

JULY-AUGUST, 1934

# THE MISSIONARY REVIEW the WORLD

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## The Response of Youth

*Ezra P. Young*

## A New Day in Giving

*Robert E. Speer*

## A Challenge from the Near East

*W. Harold Storm*

## New Lives for Old in Chinatown

*Donaldina Cameron*

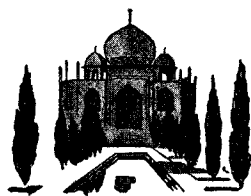
## What Christ Has Brought to China

*T. Z. Koo*

## When Home Mission Income Drops

*A Symposium*

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GENERAL AGENTS

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## Dates to Remember

July 5-Aug. 12—Winona School of Theology, Winona Lake, Ind.

July 20-25—World's Woman's Christian Temperance Union Convention, Stockholm.

July 30-Sept. 8—Summer Seminar on Education and Culture Contacts. Dept. of Education, Yale University, New Haven, Conn.

August 3-10—United Presbyterian Missionary Conference. New Wilmington, Penn. Write to W. D. McClure, 707 Publication Building, Pittsburgh, Pa.

August 4-10—Baptist World Congress. Berlin.

August 5-12—Foreign Mission Week of Southern Baptist Convention, Ridgecrest, N. C.

August 10-17—Conference on Worship. Silver Bay, Lake George, N. Y.

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.

September 4-9—National Baptist Convention. Oklahoma City, Okla.

September 12-21—United Church of Canada, General Conference, Kingston, Ont., Canada.

September 29—Fifth Young Women's Congress for United Lutheran Church. Dayton, Ohio.

September 30-October 3—Ninth Biennial Convention of The Women's Missionary Society of the United Lutheran Church. Dayton, Ohio.

October 4-13—General Conference Evangelical Church. Akron, O.

October 17—United Lutheran Church in America. Savannah, Ga.

## Personal Items

Dr. W. A. Visser 'T Hooft, a young Hollander, succeeds Dr. John R. Mott as head of the World's Student Christian Federation.

\* \* \*

Rev. and Mrs. Charles E. Hurlburt have recently celebrated their golden wedding. Mr. Hurlburt, as Director of the African Inland Mission soon after the death of its founder, Peter Cameron Scott, was instrumental in establishing the work in Kenya Colony, guiding its extension into Tanganyika Territory in 1909, pioneering further advance into the Belgian Congo in 1912, and in the development of the work in French Equatorial Africa and the West Nile District of Uganda.

\* \* \*

The Rev. J. F. Persson, a missionary of the Methodist Episcopal

Church in East Africa since 1907, has been elected an honorary life member of the American Bible Society, in recognition of conspicuous service in the revision of the translation of the New Testament into Tswa, spoken in Portuguese East Africa and in the Transvaal.

\* \* \*

Dr. Francis Shunk Downs, pastor of the First Presbyterian Church, Berkeley, California, has accepted the invitation of the Chosen Mission to participate in the Golden Jubilee of the beginning of Presbyterian missionary work in Korea, to be held in Seoul, the first week of July. Dr. Downs will visit various mission stations in Korea, China and Japan, and will fill different preaching and conference appointments, meeting with groups of missionaries and national church leaders in each one of the three countries.

\* \* \*

The Rev. Zenan M. Corbe, D.D., was recently elected Executive Secretary of the Board of American Missions of the United Lutheran Church in America, to fill the office made vacant by the death of the Rev. Dr. F. F. Fry. When he was executive secretary of the West Indies Board he established a congregation of West Indian Negroes in the Harlem section of New York City and more than 650 members are now enrolled in this church.

\* \* \*

Dr. O. R. Avison, having reached the age limit for missionary service, has resigned both as president of the Severance Medical College and of the Chosen Christian College. As his successor to the office of president of the Medical College, Dr. K. S. Oh, Vice-President, has been elected, and Dr. D. B. Avison succeeds him as vice-president.

\* \* \*

Dr. H. H. Underwood, has been elected president of Chosen Christian College and Mr. Yu Uck Kyum succeeds him to the vice-presidency. Dr. Underwood is now on furlough but expects to return to Seoul in September.

*(Concluded on third cover.)*

## AGENTS WANTED

THE MISSIONARY REVIEW can be sold in quantities to every Missionary Society. It furnishes information in brief, interesting form for leaders and discussion groups. Why not act as our Agent in your church or community? You can advance the cause of Foreign Missions, and at the same time earn a liberal commission.

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DELANVAN L. PIERSON, *Editor*

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## Editorial Chat

Already there has been a large demand for our special "Orientals in America" number. Send your order for extra copies *now* before the supply is exhausted. Other valuable articles on Orientals appear in this number and more will follow.

\* \* \*

The present issue of *THE REVIEW* is a double number—July-August, as announced. There will be no separate August issue but the special October number will be extra size, with some unusually valuable articles on Japan. Send in your orders early. It will be published September 25th. (See back cover for partial list of articles.)

\* \* \*

Here are a few of the comments of readers showing why they find it worth while to read and recommend *THE REVIEW*—will you help us to extend the usefulness of the magazine?

\* \* \*

"The June issue is an extremely interesting number and ought to do much good."

CHAS. D. HURREY, *General Secretary, Committee on Friendly Relations Among Foreign Students, New York.*

\* \* \*

"*THE REVIEW* gets better all the time—the June issue is splendid."

AMELIA D. KEMP, *Women's Missionary Society, United Lutheran Church, Phila., Pa.*

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MRS. W. F. GARVIN, *Tulsa, Okla.*

\* \* \*

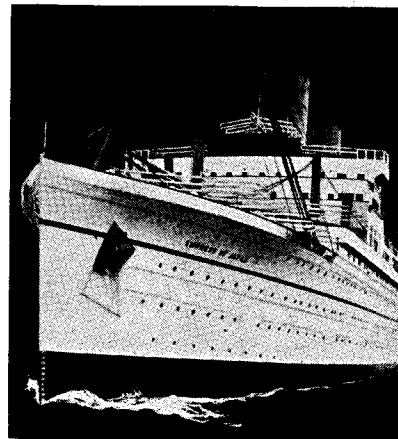
"I wish to express appreciation for the splendid department that Mrs. Aitchison is editing in *THE REVIEW*. I wish that many more women were subscribing for this magazine."

MISS LILLIAN C. GRAEFF, *Woman's Missionary Society of the Evangelical Church.*

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# Orient

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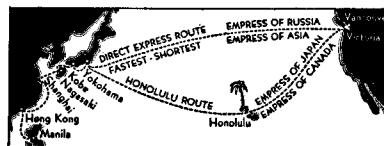
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## Canadian Pacific



YOKE YEEN JEONG—SAVED TO SERVE



Donaldina Cameron, Lo Mo, nemesis of Chinese slave owners, discusses with Immigration Inspector, J. R. McGrath, the fate of little Chole Lee, just arrived from China. Carol Green Wilson, an interested spectator, is the author of "Chinatown Quest," the story of Miss Cameron's long fight against the traffic in Chinese slave girls.



GROUP OF WOMEN AND GIRLS AT CHINESE MISSION HOME, SAN FRANCISCO, CALIFORNIA

WORKING WITH GIRLS IN CHINATOWN (See page 327)



# THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVII

JULY-AUGUST, 1934

NUMBERS SEVEN-EIGHT

## Topics of the Times

### AFTER COLLEGE—WHAT?

It is reported that some one hundred and seventy thousand young men and young women were graduated in June from American colleges, universities and technical schools. What will they do with the training they have received? How well have the teachers, their courses of study and the scholastic influences prepared them to take their places in the world so as to render effective service for God and man? A college or university is to be judged by its output—by the ideals, the purpose, the preparedness and ability of the graduates to meet life's problems and to make the most of their opportunities.

Among the factors that greatly influence the output are the home, the church, and the personal character of the individual student. In the same soil and rain and sunshine grow both weeds and roses. The most important factors are the seed sown and the care in cultivation.

A professor in a state college recently sent us the results of a questionnaire answered by the same group of students at the close of each of the four years of their course. This questionnaire reveals some things about the influence of that college on the minds and characters of the students. The following are some of the revelations shown by the contrast at the end of the first and the fourth years of their course.

	<i>Freshmen Per cent</i>	<i>Seniors Per cent</i>
Belief in a personal God .....	84	60
Belief in evolution .....	15	72
Belief in Bible inspiration .....	75	35
Belief in Bible miracles .....	88	46
Belief in answers to prayer .....	85	65
Use tobacco .....	40	80
Approve of women smoking .....	17	54
Disapprove of gambling .....	62	26
Consider "petting" an evil .....	73	70
Consider dancing harmful .....	50	8
Against Sunday movies, etc. ....	60	77

	<i>Freshmen Per cent</i>	<i>Seniors Per cent</i>
Attend church regularly .....	70	27
Belief in pacifism .....	11	58
Think all Christians must be church members .....	83	35

While these answers may not be typical of all colleges and universities, they show the general trend of modern education. Is it strange that only a small proportion of graduates seem to put God first and are ready to offer their lives for sacrificial Christian service? Much of college life is taken up with sports, with humanistic philosophy and materialistic views of the universe. While many students have ideals of service for humanity, a large proportion seem to have as their chief ambition money getting. Comparatively few have learned to look for God's plan in their lives or listen to hear His call to Christlike living and service either at home or abroad. A very large proportion of the students for the ministry and the missionary volunteers come from the smaller denominational colleges.

But there are many of these Christian colleges and there are thousands of students who learn in them to see God at work in the universe and to seek His plan for their lives. Christian parents will do well to enroll their sons and daughters in the school of Christ which will prepare them for His service.

### THE NEW LIFE MOVEMENT IN CHINA

The Chinese acknowledge that present-day China shows many signs of weakness and decay. Theoretically the principles and ideals set forth by the late Dr. Sun Yat Sen offer a program promising to promote progress—if these principles can be carried out successfully. The chief difficulty is that this program does not take sufficiently into account foreign influences—like Ja-

pan—that hinder its fulfilment, or the moral weaknesses of human nature as seen in Chinese leaders themselves—the selfishness, dishonesty and ambition that lead to corruption in politics and business. Some Chinese statesmen have expressed the conviction that China's greatest needs are the moral strength and high standards found in Christ alone.

Recently Gen. Chiang Kai-shek, the most prominent military and political leader in China—and a professing Christian—has launched what is called “The New Life Movement.” This has found many advocates and adherents among the Chinese who see in it a new ray of hope for rejuvenation and moral progress. It is not avowedly Christian, but advocates Christian ideals of life. Dr. Chu Chia-Hua, Minister of Communications, says in *The People's Tribune*:

Our country is in a perilous condition. The economic situation in the rural districts has grown worse until the population is confronted with the spectre of bankruptcy. Political inability and social unrest have sapped and lowered the vitality of the nation. Communists have played havoc with life and property as well as our cultural and spiritual inheritance in the regions which they infest. At the same time, the great forces moving the present-day world have caused us to lose our balance. What is worse, many of our countrymen are trying to destroy the foundation upon which we had built the superstructure of our civilization.

The New Life Movement, therefore, answers the urgent demand of the whole nation. We are naturally most anxious to find a way out of the difficulties which beset our path. It is our duty to arouse our fellow-countrymen to work together in starting a new life, at the same time bringing about the renaissance of the Chinese nation.

This Movement is based upon the spirit of the Chinese people as revealed in its history, and its aim is to enrich and deepen that spirit. Unfortunately, since the Sung Dynasty, the splendor of Chinese civilization has been dimmed, and the Chinese today have lost confidence in the historical mission of their race. It is true that with the introduction of Western civilization many reform movements have been started, but they have been launched either with a veneer of slavish imitation of Western civilization, or with entire disregard of the historical background of China.

Our late leader, Sun Yat Sen has shown that if we want to renew the strength of our nation, we must revitalize the old moral values, which are wisdom, loving kindness, and courage and which, stated in other terms, are loyalty, filial devotion, kindness, love, faithfulness, justice, peace, and harmony. These constitute the essence of the spirit of the Chinese people as revealed in history which is ages old. The purpose of our late leader was to enrich and deepen that spirit through moral influence, and to replace the principle of might with the principle of righteousness. General Chiang Kai-shek in selecting propriety, justice, integrity and the sense of shame as the basis of the New Life Movement, is also prescribing the right remedies for prevailing diseases, for to those who want to cure the ills of China, the spiritual heritage of our race is a perennial source of inspiration. All of us who are in this movement should observe courtesy and decency in our intercourse with other people, should have a sense of justice, a sense of shame, and scrupulously refrain from fraudulent practices.

Dr. Chu goes on to say that this Movement should begin with the daily life of the individual and culminate in the harmonious development of all his faculties, it should also, starting with the individual, eventually permeate the whole nation. “If we cannot do things, we cannot acquire real knowledge. If we cannot regulate our own life, we cannot regulate our country. If we cannot regulate our daily life, we cannot regulate our whole personality.” The New Life Movement aims at the orderly development of the life of the nation through spiritual influences and through readiness to make sacrifices.

Many movements have been started in China with various objectives—the class-war movement, the proletarian literary movement, and others that are nothing more than depreciated theories smuggled in from foreign countries. They do not improve the daily life of the individual, but make victims of innocent youths. The New Life Movement aims at the salvation of the individual and of the nation.

Dr. Chu continues:

The problem of education is closely related to the present Movement. Politeness and courtesy are gone, order and discipline have disappeared, and the sense of responsibility is a virtue conspicuous for its rarity. Flourishing like noxious plants are corruption, confusion, and the sense of futility and world weariness.

During the National Education Conference of 1928 the Chung Shan University, together with the Departments of Education of Kwangtung and Kwangsi Provinces, brought up a proposal to base national education upon the Three Peoples' Principles, so as to effect the renaissance of the Chinese nation. With this end in view, for the last two or three years, the Ministry of Education has endeavored to reform public education in China. General Chiang's purpose in starting the New Life Movement is to remould the whole social fabric so as to develop the Chinese people.

Any other reform movement that is to be permanent must include the education of the youth. But reform and education are not sufficient. New life calls for a spiritual “new birth,” and that comes only through the Spirit of God working in human hearts.

The elements of truth and strength in this “New Life Movement” are not rooted in Chinese history and ethics, however good these may be. Many would-be leaders in Germany are defying Teutonic history and tradition and advocate discarding all that is foreign—including the Bible—whether true or false. China, Japan, India, Germany, Italy, Turkey, cannot reach their goal by making a god of nationalism. Truth must be accepted because it is true, and life is begotten of life. Since there is one true God, He alone can give life. How can man-made standards, either ancient or modern, be substituted for the eternal God and His Way of Life as revealed in Christ?

The fruits of righteousness come from the roots of true spiritual life.

### THE CENT-A-MEAL PLAN

"Many a mickle makes a muckle." The widow's mites have been more effective in the long run in the work of the Kingdom of God than the millions of dives. Some missionary workers are not discouraged when streams of benevolence cease to flow abundantly. They pray to God to touch the hidden springs that never dry up, knowing that He is able to bring water even from the rock.

When the large gifts ceased and deficits faced the missionary work of the United Church of Canada, many small gifts were sought, backed by sacrifice and prayer and the Cent-a-Meal Box Plan was adopted for missionary offerings. What has been the result? In reply to our inquiry the Rev. George A. Williams of Toronto, who promoted the plan in the United Church of Canada, writes:

"The Cent-a-Meal Box was originally devised, not to take the place of any system now being used, but rather as a simple means of making it possible for people in times of depression to supplement their contributions, and more particularly to reach people who do not contribute through the Duplex Envelope, and in many cases are not found frequently in church. We discovered that less than 50% of our church membership contribute regularly to missions, and it was to reach this unproductive field of noncontributors that we devised the Cent-a-Meal Box.

"The plan has been introduced in 1,930 parishes and 125,000, or one-quarter of all our families in the United Church of Canada, are now using them. We did not get started until late in the year 1933 and have not a complete report as to the amounts received from the boxes, but we discovered that we have through this means raised at least \$100,000. We have succeeded also in enlisting the support of a great number of new contributors and in some cases, after using the box for six months, these new contributors use the regular Duplex Envelope. In one church where 150 boxes were in use, 50 new contributors began to use the envelope system at the beginning of this year.

"There are also many indications of the educational and spiritual value of the use of the boxes. Thousands of children have learned to say "Grace" at the table, using the words on the box, "As we partake of Thy bounties, O Lord, we would be mindful of the needs of others." This method has offered an opportunity to teach Christian stewardship in the homes and has made the missionary work more real to the members of the family. It is a constant reminder of our obligations as well

as of our blessings, and is a concrete expression of thanks for daily mercies.

"We are finding that in this the second year many are adopting the Cent-a-Meal Plan who refused to take it a year ago. In other cases, however, the interest is waning. We expect to receive considerably more this year than last, as many churches started on the system towards the close of the year. We feel, as a United Church, that it has been a great blessing to us. Had it not been for the \$100,000 received from this means we would have been under compulsion to curtail our work again in 1934. The Cent-a-Meal Box made it possible for us to close our books with the very small deficit of \$32,000 on the budget of \$2,615,000."

\* \* \*

This same plan has been promoted by the Student Volunteer Movement and has been a real blessing. Mr. Jesse R. Wilson, General Secretary, writes:

"The idea in the Cent-a-Meal Plan of contributions for financial support was adapted to our needs as an appeal primarily to students and friends whose help students might enlist. Plain, unvarnished, substantial wooden boxes were secured large enough to hold 150 pennies. On the front of each was pasted a label which reads:

#### In Gratitude to the Giver of All Good Gifts

I (or we) dedicate

A - CENT - A - MEAL

for

1. The Current Budget of the S. V. M.
2. The Movement's Twelfth Quadrennial Convention.  
(December 28, 1935—January 1, 1936)
3. Christian Missions Abroad.

All gifts received will be apportioned equally among the causes listed.

On the bottom of the box is another label reading:

A-Cent-A-Meal as a thank-offering to God for the joy and strength and courage of every day.

When the box is filled, open by scraping off this label and cutting along edges of hinged wooden flap. Push in end just to the left of the nail hinge. Remove contents and send by check or money order to THE STUDENT VOLUNTEER MOVEMENT.

Seal box again (with extra seal provided inside) for further use.

"As the money reaches our office it will be apportioned as follows:

"1. One-third to the current expenses of the movement in support of its missionary, educational and recruitment work in the colleges and universities of the United States and Canada.

"2. One-third to the building up of a Twelfth Quadrennial Convention Fund. This convention will be held December 28, 1935 through January 1, 1936. This will initiate the commemoration of the Fiftieth Anniversary of the beginning of the movement—1886-1936.

"3. One-third to some Christian missionary projects now being carried on by Student Volunteers, the project to be determined by the General Council of the movement."

This plan appealed readily to many of the student constituency as affording an interesting and practicable method of contributing to the work. Some 1,400 boxes have been distributed. Names and addresses for most of these are on file, and statements about the movement have been sent to them at intervals of some six weeks.

Recently a call has been made for funds collected, but with the suggestion that such funds should be sent only when the box is "stuffed like a Thanksgiving turkey." Some fifty-two have sent in gifts. The general secretary says:

"We believe the plan has had some real educational value. It has deepened interest in the movement in a circle much larger than that represented by actual participants in the plan. It has created an expectancy with regard to the Twelfth Quadrennial Convention. It has called forth prayer for missions and has focussed peoples' minds on the necessity of giving to Christian causes in even though only in small amounts. The gifts will enable us to bring encouragement and help to Student Volunteers at work under various mission boards throughout the world."

### MAKING MISSION CONFERENCES EFFECTIVE

A series of foreign mission meetings were held (April 10 to 25) in Hackensack, New Brunswick, Elizabeth, Plainfield and Bridgeton, New Jersey, and Allentown, Bethlehem and Easton, Pennsylvania, with as speakers Rev. Frank T. Cartwright, D.D., Miss Olive E. Jones, Hartman A. Lichtwardt, M.D., Rev. Cleland B. McAfee, D.D., Rev. J. Roy Strock, D.D., and Miss Sue E. Weddell.

The messages given were of very high character. The conferences with ministers on the conduct of missions and with mission study leaders and church officers were well attended and developed much interest.

One of the leading pastors at the close of a round table meeting remarked: "I have got more out of this morning's conference than from any similar meeting that I ever attended."

The hope was expressed in a number of centers that the conferences could be made an annual

feature with the confident expectation that the attendance would greatly increase when people realized the value of the meetings.

The total attendance at conferences was 9,052; at schools and service clubs 6,727; the grand total addressed was 21,852. The cities were much smaller than those approached last year and the conference character of these meetings was in distinction from the mass meeting type. In the main the attendance comprised those who were already committed to Christian missions and their support.

There are four areas in which further study and planning are needed to make these conferences more effective: (1) In the educational technique which will make it possible to register results in churches in each community. (2) A new study of ways in which the younger generation can be inspired with the missionary passion and their enthusiasm enlisted. (3) More definite plans for reaching members of the church who are interested in the changes that are taking place which condition the effectiveness of missionary work and which call for modifications in the program. These forward looking people need to be informed of the changing strategy in missions and the support of the whole church enlisted for such changes as are inevitable. (4) The inclusion of features in the program of home base promotion as will reach the people not interested in missions at present but those potentialities ought to be enlisted. Many people should be able to give time to the promotion of additional interests. If the missionary forces are sufficiently awake to the possibilities in this field they can secure increasingly large amounts of time for the development of a program that will enlist them in definite activities for the advancement of Christian missions. Christian missions should become a hobby in the best sense for many who in the years ahead will have opportunities for devoting themselves to new interests which they have never had before.

The campaign committee has begun to formulate plans for a continent-wide series of united missionary conferences for next fall and winter. Tentative plans involve a team with Dr. T. Z. Koo as one of the speakers for cities on the Pacific coast during October, for the mid-West in November, for Canada in December, for New England and the Atlantic states in January and February, and for the South in March.

There is a very favorable response to the united approach exhibited in these missionary conferences. It becomes increasingly apparent that these united missionary meetings are of great significance in the effort to portray the missionary enterprise in its true proportions.

# New Lives for Old in Chinatown

By DONALDINA CAMERON,  
San Francisco, California

*Superintendent of the Presbyterian Mission Home*

WHILE in early days Argonauts from the wide world over were following veins of glittering gold woven by old "Mother Lode" through canyon and crest of California's lofty Sierras and fair valleys, another smaller group of pioneers, mostly women, actuated by higher and nobler motives found and followed a richer vein of purer gold than ever rewarded the weary labor of those who followed the far-famed Mother Lode.

Sixty years ago, three devoted American women met in a little "upper chamber" on the edge of old Chinatown, San Francisco. Those were the intensely materialistic early days of which Bret Harte wrote:

I know thy cunning and  
thy greed,  
Thy hard high lust and  
wilful deed,  
And all thy glory loves  
to tell  
Of specious gifts material.

Mrs. John Gulick, a missionary of the American Board returning from China to New England, was one of that early group. When parting from her two friends she confidently assured them, "God will honor your faith." Imbued with hope and courage Mrs. Ira Condit and Mrs. C. H. Cole, both Eastern women whose missionary zeal sent them forth to serve Chinese women and children

in the little Western China on the Pacific Coast, passed the torch to other women and a group was organized for service.

Miss S. M. Cummings, appointed as missionary, was established in a wee three-room Mission

Home that became the nucleus for the greater spiritual building that was to rise and through future years was to become a power house. Its cornerstone was laid on the rock of faith and prayer offered in an obscure Chinese Mission House in old San Francisco.

Deep shafts went down year after year into the subsoil of old Chinatown, releasing wealth of precious gold for mintage that has borne the King's Image and Superscription far and wide for the relief of China's deep spiritual poverty. To other peoples and countries far and near, the light, the truth and the way of life have been made known because a little group of women,

with deep love and high courage in their hearts, discovered, mined and minted our Western Chinese "Mother Lode." Redeemed and revived lives are their enduring monument today on both sides of the world.

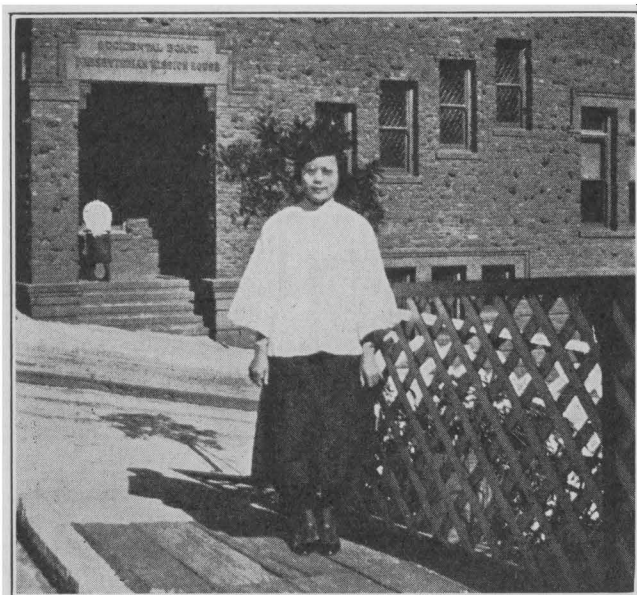
The first small group, augmented by other



AMERICAN AND CHINESE HELPERS IN THE MISSION HOME



dauntless spirits, were the vanguard of the great empire builders on this far-flung coast. They surely were envisioned in Isaiah's prophetic assurance, "I will go before thee and make crooked places straight, I will break in pieces the gates of brass and cut in sunder the bars of iron." These words were spoken for King Cyrus, but are always and forever the heritage of all true servants of the King Eternal.



CHINESE MISSION HOME "920" SACRAMENTO ST.,  
SAN FRANCISCO, CALIFORNIA

Those who serve God have infinite resources; so His servants have always received from Him a golden goblet brimming over with Water of Life to share with a weary, thirsty world. In sharing, the marvel and glory of refilling is wrought and refreshment for the great task given.

\* \* \*

We invite you to meet the family of Mrs. L. Q. whose life story proves this truth. What family has no hidden skeleton in its attic or ghost that haunts its soul in quiet moments? We try to draw a curtain across dark moments in life and firmly close doors to keep away shadows, but only the full light from the face of Jesus Christ, when all of life is turned over to Him, can fully dispel these haunting shadows. So it has been with the life of this happy Chinese wife and mother.

### The Story of Ah So

Ah So came to the United States ten years ago, sent forth by her mother to find in Kum Shan (Gold Mountain) wealth for her family living in dire poverty in China. This daughter had little value in the eyes of that pagan mother. There were brothers that must, of course, be taken care of. Then there was an old helpless father who

too must be fed. There were little sisters of no practical value, though they might be in later years; so the eldest girl was offered a ready sacrifice, but the cost of her own life was greater than Ah So dreamed.

God knew that strong unselfish soul and His Spirit followed her. The Arm that is never shortened in its saving outreach gathered Ah So from bondage of body and spirit, lifting her into liberty, and shedding into her soul a radiant light that has illumined many other lives.

In the deep of tragic surroundings, alone and friendless in a far country, bartered for gold by the one who brought her from her own home in China to America, Ah So poured out her heart to the woman whom she still honors with the sacred title of "mother." This letter, written in Chinese and found by those whom a Father's love sent in quest of lost Chinese girls, is an open window into the soul of one of the finest ever discovered.

*Letter from Ah So to Her Mother Found in Suitcase  
After Arrest in Fresno February 7, 1924*

*To My Honorable Mother, Greetings:*

I have left you for several months. I hope you are well and so my heart will be at peace. I received your letter and heard about the children. I am very glad to receive this news.

Your daughter has come to America. I have been ill for several months and have not yet recovered. . . . The man, Huey Yow, who brought me to California, compelled me to pay him one thousand dollars. I have already done so.

Mother, you must be sure to take good care of yourself and not worry. This illness of your daughter is not very serious. In a few days probably there will be two or three hundred dollars sent you for New Years.

Your daughter's condition is very tragic, . . . Daughter is not angry with you. It seems to be just my fate. In ancient times, the Chinese legends say, there was a man, Man Jung, who wept under a bamboo tree out of filial reverence for his parents. Another man, Wong Cheong, was going to Peking to see the Emperor to ask redress for wrongs done his parents, and it was so cold he must sleep on ice. These two great heroes left their honorable names behind them as examples of filial piety.

After I have earned money by living this life . . . I will return to China and become a Buddhist nun. If, having earned money for my mother, I am able to expiate my sin also by becoming a nun, I shall be grateful to my mother. By accomplishing these two things I shall have attained all the requirements of complete filial piety.

If people treat me kindly, I shall be kind to them. Even if they treat me unkindly, I shall still be kind to them. Since I have not done evil to others, why should others do evil to me? At home, a daughter should be obedient to her parents; after marriage to her husband; after the death of her husband, to her son. These are the three great obediences.

Be sure not to have any trouble with Ah Ging and Meung Ping. As in the building of a house there are twelve beams and you do not know which is the strongest, so in a family you cannot judge which will be the most dependable one. A son is a human being, and so is a daughter. At home, everybody looks down upon a daughter. How is it now? When I was at home, mother, you looked down upon me as a daughter. Since daughter

came to California, by right she should forsake you. But, in thinking it over, the greatest virtue in life is reverence to parents, so I am keeping a filial heart. My present misfortune is due to the sins of a previous incarnation. Now I may be somebody's daughter, but some day I may be somebody's mother.

Years have passed since that letter was written and discovered. Release of body, mind and spirit came to Ah So; after long seeking and much inward conflict with fear, depression and distrust, faith and love triumphed. God spoke definitely to Ah So through His own Word and a broken life was given over to be rebuilt, a new stone was laid in the "Temple not made with hands, eternal in the heavens."

A life renewed and other lives renewed by it is revealed in the following letter written by Ah So ten years after her former letter was penned. This letter came addressed to the foster-mother of her loved Mission Home family in San Francisco.

\* \* \*

DECEMBER 28, 1933.

*My Dear Lo Mo:*

It has been a long while since I have written you, but there has not been a moment in which I have not thought of you and friends at the Mission Home. I hope this Christmas has been a joyous one.

Lo Mo, I am so happy that you have found such a wonderful place for the fifty dollars. Your suggestions are always for the best and where it will receive the most good. I am happy to have you carry out your plans.

We came back to America last year in May. We felt that a living was much easier to make in this country than China. With these small children, it will take a long while before they are able to care for themselves. We stayed with friends while our home was being built. I have been busy, very busy since then. Mary and Eva are in Hong-kong going to school. We felt it was an opportunity for them to receive a Chinese education, something that they could not attain here. They are cared for by their Ki Neang and Ki Yea, who are both Christians.

My sister is also staying with them. They are always thoughtful of you too. They are all living in our home. My sister has become a Christian. She and my adopted girl were baptized this Christmas. I adopted this girl from my father-in-law who wished to take her as his second wife. Upon hearing this, I immediately took her to my home. She is now going to school with my two girls and sister. She is happy and I have named her Wai Goy. This is interpreted as God's love, and I love her.

My mother died before our return to China. Before her death she said she could not entrust the two smaller brothers and two sisters to anyone excepting myself. On my return I tried my best to fulfill her wish and care for them. One of the sisters is married and the other one staying with the three girls.

The two smaller brothers are in a Christian home for children. These two boys have not yet been baptized but want to become Christians after they grow older. My married sister is baptized and a Christian woman. I am very grateful and thankful to God that my husband is willing to care for these smaller brothers and sister and help them.

