

THE MISSIONARY REVIEW WORLD

The Word of God in Korea

William N. Blair

Fifty Years Ago and Now

H. H. Underwood

Pioneering in Nevada Today

A. G. Shriver

Experiment in a Japanese Village

Irene Reiser

The Cross and the Crescent in India

Murray T. Titus

A Missionary Wife in China

Mrs. James P. Leynse

Dates to Remember

- 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.
- September 30-October 7** — Religious Education Week.
- October 4-13** — General Conference Evangelical Church. Akron, O.
- October 10-20** — General Convention of the Protestant Episcopal Church. Atlantic City, N. J.
- October 17** — United Lutheran Church in America. Savannah, Ga.
- December 4-7** — Federal Council of the Churches of Christ in America, Biennial Meeting. Dayton, O.

Obituary Notes

John S. Chandler, D.D., veteran worker of the American Board, died June 19th, in Madura, India, after a distinguished career of 55 years. He was one of the organizers of the South India United Church, bringing the Christians of five different denominations together. Dr. Chandler served as the head of a committee to bring out a new Tamil dictionary; he made a Tamil revision of the New Testament, and put the Old Testament into that language; he published in English a history of the American Board Madura mission, a history of the Jesuit Mission in Madura and a biography of his father. Dr. Chandler supervised the churches of Madura for many years and also taught at the Pasumalai Theological Seminary.

Rt. Rev. Walter H. Overs, retired Bishop of Liberia, died at his home in Jamestown, N. Y., June 17th, in his sixty-fifth year. He went first to West Central Africa as a missionary of the Wesleyan Methodist Church, and there established 35 churches and schools. After an interval of ill health, and then a period of pastorates in New York State, he was ordained to the priesthood of the Protestant Episcopal Church and was made Bishop of Liberia in 1919.

When he entered the territory about 50,000 of the 250,000 Ijebus were slaves. His fight against the traffic aroused the slave traders against him and caused several attempts to kill him, once by a poison ring, again by the fanning of poison vapor toward his eyes. With the aid of the British Government he eliminated the slave traffic almost entirely.

Rev. M. S. Taylor, Chairman of the West Local Council of the American Board Mission at Madura, died March 15th, at the age of fifty-five. An evidence of the influence of a Christian

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upon non-Christians was the testimonial meeting held in Batlagundu.

Dr. Henrie A. Junod, well known missionary of the Swiss Protestant Mission, died April 22, at Geneva, Switzerland. Dr. Junod was the author of "The Life of an African Tribe."

Mrs. William Ashmore, an honorably retired American Baptist missionary, who lived and labored for nearly fifty years in Burma and China, died on June 29, 1934, in Santa Ana, California, at the age of eighty-two. Dr. Ashmore died a number of years ago.

Rev. William Nesbit Chambers, eighty-one-year-old veteran in missionary work under the American Board of Commissioners for Foreign Missions, died in Syria on August 8th. He was born in Norwich, Ont., and was graduated from Princeton College in 1876 and from the Union Theological Seminary in 1879. Dr. Chambers first served as a missionary in Erzerum, Turkey, from 1879 to 1900, and was connected with the Cetrnal Turkey Mission at Adana Station until his retirement in 1922. Dr. Chambers conducted extensive relief work while in Erzerum Province. After moving to Adana he was appointed president of the International Relief Commission.

I. M. C. AT SALISBURY

The International Missionary Council held an *Ad Interim* Committee meeting (July 21st to 24th) at Salisbury, England, by invitation of the Bishop of Salisbury. Dr. Mott, who had just returned from his African tour, gave a very impressive report of his visit to South Africa and the Congo.

The finances of the Council require careful consideration, in view of the general financial condition of missionary work throughout the world. Reports were made on the progress made for carrying out the mandates of the meeting held in 1932 at Herrnhut.

Invitations have been received for the next meeting of the full committee of the Council, from Holland and Great Britain, and India. The suggestion has come that the next meeting of the committee should be held in the East, in view of the rapid development and change in conditions in the great eastern countries, and the impossibility of important action being taken with regard to these fields except by a meeting held in the East at which an adequate representation of the younger Churches would be possible.

CHINA SECONDARY MISSION SCHOOLS

The situation in the secondary mission schools in China is especially critical, notwithstanding the fact that they are crowded to capacity. These schools are for the most part dependent upon fees received from students and are receiving very small subsidies, if any, from the mission boards. They also have fewer missionary teachers than heretofore. The result is a considerable decrease in the proportion of Christian students and a noticeable loss in the Christian tone of many institutions. This is having its effect upon the proportion of Christian students in the colleges and universities. It is increasingly recognized that Christian teachers alone cannot keep an institution Christian. The cooperation of a considerable proportion of Christian students is essential.

So critical is the situation that, notwithstanding the fact that the Association is faced with a decreasing income, it has been decided to call an additional Chinese secretary. The new secretary will concentrate on the secondary schools.

JAPAN

In view of the closing of the second period of the Kingdom of God Movement, training conferences for Christians and enquirers have been planned for ten areas, of which three were held in April and May in Northern Kyushu, the Tokyo-Yokohama district and the Kyoto-Osaka-Kobe district. The conferences considered the Christian message in relation to problems of education, social and industrial life, and international relations.

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Editorial Chat

We have received many encouraging comments on our special "Orientals in America" number (June issue). Have you ordered copies for your mission study classes? If not, order now before our supply is exhausted. Special price for orders in quantities. Remember that this June number tells of Christian work among 250,000 Chinese, Japanese, Filipinos, and East Indians in America.

* * *

The October number of THE REVIEW will be devoted to "Japan and the Christian Movement." It will have an unusually strong series of articles by Japanese and by missionaries.

* * *

Are you helping to increase interest in the work of Christian missions? You can do it very effectively by winning new readers for THE REVIEW. We need your help and so does the work. Here is what some of our subscribers say:

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INABELLE G. COLEMAN, *Editorial Sec., Foreign Mission Board, Southern Baptist Convention, Richmond, Va.*

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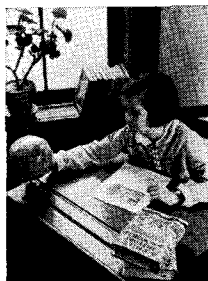
"We take this opportunity to express our appreciation of the magazine and of the encouraging and inspiring messages which it brings from the mission fields, and for the presentation of the needs of the work of the Kingdom of our Lord, at home and abroad."

CATHERINE DENTZER, *Directress, Lutheran Deaconess Motherhood, Milwaukee, Wis.*

* * *

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* * *

Our attention has been called to a slight error in the June REVIEW. In the article on "How Some Orientals Worship in America," on page 272, the meaning of the word *Tenrikyo* is given as "the Religion of Ten Reasons." As a matter of fact, the first character for *ten* means "heaven," and *ri*, while it may mean "reason," is here used to mean "truth." Thus *Tenrikyo* means "Heavenly Truth."

Personal Items

Dr. John R. Mott, Chairman of the International Missionary Council, reached London on July 19 after a four months' tour through the South African Union, Northern and Southern Rhodesia, and the Belgian Congo. He presided over an Ad Interim Committee of the Council at Salisbury. He has since returned to America in good health.

* * *

Dr. Fred B. Fisher, because he feels his place is out in the world, has resigned the pastorate of First Methodist Church in Ann Arbor, Michigan, where he has been for the past four years. He will fill engagements in the Philippine Islands during January and February, 1935; China and Japan in March and April; Singapore in May; New Zealand in June and part of July; Australia from mid-July to the end of September. After that he will return to Boston as his headquarters, to carry out the same type of work in this country.

* * *

Dr. Charles L. Goodell has retired from his administrative responsibilities with the Federal Council of Churches. His friends desire to perpetuate his work, and started a "Charles L. Goodell Evangelistic Fund" to guarantee that in the Federal Council "there will always be a successor to Dr. Goodell in carrying on the evangelistic emphasis."

* * *

Dr. George Pitt Beers has resigned the pastorate of the First Baptist Church in Paterson, N. J., to become Executive Secretary of the American Baptist Home Mission Society, to succeed Dr. Charles A. Brooks who died in 1931.

* * *

Rev. and Mrs. Edward B. Haskell, American Board missionaries in Bulgaria, have been honored by King Boris III. To Mrs. Haskell he gave the "Dames' Cross of the Order of Civic Merit, Second Degree," and to Dr. Haskell the "Commanders' Cross, Order of Civic Service, Third Degree," the latter usually being given to no officer below the rank of commander of an army unit.

* * *

Dr. Harold McAfee Robinson, formerly Assistant Secretary of the Presbyterian Board of Christian Education, will succeed Dr. W. C. Covert as general secretary of the Board.

* * *

General Higgins plans to retire from the position of Chief of the Salvation Army on November 10, 1934, his seventieth birthday. This will bring to a close more than fifty years of active association with the Army, of which he has been head for the past five years.

* * *

The Rt. Rev. John McKim, D.D., Missionary Bishop of Japan, since 1880, resigned from the office of the Presiding Bishop July 23. Bishop Mc-

(Concluded on third cover.)



A KOREAN VILLAGE SCENE



A MISSION KINDERGARTEN WITH A KOREAN TEACHER

FROM THE OLD TO THE NEW IN KOREA

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVII

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Topics of the Times

UNITING AGAINST EVIL

The forces of evil have always been ready to unite to attain their ends. Is it not time that the forces that stand for righteousness, regardless of other differences, should unite more generally to combat evil? The North American continent was settled, and the American Government was established, by men and women eager to live in harmony with the laws of God and to give families an opportunity to bring up children in Christian surroundings with character-building influences. Today, with the growing mixture of population and the increase of selfish materialism and atheistic rationalism, conditions have developed that threaten the character, if not the existence of the coming generation, and of the nation.

Not only in our cosmopolitan centers, but all over the land, lawlessness has increased. Banditry, intemperance, gambling, sexual immorality and dishonesty are found not only among the ignorant and degraded but in a slightly different form among the rich, educated and influential. It is not the first time that the hydraheaded monster of evil has raised his head, and has been put down temporarily; but he is becoming more bold and even popular.

Pernicious and salacious literature is not confined to "penny dreadfuls" but vaunts itself in high-priced novels and well illustrated magazines. Publications are permitted today that Anthony Comstock gave his life to ban. Racetrack gambling which, after a strenuous fight, was abolished by Governor Hughes, has been returned to "respectability" by State legislatures—carrying countless evils in its train. The manufacture and sale of alcoholic drinks—with the resultant "demon possession"—after being fought for years and banned by national vote, is again legalized and, by governmental license, is bringing with it a host of corrupting evils—poverty, crime, immor-

ality, and dishonesty, as well as physical and spiritual death. Degrading and obscene exhibitions, against which Dr. Parkhurst, Senator Lexow and others fought heroically, are again permitted—in the name of art! Public taste has been so vitiated that moral standards have been perverted. Many moving picture dramas, with their gunplay and loose sex relations, are degenerating the youth if not the adults. Dishonesty has so far honeycombed politics, big business, banking and even the court that men in high positions of trust are corrupted and it is often difficult to detect and punish crime—if the criminal has sufficient money and influence.

Is the situation then hopeless? No. But the public conscience must be aroused and educated and united action by the best citizens must put down the evils at whatever cost—and make them unprofitable. Without such an educated public opinion, properly expressed, the officers of the law are well nigh powerless—unless they are controlled by a dictator.

In view of the present corrupting influence of many theatrical and motion picture exhibitions, the Protestants, Jews and Roman Catholics are uniting in protest. These nominally at least form one half of the population. Moreover the leaders are taking steps to bring pressure to compel a change—steps more effective than censorship, for a boycott of unwholesome shows will hit the producers where they feel it most—in the pocketbook.

Should not those who stand for righteousness and wholesome influences unite also to combat and put down pernicious literature, all forms of gambling, banditry, dishonesty and intemperance? High educational standards and fearless cooperation will accomplish much. Governments and citizens are responsible for doing their utmost to make life, property and honor safe and profitable to all.

But is reform enough, however far reaching? No! It has never proved so in the past. Reform deals with the symptoms not with the root of the disease. Jesus Christ found a world full of evil but He did not inaugurate reform movements as such. He struck at the root of the tree—selfishness, sin, Godlessness. Men and women need today, as they have always needed it, a new birth which will produce new ideals, new natures, new powers, new and vital relation to God. These are provided through Christ who came to reveal God, to atone for man's sin by His death on the Cross, to offer man this new life and power by the Spirit of God dwelling in him.

This is the reason why Christians believe that reform is not enough however much it is needed. This is the reason why the Gospel of Christ is proclaimed at home and abroad. Whatever else is done to unite forces in putting down evil, we cannot afford to lessen our efforts to proclaim Christ, who alone can put to rout the forces of the devil. He has overcome the world and will lead His followers to victory. Evangelism, Education, Example—these are the points on which Christians need to unite to stem the tide of evil and to extend the reign of Christ.

A NEW EPOCH FOR SOUTH AFRICA

Christian missions in South Africa have faced many difficult problems—geographical, racial, social, political, economic, educational and religious. These problems have varied widely in different areas but they have greatly hindered progress and call for solution. It was at the urgent invitation of Christian leaders that Dr. John R. Mott went to South Africa to spend six weeks in April and May in a series of conferences in which to discuss some of these problems and to seek their solution. The meetings were inspiring, educational and eminently successful. The Rev. Ray Phillips, author of "The Bantu Are Coming," writes: "What the Edinburgh Conference meant to the world of Christianity in 1910—in vision, progress and co-operation—Dr. Mott's recent conferences will mean to South Africa."

"I would say without hesitation," said Dr. Mott on his return to America, "that this was one of the most needed and fruitful missions on which I have ever been sent. I found in South Africa the greatest concentration of unsolved problems with which I have ever met in any one place and at one time. There are the baffling race problems, the impact of Western civilization on less highly organized peoples, the difficulties arising from the hundreds of separatist religious sects, and the exacting demands on leadership of all kinds."

Dr. Mott had not been in South Africa since 1906 and great changes have taken place since

then. He arrived in Capetown on April 9th and left Bloemfontein for Rhodesia on May 17th. The days between were filled with conferences and public and private meetings—chiefly at Capetown, Lovedale, Durban, Johannesburg and Bloemfontein. Arrangements had been carefully made by the General Missionary Conference of South Africa and every day was filled to overflowing.

The purpose of these conferences was chiefly fourfold:

1. To bring constructive Christian leaders together to confer on the most pressing problems that confront South Africa.
2. To seek effective ways of raising up and training Christian leaders.
3. To share knowledge and experiences gained from Christian workers in many parts of the world.
4. To study the best ways for promoting cooperation in advancing the Cause of Christ in South Africa and in the world.

The methods adopted to attain these ends included five regional conferences, composed of representative groups; interviews, retreats and fellowship meetings; evangelistic and other addresses for students, and interdenominational gatherings. Some of the largest audiences were made up of Africans. The impression made was widespread and profound. In many cases, when Dr. Mott addressed students at large universities, all classes were suspended and in one case a scheduled football match was cancelled.

The chief topics under discussion were evangelism, spiritual and other forces available, Christian education and the development of leaders, cooperation in Christian work, and race relations. Findings Committees for each regional conference gathered up the results of the discussions and a Continuation Committee (of which Rev. A. F. Louw is Convener and Mr. H. F. G. Kuschke is Secretary), will work to give effect to these findings and to establish a "Christian Council for South Africa."

Some of the views expressed by the Findings Committees were as follows:

1. *Evangelism* must remain the supreme task of the Christian Church. A careful survey of the whole South African field should be undertaken to discover the needs of all classes, the religions, the distribution of forces and the fields most neglected. A strong appeal should be made to all Christians to take a more active part in personal evangelization.

2. *Available Forces*. While recognizing the value of dynamic personality, literature and conferences in enlisting men and women for Christian service, the great need is for prayerful, personal appeals and the efforts of Christian parents, teachers and pastors to recruit workers. Money power must be released by spreading challenging

information, by enlarging vision and by emphasizing the greatness of the world-wide Christian enterprise.

3. *Relation Between White and Black.* The adoption of true Christian principles in race relations and the general welfare of the people demand the cooperation of the whole population, with opportunity for the development of all classes in harmony with Christian ideals. The churches must lead public opinion and effort to improve the position of depressed and underprivileged groups, black and white; to promote justice, liberty and education.

4. *Cooperation.* The work of evangelism and education has been greatly hindered by rivalries between neighboring racial and religious groups and by overlapping and lack of harmony. The crying need of the hour is for closer cooperation and greater unity—in agricultural mission work, in compounds and cities, in education, in evangelism, in promoting wider interest in missions, in health work, in the production and distribution of literature, in social and recreational activities, in training workers and in work for young people. There should be more frequent conferences between Europeans and non-Europeans with a view to promotion of a deeper understanding and closer cooperation.

"The end of the conference is but the beginning of the conquest; the end of the planning is the beginning of the doing," said Dr. Mott at Edinburgh in 1910. Those present at the South Africa Conferences were impressed by the diversity and representative character of the delegates, by the spirit of harmony that prevailed, by the honesty and earnestness with which vital questions were faced, but most of all by the consciousness of the insufficiency of man and the all-sufficiency of God. Dr. Mott frequently emphasized the fact that perfection in organization, abundant supplies of money, statesman-like plans, trained human leaders, enthusiastic watchwords, are not the source or secret of power. These can be no more than instruments in the hands of God. Power lies in our Lord Jesus Christ, whose superhuman personality is alive and with us forever. His followers must be dominated by Him in order to carry on His work with spiritual passion.

A TENSE SITUATION IN EUROPE

The political turmoil and economic distress in Europe seriously affects the religious and missionary work and outlook. Three rulers have died this year—King Albert of Belgium by accident, Engelbert Dollfuss, Chancellor of Austria by assassination, and President Von Hindenburg of Germany from old age and apoplexy. These events seriously affect the political outlook in Europe, especially

Austria and Germany, increase the unrest and make the international situation more dangerous. Herr Adolph Hitler has added to his title of Chancellor, that of "Leader" in place of the late President. He becomes virtual dictator and so has power to enlarge his anti-Semitic and his national Church activities. He will doubtless have greater freedom in his militaristic program and may further strain international relations. All this affects trade; a loss in exports will increase economic distress; this cannot fail to make the whole financial situation more acute so that Evangelical Churches and missionary societies will be hampered still further. The Protestant and Catholic Churches, as well as the Jews, are suffering from dictatorship. The church situation is tense but evangelical Christians are showing heroic courage in their stand against paganizing influences and political domination.

In Austria there is a strong Protestant movement and it is reported that in ten weeks 15,000 people joined the Evangelical Church. Communism and socialism are active and are gaining influence over those who are materialistic or atheistic. So many have, however, joined the Evangelical Church in some districts that the government has issued a decree requiring three months' notice of any intention to change one's religion. Such persons are also required to state their reasons for making the change. Life is not a bed of roses—but there are roses as well as thorns.

These trials and difficulties, while involving great hardships, will turn out to the benefit of Evangelical Christianity. They help to separate the wheat from the chaff; they strengthen the moral fibre of those who endure to the end; they make their testimony more effective and lead to a higher estimate of spiritual values and greater dependence on God. Among nominal Christians in many parts of Europe there has been a decided swing away from "liberalism," materialism and rationalism, toward spiritual things and to faith in the integrity of the Bible as the revealed Word of God. Pray for the Christians of Europe.

THE "NEW DEAL" FOR THE INDIANS

In spite of some opposition and misgivings on the part of friends of the American Indians, the Howard-Wheeler Bill has been passed by the United States Senate. Its advocates, including the Hon. John Collier, Commissioner of Indian Affairs, claim that this will mean a new day for the 200,000 American Indians. A revolving fund of \$10,000,000 is provided from which to make loans to Indian tribes and those who wish to do so will be enabled to form separate Indian communities. The bill also provides that tribes may organize as business corporations for the purpose

of buying lands, preventing their sale, and carrying on general business. The measure sets aside \$2,000,000 annually to permit the Secretary of the Interior to acquire land and water rights for Indians, and a sum of \$250,000 annually is provided to pay the tuition of Indians in high schools and colleges. The purposes of the bill were set forth in the committee report:

(1) To stop the alienation of such lands belonging to ward Indians, as are needed for the present and future support of these Indians.

(2) To provide for the acquisition, through purchase, of land for Indians now landless who are anxious and fitted to make a living on such land.

(3) To stabilize the tribal organization of Indian tribes by vesting such tribal organizations with real, though limited, authority, and by prescribing conditions which must be met by such tribal organizations.

(4) To permit Indian tribes to equip themselves with the devices of modern business organization, through forming themselves into business corporations.

(5) To establish a system of financial credit for Indians.

(6) To supply Indians with means for collegiate and technical training in the best schools.

(7) To open the way for qualified Indians to hold positions in the Federal Indian Service.

The greatest need, however, is that of making the Indians men and women of Christian character, intelligence and power. This can only be done as they are led to know and follow the Lord Jesus Christ. The "new deal" should be a vast improvement on the old—and more Christian. The work of evangelical missions among American Indians has been sadly inadequate. There is great need for a forward movement to evangelize them without delay.

ENCOURAGEMENTS IN MANCHUKUO

The new regime in Manchukuo has seriously affected Christian work. Roving bands of soldiers and bandits have, at times, made itineration difficult or impossible, except along the railway lines. Some churches and Christians have suffered seriously and all have found it necessary to be extremely cautious, even in preaching the Gospel, lest they offend the authorities. Many Japanese and their representatives are inclined to be suspicious of mission schools and churches. In general, however, the government does not interfere with Christian work and the people as a whole are not interested in politics, they only desire peace.

In the midst of disturbed conditions, encouraging reports have come of remarkable spiritual awakenings in some parts of Manchukuo, where

large numbers of people have found in the Christian Gospel the comfort and strength and courage they need. Confessions of Christ in baptism have greatly increased.

In some districts this work is the result of years of patient teaching in Christian schools and churches. There is an increased interest in Bible study, a deepening of prayer life and more consecrated service; spiritual awakenings have drawn people into a new and larger experience. War and rumors of war, floods, famine, corruption and persecution have led Christians to look for the imminent return of Christ. The chief emphasis in these awakenings have been, however, on the public confession and forsaking of sin, on surrender to Christ and on the necessity for a regenerated life. Backsliders have returned, genuine conversions have taken place, Bible classes have been full and prayer meetings crowded. Some churches have been divided into factions, while others have been revived and new ones started.

One missionary writes:

Within the church (in Kirin) there is a quickened interest in the Bible and Christian teaching, services are well attended, Bible classes and prayer meetings are full. From among those without the church conversions have been numerous and sometimes quite striking.

Though the movement has unfortunate excrescences, basically it is not without soundness. It is in touch with reality in its enthusiasm for conversion.

Two things are needed: The first is a general raising of the educational level of the Church. The second is a turning of the Church's thoughts, from preoccupation with herself, outward towards the community in which she is situated.

