presbyteries."

Memorial to Gospel Ship

Through the sale of the *Fukuin Maru*, Gospel ship of the Inland Sea, five new churches are being erected on the islands. Mrs. Topping, daughter of Captain Luke Bickel who gave his life for the Islanders, reports the dedication of the third of these churches. Christians came for the ceremony from many neighboring islands; many town dignitaries as well. The Secretary of the Japan Baptist Convention was there.

Each of the five memorial churches has helped to finance its own construction, and all these funds were secured in less than a year. —*Missions*.

"Fellowship House," Kyoto

North of the campus of Imperial University in Kyoto stands a house with a metal sign bearing the inscription "Fellowship House," is open to students daily from ten till ten. Fellowship House is the home of a missionary family of the Presbyterian Church who have been assigned to work among students. The location is strategic for student contacts, as nine or ten institutions of high school or college rank lie in this neighborhood. The house is built as an ordinary missionary home, but with a large, double room which serves as library, study, class room, recreation center and on occasion church and auditorium. Many levels of fellowship are known at this house, but the one "with the Father, and with his Son Jesus Christ" is the high goal which the name suggests.

On the first Sunday of each month a union student worship service, organized and conducted by the Christian young people of the city working in conjunction with the student associations, is held here, and on other Sundays a more informal service is held, which takes its name from the fact that after a brief address usually by an outside speaker, a round table discussion

is held amid the sipping of Japanese tea and the munching of thin wafers, and the speaker is plied with questions from his audience.

Here all varieties of political belief, from anarchy to fascism, have been aired, and here philosophies from materialism to the reputed synthesis of Zen Buddhism and Hegelian idealism have been defended. Usually, however, the conversation works around to religion where again many views have been presented. Strangely enough, although there have been many who were indifferent to the claims of religion, and some who were antagonistic, yet there have been none to champion either Buddhism or Shinto. The only earnest defender of the former concluded his argument saying that while he was a Buddhist he was also a Christian.

—*The Christian Graphic*.

An Educator's Appraisal

The recent death of Leigh Hunt, an educator who organized "American Mines of North Korea," recalls his testimony printed in the *Los Angeles Times* in 1927:

I am one hundred per cent for the missionaries. While I am not in the least fitted to appraise the value of their religious teachings in these oriental countries, I believe I am competent to express an opinion on the general results of their work, as I have had ample opportunity to observe them in Africa, China and Korea. Briefly, I respect them as the pioneers of a better civilization in these backward countries. It has become quite fashionable for globe trotters to criticize the missionaries and to point to them as trouble makers. Rather are they peacemakers as I view them, but unfortunately they are often used as a pretext by designing men for making trouble. . . .

Little credit given for their great accomplishments. . . . When the true story of the missionary in the Far East is written he will be given credit for blazing the trails into many wild places for commerce to sneak in after all danger was past.

—*Korea Mission Field*.

ISLANDS OF THE PACIFIC

News from Formosa

From here and there in different parts of Formosa come reports of activity among young

Christians. The past year has been one of organization, and next will come a constructive program. The account of a recent meeting in Taichu will give some indication of the kind of things young people plan to do. Six things are listed as important work for their society to sponsor. 1. Evangelism; preaching in city streets and outlying villages. 2. Religious education; cooperation with Sunday school program, form Bible-reading groups. 3. Divide into groups for purposes of visiting Christian homes; holding cottage prayer meetings. 4. Athletics; ping-pong, swimming, hikes. 5. Music; church choir, village or city street hymn evangelism. 6. Assist in marriage and funeral services.

—*The Chinese Recorder*.

Stamps for Religious Work

The Dutch East Indies Government has printed a set of official stamps for use on letters, the profit on which goes to the Salvation Army for their work among lepers and beggar boys in Java and Sumatra. It is the first time in history that profits from stamps will go to religious work. There are four stamps in the series, showing the Army at work in different ways. They are sold at a slight advance on cost, and are cancelled at the post offices with a stamp urging the public to buy "Salvation Army stamps, and so help the work in our land."

—*Philippine Evangelist*.

The Philippine "Code"

Evangelical churches of the Philippine Islands formed a code thirty years before political parties ever thought of the idea. This was the "Evangelical Union of the Philippine Islands." The first missionaries sent to the Philippines, Dr. James B. Rodgers and Dr. David S. Hibbard, who arrived in 1899, were soon followed by missionaries of seven denominations from America. In addition there were two Bible Societies and the Y. M. C. A.

In 1901 the churches on the field formed the Evangelical

Union of the Philippine Islands. The preamble states that its purpose was to secure economy, comity and efficiency in their service for the Kingdom of Christ in this archipelago." They divided up the islands and provinces among the denominations, and gave to each a portion of territory where it alone was responsible for the establishment of the evangelical faith in the hearts of the people. Manila was necessarily common ground.

This Union has functioned so well that practically all evangelical churches at work in the islands have either united with it or cooperated in a wholehearted way. The British and Foreign Bible Society turned over its work to the American Bible Society, and withdrew for the sake of economy and comity. The Union is now called the National Christian Council.

—*Presbyterian Advance.*

NORTH AMERICA

Cent-a-Meal Plan

This plan, launched early in February by the Student Volunteers, has met with enthusiastic response. It offers a unique way of sharing in the cause of missions. A Texas Student Volunteer in sending to headquarters a list of fourteen Cent-a-Meal contributors writes: "Most of us in the above list are planning to pause for one minute of prayer for missions each time we drop in a penny." Two Union presidents are putting into the boxes an additional amount equal to every nickel spent on candy, movies or other "luxuries."