On November 3d this year we had another baby girl. Her name is Ruth. William is well and goes out with his father on the truck every day. He enjoys working with

his father. Paul is growing to be a big boy. He has a cold now and does not feel so well. He is running around and is learning to talk.

I am taking care of my brother-in-law's son. He is a little boy about ten years old. He minds very well and wishes to become a Christian and live a Christian life.

Mae (our daughter) will graduate from the University of Washington this coming June. She wishes to return to China to do work. She studies bacteriology at the university.

Lo Mo, when I look at my three children, I always think of you and your workers at the Mission Home. If it were not for your help, I would not have what I do. I am again very thankful to you. When these children grow up, I hope they will do God's work and be His disciples. There is a lot of His work to be done in this world especially in China where so many are suffering both mentally and physically. Mary and Eva will return to this country next year and finish their work and then return to China.



A TRAGEDY AVERTED—AH SO AND HER FAMILY  
(See page 328)

The girls and I are getting along fine. You need not be worried of that. I am again grateful and thankful to God for His help.

I hope you will take good care of yourself and please give my love to teachers.

Lovingly yours,

AH SO.

The latest word comes, as a Sixtieth Anniversary greeting to the Home through which her own life and the lives of others have been redeemed.

*Dearest Lo Mo, teachers and friends:*

Congratulations on your sixtieth anniversary. Would like to come and celebrate with you but it is too far, cannot come. I am wiring telegram for memory of the school, Lo Mo, teachers and friends. Hope God will bless the school as long as the world lasts.

MRS. L. Q.

**Yeen Jeong**

*"Faith is the substance of things hoped for, the evidence of things not seen."*

Contrast the childhood of a life without God, then follow its growth and maturity as it first touches through the faith of another, and then by its own faith knows and walks with God in ever



deepening companionship to the place which it now holds, giving the Water of Life to other thirsty souls.

Yeen Jeong spent her childhood in northern Siskayou the companion and sole comfort of an older sister who was the unhappy victim of an old-time arranged marriage with a husband who in age, habits of life and disposition was utterly unfit and unworthy of the lovely child wife he had purchased. With all the devotion of a tender loving heart Yeen Jeong's sister guarded the little child turned over to her when their mother returned to China.

The Western lumber camp where these sisters lived offered no incentive for the finer things of life, but there had been instilled in the heart of the elder Chinese girl during two short years when as a little child her life touched the life of a noble American Episcopal Deaconess in old Chinatown, a love and longing for the better things of life which prompted her to learn to read and write, and later lead her to correspond with the Presbyterian Mission Home, groping for help and comfort in her own sad life.

When at last the inevitable crisis came and her loved little sister needed protection, Mrs. Wong had established friendly relations with those who could do for Yeen Jeong what she alone was unable to do. She secretly sent her sister to the Mission Home to ask protection and guidance.

It was well that she did thus safeguard the one she loved for not long after her own life was suddenly transplanted beyond the withering influences of evil and sorrow, but she was spared to know the joy of having placed her dearest earthly companion on the way to that fuller life so much of which she herself had failed to attain in this world.

Yoke Yeen Jeong arrived at the threshold of the Presbyterian Mission Home at 920 Sacramento Street a bewildered child of fifteen whose life had been cramped and thwarted by untoward circumstances and darkened by the cruel perversity of older people who hindered instead of helped an unusually bright and eager mind to unfold; but so wonderful is the alchemy of love that her sister's devotion kept Yeen Jeong's courage and hope alive until she found sanctuary in the Home where gradually all the deep longings of her disappointed childhood came to fruition.

Grammar school was quickly completed in the Home School; then came four practical helpful years of high school work, at Lux Technical School, where valuable lessons in home economics prepared Yeen Jeong to help herself through service in domestic work, thus she managed to win through high school, gaining the love and confidence of many friends, and finishing as president of her class.

So the seeds dropped many, many years before in the heart of her sister began to yield flowers in Yeen Jeong's life.

Now she stands on a new threshold, no longer the fearful timid child in search of shelter from a ruthless fate that seemed to pursue her sister and herself; but a confident intelligent girl, knowing the security of Him in whom she had come to believe and put her trust, asking guidance for "the next step." Desiring to pass on her new-found blessings Yeen Jeong asks, "What shall I do next, to prepare for life?" What shall be her special line of service? Constantly the cry from Oriental countries for more medical missionaries stirs our hearts, and we hear again Peter's challenge, "Silver and gold have we none; but as I have give I thee; in the name of Jesus Christ of Nazareth rise up and walk."

Teaching, journalism, other possibilities were considered but medicine seemed the way that offered greatest opportunities for practical service along with spiritual opportunity. Through her own steadfast efforts, working in an American home, making intelligent use of her technical Lux School training Yeen Jeong managed to finish Junior College. Stanford University accepted her though only a very limited number of women students are admitted to Stanford. Yeen Jeong bravely began the impossible task of "working her way" through college, but the heavy pre-medical course she had undertaken proved more than even she could carry, and just as the way to her goal seemed closed friends rallied to her help.

Mrs. H. B. Pinney, former president of that noble group of Presbyterian women, "The Occidental Board of Foreign Missions," still carrying on the spirit of its early organizers, though now merged in other Boards of the church, came to the aid of this former protege of the Mission Home, and another retired president of the same Mission Board, Mrs. Cyrus Wright whose life had been poured forth from girlhood in the great cause of Missions, took up the task of helping Yeen Jeong help herself through college. It was a happy reward after two years to see their ward lead the long procession of black gowned graduates through the beautiful "Quad" of Stanford University on Commencement Day. Yeen Jeong was now ready for the last step in her long climb upward. Consultation with a few friends and the sympathetic Dean of Stanford Medical School led Yeen Jeong to decide upon the Women's Medical College of Pennsylvania, where so many medical missionaries and Christian Chinese doctors have received their training.

First there came one quiet year of Bible study in Philadelphia. Then with the continued help of Mrs. C. S. Wright, and the Presbyterian Scholar-

ship Aid Fund, also some help from Mrs. Milton Stewart of Pasadena and other friends Yeen Jeong completed her medical course.

Longing to return to her own Chinese associates in the West, application was made for an internship at the Los Angeles Hospital. No Oriental internes had been accepted at this hospital for seven years; but Yeen Jeong's excellent credentials and the solicitation of many friends won her a place which she has acceptably filled for the past year. A position was offered our young doctor immediately at the close of her hospital course which she is now filling.

At the Sixtieth Anniversary Celebration of her old Mission Home, Yeen Jeong drove from dawn till late afternoon over the wide reaches of the San Joaquin Valley and the hills that divided her present place of service from San Francisco, that she might meet and greet the friends of her early girlhood, and especially the faithful friends whose representative she hopes to be before long among her own great nation in China.

Could we have a happier, more satisfying seal placed on years of service for God and the world than that of a life given freely, thoroughly trained, and with loyalty to God and His Great Commission, placed at His service largely through the generous help of the former president of the Occidental Board? The prayers of all friends of missions are earnestly asked for this young Chinese doctor, Yeen Jeong.

To a friend she herself quoted Tagore's lines acknowledging the source from which her blessings have flowed:

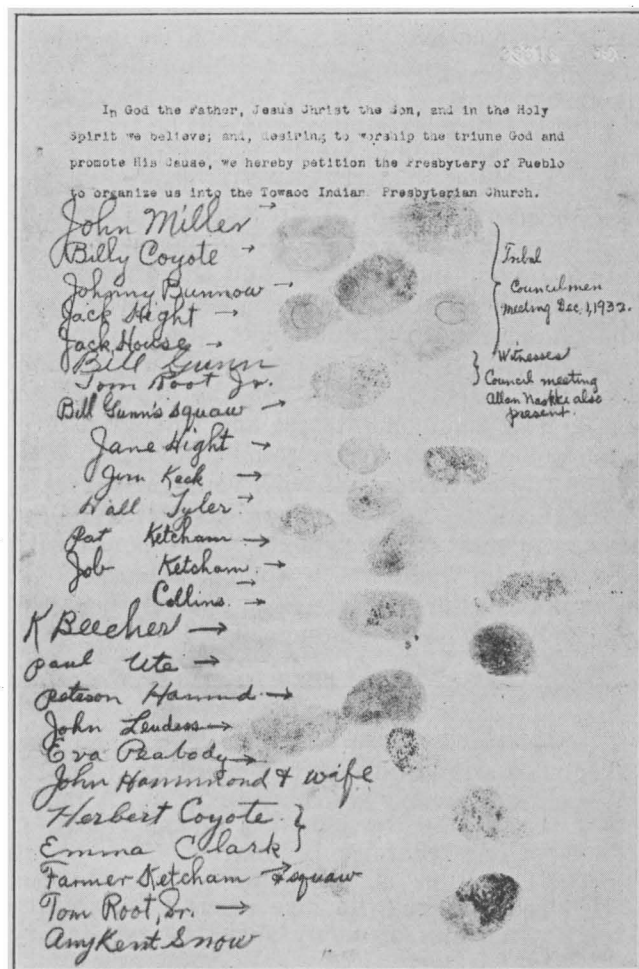
Thou hast made me known to friends whom I knew not,  
Thou hast given me seats in homes not my own,  
Thou hast brought the distant near,  
And made a brother of the stranger.

Dr. Jeong now lives a life in harmony with the lines written by one far greater than the Indian poet: "Thou lovest righteousness and hatest wickedness; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."—*Psalm forty-five.*

## Ute Indians Petition for a Church

ON NOVEMBER 1, 1933, a large company of Utes and Navajos gathered in the assembly rooms of the Towaoc Indian School, Colorado, for the purpose of meeting a commission from the Presbytery of Pueblo in response to a petition by Utes for the organization of a church. After a full discussion of the matter on the part of the Indians and the visitors, and after a confession of faith in Jesus Christ, made by those who were ready to unite with the church, and the baptism of those who had not already been baptized, the Towaoc Indian Presbyterian Church was formally organized with eighty charter members. Fourteen were baptized. The first name on the petition for organization was that of the Chief of the Tribe, John Miller. His name was followed by the names of all the other chief men who are members of the Tribal Council. Most of the signatures were made by thumb-print.

The missionary in charge of this field, Mr. Russell, says that the eighty charter members do not by any means include all who would like to unite with the church. He looks for a very encouraging ingathering during the coming year. The new congregation is greatly in need of a church building which will contain accommodations also for recreational and other activities. The only building available at the present time is the Government school. The Utes are very poor and unable to provide the funds and it would greatly encourage this new Indian congregation if some friends of the Indian work would contribute money to establish a church building for them, making it the center of further evangelizing efforts.



NAMES AND FINGER-PRINTS OF INDIANS WHO SIGNED THE PETITION FOR A PRESBYTERIAN CHURCH

# Strengthening Ties Between Orientals and Americans

By JAMES TOOKER FORD, Los Angeles, California

A "JAPANESE Christian Correspondence Club" was formed in Los Angeles a few years ago, composed of a few retired ministers. Names of Japanese students were sent by missionaries and letters were exchanged between them and members of the club in order to foster a friendly international spirit and to promote Christian life. Delightful letters from some of the Japanese young men show intelligence and refinement, excellent English, and fine penmanship. This plan helps to create a cordial feeling between the American and Japanese nations. It would seem to be advisable to broaden this work to include laymen and women of America and Orientals of other nationalities. Missionaries in Japan, China, Korea, India and the Philippines would gladly cooperate. The letters of those unacquainted with the English language might be translated but the work should generally be confined to those who know English, as missionaries usually are too busy to interpret and rewrite letters. There are multitudes of young men and young women in China, Japan, India, Korea and the Philippines who have been trained in English schools, and who understand the language, who might be greatly helped by kindly personal contacts. Americans and Orientals might thus be drawn closer together by common interest and Christian love. A missionary of the American Presbyterian Mission in China, writes: "I wish you every success. There should be care taken in the selection of the correspondents: Men should correspond with men only, and women with women. There should be no appeals for money. Both parties should be able to use the same language."

A member of the faculty of the Arthur T. Pierson Memorial Bible School of Seoul, Korea, writes: "By interpreting Christ, as He is to be lived in daily life, some may be able to give these young people real living messages."

From Hangchow, China, a missionary writes as follows: "The plan is not only possible, but is also desirable. Our boys have good English and our American friends who may not be acquainted with the conventional Chinese politeness, which has been developed for a thousand years, will always find that naturalness, simplicity, and good 'horse-sense' will make them understood."

In carrying out this plan for creating a better feeling of friendliness between Americans and foreign peoples, personal facts, interesting items from our daily life, description of surroundings, and views on national and international events and problems, should be followed by the deeper matters of the religious life, and at the right time the presentation of Jesus Christ as the Saviour of man and the Revealer of God. This will be welcomed by many. It is foreign missionary work which can be done without leaving home. The writer can testify to the blessing that follows thus coming into touch for the Lord's sake with young people of a foreign land. It is a task to write a thoughtful, joyful Christian letter to a foreigner but as many as six letters a year is not an insuperable task, and it pays. Women correspondents are more easy to get than men, but men are needed to correspond with men. Missionaries will gladly supply names for correspondence and a pastor can select two or three persons fitted for this work.

Every book in the New Testament was written by a missionary. The New Testament epistles were addressed to missionary churches. The Book of Revelation was a message to seven missionary churches in Asia. A map of the first century Christian world is a tracing of the missionary journeys of the Apostles. Of the twelve Apostles chosen by Jesus all except one became missionaries. The one who did not become a missionary became a traitor.

The Bible is a foreign missionary book. The true Christian Church is a missionary Church. Those who love Jesus Christ and who long for the coming of His Kingdom have, even in times of depression, the missionary spirit.

# What Christ Has Brought to China<sup>\*</sup>

By DR. T. Z. KOO, Peiping, China

*Dr. Koo has been for several years identified with the Christian Student Movement, not only in China, but throughout the world. He is widely known for his lucid and penetrating Christian thinking, whether before the League of Nations or in the conferences of groups of students both in the East and in the West.*

I WOULD like to give some account of the contribution that the Christian religion has brought into Chinese life, as seen through the eyes of a Chinese Christian. I suppose, especially as you attend missionary conferences here and there, you have been told of the excellent work that the Christian religion has done in China through its colleges. You have also heard of the good work done through the mission hospitals, through the churches, and through the other Christian benevolent institutions. I am not going to repeat the good things that the Christian religion has already brought to China through those agencies. It is rather my wish to share with you some of my own more personal readings of the meaning of the Christian religion and its contribution to Chinese life.

The first great contribution of the Christian religion to my country will be appreciated, if I give you a little touch of the background of our culture for many hundreds of years. Chinese culture you have heard described as being predominantly humanistic. Now, what do people mean by culture being humanistic? Very briefly put, if you go back to the books of Confucius and to the teachings of his particular school of thought, you come across something like this: Confucius did not deny that, in this universe, there is spirit or God, as we would say. But he did say that such a spirit is so far away from us, why waste time speculating about the nature of the spirit? You will never know very much about him. Therefore, the more reasonable thing to do

is to take your time and learn how to live rightly with your fellowmen. If you do that, you have done your duty. In another part of his book, he says something like this: Yes; these gods are there; honor them, but keep away from them.

Teachings like this have left an indelible effect

upon the development of Chinese culture throughout these twenty or more centuries since his time. In other words, the effect was gradually to cause the quest of the Chinese people for God gradually to taper off, until, when we come to the present time, we find it rather difficult to find the words in our language to describe the attributes of God.

In other words, our culture has developed, not on the plane of life of man with God, but on the plane of life of man with man. That is why people say Chinese culture is humanistic in its main trends.

The trouble with that plane of life is that when you make a people live on

their own level as man to man, you have taken away the power ever to rise above that level. You have condemned the people gradually to lose vision in life, to lose the creative capacity in life. It may take centuries to find it out; but any people who leave God out of their life will find it out sooner or later.

It is into such a situation that you bring God in Christ; and, as the knowledge bursts over some of us for the first time, we realize that God is not distant but can come so close to us in Christ that we can say, with some of the prophets of old, that we can walk and talk with Him. We have a God with whose Spirit our spirit can come into fellow-

What Christ means, or may mean, to the Chinese is best illustrated by this story of what He means to one Chinese—Dr. T. Z. Koo. Here is a man, educated in Chinese history and ethics and in Christian philosophy and science, who has been widely used not only as a missionary to his own people but as an emissary to the League of Nations and to other races. He has recently been touring the United States as a Christian missionary to American college students. He is a convincing evidence of the value of Christian missions. Dr. Koo has been invited to return to America this autumn to conduct a series of United Missionary Meetings.

<sup>\*</sup> From the *Bible Society Record*. Part of an address at the one hundredth anniversary of the Bible Society work in China.

ship and communion. God who was distant has come near; God, whom we were told was unknowable, has become known to us in Christ. And when you call people, who have swung to the humanistic trend, to come into contact with the living Spirit of the Lord of the universe, then you have given something back to that people that is bound to revolutionize life in that part of the world.

That is the first great contribution that Christian missionaries and other agencies have brought into life in China.

### Chinese Life and Ethics

The second great contribution I would like to mention is that Chinese life is one that is lived on a very high ethical plane. We have been taught to live rightly, man with man, and because we are taught to live rightly our culture has not produced much that could be described as theology, that is, the science of God. But our culture has produced some very fine things in the way of ethics; and, I think, the Chinese people as a whole owe to this fact its continuity. Our people have lived through many invasions; we have weathered many political storms; we have maintained our integrity as a living people down to the present day. Why? Not because we had armies; not because we had great power in absorbing other people; but because essentially the whole background of Chinese life is based on ethical conceptions.

But, unfortunately, living by ethical codes, high as it is, has its penalty also. It is a life that can get very, very dry. When you live merely by the ethical code, you either become cynical or you become a hypocrite. That is what happened to the Pharisees. They tried to live by rules and regulations, and you know how Christ described them. People whose life is pitched on that plane alone sooner or later find themselves in that condition. When Christianity comes into this picture of ethical rules and regulations, something new comes in.

Perhaps, the easiest way to show the contrast is to give a little illustration. Our Eastern minds prefer to think concretely, in pictures rather than in abstract words. You can think of a little boy going to school. When that boy enters school, he has to know the rules and regulations of the school, so that he can pass through without infringing on too many of them. Suppose, while he was learning these rules and regulations, at the same time this schoolboy comes unconsciously under the personal influence of one of the great masters on the staff of that school. He is still the same boy; it is the same school; but it is no longer the same life, so far as that boy is con-

cerned. In that life you still have the rules and regulations; but there also has come into that life a personal influence. The rules and regulations of the school are dry bones; they have no transforming power in the life of that boy; but the influence of that great personality on the staff of the school, once it touches that boy's life, unconsciously begins to work changes.

What Christianity has brought to China in the person and Spirit of Christ we can think of as the personal influence in the life of that boy. We still must know our rules and regulations as far as ethics are concerned; although I have been a Christian many years, yet the whole background of ethics still is there. But, on top of that, I am not now merely adhering to a code; I have surrendered to a Personality. I have given myself not only to something that is dead, but to some One who is living today.

The third point I want to mention, is the fact that, in the social background of China, for instance, we as individuals receive very little consideration in the old social system, because we are mere units of a family clan, sometimes composed of many, many people. Our interests as individuals are not important. We must all serve the interests of the clan. That is why sometimes you hear people say that life is cheap in the East. Not that we think lightly of taking life. Killing a man is repugnant to us; life is not cheap in that sense; but it is cheap in the sense that your individual life counts for very little, except as a part of a larger clan. In that kind of atmosphere we grow up, and we do not have a very high, exalted idea of our own worth and value as individuals.

That is a little of the background. Now think of the Christian message coming into that background. You begin to see another great contribution, because here comes Christ to give us the wonderful news we describe as the Glad Tidings. In what way is it glad tidings to us? He comes and tells us how we, insignificant cogs in this family system in China, are also the children of God—precious in the sight of God, our Father. God,—our Father? We,—precious in his sight? What an idea! What tidings! Indeed, when we realize the full significance of this "Good News," something comes into our life which has almost an explosive force.

You have heard people criticize the missionaries; especially some of your business men say that the missionaries you send out to my country are at the bottom of all the revolutions and troubles of China. They mean, of course, that as an unfavorable criticism, to discredit missions. I wonder if they realize that there is valuable truth in what they say. When you bring to China this message of Christ as our Elder Brother standing

before God, and tell us that we are as precious to God as Christ is precious to Him, you have implanted in the heart of some of us a new sense of dignity as individuals, and a fresh longing to do something with ourselves. That is what I meant when I said that it puts something into our life that has explosive force. It is not mere accident, that so many new currents of life in the far East today can be traced directly to men and women who have come to know Christ; men and women whose idea of their own manhood has received a fresh vision of its possibilities as we see it in Christ Himself.

### The Challenge of Christ

My last point, when I think of the contributions of the Christian Church, is the fact that, in the Christian religion seen from the Chinese angle, you see a distinct challenge and call to rise from our present plane of life to a higher plane of life. What do I mean by that? Again let me give you in a word or two a little of our social background, which will explain the point I have in mind.

When you think of life in my country at the present time, how is it expressed? Take the social and ethical systems of China. What is the prevailing tone of the ethical life in China today? One sentence uttered by Confucius many, many years ago expresses it very well; and that sentence is translated thus: "Return with justice those who hate you." In other words, meet your enemy, or deal with your enemy, justly. Otherwise, how are you going to deal with friends? It is a perfectly logical, reasonable attitude of mind, and you will see in it the old order described by Jesus—"an eye for an eye, a tooth for a tooth." Meet your enemy with justice.

In that background again Christ comes with a message,—“If you love only those who love you, what, after all, is that?” You must do more; you should love your enemy,—even your enemy! It isn't enough that we meet an enemy with justice, we must meet our enemy with love. What does that mean? Meet our enemy with love. Do you see what I mean when I say that, if we face these things honestly and squarely, we feel in our heart that we are being pulled and pulled and pulled to rise from the mere plane of "an eye for an eye, a tooth for a tooth," from the mere idea of dealing justly with each other, to the plane of dealing also lovingly with each other, even our enemies? What a tremendous implication there is in that challenge I have had reason to know these past months. I live in the City of Peiping, which was the objective of the Japanese armies invading

North China last year. There is the enemy, right at my doors. The call of the nation is, "Kill them, hate them, because they are your enemies." The call of Christ is: "Love your enemy." There is nothing theoretical about that situation. The enemy is right at my doors to be loved and here is the Master's command, "Love your enemy." How are you going to bring the two together?

That is just what Christianity bids us do, to rise from this plane of mere justice, and move a step ahead and deal with each other also in love. Tremendous are the implications of that for us in our life today.

Now, the glory of the Bible to me is that it contains the record of a life which has enabled me to see these things. I know that people hold many theories about the Bible, its origin, its inspiration, verbal and otherwise. But all these questions pale into significance when one realizes the preeminent wonder that here in the Bible is recorded the revelation of God Himself. A Biblical scholar is interested as to how this record has come about, and rightly so. But to the man struggling with life, the fact that the record is there is enough. If you go through our Chinese literature for the last two thousand years you will find in it here and there intimations of God, vague descriptions of God, yearnings after God. We can almost parallel some of our literature with the Old Testament literature included in the Bible, until the time of Christ. We have nothing to parallel the Gospels. In the Bible we have a revelation of God Himself, and because the Bible is the record of that revelation of God in Christ it can never be replaced by any other book.

So today, wherever I go, I always have two very intimate companions with me. One is a little pocket Testament, so worn now that it is falling to pieces. While I do not know very much about the world-wide work of Bible distribution, but as to the value of the Bible to myself, I can speak from personal knowledge.

I hope you have caught something of the enthralling attraction which Christ and God in Him have for some of us who see Him for the first time. In Christ, we see a bit of the glory of God Himself which we find only vaguely intimated in our own literature. In that sense the words of Christ, "I come not to destroy but to fulfill," are so true of what is happening in China. He has not destroyed any of the real values that we have known in the past, but He has lifted them up, sanctified them, and made them mean more to us than before we knew Him.





ONE DAILY VACATION BIBLE SCHOOL GROUP IN PASADENA

Here is a significant venture in home missionary work. The intermingling of fifty different denominations, and twenty-five different nationalities, and all degrees of social status, have done much to bring about a better feeling and spirit of friendship. In this group which includes three colors, and many nationalities, far-reaching consequences in the promotion of world friendship, religious tolerance, and sympathetic understanding is taking place.—HOMER H. ELLIOTT, *Whittier, Calif.*

## Twenty-Five Nationalities Enrolled

By the REV. HOMER H. ELLIOTT,  
Whittier, California

A SIGNIFICANT home missionary venture in world friendship on the Pacific Coast is the system of Daily Vacation Church Schools at Pasadena, California. Thirty-five denominations are sponsoring a city-wide system of schools ministering to over 2,400 pupils of twenty-five different nationalities and races. The twenty-five or more schools are held in churches chosen so as to contact as many different denominations and nationalities as possible. During the past thirteen years 24,728 pupils have been enrolled with an average of twenty-five nationalities in attendance. Special missionary schools have also been set up for particular racial and institutional groups of under-privileged children.

This enterprise, especially unique because of its missionary aspect, is under the Council of Religious Education, a city-wide enterprise sponsored by many denominations. This Council conducts a cooperative all-year program, including Leadership Training, Elementary Division Council, Parent Education, World Friendship Schools, a Workers' Library, and the Vacation Church Schools. Mrs. H. O. Clarke is the Executive Secretary, and the teachers are all paid, having been especially trained in a spring institute.

These schools are graded to meet the needs of the pupils from the kindergarten through the junior high school. They open immediately after the close of public schools and continue for one

month. The curriculum puts special emphasis on Bible study and missionary and evangelistic education. Other subjects include world friendship, music, dramatics, civic, and home education, and Christian patriotism.

The inter-racial and inter-social playtimes and fellowship activities are features of the work. As white, black, yellow and brown children from many countries, rich and poor, strong and weak, mingle together, the seeds of world friendship and peace, social and industrial democracy, for which the Christ stands, are sown in a remarkable way. This inter-mingling of many denominations and nationalities including all degrees of social status, produces many results in wholesome and more sympathetic relationships. It will have far-reaching consequences in the promotion of tolerance, world friendship, peace, and interracial understanding. Through it all Jesus of Nazareth, the living Christ, who loves children, and invites them to come to Him, is recognized as the Head of every school, and in these schools many have learned to love and follow Him.

Hundreds of homes have also been evangelized through these contacts. Many children with no church affiliation have made their first Christian contact through the Vacation School and have later joined a Sunday school or church. In the last eight years 1,254 such children are known to have become affiliated with Pasadena churches.



# A Challenge from the Near East\*

By W. HAROLD STORM, M.D., Muscat, Arabia  
*Missionary of the Reformed Church in America*

**W**E ALL love adventure. The thrill of adventure fills us with enthusiasm. Without this we are apt to grow unconcerned and indifferent.

Over the radio recently I heard the siren from Admiral Byrd's ship far down in the Antarctic. There was an exchange of programs between the men on board the ship and the studio in New York. Since I have often been in isolated places on the Arabian Desert I could understand the thrill that must have come to those men isolated amidst the ice floes of the Antarctic as they once again came into touch with home.

The life of a desert missionary doctor is full of adventure. Exploring new places, visiting Bedouin encampments for the first time, living with the desert Arabs, these experiences leave no dull moments. There is the thrill of meeting a caravan in the southeastern desert of Arabia, where the law is that every man is your enemy until proven otherwise. No two caravans will pass until they have become assured that they are friends.

A camel boy will run up beside my camel and say that he has seen someone approaching. I look, but a quarter of an hour passes before I can see anything and then it is only a speck on the horizon. Later this speck turns out to be a lone camel-rider. We make for one side of a sand dune on our right as he makes for the opposite side. We find him kneeling down by his camel pointing his gun towards us. My guide rushes out waving his long sleeved gown in the air as a signal for the other man to advance. He rises and leads his camel forward a few paces, halts and shouts in clear Arabic: "May I advance in your faces?"

This is the Arabic way of asking if it is safe for him to approach. If the guide answers in the affirmative, the stranger asks, "May my camel advance in your faces?" If a second time the guide assures him that it is safe, then the man advances with his camel and our guide goes out to meet him. When they are assured that they are friends the two caravans come together.

What would happen if they are not friends? In that case they would never reach the point

where they would come together because long before that they would engage in a battle royal.

There are many adventures on the lonely stretches of desert hitherto unexplored—scarcity of water, sand storms, lost paths and revolts among camelmen. Even Bedouin food involves adventures for one never is quite sure just what the next mouthful may contain.

All cannot go to Arabia and all cannot be desert doctors but there comes to each of us the task of living adventurous lives right where we are. That depends much on how we respond to the challenges that face us. We cannot avoid these challenges nor would we want to escape them. Let us face them honestly and courageously.

In the Near East, in Turkey, Egypt and Persia, we are witnessing phenomenal changes. These countries are rife with nationalism. The wheels of progress are grinding on and youth is at the helm. Nationalism demands our sympathy and respect, but if unbridled it involves much danger. One can hardly keep pace with young Turkey as she moves forward under her spirited leader, Mustafa Kemal Pasha. From a defeated and crushed people she has risen in a short space of time to command the respect of the whole world. Practically the same can be said for Persia and Egypt. Syria and Iraq are also finding and expressing themselves in many ways as their youth awakens to new hopes and aspirations.

In Arabia we find quite a different situation. Here nationalism is not rife. Conditions are more fixed and primitive. In spite of this the youth are speaking and reaching out to find expression for their feelings. Many are out of sympathy with the old and are seeking something new. Not a few of the young men are giving up the binding religious customs of their elders, such as rigid fasting during Ramadan. They are awakening, but the question now is: Whither bound? Some cling to the old customs and remain under the old cloak; others keep to the old but try to change the cloak; a few throw off the old entirely and they know not where to go. It is the challenge of this last group which is so important. Since they have given up the old beliefs they are in more or less of a receptive mood. Much hinges on what they learn and accept in the near future.

\* An address given at the Florida Chain of Missionary Assemblies, 1934.

This change of attitude on the part of the youth is calling forth outspoken opposition on the part of their elders—a fact that makes it much harder for them to find adequate satisfaction in their attempt at self-expression. In Muscat I was invited to sponsor the first athletic club in that city. The young men were delighted that some one would take an interest in them and help them. A letter shows in what position they found themselves because of the attitude of their elders.

This letter reads in part:

It is with great regret to say that the club is looked upon, unfortunately, by many respected fathers if not all, with contempt and is regarded as a resort of idle talk and joke; hence it remains stagnant, being deprived of their stirring support. Many of these good elders, if not all, consider and express that sports are under no circumstances becoming the dignity of any one. They are, namely the sports, in their opinion but childish diversions which any promising youth should eschew. We are, therefore, trying our best to extricate this thought and manifest to these good elders the noble effects the sports are producing on us.

The youth of America are living in momentous times. We are face to face with living issues. All is not as it ought to be within our churches, and in many of them the missionary enthusiasm is waning. Some believe that the chief cause is the economic situation, but the great reason is a general spiritual apathy. Thus we are handed the task of entering the game when, in many quarters, no gain is being made or ground is actually being lost. Great hope is expressed in the youth and much is expected from them, as is evidenced by the increased emphasis on young people's work.