Speakers on all subjects must be cautious when speaking in public, even though it is only the Gospel they proclaim—and the authorities are suspicious of all school and church movements. One missionary writes: "To account for the remarkable spiritual awakening which has taken place, two causes may be mentioned:—First, organized evangelistic work, of which the main features are regular cottage meetings, Bible classes, and training courses for men and women, that have had a cumulative effect, both on the enthusiasm of the Christians and on the non-Christian community. Second, we are watching a religious upheaval intimately connected with the political change. Humiliation, despair, misery, fear widespread and crushing, the break-up of the old foundations—these are some of the results of the change of government, which seems to have opened the eyes of the people to the possibility of relief in Christianity. There are indications to show that as in pre-Boxer days, men are looking to the Church as a possible stand-by when the days of trouble comes. In short, God is using the political crisis to advance the ends of His everlasting Kingdom."

The Word of God in Korea

By the REV. WM. N. BLAIR, D.D., Pyengyang, Chosen
Missionary of the Presbyterian Church, U. S. A.

THE first Protestant missionary to bring the Bible to Korea was a Scotch Bible Society colporteur of China, named Thomas, who died a martyr's death in front of Pyengyang. It happened shortly after the Civil War. Korea was still a "hermit country" unwilling to have relations with other lands, except China to whose court in Peking representatives from Korea went annually. One day Mr. Thomas met these men from Korea in Peking and learned to his surprise that they and all educated Koreans could read Chinese.

"Well then," he said, "I am going to Korea and give the Koreans the Gospel in Chinese." He crossed the Yellow Sea on a Chinese junk but not being allowed to land (on the main-land of Korea) he returned to China. Later word reached Mr. Thomas that an American ship called the *General Sherman* was going to Korea on an exploration trip. He sought the captain and asked permission to go along.

"It's a dangerous business," the captain replied, "but you are welcome to join us if you want to."

Mr. Thomas went aboard the *General Sherman* with its half dozen reckless Americans and crew of Chinese, taking with him a large supply of Bibles and Gospels in Chinese.

The *General Sherman* entered the mouth of the Tai Tong River which flows past the city of Pyengyang fifty miles from the sea. All along the way, whenever the boat stopped, Mr. Thomas left Bibles on the shore to be carried away later by crowds of Koreans who feared to come near the vessel. There is a large rapid just below Pyengyang. Once a month at high tide it is possible for an ocean-going vessel to cross this rapid and it so happened that the *General Sherman* arrived at this time in the month and passing the rapid without difficulty came to anchor in front of Pyengyang. Great excitement prevailed in the city. It was reported that the foreigners had come to rob the royal tombs and to steal Korean children to make medicine of their eyes. The river was lined on both sides with white-clad men with clubs and knives and with Korean soldiers armed with old flint-locked guns.

"I guess we had better get out of here," said the captain.

They tried to go back down the river, but found

that they could not cross the rapids. They were trapped and they would have had to wait a month; but no such respite was granted them. The Koreans went up to an island above the city, called "Peach Island." Taking many small fishing boats, called "masangies," they piled them high with dried pine bows and bound them together with iron chains till they spanned the river. Then when the tide was right, they set the boats on fire and let them float down the river like outstretched arms of flame. In a moment the *General Sherman* was on fire. The crew was forced to plunge into the water and swim to shore where they were quickly put to death by the Korean mob. The Koreans say that all the foreigners fought to save their lives except one who acted very strangely. Making no effort to save himself, he waded ashore with his arms full of books and tossed them into the arms of the crowd as they clubbed him down.

Later the king sent soldiers to collect and burn all the books that Mr. Thomas had distributed at Pyengyang and along the river. Today if you will go to Korea, you will find a beautiful brick church just across the river from Pyengyang. It is called the "Thomas Memorial," and was built by the Christians of Korea in loving gratitude to God for this first martyred missionary who came to give Korea the Word of God. All down the Tai Tong River, clear to the sea, you will find Christian churches wherever Thomas landed and left copies of the Bible.

There is another great river, called the Yalu, between Korea and Manchuria. A few years after Mr. Thomas died another Scotch Presbyterian met Koreans in Manchuria and preached to them. With their help he translated the Gospels into Korean and sent a Korean colporteur with a load of Gospels across the Yalu. The man was captured and killed and his load of Bibles was torn to pieces and thrown into the river. As he died the Korean colporteur exclaimed,

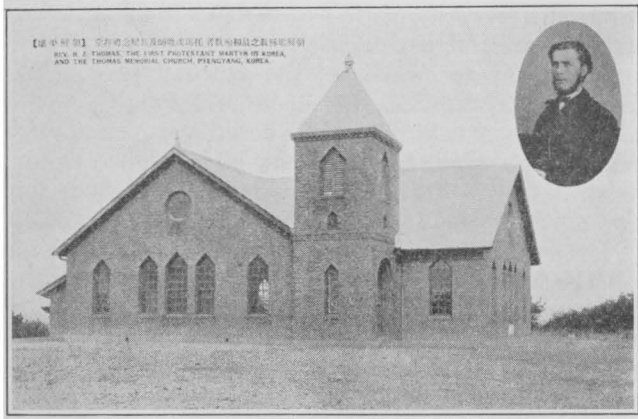
"Everywhere the leaves of this Book touch the shore a Christian community will arise."

Today many of the finest churches in Korea are found along the Yalu River.

Manifestly God meant to found the Korean Church upon the Bible, but when the long shut door was finally opened, and our missionaries entered Korea, they came very near missing the

way. Instead of going directly to the people with the Gospel they opened an English school in Seoul hoping to gain favor through an educational method such as has been used largely in many other mission fields. We would have made a great mistake in Korea to have followed the educational method, and God did not intend that we should. A missionary to China, John L. Nevius, who had had much experience came on a visit to Korea and gave the young missionaries this wise advice.

"Don't give the Korean people anything as an inducement to accept the Gospel. Don't give them money or rice or you will have rice Christians. Don't offer them secular education as an inducement to believe in Christ or you will not have a church that will stand. Go directly to the people with the Gospel of God's Son sent from heaven and preach it in its fullness. You may have trouble starting but in the end you will have a church that will live."



THE REV. R. S. THOMAS, THE FIRST PROTESTANT
MISSIONARY TO KOREA

He died a martyr. The Thomas Memorial church at Pyeng Yang is dedicated to his memory

Thank God that little company of missionaries in Seoul accepted the advice of Dr. Nevius. They shut up their English school and sent workers throughout Korea, to Wonsan and Taiku and Pyengyang; doing nothing for years but personal evangelism. From that day to this the cardinal principle of mission work in Korea has been widespread preaching of the Gospel.

Dr. Samuel A. Moffett went to Pyengyang alone forty-five years ago. He crossed the river near where Thomas died and went through the East Gate where the chains and anchor of the *General Sherman* were still hanging. He secured a Korean house near the East Gate and sat down Korean fashion, cross-legged, on the floor. There are many things I will never be able to do as well as Dr. Moffett; but one thing I can do better than he, I can sit cross-legged on the floor better than he.

At first the Koreans were afraid of him, but they saw that he had no guns. When he smiled

they smiled back in return because they are naturally a friendly people. They laughed at him and called him big nose and *yangkuk nome*, "foreign scoundrel," and *yangkugie*, "foreign devil." They threw rocks at him in the street but he was never seriously injured. For several years all that Samuel Moffett did was to preach the Gospel in the simplest way, with great faith, and to give out Gospel tracts by the tens of thousands.

In a remarkably short time some of that broadcast seed sprang into life. No man can explain it except that God does keep His promises, "My word shall not return unto me void"; "The wind bloweth where it listeth . . . so is every one that is born of the spirit." Before long there was a little company of earnest Christians meeting in Pyengyang. They were persecuted. They were arrested. They were beaten. Their feet were put in stocks, but they kept the faith. In this same fashion, in Wonsan and in Taiku, all over Korea, the Gospel was proclaimed as the power of God unto salvation and everywhere the same results followed until nearly three thousand churches were scattered over Korea.

I went to Korea in 1901 and have had a part in the events that have transpired since then. I was in Korea in 1904-5 during the Japanese-Russian War and I had part in the great revival of 1907 which came after the war, the result of Bible study.

Almost from the beginning there grew up in the Korean Church a remarkable system of Bible study. Anxious to know more of the Word of God the Korean churches urged missionaries and Korean leaders to come and stay for at least a week giving Bible instruction. Now every Korean church has at least one Bible study class for a week when the people give their time, as the Jews gave their time at the great festivals. Nearly always an early prayer meeting is held at five o'clock in the morning. I do not know who started this custom. It is a real hardship for a missionary to get up at five in the winter, with snow on the ground, to attend an early morning prayer meeting. Two hours are given in the morning and an hour in the afternoon to Bible study, with an evangelistic service in the evening. Such a Bible study class nearly always results in a revival of the best sort, one founded on the study of God's Word.

A Time of Testing

In 1906 and 1907 the Korean Church was in danger. Multitudes had recently become believers, many no doubt with mixed motives, hoping for national as well as personal salvation. Their hopes for their nation were not fulfilled and as bitterness and disagreement split the church into factions, we saw that only the power of God could

save the Church. All during the fall of 1906 we united in prayer, and in January, 1907, in connection with the great Bible Study Class in Pyongyang where two thousand men gathered, suddenly God opened the windows of heaven and poured upon us His Spirit in one of the great revivals of modern times. The result was that the whole Church was cleansed and purified and prepared for the severe tests that followed. Many are praying for a revival in America. How we need it! Certainly we must pray for it. But our experience in Korea is that a real revival comes not from prayer alone, but from prayer plus a desperately felt need, and always plus the earnest study of God's Word.

In 1909 came the so-called "Independence Movement" when tens of thousands of Koreans were arrested and imprisoned, many for more than a year. Among these were many Christians. The authorities allowed us to send Bibles to our brethren in prison. The Koreans who can read have the habit of reading aloud, and the Christians read their Bibles out loud in prison. Scattered as they were in many prisons often there was only one Christian in a room with many desperate criminals. At first the jailors objected to the Bible being read aloud, but when they saw that the prisoners were interested and that it helped to keep order they made no further objections. God gave these Korean Christians grace in the eyes of their jailors. Later they were allowed to explain the Scriptures and for nearly two years the prisons of Korea were turned into Bible study classes. Many hundreds, some desperate criminals, were converted. Many were baptized in prison and came out with letters of dismissal from the "Church of Christ in — Prison."

After thirty-three years of experience on the mission field, I am convinced that the way to preach the Gospel is to preach the Gospel. Only one instrument has been ordained of God which can pierce the human heart and bring genuine repentance and regeneration and that is the Sword of the Spirit which is the Word of God.

During the past few years we have been carrying on a great evangelistic campaign throughout Korea; not a revival, but the kind of evangelistic effort that inevitably brings a revival. In 1932-3, the following program was adopted by all the Presbyterian and Methodist churches in Korea:

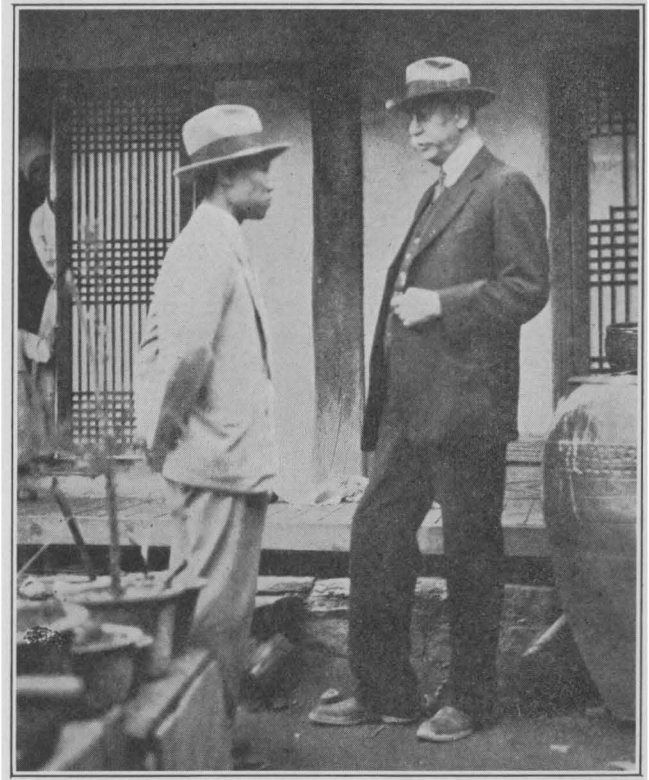
October 15 to the end of November a book on personal evangelism, prepared by Dr. Stokes of the Southern Methodist Mission, was studied in 3,000 churches.

November 30th was "Decision Day" when every member of the church was asked to decide on at least three non-Christian friends for whom he

would make special effort. For the sake of definiteness, each one was asked to write these names on a card and hand it to the pastor.

During November a large poster, giving information regarding the Bible, was posted in all cities and villages.

In December a short "Life of Christ" was distributed throughout Korea. It was given in Scripture language largely based on Mark's Gospel. Missionaries and Korean Christians were urged to buy this "Life of Christ" and present it as a Christmas gift to every non-Christian home in



DR. MOFFAT AT HIS FIRST HOME AND THE GRANDSON OF THE MAN WHO TRIED TO KILL HIM. DR. MOFFAT HAS SERVED CHRIST EFFECTIVELY IN KOREA FOR FORTY YEARS

Korea. This was not fully accomplished where the church was weak but 1,400,000 copies were purchased and distributed. They were not given out carelessly to individuals, but were taken to non-Christian homes by church members with an invitation to believe in Jesus Christ.

Behold a sower went forth to sow and as he sowed, alas, some fell by the way side and was trodden under foot or devoured by birds; some fell on rock ground and soon withered away; some fell among thorns and the thorns sprang up and choked it, but some, thank God, fell on good ground and grew and brought forth a hundred fold. (The seed is the Word.) "He that hath ears to hear let him hear."

Fifty Years Ago and Now in Korea

By DR. H. H. UNDERWOOD, Seoul, Korea

President of Chosen Christian College

A Remarkable Story of Presbyterian Mission Work, 1884-1934

WE HAD followed the elusive wild pig of Korea for a week without getting a shot. At long last we got one pig and picked up the trail of another. As the lean old Korean guide and I hot-footed it down the mountain past a lone farm house, the farmer appeared in the doorway and hailed us. "What luck?" he asked. "How many have you shot?" Without even a break in his long swinging stride the guide shouted back over his shoulder, "When we get nine more we'll have ten."

"Fifty years in Korea! And what are your results?" people ask. A beginning well made; and a trail found and marked, a trail to be followed into the future with the promise of greater things. There is hardly time to stop and count "trophies"; nor can the personal pronoun "your" be used in putting such a question to any mission organization. Guides, beaters and villagers with an intimate knowledge of every valley and trail of the hills were more responsible for the results than was the man whose rifle brought down the game though it was true that the idea of hunting and the modern equipment was ours.

Fifty years! Man has no time sense and knows the passage of time only by noting changes. And what changes! More than in all the 500 years of the dynasty just ended! Probably more than in the 4000 years since Tangun built his great altar and founded his kingdom! The altar still stands and looks down on railway train and steamboat and up at the airplane and, mayhap, listens in on radio broadcasts. But these are mere material changes and no whit startling to stones that have seen the kaleidoscope of Korean history for so long.

Changes wrought through the rays of light from the Cross are deeper and stranger than these! Less than fifty years ago a high Korean official was proud to state publicly that he was ignorant of the beautiful but plebian Korean alphabet. He scorned anything less erudite than the ideographs sanctified by Confucius. Missionaries—Underwood, Appenzeller, Gale, Jones, Reynolds and others—translated the Bible and printed it in the Korean script. The Bible Society distributed it up and down the length and breadth

of Korea. Missionaries and Koreans wrote hymns in it and sang them until the hills echoed. Millions of pages, carried by Korean Christians, taught to old women in Bible classes and to little children in tiny school rooms, fluttered into thatched farmhouses and tiled stores. Neither you nor I have any measuring stick to tell the length and breadth and depth and height of God's love and the wonder of that message to as many as received Him. But we can see the material side. We do know that for 20,000,000 people the *Eunmun* alphabet has been rehabilitated; that several schools of scholars now wrangle about the fine points of its spelling and grammar; that every newspaper today publishes several pages in this writing and that on a monument recently erected to one of Korean's heroes the inscription is entirely in *Eunmun*.

Fifty years ago women were still shackled hand and foot in the bonds forged for them by Confucius. No respectable woman was ever seen by any men except those of her immediate family. Not one woman in 500 could read or write; nor did anyone dream of teaching her. Came women from the West in the name of one Jesus. Mrs. M. F. Scranton, opening a school for girls in 1885; Miss Ellers (Mrs. Bunker), and Miss Horton (Mrs. Underwood), with healing and words of the Great Physician. Women traveled and preached to women and won and kept the respect of all as women; women who had forgone the joys of motherhood and women who glorified motherhood and the position of "helpmeet." Not long before I left Seoul in 1933 I heard a tiny Korean woman hold a great audience of men and women spell-bound for almost an hour. Her mother and her ancestors for hundreds of years were high born Korean women whose only glimpse of the world was through the lattices of the women's quarters. The streets of the towns are full of young women with unveiled faces going capably about their business which they conceive in deeper and wider terms than their mothers dreamed. Mrs. Scranton's school is a college for women, largely staffed by women and with hundreds of graduates carrying to their sisters the message Mrs. Scranton brought. Under Christian vows the concept of

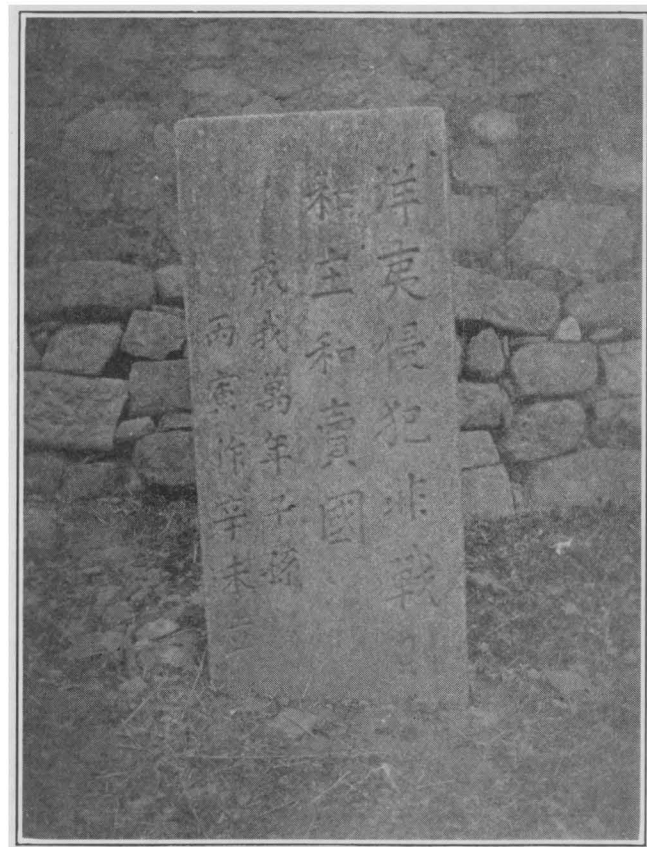
marriage has changed and the concept of "home" has been born. Many a child-wife still commits suicide; many a woman still treads a path through life only slightly wider and smoother than her mother's; many who hurry along the half finished new roads slip on unfamiliar footing, but the vision is there, the road is being improved day by day, and men and women are learning to walk it together.

Fifty years ago—forty years ago—or even less the country was scourged by cholera epidemics such as that of 1895 when in Seoul alone they died a thousand a day—the only preventives, paper cats to drive away the rats of this the rat disease! Forty years ago—thirty years ago—women did not even count their children till after they had had smallpox; and the whole country shook together with malaria. Drs. Allen, Heron, Scranton, Horton, Hall, Avison, and a long line of others came with words and example in hygiene and sanitation, with smallpox vaccine and with quinine sold along with Bibles (this last to the scandal of some good folk). Following them came the first of a line of Korean doctors, a medical school and more doctors, still later government endorsed sanitation and laws. Today as you look out on the boys and girls of a school audience or the men and women in the church you will find few young faces marked by the smallpox god. Unsanitary conditions and ignorance of hygiene are still too common, but Korea is a healthier place in which to live and God's children offer for His service healthier and more perfect bodies. These early doctors and their successors not only brought comfort to hurt bodies but to one and all they spoke of the Healing Lord and of the power of His blood. This is a practice now considered unethical by some critics of missions, but whatever may be the result of this academic debate, there are in Korea literally thousands ready to bear witness that through these words there came to them the peace that passeth understanding and which for this reason appears in no reports and figures in no statistics.

Fifty years ago Korea and Korean society existed as "despotism tempered by revolt and assassination." Of organized forms of public gatherings and of methods of procedure offering opportunity for the expression of the individual's ideas or of self-government there was no knowledge. Today some 400,000 people are organized into two great churches, self-governing, up from local groups and congregations, through District Conferences or Presbyteries to General Conference and General Assembly. Every school has its student organization (sometimes turbulent and disorderly) in which the mechanics and workings of such things are learned.

Fifty years ago there were no hospitals in Korea, no orphan asylums, no organized charity, no forms of public philanthropy. Today even non-Christian society has caught the idea and part of the spirit, so that in Korea as in America we are on the way to forget that such "love for man" came only through the love of God. There as here, however, analysis will show that the practical support and direction of such philanthropy is largely from those who acknowledge their own debt to the Saviour-Lord.

The process still goes on. A few years ago the Daily Vacation Bible School came to Korea and today a thousand such schools are held each year. Two or three years ago one of the newspapers caught the idea and started Daily Vacation Schools to teach reading, writing and handwork. I could wish that these too were "Bible" schools but the fact remains that the objective of a literate Korea in which all shall be able to read the Bible when we place it in their hands is also brought nearer by these vacation schools.



PUBLIC NOTICE FORBIDDING KOREANS TO GIVE FOOD OR DRINK TO FOREIGNERS, UNDER PENALTY OF DEATH. ERECTED FIFTY YEARS AGO WHEN CHRISTIANS ENTERED KOREA TO BEGIN MISSION WORK

There are few in the Occident today who realize what the word "service" owes to Christian ideals and who know that just as Christ glorified the Cross so He took the word for "slave" and

wrought out of it "service." It is a wonderful thing to see this word born into a language for the first time and to have even a small part in the high privilege of holding up before a people its Author. No one who finds in Christ a personal Saviour can be satisfied with the acceptance of such a social ideal but all must agree that the acceptance of the ideal is a step toward the acceptance of its Exemplar and toward the permeation of the world by the Spirit of Christ.

Such changes as these bring new meaning to the otherwise meaningless numerical expression of arbitrary time units when we say "Fifty Years." They bring a meaning not to be found in the whirl of factory wheels, the blare of auto horns or in the mysterious voice of the radio. Such changes hum with the sound of hymns of praise and the whisper of prayer as a vital force in the world.