So many pennies have been put in the Cent-a-meal boxes of the United Church of Canada that the government has had to ask the church officials to release them more frequently. There were not enough left for business purposes. Uncle Sam is asked to mint an extra supply. Almost a thousand attractive wooden boxes have been placed in the United States, and the money so received will be apportioned equally among the following causes: (1) The Current Budg-

et of the S. V. M., (2) The Movement's Twelfth Quadrennial Convention (1935-1936), (3) Christian Missions Abroad.

Philanthropy Drops, Relief Rises

A "Fund-Raising" firm of consultants, which keeps a record of public gifts and bequests for religious and philanthropic purposes, reports that such gifts in 1933 were \$6,411,311 as compared with \$14,777,747 in 1932. Gifts for all forms of philanthropy dropped from \$176,008,914 to \$142,543,547. Organized relief rose, while gifts for education fell from \$59,498,928 to \$14,552,988. Bequests far exceeded direct gifts. The reports cover New York, Philadelphia, Chicago, Baltimore, Washington and Boston.

—*Christian Advocate.*

For Friendly Relations

The years since the foundation of the Friendly Relations Committee in 1911 have seen the first survey of foreign students in the United States published, the first guide book for incoming students from abroad prepared, the plan of special gatherings for foreign students by Chambers of Commerce, civic organizations, and church Federations initiated and national organizations of Chinese, Japanese, Korean, Filipino, Latin American, East Indian and Russian students in the U. S. A. developed. The Friendly Relations Committee has also pioneered in holding international conferences and institutes, attended annually by more than 500 foreign students from 60 countries.

Here are some of the things the Committee is doing today:

Provide port service and friendly welcome for foreign students in New York, San Francisco and Seattle. Nationwide plan of field visitation dealing face to face with foreign students, faculty and other leaders on all matters affecting the life of students from other lands.

Meet emergency needs of foreign students due to disturbed conditions in their homelands,

the depression in this country or other circumstances beyond their control. This means care of the sick, financial assistance, securing of employment, etc.

Maintain relationship with government, churches, the "Y" and civic bodies in behalf of foreign students.

Promote friendship and a spirit of conciliation between racial and national groups of students, and pre-eminently, between all foreign students and Americans through discussion groups, forums, and international week-ends in suburban churches.

Child Labor

It is estimated that the new industrial codes have released 100,000 children under sixteen years from industry. Another 30,000 boys and girls sixteen to eighteen years have been removed from especially hazardous work. On the other hand, there are still approximately 240,000 children under sixteen years working in occupations not covered by codes. Those children are employed largely in industrialized agriculture, such as the production of sugar beets, cotton, tobacco, and truck farm products, in street trades, especially newspaper selling, and in domestic service.

Following a custom of nearly 30 years, January 27-29, "Child Labor Day" was designated by the National Child Labor Committee.

—*Watchman-Examiner.*

Methodist Schools

Dr. Frederick Carl Eiselen, Corresponding Secretary of the Methodist Board of Education, in his annual report gave the latest student enrolment of Methodist educational institutions as follows:

	<i>Students</i>
Universities	33,177
Colleges	16,896
Graduate School of Theology .	932
Junior Colleges	631
Affiliated Colleges	438
Secondary Schools	2,950
Training Schools	308
Unclassified	41
Schools for Negroes	2,932
Total	58,305

Dr. Merrill J. Holmes reports that public high schools for Negroes are rapidly increasing in the Southern states. College enrollment in Methodist schools for Negroes has increased from 855 in 1923 to 2,699 in 1933. During the past school year there were 4,018 students enrolled in these schools, 2,699 of whom were of college rank, 374 in professional schools, 487 in high school departments, and 463 in special courses.

—*The Christian Advocate.*

Lutheran Laymen's Movement

The Laymen's Missionary Movement of the United Lutheran Church in America, with headquarters in Washington, D. C., has done much to promote stewardship education. In fact, that is its major objective. Executive Secretary Arthur Black has just announced comparisons of the total requests for Every-Member Visitation literature in 1931-32-33. In the first year 1,821 pastors out of 3,500 ordered pamphlets. The following year there was a slump to 1,700; but in 1933—notwithstanding depression conditions—1,878 parishes of the United Lutheran Church gave their people promotional literature.

Another work in which the Laymen's Movement takes pride is the Student Beneficiary Assistance. Eighteen of its boys were graduated from seminaries in 1933. At the close of the year, sixteen of them had been placed in full-time service in the Church. They came from all sections of the United States and are serving both in the United States and Canada.

Moslem Sabbath Recognized

Moslem children in the Bronx, New York, need no longer go to school on Friday, since a Bronx court has recognized the Mohammedan Sabbath. The decision is regarded as a precedent. The test case was that of Mrs. Smith-Bey, native of South Carolina, who was charged with keeping her four children from school every Friday since Christmas. In court she wore a red

turban and on the turban was a blue crescent. Three fezged gentlemen—on their vests the symbolic numeral 7 pierced by a crescent—appeared in Mrs. Smith-Bey's defense. They took their oaths not on the Bible but by Allah, holding up two fingers of the right hand and five of the left. They invoked to their aid the principles of religious liberty set forth in the Constitution.

—*N. Y. Times.*

Hindu Missions to America

According to Hinduism, the benighted condition of the people of the United States calls for the "Ramakrishna Mission of Hinduism," with India as its headquarters, to maintain ten independent mission centers in the cities of our land. These centers are to be found in New York (2), Washington, Providence, Boston, Chicago, Portland, Ore., San Francisco, Hollywood and La Crescenta, Calif. Swami Nikhilanda, in charge of one of the New York stations, is authority for this list of "mission fields."