The youth of the Near East are awakening and are challenging us to awaken and shoulder our responsibilities. We, who know Christ and have had the advantages of Christian homes, schools and friends, must hear the Macedonian call of our fellows of the Near East. They are building for tomorrow; quickly before the building is completed they must learn that, "Other foundation can no man lay than that is laid, which is Jesus Christ."

We must also shoulder the more difficult task of helping to re-awaken a sleeping church in America.

Into whichever field we enter there will be a price to pay. Anything of value requires a price. The extent to which we are willing to pay depends on the value we place upon it. The greater the value, the greater the price.

### **An Arab Woman**

Let a young Arab woman speak. I had only been in Muscat a few days when a messenger came running over to the hospital saying that Mirash was dying. He was our only Christian

convert in the whole province of Oman. I rushed over to the men's hut and found it empty. During the night a fanatical Mohammedan brother had come and stolen the body, carrying it to his own hut with the idea that if Mirash died in his house, he could tell to the city that Mirash had died a Mohammedan. He could then claim the widow, would be in a position to dictate as to her future and would gain money from her remarriage.

We went to the brother's house and found the door barred. Finally, through a friend we were admitted and spent the last few hours with Mirash before he was called home. The brother refused to allow him to have a Christian burial and tried to get friends to help him bury Mirash. They all refused, saying that since Mirash was a Christian during life they would have nothing to do with him now. The brother was about to tell us to bury Mirash when the mother stepped to the doorway and with a face like stone and, pointing to the rocks back of Muscat, said, "I would rather have my boy carried to those rocks and the birds eat his body than to have the Christians bury him." The brother became more fanatical and finally got help to give Mirash a Moslem burial.

As my colleague and I came back from the cemetery we noticed a great commotion about the courtyard. They were forcing the young widow through the Mohammedan ceremony of widowhood. In our section of Arabia, as the men come back from the cemetery they bring the widow out to the threshold of the door and throwing over her a black cloth they ask her to repeat the first chapter of the Koran, thus declaring her intention to follow the religion of her husband. Then she is ushered back into a dark room where for four months and ten days she remains in utter seclusion. She sees no one and food is handed through the door. After that she is brought out and the oldest male relative has the right to arrange a wedding.

We found the relatives forcing the young widow through this ceremony. In front of her were a fanatical group of men and behind her an equally fanatical group of women. A religious judge was trying to force her to repeat the required words. My colleague stepped up to the old man and said in Arabic, "There is no compulsion in religion." The judge looked around and said, "You are right, we will let her speak for herself."

At these words Miriam stood up and faced the crowd of men who had been jeering at her and said, "I am a Christian and am going to be a Christian."

That was over three years ago. I remained on in Muscat for two years and saw Miriam nearly every day. She was ostracized by all her friends and relatives. Poisoned food was sent to her. A fanatical brother threatened her life if he should

ever see her on the street. But under conditions like these she remained true, never once denying her Master. She willingly went through all this because Christ meant so much to her. She was willing to pay the price even if it should mean death. Today out there in Muscat she is the only baptized Christian in the whole province of Oman. She sends a challenge to us.

Are we willing to pay such a price? If we are, it will mean changes for some of us. We will be asked to give up some things that we have long cherished. It may mean doing some things of which our parents and friends will not approve. We all seek adventure. Life itself is adventurous. The Christian life is one full of adventure. There is adventure in faith and in tackling the seem-

ingly impossible. Then we realize, as we go along, that with God nothing is impossible.

As we accept the challenge and take our places let us remember the words of our Captain.

"He that loveth father or mother more than me is not worthy of me."

"There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

"Greater love hath no man than this, that a man lay down his life for his friends."

### Religion and Young People Today

Youth has ceased to live the sheltered existence of former generations and is today exposed to the great currents of social and political life.

The main reason for the participation in politics on the part of youth is that its own future is threatened.

Youth passes and rejects the established (dis-)order. It believes in some sort of revolutionary change in the present structure of society.

Youth seeks a new sense of security and of self-confidence by entering into the modern mass-movements.

Youth has little use for "civilization," or ideals, and returns to more "primitive" realities.

The new primitiveness of youth implies that it is less inclined to reject religion in the name of "Progress" or "Philosophy" or "Science" and more inclined to judge it on its own merits.

The most formidable barrier between religion and youth has been the wide-spread notion that modern science and modern philosophies of life had knocked the bottom out of positive faith. Mystery seemed to belong increasingly to the past. But as the facts of life rather than the theories about life claim attention again, this superficial view breaks down and the forces over which man has no control are again recognized as dominant realities.

If youth seeks anything in Christianity, it seeks in it a message of authority and power. Christianity begins to be taken on its own merits again. The outstanding one is that it proclaims a God Who is the measure of all things, by Whom all things are measured and Who is Himself measured by none. . . . Youth asks rightly that the claim of truth shall be proved in life as well as in speech.

Youth seeks in Christianity power to give them victory over the experience of impotence, of fear and nothingness, which comes so naturally to them in their present perilous condition.

A Christianity which reduces itself to a way of life or to a "philosophy of life" is too pale, too spineless, to answer such searching questions. But the message of Jesus Christ, with its uncompromising demands and its offer of total renewal of life gives the answer which can meet their deep need.—*Dr. Visser 't Hooft, in the C. S. S. Review.*

# The Response of Youth

By EZRA P. YOUNG, St. Petersburg, Florida

**A**FTER hearing a youthful missionary talk recently a sub-deb tripped up to the speaker and said, after the manner of seventeen:

"That was a *swell* speech. Did you see our gang on the back seat? Well, we came prepared to be bored and ready to walk out in time for a dance, but when you started telling stories we decided to move up front and hear you out. We didn't know a missionary talk could be so interesting."

This took place at a young people's mass meeting, part of this year's Florida Chain of Missionary Assemblies program. The speaker had carried his audience with him through the vivid missionary experiences of several years in a needy foreign field.

Two days later an attractive girl appeared in the study of the pastor of the church and said: "We have been thrilled by these missionary speakers, and we want to do something ourselves. But if we cannot go to the mission field, how can we serve?"

The minister met the challenge of youth.

"Right here in our own state," he said, "are men and women who know almost as little about Christ as the people in inner Africa and far-off China. There are Negroes exploited and discriminated against; there are children in the interior without benefit of education and recreation, for whom the Government is trying to provide satisfactory leaders; in the swamps of Florida not far south of here are the Seminole Indians, living on the edge of civilization in a state almost as primitive as the tribes of Mongolia. Right here at our back door are people who need strong and courageous young hearts to help them!"

The result of that conference between youth and the clergy was a dedication of a good share of that young woman's time and energy to volunteer leadership in recreation and handwork among the poor children of a part of Florida seldom seen by the average tourist—the great interior country of flatwoods and turpentine camps. Life has taken on new meaning for that society girl whose calendar had been filled with a mad whirl of social

engagements with which, to use her own words, "I was fed up."

When some of the missionary speakers went to a reputedly sophisticated university recently for a two-day program for Christ there was some doubt as to their being able to interest the students.

"You cannot say anything that will thrill these youngsters. They simply will not respond to your message," was the warning note sounded.

A young doctor, just returned from six years of service in Arabia where he was the first American doctor to penetrate into Bedouin camps in the remote parts of that country, related his simple but fascinating story of long caravan treks, camel trail clinics and oasis operations performed on the running board of his car.

A Filipino girl told what Christ had meant to youth in the Philippines and of the hard-

ships they were willing to undergo to be true to their new and living faith.

A young man, who had spent three years as a leader of boys in Turkey, witnessed to the likableness of a much misunderstood people and told of their great desire for enlightenment and fellowship.

These stories were all vivid and concrete, and when the speakers had finished they were surrounded by students—supposed not to be interested in missions—who put intelligent questions to them for a full hour before they let them go! Not satisfied with this, the speakers were invited to visit their fraternities for informal discussion, in one of which the president of the house suggested that they would like to do something concrete to show their interest in the youth across the sea. "Missions," he said, "have always been to our minds something vague and far-away, to be carried on by a lot of dear old ladies who feel sorry for the 'heathen.' But now we realize that across the sea are people who need our help. We have caught a world vision these two days, and now we want to do something about it."

In one city in the south a young woman wrote to a friend, who was a member of the visiting

Are the young people of today susceptible to the missionary appeal? Read what Mr. Young says and you will have the answer. They are eager for some worthy challenge. Is not the reason why they have not responded because Christ and His heroic and worthwhile appeal have not been presented to them with sufficient sincerity and clearness? This is a challenging and cheering report.

missionary team, and said: "Five of the girls in our set have gotten together and decided to take a stand against drinking and smoking. The situation is terrible here; it is getting so that girls who do not do these things are simply not invited to parties, and some feel that unless they have some sort of engagement every evening they are in danger of being social failures. The coming of these missionaries—many of them young themselves—and the things they stand for, have encouraged us to champion these principles. We are praying that your messages may reach the hearts of our friends!"

In Jacksonville, at a mass meeting of young people, a high school boy bent forward eagerly to catch every word of the address given by a cowboy missionary from New Mexico. In imagination he traveled with this new hero along dim trails into mountain fastnesses where men waited in lonely cabins for the message of Christ. He saw the missionary rope a steer and ride a bucking broncho, in order to melt the heart of a fast-riding, hard-boiled son of the plains. Here was a new thrill, and the boy decided to ask this man whether he, too, could serve as a Christian leader among the cowboys. That same day a boy of eighteen living in Jacksonville, leaped from a bridge to his death in the St. Johns River. His horrified companions, who stood helplessly by at the time of the tragedy, explained that "Bill was crazed with drink; he had tried every thrill, and he was bored with life." Bored with life at eighteen because he hadn't found any cause bigger than himself and his own pleasure!

A Japanese Christian young woman won the heart of an American girl with her singing and a beautiful friendship was begun, which opened up a whole new world of interest and possibility for service to the American girl. A bundle of provincial prejudice against Orientals was thrown into the discard. This small Japanese young woman, who had to stand on a chair to be seen by her audience, did more for Japanese-American friendship in a month's tour of Florida than the average diplomat could do in a year. Her singing of "Saviour Like a Shepherd Lead Us" at young people's mass meetings not only convinced youth of the worthwhileness of an enterprise which could nurture such a beautiful life, but it also won young people for Christ.

If the next Peace Conference could be delegated from among the intelligent youth of the world, who still think in terms of the sacredness of personality, we could all be beating our swords into plowshares. Talk with youth in any nation in the world today (including those dominated by dictators), and you will be impressed with one thing—their passion for peace.

One of the criticisms of today's youth is that

they are indifferent to the Church's world program. In a city of the south five hundred young people listened attentively to a symposium of home and foreign missions. Such an impression was made that there was a carry-over the next day into the local high school where the teachers were requested by the students themselves to give the periods over to a discussion of what had been said the day before. It was reported that no previous topic had created such a contagious and sustained enthusiasm.

A young woman, who has been a teacher and a friend of youth in a Chinese University, speaking in a wealthy community, told how she had eaten Chinese food in order to save enough money to help provide a poor Chinese lad with an education. The story was related with not the slightest trace of self-pity—it was all part of a radiant experience—and it reached the heart of at least one girl who had been pampered and spoiled through every one of her seventeen years. The idea of giving up something for somebody else had apparently never entered her little head. Here she saw, for the first time, self-sacrifice presented as a glorious and rewarding adventure; it was a new kind of religion to her and surprisingly attractive. She sought an interview with the missionary and later thought seriously whether there was something she dearly loved that she might give up for this great cause. She decided on her motor car—a bright red roadster, fast as the wind, and she loved the thrill of power it gave her to sit behind the wheel! The girl in her was wistful as she took her farewell ride in the big red car. Her friends were inclined to laugh at this dramatic renunciation, but they changed their attitude when they realized that she was dead in earnest and that she too had forsaken some of her old gods. Her heart was deeply stirred and something beautiful had come into her life.

We make a grave mistake when we present Christianity to youth as an easy-going religion. We cannot blame the indifference of youth when we fail to captivate them. How often do they come to the church hungry for the Gospel and we give them current events? They are eager for a great cause to champion with all the eagerness of their youthful vigor and we urge them to sell tickets for church suppers! They come seeking answers to the frank and penetrating questions and we hide behind an ecclesiastical vocabulary, for many of us have never faced life courageously ourselves. They come longing for Christian fellowship and we turn the church into a glorified amusement center and deceive ourselves into believing that we are giving them the "abundant life." They long for a test of their courage that would make Christian discipleship difficult of attainment and we soft-pedal principles and go

around whispering about sin as if it were a word gone out of style. We aim too low in our appeal to youth and they sense it. They dislike our moral and spiritual timidity.

The reason why the missionary program interests youth is because it involves risk and new experiences. Youthful hearts have a magnificent latent courage that thrills to dangerous but worthwhile enterprise. Every library for growing boys and girls should contain such inspiring missionary biographies as "The Life of John G. Paton," "The Splendor of God," "Shepherd of Aintab," "Life of Livingstone," "Mary Slessor of Calibar," "The Moffats," Janet Miller's "Jungles Preferred," Albert Schweitzer's "Hospital at Lamberene," Stanley Jones' "Christ of the Indian Road," and other recognized works. They are not only thrilling but they are also informing; and such a series read

carefully by youth at the impressionable age might very easily change the whole character and aim of their lives. Some of the older missionary books are especially thrilling because of their stories of heroism.

There was a striking title in a recent religious magazine: "Wanted—Courage to Grasp Thorns." In America life, even in the church, is too easy for most of us. What we need once more is an inrush into Christian hearts of the "courage to grasp thorns." Youthful hearts have that courage; they need only the magic of fearless and unselfish leadership to set that courage aflame. But so long as the church makes the error of trying to remove the thorns it will not inspire the courageous way of life—the thorn and Cross way of life—which, when presented vividly, comes as a vital and compelling challenge to youth.

### CHRISTIAN STRATEGY IN A CHANGING WORLD

BY PROFESSOR BASIL MATHEWS, Boston Mass.

The Christian's duty in respect of nationalism is to transcend it; not . . . . from outside, but from within. Our task is to re-create our nation as it is into the nation that God wills it to be, so that it can offer its own special gift to the world of nations. This is the true foundation of internationalism, . . . . far greater than any supercilious cosmopolitanism that has no loyalty to mankind as a whole because it has none to home and nation. Our ultimate loyalty is a spiritual one, to the Kingdom of God; but that loyalty must begin to be incarnate and concrete and passionate in the home and the nation before it can be real in relation to mankind.

If the values that we see in Christ govern the use and the invention of the tools that science is ready to put into our hands, we shall not be making poison gas, tanks, bombing airplanes, submarines and machine guns. We shall concentrate on the perfection of medicine and surgery and their spread throughout the world; on the irrigation of deserts to grow crops for the famine-stricken in India and China; on the engineering of roads and bridges over which foods and medicines will be carried to multitudes dying of drought and disease; and on the control of rivers such as those that today sweep uncounted thousands of our Chinese fellowmen to death. We shall so mobilize the forces of goodwill and so relate the men of spiritual vision and of political and economic capacity to the affairs of mankind that the elementary material needs of all men will be met by a sharing of the gifts of God among all classes and nations in an interdependent world. . . . We shall enter on a new discovery of beauty, and make the loveliness of God's world in nature and in all the arts available to delight the soul of all peoples. We shall, above all, . . . give our lives and use all the tools that are to our hand for spreading among all men the truth of this good news of the Kingdom of God. . . .

Those tools of science lie ready to our hands. Just as the Roman roads, and that gift of the *Pax Romana*, the free passage of ships over the Mediterranean Sea, served Christ through Paul, so the ocean liner and the automobile, the new air routes across Africa and Asia, the cable and wireless, the printing press and the technique of medicine and surgery, can be made by us to serve Christ in the spread of His good news and in the practice of His spirit everywhere. . . .

Communism challenges our accepted social and industrial traditions. So do trenchant, persuasive prophets of skepticism like Bertrand Russell. They declare for what they hold to be a higher social good, and are ready with a concrete program. The standards of Christ really challenge those traditions even more drastically, but the Christian community on the whole fails to give a strong fresh lead. As Nicholas Berdyaev says: "The only thing to pit against integral communism, materialistic communism, is integral Christianity."—*World Tides in the Far East*.

# A New Day in Giving<sup>\*</sup>

By ROBERT E. SPEER, D.D.

**W**E ARE facing a very grave, transitional situation in the matter of the support of educational, philanthropic and missionary agencies which are dependent upon private gifts.

It is interesting to observe the divergent attitudes and judgments of those responsible for the administration of these agencies. Some think that the golden age of private benevolences has passed. They point out that the supposition that the noble tide of private philanthropy which we have known in America for fifty years was a natural and permanent phenomenon is fallacious. So far from being a natural, human development, it was distinctly a phenomenon of American and British life. Most of the countries of the world have known nothing comparable to it. There has been no such development of humane and missionary undertakings maintained by private benevolence in other lands. It was inevitable, some believe, that this movement should ebb, and they are reconciled to what they think to be a new and more permanent condition. They think that their agencies have crossed the top of the hill and henceforth must adjust themselves to a reduced and still further declining basis of support.

This is true probably with regard to some of the activities that we have known, but there are others of which I do not believe it is true. Their work is obviously still undone, and there will be sincere men and women who will recognize the duty of carrying it forward and seeing that the necessary tasks are adequately maintained until they are accomplished. At the same time we must clearly recognize the elements in the present situation which are of the gravest concern to all agencies dependent upon private, benevolent support.

First, it is to be noted that the enlargement of government functions is absorbing tasks formerly dependent upon voluntary service. Old age pensions, widows' pensions, unemployment relief and insurance, the care of dependent and delinquent children, education itself are a few of the forms of humane relief and service which governments are increasingly taking over. And there are now serious proposals that the care of the health of the

entire population should be made a state concern. What national resource is there that is comparable with the physical and moral health of the nation? If it is a proper function of the state to husband its resources of lumber and mineral it is asked, how much more its resources of men and women? One may approve or disapprove of the extent to which the state is taking over social, educational and philanthropic activities, but the principle, whether for good or for evil, is going to affect radically the continuance of many of the agencies which have grown up in these fields. And even where the government does not actually take over a particular form of activity, the general development affects the popular mind, and will increase the difficulty of raising funds for work akin to, but beyond the bounds of, the functions which the government is assuming.

In the second place, the increased tax burdens are diminishing the ability to give of the very people who have been the main supporters of the philanthropic and missionary agencies. The increased income tax rates will more than offset the benefit of the exemptions allowed on account of contributions, and the increasing inheritance taxes are already beginning to affect, in the most serious way, the flow of legacies which has been one of the notable features of private giving in America. The great bulk of American giving is that of a small minority of the population, and it is this minority which is feeling most the diminished ability to give, due to increased taxation.

In the third place, both the increased costs and the rise of the standard of living affect the ability and the willingness of people to give. The margin between income and what are regarded as necessary living expenditures is steadily reduced. It has been from this margin in the main that private gifts have come. Furthermore, the whole level of living has risen, and those things are deemed necessary today which were regarded as dispensable luxuries in the past, and it is this very type of expenditure which represents the heaviest costs. The increase in the price of sports and pleasures has been far greater than the increase in the cost of food and clothing.

In the fourth place, a new psychology is certain to arise from the substitution of the ideal of

<sup>\*</sup> An address given at the Lawyers' Club, New York, Friday, April 13, 1934.



leisure for the ideal of work, and of the ideal of self-indulgence for the ideal of self-sacrifice. It is well that we have escaped from the terrible pressure of the days when labor worked twelve hours and six days for a dollar a day. But the idea of a three or four hour day and a five day week, which many are advocating, is the product of a point of view and will be itself the cause of a point of view which would be sterile as regards benevolence and sacrificial giving.

In the fifth place, there is undoubtedly a hard-headedness as to the survival of the unfit which supplements the increasing soft-heartedness as to the undesirability of discipline and control. It has taken a long time for the biological ideas to seep into social thought, but they have gone very deep as W. G. Sumner hoped that they might. He opposed all forms of legislation that protected or preserved inferiority. If a man did not have will enough to save himself from drunkenness and wreckage, according to Sumner's view, the sooner he was allowed to get himself out of the way the better. We have today to deal with an attitude which feels no vivid personal responsibility for others. And we have to deal with another attitude which feels so responsible for others that it wants them to be let absolutely alone. Both these attitudes are fatal to the ideas and ideals which have provided the wealth of benevolence which has been the glory of the last fifty years.

There is a sixth influence, about which some may disagree. We have lost a great deal in recent years by the promiscuousness and the generality of some of our giving programs. Composite funds in which the separate causes are merged so that the donor gives to the fund instead of to a concrete cause have their advantages. Some donors can best be enlisted in such giving; but there are disadvantages in the loss of personal motivation and knowledge of concrete necessities and the sense of individual responsibility.

One other element in our present situation is the question as to whether genuine religious faith has waned or whether, even if it has not—as I do not believe it has—it may not have suffered from failure to relate itself definitely and directly to expression in adequate and sustained benevolence.

No doubt there are many other aspects of our present situation which might be mentioned. No doubt also there is much to be said in qualification of these things, but it is enough for our purpose to realize that there is a problem here of vital concern to all. The problem which we are facing is not to be dealt with by any tricks, good or bad, nor by any devices learned from advertising or the psychology of salesmanship. What we need is first to see clearly that there may need to be a shift of method, and second, that there must

be a clear observance and tenacious grasp of sound, fundamental principles.

It would seem that the day of the large gifts may be over. If income and inheritance taxes absorb the wealth which has been available for philanthropic causes in the past, then the loss must be made up by the larger number of small givers. The new attitudes of mind which are ahead of us may be inhospitable to such a scheme, but it is the reasonable and necessary method.

### **The Fundamental Principles**

As to fundamental principles I name only four. The first would be principles of work and thrift. It is these principles that have made our country and have made the world. It was not leisure and luxury and indolence that cut down the forests and broke the soil and trod the thoroughfares through the wilderness and laid the foundations on which the nation and its life are built. Leisure is not a sound ideal of human life unless men know how to use it creatively in a way that makes it the equivalent of work, yielding an enlargement of the spiritual wealth of the nation in mind and character. Only from ideals of work and thrift will the streams of large public and private charity flow forth.

The second principle is that of trusteeship. It has been spoken of as stewardship, and that is the right idea, but that word as well as the word trusteeship has been worn dull. The idea, however, is the central idea of friendship, of service, of patriotism, of humanity. Fritz Kreisler is a fine illustration of it in the use of talent and time and money for the enrichment of human life.

In the third place, the true motives of life are personal: Love, kindness, brotherliness, pity, good-will—these are the motives without which giving will be thin and poor.

Lastly, we need to work with the conception of solidarity. It has been a shame that we have surrendered it as far as we have to negative and destructive movements. Christianity began with it, with the noble conception, thousands of years ahead of human thought, of humanity as an organic body, rejoicing, suffering, ennobled, shamed together, every member bound to each other member. This is the true ideal of a true nationalism. And it is the ideal which rejects all false nationalism and racial and party division as against the unity and the solidarity of mankind.

If we are going to try to perpetuate the good of this great era of giving which lies behind us, and if we are going on to a better day, it can only be on sound and right principles. If we stand on these, we need not be afraid of the result because their guarantee and their adequate fruitage is assured by God in whom they have their home.

# When Home Mission Income Drops

The gifts to the work of many home mission enterprises have decreased from thirty to fifty per cent in the past five years. This has been understandable but it has been little less than a tragedy to those related to the work. Salaries have been slashed below the point of decent and efficient living; work has been closed and workers recalled; help has been withheld from struggling churches; communities have been deprived of Sunday schools and other religious privileges. These are disappointing, if not discouraging, results of the economic crisis through which we have been passing. But there are also beneficial results that come from necessary economies. These are worth considering, not to make us satisfied with decreased giving but to teach us certain lessons in stewardship and to encourage us in the conviction that God is standing by His servants and that in the work of Christ true spiritual results are not dependent on the amount of money expended. The following contributions throw much light on the subject.

## Needed Changes in Technique

By ERNEST M. HALLIDAY, D.D., New York City

*General Secretary of the Church Extension Boards of the  
Congregational and Christian Churches*

**P**ERIODS of financial distress multiply the difficulties of home missionary work but they also emphasize the necessity of continuing it. The heavy hand of depression, keeping agricultural products down to very low levels, and factories closed or on part-time schedules, causing wide-spread unemployment, has resulted in startling decreases in pastoral support for many home missionaries who in normal times look to the fields they serve for a large percentage of their salaries. Many of these representatives of the churches, whose pay is inadequate in the best of times, have been brought to such straits that it has been necessary for Home Mission Boards, by small emergency grants, to relieve them of their most pressing necessities.

Donors as well as mission workers have felt the depression severely so that the contributions of churches and individuals have fallen off at the very time when increase was most needed. Returns from legacies have also been seriously depleted by shrinkage in estates, and income from investments have suffered to a considerable extent. For the Church Extension Boards of the Congregational and Christian Churches the total income, including repayment of building loans, was 23.3 per cent lower last year than the year before and fell 53.5 per cent below receipts of 1928.

In this emergency the budget has been cut again and again. Administration and promotion appropriations have been drastically reduced. Salaries of secretaries, superintendents, and other general workers, office staff, and of missionaries receiving their entire support from the Extension Boards, have been lowered from 10 to 19 per cent. Field supervision has been curtailed and aid to pastors

cut down. Churches have been, and are being abandoned; others have been yoked, with resultant inadequate service to all; still others have been left without pastors for longer or shorter periods, with chief dependence upon student summer service. Despite all economies we have not escaped a deficit. It has been necessary therefore to draw heavily upon reserves which may serve to cushion the fall for a brief period but will soon be exhausted. Then but two possibilities present themselves: further decrease in expenditures and a crippling of the work, or increase in income.

In some respects the falling off of income has not been an unmixed evil for it has resulted in administrative economies, closer scrutiny of appropriations, elimination of certain doubtful fields and a new stimulus to cooperation, both within and outside the denomination. But while some limitation of diet may not be fatal and, may even prove salutary, too great limitation results in emaciation and ultimate starvation. As a matter of fact the lessons we are learning under pressure ought to contribute to efficiency.

What are some of the foreseeable changes in home missionary technique? First of all, we must look more and more to interdenominational cooperation for the achievement of our task. At present we are hampered by a meager program, spread over too wide an area. We should seek to restrict the work more geographically and to make it richer in its elaboration; it should be more intensive, less extensive. There is no longer any justifiable place for competition between evangelical home missionary churches. There must be more withdrawals from overlapping fields and more reciprocal exchanges. If local groups insist on having their own special organizations, they must finance the work out of their own pockets. Release of funds accomplished in this way should be used for the intensifying of work at other points where it is sorely needed.

The second point in our future program is the combining of forces to carry out certain united

enterprises. This may be done in such a geographical unit as Alaska, or in an ethnic unit as the Spanish-speaking work in the Southwest, or in a logical unit as in the case of specialized city and rural service, or in service units as in the case of ministry to farm and cannery migrants. Such fields are not so organically bound up with denominational machinery as to make cooperation impracticable.

A third field of readjustment lies in the adaptation for effective appeal of the newest developments in visual and oral presentation, such as the moving picture, the phonograph and the radio. Similarly, the possibility of procuring "electrical transcriptions" which will run for fifteen minutes without change opens a fascinating field for the development of preaching services in places which cannot afford a settled minister. The use of this method also promises stimulation of lay leadership in the parts of public services other than the sermon. The use of the radio is also a possibility, although at present the expense and other problems raise difficulties.

Cooperation with leaders in governmental and philanthropic enterprises may also be increasingly developed. County agricultural agents, superintendents of schools, librarians, health authorities and others make splendid allies for the church in home mission fields. With the return in the last few years of between one and two millions of people to the soil, rural church work assumes new significance. In many rural communities developments may well be in the direction of the so-called "Larger Parish" where the ministry of the church will be over an entire area and will be carried on through the activities of several religious work specialists.

America can still be saved from the destruction which has overtaken other civilizations in other ages if only we Christians do not fail to do our part to promote the Kingdom of God throughout the land.

## Economy with Efficiency

By the REV. EDWARD DELOR KOHLSTEDT, D.D.

*Executive Secretary of the Board of Home Missions and Church Extension, Methodist Episcopal Church*

AMERICAN Boards of Home Missions are engaged in a task, altruistic in character and unattempted by other agencies, that ought to challenge the utmost endeavors and resources of organized Christianity. This task includes the unselfish purpose to ensure to those living in underprivileged rural and urban communities, the manifold ministries of the Christian Church. This contribution toward the enrichment of humanity's heart, home and community life is made pos-

sible by a development of the sharing spirit that is characteristic of those to whom the Gospel of Christ has become a reality. Their heritage, locality, environment and relationships enable them, directly or indirectly, to engage in various types of missionary service.

The scope and significance of this task ought to be considered in any attempt to appraise the economy and efficiency of home missions. Christian agencies seek to portray the attractiveness of Christian ideals of life; to reveal the ethical implications, economic obligations, personal and social significance of applied Christianity; in short, to illustrate the meaning of a functioning faith, vitalized by an experimental knowledge of realities in the spiritual realm. The composite character of such service, as well as the relative value of factors that determine the status of individual and collective life, must be appreciated in order to justify the validity of the missionary's claim to moral and material support. Throughout the vast areas embraced by Continental United States and her distant dependencies, home missions maintain territorial contacts and foster activities that are characterized by both home and foreign field environments, problems and opportunities.

Christianizing the United States is a perennial problem to the Church of Christ: changing conditions, migrating multitudes, pagan philosophies of life, and crime cultures of appalling proportions, test the material, mental and spiritual resources of American missionary agencies. Prevalent economic problems, however distressing, are less disturbing than America's character crisis. This is evidenced by unsavory revelations of our United States Senate committee hearings, in the field of finance; exploitation of the masses for selfish surpluses and the gratification of corporate greed; subtle trickeries of dress suit racketeers and the brazen effrontery of machine gun gangsters; perversion of public office to propaganda methods that clash with the fundamentals of democracy; unwarranted racial discriminations, economic and social injustice; and other trends that threaten the stability of our social structure. It calls for arousal and action by America's Christian constituency.

The summons of an unfinished task cannot be ignored with impunity. Unmet rural and urban missionary needs must be Christianity's constant concern. Dr. John McDowell, recently Moderator of the Presbyterian General Assembly, reminds us that there are 10,000 American rural communities without a Christian church, 30,000 with no resident pastor, and 13,400,000 American children under twelve years of age, receiving no religious instruction of any sort. Hundreds of rural communities and polyglot city centers throughout

this fair land are devoid of positive religious activities. Dr. E. R. Fulkerson, a careful interpreter of social trends, sounds this note of warning:

The theory of democracy is beautiful, but two fundamental facts must obtain if any democracy is to stand: first, a working majority of the voting units must be kept intelligent; second, that same working majority must be kept moral or democracy is doomed. The danger spot in the United States is the city problem. Growing cities are holding the balance of political power. There is a studied purpose on the part of corrupt politics to defeat constructive legislation touching moral issues. If we fail to keep our communities up to par, the very life of the nation is threatened.

Epworth Community Church, located in the oldest section of Denver, Colorado, is a convincing exhibit of the possibilities of constructive home missionary service. Once a congested urban area of broken homes and socially destructive saloons, so lawless that twenty-nine churches closed their doors and moved to better parts of the city, an amazing transformation of community life and spirit has been wrought by a strong Christian social service program, fostered by the Methodist Episcopal Board of Home Missions and Church Extension. This institutional church was enabled to remain in and adapt its ministries to changing community needs so that, instead of the worst, as might be expected, this section of the city now boasts one of the best juvenile delinquency records in Denver. This missionary project also commands the sympathy and support of the City Community Chest.