Some Concrete Facts

For those who demand concrete facts and figures we can marshal these in impressive array. In 1884 a few brave souls among the remnants from the persecution of Roman Catholics, met in secret, with the martyrdom of their brethren before them. In 1887 the first Protestant baptism was held behind closed and guarded doors. In 1890 there were less than 100 Christians. In 1934 there are two great Protestant churches with between 300,000 and 400,000 members meeting in 3,579 church buildings which they have erected and which they maintain at their own expense. These churches are served by almost 600 ordained pastors. Yet how little is told by these and other impressive figures, showing almost the whole church, Sunday school classes and well over 100,000 each year in special Bible classes! They evade "evaluation" by survey and are difficult of interpretation by the most sincere of "experts."

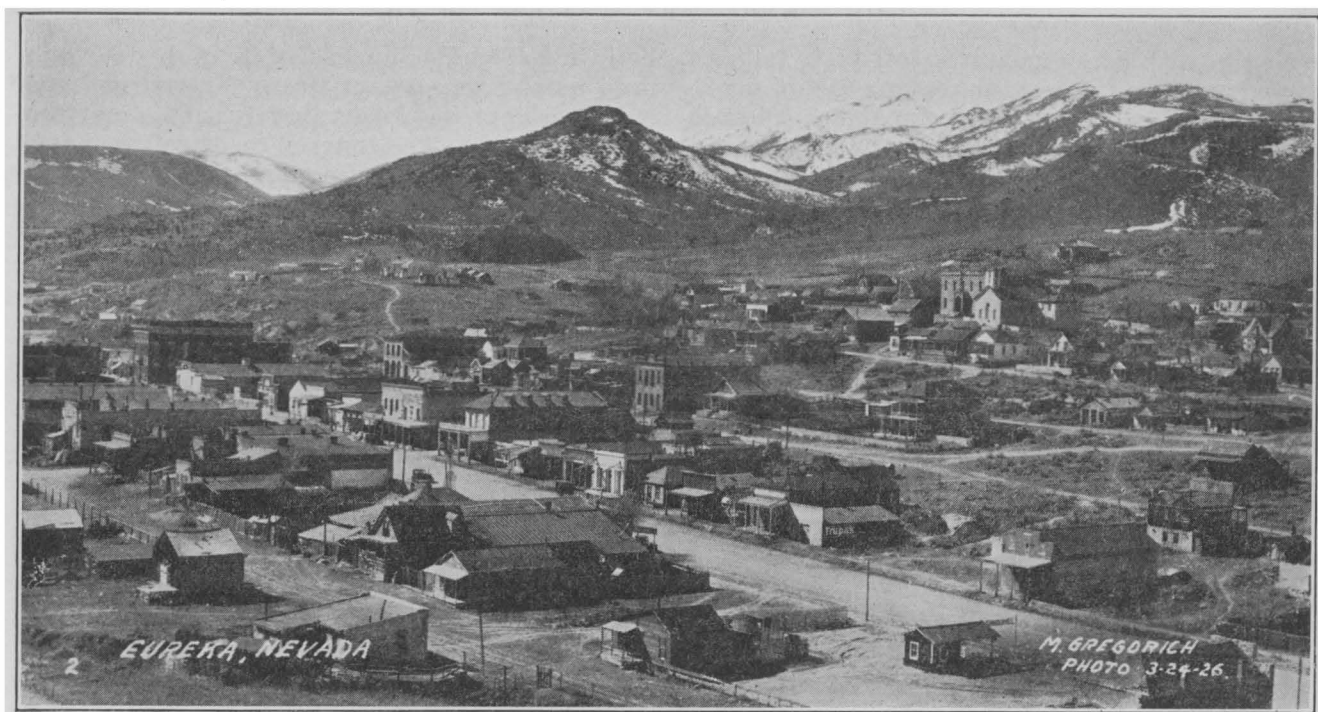
You must sleep on the Korean floor, your head on a wooden "pillow"; you must share the farmer-deacon's *kimchi* and rice, and walk with him along the dikes of tiny patchwork rice fields; you must visit him and his family in both drought and flood; you must know something of the "spirits" and "gods" he has cast off but whose shadow still falls athwart his path. You should meet and question the shy little daughter as she comes up for examination for admission to the church; you certainly must know the farmer's boy, rather awkward in his tight-fitting uniform, eager to serve God and his people, but confused and disturbed in the turmoil of the modern world. You should know something about the be-spectacled old teacher, in the old fashioned village "letter-room" or school, and why he loves the queer ideographs he teaches. You must know and love what the Korean calls the "thousand miles of rivers and

mountains" that is Korea. When you have seen and known and loved these then you will begin to understand what the "numbers" mean. The million and a half yen given in one year by the Korean Church is changed to sacrificial gifts of food from all too scanty tables and of silver rings and gold hairpins from women who have no other ornaments. A fifty-mile journey to the Bible class is a three day trip over mountain paths.

In 1886 the first Christian schools were opened. For the last twenty years Christian elementary schools have had an average attendance of over 25,000. The mission secondary schools for the same period have enrolled each year approximately 4,500 boys and girls. The graduates of these elementary schools during this time probably numbered about 30,000 and of the high schools 5,000. The whole cost of the elementary schools and almost three quarters of the cost of the secondary schools is borne by the Koreans. This appears astonishing and indeed it is, but how astonishing you cannot guess till you know that old teacher and the tremendous inertia to be overcome by any school going against the influence he and his predecessors have wielded for 2000 years. In 1886 a "Royal Korean College" was opened under the scornful eye of the old Confucian college. Today, in addition to other secular and government colleges, there are Christian colleges for men offering courses in arts, agriculture, commerce, medicine and applied science, as well as a college for women offering arts, music, household economics, and kindergarten normal training, and these colleges enroll approximately 1200 Christian young men and women.

In 1884 there were practically no Koreans in Manchuria while today there are probably 2,000,000 with an active Korean church. Today the proportion of Christians to population among the Japanese in Korea is far greater than in Japan proper and the Japanese church in Korea in many ways acknowledges the influence of the Korean church.

If it be no idle boast that "when we have nine more we'll have ten" it will be because those 1200 young men and women now in the Christian colleges, and the thousands who have graduated from elementary and secondary schools, are leading the Church of Korea along the trail on which they have started. The Lord's measurement and evaluation of time are different from ours—a 1000 years are as a watch in the night. Tangun's altar saw 4000 years slip by before an altar to God was built in Korea. To estimate the years from 1884 to 1934, is to attempt to measure infinite values with warped and unmeaning standards. We can only say, "This is the Lord's doing and it is marvelous in our eyes."



EUREKA—ONCE A RICH LEAD, SILVER AND GOLD CAMP. TODAY—A SMALL TOWN WITH NO PROMISING FUTURE.

Pioneering in Nevada Today

By the REV. A. G. SHRIVER, Carson City, Nevada

*Missionary of the Board of National Missions,
Presbyterian Church, U. S. A.*

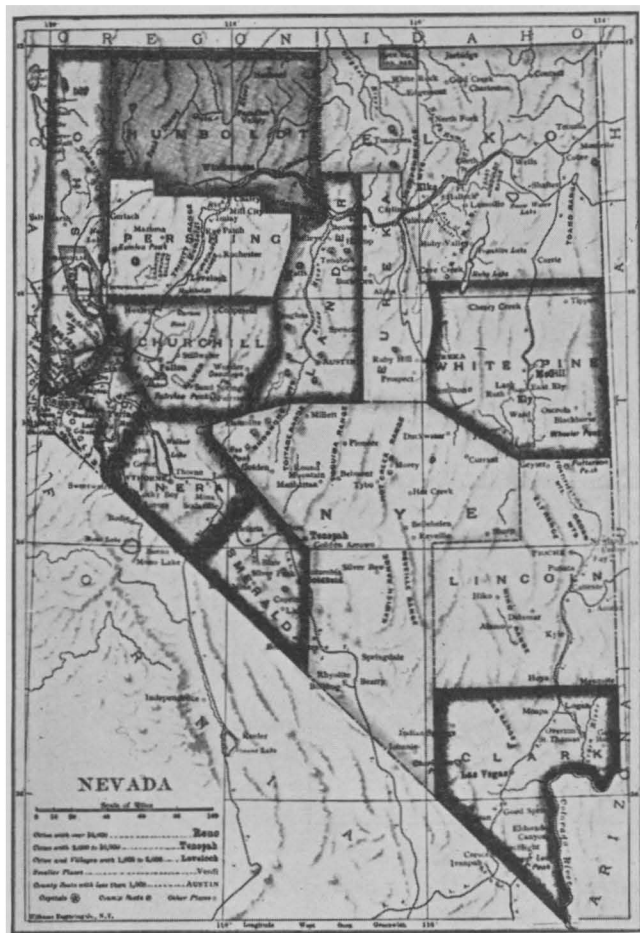
NEVADA, the "sagebrush" state, is a land of sunshine, beautiful mountains, and attractive deserts. It has a general elevation of 4,000 to 6,000 feet, with mountain ranges rising from a 1,000 to 8,000 feet above the general level of the plateau. The general surface of the country is barren, rocky, and mountainous. The state has very little timber; a few cotton-wood trees are found around the ranch homes and along streams, and the lower slopes of the mountainsides have scanty growth of piñon pine, cedar and mountain mahogany. These are of little value save for fuel, but from the piñon pine the Indians gather pine nuts, which is one of the sources of their winter supply of food. The rivers are small and only a few streams find their way to the ocean; one flows into the Snake River in Idaho and the other into the Colorado. The hot springs found throughout Nevada have medicinal values.

The climate of Nevada is extremely arid since the rainfall during the year varies from five inches in the south to 15 inches in the north. In the

lower valleys the snow seldom lies more than a day or two in the winter when, as a rule, the weather is dry, bright and pleasant. In the summer the nights are cool, except the southern part of the state. Where streams flow into the valleys the land is irrigated and good crops of hay, grain and garden vegetables may be grown. Dry farmers find their lot hard and discouraging as they attempt to wrest a living from the arid valleys. The two main industries of the state are mining and live-stock raising.

Nevada has an area of 110,000 square miles and its population is 90,000—a density of .8 per square mile. The very nature of the country has forced the people to live an isolated life and only 15% of the land has been homesteaded. Ranchers are scattered up and down our 115 valleys, wherever water can be found for domestic and irrigation purposes. Miners' cabins are tucked away in the mountains wherever ores of various kinds are found. A new mining camp was opened fifty miles from a railroad and a half dozen families

moved in with many men, who left their families behind until the future of the camp could be determined. When I visited this camp and called upon the miners and their families in the evening, we gathered in a restaurant for a service. It is often difficult to establish a permanent work, because of the shifting population.



Many Nevada families are reared in these isolated communities without having any of the privileges of church and Sunday school. It is our pleasure to go to these families with the Gospel of our Lord and Master. In this religious "no man's land" Christian work is handicapped by the low moral conditions. Saloons and gambling flourish and a ninety-day divorce is encouraged by the legal and business interests of the state. Nevada was the last state to adopt the Woman's Suffrage and Prohibition amendments and the latter was considered only a scrap of paper until it was repealed. The moral conditions are lowered by the migratory character of her population, plus the influence of many unscrupulous politicians.

Travel for the missionary in Nevada is made expensive and more difficult because of the fact that only two transcontinental railroads and two

highways cross the immense state in the four hundred miles from east to west. No railroad, and only two improved roads traverse the state from north to south. The country roads call for much improvement. For missionary touring I divide the state into four districts. When planning a visit to the southern area, I write ahead to the teachers in our mission schools, giving each one the date of my arrival at their station. The teacher notifies the people and an evening service is held. I call upon the families, then I am able to assist them in illness, comfort them in sorrow and stimulate their interest in the Sunday school work. In my car I carry a thousand bundles of Sunday school papers, tracts and other Christian literature, which I give to people. Sometimes they give me orders for religious magazines, Bibles and Sunday school papers. Journeying from community to community, I call at the homes along the road, enrolling babies in our Cradle Roll and older people or shut-ins in the Home Department. Car or tire trouble sometimes delays me but I usually reach the place of meeting on time. The southern trip takes me through Death Valley, where we have a Sunday school 178 feet below sea level. Swinging east to Colorado River, I travel north through Rainbow Canyon and on to Utah, covering some 2,400 miles before returning to Carson City, my home.

Nevada has three hundred and forty public school districts and our school system ranks as high as in any of the neighboring states. The communities are so sparsely settled that a school district may have five children and after being formed it may be retained if only three children permanently reside in the district. In order to provide a school for their children parents or a teacher will sometimes bring in several children from outside to meet the requirements of the law.

Christians at Work

These people in the city, town and country, are ministered to more or less regularly and effectively by the Roman Catholic church, American Sunday School Union, Episcopal, Baptist, Lutheran, Methodist and Presbyterian workers.

The Presbyterian Board of National Missions has commissioned me to visit, establish and maintain Sunday schools and preaching points throughout all the unoccupied areas of Nevada, five counties in eastern California and two counties in western Utah. This makes a total area of 123,000 square miles or nearly equal to fourteen states the size of New Jersey. In this territory live about 100,000 people. Last year I traveled 31,000 miles, by automobile and on the train, visiting 1,600 homes and distributing over 19,000 pages of literature, tracts, Bibles, New Testaments and

Gospels. Tracts and Gospels are required in ten foreign languages. To save expense, and embarrassment to the homesteader and miners whose sleeping quarters are limited to the size of the family, I carry my own bed roll, food and water, and wherever night may overtake me I sleep in my car.

In visiting a home for the first time, I inquire if the family is Christian. If not I tell them of



MONTELLO, NEVADA, COMMUNITY CHURCH BUILT OF RAILROAD TIES

Christ and present His plan of salvation, leaving with them tracts, Christian literature and a Gospel in their own language. A mother's magazine, which is a Christian journal, is usually welcomed and may be the only Christian literature entering the home. In addition to the newspaper, which may be several days or a week old, they sometimes have one or two magazines on mining, livestock raising, the *Literary Digest*, *Saturday Evening Post*, *Wild West Stories* and other story magazines. Wherever there is a rural school I attempt to organize a community Bible school. No special sectarian creed or doctrine is taught but the Bible is taught and Christ is offered as the Divine Friend and Saviour from sin. In most cases the school teacher acts as the Sunday school teacher also. Parents are assisting as teachers in some of our seventy stations. Many Bible classes are held on a week day following the closing of their regular school session in place of on Sunday for experience has taught us that few children will travel those long distances again on Sunday but they will remain after school for Bible instruction. We supply song books and the best lesson materials available for teacher and pupils. Bibles and New Testaments are offered as a reward for memory work. The offerings do not fully pay for this literature; the balance must be provided through friends of this pioneer work. The membership in our mission schools varies from three to thirty-five children and adults.

Many problems are involved in the organization of the Sunday schools. An interpreter is often needed to present our plan to the foreign-speaking

peoples. They include Italians, French and Spanish Basque and Mexicans. In two of our schools the Roman Catholics joined in our opening and closing services but with separate teachers during the lesson period. The Mormons number about five thousand in Nevada and in some cases send their children to our Bible schools. In other communities they oppose the Gospel in every way and sometimes succeed in breaking up the work. This religion, the Islam of America, is hopeless and without any true way of salvation. According to their teaching, salvation depends on the ordinances of the church and on their own works, not upon the work of Christ on Calvary. In one Mormon community, I baptized nine people on confession of their faith in Christ. A number of them wish to unite with the church but the nearest one is two hundred miles away. Here is another pioneer field problem. We hope soon to organize a church here.

We also work with the members of the Piute, Shoshone and Goshute Indian tribes. While they may be slow to express their appreciation of efforts in their behalf, yet their love for music, and the eagerness with which they accept Christian literature indicates a heart-hunger which only the Gospel can satisfy.

Many of my preaching places are restaurants, hotel lobbies, gambling halls, dance halls, and private homes, in addition to schoolhouses and churches. Sunday schools are also held in the same variety of places. The opening service is held in the room where the musical instrument is



DEATH VALLEY, CALIF., COMMUNITY SUNDAY SCHOOL ON THE FURNACE CREEK RANCH.

One hundred and seventy-eight feet below sea-level.

—if they have one. Then we separate for class instruction, if there is another room. In the closing service, we repeat memory texts and the superintendent may give a brief review of the lesson and ask Bible questions.

It seems incredible that in "Christian America," so many communities have no regular church

or Sunday school services. Last autumn I conducted the first church service ever held in one farming community which is twenty-eight years old. In another no services had been held for over thirty years. Now both have Bible schools.

We reinforce the work with Vacation Bible schools during the summer. Some of our leaders are trained at our Lake Tahoe Summer Conference for Young People. One young man from a desert Sunday school caught a vision of his responsibility to God and man and now wishes to enter the Christian ministry. These Vacation Bible schools offer a challenge to Christian high school and college students to teach the Gospel for several months among our isolated communities.

The clarion call rings out over the mountains and deserts, "Come over and help us." In one community fifty miles from a church, a mother of two boys said: "I am glad to see you; now I know that God has not forgotten us." Another mother asked that her boys might be taught to say grace at the table. Teachers and parents say that they have wanted a Sunday school but did not know how to organize it or where to buy material. My coming was in answer to their prayers.

We sow the Gospel seed day and night by voice,

pen and printed page, and God has promised that His word shall not return unto Him void. "The Sunday school has changed the atmosphere of this community," said a resident of Fish Lake Valley. "The deportment of our day school has improved since we organized our Sunday school," said a schoolteacher. Many testimonies show the value of this work as these isolated families and teachers come into vital relationship with our Lord and Saviour. Out of our mission schools come lives dedicated to the service of our Master, and a number of churches are the outgrowth of Sunday schools founded in the early days.

Nevada's two great assets—mining and livestock raising—have been hard hit by a constant changing market and the development of immense salt deposits is at a standstill. The building of Hoover Dam will probably not increase our popularity, since we have no industries to use the electric current produced. This will be a mission field for years to come and it offers a challenge to the missionary organizations of our churches to explore, to plough and sow and cultivate in the Name of Christ. There is need for lives and for money dedicated to our Lord to help give the Gospel to this great territory, to send Christian literature, and to carry on until He comes.

Take Away the Stumblingblock

By PROF. MAX I. REICH, Morrisville, Pa.

BOTH Christianity and Judaism claim to have come out of the Old Testament. But when we examine these claims we are compelled to say that Christianity is really older than Judaism—that is to say, older than the kind of Judaism with which we are acquainted today. Both Christianity and modern Judaism hark back to the first century of our era. But Christianity arose as faith in the Person of Christ confessing Him to be the fulfilment of the hopes of ancient Israel. The Judaism of which we are now speaking arose as the system which denied this faith. It is based on the rejection of Christ and of the Christian movement which arose in the heart of the Synagogue.

Thus Christianity is the fruit of faith, while modern Judaism is the product of unbelief. The ancient congregation of Israel had been divinely prepared and educated for "the fulness of the time" when "God sent forth His Son, born of a

Woman, born under the Law," but only a remnant of that congregation knew the time of their visitation. The majority rejected Him, being blind to the glory of the divine self-revelation in the person of Christ. The result is that their house was left unto them desolate. By Judaism I understand that system which succeeded the congregation of Israel, after the glory had departed from it.

There were elements divinely implanted in the heart of Israel which blossomed into fruitage in the Christian Church. Modern Judaism, orthodox or reformed, must not be identified with the religion of pre-Christian Israel; it is rather a malformation from that root.

After the Christian movement had arisen in the environment of the Jewish people, the two lived side by side for a considerable time. They criticised each other, but did not at once part company. This made it difficult for outsiders, who were not initiated into the fundamental differ-

ences between them, to distinguish them. The Christian movement was regarded as a Jewish sect "everywhere spoken against." As Christ had stood before the leaders of Israel, and was eventually condemned by them on His own confession, so Christianity stood before them until it ultimately shared the fate of the same condemnation that had befallen her Lord.

But as the rejection of the Messiah was brought about chiefly by the false guides of the Jewish people, while the common people heard Him gladly, so the final casting out of the Christian movement was the outcome of similar causes. For a while such disciples of the Lord who exhibited Christ-like traits, enjoyed the goodwill of their Jewish brethren. We know from Josephus that James, the Lord's brother, was held in high esteem for his piety. The young Christian community, in spite of occasional outbursts of opposition, lived on terms of amity with the rest of Jewry. But the further removed both came from their start, the less cordial their relations became. The leaders and not the people were mainly responsible for this. They had persecuted Jesus, regarding Him as a menace to the safety of the Jewish nation, and impeached Him before Pilate as a danger to the Roman empire. Pilate was not particularly impressed with this charge, but he yielded to the chief priests, fearing the probable consequences of their animosity. That the rank and file of the Jewish people did not share the feelings of their leaders is evident. There is a curious passage in the Talmud, in which it is recorded that the spirit of Jesus is supposed to have bidden a nephew of Titus, the conqueror of Jerusalem, to tell his uncle to be lenient with the unhappy Jews. It says: "Seek their good and do not seek their harm; for every one that hurteth Israel is as if he hurt the apple of God's eye." This shows that in early days Jesus was still regarded by many Jews as a friend of His people.

When it came to His followers the case was different. Their temple offerings were refused by the priests. Their writings were regarded as the product of sorcery. Intermarriages were forbidden. The Gospels were ordered destroyed. The food they ate was looked upon as "trifa."

Even James, so highly regarded, was murdered. But the chief blame rests upon the shoulders of the priests. Annas, the same who figured so infamously in the trial of Jesus, was the instigator of the murder of the saintly James. And it aroused a storm of public indignation. Josephus tells about the popular resentment. The upshot was that in A. D. 62 this Sadducee priest was deposed from his office.

The final break between the Jewish Christian community and the nation was hastened by the

national uprising against Rome. Hebrew Christians would not take up carnal weapons. They fled to Pella in Trans-Jordania till the war was over. A second uprising took place under Bar Cochba, the false Messiah. Those who did not join the national cause were mercilessly slain. Hebrew Christians were branded as traitors. The rupture between them and their people became complete.

The epistle to the Hebrews had been written on the eve of these calamities, forewarning them of the dissolution of the Holy City and the temple. They were told to leave the camp of Judaism, rejoicing that if here they had no continuing city, they might look for the city of God to come. The heavenly had taken place of the earthly. God "taketh away the first that He might establish the second."

And so Christianity sought and found a new home in the Gentile world. But in thus departing from the Jewish fold she took with her the spiritual treasures of Israel wherewith to enrich the nations. Among these are the fundamental truth of the Divine Unity, Personality and Holiness; the Messianic Hope as revealed in the everlasting covenants with Abraham and David—covenants which look to the blessing of all nations; the Scriptures given by Divine inspiration, committed once to the custody of the Jew; the spiritual interpretation of history and the ethical ideals of the Prophets; the Person of Christ, who according to the flesh came of Israel; His teaching, example; and above all, His redeeming work as a suffering Lamb; the Light to lighten the Gentiles and the Glory of Israel.