—*Lutheran News Service.*

Negro Achievements

Dr. George Washington Carver, once a slave, equipped a laboratory at Tuskegee from old scraps which he rescued from trash heaps; he has made land, which produced a net loss of \$16.25 an acre, annually pay a profit; has made synthetic marble from wood shavings; insulating walls for houses from peanut shells; fertilizer from the muck of swamps; milk, butter, cheese, candy, instant coffee, pickles, sauces; oils, shaving lotions, wood stains, dyes, lard, linoleum, flour, breakfast food, stock foods, face powder, shampoo, printers' ink, axle grease and tan remover from peanuts and 118 products from sweet potatoes.

Levi Dawson, leader of the Tuskegee choir, has lately consigned to Leopold Stokowski, leader of the Philadelphia Orchestra, the first symphony ever composed by a Negro writing Negro music. Mr. Dawson was graduated with first honors by

the Horner Institute of Fine Arts in Kansas City, Kansas, but because he was a Negro he was not allowed to sit on the platform the day that Henry J. Allen, Governor of Kansas, distributed the diplomas. Yet one of his compositions was played on that occasion!

The 1930 "Who's Who" includes the names of 97 Negroes who have achieved distinction, and made the world better for having contributed something toward its advancement.

—*The Presbyterian.*

Indian Contributions Increase

Notwithstanding the drouth and grasshopper plague of the summer of 1933 and the increasing poverty of the Indians in South Dakota, the Indian field gave five per cent more last year than in 1932 for the Episcopal Church's program; and its quota payments were proportionately more than the payments in the white field.

—*The Living Church.*

Youth Movement in Canada

Believing that something is fundamentally wrong with our present human society, religious leaders in the Dominion of Canada are launching what is to be known as "The Christian Commonwealth Youth Movement," which is a carefully planned attempt to band together the older young people in a nonpartisan and undenominational movement, towards spiritual advancement. It is announced that this is not to be a new organization, but a social-religious movement, having as its objective "a serious, adventurous, modern crusade to achieve a new society." There is to be no interference with existing organizations, but the movement will be an "all-uniting agency," spiritually, in all worthy efforts to make a Christian land. Machinery is to be kept at a minimum, and the movement is to be fostered and encouraged largely through the churches.

Observers everywhere point out that there are two marked developments among young people in recent years. One is a

very pronounced dissatisfaction with things as they are; the other is willingness to enlist wholeheartedly in a movement that can challenge their enthusiasm and energy.

—*Christian Observer.*

LATIN AMERICA

Spiritual First Aid

Seven hundred pounds of books were recently sent to Puerto Rico as the gift of several pastors and seminary professors to Presbyterian pastors of that island. Thirty-four ordained Presbyterian pastors, all native born, are in charge of the Presbyterian parishes in the eastern part of Puerto Rico. They are well educated and mentally alert. In the poverty of their people they share and share alike, courageously facing the problems of sheer existence, involving constant battling with poverty, tropical diseases, illiteracy, and religiously underprivileged areas. Their libraries necessarily are meager, and the library of the Union Theological Seminary at San Juan is itself sorely inadequate and too remote to be of practical service to its graduates in the other end of the island.

Ferment in Mexico

W. A. Ross, Presbyterian missionary in Coyoacan, Mexico, writes that things are on the move in that country, the only question being *in what direction?* In spite of government attempts to eradicate God from the minds of the people—renewed efforts to this end are being made—the people are thinking and that is a great gain.

Wholesome and hopeful currents are seen in the following instances cited by Mrs. Ross.

On New Year's Eve, most of the evangelical churches were full of worshippers, thanking God for blessings of the year and interceding with Him for larger ones for the year to come. I know of churches that are perfect beehives of activity; I know of a small prayer band that meets almost daily for intercession for the coming of Christ's Kingdom, of another group meeting weekly for the same purpose. A man politically prominent declared that Christ and not Lenin

would save Mexico. Once or twice each week there appears in one of the largest daily papers in Mexico an editorial by an internationally-known Protestant Mexican in which moral, social, educational, even political questions are discussed from the evangelical point of view.

There seems also among the women a marked development of interest in the study of the Bible, evangelism, social reforms, the betterment of their homes, and better still, a deepening in their prayer life and a greater sense of responsibility for the unsaved.

—*Presbyterian Survey.*

Encouragement from Guatemala

The work of the Guatemala Presbyterian Mission was never so prosperous from a spiritual point of view as it is today. During the Christmas season there were over forty conversions in three churches of which Rev. Paul Burgess has charge. The growth in native leadership is keeping pace with the growth in numbers. Twenty years ago there were two struggling evangelical churches in Guatemala City. Today there are seven. In Quezaltenango there was one. Today there are thirteen.

There is scarcely a section in the western part of Guatemala that does not have an evangelical Christian on its Board of Aldermen, and in several towns there are Protestant mayors.

Montevideo Church Dedicated

The dedication of Emmanuel Methodist Episcopal Church, Montevideo, last December was an event in Uruguayan Protestantism. It was built without expense to the Board of Foreign Missions, the cost being contributed locally.

The service was marked by the presence of many guests of honor, including Bishop Juan Gattinoni, Dr. Pacheco, rector of the National University; official representatives of the government and leading members of the Pan-American Conference, including Secretary Cordell Hull. All services are in English.