Interdenominational achievements in the field of home missions are more numerous and effective than the claims of partially informed critics indicate. Board secretaries are constantly checking the possibilities of closer Christian cooperation. The development of joint enterprises, as well as the practice of church comity, is a continuous process. However, not only theoretical ideals but practical problems that require the exercise of faith and patience, must be reckoned with: the unalterable objective of an adequate religious ministry to underprivileged communities involves much more than a numerical reduction of denominational establishments; credal convictions, denominational backgrounds and loyalties cannot be changed over night; an exchange of properties is more easily accomplished than the transfer of folks from one denomination to another. Nevertheless, despite delicate and difficult factors that thrust themselves into the foreground of the picture, church comity and interdenominational home missionary exhibits are multiplying with remarkable rapidity.

Depleted resources for home missions, during the past five years, have registered results that must be appraised both negatively and positively.

Impoverished treasuries, starvation salaries, the scarcity of facilities and supplies, the discontinuance of justifiable projects that were nearing the stage of self-support, the desertion of effective missionaries who had dedicated their lives to selfless service in the name of Christ, constitute a decidedly adverse influence upon the general work of the Christian Church. In view of the fact that benevolence and missionary agencies are always the first to suffer and the last to recover from the blight of economic crises, plus the further fact that so large a proportion of our missionary contributions are appropriated toward the maintenance of workers, most of whom have very meager if any other sources of support, the disadvantages to be reckoned with ought to be apparent even to casual contributors to missions. The heroism of many missionaries, under these circumstances, is illustrated by the following communication from a home missionary superintendent, in response to the announcement of another inevitable mid-year cut in current maintenance appropriations:

I don't envy you your task of using the knife. I suppose some of these men can walk a little farther in their pastoral calling. I suppose old clothes will wear a little longer. I have been able to help some of them by gifts of clothing I happened upon. They will continue to borrow, greedily, any books that come within their reach. I have scattered my own library pretty widely. I suppose the boys and girls can wait a year or two longer for an opportunity to go to college. There are some compensations in living among these marvelous mountains, when there are no funds for vacations. There's just no use going on like this, but I cannot help translating into terms of human living just what these maintenance cuts mean. I know that, whatever happens, these men will keep on. They will ride the lonesome trails. They will climb over the mountains and find their way out to the lonely ranches. They will keep on preaching. Necessity is upon them. They will stay by the field. They will share with their people and keep strong in other human hearts the spirit of courage and hope, even when their own hearts are heavy. I know you will do the best you can for them. God bless you.

Depression values to home missions must also be acknowledged, if we are ready to appraise our present missionary situation from both the negative and positive viewpoints. Certain worthwhile advantages have accrued that we will do well to ponder with reference to future administrative policies and procedures. Among them, the following may be mentioned:

(1) There is a greater discrimination on the part of missionary contributors. Since more limited resources involve greater sacrifices, contributors are naturally more concerned about the justification of such investments, hence likely to demand dependable data relative to the projects they are asked to support. While official surveys reveal the fact that church members are the most generous givers to general philanthropies as well

as to denominational causes, current conditions make the exercise of painstaking discrimination imperative and increase the likelihood of more selective missionary investments.

(2) A thorough scrutiny of projects and proposals, by missionary agencies, uninfluenced by merely sentimental appeals, must be made for similar reasons. When resources are abundant, there is a tendency to undertake more work than may be warranted, because of the urgency of the appeals. Recent years, with their excessive exactions and financial limitations, have witnessed the severest sifting process with reference to both personnel and projects, within the memory of contemporary home mission administrators. There is a growing conviction that fewer but better projects, and not so many but adequately equipped workers, will ensure more permanent missionary progress.

(3) There is a greater determination to adapt modern missionary programs to the current needs of our modern world, at home and abroad. There is an evident purpose to break with purely traditional but unfruitful types of missionary work, as well as with unjustifiable denominational emphases; to accord a conscientious recognition of missionary responsibility in the realms of social service and Christian cooperation; to scan with greater eagerness the possibilities of interdenominational activity in hastening the process of local and world wide evangelism.

Other values might be included in this summary, but the matter of major moment to the Kingdom of God and to genuine Christian progress is the dominance of spiritual incentives in the human heart, the actual enthronement of Jesus Christ.

## In the Present Emergency

By the REV. R. A. HUTCHISON, D.D.

*Secretary of the Board of American Missions,  
United Presbyterian Church of North America*

LIKE other mission boards, we have felt what people generally call "the depression." In fact, we have detected here and there a depression complex. In the past four years the income of the Board has dropped off gradually to almost one-half what it was before. This has led to the adjustment of the work to our income.

About three years ago our Board, seeing the distressing situation ahead, resolved to buy no more property and not to finance any new building involving heavy outlay until we had taken care of the salaries of missionaries. Very few mission fields had any local money for such an undertaking.

It was not long, however, before it became nec-

essary to curtail the existing work. In the Negro and Mountaineer missions we were able to transfer much of the educational work to the county and state. In this and other ways these expenditures were reduced from one-half to two-thirds. We came to the conviction that the real work of a mission board is evangelistic and missionary and not secular education, to the extent attempted previously.

Work among foreigners was likewise curtailed in extent and expense. The work among Americans suffered severe reductions in the number of stations, as well as in salaries. At first we were led to require the local fields to pay more toward the missionaries' support, but we soon came to realize that the local fields, like the Board, were not able to pay as before. We began to reduce our appropriations, at first ten per cent and then another ten per cent in the presbyteries, and fifteen per cent more in overhead and administration.

This experience has not been altogether a calamity but has brought some helpful results. In church buildings, the idea has changed from putting up a big stone church with a large appropriation from the central Board to the erection of a more modest edifice. Sometimes a portable chapel has been the solution. In most cases the stone church, formerly demanded for a home mission station, has disappeared at least for the immediate future. Some congregations, by the use of local free labor of church members, have put up wonderfully fine and suitable buildings with little cash outlay.

Perhaps the greatest benefit has come through the turning of thoughts from the material equipment to the divine equipment required. The Centenary, New Era and New World church equipment has been overshadowed in the thoughts of the people by the necessity of spiritual endowment. "Not by might . . . but by my Spirit"—is becoming more and more the recognized key to home mission progress.

Much of this change in sentiment is due to the continued financial shortage during these recent years. So long as money was plentiful there was a continued demand for larger church buildings, thoroughly equipped with Sabbath school rooms, ladies' parlors, session rooms, gymnasium, kitchen, Boy Scout room, and other facilities. We still believe that such activities ought, if possible, to be provided for in the building; we do not think of limiting the church work to the old-time one-room building, although much of the present-day strength of the church has been developed in such plain and inadequate buildings.

Few new congregations have been organized in the last three or four years but many home missionaries testify that the very lack of elaborate

equipment turns the thoughts of the pastor and people to God as the real source of Power. Under these conditions Sabbath schools grow in numbers, Young People's societies develop in vitality, missionary enterprises are conducted with unusual success, and enthusiasm increases for the salvation of souls and the extension of the Kingdom. Under these conditions there has also developed a deeper sympathy and closer cooperation between the Home Mission congregations and what we usually designate as self-sustaining churches. There was a period not long ago when some home mission congregations were really better housed and equipped and the minister more liberally supported than a neighboring congregation which did not receive aid from Home Mission funds.

All in all, the period of financial depression has, in many cases, been marked by a wholesome, reviving spirit. To be sure, the work has been greatly hampered. The cords have not been lengthened so much, even though the stakes have been strengthened. In the period just before us, even though the Home Missions finances are not so large as formerly, there is ground for hope that the workers will press on to greater results.

Our prayer is that the current of the enterprise will run even deeper than it did under former more advantageous material resources. There is still much territory to be occupied and there is an increasing desire on the part of many to enter the new fields. As we face the many serious moral and spiritual problems, we are facing a new frontier in Home Mission work.

# The Vital Need of Home Missions Today

By the REV. FRANK KINGDON, D.D.,  
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*Pastor of the Calvary Methodist Church*

PROFESSORS Thomson and Geddes, in their discussion of General Biology,\* compare the life of an individual organism to an arched bridge, rising from a basic level to a short middle stretch and then descending again. There is in any living experience a continual see-saw between waste and repair, nutrition and reproduction, work and rest, the issue of which is that processes of senescence, slowly or quickly, gain on the processes of rejuvenescence. These arcs of experience vary in their lengths with the many types of life, from the brief career of the summer bee to the possible two centuries of an elephant. These strangely diverse life-histories have to be interpreted in terms of their environment, and Weismann has demonstrated that length of life is an adaptive character, defined by the ability of the organism to adjust itself to the external conditions of its life. It is this idea upon which I would lay emphasis as a source of illumination for any consideration of the validity of Home Missions. They will continue to live as they maintain ability to adapt themselves to those conditions in the midst of which they have to work. The need of Home Missions is flexibility enough to serve a changing world always at the points of its greatest need.

In the midst of the swiftly moving vortex of our contemporary events the Church has a tendency to be rigid. This is not peculiar to it alone, but is characteristic of all institutions, for by their nature they have a tendency to inertia that registers in the crystallizing of their original impetuses into set forms. The Church exists to persuade men of the supreme validity of a certain Way of Life, therefore it deals primarily with ideas and methods. When ideas petrify they become dogmas and when methods set they become institutional machinery. A Church that worships certain ways of saying things and habitual methods for doing its work becomes an ecclesiasticism, i. e. a church existing as an end in itself, producing men who are slaves of dogmas and disciplines, i. e. ecclesiastics. The Church can be saved from this hardening of its arteries only by continually renewing the vitality of its impulses through new expressions and approaches adapted to the immediate needs of its environment. It must talk the language of its day. It must be able to detect the vital spots of its generation's life and to minister to them.

We must remember, however, that the accent of our speaking voices can only echo that of our inner thoughts. Unless a man's thinking of religion in the deep places of his own mind has the

\* Life: Outlines of General Biology. p. 759.

breath of immediate reality upon it, his public presentation will never be quite free from an evident mustiness, as of something remembered rather than presently felt. An apostle of home missions remarked in my hearing recently that we cannot have great missionary giving from people whose faith means so little to them that they do not think it worth-while to spend money to get the message to other people. That is the heart of the matter. The Church will never die from the circumference in, but its wider activities will immediately shrink when it begins to weaken at the center. Something has died within us before our outer works reveal decline. The "dark places," which are throwing all our missionary enterprises into the shadow, are in our own pews not in the fields themselves that call for the shedding abroad of the Light of the Gospel of Christ. The current reticence of the Church is a startling symptom of its own poverty. This, however, may be just as definitely the result of our failure to come to grips with the actual issues of our day as of a peculiar inability to catch the inner imperative of a commanding communion with Christ. To this aspect of the question, therefore, we will turn our minds, seeking to find whether we are actually giving our religion a virile work-out on the sinewy giants oppressing the spirits of men now or are only shadow-boxing with the ghosts of yesterday's tyrants.

What are we trying to do in home missions? The answer is that we are trying to Christianize our own country. But just what does that mean? Does it mean that we are working to produce a land of inhabitants who are so devoted to hymn-singing that they substitute by popular demand, "Are you washed in the blood of the Lamb?" for "Who's afraid of the big, bad wolf?" Incidentally perhaps, but not as the full dispensation of the Day of the Lord. A Christian country, presumably, means one in which all the agencies of society are in a grand conspiracy to help every individual in all his relationships to realize the most glorious possibilities that are in him.

Now, suppose we should ask ourselves, as if we were looking at our country for the first time from such a point of view, where the most unchristian areas in our experience are, what should we say? Stop here and write your own answer to the question. It will probably be nearer the truth than mine. It is sure to be of more value to you personally for it will reveal those places at which you can probably serve men most effectively.

The answer that at once suggests itself is a geographic one. There are certain places that can be located on a map where men have fewer chances for the best in life than they have elsewhere. Obviously, there are here fields that call

for sacrificial endeavor that will produce results quickly seen and emotionally gratifying.

The eyes of a little girl in the Cumberland Mountains look out at me from the paper as I write. I saw them nearly a year ago. I have not seen them since, nor any picture of them, but they never leave me. They are twisted from malnutrition and dull for lack of opportunity. She tells through their eloquent silence the whole heart-rending story of sections of our country swamped with poverty and gritty with disease. No one can love our Lord Christ and leave her to her lot. Let us lay our plans for a new society, but not all their grandiloquence can rid us of the immediate responsibility to carry food, clothing, learning and inspiration to that dwarfed body and starved heart.

### That Submerged Tenth

In these United States, one cannot recall those who are without the good opportunities for a full experience without remembering, with a kind of dull ache of the spirit that is never quite comforted, that submerged tenth of our population shut off from an equitable share in our opportunities because of a skin black with the light of many suns. If we come in the spirit of our Master we come not to be ministered unto by these fellow-humans but to minister to them, and that means a filling up at once of the lack that is in their communities.

Similarly one might write of those centers of population where men are herded into incongruous medleys of race and tongue without either hope or beauty. There is an urgency about the Spirit of God that cannot put off the pressing cry for help. Here, again, we must come, and at once, or every vile trade that flourishes on human weakness will hold undisputed sway.

Besides these are those places where something other, and less, than the religion of Jesus Christ is taught as the most excellent of ways. We cannot sit idly by while fellow-citizens of ours hear only of some second-best. In His footsteps, Who came not to destroy but to fulfill, we try to walk out to every last home that has not been lighted by the radiance of His presence.

These are areas of need as plain to perceive as a field white unto harvest ready for the skill of the reaper; and it is natural that, throughout a period that took for granted the fundamental premises of our social philosophy, our home missions program should be directed mainly to them. Yet we may develop expert techniques for dealing with these specific groups and still leave our major objective unserved. The critical places are those where the power of this country is actually centered.



Unless we can put the Spirit of Jesus in command of the enterprises that set the conditions of our lives, whether our state be controlled by proletarian or plutocrat, we shall fall short of developing a Christian country. Our warfare is against the world rulers of this darkness, the enthronement of selfishness in high places. The extra responsibility of our day arises from the fact that the conflicting interests inherent in the present organization of our social experience are so plainly dramatized by the obvious inequalities they produce. The world in which we live is at enmity with the Christian ideal because those ideas that control the citadels of effective power among us are essentially pagan. They are such as tyrannize over the minds of men instead of setting them free.

The areas of life that are so finally unchristian as to poison our whole experience are not geographical but ideal. Home missions, therefore, without paralyzing their ministry to the obvious dire needs must recognize and come to grips with these intangible but powerful forces of injustice, or else abandon their main end and be satisfied with a secondary one. We must change the mind of our generation or pass on to the next a world essentially unchanged. This does not mean that we shall cease to serve the outcast, but that we frankly recognize that our chief, and much more difficult, task is to persuade men that the Spirit of Christ can be enthroned where the character of our life is really defined. The hurdle which stands in the way of our having a Christian land is the tacit assumption of conventional points of view that mould our destiny by unchristian motives which work out to practices that divide rather than unite men's interests.

We begin, for example, by accepting the idea that the goods of life belong to those who have material wealth. The easy objection to this may spring from nothing more than envy, but the more searching argument is that such a state of affairs produces the dual effect of economic exploitation and a distribution of power on the basis of other than socially useful considerations. Children are born into communities where they are deprived of a chance to live a normal life because it is to the economic advantage of those controlling them that such a state of things shall continue. Every fifth child in the United States is undernourished, not because we are a nation without compassion, but because men seeking profits are thereby inoculated against the consideration of the social results of their policies. By every standard of the Gospel this is anti-Christian, yet it will persist as long as we leave the fundamental premise unquestioned. Poverty exists because men work and profit by a philosophy that makes human welfare a secondary consideration.

A similar analysis of the race situation in North America will bring us to the same sort of conclusion. The Negro problem is in the white man's heart. It is created, not by the physical fact of the existence of groups of black men, but by the attitude of the dominant group who maintain such an organization of life as to precipitate it. The Negroes seem exotic to us because we have a view of life that allows some human beings to seem to us to be other than we are.

Into every discussion of human affairs there comes sooner or later the spirit of nationalism loaded with dynamite. In a recent discussion of statesmanship, that takes full account in a reverent spirit of religion as a factor in human affairs, one of our own most intelligent statesmen has written almost incidentally, "Closing down some factories would be of grave national concern, not only because of the resulting unemployment, but also because some factories are needed in time of war."\* The interesting fact about that reference to war is that it is so casual. It takes it for granted. That attitude is characteristic of the thinking of the world. At this moment it is being emphasized by the growth of Fascism, tariffs, international armaments and the discredit of the League of Nations. By any reckoning a narrow patriotism is opposed to that human brotherhood which is a distinctive insight of the Christian view. Yet here it is as a dominant psychological factor underlying our human affairs.

Along with these influences in our life we must put the growth of the idea of determinism in its various interpretations. The economists of the extreme right expound theories of economic laws which work impersonally and to which we must adjust ourselves if we are to succeed, while the Marxians to the left insist with equal fervor upon their own kind of materialistic determinism. Ours is a world of law, we are told, and so the conditions of life work themselves out regardless of our control, free-will being a sort of major illusion. That we can understand the forces that move us but cannot control them is the basic idea of secularism in all its manifestations. It cuts the nerve-centres of high enterprise and leaves men at the mercy of their baser passions of greed and combat.

When we think about home missions going up against these ideas we are conscious of two points of tension. One is institutional and the other social in the wider sense. Our traditional ways of doing missionary work have made no place for such considerations as these, therefore all the forces of inertia will suspect us when we introduce them. It will be hard to persuade supporting churches that these are legitimate areas for missionary activity. Even when we have swung them

\* "America Must Choose," by Secretary Henry A. Wallace, p. 18.

to our point of view we shall be facing a still more potent difficulty for we shall find the churches at odds with the social complex in the midst of which they must live and from which they must draw their support. Some men will say that we are subversive and dangerous. Nevertheless, the simple fact remains that we cannot bring forth a Christian nation without getting at these roots of our unchristian practices with their inhumane consequences.

What I am suggesting is that we must map our home missions programs in terms of the intellectual climates in which men live as well as of the physical conditions of their experiences. Into the chaos of contemporary thinking we must set ourselves the task of injecting a statesmanship of the mind which can discern where the crucial points of influence are and bring the resources of our interpretation to bear upon them. Communism, for example, is not merely the philosophy of a limited but regimented minority party; it is also a moral and intellectual force, some phases of which are distinctly on the side of our ideals, but others of which are in conflict with us. Take, as an instance, its treatment of the Negroes in the United States. When the Communists meet they insist on the same treatment being given the colored members of their conventions in the hotels and elsewhere as is given the white members.\* Let a group of church people meet, however, and the whites use one set of hotels while the colored delegates use another. In other words, the practice of those officially charged with the work of Christ's Church is less Christian at this point than is that of those who disclaim all religious loyalties. Yet this kind of action is precisely the kind that is most determinative in producing ultimate social change.

Such situations are many and seem to indicate those areas in which our home mission leadership must set itself the triple task of changing the mind of the Church itself, of developing techniques of social conduct conformable to the mind of Christ and of aggressively meeting situations precipitated by the applied vision of organized groups working to their own ends.

To capture the imaginations of certain powerful groups we need evangelists of the Christian philosophy. I mean by this men definitely set aside by the church to specialize in ideas, brood-

ing men acquainted with the long story of human thought and able to bring the fundamental Christian point of view to expression without rancor or special pleading in such a way as to win the consent of minds that are being continually subjected to other ways of looking at the world and its problems of conduct. We are under obligation to bring the profoundest thought of which we are capable to its most excellent expression as a guide to the minds of men.

As is indicated by the above illustration of the Communists we need also evangelists of brotherhood. The extraordinary complexity of our current life is continually creating situations that call for applications of the Christian ethic in practical ways. The average Christian would appreciate guidance in meeting his own adjustments and, if given it, would thereby become a much more powerful factor for righteousness. We owe to ourselves, and to the society of which we are a part, the best collective expression we can give to what Christian brotherhood actually means.

In the same field of action we are in need of evangelists of racial justice. When certain Negroes, charged with crime, were being tried recently they were helped by various groups in our American community, but no professedly Christian agency was on hand to aid them in getting a just trial. What a dramatization of the Christian spirit it would have been if an able lawyer had been commissioned in the name of our Lord and by His people to secure an absolutely fair hearing to these men whose condition was directly chargeable to the inequities of our society itself! This same sort of practice could be applied to many local events and to some that involve the dealings of great nations with small.

There are subtle forces, deeply seated in accepted practices and places of power, that must be overcome if we are to produce countries fit to be called Christian. A home mission program that meets the immediate needs arising out of current social practices is useful and appealing but it stops with scratching the surfaces of our paganisms. A program that is really to change our world must build itself in terms of changing fundamental attitudes. In other words, we must recapture the stirring expectation of conversion in human experience. Men must be regenerated in a way that will affect all the relationships of their lives, both personal and social. It is a big demand. But who would expect such a one as Jesus Christ to ask us for little deeds?

\* The Student Volunteers for Foreign Missions and many other Christian organizations insist on the same equality of treatment.—Editor.

# Is A Better Day Coming for China?

*The Proposed New Chinese Constitution and Its Significance to Christian Progress*

By DR. COURTENAY H. FENN, New York  
Recording Secretary, Board of Foreign Missions,  
Presbyterian Church, U. S. A.

THE latest of a long series of "drafts" of a permanent constitution for the Republic of China was made public on March 1, 1934. The others have represented evolutionary stages in the development of one of the greatest political experiments of the age, the attempt to create a *bona fide* republic out of an aged and decrepit monarchy, absolute in name though rather an oligarchy in fact. Among the largest nations of the world in area and far the largest in population, China's experiment seemed almost fantastically futile in view of the fact that ninety-five per cent of her four hundred million people could neither read nor write. Many confidently predicted, from the proclamation of the republic in 1911-12, that it would prove a dismal failure, a republic only in name, establishing—if it really established anything—a tyranny of temporarily dominant military leaders under a banner of license rather than of liberty, with an exploiting and down-treading of the common people even worse than that of the Manchu Empire which had just been overthrown.

According to unfriendly neighbors and even some of her friends, this pessimistic prediction has been too sadly fulfilled in the twenty-two years of the Chinese Republic's history. Civil wars under many leaders, several attempts to restore the monarchy, both sporadic and organized banditry, sectional jealousies, personal animosities, conflicting ideals, radical theories, selfish gain-seekings, have combined to impede the progress and prevent the success of the new Republic to a greater degree even than the unneighborly aggressions of other nations, which have professed considerate friendliness but practiced ruthless enmity.

This responsibility for failure has been frankly acknowledged by some of China's most thoughtful and influential leaders, who have demonstrated their unselfish patriotism in their courageous advocacy of thoroughgoing reforms. None of China's leaders are more earnest or consistent reformers than that prominent official and military commander-in-chief, General Chiang Kai-shek, and Madame Chiang, both of whom see China's one hope of salutary reform in the faith and life

of Evangelical Christianity, which they have adopted for themselves and would gladly see all China adopt. Many other high officials in the Nanking Government also realize that all of China's cultural inheritance together will not serve to make her a stable republic or a great nation without the backbone of a true religious faith. As providing the essential conditions for such a development in a constitutionally regulated society and political system, this latest draft constitution should make a distinct contribution to China's "Better Day."

This new constitution for the Republic has been in preparation by the Legislative Yuan, one of the five departments of the existing government, for about a year. Authorized by the Fourth National Congress of the governing People's party, the Kuomintang, it is now offered for general criticism before final revision and adoption by a National People's Convention called for March, 1935. It follows the National Reconstruction Program of Dr. Sun Yat Sen, and is expected to bring to an end the period of "political tutelage," and to establish a real democracy.

The constitution contains 160 articles in nine chapters. The Republic is to be based on Dr. Sun's "Three People's Principles" of National Sovereignty, Popular Liberty, and People's Livelihood. The territory of China can only be changed with the consent of the People's Congress. The people's rights are limited by their duties, which are to meet the needs of the social order and the public welfare. The endeavor of the drafters has been to swing to no extremes, but to provide for popular self-government under a president and other officials with definitely limited powers.

One of the editors of the "Bulletin of China's Foreign Relations," published by the International Relations Club of Nanking, comments:

It is probably wise to adopt only moderate principles for the improvement of political, economic and social life of the country. China will have to overcome enormous difficulties before a permanent condition can be firmly established. The people must be thoroughly educated in the exercise of their constitutional rights and duties. Faithful and competent officials, particularly impartial and authoritative judges, must be appointed to apply and

interpret the various provisions of the new constitution. After all, the leaders of the Central Government must fully realize the significance of a constitution and be ready to uphold it whenever there is an attempt to destroy its authority.

The constitution establishes Nanking as the national capital and the national flag is to be made up of a red background with a blue sky and white sun in the upper left corner. It declares all persons of Chinese nationality citizens and all citizens equal before the law, irrespective of sex, race, religion, caste or vocation. It assures to all liberty in accordance with the law, a prompt and just trial when accused, freedom of association and assembly, of speech and publication, of privacy of correspondence and liberty in religious belief. It guarantees the right of private property, of petition, of election, of competition for civil service. It requires of all the duties of paying taxes and of performing military service and public labor when necessary to preserve public interests or safety.

Chapter III sets forth Dr. Sun Yat Sen's economic system, "to ameliorate the production, distribution and consumption of wealth so as to effect the sufficiency of the people's livelihood." The land is to belong to the people as a whole, and persons having the right to ownership of lands shall bear the obligation of using such lands. Mines and natural forces are to belong to the nation, and increases of value not due to labor and capital are to be publicly shared through the collection of a tax. There are to be income and inheritance taxes, a rational system for the distribution of profits and the limitation of interest and rentals. Prices of necessities are to be regulated and cooperative enterprises encouraged. The labor of women and children is to be limited and protected. Reliefs and pensions are to be provided for those who have suffered in military or civil service. The State is to provide for land reclamation, farm credits, grain conservation, agricultural education, improved living conditions and extensive road building.

In Chapter IV provision is made for an equal opportunity in education, the aims of which shall be "the cultivation of higher personality, promotion of living ability and nurture of healthy citizens." All children are to receive free education, and special adult education is to be offered. All public and private schools shall be subject to the State and carry on its educational policies. The central government's expenditure on education shall not be less than 15% of its total budget and that of cities and districts not less than 30% of the local budget. The state shall encourage and help with grants successful private schools. All schools shall offer scholarships and prizes to help the deserving needy. The state is to encourage

research and inventions and shall protect historic remains.

Chapter V provides that each district or municipality shall elect one delegate to the National Congress by "universal, equal, direct and unnamed suffrage" of all Chinese citizens over 20 years of age; those over 25 years being also eligible for election to office. Congress shall meet triennially for one month, to elect or recall the president or vice-president and the members and officers of the Executive, Legislative, Judicial, Examination and Control Yuans (Departments), to initiate legislation, adopt or amend the constitution and consider problems submitted by the National Government. The functions of the members terminate with adjournment, before which they elect a People's Committee of 21 members, with ten alternates, all to be over 45 years of age and distinguished for service rendered the nation. They are to hold no concurrent posts, but act as the National Congress *ad interim*, or call a provisional Congress for special emergencies.

Chapter VI defines the relations of the central and local governments. The Central Government, among many other usual powers, is to have control of the naval, military and air forces, which are to be conscripted and trained in accordance with law. It has the power to declare war, make peace and conclude treaties.

According to Chapter VII, the president and the five Yuans shall be responsible to the National Congress. Any citizen over 45 years of age may become president or vice-president for one or two terms of six years. The president is to represent the Republic in foreign relations. The functions and interrelations of the five *Yuans* are too intricate to be set forth here, except as indicated by their names. The function of the Examination Yuan corresponds somewhat to that of the Board of Censors under the Imperial Government. It is to determine by means of examination, (1) The qualification of public functionaries for appointment; (2) Their qualification for candidacy, (3) The qualification of professional and technical experts. The functions of the Control Yuan, whose fifty (or less) members are to be distributed on the basis of locality, character and scholarship, are to conduct audits and serve as the highest supervisory organ of the National Government. Thus far these last two Yuans, provided also in previous provisional constitutions, have been little in evidence. The Executive Yuan has exercised most government functions.

According to Chapter VIII, Provincial Councils, composed of a popularly elected member from each district or municipality, serving for three years, are to be convoked semiannually for one month, to elect a governor from among five nominees of the National Government, adopt a

budget, propose provincial bills to the Legislative Yuan and pass provincial ordinances. No active military man may be a candidate for governor.

Chapter IX concerns itself with District and Municipal government. The local magistrates are to be elected by the people and serve for three years, the passing of civil service examinations being requisite for candidacy. District Assemblies will number from 9 to 17 members, self-governing Municipal Assemblies from 11 to 29 members, the functions of both being defined in the draft.

A tenth chapter deals with the process of amendment and related matters.

Any "Better Day" for China should include the establishment of true religious liberty. This seems to be guaranteed by the proposed new constitution. Twenty years ago, when the Republic's first constitution was drafted, discussion waxed hot over a demand for such liberty. Christians, Buddhists, Taoists and Mohammedans joined together to defeat the Confucianists, who insisted that their system be adopted as the "national religion."

The intervening years have witnessed a great advance in every aspect of religious liberty save one, in which such liberty has been more circumscribed than before. In education "religious freedom" has been interpreted as freedom *from* religion, rather than freedom *for* religion. Chinese educationalists have undertaken to separate education completely from religion, especially in the case of children under fifteen or sixteen years of age. There is nothing in the new draft constitution which changes this interpretation so as to give private schools full liberty to teach religion and maintain worship in all grades. The Christian Church asks no preferential treatment but hopes that, in the course of time, the full religious liberty and universal education promised in the new constitution will be so liberally interpreted and administered as not only to promote national unity and stability, but also to further the work of the missions and the Church in establishing China's "Better Day" on the only sure foundation of enlightened morality inspired by strong faith in the only living and true God.

## Baluba Medicine and Religion\*

By ONAR HARTZLER, Kabongo, Belgian Congo

THE Baluba tribe situated on the sources of the Katanga Province of the Belgian Congo, has many kinds of *bwanga* or medicine. They also call the secret societies *bwanga*, but the real medicine is that made by the *nanga* or doctor.

One kind of medicine is called the *lusengo* (loosayngo). This is the horn of a small antelope filled with dirt, sweat, fingernails, hair, skin and other filth, said to be consecrated by the doctor. These are protection only to the person who made or bought them. The large horns are kept in the houses, and are licked before eating. This, they believe, makes them immune to any poison that might have been put in the food by an enemy. The small horns are put on strings about the neck of the owners, or in their very curly hair. These are believed to be safeguards against bodily illness.

Another kind is the *kihudji* (keehohdjee) which is a small nut shell filled with the same general concoction as the horns. These are strung about the body and are also for the purpose of guarding against illness. The many kinds of medicine called *bwanga* are bought from the doctor and

cost anywhere from a few cents to twelve or thirteen dollars. As the highest paid workers get little more than two dollars a month, a person may easily pay half a year's wages on a little medicine which may be of some help psychologically but whose help physically is worse than nothing. They take some of this medicine in sacks and bury it in front of their houses in a *kite* (keetay) to keep the spirits away from the house.