But the Gentiles must bear in mind that they are holding these treasures in trust for Israel for that time when God shall graft them in again into their own "olive tree." The spiritual possessions of the Gentiles are meant to provoke Israel to jealousy, till she is made willing to receive mercy through the mercy shewn to the Gentiles. For so the apostle to the Gentiles reasoned by the inspiration of God in Romans 9-11; and so the apostle to the circumcision also confessed at the Council at Jerusalem: "*We* (i. e., Jews) believe that through the grace of our Lord Jesus Christ *we* shall be saved even as *they* (i. e., Gentiles)."

The last word in the settlement of this great problem will rest with God's Grace. But should not the people, who are now the subjects of this Grace, the Gentiles whom God has visited to take them out of Gentiledom as "a people for His Name," cooperate with His Grace to take the stumblingblocks out of the way of the Jewish people, that their way home (to God and His Christ) may be opened? "*Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people!*" (Isaiah 57:14.)

An Experiment in a Japanese Village

A Lesson from Japan on Prohibition

By IRENE REISER, Kanazawa, Japan
Missionary Teacher in the Hokuriku Jo Gakko

KAWAIDANI MURA is a village of about 300 houses hidden among the mountains of western Japan. The houses are scattered in clumps of thirty or so along the road with rice fields and hills between. Seven years ago it was a poor village, little different from thousands of other villages in Japan. Now it is known throughout Japan as the pioneer in the prohibition movement which has caught up sixty-seven other villages in its train.

For a long time the villagers had realized that they must have a new school building as the old one was too small. But an adequate building would require a large sum of money and how could a poor village of 300 householders ever hope to raise such an amount? The prefectural authorities could grant no subsidy to a country school, so that this was the topic of many a conversation in homes, the village offices or wherever people met.

Finally a delegated meeting of five Buddhist priests, the twenty officials of the village assembly, and five lay villagers was held to decide what could be done.

How could the money be raised? Would more efficient labor bring better crops and thus more money? Could they raise pigs? Everyone looked at his neighbor inquiringly. Then the momentous suggestion came: "What about the prohibition of saké?"

Some inspired soul said simply, "If we'd prohibit the selling and drinking of saké, we'd save enough money in a few years to carry out our project."

"*Naruhodo*" (that's right, brother), ejaculated a number, and almost before the village knew it, the eight saké shops were closed or had taken up other business and no one, no matter how thirsty,

could get a drink in any house between the bridge marking one boundary of Kawaidani Mura and the line marking the other.

The village was bonded for the sum of 45,000 yen (\$22,500) and a large school building was soon rising from a broad sunny slope overlooking the village offices.

It was a new idea. Some received it with enthusiasm. Others objected.

"Some sick people use saké as medicine. If they can't have it, what will happen to them?"

"Yes, and others are so used to drinking saké that they'll die if they can't have it."

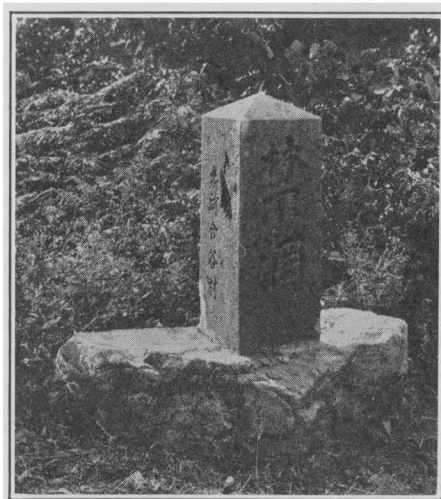
"I, for instance," said one delegate, "get very tired and to overcome this I drink two or three glasses of saké every evening. If I can't do this I can't work hard, and so will make less money."

Then Mr. Yamamoto, the head man, spoke: "Great times call for great deeds. If we vote to prohibit the sale and drinking of saké it will mean the sacrifice of our habits and pleasure, but the gain will be great for our children. What shall we do?"

There was a shout: "Prohibit saké! Prohibit saké!" The meeting broke up in great excitement.

A committee of investigation found that in one year the villagers spent 9,000 yen for alcoholic liquors and canned goods, which were considered luxuries. If this amount could be saved for five years there would be enough money to build the schoolhouse and so meet the needs of the village for many years. Bonds maturing in five years could be sold to repay a loan from the Prefecture.

A survey of the drinking habits of the village brought many facts to light. It was found that, on an average, one family drank about thirty-one gallons of saké and other liquors a year. At weddings, funerals and other feasts the village spent



THE NEW CORNERSTONE OF THE VILLAGE
The characters on its left face read "Kawaidani Mura"; on the right "Prohibition."

1,360 yen each year and private drinking brought the expenditure to 9,000 yen. The people had never given the matter serious thought before and it assumed serious import.

Finally a set of five was worked out to govern prohibition.

First: "Putting aside all evil, we promise to save our money to build a new school."

Second: The time of enforcement of prohibition was put from April 1, 1927, to April 1, 1932.

The third rule hit every household with force for it had to do with taxes. "Every householder, except the sick and the indigent, must pay more than five sen (2½ cents) a day toward the bonds. After the individual tax has been paid, the man may keep the amount saved, but must continue to set aside the daily five sen."

The next rule demanded obedience to the prohibition law. There must be no selling or buying of liquor in the village. Every householder must paste on the lintel of his house a red sticker declaring his allegiance to this new law.

The last rule decreed punishment for anyone who did not observe prohibition.

Some Worth While Results

The next winter of "big snow" shrouded the entire district for months. The narrow streets and lanes of cities were filled with snow to the second story and for days the postman handed letters through the upper windows. Mountain villages were almost buried. Notwithstanding this, the committee at Kawaidani Mura managed to visit all the homes to talk over prohibition with the householders.

After the preliminary work was finished, the committee made their reports to a general village meeting. The head man listened to all the pros and cons and when everyone who wanted to talk had had his say the vote was almost unanimous in favor of prohibition. The objectors agreed to make it unanimous and then all shouted "*Banzai*" for the Emperor and for the village till the hills echoed.

On April 1, less than three months after the subject had first been considered, the prohibition law went into effect. The eight saké shops went out of the liquor business, the contract for the school was let and the villagers began the task of raising yen 45,000.

The committee that had made the first set of rules made a further list of eighteen to guide the people in their economies. Some of the items were not obligatory. Since the traditional Japanese wedding ceremony consists of the drinking of saké by the bride and groom, saké could be used at weddings. It could also be used as shrine offerings and by very old people who were allowed a small portion daily.

One dearly loved custom was frowned upon. When young men are called for their term of military service, all his friends and neighbors see him off at the station with a display of banners and shouts of "*banzai, banzai*." The custom was stopped as it involved needless expense.

Women were warned to be economical in dress. A bride was allowed to have long sleeves for her wedding, but at other times they must be short.

The final law was good advice for all: "Do things according to your own station in life." (Don't try to keep up with the Jones'.)



THE PREMIER'S MOTTO

"Prohibition will revive our nation." In the handwriting of His Excellency Viscount Saito, Premier of Japan.

As soon as the prohibition law went into effect newspaper reporters began writing for particulars. Letters of congratulation poured in, some bringing gifts of money from sympathizers. The villagers had expected criticism rather than praise. This appreciation was a challenge to the villagers. Some had thought that they might have a quiet little drink while visiting in a neighboring village, but they soon found that outsiders expected them to keep their law even when away from home.

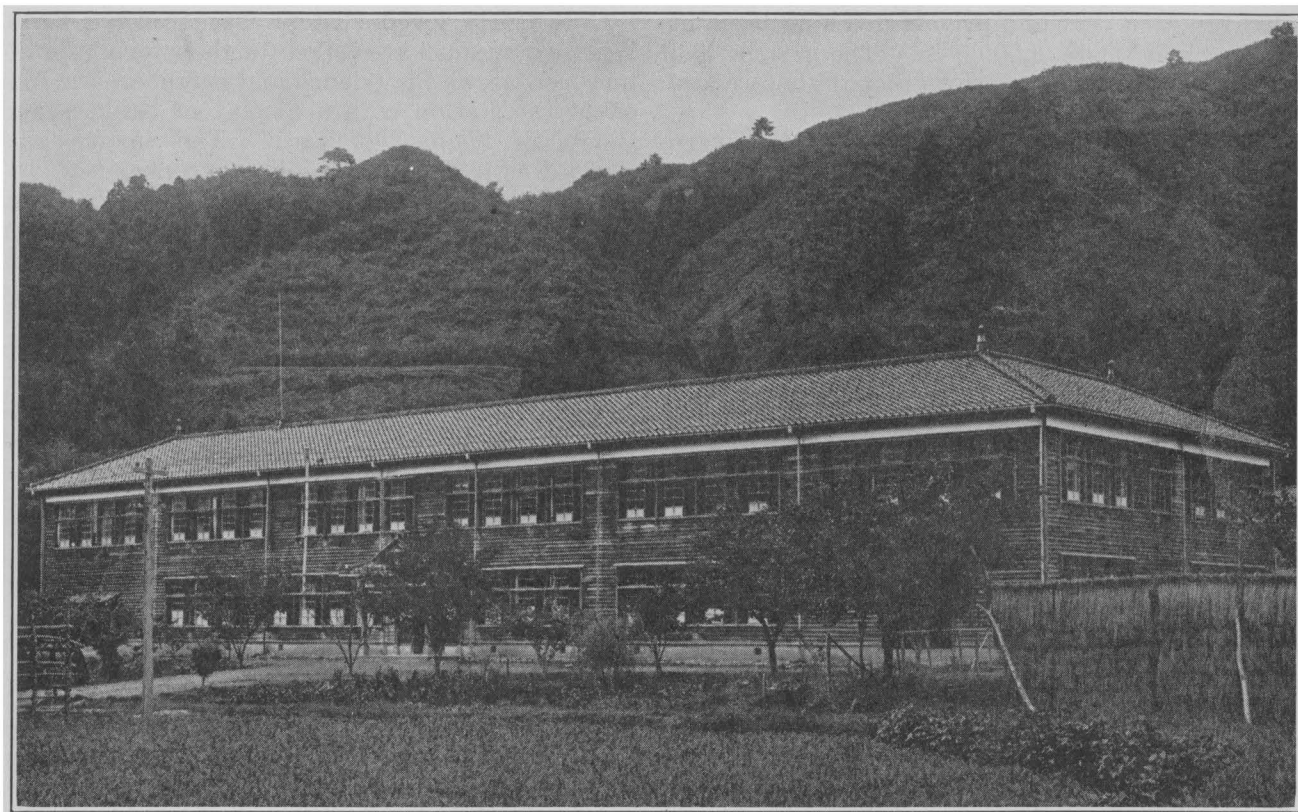
The years passed by and the fine school building with its fine children was a constant admonition and comfort. The fruit of their sacrifice was ever before them.

As the five-year period drew to a close, the leaders went quietly about investigating the result. They found that while the taxes had been higher than in the years before prohibition there had been no default of payment.

In addition to increased investments in the village cooperative society, the people had over 2,500 deposits in the local postoffice, so that every household must have had several accounts.

There were other signs of prosperity in the village as thirty-two new houses had been built at a cost of 15,320 yen and eighteen old houses had been repaired at a cost of 7,045.

Health conditions were better. No one had died from the deprivation of saké, and some declared that if they had taken saké they surely would have died. Cases of illness had fallen from 206 to 113 and the death rate per thousand had decreased from 19.6 to 16.7. The all-Japan death rate for infants under one year of age for the five-year



THE SCHOOL BUILT WITH MONEY SAVED BY PROHIBITION

period was 156 per thousand while for Kawaidani Mura it was 65 although in the neighboring districts the death rate for new-born infants is the highest in Japan.

Social results are hard to tabulate but one of them was that family quarrels decreased. One teacher said: "In nine cases out of ten saké was the cause of family unhappiness. The children were affected by this and the result was bad on their character and work in school. Under prohibition we teach happy and peaceful children."

The moral tenor of the village has risen. One man, a prodigal for years, returned home and since there were no idlers around with whom he could play and drink, of very boredom he began to help around the house and gradually became interested in his home and did his share toward its upkeep. He was completely restored to family and village esteem.

Housewives, teachers and policemen were enthusiastic in their approval of prohibition. A former saké dealer told of heavy losses but added, "We've all made a living and have come along all right."

Prohibition had been a success, so that when the five-year period was up, the natural thing was to vote for another five years of prohibition. The eight saké dealers were awarded small gifts of money and elaborately written testimonials from

the village as a recognition of their good citizenship.

Premier Saito sent a motto which he had himself written in large Chinese characters and his representative, the Colonial Minister, presented it to the village in the presence of many visitors. The motto read: "*Prohibition will revive our Nation.*"

The school children's opinion of prohibition may be summed up in the words of a seventh-grade girl:

"The years of prohibition have passed like a dream. Is not the future work of the children of this village to keep it up to the standard set by our parents? We must make the renown of our village echo to foreign lands. How fortunate that we were born in such a village!"

A POWERFUL REMOVER

Alcohol will remove grass stains from summer clothes. It will also remove summer clothes, spring clothes and winter clothes, not only from the man who drinks it, but also from his wife and children.

It will also remove household furniture from the house and eatables from the pantry; it will remove the smile from the face of his wife, and the happiness from his home.

As a remover, alcohol has few equals.

For copies of leaflet containing the above, write to Mrs. A. Haines Lippincott, 406 Cooper St., Camden, N. J.

A Missionary Wife in China

By MRS. JAMES P. LEYNSE, Pieping, China
Missionary of the Presbyterian Church, U. S. A.

THE daily life of a missionary-wife in China makes blond hair prematurely gray but it does keep hearts young. It makes interests widespread, the sense of sympathy and understanding keen, and one's outlook international. It is a constant joy to be called to bring Christ Jesus as a personal Saviour and regenerator of the conditions of living, to the Chinese women of my neighborhood. I often realize the authority of the spiritual realm above the sphere of materialism, superstition and sin.

Our home is the center of my activities. We almost live in public for our doors are never shut. There is a continuous coming and going of volunteer helpers, evangelists, Bible women, friends, neighbors, members of classes, and enquirers. Our volunteer helpers feel that our home is their own. Many new born Christians bring to us their joys and triumphs as well as their problems and disappointments. Many souls seeking a way to free themselves from idolatry, find a genuine welcome there. At special report meetings I have heard people indicate our study, dining room, living room, and guest room as the places where they first met Jesus Christ. Some, like Mrs. Chia and her daughter, absorb a great deal of time and energy. For months they had been regularly visited. An idol of the devil stood in their tiny living room. Slowly the daughter had become devil-possessed. But prayer and careful guidance enabled them to find victory. Both of them entered one of our Bible classes and are now candidates for baptism.

Naturally a mother centers her interests around homes. I have many that I call my trusts. Nearly all are exceedingly well populated. They have grandfathers endowed with all authority of rules to be and things to come; grandmothers dulled by

years of confinement; fathers and mothers open to the new tide of change; sons and daughters who have thrown overboard all that savors of antiquity and long accepted customs; young people who definitely have done away with the multiplicity of Chinese idols, but who as yet have found nothing spiritual instead. How to reach these people and bring them to Jesus Christ is my problem.

I am aiming at making our Chinese churches face this need with me. My motto is, "The Homes of China for Christ." Many earnest church members have joined me in organizing "calling groups." In calling regularly and systematically in the homes I have come close to the men, women, and children alike. We invite the fathers and sons to Bible classes in Chinese or English, and the women and girls to our women's meetings, and mothers' and girls' clubs. For the illiterate we have mass educational classes, and for the children there are our Sunday schools. One of the items stressed on our program is the establishing of the family

altar in Christian homes. Christians who are having regular home prayer meetings are urged to invite their friends and neighbors to attend.

In visiting the homes the gem of the many conversions this year was that of old Mr. and Mrs. Wei. Though living in the same home as her husband, Mrs. Wei had not spoken a word to him for 38 years. She belonged to a wealthy family and was married young. A year after her wedding, three days after her baby son was born, her husband brought a concubine home. Mrs. Wei almost broke down with grief, prostrated herself before "Niang Niang," the idol of the mothers, and made a vow never to speak to her husband any more. She led a life of misery and became a gambler. Through her extravagant ways the prosperity of



the home disappeared. Through much personal work by some of our volunteer workers the husband came to our evangelistic meetings, and became a changed man, truly converted. Then one day, when I again visited the bitterly sarcastic old woman, now reduced to living in economical ways, the barriers broke down. Sin, misery, and years of carefully cultivated hate were poured out, and a gloriously free woman took her first steps on the road toward life abundant. It was a triumphant moment when, one day, we saw the husband with his wife coming together through our gate to attend a two weeks' class in lay leadership. The change in this home is a marvel of revelation to the neighborhood and a powerful witness for Christ. It is an inspiration to hear Mr. and Mrs. Wei relate their experiences at daily morning devotions. They sing with such a fervor that one day a neighbor called to ask whether their only son, who has a position in another city, had sent them money for their support. They are now inviting their neighbors to share in their Morning Watch.

I find my way to homes scarcely as big as an elevator, containing from six to ten people, as well as those of wealth behind red laquered gates, where I wander from courtyard to courtyard. Some are awe-inspiringly luxurious, with a hoard of servants bowing me to the reception hall of the First Lady of the house, where I often, at "a little dinner party" am offered as many as forty dishes. Others have hardly any comforts, no chairs with backs, no rugs on the brick floors, no magazines, no books, no social gatherings for women, no uplifting religion, no outlook, aspiration or hope; nothing but a place for a group of confined overworked women with whom I want to find contact.

What wonderful changes I have seen after I have succeeded, with my faithful groups of volunteer workers, to bring Christ Jesus to such homes. Changed lives have sparkled sun rays of joy on my paths in missionary work. Nearly every Sunday morning one or two timid women are led to the church, who never have been there before. Mothers, formerly totally indifferent, were brought to our meetings by children of the Sunday schools, older sisters by younger ones. Neighbors, steeped in superstition, were won by Chinese Christians, triumphant in a vision of leadership through Christ Jesus. There was this year carpenter Li, a man dulled by sin and made stupid by years of superstition, gathered within the fold as a sheep lost and wandering, by the prayers and personal work of an old lady one of our faithful volunteer workers.

I often find that, as soon as the Saviour of mankind has entered the hearts, peace prevails where formerly strife reigned. A new love is born between elders and children, and a new sympathy

between the sisters-in-law of the family. A basic equality of husband and wife sets new standards, and polygamy seems naturally to become out of tune. The children share in the new fellowship and through them comradeship is stretched to other Christian families. The education of girls as well as boys, gets attention, and cleanliness chases away the dust formerly usually so prevalent.

My missionary activities consist of: Bible classes for women, some of whom belong to leading and well-educated families but who have to be taught even the most elementary facts of Christianity; hours with volunteer leaders, leading them to the so-called clinical experience in the faith; organizing the work and strengthening their desire to do personal evangelism; systematic home visitation with our various calling groups all over the northern part of the city; Christian endeavor meetings; prayer meetings in homes and churches; women's meetings in churches, street halls and homes; mothers' club for the non-Christian women of my neighborhood, who are as yet hesitating to come openly to any Christian gathering, but who are keen to come to our meetings for child welfare, home betterment and talks on popular subjects; Sunday schools for adults, and for children; revival meetings from one to three weeks' duration with special speakers and teams; interviews in our home for spiritual guidance; committee meetings representing a variety of service almost astounding; membership of the Executive Committee of one Old Ladies' Home and chairman of another; advisor to a foundling home and industrial center for poor women.

My program touches weekly many hundreds of women and my normal working hours are all day long. I have had this year various meetings, gatherings for the deepening of spiritual life, as well as meetings for non-Christian women. I have testified for my Saviour at funerals, weddings, birthday parties, and in little meetings in courtyards going from gate to gate. I have brought the Gospel while sitting cross-legged on the family beds of Chinese homes, in little rooms of new brides, and in the ceremonial halls of many a "Grand Old Lady," on corners of streets, in Gospel Halls and churches, and wherever the opportunity has offered. Opposition I have seldom met. Living faith in the multiplicity of the Chinese idols I have rarely found. Interest in my message I have encountered everywhere. The spiritual hunger I have daily met was both appalling and inspiring. If there ever was a glorious opportunity in China for spiritualizing mission work it is now. This is the time for open, frank, direct evangelism. The Chinese themselves are asking for it. It is the one and great need of present-day mission work.

A Chinese Town on the Sacramento

By ESTHER A. THOMAS,
Alameda, California

KAGAWA found his workshop for the refining of human nature and the testing of his own consecration in the slums of Japan. Muriel Lester and Hugh Redwood had their souls tried among the destitute of England. Albert Schweitzer buried himself with God in the moral blackness of an African town.

One sings the praises of these devoted followers of Jesus Christ and recognizes the humble spots which they glorified, yet there are self-sacrificing individuals working in obscure slums the world over, about whom one seldom hears. They go on patiently bringing into unwholesome localities a permeating influence that creeps like a sunbeam into dark crevices and corners some of which are not on maps.

One such community, where vice and degradation are disgustingly apparent, is a town called Locke, situated in the delta region of the Sacramento River, twenty-five miles south of the capital of California. Locke is a Chinese village, half a mile square, with a population of about six hundred. There are only thirty-one Christians in the town.

The village was established in 1915, when a fire destroyed the Chinatown of Walnut Grove, another town on the river bank. Fleeing Chinese men and women stopped at an uninhabited location and there built their homes. A general store was erected on the levee, and a number of dwelling houses, poor in construction and material, soon followed. The unpaved streets are nothing more than alleys ten to fourteen feet in width. Immediately after the homes were ready for occupancy, there came gambling houses and brothels.

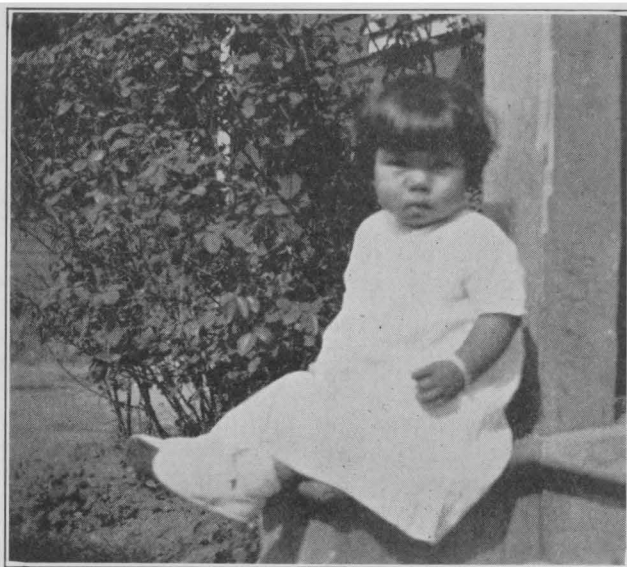
Every known kind of gambling goes on in this small town, practically all of it being illegal. Raids are made periodically but a code of warning signals exists between friends of the gamblers and the people in Locke, so that when the officers arrive the dens are closed and the men are innocently pitching "horse-shoes" in the alleys. Even the Chinese women maintain gam-

bling clubs and spend their money in lottery games and Mah Jung. Well dressed white men and women from adjoining towns are occasionally seen in the gambling houses of Locke.