—*Christian Advocate.*

Argentina Responds

When the Evangelical Union of South America last year faced

a critical financial situation a letter was sent to all the churches in South America, which directly owe their foundation to this Union. The situation was explained to them, and Scripture was quoted, reminding them that the churches founded in Paul's missionary journeys had contributed "to the necessity of the Saints at Jerusalem." The spirit shown in the response is illustrated in the following letter from an Argentine church:

This church has had a special service today to give thanks for all the blessings received through the kind and self-sacrificing brethren in your country during the last thirty years. Truly God has been with us. We have been able to carry the Gospel to neighboring towns where today there are flourishing and active churches.

Although our church is passing through a difficult time financially, in answer to your letter, very gladly and with much brotherly love we send today to the Treasurer of the Mission a check for \$75. We send this little help trusting that the Lord will fill you with His richest blessing.

—*South America.*

Christ Our Contemporary

"Jesus Our Contemporary" was a theme which packed a large theater in Lima, Peru, with leading men and women of that non-Protestant city. The speaker, George P. Howard, native of Argentina, spoke in his mother-tongue, Spanish. A Lima paper, *Inca Land*, said of the meeting:

Every seat was taken and people were standing around the sides and in the aisles nearly half way to the platform. It was a never-to-be-forgotten experience as we looked out over that audience of diplomats, business men, university professors and students, working men, women of every class of society, who were listening, many of them for the first time, in conservative Catholic Lima, to a good old-fashioned Gospel sermon put in modern language so that they understood it. They got a vision of Jesus as the manifestation of God, interested in every problem of human welfare, and possible as a present-day experience in the life of every man. It was a far different view of Jesus than the ordinary person in this country has, who thinks of Him as having been dead all these centuries and as existing only as an image to be worshiped in musty temples or carried in religious processions. It is impossible to measure the far-reaching effects of that lecture, but it is certain to open up a new field of work here in Peru.

Our Missionary Bookshelf

Recent Books Reviewed for the Readers' Information

The Christian Message for the World To-day: A Joint Statement of the World-Wide Mission of the Christian Church. 203 pp. \$1.50. Round Table Press. New York. 1934.

One could not expect unity of thought and aim from a group as diverse in their theological outlook as those who are responsible for this interesting volume. Nine chapters, by nine authors, deal with the Christian message and how it is to be presented in the world of today and to the mood of our own generation, in the present economic crisis, and with Communism and Fascism bidding for world dominion. The writers are: E. Stanley Jones, Kenneth Scott Latourette, John A. MacKay, Francis J. McConnell, Basil Mathews, Francis B. Miller, William Paton, Henry P. Van Dusen, and Luther Allan Weigle.

Although in the Foreword we have a clear statement of their common ground of faith, the question recurs again and again, as one peruses the book, how far these writers can walk together before their ways of thought part asunder. Their witness does not entirely agree either as to the purpose of missions, the content of the message, or the goal of history and of redemption. One of the writers says: "The appearance of the Church Universal does not await either a catastrophic apocalyptic event or the birth of an organizational genius." *We* can do it ourselves, if we will! In the chapter on The Purpose of Missions we have once more the theology of "Re-thinking Missions" presented in a diluted form. One could not wish for a stronger presentation as to the heart of the message than that by Dr. John A. MacKay on "The Gospel and Our Generation." He says: "God

gave Jesus Christ to history in a way in which He gave no other historical figure. In Him the Word became flesh, the interpretative, creative Word of God. God incarnated Himself in Jesus for a redemptive and creative task, so that he was uniquely the Son of God. . . . Between reason and the Cross there will be an unending conflict. Otherwise, the Cross would cease to be the cross. But when before the Cross stands not a detached spectator, but a man, broken because he has looked into the abyss of the human heart, his own and others; the words 'Behold the Lamb of God who taketh away the sin of the world' sound as a Gospel of hope."

The final chapter on "The Missionary Motive," by E. Stanley Jones, suffers from an inadequate conception of the meaning of the Atonement; otherwise it is challenging. The crisis of missions and of God's judgment in the world today are indeed inescapable. One wonders, however, whether the striking symbol on the jacket of the book represents a red and rising, or a lurid and a setting sun. "We must work while it is day, for the night cometh when no man can work." S. M. ZWEMER.

China: Laymen's Foreign Mission Inquiry Supplementary Volumes ii and iii. Edited by Orville A. Petty. 8 vo. pages 225 and 725. \$1.50 each. Harpers. New York, 1933.

Volume ii consists of Regional Reports of the Appraisal Commission, and volume iii comprises the digested material provided by the "Fact-finding experts" who preceded the "appraisers." In view of the somewhat ambiguous language used in both volumes, it should be said again that the "seven Boards"

in the U. S. A. rendered only a "cooperation" of courtesy, not of participation, in this "Inquiry." Missionaries of all Boards cordially assisted the "Fact-finders" to find the facts. The volume of Regional Reports, apart from the "Background," by Dr. Rufus M. Jones, which was unfortunately crowded out from "Re-thinking Missions," is chiefly a recasting of the material in the Fact-finders' volume, with some additions, and, as little more than an overflow volume for the Appraisal, is the least valuable of the three volumes in relation to China.

The larger Fact-finders' volume shows an immense amount of personal investigation as well as study of the extant literature, in which much of the matter can be found but only by repeating the research. The collected and collated information thus supplied is of great reference value, not too largely vitiated by attempts at "appraisal." Therein lies the marked contrast with "Re-thinking Missions," the purposed helpfulness of which has been so largely lost through the permeating evidences that the Appraisers were quite as strongly influenced by preconceived theories and judgments as by the Fact-finders' reports and their own observations.