One kind of fetish is the small figure of a woman with the arms akimbo. If a man leaves his wife on a trip or *vice versa*, the one remaining keeps this fetish. They believe that it tells them whether the absent one is behaving himself or not. Another kind is called the *bwanga bwa ntambo*, or lion medicine, a concoction bound in the skin of a young lion or leopard in the shape of a horn. In the large end is placed a piece of wood from which four or five horns are protruding. When the people want protection they put one finger in the open end of the horn, and then lick the finger.

Another medicine is called the *bwanga bwa mbo*, buffalo medicine. This is made to the accompaniment of chanting, yelling, dancing and the beating of tom-toms. If a man has this medi-

\* From the South Africa Missionary Advocate.

cine he believes that he and his gun are invisible. To belie this, however, a few months ago, a man who had a lot of this medicine was killed by a buffalo.

The methods of curing are almost as primitive, usually consisting of a string bound between the sick member and the heart as tight as possible. They have some herbs, but they use these very rarely, and usually only for the trial by ordeal.

The villagers believe there is no natural death. They say that if anyone dies, someone has killed him. As soon as someone dies, all his relatives come together and begin to yell and scream, thus supposedly expressing their grief for their beloved (?) relative. If anyone does not do this, the death of the deceased person is placed at his door. If everyone cries, the nearest relatives go to the witch-doctor and constrain him to receive their present of a chicken and consult the forefathers. The witch-doctor then takes his bag of bones, and by throwing them makes them fall in conjunction to one another. Then he says that because they fell in a certain way, such and such a man has killed the relative. The man so pointed out has to pay a large fine, or be killed. Into this enters the trial by ordeal. Of course, the witch-doctor gets the lion's share of the price paid. This belief of the blood revenge and blood price is almost the same as that of the desert Arabs.

At the crossroads, and at the boundaries of the cheffries, is usually placed a pile of grass, upon which each traveler drops his blade of grass, as a wish for good luck along the road.

The people have quite a few names for God. They have many stories of the creation. The most credited one is that *Leza* (layzah) created all inanimate things, and then *Shakapanga* came along and created all animals and men but he left them to the mercy of the spirits of the dead. We Christians show them that *Leza* and *Shakapanga* are one person and that He has been with them all the time. Other titles are *Budangulu*, the gatherer of the hills; *Vidye Mukulu*, the Original Lord; *Nkungwabanze*; *Kapole Mwine Bantu*, the Holy Lord of Men, *Kapinanmwanabo*. Most of these names have no exact equivalent in English.

Many people have a small hut about two feet high in front or at the back of their houses. They say that the spirits of their fathers dwell there and when they want to worship or pacify them, they make some mush in the evening, and take it to the hut. There they build a small fire, chanting all the while. Then they put the mush in front of the hut, crying *Tata! Tata! Father! Father!* After chanting another song they go away.

It is these beliefs and superstitions that we have to fight against. It is a very long work and slow, and with new secret societies coming in with

lewd performances, it is still harder. Many of their customs are all right but many more of them are wholly wrong. We teach them to regard those that are good and replace the evil ones with Christian customs. The difference between the face of a Christian and that of an ordinary man is very striking, for the face of the former is filled with joy and peace, while that of the latter is filled with fear, the fear of death.

### CHRIST COMING TO THE CONGO

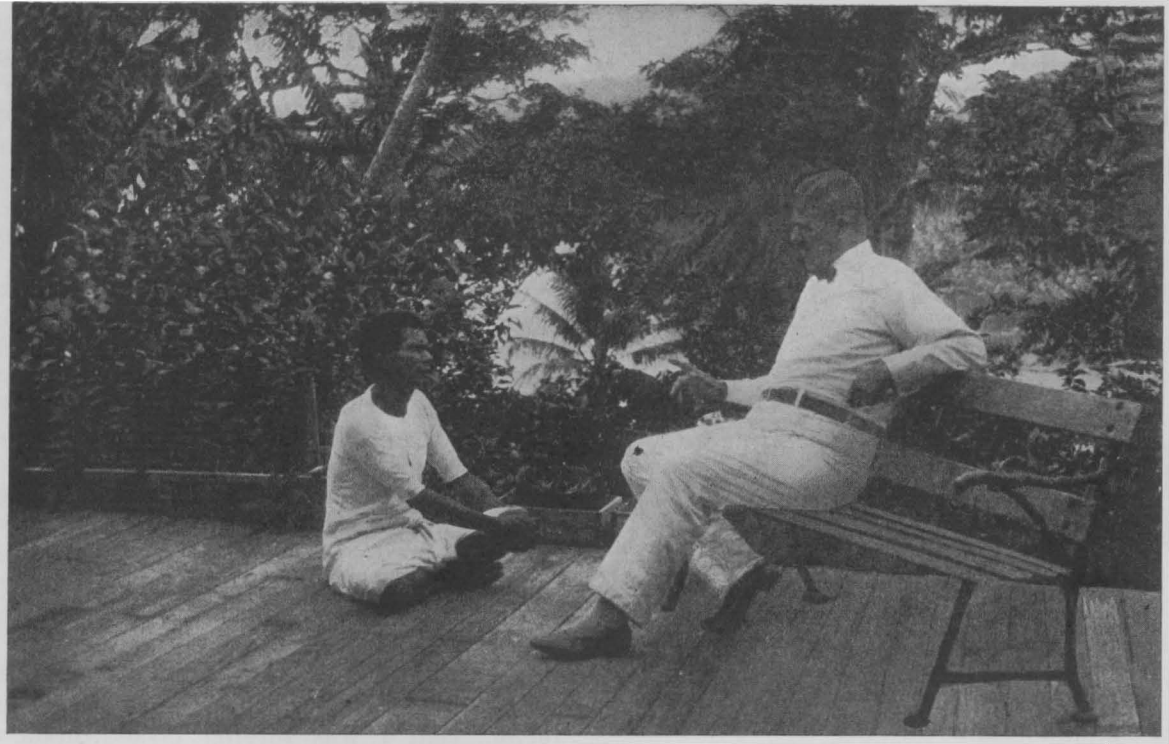
Life is very full in Congo Belge. The interchange of ideas is baffling. All the books prepared for use at home are not at all suitable for Congo schools. Not only must everything be translated—that would be comparatively simple—but there is little that is useful when it is translated, because its whole background is incomprehensible to a native reader.

Curiously enough, they have a compensating advantage over us in their understanding of the Bible—or parts of it. Life in ancient Judea was much more akin to their customs than to anything we can conceive of in comfortable modern America. The moral problems of the Old Testament are their problems, and the religious background of Israel is only a step removed from their traditions. Proverbs are as significant to them as to the Hebrews, and the man who has one for every occasion is the winner of every argument. New Testament life was more complicated than that of their fathers, but its counterpart is taking form about them now, and Christ points the only road of hope for them today as He did to His own generation.

The teaching of the Gospels is the most fascinating and thrilling adventure of the day. Their questions are eager and will not be denied. So we study together to reach the fullest understanding, and new meanings come to us daily as we work. For example: here is the parable of the grain of mustard seed, that unknown species which grew so big that it overshadowed all the plants in the garden. They told me of a kind of pepper plant which grows like that in their gardens. But what is the meaning? I had always thought of that marvelous plant as signifying how God's kingdom is to fill the whole world. But they reminded me that those seeds in the parables were planted in the heart, and so we came to this sense of the parable, that as the plant overshadowed everything in the garden, so does the Kingdom, when it has taken root in the heart, grow to be the biggest thing there, overshadowing every thought and purpose, every seedling idea and every nurtured plan.

GEORGE W. CARPENTER,  
*Baptist Mission, Kimpese, via Matadi.*





CHARLES W. ABEL INTERVIEWING A PAPUAN CHRISTIAN HELPER AT KWATO

# From Darkness to Light in Papua

*A Review of the "Life of Charles W. Abel, of Kwato"\*—Forty years in the South Seas*

By DELAVAN L. PIERSON

MUCH has recently been written about New Guinea—or Papua as it is called to distinguish it from the Dutch half of this great, unexplored island. The savage life of the people of the interior furnishes an interesting and picturesque theme for travelers and anthropologists. The rich variety of products, including gold, rare woods, and unusual fauna and flora, have made it a fascinating field for the study of natural history; and the social life, superstitions and customs of these isolated primitive people have been a fruitful theme for such writers as Margaret Mead, J. H. Holmes, W. J. V. Saville, Wm. E. Bromilow, A. R. Pratt and others.

The missionary history of New Guinea has been enlivened by the thrilling experiences of such pi-

oneers as William G. Lawes, Samuel MacFarlane and James Chalmers. With the last of these missionaries Charles Abel was associated for eleven years before Chalmers was killed and eaten by the cannibals thirty years ago. Abel was himself a unique character and had an unusual career. He added an important chapter to missionary history and proved that by the power of Christ cannibals and children of cannibals can be transformed into intelligent, friendly and useful men and women. The dangers and difficulties that Abel encountered and overcame show the heroic stuff of which he was made. Moreover, he took with him a young bride to this forbidding field where her courage and practical common sense helped to make her husband's work more effective and saved many a critical situation.

The famous Chalmers, the Great Heart of New Guinea, or "Tamate" as he was called by the na-

\* "Charles W. Abel of Kwato," by Russell W. Abel. 8 vo. \$2.00. Fleming H. Revell Co. New York. 1934. Copies of this strong and stirring biography may be ordered through any bookseller or from the office of the MISSIONARY REVIEW OF THE WORLD.

tives, wrote to Mrs. Abel (referring to her husband): "I met him two years ago, and he sustained all I had heard about him. I am astonished at your fearlessness in having him, only I fancy he is worth taming. I have always had a liking for wild savages myself! They are worth looking after, and then there is, as you will experience in your undertaking hereafter, the joy of seeing them tamed, meek and lowly, and in a proper state of mind!"



A PAPUAN WAR CANOE

It seems strange that, after forty years among the primitive people of New Guinea (Papua), with many thrilling experiences and dangers among cannibals and warring tribes, this noble missionary should finally meet his death by a blow from a speeding motor car in the outskirts of London. But Abel had lived his life and had done a work such as few men can look back upon. His wife, his two sons and two daughters are now carrying on with remarkable success in the same field in the South Seas.

This biography of Charles Abel, by his younger son is a stirring story. It begins with the account of his boyhood in England; takes the youth through some severely testing times among the Maoris and "gum diggers" in New Zealand in the pioneer days; carries him back, fully awakened, to complete his studies in an English college and then describes his checkered, and often exciting, career through forty years in Eastern Papua.

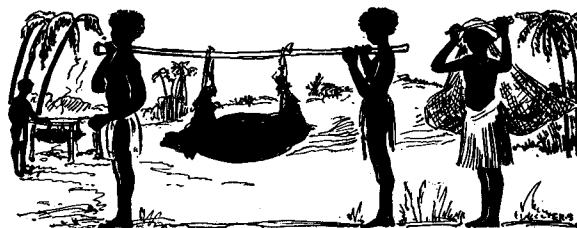
Abel himself had an ambition to go out to the mission field as a lay worker, rather than as an ordained missionary of the London Missionary Society. As he says in one of his letters:

"I did my best to join the society as a layman; and although I see now that, all things considered, it was best for me to come as a qualified "Reverend," I strongly protest, however, against my usefulness and influence being limited in any degree by that title. My ordination to the work of a missionary to a savage people should bear with it no disqualification to engage in any necessary work for Christ's sake. Nothing in His Name can secularize me. If I am true to my great trust—the conversion and uplifting of my people—whatever work I touch is spiritualized. I would gladly renounce my ordination so that I might be free to put forth all my energies in Christ's service."

In this story we learn not only how a successful Christian mission was first started among unfriendly savages, but we see how it developed and became a civilizing influence which reached far into the interior. The Papuans are divided into many languages and tribes; the chief occupation of the men formerly was warfare, with the making of weapons and war canoes, while the women cultivated their gardens. They had little or no religious belief but were, and still are, weighed down with fear and superstition. Sorcery is held responsible for many deaths. While their morals are low in their primitive state, their tribal laws and customs which guide conduct make an interesting sociological study. The Christian Papuans are a lovable people, have great mechanical ability, a remarkable ear for music and a deep sense of gratitude for kindness.

Abel sometimes questioned whether he was welcome among these people as a representative of Christ and was tempted to discouragement, but he showed his true spirit when he wrote:

"In those early days of my work I often had the miserable feeling, which was more than a suspicion, that I was forcing myself upon people where I was not wanted. However, there was no doubt in my mind, as I looked about me upon that heathen community, that, little as I was wanted, I was sorely needed; and I remembered how often my Master must have been tolerated where He was not welcomed."



A PAPUAN VILLAGE SCENE

How Abel gained the friendship of these savages is told in this biography:

There is no doubt that the missionary's fearless espousal of justice did much to establish Abel in the eyes of the natives. They could not doubt his disinterested friendship. They refused to think of him, as in one case it was pointedly suggested concerning a venerable veteran missionary, that perhaps the reason he had come so far afield was that his own country would not have him!

"When I saw Taubada face revolvers pointed by his own angry countrymen, in order to speak out for some Papuans, I knew he was truly our friend," testified an old native eye-witness of an incident at the mines. Walking through the forest many years later in the same vicinity, Abel came suddenly upon a party of women at a bend in the track. The women immediately threw down their burdens and vanished into the surrounding scrub. One of the mission carriers cried out:

"It is not a white man, it is only a missionary!"

As he repeated this information the women began to reappear, shamefaced and embarrassed.

"Oh, Taubada, we thought you were a white man!" they apologized.

The character of Charles Abel stands out clearly, not by laudatory adjectives which his son and others might have used to describe him, but by the story of deeds he performed and the letters he wrote revealing his innermost soul. He had rare and practical good sense, deep religious faith, a definite vision for the Papuans, remarkable courage, a wonderful capacity for friendship and an irresistible sense of humor which enlivened even the most gloomy and trying situations. This sense of humor often illuminates the pages of the biography.



A WATER VILLAGE AT PORT MORESBY

He was a man who did not know how to acknowledge defeat in any work that he believed was the work of God and that he was called upon to do. He appealed to his own Papuan boys to stand by him in a very difficult task of transforming a pestilential swamp into a wholesome athletic field. We read:

Loyally, and for his sake entirely, they went at their work with a will, though it seemed a hopeless proposition with the tiny handful of workers left to battle with it. "We are laying the foundations of character," wrote their leader, while we lay the foundations of a large model village upon the swamp.....the work is moral as well as manual."

He was first of all an ambassador of Christ but he realized the necessity for giving the primitive people not only elementary education, but also for preparing the people for honest, useful lives by teaching suitable industries to take the place of their dances, heathen feasts and savage warfare. He wrote:

"We ought to be willing, if necessary, to strike out on altogether new lines. We should be prepared to abandon cherished ideas as to what constitute the duties of missionaries placed as we are.....We are not here to make savages religious. We are here to make these weak, foolish, superstition-bound people, strong Christian men. We shall have to come much more in touch with the life of these people, outside our strictly spiritual work, before we shall succeed in this. We shall have to come down to that level in which we find them so full of sorcery and fighting and immoral dancing, and supplement our great message, and make our religious work a real thing by meeting them in the common affairs of their daily life."

At another time Abel wrote to his missionary colleagues, in defense of his views on industries:

"It is the poverty of the material we have to work upon in a country like this which creates the need for an industrial auxiliary to our mission.....We have robbed the people of an incentive to much work. Are we going to supply them with no other incentive, or are we to be satisfied in letting Christianity take root in the inertia which it has created?"

He had the conviction, which many are today voicing, that too much paraphernalia and too elaborate ideas are pressed upon such primitive people so that Western standards are often confused with Christian ideals. Referring to housing difficulties on the mission field, Abel wrote:

"Let us remember that the Lord's work is in more than buildings; it is in the hearts of our people, and perhaps He sees that we had better do deeper work before we go so far ahead with the material things. There is so much emphasis put upon service, charities, and machinery in the Christian world today that you do fight a bit shy of too much paraphernalia."

He had no desire to foist on the Papuans a spurious civilization. One of his aims as a missionary is revealed in another letter:

"I don't think God means me to leave these people to flounder into a form of civilization which is grotesque and spurious, but feeling as I do, and seeing as I do, I must use my influence in directing them to a new condition of life which is healthy and sound and progressive....."

One of the difficulties in Papua is that many languages and dialects are spoken over a comparatively small area. Abel learned several of these languages but worked chiefly in Suau. He translated much of the Bible for these people and the difficulties encountered are revealed in an early extract from his journal, at the time of his first attempts.



THE MEMORIAL HOUSE OF PRAYER AT KWATO

"Translating all the evening. I approached the Sermon on the Mount again with a feeling of great awe. I spent more than an hour over the phrase "poor in spirit" with McLaren's sermon in mind. There is no equivalent in *Suau*, of course, but a language formed, as this so often is, of words made up of a sentence, gave Dageola and me an answer to our special prayer in arriving at, *se nuatudobidobiuioidi*; literally, "those who think themselves down." It implies humility; it is an act of self-belittlement. It will be easy to read poverty of spirit into this term. I am delighted with the discovery."

The results of these forty years of heroic service were rewarding, for savages were transformed

into earnest, witnessing Christians. One incident is related as follows:

Abel had occasion to speak strongly to the Christian Papuans and to chide them for their failure to live up to Christian ideals. His words bore traces of disappointment. The meeting was being held just before a communion service. When Abel had finished speaking Daniela, a one time war-like savage chief of Lilihoa, rose to his feet and said:

"Your words are true, Taubada, and we hear them. But remember that we are very weak. We do not forget what God has done for us. There are scars on my body that Paolo of Logea (and he pointed to another chief who had turned to Christ) inflicted," yet now he is my brother for we are one in Christ. A few years ago I sought for vengeance and yearned for Paolo's life. I captured and ate his people as he did mine, and as he did my wife. See the change today for we shall soon kneel together and remember how Christ died for us. Because He died, there is no malice in my heart. We are brothers."

Russell Abel, the author of this stirring life story, was born in New Guinea about thirty years ago. There he was educated by his mother in the midst of primitive surroundings, without schools or contacts with the emoluments and advantages of so-called civilization. With only a year or two of additional schooling in Australia, he prepared for college and was graduated from Cambridge University, England, in 1928, having specialized in science and anthropology. When a student in the university, his father, who was always a vital force in his children's lives, showed that he understood the subtlety of intellectual pitfalls and was not afraid to sound a warning note. He wrote to his son:

"Most anthropologists seem to be men without any spiritual vision. I expect you will hear a lot of things on this subject which would make our precious faith look foolish. . . . "Hold fast to that which is good." If you keep near to Christ you will see too plainly how chargeless a life is theirs who only see with their eyes, and only believe the things which they can handle."

Russell Abel, like his father, has visited America several times on the way to Papua and has proved himself a most acceptable speaker, with the same sense of humor and gift for graphic description that his father possessed. Mrs. Abel, with her two sons and two daughters, is now engaged in mission work in Eastern Papua under the New Guinea Evangelization Society\* of America and the Kwato Extension Association of England. These are cooperating missions with an interdenominational and international board of directors. It is a work, like the China Inland Mission and the Dohnavur Mission, conducted by faith and sacrifice, with full dependence on God, acceptance of the inspiration of the Bible, and surrender to the Lordship of Christ as the Son of God and only Saviour of men.

## WHEN FUNUSUI WAS SICK\*

We thank God for the high spiritual tone in the One Pusu school (Solomon Islands, South Sea Evangelical Mission).

The other night a big Kwara'ae man named Funusui came to have a verse of Scripture explained to him. He told his life story, and I was amazed to find that he had been a Christian for only one year. His brother was the big *fata'abu* (witch doctor) of his district, and he (Funusui) was to have become a witch doctor also. He became very sick, and his people offered sacrifices of pigs to their *akalos* (evil spirits). The spirit had told the *fata'abu* that Funusui would be better in six days, but he still continued very sick. He said in his Pidgin English:

"Me countim every day make six; now me no get better, and me say, which way devil gammon long me all same?"

During his illness he thought a great deal about the little he had heard of the Gospel, and decided that if he could get to a Christian village he might get well. Some heathen who lived near by, at that time made a big feast, to which he knew some Christian men would go to preach, so he sent a small boy there to ask a certain Christian relative of his to come and see him. Under God's hand this relative was there doing the Lord's work, and, of course, came to visit Funusui. The Christian pleaded with him to come to "school," and to accept Christ.

"All right," replied Funusui, "you Christian men come tomorrow, and take me go."

But his own brother, the witch doctor, had decided that as Funusui was going to die, he would like him to die in his house, so he sent men to get him. Thus it happened that the two parties, the messengers of Life and the messengers of death, met at the sick man's house at the same time on their respective errands. "I have set before you the way of life and the way of death. . . . Therefore choose life" (Deut. 30:19). Praise God he chose life. The Christian men helped him down the mountains to their village, and that evening the Christian teacher, Moses Lau-bi-na, gathered his people together to pray for Funusui's healing. Later, at the side of the sick man, the teacher prayed for hours, and although he had been ill for six months, he began to recover that night, and in six days was well.

It was not long before he came into definite touch with the Master, and he has gone on with Him ever since. At first his wife was unwilling to leave her heathen relatives, but later she came with her children, and accepted the Lord too.

D READ.

One Pasu, Solomon Islands.

\* Gifts for this work may be sent to Mr. Walter McDougall, Treas., 156 Fifth Ave., New York.

\* Reprinted from *Not In Vain*.

# A New Project for Christian Education

By the REV. J. ROBERT HARGREAVES  
St. Paul, Minnesota

*Field Representative of the Joint Committee of the  
National Church Councils*

THERE are signs of a moral and spiritual awakening in many parts of America, even though this is not particularly noticeable in the churches. In the past, revivals of religion were rather closely confined to limited circles while the present revival (believe it or not) is more widespread. The Church of Jesus Christ was never intended to be an end in itself. It is a means to an end, the establishment of the Kingdom of God among men. The splendor of a great stationary engine is not in the mechanism or in the great fire under the boiler but its usefulness is in proportion to the power which is distributed to all the machinery of the factory. Machinery that requires less concentration of power in the boiler room is considered a greater triumph. The factory does not exist for the sake of the engine. The Church of Christ has a work to do but its methods are modified through the varied agencies which it has inspired. This growing variety of religious activity should be recognized by the present church leadership. All effective work that promotes moral and spiritual life is of religious value. In some instances we need to offer the prayer of Elisha: "Lord I pray thee open his eyes that he may see. And the Lord opened his (the servant's) eyes, and he saw and behold the mountain was full of horses and chariots of fire round about Elisha."

An increasing number of public schools are changing the emphasis from the academic instruction to cultural education as a means to life development, this is not simply a passing gesture; it is a trend which is gaining momentum. Recently a city school system in Massachusetts discarded its reports on curriculum subjects as not properly indicating the results of school training. A large elementary school in Minneapolis has for some time been reporting on character traits rather than on efficiency in such subjects as arithmetic, geography, and languages. In this rather courageous and significant venture, it is interesting to note that in the first year class of the associate Junior High there was not one failure among the pupils in this school.

In the whole educational program, including some extra school activities, emphasis is being put

on spiritual values as expressed in every-day conduct. In very many centers, including some localities with small church privileges, this emphasis is teaching the art of living together in the spirit of 1 Corinthians 13.

In one city district, where the little church had been closed, it was discovered that in the school of about 700 pupils a very efficient moral and spiritual training was being carried on under a decidedly Christian principal. This was influencing every class and was with full sanction of the department of education. An increasing number of teachers try not only to adapt pupils to the school and its curriculum, but exert an influence on the pupils' home situations, yet cannot proclaim their achievements in this direction. A short time ago a principal explained a program she was trying to work out to assist a girl in meeting the needs of an over sensitive and exacting mother. In another school, where there were many underprivileged children, the principal and teachers were endeavoring to provide proper emotional guides which were lacking in the several homes. The unselfish abandon with which some of the teachers seek to adapt their program to unfortunate and backward pupils is an encouragement to Christian faith. In one school supervisor's room the most prominent trophy was the letter of a child written by hand on some scratch paper and fastened to the wall with a pin. A little girl had been declared incapable of making use of school advantages but the supervisor had been unwilling to accept the verdict without further effort. After a careful study of the child's background she was readmitted and the best modern methods were used to awaken her dormant powers. The letter was an indication of the teacher's success and was the girl's expression of appreciation.

Such incidents are a type of many expressions of Christian ideals in an ever increasing variety of activities. We have no statistical blanks on which to record such ventures and triumphs.

Other extra ecclesiastical forces are also exerting spiritual influences and are reaching many whom the church does not touch directly. The Extension Department of the State College and

the School of Religion of North Dakota recently conducted a seminar to study the character building objectives of such organizations as the Scouts, Camp-fire girls, Parent-Teacher Councils and the farm youth clubs. Those sessions revealed not only the increasing variety of approach, but also increasing efficiency in furthering the interests of the Kingdom of God. In the country districts some situations depend for correction on the work of 4-H clubs. During the long continued depression the disadvantages of the farm industry has been somewhat over-emphasized, so that the drawbacks in the farm life have become, in many homes, the main topic of conversation. Many of the youth have no consciousness of their advantages and opportunities. They are unhappy with their lot but see no way out of it. There is now systematic effort on the part of club leaders to change this unfortunate attitude. Local improvements are being made; partnership activities are being worked out between parents and boys and girls; young people are being encouraged to make the best of their situations and to help solve the problems of others. Letters come showing the results of this effort to reestablish hope and family happiness. Outstanding Christian people are now engaged in this leadership and are keeping in mind the spiritual value inherent in all their work. A new attitude towards animal life will also develop. It seems strange that with the advance of science there has been no general attempt to introduce anæsthesia into animal husbandry. The same cruelties practiced hundreds

of years are still in vogue. Veterinary science has advanced and now humane consideration for the suffering animals should spread throughout the farms. We have hope that through farm youth clubs a sentiment may develop which will result both in painless butchery and in painless operations. Unnecessary pain in the case of a defenseless animal is as wrong as unnecessary pain caused to man. This change in sentiment has not been brought about by direct church effort but it may be furthered through specialized emphasis on the application of Christian principles to all phases of life. Never before have the practical implications of Christianity been brought so near to realization. Talking about behavior has seemed to have little influence on our behavior tendencies. We must integrate the precepts of Christianity into the practices of everyday life.

Where does the Christian Church come into the picture? We should constructively recognize the life and work of these specialized agencies. We must encourage and sustain their efforts to understand the main objectives of these groups studying the full program and possibilities inherent in these specialized activities. Wise parents seek to adapt themselves understandingly to the ventures of their independent children and look upon their success as the enlarging of the family interests. Thus church leadership may further the Kingdom of God by a sympathetic and constructive interest in those projects which help to carry out God's will for man.

## The Influence of Filipino Women<sup>\*</sup>

By ESPERANZA A. CUYUGAN

THE movement in favor of woman suffrage which started in North America during the last century, has recently achieved a victory in the Philippines. Last November the insular legislature finally granted to the Filipino women the much-coveted franchise. By this law every woman in the archipelago, who is 21 years of age or over, will have the right to vote and hold political office, beginning January 1, 1935.

This is the first time that an oriental country has so honored its women. Not even a nation as modern and westernized as Japan has been so progressive. The Filipino woman has gained a

distinct advantage over her eastern sisters; at the same time this carries with it corresponding responsibilities.

But though the vote has heretofore been denied the woman by her brothers, she considers herself as on a plane of equality with him for that has been her traditional rôle. Unlike her contemporaries in the East, she has always occupied an exalted position and in every activity, except in politics, she has been on an equal footing with men.

With the door of opportunity open, she has entered every field that man used to consider exclusively his own. She can be found in practically

<sup>\*</sup> An address given at the Florida Chain of Missionary Assemblies.



every profession—in medicine, dentistry, nursing, law, and teaching. She is invading even such “masculine” careers as engineering, surveying, architecture, agriculture and stock-raising. During the revolution she stood with men on the fields of battle. In teaching she occupies a very predominant position.



FILIPINO WOMEN AT WORK, HULLING RICE

The home is, however, still the Filipino woman's chief concern. There she reigns supreme. As the holder of the family purse, she is also the budgeteer and business executive of the household. This privilege she jealously guards for herself.

Outside of the home and the professions, she engages in a multitude of other activities—in business, in industry, in the arts. As a civic-minded citizen, she interests herself in everything that contributes to social betterment—in health, sanitation, morals, government and religion.

She makes her influence felt in the community and the nation through such well-known movements as the Women's Clubs, of which there is a national federation, the Young Women's Christian Association, Camp Fire Girls, Girl Scouts, Girl Reserves, Women's Leagues, and various other social, civic and welfare societies.

Her intellectual and cultural contribution to the life of the nation through the schools is, of course, incalculable. No less significant is the part she plays in authorship and journalism. In Manila, the capital city, alone, several important, widely-circulated journals are run exclusively by women. She is an indispensable collaborator in all the outstanding organs of the Filipino press.

But, important as these rôles are, more vital and far-reaching still is the function she exercises in

religion. She holds far more than the “balance of power” in this field, and is, in very truth, the nation's spiritual—as she is its moral—guardian. This is true in all civilized countries, particularly in those that have come under the sway of Christ.

History shows that woman, more than man, has kept burning the light of religion. Her devotion to its cause is boundless; her sacrifices for it are without number. She it is who constantly kneels at the family altar. Through her natural devotion to things of the spirit she has served as an ever-steadying influence of her mate. The Filipino woman, like her sister in every Christian land, has been the main standby of the Church. To a great extent, she has helped in spreading the Gospel throughout the Islands. She has helped to send messengers, and she herself has gone to dark corners of the archipelago bringing the message of salvation. Because of her unselfish, unceasing collaboration, her pagan brothers in many cities and villages, and in the remote mountain fastnesses, are being won to Christ.



FILIPINO NURSES IN DUMAGUETE HOSPITAL

# A Japanese Christian Institute

By K. UNOURA, Los Angeles, California

EVERY achievement in the realm of human progress is the child of an adventure. Someone had dreamed and left others sleeping to follow the gleam. They braved the dangers and privations; they dared the impossible; and their deeds are as beacon lights along the trail calling others to follow. Who can read without thrill of the Pilgrim Fathers and their battles against the open seas without the guide of the compass?

From that historic day to this busy, bustling, present day of ease and comfort pilgrims have been wending their way from every land under the sun to this land of opportunity. Each has come with his secret ambition, his dream of achievement, for all come as adventurers. The Japanese joined the immigrant trail leading to the United States following 1880 when Chinese labor was restricted by law.

When the first group of the Japanese came to America in the year 1870 the Pacific Coast was still in its pioneer stage, for California was not admitted to the Union until 1850. Gold had been discovered during 1848 and the famous Gold Rush of 1849 followed. A great westward migration had started. The gold seekers were not interested in the ordinary tasks. So someone must cultivate the fields. To meet this need the Japanese were invited to come.

Being totally strangers in a strange land, they knew little or practically nothing of the language, customs, or the modes of living. These handicaps made them targets for unprincipled people who would prey upon newcomers and take advantage of their lack of knowledge in things American. Accordingly, many Japanese were embittered by treatment received at the hand of some Americans in those days. Nor has that method of treatment entirely ceased even to this day.