The tiny village, of not more than sixty-five houses, harbors eight brothels in which are found only white women. These girls are victims of white slave masters and as soon as one of the women dies or goes away, it is an easy matter to put another in her place. Chinese, Japanese and Filipino men patronize these brothels. At

present there is only one respectable white woman in Locke and she is the missionary at the Christian Center. It is not safe for her to be out on the roads alone at night.

One of the best arguments in favor of the whole-hearted continuance of foreign missions has been proved at Locke. Into this unattractive environment, made ugly by the viciousness of human degradation, came Jesus Christ, through the personality of Mrs. Ong Yip, a graduate of a Christian Mission School in Hongkong. This consecrated Chinese woman came from the Orient to bring to America what she had learned there from American missionaries. With no equipment, Mrs. Yip began the only Christian work in the area, consisting of Sunday school classes for children and religious services for adults. Her



A DAUGHTER OF THE MOTHERS CLUB AT LOCKE, CALIF.

"auditorium" was the corner of a laundry building.

In 1919, Dr. Charles R. Shepherd, Director of Chinese Missions for the American Baptist Home Mission Society, being greatly impressed by the work, made arrangements to rent more suitable quarters and the school grew so rapidly that it was soon necessary to secure another location. In 1922 a building, known as the Locke Christian Center, was erected and later a missionary was appointed by the Woman's American Baptist Home Mission Society to superintend the work.

Girls were gathered into Sunday school classes and clubs where they were taught music, sewing and principles of cleanliness. In the beginning it was difficult to interest the boys in the activities of the Christian Center. Up to three years ago only four boys regularly attended the Mission. In 1929 the Chinese leaders developed a sudden antagonism to the Center and its workers and protested against the Christian influence by opening a joss house. The attendants brought out a ceremonial lion of wood, paper and silk and paraded with it through the alleys of the village. Chinese brothel women from another town, dressed in red satin with gold braid trimmings, walked in the rear of the procession. This demonstration made a profound impression upon the boys and the work of winning them had to be started over again. Today, however, there are thirty-five boys in regular attendance at the Mission.

Nearly all of the Chinese mothers in Locke work in the canneries while their children play in the dirty alleys. On the adjoining ranches women do the plowing, often with tiny babies strapped to their backs. On one ranch the missionary found a man with two wives, each with a large family, and all of them living in poverty and filth, in close proximity to sixty hogs whose abode

was scarcely less inviting. In another ranch house, in a room the temperature of which registered ninety-eight degrees, a baby was found wrapped in four layers of men's woolen suiting. The child was covered with sores and it took months of care to bring it to normalcy. As soon as the missionaries had won the confidence of the women mothers' classes were formed and little by little they have come to realize the healing value of nursing and American medicines. Today the Public Health nurse reports the Chinese children under the care of the Christian Center at Locke the healthiest along the river.

The men of this town have caused much annoyance to the Christian workers, not only because of their indifference to the influence of the Center, but because of their sometimes sudden, and often strenuous, antagonism. The missionaries, however, with gentle strategy, have captured their interest by offering an opportunity to learn English. The younger men have not hesitated to avail themselves of the chance to study at the Center, and, with a growing sense of devotion, now carry on their own worship service.

There is no other town in the world quite like Locke with its wide-open gambling, white women prostitutes, heathen joss houses, women hitched to plows, open polygamy, animal and human filth in abundance and over it all the calm, persistent influence of a Christian Center dedicated to the lifting of humanity Godward. Little by little the sunbeam of Christianity is purifying and making beautiful the sordid spots.

A slum is a low or squalid neighborhood consisting of a slovenly or vicious population, or it is the laboratory where human degradation can be transformed through an "Inasmuch" challenge and where human souls can be refined through a "Whosoever" invitation.

AMERICAN-BORN JAPANESE

Over seventy-five thousand American-born Japanese, most of them on the Pacific Coast, are seeking to make the adjustment between Oriental and American life and culture. They differ in customs, in ideas, and somewhat in physique from their parents. Their ideals, customs, thoughts are American, not Japanese; and theirs is the privilege and responsibility of citizenship in the land of their birth.

These young people are intelligent, quick to learn and, in proportion to their numbers, furnish more honor students in the high schools than any other racial group.

Christian churches are reaching not more than twenty-five percent of this group. Many of the young people live in rural sections not accessible to churches.

The Young People's Program of the Methodist Episcopal Church of Seattle, seeks to develop leaders among them. Twenty-one of the thirty-three members of the faculty of the Church School are Japanese, nearly all being young college students, graduates, business or professional people. The Church School has an enrollment of 400 and for further training a Junior Church provides a Worship Service for some 150 to 200 of Junior and Intermediate ages. Three Epworth Leagues minister to the various age groups and a combined Worship Service, with preaching, follows the League meetings. All young people's work is carried on in English. A Japanese pastor ministers in Japanese to the Japanese born group.

The Japanese young people of the northwest hold a Christian Conference each year during the Thanksgiving vacation and some 250 delegates attended from Oregon and Washington last year. These conferences bring together the young people of the various denominations and provide a fine bond of fellowship. Other activities provided for Seattle Japanese include a good, live Boy Scout troop, Girls' Service Guild for older girls, and various clubs for younger children. One of the young men, who was a teacher, Scout leader and local preacher, was graduated from the College of Puget Sound, and after spending two years in Japan, returned to minister to his people at Spokane, Washington.

T. W. BUNDY, *Director Young People's Work,*
Seattle Japanese Methodist Church.

The Cross and the Crescent in India

By MURRAY T. TITUS, Moradabad, U. P., India

Missionary of the Methodist Episcopal Church

CHRISTIANITY and Islam have both had a long history in India.

Few people of our American churches realize, perhaps, that the large Syrian church in South India, according to well authenticated tradition, was founded by the Apostle Thomas. India, therefore, is probably the home of one of the oldest indigenous Christian churches in the world.

Islam likewise, traces its connection with India back to the days of its infancy. Early attempts at invasion were made within a few years after the death of Mohammed; but it was nearly eighty years after his death before the first Moslem settlement was made in Sindh; and it was not until nearly four hundred years after the Prophet, in the eleventh century A. D., that the famous iconoclast, Mahmud of Ghazni, succeeded in paving the way for an India-wide Islamic movement. Since that time Islam has spread in all directions from the Panjab where it first gained entrance.

Mass movements to Islam, especially in eastern Bengal, have not been at all uncommon; but conquest and political influence of Moslem rulers have also attracted or compelled many to enter the fold. Today Moslems in India number more than 77,000,000 so that every fifth person in India is a follower of the Prophet of Arabia. In fact there are more Mohammedans in India than in Egypt, Turkey, Arabia, and Persia put together!

Christian mission work among Moslems in India has had an interesting history. Strange as it may seem, the ancient Syrian Church has never engaged in any evangelistic effort among them. In fact Islam had been established in India for nearly six hundred years before the first Christian mission was started. During the time of the Great Mogul, at the end of the sixteenth century, the Portuguese Jesuits sent three different but unsuccessful missions from Goa to Agra. From then on, right down to the dawn of the nineteenth century, the Moslems of India remained a neglected people, so far as the Church of Christ was concerned.

The beginning of the nineteenth century saw a marked change in the situation. The era of modern missions had been started by Marshman and Carey. Following them came Henry Martyn, a young Anglican chaplain, in the year 1806. He

was a burning and a shining light, and during the five brief years of his service in India he, more than any other, earned the right to be called the "first missionary to Moslems in modern times." With commendable zeal and foresight he completed the translation of the New Testament into Urdu—the chief Islamic language of India—and also diligently gave himself to the preparation of tracts for Moslems in the same language. He also spent much time in personal evangelistic work, and preaching among them. Little wonder that he wore himself out, and finally died of tuberculosis in a Persian caravanserai while on the homeward journey. But his prayer was answered—he had "burned out for God" in the service of Moslems.

Following Henry Martyn there has been a goodly number of well-known names both of missionaries and Moslem converts who have carried on the work which he so nobly began. Carl Pfander, Safdar Ali, Imadud-Din, E. M. Wheery, St. Clair Tisdall, Canon Sell, and W. Goldslack are the names of only a few who, during the last century, have carried forward the flaming torch of evangelism which was lit by the great Martyn. The work of these men was characterized largely by great spiritual fervor and personal initiative. There was little consultation or cooperation in their work which went forward largely by its own momentum.

Today we have entered a new era in work for Moslems in India. Through the agency of the National Christian Council, which brings together representatives of all the evangelical missions and churches in India for consultation and cooperation, the workers among Moslems have been banded together and organized with a common purpose as never before.

There is the League of Missionaries to Moslems, which is a voluntary organization with nearly six hundred members who are banded together in a fellowship of prayer for Moslems. These widely scattered members are kept in touch with each other through a monthly bulletin. The value of the League may also be measured by the fact that it has been in existence for twenty-three years.

The Christian Literature Committee for Moslems is the body which functions for the National Christian Council in assisting missions and mis-

sionaries throughout India. The early writers who worked without assistance or cooperation had to finance their own publications and arrange for their distribution. The last biennial report of this Committee showed that it had helped to publish 63 books and tracts for Moslems in ten different languages, totalling 588,500 copies and 4,298,000 pages. Most of this was of course produced in Urdu. The Committee was of assistance particularly in helping the language area committees to plan their literature program, and in helping the publishers by securing grants from the American Christian Literature Society for Moslems.

One of the direct results of this work of organization of the scattered forces through the agency of the National Christian Council, was the founding in 1930 of the Henry Martyn School of Islamics in Lahore. All will agree that the school has been most fittingly named; and in conformity with the life work of its "patron saint" it was founded with the "object of providing a center of research, for the training of Christian workers, and for the preparation of Christian literature, with special reference to Islam in India." Five missions are regularly cooperating in this enterprise. The school has enrolled 26 students since its inception; and in addition, through the extension courses, has reached several hundreds more.

Besides these three special organizations which are of an all-India character, there is an encouraging number of local groups which are making their impact felt for Christ among the Moslem masses of India. There is the Brotherhood of Andrew in Lahore composed mostly of laymen and Indian ministers from the different churches of that large city. It carries on effective evangelistic work, and also runs a converts' home. There is the Abbottabad Conference which once a year brings the Christian workers of the Afghanistan frontier and Central Asia together for discussion of their common problems. It is a thrilling sight to see missionaries to Moslems and their converts gathered together from Kohat to Kashgar. Then there is the Hindustani Mission of Bangalore, South India, and special committees for work among Moslems in the most of the eleven provincial Christian councils throughout the country.

If we also think of the thousands of missionaries and Indian Christian workers who are daily coming into contact with Moslems up and down the land in schools, colleges, hospitals, Zenanas, and bazaar preaching services one can only wonder at the amazing opportunity that the Lord has given us in these latter days to witness for Him among the followers of Mohammed.

And what is the outcome of it all? It is a case of the leaven gradually leavening the whole lump. From the very beginning there have been con-

verts from Islam. But the numbers have never been large as compared with the adherents to the Christian faith who have come from among the Hindus. Still the results have always been such as to give genuine encouragement. The chief reason for our encouragement has been in the testimony and character of the Moslem converts themselves. With clear ringing notes of deep conviction, and abiding joy, we hear a member of the royal family from Afghanistan, now banished from his native land, and working as a professor of Arabic in a Christian college, give his testimony to what Christ has done for him; and one of the best Methodist preachers in the whole of India today is a Moslem convert from Calcutta.

Moslem Snapshots

One or two more snapshots of recent experiences will give an idea of what is going on underneath the surface of this vast Moslem population. A year ago a young woman of M—, came to a woman missionary and asked for baptism. She had been a student in a mission school for girls in D—, and had learned to love Jesus Christ. For this interest in Christianity her husband and her whole family had persecuted her, but she had stood all their taunts and threats for five years. Finally she decided to take the final step. It meant no end of trouble, but she said she was prepared for the worst, even death. She faced the issue fearlessly, and was baptized. Her husband disowned her, but she is still living with her father's family, and her life is a beautiful witness to the transforming power of Christ.

Another striking example comes from G—. A young man and his wife had been living in a mosque where he was in daily attendance on the services. He secured a Bible and read it carefully. As a result both he and his wife were led to Christ, and received baptism. Although they have been put out of their former society they are radiant Christians, and are eager to win others of their former faith.

The spirit of Henry Martyn is not dead. There are more missionaries than ever before in India who are linked together for effective work among Moslems. The same may be said of Indian workers. There is more literature for Moslems being produced in more languages, and there are better facilities for distribution than ever before. From all over the land come reports which indicate that there are more inquirers, and more conversions among Moslems than ever before. The schools, colleges, and universities are bringing an enlightenment to the Moslem mind that offers a challenge of increasing importance to the church. It is a time of great encouragement. A time for the coming of which Henry Martyn lived—and died.

Inamfumu, the Mother of Mwenda

By the REV. ERNEST J. SALISBURY,
Elizabethville, Belgian Congo

FROM the Tangangika country came an especially clever native named Kalasa with his wife, Manena, attracted by the rich copper fields of Congo, and settled in this district which was afterwards known as Garenganze, now as Katanga. His son, Mwenda Mushidi, soon proved himself to be a warrior and a very successful trader and he became eventually the cruel, iron ruler of a large territory. As his power and fame increased, he married many daughters of chieftains, and to them he gave authority to rule villages under him.

One of these wives was named Inamishi who lived at Kimpata, across the Bunkeya River. She was called Inamishi because she was born on the day of trouble and warfare, and she was delicate. She had three daughters. About the time of Mushidi's greatest power, when the whole of the Upper Congo knew and feared him as a wicked and cruel tyrant who killed all who displeased him, a little boy was born to him and was named Kitanika. From birth he was seen to have the same large, peculiar shaped head as King Mushidi. He is today the popular paramount Chief, Mwenda Kitanika.

On February 14, 1886, Fred Arnot dared to trust God and went to work among Mushidi's people, in spite of the fact that it was said that Mushidi had an extra large spike reserved for the head of the first white man who ventured into his capital. In answer to prayer the old warrior king welcomed God's messenger and allowed him to build a house on the hill nearby. From that first mission house, the remains of which can be seen to this day, the chief and his people were regularly visited.

One morning when Mr. Arnot called on Mushidi, he immediately saw that there was trouble on the king's face. His wife was very ill and all the

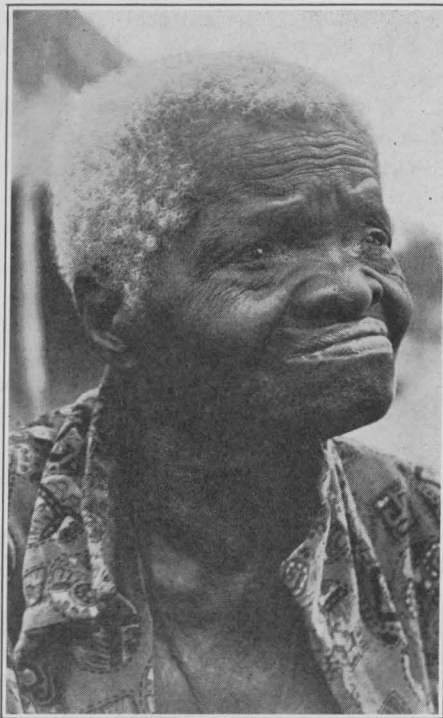
crude efforts of the witch doctors had failed so Mr. Arnot was invited to try his medical skill on Inamishi. When the white man succeeded, and the mother's life was saved, the chief and all his people were loud in his praises and they called the baby girl who was born "Munani"—Mr. Arnot's native name (meaning meat). She is alive today and has never been known by any other name, than the one Mr. Arnot had been given because of his success in shooting game.

Chief Mwenda says that Mr. Arnot often visited Inamishi and he was warmly received. He gave her presents of meat and cloth and when his old ox upon which he rode into the country had to be killed, he gave some of the meat to Inamishi and her sturdy young son who was fond of playing in the yard of the kind white man.

During the many troublesome days following the tragic death of Mushidi, the whole country was so unsettled that many of the people, including Kitanika and his mother, went to the Lufira river and built at Lwitapisha which is about forty miles from the present Bunkeya. The missionaries followed and worked among the people and later built a sundried brick building for preaching the Gospel. Here Inamishi heard the Glad Tidings many times.

Sleeping sickness broke out and many people died. The situation became so serious that the Belgian Government ordered the chief Mutanda Vantu and all his people to return to Bunkeya. About that time Inamishi was very ill with smallpox and almost died but she made a wonderful recovery, much to her son's delight, and she returned to Bunkeya.

When Mukanda Vantu died, Kitanika was chosen chief in his place. The custom of the Va-Yeke tribe is that a big chieftain is not al-



Photographed by Dr. P. K. Dixon

INAMFUMU, MOTHER OF MWENDA

lowed to live near, or to see his mother, so from the time that her son became chief, Inamishi has been called Inamfumu (the mother-of-the-chief), and has lived a few miles away by a stream called Chungwe.

Many different missionaries have visited this remarkable old woman, but it was not until June, 1931, when Miss Myers and Miss Missen (now Mrs. Salisbury) visited and slept in her village, that Inamfumu accepted Christ as her Saviour.

The good seed sown by the pioneer missionaries now sprang into life as the Old, Old Story was once more sung and preached around a big roaring campfire in the center of her village. From that night, Inamfumu took a definite stand for her new Master and ceased from her heathen ways. In this she was greatly helped by the life and testimony of Samani Ntalashya and his wife who was the old lady's granddaughter, both fine Christians. As the months went by all who knew her felt sure that hers was a changed life.

It was a red letter day of rejoicing when the mother of Mwenda obeyed the Lord in baptism. To show his approval, the Chief sent two sheep for the feast following the baptism. What would old Mushidi have said to have seen one of his favorite wives gather with the despised Chris-

tians around the Lord's table! The influence of her taking this bold step has been very marked on the whole district and a number have followed her example

The Chief Mwenda and his elders tell many interesting stories which lead us to believe that Inamishi must have been about ninety years of age at her baptism. Her health which had not been the best for a long time, was failing, and on August 25, 1933, the Lord called her Home. For her it is far better to be freed from all the weariness and pain of the flesh, but for us who loved her there was sorrow. The news of her death spread as if by wireless, and hundreds of natives gathered at her village to weep. Seldom have more people heard the Gospel than those who gathered at the funeral in the royal cemetery. God has been speaking to many through Inamfumu's death.

Those who knew and loved this old African Queen contributed toward a tombstone, and a nice concrete slab was erected at the historic spot where Mushidi was killed and buried. As more Europeans visit that spot each year we pray that they also may be impressed when they read in French that Mushidi's wife, and Mwenda's mother lived and died an out and out Christian.

"Wee Cans"—An Ohio Adventure

OUR last winter's adventure in Ohio with the penny-a-meal banks, or "wee cans" as we called them, brought so remarkable a success that other churches may be glad to learn about it.

For three years we had been hard hit in Ohio. Then came black March of 1933 and the gray, disastrous months that followed. Banks closed; money tied up; remittances from the churches next to nil. For six months it was tragic. The slump was awful. We seemed to be sliding into an abyss.

Last November things turned and money began to flow again, each month showed a pick-up. In December, New York sent word, "Hold the next quarter's receipts up to the level of a year ago and we think we can break even."

Then our synodical office began to hear about the "wee cans." The Congregationalists were using them. Dr. Lichliter, of Washington Gladden's old church in Columbus, told Dr. Cotton of the Broad Street Church that he was putting them into his homes. This came to Dr. Cotton as a heavenly vision of the possibilities for the Kingdom and at his request we sent to the Congregational head-

quarters in Cleveland, for twelve hundred cans. In the synodical office we also saw a great light and ordered twenty-five thousand cans from the manufacturers in New York. This was last December.

By the middle of January the cans had arrived. Meanwhile we had sent a sample can to every pastor in Ohio with a letter explaining that the idea was to start a game going in the homes of our people—a penny-a-meal game for the benevolence causes, to gather an extra gift over and above the regular benevolence contributions, every church to get due credit on its quota. We told the pastors that we had ordered twenty-five thousand cans on faith, that we would send them out only on orders sent to our office, that the cans cost a cent and a half each and that we expected the money that came in to carry the cost, the extra being treated like ordinary undesignated gifts and divided among the causes according to our scale of percentages. The cans were offered free, the cost to be taken out of the proceeds.

The response was great. A surprising interest developed all over the synod. Orders poured in from 201 churches which took 22,903 of the cans,

and the remainder were asked for by other parties so that our whole supply was exhausted. Through the *Buckeye Bugle*, our little synodical paper, we kept in touch with the churches, playing up the "wee cans" and the slogan "Help Stop the Drop!"

Easter came, and the money began to pour in. Up to Saturday, May 12, 170 churches had been heard from and their "wee can" money amounted to \$7,596.96. Many cans are still to be heard from and no doubt the money will continue to drift in for weeks to come.

We asked for a report from each church as to the number of cans actually collected. Many failed to respond, but most did and their reports showed an average of \$1.02 per can.

Steubenville Westminster Church heads the list for both the largest and the smallest individual can offering: one can with \$11.00 and one with three cents—some widow's mite, perhaps, which meant "more than they all." This church reports that it counted 9,262 pennies and it took two men to carry the load to the bank!

The largest total was turned in by Broad Street Church—\$549.59.

Columbus Presbytery led the other presbyteries with its total of \$1,833.21, and showed twenty-three churches using the cans.

Urbana Church turned in the highest average per can, \$2.03, but Cincinnati's colored church, Carmel, was right at its heels with an average of \$2.00 per can.

What is the moral in this Ohio experiment?

They turned the trick, those blessed "wee cans." Let no man despise them henceforth. Out of the mouths of these little cans God has ordained strength, because of His enemies. Their help made the difference between success and failure for us. We did what the mission board asked us to do. Our clearing house receipts for the last quarter were \$1,500 better than a year ago, and for March \$5,600 better.

Ohio has 602 churches. Only 201 used the "wee cans" and we received \$7,596.96. If they had all seen the vision we could easily have collected \$20,000.

These represented an extra gift, which interfered in no way with our regular benevolences, and was so much clear gain for our hard pressed causes. Indeed churches which, we happen to know, would not have given a dollar otherwise sent in considerable amounts of "wee can" money. The cans caught the pennies of many who do not ordinarily give to the church causes at all.

There was no pressure, no forced distribution, the whole thing was a voluntary adventure, a joyous game, and the people enjoyed it.

The "wee cans" have proved their value in Ohio. This year, from New Year to Easter, we ought to enlist the whole Presbyterian Church in the game and make it unanimous. The possibilities are tremendous.