The Fact-finders' volume has deepened the reviewer's impression that the great mistake of the Laymen was the sending of the second Commission. A collation and condensation of the Fact-finders' reports, with their comparatively objective and unprejudiced "findings," would have done far more to further the cause of missions. At the same time the Fact-finders' reports are manifestly prejudiced

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

against the "conservative" and the "traditional"; they give too much weight to testimony from certain critical sources; they do not make a just allowance for hampering conditions and inadequate force and funds and they offer "counsels of perfection." Yet the volume contains many valuable papers, such as those on the Inquiry as a whole, Major Problems of China Evangelization, Church and Mission, the Missionary, Relations with Governments, Rural Reconstruction, Industrial Problems, Leadership, Education, Religious Education, Medical Missions, and China's Women and Work for them. In swiftly changing China, statistics rapidly lose value, but there is much in this volume which will not prove ephemeral.

C. H. FENN.

The Protestant Churches and the Industrial Crisis. By Edmund B. Chaffee. 8 vo. \$2. Macmillan. New York. 1933.

This book is a challenge to the Church to study the industrial conditions and to apply the Gospel of Christ to their betterment. The Labor Temple, New York, is in the center of industrial unrest and is the subject of criticism because of the radical and even atheistic element that is permitted there to express opinions and to carry on propaganda. The pastor of the Temple doubtless makes mistakes of judgment and in the lack of evangelistic preaching but he writes with understanding and sympathy gained from his knowledge of the industrial problems. His twelve chapters deal with the relation of religion to economics, unemployment and crime. The author's view of the Kingdom of God is social and economic rather than based on individual regeneration but he points out the need to manifest Christian love and sacrificial service. But the Cross of Christ is the manifestation of God and the Way of Life.

Maidee of the Mountains. A Story of Present Day China. By Mary Brewster Hollister. 153 pp. \$1.50. Revell. New York. 1933.

"Maidee of the Mountains" is a refreshing book. Moreover it is intensely interesting. It is re-

freshing because it gives a vivid picture of a wholesome mountain girl carried off by raiding soldiers without descending into unnecessary realism. The plot is exciting enough to satisfy young people with its communist plots and its bandit invasions, yet it makes one understand without explanations why China is in chaos today. One closes it with the impression that with the fine idealism that is at work the forces of good will win.

The book ends a little abruptly. There are situations one would have liked to have seen carried farther and it lacks a bit of the charm of *Lady Fourth Daughter*, Mrs. Brewster's Mission Study Book, but her characters are real. The book is valuable to everyone who wishes to understand China. The reviewer is glad to have read it.

JEAN C. COHRAN.

Mahatma Gandhi, His Life, Work and Influence. By Jashwant Rao Chitambar. 266 pp. \$2.00. Winston. Philadelphia. 1933.

This account of the outstanding Indian character is so readable, so full of the rapid movement of current happenings, that one reads on unaware of the clock. It is a fair and accurate account of the stirring activities of India's greatest leader, coming from the pen of a Christian nationalist who is the first Indian Methodist Bishop, a much loved figure to many also in America.

Dr. Chitambar makes frank avowal of his conviction that India's political future lies within the British connection, with responsible self-government on a dominion basis. But the author shows that he is completely sincere in his devotion to India's welfare and in his admiration for Mahatma Gandhi. In his preface he says: "I lay this biography of her selfless son as a humble tribute at the feet of Mother India."

Bishop Chitambar's estimate of the man and his work is one of discriminating admiration. Admitting that Mr. Gandhi's political plans have ended in comparative failure, he nevertheless hails him as one who has "made an indelible impress on the na-

tional life of India," and as one whom "succeeding generations will rise up and call . . . blessed. A great religious leader . . . a true patriot . . . a symbol . . . a representative of India's right to the fullest freedom."

While removing the myth of Christian allegiance from Mr. Gandhi, whose true Hindu status is clearly presented, the biographer admits him to be in many respects "a follower of Jesus Christ as a 'teacher from God'" and a man whose religion might be called "Christianized Hinduism." In a revealing letter (printed in facsimile) from Mahatma Gandhi to Mrs. Chitambar, giving reasons why he still remains a Hindu, are three challenging questions: "Why do you think that an orthodox Hindu cannot follow out the Sermon on the Mount?" "Are you sure of your knowledge of an orthodox Hindu?" "Are you sure that you know Jesus and his teachings?"

Mahatma Gandhi has done much to bring Jesus' teachings into world prominence. As Bishop Chitambar says: "His acknowledgment of his indebtedness to the Christian religion should act as a stimulus to the Christian workers to make Jesus Christ and His teachings known everywhere." The attitude of the Christian Church should be one of friendliness towards the Mahatma and the Nationalists. Moreover Mr. Gandhi's emphasis on religion will help to meet the wave of materialism and secularism now in evidence in India. Dr. Chitambar finds in this unique Hindu's life-work and the new spirit abroad in India a challenge to the Christian Church "to demonstrate by her life that in Jesus Christ India's problems will find their solution and that the Christian religion both *satisfies* and *works* This is the time to move forward."

In the final chapter on "The Indian Outlook," Dr. Chitambar reveals his concern for the example set by the West. "What the world needs today is not more *battleships* and *airships*, but more *friendships*." He

pleads that in the "Land of the Free," the colored races shall "enjoy the public privileges and benefits which are his by right of his character and citizenship."