We are grateful, however, that all the Americans were not that way. For good Christian people in many communities recognized in these strangers an opportunity to render Christlike service. They have heard Jesus saying, "I was a stranger, and you took me in. Inasmuch as you did it unto one of the least of these . . . you did it unto me."

The story of the Japanese Christian churches in America is generally woven around the lives of some consecrated American Christians who had

the burning desire to share their Christian life with these strangers. The truth of this is re-emphasized in the history of the Japanese Christian Institute, in Los Angeles, which was established and nurtured by the Disciples of Christ.

Perhaps the largest Japanese community on the Pacific Coast, in fact in the United States, is in Los Angeles County, Southern California. It is estimated that there are at least 65,000 in this area and that fully 25,000 of this number reside in the city of Los Angeles. In earlier days the Japanese immigrants were almost entirely single young men. They needed Christian home influence and friendship, as well as spiritual guidance and comfort.

In 1904 Mr. B. F. Coulter, minister of the Broadway Christian Church of Los Angeles saw a vision and fostered a project, in friendliness, for these homeless young men who were coming in larger numbers in those days. Night school classes were organized for the study of English and the Bible under the leadership of a returned missionary from Japan. The group soon grew because of the evangelistic spirit within it and could not be accommodated within the limited space provided. In 1905 a new center was established, which also served as a home for these young men. In 1907 the Christian Women's Board of Missions undertook the responsibility of this ever growing and worthy enterprise.

On the first Sunday of April, 1908, ten Japanese men organized themselves into a church. The need for a Christian home was becoming felt so strongly that one was established at a new location. In the winter of 1909, work had progressed to the extent that a call was extended to Mr. Teizo Kawai, to come from Japan and become the shepherd of this little flock. Work grew more rapidly in the few years that followed and eventually the needs also increased, so that in 1911 the property on Wall Street near the City Produce Market was purchased.

Three years later a three-story brick building, with a basement, was erected on the Wall Street property by the Christian Women's Board of Missions. This building was the Centennial Memorial of the Christian women of this state. In November, 1914, hosts of friends gathered to dedicate this new Japanese Christian Institute. Suitable

equipment and facilities were provided for the physical, social, educational, and spiritual growth. Many enterprising young men began to establish their homes in the immediate neighborhood of the Institute. Soon it became advisable to organize sewing and cooking classes for the newly arrived wives of these young men, and a kindergarten was instituted for little children. Many other features of service were added to the program (e. g. dormitory with 17 rooms and 23 beds, cafeteria, barber shop, bath rooms, employment office, library, game room, gymnasium, and a chapel) which as we look back add a great deal of color to the story.

Up to this time the Christian Women's Board of Missions had supported the work but in 1919 this work became a part of the United Christian Missionary Society as it brought all mission boards under a united management in that year. No exclusion law was in effect and so a normal flow of the Japanese immigration had continued which helped to add new members to the Church. During this period such noted evangelists as Rev. S. Kimura and Paul Kanamori visited Los Angeles, and stayed at the Institute for a number of days, and many men and women were received into the Church. The evangelistic spirit was kept burning and the church life reached its peak. One time the membership was more than 300. In 1923, Mr. Kawai was released from the pastorate of Los Angeles Church to the rural districts of Southern California, and K. Unoura, the present pastor, was called from Berkeley.

Constantly through the years the staff of workers has included "returned" missionaries who for health or other reasons had found it impossible to remain in Japan. Because of their experience in the homeland of these people they have been better able to help in the problems of adjustment to American life. Mr. H. H. Guy was among the pioneers in this work and Mr. B. E. Watson came to work beside Mr. Unoura when he became pastor. Miss Polly Dye, of missionary parentage, who took charge of the kindergarten about this time has made an unusual contribution because of her close contact with the homes. The Kindergarten Mother's Club has helped to bring many of the parents into church fellowship. Miss Dye was also able because of her friends in other churches of the city to help bring about many friendly contacts. Soon after Mr. Unoura became pastor the church became self-supporting while the Missionary Society continued to support the educational workers.

This period is characterized as a time of rapid development of the second generation, leading to the establishment of the church of the future. The Sunday school grew from a mere handful to enrolment of 250 and thoroughly graded, the kin-

dergarten reached its peak of 65, clubs and recreational programs were organized for the growing boys and girls. Due to the rapid Americanization of these children, it was often difficult for parents to understand their children and to relieve this situation a Japanese Language School was established in the summer of 1925, which was supported by the parents. This is staffed by a group of teachers whose Christian interest and cooperation help develop Christian character in the children, as well as furthering the graded club work.

These children grew into youth and as the years passed have accepted more and more of the duties and responsibilities of the church. A leader was needed to give full time to the ministry with the oncoming generation of young people, and so in 1930 a graduate of California Christian College, Mr. Charles Severns, a well-trained young man was employed for this much needed service. By his wise advice and direction, in January, 1933, these young people organized themselves into a Young People's Church, with its own official board, and assumed a considerable amount of financial obligations. It is interesting to note that a graduate of the first kindergarten class who had been active in club and church school and is now a promising young business man of the city was chosen as president of this Junior Board. Most of its members, church school teachers and club leaders, have come through the various departments of the church.

The church and its many activities completely outgrew its first home on Wall Street. Finally, in 1929, it was possible through the efforts of the Mission Board and the generosity of California friends to build an educational building on a new site at 822 East 20th Street and many aided with its equipment. Plans were then begun for the new church which was completed in May, 1931. The women's missionary societies and councils of Missouri by \$25,000 of their Golden Jubilee Fund contributed the larger share to which was added gifts of California friends which made possible a beautiful two-story stucco church building. The Japanese members and friends contributed \$2,500 for furnishings. It has an attractive chapel with a pipe organ, a social hall, a church parlor with a fireplace, parlors for mothers and girls, a game room and a library, besides a playground in the rear, with four lots, extending 160 feet in front and 150 deep, full of light and fresh air.

We are grateful to those Christian pioneers who laid the foundation of this Christian enterprise, and for the fellowship of many American friends with their prayers and financial support; we covet the fellowship of American churches, so that in the end we may together establish the Kingdom of God on earth.

# Effective Ways of Working

*Tested Methods for Increasing Interest at Home*

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

## PLANS AND POLICIES FOR PROGRAM MAKERS

Before shaping up your schedules or yearbooks for the autumn opening, glance over our bargain counter and see if there is not something you may profitably use. All our offerings are attested by practical trial in some department of church activity.

### The Year's Keynote

Is this the time, O Church of Christ,  
to sound retreat?

To arm with weapons cheap and blunt  
The men and women who have borne  
the brunt

Of truth's fierce strife and nobly held  
their ground?

Is this the time to halt when all  
around

Horizons lift, new destinies confront,  
Stern duties wait our nation, never  
wont

To play the laggard when God's will  
was found?

No! rather strengthen stakes and  
lengthen cords.

Enlarge thy plans and gifts, O thou  
elect,

And to the kingdom come for such a  
time!

The earth with all its fulness is the  
Lord's;

Great things attempt for Him, great  
things expect.

Whose love imperial is, whose power  
sublime.

—*Lutheran Woman's Work.*

### A Blue Ribbon Program

In the annual program contest conducted by Miss Elizabeth I. Fensom, of the Baptist Literature Bureau, the first prize was awarded to the "Co-Workers" of the Fourth Church, Minneapolis, who submitted "A Meeting on Time" that had been preceded by a *bon voyage* dinner listed on the program as "Dinner Time." The other items were:

Keeping Time—Group singing.

Right Now—Business.

Watchwords—Devotional.

About a Minute—A reminder of the lovely things in life that require only a minute to do and yet mean so much to those for whom they are done.

Grandfather's Clock—Song.

Telling Time—Brief talk on how time has been told through the ages.

In a Clock Store—Phonograph record.

Pastime—Charades of proverbs on Time.

Once Upon a Time—Missionary story.

Spare Time—Impromptu three-minute talks on "What I would do with 24 hours of absolutely spare time over and above what other people had."

For Such a Time as This—Inspirational address based on story of Queen Esther, and emphasizing the missionary appeal and the responsibility of Christians today.

Each guest was given an attractive mimeographed program appropriately decorated with outline drawings of an hour glass and a clock tower.

It is noteworthy that the program on "June Brides" recently exploited in this department won the second prize in the same contest.

### The Missionary Committee and Its Work

It is surprising how many pastors are still leaving the missionary plans and interests of their churches to hit-or-miss luck, with a "catch as catch can," hodge podge result without focus or integration. Rev. Watcyn M. Price, of Wrexham, Wales, outlines the needs and duties of the church missionary committee. He says that this committee ought to represent every department of the church's life and activities, inclusive of the Sunday school and the young people. It should not only coordinate the several plans and have general supervision over them but radiate enthusiasm to them all as they make a drive toward

a common purpose. There should result a diffused instead of a specialized interest confined to well-defined groups. The Rev. Mr. Price writes in substance:

A really active missionary committee is versatile and conversant with the needs of each department of church life. They should be capable of directing the educational policy of the whole endeavor. They should recommend books and helps, music, pictures, arrange for lectures, missionary plays, concerts or any other kind of meeting for spreading real knowledge of the work and needs, inviting the membership to contribute such service as they are fitted for. Thus the choir might be advised of some good cantata or other special music; the Sunday school teachers have recommended to them a series of lessons suitable for the various ages and interests; a missionary library should be formed and popularized; mission study courses and schools of missions may be promoted; members can be asked to serve as collectors, distributors of magazines or notices of meetings, actors in missionary pageants and dramas, visitors in homes of the shut-ins, etc.

Such a committee as this can help to create a perfect harmony between all the different sections of the church and that on behalf of World-Evangelization. *Get the very best people to act on your committee.*

### THAT ANNUAL BUSINESS MEETING!

Under the title of "Fun and Fellowship Inject Life into the Annual Meeting," *Church Business* describes the usual attitude toward annual reports, election of officers, etc., as "a bugbear to be avoided." Even if the dinner device to bring out the people is a success, the business meetings remain as dull as ever. The need is for an injection of more life into the session. Rev. C. Sumner Osgood, of White Plains, N. Y., writes:

One year we had a "Campfire Meeting." A preliminary letter was sent

to the officers and chairmen asking them to use the campfire idea in compiling their reports. . . . For the meeting itself, a campfire was easily constructed in the center of the room by concealing red lights under a pile of wood. We sat around this and sang, talked and enjoyed the refreshments—and held a business meeting almost without knowing it. The main items of the program were:

Warming Up (songs led by chorister).  
The Spell of the Firelight (prayer by pastor).  
Ashes from Last Year (minutes from last meeting).  
Cord Wood (clerk's report).  
Back Log (treasurer's report).  
Seasoned Fuel (the church board).  
Crackling of the Flames (choir report).  
Live Coals (the Sunday school).  
Smoke (men's club).  
Flame (women's association).  
Kindling (young women's organization).  
Fuel Hunter (church visitor).  
Sparks (Christian Endeavor).  
Snappy Little Sparklers (Boy Scouts).  
Bundles of Good Wood (committee reports).  
Matches (pastor).  
Bringing in the New Fuel (election of officers and new business).  
Passing Around the Smiles (everybody).  
Handing Out the Rations (refreshments).

Next year the idea centered around the U. S. Government. All formality dropped away when we began to think of ourselves as the U. S. Senate or perhaps as the President's Cabinet. Our metaphors were a little mixed and often not entirely governmental, but the program was a great success. The Department of the Treasury never had a better hearing. The Department of the Interior appropriately closed the meeting with refreshments. Our program included an opening by a U. S. chaplain (pastor), Bureau of Permanent Records (minutes), Bureau of the Census (clerk), Secretary of the Treasury, the United Songsters (choir), Department of Education (Sunday school), Secretary of State (foreign affairs—missionary committee), Youth Movement (Christian Endeavor), Department of Essential Industries (women's association), Commissioners of Good Works (men's club), Department of Visitation (church visitor), Distribution of Congressional Report No. 1929 (denominational handbook), Electoral College (election of officers), and Department of the Interior.\*

### An International Missionary Project

By MRS. MAUDE FAHS AURAND,  
Wheeling, West Virginia

Our Interdenominational Missionary Federation in this city, consisting

\* *Church Business*, The Duplex Envelope Co., Richmond, Va. Copyrighted.

of forty-two churches (two of them Negro) representing eight denominations, hold two union functions a year, one of a general nature in the fall and the other on the annual Day of Prayer. It was decided last fall to have a "World's Fair of Missions" with booths displaying missionary articles from many lands. Committees for the several booths were appointed from the different denominations, assigning fields, as nearly as possible, according to the special denominational interests, realizing, of course, that some denominations are doing work among many peoples.

The exhibits were remarkable for their variety and beauty, having been assembled from the collections of missionaries and world travelers as well. Many articles were of such value that the city gave special police protection. In addition to the booths, large charts were placed about the room giving missionary statistics of the various groups represented. At irregular intervals throughout the afternoon and evening of the exhibition, a musical program was presented suitable to the different countries and missionary talks given by as many missionaries as could be procured, refreshments being served from one special booth, these latter being characteristic of the countries. Thus, there were tea for China, coffee for South America, candy stuffed with dates for India, bread and butter sandwiches for North America, candied corn for Indians, peanuts for the Negroes, coconut for the islands, etc. Small portions only were served as this was a special food display as part of the exhibit—tea in real Chinese canisters, whole coffee beans in a South American bowl, Japanese lilies made from vari-colored paper napkins, decorations of artificial cherry blossoms, etc. Custodians of the booths and also speakers were, in many cases, in the native costumes.

An item of special interest from a near-by industrial center was the appearance of an Americanization group consisting of children of different nationalities dressed in the native costumes of their parents.

At nine o'clock all repaired to the auditorium where a formal pageant closed the day. No charge had been made for admission but an offering was received at the door. An audience of more than 800 people was present and at least 150 others had helped in major or minor degree to make the project a great success. The Negroes and the Negro music were taken care of by the colored folk themselves, the other musical numbers and the parts in the pageant being assigned among the several denominations.

### Stamp Collecting as a Method

Miss Juliette Mather, editor of *World Comrades*, is featuring a department in her monthly called "The Stamp Corner" as

an aid to missionary interest among young folks. "Bob the Stamper" — himself a "fan" — exploits the stamp album as a key to history by way of memorial stamps, cancellations of various states and countries with changes in spelling of names as a clew to the past; to biography and literature, art and science, as great men in all lines are memorialized; to current events, like "A Century of Progress," but best of all to missions, as the features of foreign nations become a call to the heralds of the Great Commission. At the head of Boy's department is a jolly little cut showing the head of Uncle Sam in the midst of faces, Mongolian, Turkish, Negroid, Latin-American, etc. An article supplementing this is written by Una Roberts Lawrence telling how a devout man of her acquaintance, wanting to link up his study of the Bible with the family stamp album as a means of inculcating love for the Book of books in his grandchildren, wrote on each left-hand page a verse of Scripture to fit the stamps on the right, manifesting an ingenuity almost incredible. Thus miniature stamp scenes of mountains are correlated with "I will lift up mine eyes unto the hills," etc. Numerous stamps with cuts of wild animals are lined up with "For every beast of the field is mine," etc. The flower stamps and their verses are almost too beautiful for words, likewise the trees, the birds, the eagles (of which latter there was a whole page) and even the automobiles and other vehicles, whose balancing verse is, "The chariots shall race in the streets, they shall jostle against one another in the broad ways: they shall seem like torches, they shall run like lightning." (Nahum 2:4.) Equally ingenious is the page of airplanes, whose correlate is, "Thou liftest me up to the wind: thou caustest me to ride upon it." (Job 30:22.) For a page of Zeppelins there is this verse: "Who are these that fly as a cloud?" (Isa. 60:8). Ships, waterfalls, bridges, churches, charity stamps, special Negro stamps — all have their



counterparts from the Scriptures.

What a thrill this well-nigh universal hobby gives, and how fitting it is thus to capitalize a natural instinct of early youth and even mature life in the interests of Bible study and the spread of Christ's Kingdom throughout the earth!

### Special Plans for the Young Folks

**STEWARDSHIP DECLAMATIONS:** From *World Comrades* comes also this device for inculcating the principles of Christian stewardship in the youth of various ages. A Stewardship Declamation Contest, in the course of its pleasing, friendly rivalry, "teaches tithing to the young people who study to participate, and through them to the adults who listen to their practice and presentation." Sunbeam Bands (small children) will memorize one or the other of two series of Scripture verses given in the magazine. Juniors will select one of the talks provided in a leaflet of stewardship talks and give it as a memorized declamation. Intermediates are required to select one or the other topic, "The Lord's Tithe" or "What the Tithe Can Do" and write a five-minute essay on it. Young people above that grade are required to give an original seven-minute talk on the stewardship of possessions, based on one of the following topics: "The Christian's Money Matters"; "The Frankincense of Giving"; "The Power of the Tithe"; "Filling the Lord's Treasury." Judges—wise folk not related to any of the contestants—are to be selected from outside the church, community and denomination, different sets to be provided for the several age groups.

**THE RECOGNITION OF NEW MEMBERS IN A YOUNG WOMAN'S MISSIONARY SOCIETY:** This plan comes from the United Lutheran Church. The chairman of the membership committee presents the new recruits to the president and the latter makes a suitable welcoming speech outlining the objectives and some of the details, then a flower is presented

to each young woman. After a hymn, "Lord Speak to Me," the older members get candles and form a circle into which the membership chairman leads the recruits. The president lights the candle of the member standing next to her and the light is passed on during the repetition of Scripture verses on Light. The president next steps into the inner circle, lights candles of new members, those of the outer circle stepping apart and making room for each recruit as she receives her light (lights in room all turned out during this ceremony). The president says that by the lighting of the candle as a symbol, each one may become a consecrated member of the circle, adding to its luster and receiving radiance in return. A closing prayer and a hymn, "Father of Lights," ends this impressive ceremony.

**MISSIONARY SERVICE FLAGS FOR YOUNG PEOPLE:** This may be used as handwork for juniors or even younger children. On a special flag, silver and gold stars are pasted and upon these are superimposed, one by one, small pictures of all missionaries whom the children have seen or studied about or who have gone out from their state, silver being used for those still living. As a variant from this, children may mount and frame cut-out pictures of missionaries and put them up around the room in which meetings are held.

**CHINESE RHYMES FOR CHILDREN:** This little volume is a successor to "Chinese Mother Goose Rhymes," by Isaac Taylor Headlam, and gives attractive rhymes translated from the Chinese for children from four to twelve years old. Conundrums in rhyme, illustrations on every page, a delightful oriental air and a childish lure make this a volume every child will enjoy. (Fleming H. Revell Co., \$2.00.)

**BOOKS OF INTEREST TO PRIMARY AND KINDERGARTEN CHILDREN:** "Children of the Great Spirit" (Indian, price, \$1.00); "Chinese Children of Woodcutter's Lane" (85c); "The Treasure Ship Sails East" (\$2.00);

"Ah Fu—A Chinese River Boy" (50c); "Ah Fu and Me Too" (25c); "The Pilgrim's Party" (\$1.50).

**KEEPING OUR COLLEGE STUDENTS MISSIONARY:** A young missionary corresponding secretary tells in *The Woman's Missionary Friend* how her interest in her home church and its objectives was kept alive while she was in college. Now and then a friendly letter would come from some missionary-minded woman at home telling the church news and all about its local activities but adding eye-opening facts about the Church-at-large, especially in its missionary enterprises and new endeavors. Not infrequently an apropos clipping from a periodical was inserted. Once the young woman was asked to be friendly with a foreign student on her campus whom the lady back home knew to be lonely. Again she was told of a noted missionary speaker who was soon to address her student body and the hope was expressed that she would be sure to hear this speaker. This went on in an informal, friendly way all through college; and after her graduation the student said it seemed the most natural thing in the world for her to fit into the missionary life, so that in a few years she had become the corresponding secretary for one of the large branches of the work. There is a great art in keeping missions normal, not spectacular and occasional.

**THE "COLLEGE ABROAD" MOVEMENT OF THE METHODIST CHURCH.** A program is being carefully evolved to meet this need among young people. Youth is in power in the Orient. The growing spirit of nationalism requires native leadership. Young college graduates are the only ones trained to meet the demands of the new day dawning in the East. The question is not, "Shall the young people lead?" They are leading. The vital questions are, "Shall the young hand at the helm be Christian?" and, "What is our responsibility for these struggling young patriots across the sea?"



# BULLETIN OF The Council of Women for Home Missions

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

## FOR PEACE

In the Order for Morning Prayer, Daily throughout the Year there are three collects; the first of the Day, specially appointed; the second, for Peace; the third, for Grace to live well. And the two last collects shall never alter, but daily be said at Morning Prayer throughout the year, as followeth; all kneeling.

### *The Second Collect, for Peace*

O God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries; through the might of Jesus Christ, our Lord. Amen.

### *"Whose Service Is Perfect Freedom"*

Truly, in every age and every clime and among many peoples some men experience the truth of "service that is perfect freedom" while the many seeking freedom by violence against each other find themselves desperately bound. And there is no hope in them!

Listen to Rabindranath Tagore in "Fruit-Gathering" express the same truth in other language, yet the same experience caught in poetry:

"What is there but the sky, O Sun, that can hold thine image?"

"I dream of thee, but to serve thee, I can never hope." The dewdrop wept and said, "I am too small to take thee unto me, great Lord, and my life is all fears."

"I illumine the limitless sky, yet I can yield myself up to a tiny drop of dew," thus the Sun said, "I shall become but a sparkle of light and fill you, and your little life will be a laughing orb."

## THE TRIUMPH OF GOODWILL

The Church School Union of Queens Village, Bellaire, and Bellerose, New York, presented The Triumph of Goodwill, a Pageant-Drama, by Jennie Cartland Callister, in Hollis Masonic Temple May 18, commemorating Goodwill Day. The cooperating schools were from two Baptist churches, one Evangelical Reformed, one Methodist Episcopal, one Congregational and two Lutheran churches. The pageant shows by historical scenes the futility of armed force and presents the claims of Goodwill as a method of maintaining peace among the nations. The historical episodes are bound together by well selected music. The play closes with an effective appeal for the release of Goodwill, and the whole assembly "pledging prayers and consecrating ourselves" to fulfill the mission of securing the triumph of Goodwill.

The various episodes were prepared by the church schools. The occasion was a community gathering of young and old in full participation. The admission fee of twenty-five cents doubtless covered the five-dollar royalty and other expenses. Mrs. Callister, who was present, spoke simply of the immediate need for practicing goodwill in our hearts, homes, communities, and nation. One of the young members of the community had prepared a poster on The New Patriotism. Invitation was extended to all present to participate in the NO MORE WAR parade on the following day. Further information concerning the pageant-play can be secured from the editor.

## War Will Disappear When the People Decide that the Time Has Come!

The Marathon Round Tables 1934 have for objective to develop and clarify public opinion, to make public opinion function, and to decide how organized public opinion can protect the world against war. This can be achieved if men and women in each community, large and small agree to try the conference method in which by logic and agreement the best ways to proceed are found. The general subject for 1934 is "The Evolving Foreign Policy of the United States." Such questions as, Is isolation possible or desirable? Can we have permanent national recovery without international cooperation? Granted that the desire of the government and its people is for world peace and security, what policies have been in harmony with this objective? What policies have delayed its achievement? By what immediate steps could the government turn our policy toward this objective? What can individuals and local organizations do to uphold and strengthen the development of a constructive foreign policy? What are *you* doing in your community?

The Peace Service, "On What Peace Depends," prepared by Mrs. Pierson P. Harris, and published by the International Relations Committee of the Council of Women for Home Missions, Foreign Missions Conference Committee on Women's Work, and the National Council of Federated Church Women, is ready for distribution and use at a cost of 2c apiece or \$1.50 per hundred. They may be ordered from any denominational Headquarters.

## COMMUNITY WORLD FRIENDSHIP WEEK

Did you ever try a World Friendship week in your community? In 1932, the Religious Education Committee of the Council of Churches of Canandaigua, New York, had such a week. Thus the program appeared as a normal part of the task of religious education. Cooperation with Parent-Teachers' groups added to the success of the week. The week's plans included sermons in all the churches the first Sunday morning on the theme "Religious Education as a basis of World Friendship." Union Young People's Service with lunch preceding was held, at which time the possibility of world peace in the present generation was discussed. Over seventy school pupils were in poster contests using the theme "World Friendship and World Peace." There were special movies such as "The Broken Lullaby," and for the children "Around the World in Eighty Minutes." In the history classes there was study of the growth of peace movements as in the Kellogg-Briand pact, the League of Nations, World Court. The grade school children dramatized "Good Will the Magician" and similar themes. Prominent citizens wrote on subjects related to World Peace for the newspapers.

In addition, there was a World Friendship Exhibit held in a vacant store room in the busy part of town. Here a large map of the world indicated the peace movements at work (and not the dangerous war areas), flags of all nations, books for teachers on World Friendship, posters by children of other lands, posters on peace and goodwill made by Canandaigua boys and girls. Transparencies of Dutch and Japanese life also made in the schools were hung in the windows. One's imagination readily supplies other details essential to the observance of such a week. As far as is known, "no individual and no organization refused to cooperate in this community project. The whole city was thinking and talking Peace."

Thus it is community spirit inspired by the thought of actual goodwill that binds a people together.

St. Matthew records that Jesus said, "*For where two or three are gathered together in my name, there am I in the midst of them.*" Jesus also said, "*Arise, and be not afraid! If ye know these things, happy are ye if ye do them.*"

## VITAL HOME CONTACTS FOR FOREIGN STUDENTS

By far the most permanent and transforming contribution to the life of foreign students is made in our homes. Formal tea parties, luncheons and dinners are useful but not very effective in establishing real friendship. Guest students do appreciate an invitation to spend a week-end or a longer period with an American family.

In the suburban churches around New York, Philadelphia, Boston, Chicago, and other metropolitan centers, much enthusiasm for acquaintance with foreign students is being manifested. A well organized annual week-end conference in May has been promoted by the initiative of the Director of the Educational Department of Prospect Presbyterian Church in Maplewood, New Jersey. The Friendly Relations Committee Among Foreign Students in New York cooperates in discovering and enlisting ten foreign students, each representing a country. They are welcomed in Maplewood Saturday afternoon and

accompanied by the young people of the church to a picnic site in the country. Games, stunts, a steak fry help to get everyone acquainted. Each student is a guest in a private home.

The Sunday school hears brief messages from the students and each attends one of the classes. The guests participate in the regular Sunday morning church service for which an internationally known speaker is secured. After Sunday dinner the students may take short motor rides or hikes. Motion pictures are taken, and ten different forums are conducted, on as many different countries; these forums are led by the foreign students, and some lively questions and discussions result. A farewell supper in the parish house, with brief messages by the foreign students, closes the day's program.

The principal reasons for the success of this project are the early and careful local planning by the Educational Director; the budget appropriation, allowing a small grant to each foreign student, covering expenses; and careful selection of students by the Committee in New York.

Foreign students enjoy this sort of a week-end because they are not "being entertained," but are really contributing much to a better appreciation of their countries and culture.

Why not greatly multiply the number of projects of this kind? Let the Friendly Relations Committee, 347 Madison Avenue, New York, help you.



GUESTS ATTENDING CONFERENCE, MAPLEWOOD, 1933

# Our World-wide Outlook

*A Missionary Newspaper of Current Events*

## ISLANDS OF THE PACIFIC

### In the New Hebrides

The Australian Presbyterian Mission in the New Hebrides reports that the government is making further efforts for the welfare of the native population:

(a) In Malekula two British subjects and a French citizen were fined for supplying alcohol to natives.

(b) A British subject, John Stephens, of South Santo, was sentenced by the British National Court at Vila to a year's imprisonment with hard labor for cruelly ill-treating a young girl worker on his plantation.

(c) Quite recently the people who at South Santo the Christmas before last were driven from their village and land by a young Frenchman, have been authorized to re-occupy their holding without molestation till the Land Court may deal with Santo lands.

Punishment of a minor nature has been inflicted by the Condominium Government Courts on some men who have supplied liquor to natives; but in some cases the illegal recruiting of native women remains unchecked. There seems to be no place where the Government can be said to be fully effective in the control of abuses.

### Papuans Are Learning

Miss Mary Abel, of the New Guinea Evangelization Society, writes that in the work among 176 boys and girls at Kwato (one of the stations), eleven Papuan monitors, all Christian, are being given increasing responsibility, so that they may be able to take charge of the work. Miss Abel says:

This is by no means easy. The Papuan hates to appear different from his neighbors, and has the natural dislike of being unpopular. These monitors have to report anything they think to be wrong, and may have to punish those who do wrong, which does not win popularity. One of the girl monitors who had shown little true love for those under her, one day corrected one of the older school boys for breaking a law, and did it in a manner which caused a hasty retort. The next morning the monitor realized that she had failed her Master, and, though it cost her all her pride, she

confessed to the boy that it was through lack of love she had corrected him so harshly. Needless to say he was touched by this humility and acknowledged his fault.

### Important Church in Samoa

For nearly ninety years there has been a Protestant Church in Apia for Europeans. Last year nine half-castes and one New Zealander joined this church. Rev. H. S. Perkins writes that in a year of political unrest, and the deepest depression in trade, the churches in his district have maintained their reputation for generous giving by raising for church purposes £200 more than last year. The total was equal to that of a good year in prosperous times.

This church serves as a bridge between Samoans and Europeans.

—*The Chronicle (L. M. S.)*

### Largest Evangelical Church in Philippines

With a record of almost continuous state of revival for over thirty years, the church in Guijulan remains the largest, and in point of organization, one of the most effective of Presbyterian churches in the Philippines. The two Malahay brothers, Silliman students, organized meetings in their home in 1903, which, in 1909, resulted in the formation of a church with 448 members. The brothers have been the only pastors of this church, now numbering over 2,000. Much of this achievement is due to "Mother Malahay," who learned to read her Bible at the age of 70. All her children are active in Christian service, either as ministers or as officers in the church. A grandson, now in Silliman, asked for evangelistic work and was assigned a field about one year ago far to the south, where no permanent organization had been

established. With real Malahay spirit this young man, while pursuing his studies, has been instrumental in gathering a congregation which is now considered as an organized church.

—*Philippine Presbyterian.*

### Philippine Council

The first report of the Philippine Council (founded 1933), eleven denominational organizations, has just been made public. It was formed by mission boards, realizing the need of united and continuous study of the needs, progress and opportunities of this field. It intends to review periodically all the work of cooperating boards.

The Philippine Council began functioning April 1, with E. W. Higdon of Manila as secretary. The Council advises the publication of a single Christian evangelistic paper in English. It recommends that lay leadership be prepared for communities that cannot support paid Christian leaders. The several denominations at home are urged to see that Filipinos in the United States receive more friendly attention from the churches, particularly in areas on the Pacific coast, Chicago and other centers.

The Council records its attitude toward Philippine independence:

In the establishment of a government in which the Filipino people should have both legislative and administrative responsibilities we believe that before independence is effected the following provisions should be safeguarded, namely, an international agreement neutralizing the whole island territory; a reciprocity agreement relative to duties and quotas on imports with equal economic advantages, thus avoiding an undue influence by a few American producers; a reciprocal immigration agreement based on quota policy now governing such relations with other peoples; a plan for protecting the rights of minorities in the Islands.