CHARLES L. ZORBAUGH.

A Missionary Has His Say

By BENJAMIN H. HUNNICUTT, Lavras, Brazil

I AM a *foreign* missionary; for that I make no apology. I suppose I would be classed as a Fundamentalist by some of my friends, and for that I make no apology. I read with interest P. H. Mok's article "The Case for the Heathen" in a recent magazine and I asked my mission boys what we would do if mission work came to an end, and we missionaries were dismissed.

"Oh!" they said, "you could easily get a position in agricultural work." Many unsought offers have been refused in the past and no doubt others might be forthcoming.

But that is not what impresses me at present. The small missionary salary received, is not an absorbing issue—missions are under fire and challenge. Mr. Mok states that missionaries and their methods in China are wrong in their approach and are unchangeable. Is he right or wrong?

I have thought over my activities and interests of the past six weeks and venture to set them forth as a sidelight. No doubt many of my colleagues had as interesting and pleasant experiences these past weeks.

I had an invitation to judge corn at the show staged by the State Agricultural College, so off I went a journey of a day and a night and spent 36 hours at the State Agricultural College—and, in company with an alumnus of our school and a wide-awake farmer, judged nearly a thousand exhibits of corn. The Federal Minister of Agriculture was there at the same time, so there was quite a lot of formalism.

Returning to Rio de Janeiro, several days were spent reading the proofs of my book on corn, the third edition of which will soon be out in Portu-

guesse, making a total of 7,700 copies of this semi-technical work.

Rushing back to Lavras the inter-collegiate athletic games were on us for a week. Our school won by a handsome margin, but that was of far less importance than the fact that the three schools were learning that sports played in the right spirit could promote goodwill and fellowship and not necessarily serve as medium for unhealthy rivalry. Overlapping the week of inter-collegiate sports was the Laymen's Training Course. Forty men and women came in from the surrounding territory for a few days' intense training in Christian service.

A hurried trip to the state capital for an interview with the Governor of the State was made. Friends predicted I would have to wait days to see him. I was in the capital a bare 24 hours and returned home, having obtained what I went to seek for through the interview. The following week the bronze bust of the founder of our school, Dr. S. R. Gammon, was unveiled in the public square. Apparently this is the first time one of our missionaries has been so honored in Brazil. One of the secretaries of the State was the principal orator of the occasion and the President of the State and three Federal Cabinet ministers sent representatives. Erected and paid for by popular subscription it stands as a mute testimony that sometimes the missionary understands the people with whom he works and for whom he pours out a life of service.

Three days later the political factions that have been at bitter odds for the past twelve years in our city agreed to unite in a common program for a forward advance in the city. The Brazilian pastor of our local church was the principal orator at the public demonstration and is generally acceded to have had the most active part in making this get-together possible. It is hard for North Americans to understand to what extent these political factions divide a town—not only politically but socially and even in commercial interests. I attended the banquet as a guest of the political group, although as a foreigner I exert no political influence whatsoever.

The following week we held evangelistic services in our schools for our five hundred pupils. While we bring to bear no religious coercion upon our students, as most of them come from Roman Catholic homes, we proceed upon a normal basis of religious instruction and Gospel preaching, and for this procedure we offer no apology. A goodly number manifested their desire to follow Christ.

Off to the national capital again I say goodbye to a number of friends who are leaving the country, missionaries and otherwise. One of them has just completed one of the most successful edu-

cational ventures ever launched in South America. Dr. P. H. Rolfs, former dean of the Florida Agricultural College has been for twelve years organizing and directing the State College of Agriculture of Minas Gerais. As he leaves, the work is entirely under the direction of Brazilians who promise well to carry on. From Rio we went to our summer mountain resort, where at an elevation of 6,000 feet we are establishing a Brazilian Northfield. It is a cooperative enterprise and a 600 acre property is being developed as a recreation and conference center for the use of five denominations—missions and national churches. The annual meeting of the directorate was held in the modern city of S. Paulo and after a 16-hour train trip once again I am at home.

Only last week I was present at the taking of office of the new mayor of the city and the banquet celebrating the event. The out-going mayor and incoming incumbent are both alumni of our schools. The same day the inauguration of long distance telephone service put us in touch with the telephone world.

Three meetings of the past weeks showed various phases of my interests—a call meeting of the mission to grant an emergency furlough for health reasons, a meeting of the school board of trustees to vote on a plan for turning the whole college plant over to the National Church as soon as it can wisely administer and finance its maintenance, a meeting of the session of the local nationalized church for receiving a number of candidates on profession of faith and six crowded weeks come to an end.

Is it worth while? Are we delivering the goods? Do we understand the people we wish to serve? Do we love them, which is even more important? Have we a Gospel that can be interpreted and transfused into the lives of those among whom we work? Or are we guilty of all the accusations of "The Case of the Heathen"? Only Christ Himself can judge us fully.

CAN I?

Can I meet my Lord with greedy hands
Full of the gains of houses and lands,
When "Give" and "Reap" were His commands?

Can I meet my Lord with weary hands
While Defeat floods in on the battle sands,
And "Pray" and "Reap" were His commands?

Can I meet my Lord with empty hands
While the rich, ripe harvest whitening stands,
And "Go" and "Reap" were His commands?

—FRANCES PAUL, *The Alliance Weekly*.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

Consecrating the New Officers

A good autumnal opening for the year's work is an installation service so meaningful as to impress both the new leaders and the membership with the importance and the spiritual nature of the task before them. A consecration service adapted from material previously given in THE REVIEW was used in the Granville, Ohio, Baptist church and proved deeply impressive. The floral symbols — either from fresh or artificial flowers—may be varied to suit the season.

A regally draped armchair elevated on the platform was the center of a semi-circle in which the outgoing officers were seated. Rising, the retiring president gave the keynote address on the paramount need for consecrated missionary endeavor, both at home and abroad, in meeting the crucial needs of the hour. The investing officer then led forward the new treasurer, who knelt on a cushion at the front of the platform to receive her charge and a beautiful floral crown. Rising, she faced the audience and voiced her vows of consecration, after which she took the seat vacated in the semi-circle. Similarly each retiring officer was received and replaced by the corresponding new one. The last to be invested was the president who, when crowned, assumed the elevated chair for a moment, then made her vow and called forward the chairmen of all standing committees, pinning on each a spray of flowers as an investment token. All the officers and committee chairmen stood with bowed heads while the pianist played softly, "Take My Life and Let It Be," the pastor's wife offering

the consecration prayer. The audience and officials joined in singing, "Crown Him with Many Crowns." The new president gave the closing address outlining the objectives for the new year. The (abbreviated) ritual was as follows:

To the Treasurer: We bring to Christ this crown of roses. Red stands for sacrifice, a token of that divine quality without which the great task given us will never be accomplished. May our opening year's work be worthy the "Well Done" of the Master.

Response: I assume this duty in the name of the Master who said: "He that is faithful in that which is least is faithful also in much."

* * *

To the Recording Secretary: We bring to Christ this crown of calendulas. Orange stands for loyalty and faithfulness, without which we cannot serve acceptably our Leader, Jesus Christ.

Response: I accept this task in the words of the apostle who said, "Be ye steadfast, immovable, always abounding in the work of the Lord."

* * *

To the Corresponding Secretary: We bring to Christ a crown of yellow pansies. Yellow suggests sunshine and pansies are for thoughts. May the messages which go to the sick and the shut-ins carry cheer and the understanding sympathy manifested by Him who comforteth us in all our afflictions.

Response: I receive this trust in the spirit of the apostle who said, "God comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

* * *

To the First Vice-President: We bring to Christ a crown of violets. Violet stands for faith; and without faith in our Leader, we dare not attempt the tasks that will be ours in the opening year.

Response: I assume these new duties in the spirit and strength of the Master, who said: "Go ye into all the world and preach the Gospel to every creature," realizing that He Who

commanded will also empower for the endeavor. (This officer is chairman of the program committee.)

* * *

To the President: We bring to Christ a crown of pure white lilies. As the colors of the rainbow unite to form a ray of white light, so the officers of this society—crowned in the rainbow tints—will unite to support and sustain our president in the responsibility which is hers. White typifies not only purity but singleness of purpose.

Response: In my own strength I feel inadequate to accept such responsibility; but remembering the words of Paul who said, "I can do all things through Christ who strengtheneth me," I pledge you my utmost endeavor to cooperate with the membership of this society to advance the cause to which we are all committed.

* * *

President's commission to the Chairmen of Committees: These flowers, gathered from many sources and bound together as a bouquet from the Garden of the King, bring to you our desire that you, with your varied duties and tasks, shall all unite in one blessed bond of service called Brotherhood. Each one of you is necessary to complete a perfect Garland of Sacrificial Love.

Orientalism in American Life

Mrs. B. P. Heubner, instructor in The Standard Leadership Course in the Interdenominational Summer School of Missions at Lake Geneva, Wisconsin, used as a basis for her teaching an outline which not only furnished a structural plan for presenting the text but gave aims, objectives, thought questions, practical suggestions for gearing in the subject matter with current life and thinking, as well as an excellent list of research projects and service activities, these last being the prime values of all mission study. The outline was prepared with the double objective of being used as a guide for mission study

and also as a basis for programs throughout the year. Space limitations prevent our giving more than a few high lights of Mrs. Heubner's outline. She may be reached at 56 East Fremont St., Galesburg, Illinois, for copies of the full text at ten cents each.

Two preliminary suggestions are made: (1) Do not spend too much time on the past, nor on statistics which are easily forgotten. Use both to emphasize facts or trends affecting the future. (2) Apply to personal experiences within the group the principles established by scientific and scholarly studies of human relationships and by Christian teaching.

In CHAPTER 1, on "The Transformation of Chinatown," the aim is to secure a background of information about Chinese in America—historical, racial and environmental. The optional assignments and devices are: Map study, locating nationalities with colored pins; an opinion or true-false test, this to be repeated at the end of the course to discover changes of opinion; the starting of "Friendship Tours" among Orientals; getting impressions of any who have visited a Chinatown; readings from "Chinatown Quest," "The Color Line" (a play,) and a review of "Lim Yik Choy" to awaken desire to read it.

CHAPTER 2: "What About the Japanese?" aims to secure fundamental information about the Japanese and the factors determining their status in the U. S. Among the assignments are: Writing a letter to a Japanese friend in Japan explaining the exclusion policy of the U. S.; Asking the class for substitutions for the Exclusion Act; Discussion on "How do alien land laws affect the Japanese as to housing, living standards, place of residence, acquisition of American ideas, ways of spending money, desirability as U. S. residents, etc.? Impersonation or dialogue presenting impressions of America made upon recently arrived Japanese (using Mrs. Sugimoto's "A Daughter of the Samurai"); Suggestion of the question, "What steps can we

take toward securing modification of the naturalization laws?"

CHAPTER 3: "America's Newest Oriental, the Filipino," and Chapter 4, "Light from Hawaiian Experiences," aim to give better understanding of the Filipino's status and problems in the U. S. and to contrast the Oriental's situation on the mainland and in the islands. Among the assignments are: A debate on Philippine independence; a discussion on the way it would affect Filipinos in the U. S., in their international relations—with Japan in particular, and missionary work on the Islands; discussion—Is the Filipino a menace or an asset to American life?; an original dramatization from pp. 85-94 of the text presenting the problems indicated.

CHAPTER 5: "The Riddle of the Future," seeks to face the situation confronting Orientals in the U. S. and to find the Christian solution of the problems involved. The assignments include: An analysis of your prejudices against Orientals—based on hearsay, economic fear, personal acquaintance with undesirables, dislike of physical appearance, etc.; dialogue presenting pro's and con's of interscholastic contests within race lines; a review of "Gold Mountain"; a symposium with six or more impersonating Oriental young people—Chinese boy and girl, Japanese boy and girl, etc., presenting difficulties confronting them in America; list answers to, "What can *we* (or *I*) do about it?"

CHAPTER 6: "How Can the Church Help?" endeavors to formulate our responsibility for Orientals in our midst, and to discover and accept "*my* individual responsibility." The outline suggests: A review of your denomination's work among American Orientals; listing advantages of separate church units for Oriental youth; a study of our university and college projects to aid Oriental students; a review of Huie Kin's "Reminiscences"; a "Pop-Corn Period" for sentence statements of facts about denominational work among Orientals; use of the study, "God in Your Home," by

Katherine S. Cronk; thought question, "What is *my* responsibility as a Christian American"?

The research projects and service activities are of prime value, but only a few can be indicated:

Charts recording a survey of Orientals in your community, occupational, recreational and religious affiliations indicated.

A bibliography of material in your denominational publications, classified as articles, stories, plays, leaflets, illustrations, etc.

A classified and descriptive tabulation of Christian projects among our Orientals. A study of the New Testament, especially of Luke, in regard to race relations—how Jesus met people, principles upon which He based relationships with people, discrepancies between our understanding and our practice, etc.

Scrapbooks of newspaper and magazine clippings on the study theme.

Showing of pertinent motion and stereopticon pictures.

Preparing of supplies for ascertained needs at Christian Centers dealing with Orientals, having an exhibition and public explanation of these before sending.

Individual correspondence with Orientals in such Homes or Centers.

Presentation of a public program gained from study course, or embracing all your denominational agencies engaged in the work considered.

A public meeting with a qualified Oriental speaker.

A guest occasion with Oriental friends present.

Arrange "A Century of Progress" with Orientals in America.

Present the play, "The Color Line." Friendship Tours, carefully prepared and followed up.

An International Forum, with representatives of all Orientals and some Americans to discuss: "What are the next steps in international cooperation?"

Joint meetings with groups of Oriental young people—college students, business young people, etc.

Show and report on a practical friendship with an Oriental for a period of at least six months.

"Sharing-Materials"

As usual, your Department Editor spent her summer within hail of a series of denominational missionary conferences for young and old, collecting grist for her methods mill. In addition to greatly enlarged enrollments at these conferences, the most encouraging feature has been the evidence of increased missionary reading and study, particularly among young people. There is no surer way to im-

plement the Great Commission than through setting our church folk to reading the missionary books and magazines provided in such abundance and such attractive form, although dramatic and other visual presentations may be necessary at the start to create appetite. "Sharing" is easily the key word of religious thinking nowadays. Choice tid-bits from the aforementioned conferences will be furnished through this department from month to month. Meanwhile one of the finest repositories of source material your editor has discovered is in a bulletin which terms itself "Sharing-Material."

At the meeting of the International Council of Religious Education several months ago, the Professional Advisory Section on Missionary Education decided to send out two bulletins a year incorporating the best information, methods of working, plans, etc., sent in by the several denominations involved. Bulletin No. One was prepared by Corliss P. Hargraves and consists of 18 large pages of choice material in mimeographed form and carefully classified according to age groupings. A second bulletin is due to appear this fall, with Dr. John L. Lobinger as its compiler. Bulletin No. One contains the following suggestions:*

Certain common procedures among all denominations are taken for granted, such as (1) The use of the Church School as the channel offering major opportunity for missionary education. (2) The use of Church Schools of Missions or Training Nights, with classes graded for the different age groups. (3) The use of special days or anniversary occasions as opportunities to emphasize some phases of missionary education. (4) Generous use of promotional and educational material. (5) Reliance upon the Missionary Education Movement for the basic mission study material. (6) Increasing use of pictures, stereopticons, motion pictures, drama, etc. (7) Age-group organizations

of men, women, young people and children.

ADULT AND GENERAL

Under the auspices of the Congregational Educational Society, small traveling libraries consisting of 10 books each are packed in substantial fibre cases and sent by mail or express to churches or church schools for a month's use at a time, with the understanding that the books shall then be passed on to another locality or group. In some instances the books are all for children, in others all for young people or adults; but as a rule each case contains two books for the primary age, two for juniors, two for intermediates, two for young people and two for adults. In addition to securing the reading of these books, the travel library service results in introducing reading matter of this type to the various age groups and suggesting that there is really interesting material on the subject of missions (often considered an arid area). For the amount of money invested, the Congregationalists have decided that this travel library service secures greater results in the field of missionary education than any other single item in their budget. During 1933 sixty-five of these libraries resulted in the reading of between 12,000 and 15,000 books, one group reporting 59 books read in three weeks.

In somewhat similar connection, the Baptist Board of Education secures an amazing amount of missionary reading through a carefully planned National Missionary Reading Contest. Extensive lists of missionary reading for all ages are furnished the churches, who then purchase their own volumes and libraries.

The Protestant Episcopal Church, through its Woman's Auxiliary, seeks to develop the reading habit, particularly among those who do not attend classes. A series of reading courses is set up somewhat along the line of the "Reading with a Purpose" of the American Library Association. Another briefer line of booklets called "The Today Series" is used, each booklet packed just full of concise, readable matter on its subject.

The Foreign Missionary Society of the United Brethren Church publishes a 40-page booklet entitled, "Our Father's Family" which contains 35 daily Scripture readings and coordinated material to acquaint the reader with the Nationals of the younger churches on the mission fields, the story of each National (man or woman) being condensed into three-quarters of a page but so clearly and interestingly written that one does not feel the narrative to be cramped.

From a North Dakota Presbyterian church comes word that the women's church and missionary federation is sponsoring a monthly broadcast dealing with leading books for missionary education. Response to this plan has been so favorable that it has been enlarged to include a weekly afternoon program inclusive of a hymn, special

music and a brief address based on a chapter from one of the mission study books.

The Reformed Church in the United States writes that some of their Church Schools are conducting mission study instead of their currently provided lessons in their classes Sunday mornings. Six weeks in the spring and six in the fall were thus used by all classes. The men—at first reluctant to attempt it—became so interested that they did not want to stop, but have continued writing in for more information on the various topics. A striking result of this study has been the fact that this church paid the highest amount of its denominational apportionment of any church in the Classis for the year; and for the first quarter of the current year they paid 100%!

YOUNG PEOPLE

From the Presbyterians comes a report on a plan providing for the young people staking ten-dollar claims in the places at home and abroad which have been set aside especially for their interest and support. A check list is provided containing about 50 items and describing briefly these various activities in which the groups are invited to participate. The young people's publications then furnish material to keep the groups informed after "claims" have been staked.

The Department of Epworth League and Young People's Work of the Methodist Episcopal Church has what is known as the Twenty-Four-Hour-Day Plan, contributed dollars carrying on work jointly here and on the other side of the world thus continuously, by daylight. Every dollar contributed is divided to carry out this conception. Study work is carried on centering around this project, bulletins, letters, round-robins, etc., bring the latest news and maintain interest.

Ask the Baptist Board of Education whether boys can be interested in missions! They have a World Outlook organization for boys with the alluring name, "The Royal Ambassadors," its purpose being to cultivate in these boys an attitude of friendliness toward the boys in other lands, and an appreciative understanding of world missionary enterprises. The organization numbers over 650 chapters, reaching about 15,000 boys. Summer encampments are held in attractive places.

FOR CHILDREN

Many are already familiar with the Methodist plan for "Mystery Mothers" and "Mystery Sisters." Each woman in the older society chooses a young person as her "Mystery Daughter," keeping her own name secret. Throughout the year the mother sends to her protégée happy, personal letters inclusive at times of interesting mission field anecdotes, a birthday and a Christmas present of modest value, etc. Then in the spring there is a banquet at which the mysteries are solved. The same plan is carried out between younger and older girls. It is of great value in quickening interest and opening channels.

* Bulletin No. 2, and remaining copies of Bulletin No. 1, may be obtained at 25 cents each from Miss Ruth Heinmiller, 2929 West 25th St., Cleveland, Ohio.

BULLETIN OF The Council of Women for Home Missions

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

"In Beans"

Children of Migrant laboring families engaged in agricultural work are unprotected by present child labor legislation. Henry A. Wallace, Secretary of Agriculture, writes about the situation in the July issue of *The Country Home*.

Twenty states have ratified the proposed Child Labor Amendment to the federal constitution. Sixteen more would make it the law of the land. The amendment reads:



"MIGRANT CHILDREN IN CRANBERRY CAMP"

"Section 1. The Congress shall have power to limit, regulate, and prohibit the labor of persons under eighteen years of age.

"Section 2. The power of the several states is unimpaired by this article except that the operation of state laws shall be suspended to the extent necessary to give effect to legislation enacted by Congress."

Many people object to this law, arguing that, if it were passed, children could no longer do their chores or help a neighbor in a busy season.

Secretary Wallace denies this.

The article is called "The Bugaboos of Child Labor."

The Test of Leadership

"The general public is at the bar of judgment. The measures now being tried and any others which give any promise of a cure of our social sickness, demand an integrity, a spirit of fair play, a capacity for long views, a willingness to surrender personal privilege and to share, such as have seldom been sought at the hands of any population in peace time. The inauguration of a New Era largely awaits the appearance of enough new people with new social outlooks and attitudes. Codes alone cannot give us a better society. There must be consecrations, too.

"The church also is on trial. How can it urge cooperation in economic life and at the same time be unwilling to move forward in effective cooperation among denominations? Can it call forth devotion to the public welfare and create social leadership of extraordinary courage, unless its ministers show equal devotion and courage in social interpretation and action? Can the church foster social idealism and inspire resolute action to break the power of entrenched selfishness, if large sections of it deny or are indifferent to the social implications of the Gospel?"—From *Labor Sunday Message*, 1934, issued by the Executive Committee of the Federal Council of the Churches of Christ in America.

A Call to Prayer

You, your church, and your community are invited to take part in the World Day of Prayer observances on the first Friday in Lent, March 8, 1935. On that Day there will be a continuing

service of prayer beginning in New Zealand and the Fiji Islands, and ending about forty hours later in Honolulu, after Christians in more than fifty countries have united their prayers and pledged themselves to the bearing of one another's burdens. To bear another's burdens or endeavor to do so means life and the presence of the more Abundant Life.

The theme "Bear Ye One Another's Burdens" was chosen in 1932 in Herrnhut, Germany, during the meeting of the International Missionary Council by the Baroness van Boetzelaer van Dubbeldam, Holland. She was asked to develop the theme into the program for 1935. It is being translated into many languages and will be used in many lands.

In preparation for the Day all of us are asked to pray for,

The missionary enterprise and missionaries throughout the world; a quickened conscience toward the world's burden bearers; justice for all without respect to race, class, or creed; understanding between individuals, classes, races, and nations; willingness to accept today the sacrifices involved for us all in the building of a better world.

It may be of profound interest to you to review the themes for the World Day of Prayer as practiced around the world in the last fifteen years. Begin with—

1934 Pray for the Peace of Jerusalem
1933 Follow Thou Me
1932 Hold Fast in Prayer
1931 Ye Shall Be My Witnesses
1930 That Jesus May Be Lifted Up
1929 That They All May Be One
1928 Breaking Down Barriers
1927 Pray Ye Therefore
1926 In Everything by Prayer
1925 Even as Thou Wilt
1924 The Spirit of Power
1923 The Light of the World
1922 A Service of Prayer and Praise opening with Tennyson's "More

things are wrought by prayer
than this world dreams of"

1921 The World to Christ We Bring

In 1917 a Call to prayer was
sent out closing with the appeal,
Oh, pray to God for us,
Poor world, so filled with war and
crime

.....
Oh pray for "Peace on Earth!"
For us for whom Christ died.
Oh, friends of God and man,
Pray, Oh Pray! Amen.