Christian missionaries in Asia will be grateful for the further evidence of this book that Christian leaders in the younger churches are no less ardent patriots than are the leaders of the older indigenous religions; and that the sacrificial message of the Cross has awakened new multitudes in India.

B. C. HARRINGTON.

The Chinese—Their History and Culture. By Kenneth Scott Latourette. 2 vols. Maps. 8 vo. 506 and 389 pp. \$7.50. Macmillan. New York. 1934.

These are two unusual volumes of an unusual race. The Chinese and their history are unique and wonderfully interesting—and perplexing. Like their picturesque and difficult language they need a skilled interpreter, and they have this in Dr. Latourette, the Willis James Professor of Missions and Oriental History of Yale University. Formerly he was a missionary in China and later educational secretary of the Student Volunteer Movement. A previous volume, "The History of Missions in China" gave us the most complete and up-to-date and the sanest record of the Christian movement in China and now these two monumental volumes give a clear and reliable picture of the Chinese. The first volume deals with the people themselves, their home, their origin, their history from 221 B. C. to 1933 A. D. The second volume takes up their racial characteristics, their government, their economic and social life, their religion, art, languages, dialects, education and literature. The whole study is a masterpiece—accurate, up-to-date, interpretive and well written. In such a condensed record of facts there is little room for the personal narratives and incidents that add human interest. The author has evidently done an immense amount of work in research, and the bibliographies of Chinese and foreign books at-

tached to each chapter are exceedingly rich. Comparatively little space is devoted to Christian missions and little to the Boxer Uprising, or even to Sun Yat Sen and his reform movement. We might have expected each of these topics to be dealt with more fully on account of their influence on Chinese life and history. A tremendous amount of valuable information has, however, been collected, skillfully arranged and packed into small space. For the general reader and any who desire a reliable introduction to things Chinese, these volumes will take the place of Dr. S. Wells Williams' "The Middle Kingdom"—long the most reliable and comprehensive work on China and the Chinese, in English, but now out of date.

Dr. Latourette's valuable volumes are too condensed to be interesting reading but they are rich in information. Many of the facts—as to dynasties, historical events, divisions and development might be made more easily accessible in charts. There are almost no annotations giving authorities for statements but these will be found in the text and may be looked up in the bibliographies. The index is very complete and sixteen pages are devoted to proper names and Chinese words with their corresponding Chinese characters—valuable only to students of Chinese. The outline map in Volume II shows only the political boundaries and divisions, the principal rivers and railroads, the Grand Canal and a very few leading cities.

As the reader studies this history and culture of the Chinese, he is impressed by their remarkable character and is filled with hope for the future.

Rusty Hinges. A story of doors being opened in N. E. Tibet. By Frank Doggett Learner, F. R. G. S. 150 pp. 2s. China Inland Mission, London, and Philadelphia. 1933.

The China of the missionary's labors is Tsinghai, an administrative area founded in 1928 out of parts of North Tibet and West Kansu provinces, with its provincial capital at Sining, a

city of 150,000, and the terminus of an important caravan route from Lhasa, the Tibetan capital. Here he made many friendly contacts with peoples who could not be reached through the Chinese language. There were Mongols coming on pilgrimages to the famous Kumbum monastery; wealthy Mohammedan traders from Kansu; and chiefly Tibetans whose extensive lamaseries surround the city—Sining, known as "The Door of Tibet." The author writes: "I had noticed the Tibetans, going and coming, but beyond gifts of Christian literature in their own language nothing was being done to bring the Gospel to them." It was with this burden on his heart that Mr. Learner went on furlough to England where he presented the need and opportunity so effectively that he returned with funds for a Gospel Inn at Sining and permission to devote himself to work for the Tibetans in their own language.

This small book makes no pretensions to literary style but it is clearly and interestingly written, containing information about this remote people and their strange customs. The author shows a real appreciation of the personalities residing in these unwashed nomads, clad in sheep skins worn fur-side in, "and verminous withall"; their faces reeking with the rancid butter as protection against the cold. Their ready hospitality enabled him to know them intimately, as he sat with them around the tent fires, drinking buttered tea, thrusting his hand into the common pot for the inevitable mutton stew, and sleeping on the tent floor with the family at night.

Mr. Learner writes not solely as a missionary but also as a traveler in an unfamiliar part of the world. One chapter tells of a trip to KokoNor, the beautiful inland sea into which seventy-two rivers drain their waters, making the exploring of its surroundings a task not to be lightly undertaken. Another chapter describes the two great religious festivals held yearly at the

famous Kumbum Monastery, the Devil Dance and the curious Butter Festival for which the idols, great and small, are formed of the always useful and plentiful butter. The Tibetan's reputation for being the most religious people in the world is well shown, not only by their long and difficult pilgrimages to various lama-services, where the rapid turning of prayer wheels may win them untold merit, but every act of every day, in tent or saddle, is performed to the constant accompaniment of their one prayer formula, "*Om mani padme hum*," as the rosary beads slip ceaselessly through their fingers.

With this natural religiousness, Mr. Learner found his Tibetan friends disposed to listen with interest to the Gospel story, as they heard it from their host in the hospitable atmosphere of the Gospel Inn; and many were quick in recognizing the better way even when not at once prepared to break with the old.

The author's expressed aim is "to create a keen missionary interest in the mysterious land of Tibet." ALICE FENN.

Come Holy Spirit. By Karl Barth and Eduard Thurneysen. 287 pp. \$2. Round Table Press. New York City. 1934.