—*Christian Advocate.*

## NORTH AMERICA

### A Missionary Looks at U. S.

A missionary who returned to America after six years in India, and visited the churches in his own land writes: "Arriving in this country two years ago, I soon became convinced that India is in no greater need of Christianization than America. There seemed to be no place in the church where the Spirit of God could break out. A year in Teachers' College, New York, only increased the sense of urgency. There seemed need for a movement, like Indian Nationalism, which would cut deep into the life of the church, be purifying in power, and make Christianity frankly repudiate the guilt of our day; that would bring conviction, repentance and conversion, with a new content. It would be individual, as it only could be, but it must be as social as redemption, as Christ's Cross. Devoted ministers and laymen are saying something must be done, but often there is a feeling of futility. More than ever there is need of Christian awakening in America."

—*World Methodist Press.*

### Membership Increasing

According to *The Christian Herald* annual report of church statistics, prepared by Dr. George Linn Kieffer, president of the Association of American Religious Statisticians in 1933, religious bodies showed a total net gain of 655,482. The total of membership in all denominations reached 60,812,874. The proportion of church members to the total population of the United States showed a gain from 46.60% in 1926, and 48.19% in 1932, to 48.37% in 1933. This seems to refute the magazine articles which endeavor to prove that the Church is losing ground.

The largest increase was by the Methodists with a total gain of 213,662. The Baptists were second, with a gain of 193,571. Other increases were shown by the Lutherans, 65,782, and the Roman Catholics, 53,426. Some denominations, apparently lost

ground, among them the Presbyterians, with an apparent decrease of 42,456, and the Congregationalist-Christians, with a loss of 22,213. In some cases this decrease is due to a clarifying of church rolls by a removal of inactive names. The Roman Catholic Church is still the largest single denomination in the country, with a total membership of 20,324,144, including all baptized children. Among Protestant denominational groups the Baptists lead, with a membership of 9,866,209; and the Methodists next, with a membership of 8,766,017.

The report shows a total of 299,518 ministers in the United States, while the number of churches is 242,011. That is, there are 2,493 more churches than ministers but many of these churches are small missions. The report shows conclusively that the Church is steadily progressing, and is still the nation's greatest going concern.

### "Egg-a-Meal" for the Minister

Rev. George Dorey, D.D., of Regina, Saskatchewan, recently visited a church in the "dried out area" of western Canada, where for four consecutive years the crops have failed, with every indication for worse failure in 1934. Dr. Dorey found there is still interest in maintaining the church and Sunday school.

"One man said they had got a number of farmers to promise an 'Egg-A-Meal' for the minister's salary. This would mean nearly two dozen eggs a week per family to be turned in at the store where the minister and his family buy their groceries. Inquiring about the price of eggs I was told they were ten cents a dozen, with every prospect of being lower."

### The Volunteer Movement

Interest in the Christian message and task, and especially in Christian missions, continues to grow in student circles, wherever the staff of the Student Volunteer Movement secretaries have been able to help. Reports indicate that the Connecticut Valley Student Volunteer Con-

ference held last spring was the best in years. The North Carolina, Georgia, and Alabama Conferences were interracial in character, and the South Carolina Union for the first time carried through a conference characterized by Christian interracial fellowship. Students were present from some twenty colleges and as many as 175 people were in some of the sessions.

No effort is made to conceal from students the fact that boards are not sending out many new missionaries. This situation is made a challenge to students to assume an ever larger share of responsibility for seeing that the Church goes forward with its God-given missionary task. There is a steadily increasing number of students, with a deep Christian conviction and a sense of world-wide mission, who are determined that the future shall be different from the present.

### Meeting on Religious Liberty

New conditions in various lands are restricting religious freedom especially in regard to teaching the Gospel, including preaching and religious education, missionary schools and property rights.

Increasing restriction is due to nationalism, to a resentment or fear of the liberalizing influence of Protestantism, to the effect of a monopolistic religion—as Catholicism or Mohammedanism—to active irreligion, and to the monopolistic view of the state and to other causes.

An advisory group of the International Missionary Council was called to meet on May 10 under the leadership of Dr. Joseph P. Chamberlain, Professor of Law Drafting at Columbia University, to discuss these questions and the following persons reported. Dr. John A. Mackay on Mexico; Dr. Fred F. Goodsell on Turkey; Dr. Robert S. McClenahan on Egypt; Dr. Guy S. Inman on Peru; Dr. P. H. J. Lerrigo on Congo; Dr. A. L. Warnshuis on China and Miss Helen Clarkson Miller gave her observations in the Near East.

### Christian-Jewish Seminar

Last April in Toronto the first Canadian Seminar on Christian-Jewish Relations was held. It was attended by leading Canadian laymen and clergymen, both Jewish and Christian. The speakers emphasized that only by a genuine desire on the part of both Jew and Gentile to understand and help each other can anti-Semitism in Canada be checked. Pleas were made for the cessation of antipathy and the creation of tolerance, sympathy and active cooperation.

Three round table discussions dealt with "Evidences of Anti-Semitism in Canada," "The Educational Problem of the Jews in Canada with Emphasis upon Cultural and Vocation Training," and "Are There Fundamental Differences in Moral Emphasis Between Jews and Christians?"

### Need for Negro Doctors

In an 80,000-word report, made public by the National Association for the Advancement of Colored People, the Harlem Hospital investigating committee asserts that Negro physicians are ineligible to membership in the American Medical Association in one-third of the States. The report stresses the "need for an increase in the number of well-qualified Negro physicians," and calls upon American universities to "widen the existing opportunity for ambitious and well-qualified Negro students to enter medical schools." The committee points out that there are only one-fourth as many Negro physicians as there should be in the country, and only two medical schools for Negro students, Howard and Meharry, both of which "fall behind other Grade A schools in equipment and personnel."

—*The World Tomorrow.*

### Seamen's Missions

The Seamen's Mission of Seattle reports some interesting facts: the reading room was visited by 170,000 men. Letters and packages received reached a total of 16,466 separate items

and 1,513 letters were forwarded. Seventeen missing seamen were located and brought in contact with their relatives. Free instruction in English was given in classes meeting twice a week for over five months of the year, and thousands of dollars was handled for the sailors. About \$92,000 was handled for seamen in one way or another. The attendance at some 250 services totaled 15,600.

In San Francisco, three hundred and forty seamen received Christmas gifts from the mission. There were 6,652 meals served and 6,000 loaves of bread were distributed. At this station 6,085 letters and 3,582 parcels and papers were handled for sailors. The relatives of eight sailors were reunited with their boys. Devotional services are held twice a week and on Sunday. They were attended by 9,634 persons. This home handled almost \$30,000 for seamen. Both these missions are maintained by Norwegian Lutherans.

### On the "Oregon Trail"

The "Jason Lee Special" is a covered motor wagon which started from Boston, April 16, to follow the trail of Jason Lee from Boston to Salem, Oregon. Lee was sent out in 1834 by the Methodist Missionary Society as the first missionary of any church to the American Indians in that territory, and remained to found a white civilization in the Pacific Northwest. One hundred years ago he traveled with the outfit of Captain N. J. Wyeth, a fur trader from Boston. The "covered wagon" of the emigrant had not then come into use. Wyeth's company traveled on horseback, carrying little provision with them and depending for food upon their rifles. Deer, prairie fowl and buffalo by the million then abounded in the Indian country. Lee conducted in southern Idaho the first formal Protestant religious service in the vast interior lying west of the Rocky Mountains. He also drove the first cattle over the Rockies. Two years later Marcus Whitman took the first wagon over the

mountains. He settled near what is now Salem, Oregon, and began his missionary work. His arrival antedated the coming of any Protestant party by two years, and the planting of the first Catholic Mission by four years.—*Christian Advocate.*

## LATIN AMERICA

### Anti-Religious Textbook

The Federal Ministry of Education in Mexico (according to *The New York Times*) has introduced a "Manual of Anti-Religious Education" for use as an official textbook in primary schools and night schools for workers. The book contains chapters with such headings as "Why We Combat Religion," and "The School vs. Religion." The second portion of the book traces the history of religion, from the beginnings of Christianity to the present situation in Soviet Russia, explaining religion on a materialistic basis.

The book has been placed in all official schools, and an attempt is being made to have it required in private school curriculums. Mexico City booksellers, however, refuse to handle it, or even place it on display.

### Progress Step by Step

In the face of difficulty and determined opposition, definite progress is reported by the Episcopal Suffragan of Mexico. Here are a few instances:

A new and well furnished parish hall for the Church of San Pedro Martir now serves as a social center in that village. Government decree has allowed the Bishop the use of an old church in San Sebastianito, which is undergoing repairs and will be in use soon. Use of an abandoned meeting-house in the village of Ayapango was secured from the Methodist authorities, for a small group of communicants in need of a church; their children were growing up with no religious training. Government permission for the repair and use of the building was expected soon. The new Calvary Church in the village of Los Reyes-Golox was consecrated before a gathering of four hundred people. The Church of the Incarnation, Amecameca, which was in ruinous condition, has been repaired. In Zoquipan the government has granted the use of a former Roman church. This was only a temporary building and was in deplorable condition but it responded



to careful treatment and is now a decent and dignified place of worship.

In each of these places church members have given material and labor with enthusiastic sacrifice.

### **Puerto Rico's Problems**

The situation in Puerto Rico is made up of a variety of critical problems, such as poverty, overpopulation, disaster and disease following the hurricanes, and a political crisis where all factions are at each others' throats. Protestant Christianity also faces a crisis. There seems no way of protecting the island from a whirlpool of contradictory creeds. New sects continue to arrive on every boat, each teaching that all the rest are doomed. Black and white magic have also taken possession of some of the churches. One of the missionaries reports that in a church he visited Voodooism had cast a black cloud over a group of women. In another church an elderly woman teacher of a Bible class among the Jebaros uses a Bible by rubbing it over her body when she is sick. The result of such conditions is that the intellectual class is not in the church, although many are disciples of Jesus Christ.

—*Christian Advocate.*

### **The Gospel in Chile**

The Presbyterian Board (U. S. A.) reports that its southernmost work in South America is located in Chile on the Pacific side of the Andes. The work centers, as does the life of Chile, in Santiago. Within its borders live nearly 700,000 people, one-seventh of the total population of the country. The swarming mass of the under privileged and illiterate who migrate to the city constitute one of Chile's major sociological problems.

While there has been much unrest, Chile has fared better than most of South America during the troublous days of 1933. Perhaps the worst aftermath of the crisis of last year has been the outbreak of hate and irreligion in protest against the callousness of the professing Christians who constitute the bulk of

society. The working people are insistent upon what they deem their rights, and their clamor is intensified by the extravagance of the old aristocratic families.

Young people's interest in Christianity is awake, and conferences are productive of leadership among youth. A large conference for young people is planned for Santiago, Chile, this year. At San Fernando in the south, the Mission Gospel Bus has had the voluntary assistance of young people constantly at meetings in outlying districts. This Gospel Bus traveled over 5,000 miles through the country during the year.

### **Through Bahia with the Bible**

Mr. F. C. Glass, with two Brazilian companions, made a Bible campaign trip a few months ago through Bahia, a central state of Brazil as large as Spain and Portugal, and with a population of 4,000,000, largely Catholic but only so in name. Over difficult roads and through many difficulties, such as being mistaken for bandits, league after league of this state was crossed and recrossed, and everywhere the Bible was gladly received. Without fear, the people read the Scriptures at street corners, or in their own doorways. Some three thousand miles were traversed, and about six hundred Bibles and Testaments, and three thousand Gospels were sold, and many given away.

One feature of the journey was the twenty lantern lectures, given often in the open-air, and sometimes on the white walls of Roman Catholic churches, with the full approval of the inhabitants. At other places the best halls of the town were freely placed at the disposal of the evangelists.

## **EUROPE**

### **McAll Mission Gospel Boats**

An effective means of preaching the Gospel is conducted in France by the McAll Mission through its two canalboats, plying the rivers that converge in the neighborhood of Paris. The interior of each boat is given

over to a large meeting-room, while in the bow are the living quarters of the evangelist and his wife. Usually the boat ties up at a riverside town for a week or more at a time. Regular meetings are held on the boat which draw many people by their novelty. On a recent Sunday 80 people attended the service on one boat, and of these about two-thirds were unconverted seekers. Bible study meetings are held in the middle of the week, and Testaments are sold to new converts.

A large part of the evangelist's work is done outside of regular meetings. He has opportunity each day of making new contacts. Sailors and idlers of every sort are encountered on the wharves, and even while the boat is under way, the evangelist has a chance to distribute tracts to lock-keepers and to sailors on other boats met in the course of their travels.

### **Religious Minorities**

In *The Presbyterian Advance* Dr. J. Ross Stevenson, President of Princeton Theological Seminary, pictures the need of the several scores of religious minorities in Europe. The Magyar Reformed congregations in Rumania, Jugoslavia and Czechoslovakia; the Lutheran and Reformed villages in Austria, in western Poland; the Protestants of Greece — both Presbyterian and Congregational — and a number of others have frequently been in the direst straits during the past two decades. Many are living close to the subsistence level. It is difficult to choose the strategic points to which aid should be brought.

Heart-rending cries for help come from Christians in all parts of Soviet Russia and, paradoxically enough, a large part of these appeals come from the eastern Ukraine, one of the most fertile areas of the whole vast country. The seizure of breadstuffs for feeding the urban populations has left the farmers with hardly enough to keep body and soul together. Without semblance of trial or any kind of legal procedure, men and women are snatched away from their families, to be held in prison, often for several days without food or blankets, sometimes to be as suddenly released, but often to be deported to the penal



settlements, or simply to disappear without further news ever being received of or from them. When an explanation is given at all, it is usually: "Guilty of religious propaganda." Yet religion is not stamped out. Everything that is done for these people is helping to sustain and further one of the most interesting post-Reformational religious movements in Europe. Moreover, the location of these active and fervent evangelical groups so near the frontier of atheist Russia may at some future time make them a factor to be reckoned with when the day of the "Glorious Return" dawns for Russian Christianity.

### Oncken Centenary

An important centenary of this year was on April 22 and 23. One hundred years ago Johann Oncken and six companions were baptized, and formed the first Baptist church at Hamburg, Germany. This movement extended its influence over most of Europe, and even to the other continents. Millions of converts, lives radically changed, the New Testament message carried overseas by thousands of emigrants, foreign mission enterprises initiated and sustained in Asia, Africa and South America are among the fruits of the European Baptist movement, which may fairly be dated from the baptism of Oncken. He, himself, is an important figure in church history, and Hamburg counts him among its famous citizens. Oncken, when asked how many missionaries he had in Germany, replied, "Seven thousand." "You misunderstood the question; that is the number of your members, but we want to know how many missionaries." "Seven thousand," he rejoined. "Among us in Germany every member is a missionary."

### German Protestants

News from Germany indicates a considerable measure of defeat of the forces in the Protestant Church devoted to the historic, universal and evangelical Christian faith. Propaganda, threats, ruthless force and the breaking of promises have characterized the battle against the brave pastors who have dared to put allegiance to Christ ahead of obedience to Chancellor Hitler and the

Reichsbishop. The constitutions of the various synods have been abolished by decree of the Reichsbishop. The actions of the Pastors' Emergency Federation and the Pastors' Fraternity in the Rhineland having been evidence of determined resistance to the racializing and coercing of the Church, means were taken to break up these organizations. The secret police provided the needed evidence of "disloyalty" on the part of leaders of these groups.

The selection of those students who are to be permitted to study for the ministry is announced to have been placed in the hands of the leaders of "Hitler Youth." If this is true, it represents the most sinister development yet in the tragic misfortunes of the German churches.

—*Federal Council Bulletin.*

### Denmark a Missionary Land

Denmark has less than fifteen thousand square miles of territory, and about two and a half millions in population. It has only one Moravian congregation, namely, that of Christiansfeld in Nord Schleswig. This congregation numbers about 215 communicants, and a total membership of less than 300; a tiny church in a little land. In addition is the Diaspora center at Frederica, in Denmark proper. But these two centers are dynamic with missionary zeal. All over the land are organizations for the dissemination of missionary knowledge and the gathering of funds. Nor does the work stop here. The Societies seek recruits among the young people for volunteer work. The little Danish monthly missionary magazine consequently publishes from time to time the names and pictures of these recruits, and, almost invariably, there is likewise a written word from the recruit, telling of his experience in spiritual things, his home life, his upbringing, his finding Christ, and his call to mission service through the Lord's leading and under the direction of the Church. These young recruits visit various sections of the country, meet those who are

contributing to the support of the work, and then go out into the world to take up their work in the designated mission field. Twenty-one sons and daughters of Denmark are at work in the foreign field today.

—*Moravian Missions.*

## AFRICA

### Changed Sentiment in Egypt

The violent anti-Christian disturbances by Egyptian Moslem leaders has not only subsided, but the aftermath seems to be a more widespread and deepened interest in the Christian message. Mr. J. E. Kinnear, of the Nile Mission Press, cites a case as evidence of a marked change in attitude.

In October a Moslem parent brought his boy to a Christian mission in Cairo to have him enrolled. The principal of the school, interviewing him, carefully pointed out that Christian worship and Christian instruction held a central place in the life of the school. "Oh, yes, I am quite aware of that, and I don't mind at all," was the surprising reply. "I want to enroll him in this school of yours, and you can make a Christian of him if you like. In fact, I don't mind if you use force to do it!"

Another educated Moslem wrote a long letter for the Cairo press, from which are the following extracts: "We wonder why the missionaries are attacked now after they have been in the country for about a century, since their motives, their work and message remain the same. . . . We hold, with the missionaries, that conversion to Christianity is not a mere transfer of a person from one religious denomination to another; it is a complete spiritual change, including his feelings, deeds and sayings, and his mode of thinking, prompted by spiritual motives.

"Invaluable service has been rendered to Egypt and the Near East by missionaries; the first voice raised against immorality and prostitution and in favor of the liberation of slaves was the voice of missionaries. Attention was first drawn by missionaries to the danger of intoxication and drug-taking. It was the missionary who first made a good and

exact translation of the Bible into Arabic. It was they who established schools, institutions, hospitals, printing presses and orphanages in our midst."

—*Moody Monthly.*

### In Kano After Forty Years

Kano, walled capital of Hausaland, is a city where Orient and Occident meet. Politically and commercially important, it has grown from one city to seven, including the original Hausa metropolis, the ghetto, the Syrian quarter, the European trading area and various other sections.

For the Sudan Interior Mission the special interest in Kano lies in the fact that it was the prime objective of three pioneer missionaries in 1893, two of whom laid down their lives in the effort to reach it with the Gospel. To occupy it for Christ has been a hope of the Mission ever since. After forty years of waiting, of prayer and effort, at last the mission is granted a site upon which it may establish itself in this city which is the key to the whole interior region. The work is being initiated by William H. Hockman.

—*Moody Monthly.*

### Students Practice Evangelism

An evangelistic campaign under the direction of students has come to be recognized as a normal part of college training in mission schools. One such mission conducted by students of Bishop Tucker Memorial College, at Mukono, is worthy of mention. Three groups worked at three centers, five, eight and sixteen miles from Mukono. The objective was to arouse Christians to their responsibility as church members. On the Sunday preceding the mission, the leader of each party went to his allotted village to be introduced. Wednesday, he conducted a special prayer meeting. Saturday was given up to visiting. Printed letters of welcome to the Sunday services were distributed from house to house as evidence of the extent to which education has become general.

Rebuffs were few and large congregations assembled, some even climbing trees in their eagerness to hear. At the close of service a printed summary of the sermon was given out.

In this area, lapsed Christians number in the tens of thousands, with still other thousands of heathen at the very door of the church. It is impossible to claim much more than that a church has been planted, and the great need is for just such follow-up work as these students are doing.

—*C. M. S. Gleaner.*

### Model Village at Kikongo

A beginning has been made on a model village project at Kikongo. A village has been staked out, and each family assigned a certain plot. A plan for the measurement and staking out of the houses has been furnished the village, and each house is built after that plan. A broad street lined with citronella grass runs through the center of this model village which has its own school and church, temporarily meeting on the veranda of the chief's spacious house. The natives are entering very enthusiastically into the plan. In addition, the agriculturist is now able to put his ideas into practice, and each student spends a part of the day in gardening. Married students have their own plots to cultivate. Classes are held twice a week in practical agriculture.

—*Congo Mission News.*

### Cooperation in Madagascar

The following interesting information in *Dansk Missionsblad*:—

In Madagascar, where the Norwegian Mission Society has a large mission field, with over 100,000 Christians, there are also six other Protestant mission societies at work, namely two Norwegian-American missions, three English, (L. M. S., S. P. G., and F. F. M. A.), and the French Protestant Missionary Society, (M. P. F.).

In 1913 these seven societies held a conference which led to fruitful cooperation. While it is

a fact that the English High Church society (S. P. G.) withdrew, the remaining six have faithfully continued the work, under the direction of a committee, which has a seat in the capital Tananarive, and in which all are represented. It was agreed at the outset that each mission should have its well defined sphere of work and should obligate itself not to start congregations outside of it.

The conference has since then met in 1920 (in connection with the centennial celebration of the beginning of Protestant missions in Madagascar) in 1926 and again in August 1933. The head of the Paris Mission, Mondain, was elected president of the conference and the head of the Norwegian Mission as vice-president. The reports made at the conference gave a living impression of the important position held by the Protestant mission and church in Madagascar; but it was also strongly emphasized, that large areas of the island are still without the influence of the Gospel.

Among the subjects discussed at the conference were: "Increased Cooperation," "The Protestant Faith," "The Duty of the Church Toward the Young," "Protestant Literature." An important result of the meeting was a resolution that the two hymn books, one Reformed and one Lutheran, should be merged into a common hymn book for all the Protestant churches in Madagascar.

## WESTERN ASIA

### Communism and Veiled Women

Uzbekistan is an area of the Soviet Union which was once Mohammedan. Since the Bolshevik domination, women have been emancipated from wearing a veil, but according to a report from Moscow there has been a sharp clash over this time-honored Mohammedan custom. Eight members of the Communist party have been expelled for compelling their wives to don veils, while a ninth escaped with a reprimand when he allowed his wife to unveil her face.

In the ten years since the rule against veiling came into effect, a large number of women who cast aside their heavy horsehair veils have been murdered by their husbands; but fully 175,000 women in Uzbekistan have discarded the veil. Thousands cast their veils on bonfires at the annual women's day celebration on March 8. —*N. Y. Times*.

### Ibn Saud a Shrewd King

Mrs. Dame, a missionary of the Reformed Church in America, visited Riyadh, seat of the court of Ibn Saud, in Central Arabia. In a recent issue of the *New York Times* she gave impressions of the Arab chieftain.

King Ibn Saud would command attention in any company. He is simple, direct, unaffected and undoubtedly sincere. At the same time he is shrewd, diplomatic and opinionated. He seems to have a firm hold on the affections of his people. His diplomacy is well known.

To keep several wives and concubines, as well as a dozen or more of sisters and daughters of various ages and dispositions all on good terms with himself and with each other presents no mean problem in the diplomatic line. I believe it is his boast that he has had 153 wives, and of the 150 who have been divorced not one went away angry at him.

### A Visit to Kabul

Dr. R. J. H. Cox, of Peshawar was invited last year to accompany the English chaplain on a visit to Kabul, and gives an account of the visit in *The Church Missionary Gleaner*. No English chaplain had gone there since the second Afghan war, and it was exactly 101 years since a Christian Jew had gone as a traveler-missionary to Kabul. But it was not as a missionary that Dr. Cox was allowed to go. Promises were exacted that no preaching would take place, aside from Sunday services in the Legation, and even then agents of the Afghan Government were sent to the Legation, to satisfy themselves that no propaganda was being carried out.

Dr. Cox writes:

We spent a very interesting four days at the Legation. We visited the city, walking about freely with no escort. Anywhere in the country it is

safe to wander at will. Two of the most Christian things I saw in the city are, first the work of Sister Nelly, the Swiss nurse at the government hospital, who goes about her work like a saint of God in the midst of tremendous difficulties, and who shows Christ in her life and face; and second, the little Legation dispensary which is open to all comers and where the patients are treated free by the Legation doctor, for no apparent reason except that we are a Christian nation, and cannot go anywhere without imitating the Good Physician.

We met a very influential man, whose son came to our hospital last year and said that he had had a vision of Christ calling him to follow Him. He told us that he could only do this on condition we wrote a letter to the Governor of the North-West Frontier Province asking that he be given a good house in Peshawar cantonments, a good-looking European wife, some money, a motor car, European clothes, and especially a solar topi. He was told the story of the rich young man, and, like him, he went away sorrowful.

## INDIA

### Infant Mortality

Infant mortality in India is the highest in all the civilized countries of the world. In European countries out of every 1,000 children born, 930 or 950 live to reach the age of twelve months, whereas in India the number of deaths per 1,000 during the same period varies from 350 to 600 . . . The present state of affairs is not a reproach to Indian mothers themselves, the cause being such as poverty, lack of proper care of the pregnant and nursing mothers, lack of a first class midwifery service, unskilled midwifery by country *Dais*, venereal diseases, industrial employment of women, lack of pure milk supply, and insanitary and overcrowded dwellings.

—*Dnyanodaya*.

### Andhra Christian Council

"We are witnessing today a movement toward Christianity, greater in intensity and extent than the Church has known since the Gospel first reached the shores of India," says Rev. F. L. Marler, Literature Secretary of the Andhra Christian Council. "If numbers may be regarded as an indication of progress, Christianity is advancing with greater strides in the Andhra country

today than it did in the Roman Empire during the first three centuries."

The field of the Andhra Christian Council covers the areas of South India, where Telugu is the predominant language. Out of a population of 25,089,775, the Christians now number 819,699. Deducting 85,760 Roman Catholics, the Christian population, with whose welfare the Council is concerned, numbers 760,903, scattered over 11,055 towns and villages. The Madras Presidency census report for 1931 shows that while the general population had increased by eleven per cent during the preceding years, the Christian population during the same period had increased by fifty-two per cent, as far as the Telugu language area is concerned.

There are twenty-one missions, churches and institutions in the Madras section and nine in the Nizam's Dominions, represented on the Council.

—*Watchman-Examiner*.

### Village Improvement

A Marathi daily newspaper of Poona has recently paid tribute to the notable work being done for village uplift by an Indian Christian leader, Mr. D. S. Modak. The occasion of this press notice was a Rural Uplift Show at Saswad, 19 miles Southeast of Poona, on March 27. Three miles from here is the village of Pimpla, where improvements have been made on such ideal lines that the village has become a model for all others. "If the example thus set were followed the reformation of India would be accomplished," commented the Poona newspaper.

The population of Pimpla is 913, out of which 57 boys are attending the new school, built on spacious, well ventilated lines at a cost of Rs. 12,000. The streets of the village were in a terrible condition, but all have been thoroughly repaired, gutters being dug on each side. Dirt and dust have been removed, the village has been cleared up, and a small dispensary has been provided for the supply of free medicine. The Committee has

opened a library where daily papers, magazines and a few books on agricultural and sanitary subjects are kept. The villagers of Pimpla are interested in physical development, and have built a gymnasium where young men practice daily athletics and wrestling. Another feature very creditable to the villagers is that they have a scheme for procuring drinkable water from the springs close by. The most remarkable thing about this rural uplift work is the spontaneous and voluntary work done by the villagers themselves, without much outside aid.

—*Dnyanodaya*.

### Ingathering of Pwo Karens

Charles L. Conrad, of the American Baptist Mission in Burma, in refuting the odium which some have attached to the "mass movement" of the past three years, describes it as no more than a normal expansion of the present seventy-four churches. These converts are not "outcastes," but are the same type as those already in the churches. They are not ignorant, but are able to read Burmese or Karen. Neither have they been immoral in their living. They have clear, radiant faces; strong bodies and clean minds. They are neither "rice Christians" nor political followers, but are the fruits of years of intensive, co-operative effort. The Pwo Karen Gospel Team, girls and boys, have been actively engaged; and the large ingathering has been partly due to their interest and effort. For several years past, the Pwos have been praying that ten thousand new members should be added to their churches in ten years. A year ago 800 baptisms were reported; this year there have been a thousand, while in one section there are five hundred more waiting for workers to come and baptize them. Some Burmans are coming into the churches with the Pwos, because they feel that this group will stand by them as they take the step out from Buddhism.

—*Burma News*.

### Quarter Century of Progress

Chiengmai Leper Asylum has just passed its twenty-fifth year. Anniversary celebrations were held in January, when foreigners, officials, leading merchants, church members, students, all who could make the trip to the island, were invited. The growth of the institution has been steady, although its early years were full of discouragement. It was five years before there were sufficient funds on hand for the erection of permanent buildings, and many more years passed before adequate support was assured. Nothing had ever been done for lepers in Siam prior to the founding of the Chiengmai institution, and public sentiment at times was openly hostile.

Local self-government was established many years ago and this basic principle has been extended to practically every department of asylum life. Work is now accepted by every person as a part of his requirement. This was not true at first, and it was only after self-government had been in use many years that it was finally accepted by all. At the present time the force of workers consist of three full time men and the part time services of a medical man. All other work is taken care of by patients.

The spiritual growth is going forward. The asylum church pays the entire salary of an evangelist to an outside district, and makes frequent gifts to all kinds of Christian work.

—*Siam Outlook*.

### The Dalai Lama

On Dec. 7, 1933, the head of all Buddhists, the Dalai Lama died in Lhasa, the capital of Tibet, at the age of 57 years. The priest next in rank, the Panchen Lama, fled from Tibet years ago and is now living in Mongolia. The successor of the Dalai Lama is a child that was born in the same hour in which the Dalai Lama died, since it is believed that the latter's soul immediately enters another body, in order to be among human beings. The time during

which such child is on the throne in Lhasa is always dangerous because it leads to great controversies as to who shall rule in its place. There is also the danger of inroads from other powers, since Tibet has always been desired as a sphere of influence, both by England and by Russia.

—*Neue Allgemeine Missionszeitschrift*.

## CHINA

### Protestant Missions in China

Among the 450 million Chinese there are only 450,000 Protestant Christian Chinese, conservatively estimated. Five thousand seven hundred and fifty-three Protestant mission workers are scattered in 601 mission stations in the whole country. In all China there are only 6,000 churches and chapels. In the 1,608 districts into which the country is divided, there are 293 with 146,500 villages entirely without any mission work; in 206 other districts with 103,000 villages there is very nearly no mission work.

—*Neue Allgemeine Missionszeitschrift*.

### Christian Witnessing

A result of faithful Christian witnessing is given by the *Chinese Recorder*, in an account of Christian growth in Shansi Province.

A Christian girl was the sole witness in a government school. A teacher was interested and attended meetings at the church. As in the house of Cornelius, while she listened the Holy Ghost fell upon her and a miracle of transformation was effected; soon out of a wondering heart she was telling of what Christ had come to mean to her. The principal of the school, said to be communist in tendency, then attended the meetings, and within several weeks wrote a letter full of praise to God for His wonderful salvation. Meanwhile, a former student of the junior teacher in quite a different district, also from a heathen home, found the Way and is progressing in her knowledge of God. These are all burdened for their former school fellows and friends, as well as the scholars under their charge.

### Result of Charitable Effort

The National Flood Relief Commission has just issued a

voluminous report for the year 1931-32. It administered nearly \$70,000,000 silver. Ten million people were relieved. Private contributions totaled more than \$7,500,000. A great variety of work was done. The total result is larger than that attained by any other charitable effort in China's history.