In November of the same year
a Day of Prayer was set aside
with the theme, "America for
Humanity — A Challenge for
Service." To the editor there
was something fearfully solemn
in the next line "Woman's Day
November 22, 1917." Three one-
hour programs were prepared.

To the possible questions—Did
the women pray? And to what
result? the answer might be an-
other question, What if the wom-
en and men of the years since
1915 had not prayed? Such ques-
tions are rightly asked. They
bear a resemblance to the ques-
tion "Shall these have died in
vain?" which the world asks
now at least once a year during
Armistice Week.

In conclusion we return to the
Call of Prayer as stated above
and ask, Are we strong enough
spiritually today to accept the
invitation to "Bear Ye One An-
other's Burdens"?

Meet the Baroness

Some years ago many of us in
New York City were delighted
to be invited "To Meet the
Prince." Some went because of
the author of the play. Many
went because of the happy title,
and occasion.

The Baron and Baroness W.
E. van Boetzelaer van Dubbel-
dam, Holland, are here pre-
sented.

Both the Baron and Baroness
have been active in working for
closer cooperation among the va-
rious organizations in the Neth-
erlands. The family includes
three children, two boys and a
girl, and lives on a lovely old
estate near Utrecht. The Baron
is a member of the Netherlands
Parliament. He was formerly
Missions Consul of the Nether-
lands Indies.

The Baroness van Boetzelaer



BARON AND BARONESS VAN BOETZEL-
LAER VAN DUBBELDAM

is Vice President of the World's
International Missionary Coun-
cil. At the Jerusalem Meeting,
she presided over the meetings
of the women delegates. She is
a member of the Board of the
Missionary Society in Utrecht,
Holland. The Baroness arranged
the schedule for Dr. Stanley
Jones' speaking tour in Holland
last year.

In using the program for the
World Day of Prayer, March 8,
1935, one will surely meet the
spirit of the author. The pro-
grams to be used in the U. S. A.
will be ready for distribution by
November or earlier.

Prayer for a Christian Social Order

Almighty God, ceaseless Crea-
tor of the ever-changing worlds,
Energy divine, Spirit of life,
clothed in mystery, yet manifest
in the cosmic urge moving in all
nature toward more perfect
forms; we thank Thee for Thy
continued presence in the mind
and heart of man, making him
ever discontent with things as
they are, urging him forever on-
ward and upward on his way.

We thank Thee, O God, for
exalted visions of the eternal
destiny of man, and for all the
dreams of a divine society on
earth, foretold by seers through-
out the centuries, and proclaimed
by Jesus in the glad tidings of
the Kingdom of God.

Help us in the spirit of our
Lord's Prayer to build the kind
of world which will tend to make
men good. Lead us not into
temptation. Deliver us from the
evils of war and of an economic
system which places profit above
personality. Lead us into that
cooperative commonwealth of
God in which all the families of
the earth shall be blessed.

As we press toward Thy King-
dom, grant us the boldness of
the early Christians of whom it
was said that they turned the
world upside down. Keep us
from hurt surprise at enmity
and opposition in church and
state. For a disciple is not above
his Lord, and so persecuted they
the prophets.

Increase our faith in Thee, O
God, and in a moral universe that
we may have grace to seek these
ends by moral means. In Thy
fatherly goodness, wilt Thou
help the disinherited workers of
the world in their struggle for
freedom and equality, but save
them from the soul-destroying
bitterness and hatreds of class
war.

Grant to us the blessing of
orderly processes in social
change. Restrain from the meth-
od of violence, both those who
would appropriate for society,
and those who would protect for
themselves the vested interests
of accumulated wealth. Vouch-
safe to our owning class that
mind which was in Christ Jesus
who counted not privilege and
power to be grasped, but emptied
himself for the service of man.
Through the spiritual compul-
sions of sacrificial love, by the
power of the cross, may Thy
Kingdom come, Thy will be done
on earth.

Gladden now our eyes, we be-
seech Thee, O God, with a nearer
vision of that perfect day when
none shall hurt nor destroy in
all Thy holy mountain, for the
earth shall be full of the knowl-
edge of the Lord as the waters
cover the sea.

In the name of Jesus Christ,
our Lord, Amen.

From *Prayers for Self and Society*, by
Rev. James Myers, Industrial Secretary, Fed-
eral Council of the Churches of Christ in
America, 105 East 22d Street, New York
City, 15c. each; discounts on orders in
quantity.

Our World-wide Outlook

A Missionary Newspaper of Current Events

WESTERN ASIA

Communion in Five Languages

A joint communion service in the American Mission Church, Beirut, was an evidence of the internationalizing influence of Christianity. A congregation of 600 joined the communion service in the Armenian, English, French, German and Turkish languages, and ministers of as many Protestant churches made the announcements, each in his own language. The congregational singing and responses, although in unison, were in the different languages. A similar service was held in Antoura, Syria, more than 100 years ago.

Smyrna College

The well known International College of Smyrna has terminated its work by decision of its trustees. The college is chartered under Massachusetts law, and its degrees in arts and sciences have high standing both abroad and in the Near East. Formerly patronized by the various nationalities, for the past twelve years its patronage has been almost exclusively Turkish. No announcement has been made as to plans for the use of the valuable property or the disposition of the large staff.

A Persian Woman Speaks

In a Persian newspaper there appeared a recent article by a medical student who gave as the reason why young men do not marry, that present-day girls do not make good wives. He says that girls are superstitious; they have an education at school which teaches them everything but house-wifery; they go to the cinema where they see undesirable films; they are extravagant and do not consider the comfort of their husbands.

A few days later a girl student answered that the medical student was talking nonsense, and that the only reason for men not wanting to marry was their wish for freedom from responsibility and their desire for liberty. "If wives should know housekeeping, why should not husbands know what their duties are towards their wives? If the moving pictures are not good for girls, they are not good for boys."

Herein is the sign of a changing Persia.

—C. M. S. Outlook.

Mosque Neglected

As evidence that Christianity is alive in Persia, the *Presbyterian Advance* cites this instance:

A nominal Moslem writer in a Persian daily paper recently entitled an article "Desolate Nests." He described a recent visit to a city in which is found one of the most beautiful of Persian mosques, once a great religious center, and, in the same city, an Armenian Christian Church. In the mosque he found ruin and desolation; in the Christian cathedral, order and beauty. "Through all the years," he says, "the one has had good care; the other has been neglected. There is no wonder at this, because nations or people who believe in their God and are attached to their holy places really take care of them. In one corner of the mosque, charcoal is stored and sold, in another corner bricks are piled, with all sorts of dirt. Can we who have our places of worship filled with dirt hope for salvation from God?" Islam is going—what is to replace it in the hearts and lives of Persians?

Urumia Closed

In October one hundred years ago, the Rev. Justin Perkins, first missionary to establish residence in Urumia, now Rezaieh, entered Persia. Two years ago the Presbyterian Mission had a plan for commemorating the centenary, but the Persian Government has directed the Mis-

sion to transfer all its missionaries and work from Rezaieh to other points in Persia; the Government desiring that no foreigners remain in the Rezaieh area, or in the zone immediately lying along the western frontier of Persia. The Government has agreed to take over the mission properties at a reasonable compensation and approves of the location of the missionary force at other stations of the Mission. The Rev. Hugo A. Müller says:

After our departure, the Protestant Church in Rezaieh and in the fifteen or twenty village centers, with their several hundreds of members and hundreds more of adherents, will struggle on under very discouraging circumstances. They need your sympathetic prayers. Persecution is nothing new to them, and whether it is God's will that they should bear up under it in their ancestral home, or be like leaven distributed through the realm and bear their witness in a score of centers instead of one, in either case they are desperately in need of your prayers and ours, that the Holy Spirit may preserve them and the Christ shepherd them.

INDIA

New Questions Asked

Evangelists report that India is beginning to ask the missionaries a new set of questions. It used to be that the Gospel message was met with strong opposition and unbelief, or with the statement that India's religions fill her needs. Now, it is often frankly admitted that "Idol worship is meaningless. Caste must be abolished. God has created all men on an equal basis." Then come the questions: "Where has this Christian faith been kept hidden all these years? Why have twenty centuries gone by and we are only hearing now? What authority is back of the religion of Jesus? Can we accept Jesus Christ without being baptized?"

Uphill Work

Speaking of the difficulties that beset the missionary, the Rev. Stephen Neill says in his recent book:

The greater part of missionary work in India today is the care of the Christian Church. In many places the initial impulse of conversion has died away. The Church often consists of the grandchildren and great-grandchildren of the original Christians, who are very much like the grandchildren and great-grandchildren of Christians in England. In any English parish will be found three classes of people; a small group of converted Christians, with a living experience of the power of Christ; a large number of good church-goers, whose religion is external and conventional; a still greater number who are wholly indifferent and rarely darken the church door. All these groups are to be found among Indian Christians, though the second tends to be larger, the third much smaller than at home.

But there is another factor in the Indian situation. The church is a small island in a vast ocean of Hinduism. The village Christian is at all times breathing in through every pore non-Christian superstitions, non-Christian ideals, non-Christian standards, which corrupt and destroy the life that is within him. Parish work in England is like pushing a heavy stone along level ground. Getting the stone moving is hard work, but once it is moving, it will roll some distance by its own momentum. Parish work in India is like pushing a heavy stone up a steep hill. The moment pressure is slackened, the stone begins to run down hill. Harm done by one year of neglect can hardly be repaired by ten years of labor.

—C. M. S. Gleaner.

League of Intercession

Many earnest Christians of all denominations in India have signified their willingness to join a League of Intercession and to sign the Prayer Covenant. There seems to be renewed hope that some solution of communal difficulties may be found. The *Indian Witness* commends the following statement for careful reading:

A group of Indian and missionary workers have felt constrained by God's Spirit to enter upon a new effort to make intercessory prayer effective in the Church in behalf of a true spiritual revival. This endeavor seeks to unite the prayer forces of Christ's followers in this land. Accordingly, an Appeal for Prayer, and also a Covenant to be signed by those who wish to join the League, have been prepared. No further published state-

ment is to be made regarding this matter, but it is hoped that pastors of congregations will bring this to the attention of their people, and invite all who believe in prayer to unite in this ministry of intercession.

Memorial to Sundar Singh

The executors of Sadhu Sundar Singh's will are anxious to carry out the wishes of the Sadhu, in regard to the evangelization of Hill States and Tibet. They have decided to establish an ashram in Subathu, Simla Hills, in the house of the late Sadhu. There is available enough endowment to support four sadhus. It is felt that such an ashram will react on the spiritual life of the Church of North India. When the ashram wins the confidence of the Church, it is hoped that the receipts of the ashram may be augmented by donations from the public.

—*Indian Witness*.

More Doctors Wanted

The Statesman, Allahabad, reports the need for more Christian doctors for rural India. Although in the big cities the number of doctors is adequate, the villages of India are in great need of medical relief. In the 750,000 villages live 90 per cent of the total population. There are in India only about 25,000 licensed doctors to a population of 351,000,000—or one doctor to 14,000 people. In the British Isles there is one doctor to every 920 people and in the United States one to every 780 people. In the Central provinces of India there is only one doctor to every 35,714 people. India has 250 mission hospitals, nearly all having dispensaries attached, and 90 other dispensaries. These hospitals treat about 180,000 in-patients and 2,560,000 out-patients annually.

Outlaw Becomes Leader

Rev. H. I. Marshall, Baptist missionary at Insein, Burma, writes of a remarkable change that came over a Karen town, where a church was under the leadership of a young graduate of the Karen Theological Seminary. "A young man of the vil-

lage who had studied in England but failed in all his courses, returned with one idea, e. g., that there is no God and the Bible only a line of fables. If they would follow him he would organize a big company, they would soon be rich and have no need for God. Thinking that he had come from England, the source of all wisdom, they blindly followed, except for a few faithful ones who stood by the young pastor. But he was so overwhelmed by the wholesale disaffection of his flock, and threats of leaders that they would shoot him if he went into the chapel to lead services, that he went into the hills to meditate and pray, and wait till the storm blew over. Just at that time a young roustabout who had had a bad record, and had never paid any attention to religion, began to get interested in the situation. His native nobility began to assert itself. He said: "We surely need God if we are going to do right. I will lead the worship in this town." So ringing the bell and taking his Bible and hymnbook, and a good big club, he went into the chapel and held service with only three in the hall that would hold 500. At noon he repeated the effort and about 20 were brave enough to accompany him. Now the numbers have come up to 40 and they are still growing. The day I was there about 90 were in the chapel. The headman told me that lawlessness appreciably increased when the Bible had been thrown away. The young man who revived the worship seems to have been really converted, and is one of the few who are making up the church choir."

Independent Church for Siam

Christianity has progressed to such an extent that last year the Siamese prepared to organize an independent church. China, the Philippines, Chosen, Northern India, Japan, Brazil and Mexico already have national churches, entirely independent of any foreign group. The General Assembly of the Presbyterian Church in the U. S. A. has adopted the following overture:

The General Assembly of the Presbyterian Church in the U. S. A., has received the request of the Presbytery of North Siam and the Presbytery of South Siam to be released from their connection with this General Assembly in order to become part of a National Christian Church in Siam. The Board of Foreign Missions recognizes this action in organizing a National Christian Church as in accordance with the policy followed throughout its history and many times approved by earlier General Assemblies. The General Assembly therefore releases the Presbytery of North Siam and the Presbytery of South Siam from their connection with the General Assembly and approves the participation of the churches and the ministers involved in the organization of the National Church of Siam. It hereby dismisses all the Siamese members of these Presbyteries to the newly organized Church of Siam, and instructs all missionary members of the two Presbyteries to establish membership at once in Presbyteries in America connected with this General Assembly, authorizing them meanwhile to accept such relation to the newly organized Church in Siam as that Church and they themselves may desire. The General Assembly prays the blessing of God upon the Presbyteries and the Church to be formed and trusts this step will advance the cause of Christ in Siam.

CHINA

Opposition Waning

Two incidents show how the opposition to Christianity is passing. A group of Nanking Theological Seminary students who toured the city in a truck on Christmas Eve, singing Christmas carols, visited government buildings and the government university. They did not meet with opposition, but were welcomed in some places. A few years ago no one would have dared such an adventure.

The other incident occurred at a dinner, given by the Nanking Bankers' Association; one of the Christian men present began playing Christmas carols on the piano. This brought up the subject of Christmas, whereupon one of the non-Christian bankers asked what Christmas was all about anyway. The Christian banker then gave a Christian message to these influential men.

Rural Family Paper

A new Christian rural paper will be established in China to reach the family with articles on

hygiene, agriculture, church and national affairs, devotional helps for Bible teaching, songs and spiritual messages. The Rev. Hugh Hubbard and Mr. T. H. Sun, a farmer's son, are to live in country villages, directing rural work while developing the value and circulation of this Christian paper among the farming population. This will accentuate the more effective evangelistic approach to the villagers.

Leprosarium for Shanghai

The Chinese Mission to Lepers is sponsoring a drive to erect a \$60,000 leprosarium at Woosung, the port of Shanghai. It is to be known as the National Leprosarium of China. Shanghai alone has at least 2,000 lepers, and it is estimated that about a million in China suffer from leprosy. The proportion of these receiving treatment is not large. Shanghai is thus attacking its leper problem in a new and effective way. Mission hospitals all have their leper clinics and are touching the fringes of the problem, but a widespread public health program is necessary.

Virgin Field Transformed

Ten miles north of Changsha, along the river bank, lies a prosperous section of hilly land near the foot of a green-ridged mountain called Ku Shan. There is no "street," pure country, with mud-walled, thatched-roofed houses quite substantial in size, set in picturesque tangerine groves, for most of these farmers are citrus growers. There is also much bamboo, wooded paths, and occasional ponds and rice paddies. The people have been relatively untouched by Communist troubles, since they live west of the river, and hence they are less poverty-stricken than most of Hunan's farmers. Six months ago this was virgin field to the Gospel, quite untouched, not one Christian, not one inquirer. But a band of six Hunan Bible Institute evangelists have been working the field intensively during the last few

months, and now at Camphor Tree Hill is a group of 20 or 30 inquirers, mostly men, as a result of their work. "Here I am, an old man of 67; I've been gambling all my life, and now for four months, I haven't gambled once, and I love my new faith," says one of the leaders of Camphor Hill Group.

Sinkiang Declares Independence

Sinkiang, or Chinese Turkestan, the Chinese dependency to the north of Tibet, has declared its independence of China. The part immediately involved is the western section, which includes about three-fifths of the entire area. Sinkiang has had contacts with China for nearly 4,000 years, and has been under the rule of that nation intermittently since the first century A. D. The total population is slightly over two million, of which Chinese form a very small fraction. The prevailing religion is Mohammedanism, but there are many Buddhists, a number of whom are connected with the lamaism of Tibet. There are some Russian Baptists, a few groups of Mennonites, and some Nestorians. The son of an English manufacturer from London, a convert to Mohammedanism, by name Khalid Sheldrake, has assumed the title of "King of Islamistan," and claims the overlordship of Sinkiang.

C. E. in Manchuria

Christian Endeavor was inaugurated in East Manchuria four years ago. Gradually, fifteen groups organized, but adverse conditions, bandit attacks and Communist activity proved a severe setback, and it is not surprising that ten groups were disbanded. It was then decided to publish a Christian Endeavor Union Bulletin to encourage the folk in lonely districts during these trying times. The aim has been to place a copy in the home of every church member in East Manchuria. The Union has gained such confidence that financial assistance to make this possible has been secured.

Other services rendered are night classes for women five nights a week, training in systematic giving and efforts toward more whole-hearted consecration.—*Korean Echoes*.

JAPAN—CHOSEN

Gospel Puppet Shows

The popularity of puppet shows suggested to the Rev. Aoyama Shiro of Nagoya, the idea of teaching Bible stories by this method. It is reported by the *Japan Lutheran Bulletin* that he has presented the following stories in a most vividly dramatic way: Jonah, the Prodigal Son and the Wise Men. Other novel methods for betterment of conditions are seen in "One Minute Glimpses" of the Japan field, illustrated with pictures of the missionaries in postage-stamp size, which give the pages of the *Japan Bulletin* a uniquely interesting character. In order to lower the 33% mortality rate, a "Goat Club" has been established by the *Ji Ai En* at Kumamoto. The plan is that goats are given to the farmers with the provision that one goat from the first litter should be loaned to a neighboring farmer, thus increasing the number of goats, whose milk is so beneficial to babes. A similarly constituted "Pig Club" has had encouraging progress.

Kingdom of God Movement

The year 1934 marks the closing of the Kingdom of God Movement. Conferences for mass training of Christians and inquirers have been held in the ten largest cities of Japan, in which the study centered around the theme, "Matters Which Call for Emphasis in Christian Evangelism for the Present Day." Matters that need to be emphasized in rural, industrial, and student centers were considered. The Christian message, as related to present-day problems in the fields of education, society, industry and international life were also discussed.

Centenary Commemoration

The Japan W. C. T. U. has recently commemorated the 100th

anniversary of the birth of Madam Yajima, its founder. Delegates who assembled in Tokyo from various parts of the empire numbered 220. Among the various accomplishments of the past year was the placing of material on temperance education in the 27,000 primary schools of Japan. Plans for the coming year include the presentation again before the diet of a bill proposing prohibition of drinking under the age of 25, coöperation with W. C. T. U. circles in Manchuria which are seeking to keep the Japanese licensed house evil from invading that region, and efforts legally to prevent the rebuilding of licensed quarters in fire-razed Hakodate. The members of the Japanese W. C. T. U. now numbering 8,239, and it is hoped soon to reach the 10,000 mark.

Women and Peace

The Woman's Peace Society, now ten years old, circulated an international Universal Disarmament petition, and in spite of popular interest in military power, secured the signatures of 150,000 people. The Peace Movement in Japan is still in its infancy, and represents something which is foreign to the spirit of old Japan. There has been a great growth during recent years in the international outlook of the nation, and in this respect Christianity can claim a full share. A pioneer in the Women's Movement of Japan said at the Jerusalem meeting, "In Japan no religion, native or imported, except Christianity has ever given woman the place of a person in its full and real sense in Japanese life. The seed which Christianity has already sown has begun to bear fruit in a fuller recognition of the worth of woman, but the larger fruitage is yet to be realized."—*The Presbyterian*.

"The Second Mile"

Rev. S. A. Stewart, who works among the Japanese in Korea, tells of a new church building in Fusan, finished just before Christmas. Eighty-five members there built a church costing

20,000 yen. A gift of 3,000 yen was received from the Board of Church Extension in Tokyo, but most of the money was given by local Christians. Mrs. Inouye, the wife of a carpenter who was not a Christian, had no means of her own, but took in sewing to make her church money, and pledged three hundred yen for the building fund. Nobody thought she could pay it, but two months before it was due, she brought the whole three hundred to her pastor, and a few days later she came to say that she had learned that another poor woman, a friend of hers, was not able to pay the fifty yen she had promised, and she asked if she might not be allowed to pay this also, without letting the other woman know who had paid it. During the next two months she brought the extra fifty yen. Her husband was so touched by his wife's earnestness that he has become a probationer.

—*World Outlook*.

ISLANDS OF THE PACIFIC

Growth in Philippines

The work of the Presbyterian Church in the Philippines has been marked by a steady progress, not measured by numbers, but indicated by three definite signs: a stronger and more purposeful organization; new and repaired buildings and a deepening of the spiritual and moral life of the members. There have been widespread evangelistic efforts by the people. The "New Converts' campaign" of one conference, pledges every congregation to bring new members every three months at each quarterly meeting. In the Manila Conference there is an Evangelistic League organized to carry on the work of pioneering which the missionaries began.

The Philippine Mission has no system of schools, as Government schools are proving efficient, but in several places the local churches are establishing elementary grade schools for the children of the community. These are generally for the children in places where government school privileges are not

adequate, usually in remote hill towns and villages. They meet a real educational need. It is encouraging to find students of a few years ago now filling places of responsibility for the Master. Work is in progress for better land production, and many who have no money to give are being encouraged to contribute fruit, vegetables, and chickens toward their pastor's support.

Adventure of Faith

A leaflet bearing the title, "An Adventure of Faith in the Philippines," is an account of the beginning and remarkable growth of the Association of Baptists for Evangelism in the Orient. Founded in 1927, this Association now has twenty missionaries who conduct work in several parts of the islands. In 1928, thirty-two members formed the First Baptist church, Manila, which has grown to more than 400 members and is branching out into many sections of the city. Another feature of the work is that of the "Gospel Ship," which began in this way: the Presbyterian mission passed on to the Association the work in the needy island of Palawan and the islands adjoining. One of the missionaries was a sea captain. There were the islands and the captain—but no boat. Then they learned that a mission boat was lying idle in a harbor in Japan. In answer to prayer and a woman's gift the boat was commissioned for service in Philippine waters and now as a result several in these islands have found Christ. The boat is the former *Fukuin Maru* which sailed the Inland Sea, under command of Capt. Luke Bickel.