It is not clear whether all the sermons gathered in this book were by Barth, selected and arranged by Thurneysen, or whether some of the sermons are Thurneysen's, as is probably the case. As President Richards, one of the translators points out, all represent the Barthian school. He says:

The sermons are not popular, clever, eloquent pulpit discourses such as the modern audience is accustomed to hear and to applaud. . . . They cannot be easily comprehended, because they are so different in form and content from any sermons that have ever been published in this or any other age. They must be read and pondered again, until the truth in them becomes spirit and life in the reader.

The aim of the sermons is to give God's answer to man's primary needs—his deep, inward, spiritual needs—which must be satisfied before any other needs can be satisfied. The sermons, therefore, do not soothe or please or flatter the reader. He may

lay them aside without reading them to the end, because he is made to feel, as never before, his worthlessness and helplessness—the worthlessness even of the best that he thinks and does. Not only the sinner but the righteous man is brought to judgment and must cry for mercy. Therefore the reader may say to himself: "Can I do nothing that is acceptable to God? Nothing that is worth while? Does not this lead to hopeless despair? Am I not robbed of all power of moral endeavor?"

That is precisely the effect that the preachers intend to produce in the reader or the hearer. For man must be overcome, humbled to the dust, before God can lay hold of him, lift him up, mould him to and for His eternal purpose.

It is good to see the Barthian theology at work in this way in actual evangelization, but one feels that there is more to the Gospel than here appears, more joy and freedom and fellowship, and one turns again to the wealth of the New Testament and its fulness of life and truth, as from shadows to sunlight.

R. E. S.

Sangre Judia. By W. M. Montaña. 82 pp. Lima, Peru, San Agustín. 1933.

This remarkable little book, by a Bolivian writer and publisher, Dr. Walter M. Montano, is called forth by the recently renewed Jewish question in Germany. The author looks upon the Jews as God's "chosen people" and approaches his subject from the Biblical standpoint. He gives a history of Jewish persecutions throughout the world and shows that they were foretold in Holy Writ. He devotes considerable space to the Zionist contentions, to which he seems sympathetic, and also treats of the final judgment, the Coming of the Messiah, the Israelitic Restoration, the hope of the Liberator. He closes with a prayer to Christ, as follows: "Blessed Christ, my eternal King, lead me by the hand to that place of everlasting splendor, the home of Thy Father, which Thou hast promised to Them that are Thine, saying, 'Let not your heart be troubled, ye believe in God, believe also in me. . . . I am the Way, the Truth and the Life; no one cometh to the Father, but by me.'"

THEODORE BENZE.

The Day's Worship. Edited by Charles B. Foelsch. 16 mo. 385 pp. 75 cents. United Lutheran Publication House. Philadelphia. 1933.

These excellent devotional readings include Scripture passage, comment and prayer for every day in the year. Each day's selection will take less than five minutes to read but the result may make an eternal difference. The daily readings are grouped under general headings for each week—The Eternal God, Salvation, Providence, Sin, Conscience, the Atonement, Prayer, Meekness, Christmas, etc. All are Biblical, reverent, practical. An index shows the many authors of the comments—mostly American Lutherans.

New Books

Civilization of the Old Northwest. Beverley W. Bond, Jr. 543 pp. \$3.50. Macmillan, New York.

The Church Looks Ahead. Edited by Chas. O. Schofield. 400 pp. \$3.00. Macmillan, New York.

Kidnapping the Constitution. Lucy W. Peabody. 110 pp. N. A. Lindsey & Co. Marblehead, Mass.

The Larger Parish—A Movement or an Enthusiasm. Edmund deS. Brunner. 95 pp. 50 cents. Institute of Social and Religious Research. New York.

The Trail of Life in the Middle Years. Rufus M. Jones. 250 pp. \$2.00. Macmillan. New York.

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

"Lu Taifu." Charles Lewis, M.D. Robert E. Speer. 216 pp. \$1.00. Board of Foreign Missions, Presbyterian Church, U. S. A. New York.

The Pilgrim Path: A Story of an African Childhood. Godfrey Callaway. 153 pp. S. P. G. London.

The Eclipse of Christianity in Asia: From the Time of Mohammed Till the Fourteenth Century. Laurence E. Browne. 198 pp. 10s. 6d. Cambridge University Press. London.

India and Oxford: Fifty Years of the Oxford Mission in Calcutta. 79 pp. 1s. S. P. C. K. London.

"To What Purpose?" Marshal Broomhall. Illus. 88 pp. 1s. C. I. M. London.

Japan Illustrated. Illus. 958 pp. ¥15. Nippon Dempo News Agency. Tokyo.

Suggested Methods for the African School. Harold Jowitt. Illus. 304 pp. 6s. Longmans, Green. London.

China's Geographic Foundations: A Survey of the Land and Its People. George B. Cressey. Illus. 423 pp. \$4.00 McGraw-Hill. New York.

The Dutch East Indies: Its Government, Problems and Politics. Amry Vandenbosch. Map. 385 pp. \$3. Erdman. Grand Rapids.

The Empty Quarter: The Great South Desert of Arabia Known as Rub' al Khali. H. St. J. B. Philby. Illus. 457 pp. 21s. Constable. London.

Tanganyika and Its Future (World Dominion Survey Series). Julius Richter. 112 pp. 3s. 6d. cloth; 2s. 6d. paper.

The Republics of South America. Kenneth Grubb. 153 pp. 3s. Royal Institute of International Affairs. London.