### A Many-Sided Program

Rev. John Hayes, of Peking, a member of the Presbyterian China Council, says that the Kashing tent program conducted is the most complete program he knows of in China. The tent is a rural center. Farmers who come early to the market place hear the message; great numbers also attend night services. Many have become inquirers, and after instruction develop into staunch Christians. The Christian Chinese farmer is the salt of the Chinese earth, the bulwark of Chinese democracy, and the chief hope of Chinese society of the present day.

Again, the tent is a place where womanhood is elevated. One of the brightest hours of the day is from two to three in the afternoon, when missionary ladies with trained Chinese Bible women meet the hundreds of women who come with their children to hear about the Saviour. It is also kindergarten, primary school and Sunday school all combined. One of the most valuable fruits of the children's work is the organization of Sunday schools meeting in the church every Sabbath, where the children are taught more regularly and intensively. It is also a haven of peace for troubled hearts.—*Presbyterian Survey*.

### JAPAN-CHOSEN

#### Laymen to the Rescue

An encouraging feature of the present work in Japan is the fact that laymen in the Japan Methodist Church are this year raising Yen 25,000.00 to meet the deficit caused by the reduction in appropriations, made by the three missions cooperating with the Japan church—the United

Church of Canada, the Methodist Episcopal Church and the Methodist Episcopal Church, South.

—*Wesleyan Christian Advocate*.

### Peasant Gospel Schools

A recent experiment in Nagano City, partly a copy of what Kagawa has been doing for several years, is called the "Peasant's Gospel School." Twenty-five picked young men and women, from at least fifteen different scattered villages, assembled for a course of ten days' intensive training. About one-third of these young people, nearly all of whom had been reached by means of newspaper evangelism, were Christians.

The purposes in holding such a school were:

(1) To strengthen the Christian faith and practice of those already Christian, and to make them realize more fully the implications of their religion in their everyday life. (2) To bring before the non-Christian students a vision of a dynamic Christianity, which, unlike Buddhism, enters into daily moral, social and economic life. (3) To give all the students intensive training along such lines as would help them to lead in the reconstruction of their own villages along positive Christian lines.

As to results, many non-Christians felt the challenge of Christianity, which, unlike any religions they had known, had a definite relation to daily farm life. Two of the young men, on returning to their own village, started a weekly Sunday school. Others, on returning home, arranged for Christian specialists on rural reconstruction to speak in their own villages. Others are trying in a small way to bring to pass in their villages some of the ideal presented at the school.

—*United Church Record*.

### Letting Their Light Shine

Last July a worker of the British and Foreign Bible Society and a native pastor in Hokkaido, Japan, visited Saghalin, the southern half of which is the farthest north territory of Japan. The northern half belongs to Russia. They had heard that many Koreans live in the Jap-

anese end of the island, and are employed in the lumber industries in the rapidly growing cities on the east and west coasts.

Not far from the northern boundary line the two Bible Society workers discovered a Korean Christian who used to be a colporteur in the Korean work, formerly carried on by the Society. This old man, cut off from all church connections, had gathered about him about a half dozen believers, who were letting their light shine in the darkness about them.

The two representatives of the Bible Society held meetings for three days in their village, and eighteen decisions for Christ were made. It was afterwards reported that this retired colporteur now has a Sunday school which has an attendance of thirty children. —*Forward*.

### Opium Problem Grows

For the Japanese in Manchuria, opium is a vast business enterprise. Mr. U. Kikuchi, secretary of the Association for the Prevention of Opium Evils in Japan, says that "no less than 75 per cent of the Japanese nationals residing in South Manchuria prior to the 1931 outbreak were directly or indirectly connected with drug traffic." The production, manufacture and sale of narcotic drugs has been incorporated into a gigantic national industry, whose output rose from 2,498 kilograms in the year 1911 to 35,530 kilograms in 1928 in Kwantung alone, though that province is but a fraction of Manchuria. The number of licensed opium smokers increased from 2,799 in 1919 to a total of 30,858 in 1929; and the gross revenue which Japan reaped from her opium monopoly in this one province leaped from 1,724,844 yen in 1922 to 2,686,262 yen in 1929. A factory in Port Arthur is said to have an annual output of 70,000 lbs.

—*The Christian Century*.

### 50 Years of Methodism

Sunday, June 24, marked the fiftieth anniversary of the arrival of the first Methodist mis-

sionaries in Korea. In March, 1884, Dr. and Mrs. Robert S. Maclay, pioneer Methodist missionaries in Japan, were requested by the Board of Foreign Missions to investigate the mission prospects in Korea. They landed at Chemulpo, June 24, and, through the good offices of the Hon. Kim Ok Kyun, obtained permission from the Emperor to do educational and medical work. They selected a place near the United States Legation for missionary residences and Doctor Maclay was appointed first superintendent of the Korea Mission, in March, 1885. The Rev. and Mrs. Henry G. Appenzeller arrived on April 5th and a month later Dr. and Mrs. William B. Scranton, and Dr. Scranton's mother.

The celebration in Korea will extend from June 24 to April 5, 1935. On the same boat Dr. Horace G. Underwood, of the Presbyterian Church arrived in Chemulpo, so that both churches will celebrate the event in union services. A mass meeting in Seoul on April 5, 1935, will be the climax of the celebration.

## GENERAL

### Dye Treatment

The treatment of leprosy by intravenous injection of synthetic dye-stuffs is arousing so much interest among superintendents of leper colonies that the Mission to Lepers deems it wise to express a brief warning against too much optimism. Dr. Robert G. Cochrane, of the British Empire Leprosy Relief Association, recently wrote: "I do not think the time has arrived for this treatment to be used in a general way, as it is still very much in the experimental stage. . . . While the results are certainly encouraging, the number of cases was far too small to draw any definite conclusion. Dr. Gordon A. Ryrie, who has had charge of the experiments with these dyes at the Sungei Buloh Colony, Kuala Lumpur, Federated Malay States, recognizes "the danger of arousing undue expectations."

It is too soon to have knowledge of later results, and much further research is necessary.

—*Without the Camp.*

### Y. W. C. A. Membership

Personal allegiance to Christ is the keynote of the new alternate basis of membership in the National Young Women's Christian Association, according to formal action taken at its thirteenth biennial convention, meeting in Philadelphia in May. On the old basis of membership a girl had to be a member of the church before she could be a member of the Association; under this newly adopted alternate basis she can become a member of the Association first. Any local Association that wishes to remain on the Evangelical church membership basis can do so. The proposed personal basis is an alternative.

### Buddhist Missionaries

A United Press report states that a thousand Buddhist apostles, headed by twelve monks, are planning a pilgrimage on foot from India to Rome and the United States to preach their religion. These apostles, or "lions" as they style themselves, because they think it will take lion hearts to insure their safety on the journey, especially in Moslem Mecca and Jewish-Moslem Jerusalem, come from Tibet, China, India, Burma, Siam and Ceylon. One of their leaders is an Italian, who was educated in the United States, and in 1924 went to Asia, and finally became a Buddhist monk.

—*Alliance Weekly.*

### Crusade Against War

Christians throughout the world are being urged to join in a crusade against war, and preparation for war, through a pastoral letter dealing with "the present international crisis," sent by officers of the Federal Council of Churches. "The churches of Christ around the world," says the letter, "should say to their respective governments that they cannot and will

not give their moral support to war as a method of settling international disputes. . . . The vast majority of the people of the world desire to live in peace with one another. Let them say so, and say so in such a way that their witnesses will be heard in the chancelleries of the nations."

—*The Presbyterian Advocate.*

### Giving and Receiving

In *Home Missions Today and Tomorrow: A Review and Forecast*, published by the Home Missions Council, is the following comment on mission churches:

In the past we have frequently erred in the direction of an excessive paternalism in mission work. Too much has been done for people. Too little attention has been given to helping them to do for themselves. This is generally conceded today, and current policies look in the opposite direction. In a few fields we have had conspicuous success in developing leadership and capacity for self-direction. Cuba and Puerto Rico are notable in this respect. So, too, is the Negro field and some of the foreign-language work. The Indian field is an unfortunate example of relative failure in this regard, in spite of individual exceptions. Generally today there is a reasonable insistence on proper local participation in financing the work. This is made difficult by the generally low economic levels on mission fields. On the whole, mission fields contribute fairly according to their ability.

### Surveys vs. Activities

"Today we are much given to surveys of Foreign Missions. Personally I am fed up on surveys. Twenty-five years ago we were in the midst of a great day for 'movements.' Every one was naïvely confident that by organizing movements he could change the world. There was a maximum of activity then and a minimum of thought. Today there is just the opposite. We have a maximum of critical thought with a minimum of activities."

HENRY SLOANE COFFIN.



# Our Missionary Bookshelf

*Books Briefly Reviewed for the Readers' Information*

**World Tides in the Far East.** By Basil Mathews. 12 mo. 184 pp. Paper, 60 cents; cloth, \$1.00. Friendship Press. New York. 1934.

Virile and gripping as everything is that comes from Basil Mathews, this book ranges the Far East and brings back arresting facts and inferences. If he has his way the book will soon be put out of date by the rapid movement toward "the cooperative rebuilding of life toward which its argument is directed." Meanwhile the chapter-headings are intriguing: The Rhythm of China, The Unfinished Quest of Japan, China's New Secular Religions, The Secular Religions of Japan, etc., until one comes to the last, The Tides of God. Here is no mere record of incidents or movements but a proposal also of the forces that will master and direct those tides of the Far East until they become the tides of God.

Christianity in its essential character is more national than nationalism because it sees the higher goal of the nation as integral to the Kingdom of God; it is more human than humanism because it feeds the essential core of man's being—his soul—which humanism ignores; it is more communist than communism because it shares both the material goods of the visible world and the invisible and eternal treasure of the spiritual world.

Incomparably the most important work in the world is to share the gift of God in Christ with all mankind.

After all, missions in its largest and truest sense is the answer to the needs of the Far East as of the rest of the world.

C. B. McAFEE.

**The Facts and Mysteries of the Christian Faith.** By Albertus Pieters. 215 pp. \$1.25. Eerdmans Publishing Co., Grand Rapids, Mich. 1934.

This book is as certain as Professor Denny's book is doubtful

—as to the historical trustworthiness of the New Testament representation of Christ, and the truth of His miracles, His atoning death and His resurrection. The author was for some years a missionary in Japan and is now Professor of English Bible and Missions in the Western Theological Seminary of the Reformed Church in America. He has a singularly lucid mind and an assured and positive faith. He deals with the truth of the Gospels, the rational ground for faith in the miracles of Christ, especially His resurrection, and with the mystery of the Christian life and experience. The chapters are brief, clear and direct. Any reader can follow their reasoning. They "bear testimony," in Dr. Pieters' words, "to the Catholic apostolic, historic Christian faith. We do not look upon ourselves as giving utterance to 'opinions' on religion, whether our own or those of others. Our effort will be constantly to state, as the Christian faith, only what the great mass of Christian believers, of all communions, accept, and always have accepted, whether they were able to formulate it in so many words or not. There is such a thing as the Christian religion, one in its essential essence, however manifold in its form." Dr. Pieters' purpose is definite and constructive: "We believe the Christian religion, but we do not believe it ignorantly or thoughtlessly, and our earnest desire is, not only to lead men to faith, but to lead them to a well-grounded and intelligent faith."

R. E. S.

**Lu Taifu (Charles Lewis, M.D.)** A Pioneer Surgeon in China. Compiled by Robert E. Speer. 216 pp. Cloth, \$1.00. Presbyterian Board

of Foreign Missions, 156 Fifth Ave., New York, N. Y.

This little book is in part a biography compiled from family records, letters and reports from the mission field, and in part an autobiography dictated near the close of his life. Dr. Theodore Greene of Peiping, who secured the original dictation remarks, "Outstanding impressions have been the untiring energy of Dr. Lewis, his desire for the work to be as independent as possible, his lack of fear of any danger connected with his work." All these qualities, and more, shine from the portrait frontispiece of the book.

Born of sturdy Christian parents and reared on a Western Pennsylvania farm, Charles Lewis worked his way through college and medical school, chiefly by an intense belief in his work and an irresistibly persuasive salesmanship in peddling stereoscopes and views during vacations. Offered \$5,000 per year to carry the business to Australia, he preferred \$1,000 per year, after arduous training, to carry the Gospel of physical and spiritual healing to China. Throughout the years of training, he was consistently and effectively Christian, and his personal witness for Christ was the life-long expression of a radiant faith and a sacrificial devotion.

Going to China in 1896, he labored at Tengchow and Tsinan in Shantung. Driven out by the "Boxers" in 1900, he took service with the U. S. Army of pacification; then began in 1902 that life-labor of thirty years in Paotingfu which made Taylor Memorial Hospital one of the outstanding missionary institutions of China. There, on the foundation laid by the martyr

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

doctor, George Yardley Taylor, and with the help of his own trained and inspired Chinese assistants, his skill and tireless energy built up a beneficent ministry to a vast and populous area. The railroad entrusted all its work to him; provincial and military authorities committed themselves and their families to his skill and paid for it with large gifts to the hospital.

In times of epidemic and plague, Dr. Lewis threw himself fearlessly into individual and group relief, however harrowing, perilous and apparently hopeless the situation, and his courage and fine judgment won out. He also lent himself to the saving of the Czechs in Siberia. A "mighty hunter" by way of recreation, he was as untiring in his personal ministry to the hundreds of patients in his hospital. Intensely practical, he yet dreamed of conquering other worlds in a medical missionary journey overland straight across Asia, carrying relief to the physically needy in the far interior and with it the word of Life in Christ. The dream was not realized; but the practical dreamer, when called to his reward in the summer of 1932, left behind him a tremendously active and fruitful work and memories of a skilful hand and a loving heart of one who had sincerely believed and proved that "it is more blessed to give than to receive."

COURTENAY H. FENN.

**The Abyssinian at Home.** By C. H. Walker. 213 pp. \$3.00. Macmillan, New York; Sheldon Press, London.

As a result of twenty years in contact with life in Abyssinia, and the compilation of an Amharic-English Dictionary, the author knows the people intimately and in this study of their life allows them to tell their own story of their home and environment. "As the real life of the Abyssinian is a closed book to the stranger, the difficulty lay in the making of conversation, nor is it easy to persuade a native to discourse at length on any given subject and to exhaust it in detail. Point after point, however, was gradually dealt with, and

the material grew. In most cases the talker was allowed to wander at will and to provide unconsciously a fresh base for inquiry."

Because the tale of birth, education, marriage, divorce, death, feasts, fasts, the church and its customs are all told by illiterate provincials, it gains in vividness but loses in style. We have in consequence a series of human documents rather loosely put together. *Islam* is used for *Moslems*, and there are other curious mistakes in regard to this religion. The book deals with Abyssinian Christian home-life and the influence of Islam is evident in many customs and traditions, as it is among the Copts of Egypt. There is an excellent glossary of Amharic words and a fair index.

S. M. ZWEMER.

**The Church Looks Ahead.** An Analysis and a Forecast. Edited by Charles E. Schofield. 400 pp. \$3.00. Macmillan, New York. 1934.

What is the present state of Protestant Christianity in America and what is the prospect for its future? The editor has sought answers to these questions from twenty prominent ministers and he gives them in this volume, adding his own. The symposium can hardly be deemed a cross section of American Protestantism, for of the twenty-one writers sixteen are Methodists, three are Congregationalists, and two are college and university professors whose denominational connection is not indicated. The symposium would have a broader scope if it had included some representative Baptists, Episcopalians, Lutherans and Presbyterians. However, every writer is a Christian leader and his viewpoint is catholic. The subjects cover a wide range, theology, sacraments, evangelism, missions, education, Christian ethics, the social gospel, personal religion, the Bible, the Church, religious journalism, city and country churches, church union, preaching and worship, pastoral work, etc. As might be expected the chapters vary in interest and value and the reader, like this reviewer, will probably chal-

lenge some passages. But the volume as a whole merits careful perusal, for there are evident a serious purpose to face the realities of the present situation and a courageous faith in the future of the Christian movement. The volume closes with a copious bibliography of pertinent religious literature, but the lack of an index is a defect.

ARTHUR J. BROWN.

**The Negro's Church.** By Benjamin E. Mays and Joseph W. Nicholson. New York. Institute of Social and Religious Research. 1933. 292 pp., appendix, index. \$2.00.

Strange as it may seem, this is the first serious social study of the Negro's most characteristic group expression — his church. Both quantitatively and qualitatively it gives insight into the structure and activity of 609 urban congregations in twelve cities, seven southern, three northern, and two border; 185 rural churches in four countries scattered in Georgia, Alabama, South Carolina and Texas. Origins of the Negro's churches are traced from the first congregation in South Carolina in 1773-1775 and the beginning of the African Methodist Episcopal Church in 1786 and disclose some of the "means of separating an unwanted racial group from common public worship."

A chapter given to the Negro ministry shows that 80 per cent of the urban pastors were not college trained and 72.3 per cent have neither college nor seminary degrees; that college men "get more than an even chance to become pastors of large churches," that college men in Negro seminaries are increasing but the total number of students in Negro seminaries have decreased in eight years, and that the number of college students contemplating the ministry is small in comparison with those entering other professions.

The Negro minister's messages are analyzed from verbatim reports of many sermons heard. Excerpts show twenty-six out of one hundred sermons "touched concrete life situations," fifty-four were predominantly "other worldly," and two

were highly doctrinal or theological. In more than 65 per cent of the sermons dealing with the present life and in many other worldly sermons, one is able "to glimpse the present social and economic problems that confront the Negro."

As to membership, "there is no uniformity among the churches for determining the basis of membership" but "honest and courageous efforts" are being made to keep adequate accounts of members. In the urban churches 35.6 per cent had less than 200 members, 48.7 per cent between 200 and 1,000 members, and 7.7 per cent had 1,600 or more members. There were more members per church in Northern than in Southern cities, largely due to migration of recent years, but in both sections more than half of the reported membership was "relatively idle, leaving the work to be carried by less than half."

In their programs urban churches have "from the beginning followed in general the pattern set up by the white churches . . . including those things common to most churches of the working classes and people of ordinary means." The authors believe the Negro is over-churched both South and North because available church money is too thinly spread for an effective church program.

In discussing the rural churches, the study shows that rural membership per church is much smaller than urban, but percentages of regular contributors and average attendance are higher. Rural pastors are more poorly trained than urban and the turnover of ministers is greater. The program of rural churches is much like that of the urban churches some decades ago. Sunday services led by a minister, midweek services and Sunday schools in the hands of laymen, and revivals comprise the main features.

Their church is the "most thoroughly owned and controlled public institution of the race" and hundreds of churches "operate sufficiently well to warrant commendation of critical

minds." The ownership and control provide opportunity for initiative, self-direction, personal recognition and for the common man "freedom to relax" as well as community and social center, stimulus to education and business. The Negro's Church has "potentialities to become possibly the greatest spiritual force in the United States."

GEORGE EDMUND HAYNES.

**Angola—The Land of the Blacksmith Prince.** By John T. Tucker, Maps, Illus. 8vo. 180 pp. 3s. 6d. paper. World Dominion Press. London. 1933.

Angola, West Central Africa, is Portuguese territory. As a mission field it is occupied by workers of the American Board, the Angola Evangelical Mission, the Baptist Missionary Society and nine other societies, in addition to Roman Catholics. This survey, with its clear maps, gives the human background and history, the product of mission work and the "Challenge of the Unreached." Great geographical areas are still untouched by any missionary work. For example in one district of North Angola are twenty-nine tribes with a population of nearly 1,000,000, with missionaries working among only three of the tribes. It is clear evidence that the missionary task, far from being completed, is only fairly begun.

**Standards and Trends in Religious Education.** Horthorne, Stearns and Uphaus. \$2.00. 230 pp. Yale University Press. 1933.

The Institute of Social and Religious Research is responsible for this latest in a series of four volumes, dealing with trends in Religious Education. It would be a tonic to pastors, Religious Education directors and all interested in knowing the facts to read and study the book. It uncovers facts by hunting them out and bringing them to the attention of others, showing the type of work done, the need for better teaching, the relation of the minister to Religious Education and the amount spent in education. It is surprising to learn that sixty-one per cent of

the schools spend nothing on religious education; twenty per cent spend less than \$1.00 per member, and the average is only 52 cents per year.

The trends in American colleges are also considered together with the church colleges, the university pastor, and types of instruction given.

JAMES F. RIGGS.

**Japanese Festival and Calendar Lore.** By William Hugh Erskine, M.A. Kyo Bun Kwan and Bethany College Book Store, Agent, Bethany, West Virginia. pp. 208. \$1.50.

The author is a student of Japanese customs and his little book on that subject has reached a fourth edition. Here is a supplement on all the complications of the lunar-solar calendar of Japan with notes on the feast days, the astrological value of the days and seasons and the poetry and superstitions connected therewith. Japan in this respect owes much to the Taoist calendar of China with its system of lucky days, magic octagons, and zodiacal rubbish. The third part of the book deals with oracles. "Metal-positive-monkey day" occurs six times in 1933 and is unlucky. "HIGAN are days of meditation, and come twice a year at the Equinox. It is the time when the sun is straight east and west in the morning and evening, and so the common people say that it is the day on which the western gate is opened and the souls of the dead are approachable for service. An extra serving of the meals of the day should be set before the Family Altar or on the God Shelf. It is a good day to serve the dead and attend to their graves, as their rewards of success and virtue are unlimited." One would imagine that in a land where illiteracy is the rare exception, such superstitions would rapidly disappear.

S. M. ZWEMER.

**Church Union in Canada, Its Causes and Consequences.** By Claris Edwin Silcox. 8 vo. 493 pp. \$3.00. Institute of Social and Religious Research. New York. 1933.

This is the report of an inquiry entered upon some two years ago.

The book is distinctive as the first independent review of this event in Canadian Church life. The late Dr. Ephraim Scott and Prof. E. Lloyd Morrow wrote from the Presbyterian standpoint, and the United Church case was presented by the late Dr. S. D. Chown. Now an outsider appears and after diligent research and examination reports the fruit of his labors. The Director, Rev. C. E. Silcox, was both painstaking and assiduous in this undertaking. Whatever the merit of his conclusions he has placed the churches under great obligation for the valuable information, ecclesiastical, social, and political he has gathered, making this volume in many particulars a reliable work of reference.

Certain important conclusions of the author are plain: 1. The Union is not complete. This is known in Canada. Press references to the United Church of Canada declare it to be a merger of the three bodies, Presbyterians, Methodist, and Congregationalist. In its reference to the non-concurring Presbyterians and in the complete statistical report of The Presbyterian Church in Canada readers will learn that only a part of the original Presbyterian Church was merged in the new body.

2. Union in the measure attained was born of bitter and protracted strife. Union did not spring from unity. Division in the Presbyterian Church manifested itself early and the opposition was strong and growing as seen in the second vote which in the interval of four years showed an increase for union of 600, and an increase of 23,000 against union (Page 173). This strife left, "a legacy of bitterness which separated friends, and broke churches, communities, and the nation at large into fighting factions" (Page 463).

3. Contention prevailed after union and is likely to prevail for some time in the form of litigation, as a consequence of the incorporating the United Church.

4. The ends sought by Union, prevention of overlapping and economy, have not been reached.

"In every city swept by non-concurrence, a large number of Presbyterian churches were more or less permanently weakened. . . . Non-concurrent minorities have been established, and with the exception of Halifax, new and often expensive buildings have been erected (304-5).

"The net result therefore in certain towns has been the establishment of twenty-two minority congregations to offset seventeen consolidations, a net aggregate increase of five churches in the 104 towns as a result of church union" (Page 323).

For this failure to make union complete and its ideals attainable through the United Church the author places a measure of blame upon the leaders in favor of union, but assigns the larger share to the non-concurring Presbyterians. Opinions here must differ. One weakness of the inquiry to us is the seeming assumption that the virtue of organic church union does not admit of question and that this scheme in particular merited unanimous support.

W. M. ROCHESTER,  
Editor, *The Presbyterian*  
*Record, Toronto.*

*The Golden Rule Book.* Compiled and Edited by Charles V. Vickery. 12 mo. 194 pp. \$1. The Golden Rule Foundation. New York. 1933.

Here is an excellent compilation of suggestions for a "practical recovery program for every household and individual." It links "The Old Ideal and the New Deal." After presenting some very definite lessons from the depression experiences, with many interesting illustrations from life, Mr. Vickery takes up our national wealth. By figures and charts he shows that America is far from poverty stricken since the United States, for only seven per cent of the world's population possesses 74% of the world's automobiles, 62% of the petroleum, 52% of the corn, 62% of the cotton and a disproportionately large share of other natural resources and modern manufactured products. Only  $\frac{3}{4}$ % of the national expenditures go to the church,  $1\frac{1}{2}$ % to schools,  $8\frac{1}{4}$ % to crime, 22% to

luxuries and 14% to waste. Religion is estimated to cost \$964,000,000 and other philanthropies \$910,000,000 while tobacco uses up \$1,964,000,000 and intoxicants and narcotics \$2,325,000,000. Various luxuries, semi-luxuries and wasteful expenditures alone use up about six times as much as is spent on religious and philanthropic service for human welfare.

Mr. Vickery then goes on to show the present human need in America, the poverty stricken, the ignorant, the handicapped, the orphaned, the sick, the aged, the unemployed, the vicious. He pointed out the inadequacy of church and private charities—numerous as they are. It is the aim of the Golden Rule Foundation to coordinate and to cooperate with existing charities, making known the needs, gathering and distributing funds as they are supplied. Golden Rule Sunday, and Golden Rule Week with self-denial dinners, form a worthy and practical institution.

Many other valuable features are included in the volume—poems, giving alphabet, quotations on giving, a dramatic sketch, suggestions for Christmas and anniversary gifts, for supplementing the family income and for budgeting.

*In the Secret of His Presence.* By G. H. Knight. 8 vo. 230 pp. 3s 6d. Pickering and Inglis. London. 1933.

Every Christian feels the need for a life of quiet communion with God. The more busy the life the greater is the need for time to be alone with the Father, to hear Him speak and to speak to Him. This devotional volume will help make this spiritual experience real, fruitful, practical—for ministers, missionaries, teachers or any earnest lay Christians. The author, with simplicity and clearness, shows how quiet times may be made times of vision and of strength; how courage and joy displace fear, discouragement and disappointment. It is not a definite Bible study or a book of experience, but contains truth that will stimulate and nourish spiritual life.

## New Books

- Something Happened. Mildred Cable and Francesca French. 5s. Hodder & Stoughton. London.
- The Eclipse of Christianity in Asia. L. E. Browne. 198 pp. 10s. 6d. Cambridge University Press. London.
- Samuel Marsden. S. M. Johnstone. 256 pp. 7s. 6d. Australian Book Co. London.
- Back of the Mountain. Mary Brewster Hollister. 155 pp. \$1.25. Revell. New York.
- Come Holy Spirit. Carl Barth and Eduard Thurneysen. 287 pp. \$2. Round Table Press. New York.
- The Discoverers of the Fiji Islands—Tasman, Cook, Bligh, Wilson, Bellingshausen. G. C. Henderson. 342 pp. 18s. Murray. London.
- A Survey of Religion in South Africa, 1933. 86 pp. 2s. 9d. So. African National S. S. Assn. Port Elizabeth.
- New Learning in Old Egypt. Erdman Harris. 99 pp. Association Press. New York.
- Hospitals Overseas. (Africa and the East Series) Illus. Map. 88 pp. 1s. C. M. S. London.
- Myths and Legends of the Bantu. Alice Werner. Illus. 336 pp. 15s. Harrap. London.
- A Short History of Religions. E. E. Kellett. 607 pp. 5s. Gollancz. London.
- Origins of Sacrifice—A Study in Comparative Religion. E. O. James. 314 pp. 10s. 6d. Murray. London.
- Charles W. Abel of Kwato. Russell W. Abel. 255 pp. Illus. \$2.00. Revell. New York.
- Thinking Missions with Christ. Samuel M. Zwemer. 140 pp. \$1.50. Zondervan Pub. House. Grand Rapids, Mich.
- The Romance of Labrador. Sir Wilfred Grenfell. 328 pp. \$4.00. Macmillan. New York.
- An African Prophet. W. J. Platt. 156 pp. 2s. 6d. Student Christian Movement Press. London.

The Living Religions of the Indian People. Nicol Macnicol. 324 pp. 10s. 6d. Student Christian Movement Press. London.

Glimpses of Uganda. K. M. E. Lil-lingston. 73 pp. Church Missionary Society. London.

Christ and Japan. Toyohiko Kagawa. 150 pp. \$1.00 cloth, 50 cents paper. Friendship Press. 1934.

The Eclipse of Christianity in Asia. L. E. Browne. 200 pp. \$3.50. Cambridge University Press. London. Macmillan. New York.

Fresh Springs—C. M. S. Story of the Year 1933. Phyllis L. Garlick. 127 pp. 1s. Church Missionary Society. London.

Grace, Child of the Gobi. Mildred Cable and Francesca French. 67 pp. 35 cents. China Inland Mis-sions. Philadelphia.

Gold Mountain. Philip F. Payne. 150 pp. \$1.00 cloth, 60 cents paper. Friendship Press. New York.

A Japanese Grandmother. Emma G. Lippard. 62 pp. 75 cents. Revell. New York.

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

Second Hand—A Story of Mission Work in Japan. Emma G. Lippard. 158 pp. 75 cents. United Lutheran Pub. House. Philadelphia.

The Second Coming of Christ. Henry W. Frost. 251 pp. \$1.50. Eerdmans. Grand Rapids, Mich.

Suzuki Looks at Japan. Willis Lam-mott. 227 pp. \$1.00 cloth, 60 cents paper. Friendship Press. New York.

Twice-Born Men. Hy Pickering. 144 pp. 1s. Pickering & Inglis. Lon-don.

Whipping Post Theology or Did Je-sus Atone for Disease. W. E. Bie-derwolf. 305 pp. \$1.50. Eerdmans. Grand Rapids, Mich.

## Personal Items

(Concluded from second cover.)

Dr. Samuel A. Moffett, of the Chosen Presbyterian Mission, has re-ceived from the Imperial Educational Association of Japan its gold medal for "distinguished service in the cause of education in Chosen."

\* \* \*

Dr. A. E. Armstrong, Secretary of the United Church of Canada, has left to visit several mission fields of the church in Asia.

\* \* \*

Dr. Robert M. Hopkins, Secretary of the World's Sunday School Associa-tion attended the meeting of Congo Missions, held in June with Dr. John R. Mott.

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## Obituary Notes

Dr. H. T. McLaughlin, who went to Egypt under the United Presbyterian Board in 1898, died recently. He was the last of this church's pioneers to the Sudan.

\* \* \*

Rev. J. H. Holmes, an L. M. S. mis-sionary in Papua for 28 years, died in London early in May. He had translated the New Testament into the language of the Naman tribes.

\* \* \*

Mrs. H. V. Noyes, missionary for 48 years, died in Toronto, Canada, February 1. She was the mother of Dr. W. D. Noyes of the Eastern Cana-da Chinese Mission. Mrs. Noyes went to Siam in 1872 with Mrs. Samuel House to establish a girls' board-ing school at Bangkok. The work was successful and in 1876 she left Siam to work among Chinese in Cali-fornia, and then sailed for China with her husband.

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SAMUEL M. ZWEMER, Editor

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