Modern Samoa: Its Government and Changing Life. Felix M. Keesing. 506 pp. 16s. Allen and Unwin. London.

Taming Philippine Headhunters: A Study of Government and of Cultural Change in Northern Luzon. Felix M. Keesing and Marie Keesing. 288 pp. 10s. 6d. Allin & Unwin. London.

West African Culture. O. T. Faulkner and J. R. Mackie. 168 pp. 8s. 6d. Cambridge University Press. London.

South and East African Year Book and Guide, 1934. Edited by A. S. and G. G. Brown. Atlas. 1193 pp. 2s. 6d. Low. London.

Jesus Christ and World Evangelization. Missionary Principles: Christ's or Ours? Alexander McLeish. 188 pp. 2s. and 3s. Lutterworth Press. London.

The Use of Material From China's Spiritual Inheritance in the Christian Education of Chinese Youth: A Guide and Source Book for Christian Teachers in China. Warren Horton Stuart. 202 pp. Oxford University Press. New York.

The Doctor Abroad: The Story of the Medical Missions of the London Missionary Society. Ernest H. Jeffs. Illus. 80 pp. 1s. Livingstone Press. London.

Religious and Cosmic Beliefs of Central Polynesia. 2 Vols. R. W. Williamson. 309 pp. 25s. Cambridge University Press. London.

The Living Religions of the Indian People. N. Macnicol. 10s. 6d. Student Christian Movement Press. London.

Pagan Survivals in Mohammedan Civilization. Edward Westernmarck. 188 pp. 8s. 6d. Macmillan. New York and London.

Life Beyond Death in the Beliefs of Mankind. James Thayer Addison. 308 pp. 8s. 6d. Allen & Unwin. London.

Communism and the Alternative. A. J. Penty. 128 pp. 3s. 6d. Student Christian Movement Press. London.

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Obituary Notes

Robert A. Long, lumberman and philanthropist, of Kansas City, Mo., died after an operation on March 15th at the age of eighty-three. Mr. Long was president of the American Christian Missionary Society, the Brotherhood of Disciples of Christ, the Christian Board of Publications and a trustee of Bible College of Missouri. He gave at one time over a million dollars to the Christian Missionary work of the Disciples of Christ.

* * *

The Rev. Dr. James Boyd Hunter, since 1920 editor of *The Christian Intelligencer*, New York, died of a heart attack at his home in River Edge, N. J., on March 18.

Dr. Hunter was born in Scotland, on April 5, 1863, and was brought to the United States at the age of 4. He was graduated at Princeton in 1889, and from the Union Theological Seminary in 1892.

After holding various pastorates in New York and in Jersey City he became editor of the official weekly of the Reformed Church in America.

* * *

Miss Ella Cecilia Shaw, who died in Nanking, China, December 22, 1933, at the age of seventy-one, went as a missionary of the Methodist Church in 1887. Her first interest was direct evangelism for women. In city and country, she spent the best years of her womanhood going from village to village, taking a Bible woman with her, but always herself teaching from house to house, and praying in the homes of the people. She was the sister of Dr. W. E. Shaw, member of the Methodist Board of Foreign Missions.

Mrs. Thomas Moody, for forty-four years an American Baptist missionary in the Belgian Congo, died on November 17th just as she and Mr. Moody were about to leave the field and to retire from active service. In the past thirteen years more than 10,000 Africans in this mission have been won to faith in Christ.

* * *

Rev. William Ellsworth Strong, D.D., for 24 years a secretary of the American Board of Commissioners for Foreign Missions, died March 7th after a long illness. Dr. Strong began work with the A. B. C. F. M. in 1907 following his father, Dr. E. E. Strong. He was editor of the *Missionary Herald*, then editorial secretary, then foreign secretary. His book "The Story of the American Board" is recognized as the official record of the first 100 years of its work.

* * *

President Gintaro Daikuhara of Doshisha University, died on Friday, March 9, at the Prefectural Hospital, Kyoto, after an appendicitis operation.

President Daikuhara was born on January 4, 1869, in Nagano Prefecture, he was the son of Shinichi and was later adopted by Koichi Daikuhara. He was graduated from the Agricultural College, Tokyo Imperial University, in 1894; appointed Engineer of the Agricultural Experimental Station in 1895; Lecturer of the Agricultural College, Tokyo Imperial University, 1909; became Professor of the Kyushu Imperial University in 1921 and the President in 1926-1929. He was elected president of the Doshisha on November 1, 1929, thus succeeding Joseph Hardy Neesima, the first president and founder.

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This year THE REVIEW plans two special numbers dealing with the study topics for 1934-5.

THE ORIENTALS IN AMERICA

The home mission topic is up to date and will be dealt with in our JUNE number and will include articles, illustrations and statistics concerning Chinese, Japanese, Koreans, Filipinos and East Indians in America. Among these articles are the following:

Who Are the Orientals in America—A. W. Palmer

Oriental Views of American Life—Various Orientals

How Can We Understand Orientals?—Chas. R. Shepherd

Outstanding Work for Orientals—Various Authors

Intimate Glimpses of Chinese in America—Philip F. Payne

Oriental Students in United States—Chas. D. Hurrey

Some Christian Orientals in America—Various Authors

CHRISTIANITY IN JAPAN, TODAY AND TOMORROW

The foreign study topic is most timely and interesting and will occupy our October number. Among the subjects to be discussed there are the following:

The Influence of Christianity in Japan—S. H. Wainright

Japan—A Problem or a Challenge—Chas. W. Iglehart

A Japanese View of Christian Missions—E. C. Hennigar

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