On Lonely Pukapuka

The little group of Christians on Pukapuka, one of the Northern Cook Islands, gave Rev. H. P. Bralsford a warm welcome when he paid them a visit of supervision in 1933. No European missionary had been able to make the trip since 1927, because all ships running between Rarotonga and Pukapuka had

been taken off, and business was being done from Samoa. Battling against trade winds for 600 miles was too expensive.

During these six years of isolation the Church had gone steadily on, and members continued their offerings with amazing loyalty. Kare, the pastor, brought to Mr. Bralsford five little salt bags bulging with shillings and florins, and dumped them solemnly on the table. In addition the people have paid the pastor his yearly salary and kept Church and Mission House in good repair.

On Sundays, the church was filled to the doors; and still more remarkable was the fact that a large number of people on Wednesdays and Fridays wait at the church for the light of early morning to strengthen sufficiently for service to begin.

—*L. M. S. Chronicle.*

Maoris Thrive Again

After declining in numbers for a full century following the first contact with the white man, statistics show that the Maori race has taken fresh root in the soil of New Zealand, and is beginning again to multiply. It is a case said to be almost unique in the history of colonization. During the year ending March 31st last, Maoris increased three times as rapidly as the whites, so that they have definitely survived the white invasion.

In Australia

Out of the critical situation caused by the Arnheim Land Expedition in Australia, some benefits have come to the aborigines. Public opinion has been aroused, and sympathy with the blacks has been increased; openings for mission work in the Arnheim Land Reserve have been given, and the Government approves such work being done; also attention is being given to the matter of the trial of blacks for offences against a law of which they know nothing. A C.M.S. deputation to the Minister stressed the necessity of some new form of trial being neces-

sary. It is a great gain that the Government has agreed to this.

The future of the work among the Arnheim Land blacks, the problem of staffing Groote Island, and the future of the Roper Station, are matters which are receiving earnest attention.

—*C. M. S. Gleaner.*

NORTH AMERICA

Religion and Welfare

Religious and welfare leaders of the Jewish, Catholic and Protestant faiths met recently and organized the "National Committee of Religion and Welfare Recovery," with Walter W. Head of St. Louis, President of the Boy Scouts of America, as Chairman; and Dr. E. Graham Wilson, General Secretary, Board of National Missions, Presbyterian Church in the U. S. A., as Chairman of the Executive Committee. Some 200 leaders of various faiths have accepted membership on the National Committee. The theme for the year is to be "Turning to God."

The Crime Problem

The average person does not know how much greater our crime per 100,000 inhabitants is than that of other "Christian" countries, and that it costs us 13 thousand million dollars annually. He thinks of foreign foes, and does not dream that all Americans whom foreigners ever killed in battle in all our five foreign wars were fewer than are killed every three years by traffic disasters, which, since repeal of prohibition, are on the increase. The Department of Justice informs us that in the first three months of this year, out of the total number of arrests, four fifths were under 30 years of age. Those aged 19 were more numerous than any other group. Bad environment, ignorance, poverty and social injustice account for the fact that Negroes, in proportion to the population, had the largest record. The number of native white criminals was half again as great as that of foreign-born whites.—*Advance.*

Since Repeal

Court records in most parts of the country show a growing increase in drunkenness since repeal. Tabulation of figures for the first months of repeal as compared with 1933 reveals: New York City, 55.5 per cent increase; St. Louis, 23.5 per cent increase; Los Angeles, 95.5 per cent; Minneapolis, 16.2 per cent; Boston, 21.4 per cent; Denver, 116.6 per cent; Portland, Oregon, 116.8 per cent; Duluth, 69.4 per cent; Worcester, Massachusetts, 54 per cent. The increase in drunkenness in Cincinnati since the first of the year has caused the city officials grave concern, according to press reports. The records show that the city hospital admitted 218 patients suffering from alcoholism during January and February of 1934, as compared with 120 such cases during the same period last year.—*Watchman-Examiner*.

Temperance Seals

A small temperance seal, designed by Mary Lewis Reed, with an acoustic suggested by the late A. F. Schauffler, gives a terse statment of what alcohol will do. The seal is intended for mailed matter, or may be used by business firms, churches or individuals in any way preferred. They may be secured by writing to Educational Temperance Shields, 132 East 45th Street, New York City. The cost is twenty-five cents per hundred, or one dollar for five hundred.



Another Church Union

On June 26th, the Evangelical Synod of North America and the Reformed Church in the United States merged their respective conference and synod into a new denomination to be called "The Evangelical and Reformed Church." Thus a union was effected by which the Evangelical Synod brings to a close its history of about 100 years, while the Reformed Church closes a history of about 200 years. Both

churches were originally of German and Swiss extraction.

Of the eleven unions of churches in the last three decades, most of them were consummated by homogeneous groups, but this one is consummated between two churches of the Protestant Reformation, possessing the two significant strains of Protestantism: Lutheran and Calvinistic. The new church is composed of about 700,000 confirmed members, and a large constituency of youth. Its churches are found in 40 states.

—*The Christian Century*.

Church Accepts Responsibility

Seattle's Chinese Christian Center lost its Chinese pastor last year, but the members have rallied to the support of the work. One outstanding feature has been the women's work. They have planned and conducted their own meetings, have bought and served their own refreshments, have sent hundreds of cards to women of the community concerning the meetings, as well as calling on one another and giving invitations to the church services. They have bought material, and made up many White Cross garments. One night a woman cut more than 400 quilt blocks to send to an Indian field. Another voluntarily canvassed the whole Chinese community and raised money toward church expenses.

—*Watchman-Examiner*.

New Stewardship Basis

The United Stewardship Council of the Churches of Christ in the United States and Canada has been working for the past two years on a new basis of Christian stewardship, which has been unanimously adopted, as follows: "God is the Creator of all things and Father of all men. In Him all things consist, and to Him all belong. In Him man lives and moves and has his being. God purposes man's highest welfare in fellowship with Himself. God has endowed man with manifold gifts of body and mind. He has entrusted to him the use and control of things and

given him dominion over the works of his hands in partnership with Himself. As steward of all he is and has, man's use and control of all entrusted to him is for the development of his own character, the betterment of his fellowmen, the service of Christ and the glory of God. The true steward constantly and joyfully recognizes and acknowledges his stewardship. As a partner of his heavenly Father, he shares himself and his possessions with all mankind."

Copies of this new statement have been sent to stewardship leaders throughout the world.

—*The Christian Century*.

Young People Awake

Dr. W. Harold Storm, Arabian medical missionary of the American Reformed Church, who is home on furlough, has been addressing groups of young people during the past few months. He writes:

Everywhere I find that young people are responding in a truly remarkable way whenever they come face to face with the real values in life. In these troublesome times this is very significant.

The Florida Missionary Assemblies which covered thirteen cities in Florida held mass meetings for young people; in several there were about 1,000 present and everywhere one found the same keen enthusiasm and interest. At Bates College, Maine, a fairly large group of students, centering around one active student volunteer and encouraged by several sympathetic faculty members, are carrying on a very active program. They are raising, chiefly by real sacrificial giving, a budget to aid in carrying on medical touring in Arabia; in the national movement; and the next Quadrennial Convention.

At a state conference in West Virginia, I met 100 earnest, sincere and wide-awake students representing thirteen different colleges around the Pittsburgh area. These young people wanted reality and nothing superficial was acceptable. This is the experience of others traveling and working among young people.

—*Christian Intelligencer*.

What Do Preachers Believe?

Under the direction of Dr. George H. Betts, Professor of Education at Northwestern University, a questionnaire was recently mailed to the 1,039 min-

isters listed in the directory of the Chicago Church Federation, with the request that they answer the questions "the way they would desire a child of junior high-school age to answer them." Half of the ministers responded. Of those replying, 98 per cent answered yes to the question, "Has God anything to do with running the world since He created it?" and "Does God 'speak' to us through good men and women of today?" To the question, "Are we sons of God as much as Jesus was?" 42 per cent replied in the affirmative, 44 per cent in the negative; 14 per cent being uncertain. As to whether Jesus made the world, 43 per cent answered yes, 54 per cent no, with 3 per cent uncertain. On the question, "Was Jesus God?" 72 per cent affirmed, 26 denied, with 2 per cent uncertain. Asked whether those who die go on living, 92 per cent replied yes. Forty-eight per cent would teach that there is to be a judgment day, 39 per cent would not so teach; 13 per cent were uncertain.

—*The Christian Century.*

Against Military Training

Many denominations throughout the United States have definitely gone on record as opposed to compulsory military training. These include the Northern Baptists, Congregational and Christian Churches, Disciples of Christ, Friends General Conference, Methodist Episcopal Church, Presbyterian Church, U. S. A., Reformed Presbyterian Church of North America, Reformed Church in America and United Presbyterian Church. The issue of the freedom of conscience has now been joined in the suspension from their respective institutions of learning of several students who refused on the ground of conscience to take military drill.

—*Federal Council Bulletin.*

Recognition of S. S. Teachers

William T. Ellis' suggestion last October to honor Sunday School teachers has become a nation-wide movement, going into

effect all over the country on October 6th. It is simply a sincere effort to honor America's more than 2,000,000 S. S. teachers; incidentally, it is hoped that it will mean a vast increase in Sunday School enrolment and efficiency. Possibly of still greater importance will be the effect upon the general public of this demonstration of Christian solidarity and activity, and the significance of the Sunday School as a major educational influence of our day.

Suggested programs may be secured from the Executive Committee for National Sunday School Recognition Day, at 1816 Chestnut St., Philadelphia.

LATIN AMERICA

Mexican Young People's Union

A National Union of Christian Young People in Mexico has been formed. The objectives are:

To announce the message of the Gospel of the Living Christ to all the Mexican people without distinction, aggressively and courageously, without denominational color, regarding as central the value of human personality, and its salvation as the ultimate and supreme objective; to work for the application of Christian teaching and standards of conduct to all phases of human life, taking man as a whole in his normal development of spirit, mind and body.

The Union has an initial membership of 110, recruited from eight denominations.

—*South America.*

Training Guatemala Evangelists

The Institute for Native Evangelists of Western Guatemala meets for three weeks each year, to help Bible teachers, many of whom cannot read, but are eager to make Christ known. One, testifying in a prayer service said:

In Christ's strength I resisted temptations and gained the victory over the vices which had enslaved me as a youth. But when it came time for me to marry that was the real test. Most men forget their vows soon after the wedding ceremony and begin to ill-treat their wives. But, thanks be to God, I have been married eight years now and have never yet struck my wife.

At the Institute, these men have classes in Bible, pastoral theology, music, hygiene; also such practical subjects as the rudiments of their own grammar and spelling, and simple bookkeeping which they need as leaders of groups of believers.

—*Guatemala News.*

Campaign in Honduras

Honduras is one of the most needy of all the Central American republics. Politically, the country is always seething with unrest, while lack of roads and a population scattered over a mountainous country present a difficult missionary problem. The Latin America Evangelization Campaign has been able to send Don Joaquin Vela to these people for a campaign of several months' duration. His cooperation with the missionaries has resulted in stirring the churches as never before. The entire membership of Santa Rosa church have reconsecrated their lives to Christ. The whole city was deeply moved, and the streets were thronged with eager seekers for truth. Only once was the silence interrupted by a shower of stones, driving from the doorway those who listened there. Some rattled over the benches and floor inside, without striking any one. The evangelist appealed to a few who started from their seats not to be moved by the few stones, for this was proof that the Lord Jesus was present, while Satan was with the stone-throwers and they were the losers.

—*Latin American Evangelist.*

President Reads the Bible

Costa Rica's President, Ricardo Jimenez, is easily the outstanding statesman of Latin America. He is half way through his third term, and efforts are being made to change the constitution so that he may serve another four years, although he is 75 years old. While revolutions and counter revolutions have torn many Central and South American republics during the last few years, Costa Rica fights its battles through the public press.

"Don Ricardo," as he is affectionately called, is said to be a constant reader of the Bible. He rarely makes a speech in which he does not quote it freely.

—*Latin-American Evangelist.*

Evangelical Institute

Of the schools in Argentina which receive mission fund subsidies perhaps none has developed more rapidly in its early years than the Evangelical American Institute. It was founded in 1920 by the United Lutheran Church in America, and now has an enrolment of 460, about half of which is in the secondary department. The school is incorporated with the federal schools and follows the government program. The school owns property valued at \$175,000, with well equipped buildings, but inadequate to accommodate the present enrolment, and much needed campus space is lacking. Through tuition fees the school is 85 per cent self-supporting. Of the 42 teachers all are secured in Argentina except the director, Rev. John M. Armbruster.

—*Christian Century.*

EUROPE

Deficit Wiped Out

The Baptist Missionary Society of Great Britain and Ireland has had a good year both spiritually and financially. It reports a record number of baptisms in the mission fields, and alongside this a very remarkable financial triumph. At the beginning of January, the debt accumulated from previous years was over £24,000. This has been entirely extinguished, and the fiscal year which closed on March 31st, shows no deficit.

—*Watchman-Examiner.*

Paris Bible Institute

Pastor Ruben Saillens, veteran Christian worker in Paris, writes of the work at the Bible Institute: "We have at present 22 students, preparing for work as evangelists and missionaries for France and her colonies.

More than 150 young men and women have passed through this Institute since its foundation in 1921, and most of them are now engaged in preaching the Gospel, in connection with various denominations or societies. We receive news from them, from time to time, and we follow them with our prayers. Some of our former students are working in the United States and Canada in connection with French-speaking Missions. We also have two mission halls connected with the Institute, one at Nogent, the other at Vincennes, both in the Paris suburbs."

—*Evangelical Christian.*

Belgian Gospel Mission

Mr. and Mrs. Ralph C. Norton report a continued forward movement in Belgium. Three new Flemish workers, promising young men, have recently graduated from Bible School. New posts have been opened, so that today there are 61 regular preaching posts of the Belgian Gospel Mission. Of these posts, 35 are conducted in properties belonging to the Mission; 8 in rented halls, and 18 in private homes. In these 61 preaching centers, 36 have been organized into regular churches, with 1,200 members in good standing. They estimate that over 3,000 people frequent the meetings every Sunday. Eighteen students are attending the Bible School. Mission workers and their wives number 130, and represent six nationalities.

During 1933, literature was sold to the value of 12,011 francs.

Hitler's "Ten Commandments"

Henry Smith Leiper lists what he calls Nazidom's Ten Commandments:

1. The Church shall be in all essentials one with the State in its purpose.
2. The supreme leader of the Church, as of everything else in the nation, shall be the head of the State—Adolph Hitler.
3. The Church shall not go against the will of this dictator in the choice of its highest officials.
4. The "leadership principle," supreme in the Nazi State, shall apply

likewise in the Church, the word of the Bishop of the Reich being the supreme law of the Church.

5. The selection of future pastors of the Church shall be in the hands of the leaders of Hitler youth, who shall say which students are to be admitted to theological training.

6. These future pastors are to come from only one race—the "Aryan."

7. They shall likewise come from only one party, the National Socialist.

8. The Church shall be no longer regarded—from a practical point of view—as supra-national and universal, but as a distinctly German institution.

9. The Church shall support the campaign to eliminate from its own life and the life of the nation the race which produced its Lord and the writers of the Bible.

10. The God of the Church shall be officially permitted to be recognized in Germany only if He will salute Adolf Hitler.

—*Federal Council Bulletin.*

Ukrainian Revival

Rev. John Bodrugan gives credit to the Presbyterian Church in Canada for starting the Ukrainian revival in Galicia. An "Away from Rome" movement broke out in 1903 among Ukrainians in Winnipeg and spread all over the Canadian Northwest. This identified itself at many points with Canadian Presbyterianism, and at least one result was the development of an educated middle class of Ukrainians, great numbers of whom returned to Europe taking with them their evangelical Christianity. A Ukrainian author named Kulisz, after twenty years of labor, completed a translation of the Bible in 1903. It was joyfully welcomed by the people. Those who could not read listened to others, sitting up all night listening and reading. Thus was the soil prepared for the preachers from Canada. Note how the two events synchronized.

The present reformation is a peasant movement. In almost every village one or more humble leaders know the Bible by heart. The churches are too small to hold the multitudes, and for hours people stand outside doors and windows listening, in defiance of rain, wind and snow.

—*S. S. Times.*

Religion Not Dead in Russia

A Russian communist author, F. Oleoschuk, in surveying Russia's five-year plan as it concerns religion, is quoted by *The Presbyterian* as confessing that the renewed interest in religion, which has been provoked by anti-religious activities of the authorities, has given food for thought to these missionaries of atheism. The reason for failure, says this magazine, "lies in the nature of man and the power of God." In spite of the fact that Soviets have been fighting religion for fifteen years, and declaring each year that they were victorious, their problem is greater today than ever.

New Jewish State

According to the *Jewish Telegraph Agency*, Biro-Bidjan, Siberia, is now a Jewish autonomous unit as decreed by the Central Executive Committee of the Soviet Republic, and a convention of Jewish representatives of the region is to be convoked. The new Soviet group which has been appointed for the settlement of Russian Jews on the land, will conduct an intensive campaign to obtain settlers. Biro-Bidjan is north of Manchuria, and its area is about one-half the size of Great Britain. Twelve thousand of its 50,000 population are Jews. Zionists and others fear that Jews in this region would be the first to feel the effects should the Soviet Government enter into war with any eastern power, as this territory lies directly in the path of any invading army.

AFRICA

Medicine for Souls

In the Egypt General Mission Hospital there is an unpretentious wooden case containing what the label on it describes as "Medicine for Souls," to which anyone at any time may help himself freely. The medicine is Scriptures and spiritual messages, many of which are Nile Mission Press publications. In the past twelve months many have taken advantage of what

the "Medicine Case" offers them; the well thumbed books are sufficient testimony.

—*"Blessed Be Egypt."*

A Schoolmaster's Letter

The following letter was written by an African Schoolmaster in Nigeria to a missionary:

The people here in Ekiti are really hungry and thirsty after righteousness. If I had neglected the call of God to fill them with the bread of heaven, as I was tempted to do, it would have been a sin on my part. I pray that way my Lord may be willing to use me, I shall be ready to follow Him most willingly. . . . I scarcely have time to eat my food, for these simple inquisitive sons of God are always with questions. They flock in in tens. Every evening I have class for the catechumens and the attendance swells daily. I confine my address to such themes as "Christian love," "Prayer," "Repentance," "What Christ means to me," etc., and sometimes address on such matter as will aid them in healthy living—sanitation, for I believe in the doctrine of a sound mind only in a sound body. I do more preaching by the way of talking with them than by dry philosophical address.

But you can imagine my inconvenience when you know I have to be housed with the people most unhygienical in the mode of living, and in badly ventilated house, where during the day I am obliged to light my lantern or I cannot find out things, much less of reading. Mosquitoes breed in bands, filling the serene air of the night with their nocturnal carols, seeking whom to devour, and I have no net. For the first time in life I have to spend days without any time-piece to record the advance of the day. These and other difficulties—such as loneliness, are too minor things to damp my youthful spirit when I know I am about my Father's business, and I am responding to the divine voice: "Go work today in my vineyard." . . .

—*C. M. S. Outlook.*

Apolo and the Pigmies

The church of the Mboga, entirely due to the work of one man, Canon Apolo, is already the center of a body of men and women who are scattering the Gospel among thousands of heathen. There is an African saying "All food is God's," and they never refuse food to a stranger. The Mboga apply this practice to the Gospel. Mr. Lloyd of the Church Missionary Society talked with sixty pioneer evangelists who had come into Apolo's headquarters. They

had assembled from all parts of the great Aruwimi forest. Ten of them were spending their lives among the dwarfs, living in their tiny villages, partaking of the same food, and moving about with them on their hunting expeditions. They are not a treacherous people, nor would they dream of attacking others save in self-defense.

—*S. S. Times.*

Bantu Library Destroyed

Stellenbosch University in South Africa, suffered serious loss through fire at the university on May 15. Damage was done principally in the Psychological Laboratory and in the Bantu Studies Department. In the latter section many books amounting to thousands of pounds in value were destroyed. Only the efforts of the staff, students and local residents prevented the loss from being more disastrous.

—*South African Outlook.*

GENERAL

Centenary of Medical Missions

The present year marks one hundred years since the first regularly appointed medical missionary, Dr. Peter Parker, began his service in China. He, with William Lockhart from England in 1838, blazed a trail which others soon followed. The story of the years has furnished ample proof that "the history of medical missions is the justification of medical missions." Lands have been opened, the Message has been commended and interpreted, the Name of the Saviour has been glorified, the Church of God has been enlarged, human suffering has been lessened, the spread of disease has been brought under control, medical education has been made a servant of the Gospel, and the marvels made possible by modern medicine have been used to reinforce the Christian witness around the globe. The mission hospital has become a citadel of Christian truth.

—*Medical Missionary Association Monthly.*

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

The Eclipse of Christianity in Asia. From the time of Muhammad till the Fourteenth Century. By L. E. Brown. London. Pp. 198. \$3.50. Cambridge University Press. 1934.

This important volume, by one of the staff of the Henry Martyn School of Islamic study at Lahore, is arresting. The eclipse of the sun of Christianity by the moon of Mohammed was not total, however. It was partial or annular. Not even Islam could hide all the glory of the Christ. But the eclipse has been a tragedy indeed. This book tells the story of the vanished and vanquished churches. It fills a gap in the story of the church in Asia from the sixth to the thirteenth century, when Christianity was almost obliterated by Islam over a large area. What were the causes of this tragedy? In twelve chapters the author finds his answer. After describing Christianity in the days of Mohammed he tells of the fate of the Christians at the time of the Moslem conquest, of Christianity under the late Caliphs, of Christian teaching and life, of the Christian missionary expansion and its Polemic, together with the Moslem reaction. The three closing chapters are entitled: The Turks and the Franks, Christianity under the Mongols, and the Empty Triumph of Islam. In recounting this sad history, Mr. Browne's view is that the Church in Asia missed a great opportunity; not only so, but it was led astray by a kind of idolatry. "The thing that turned Christians to Islam was the common acceptance by Muslim and Christian alike of the error that the favour of God is shown by worldly success. The vision of the might of the Muslim Empire had the same over-

awing effect as the colossal golden image set up on the plain of Dura. They fell down and worshipped."

Yet there is another side of the story which is, in our opinion, not sufficiently emphasized. To the Church of Asia "asceticism was the chief mark of holiness" (p. 68). There were many who forsook the world. There was a great army of martyrs; and those who denied the faith by thousands did so under terrific social and political pressure. It was not worldly success altogether that they sought. But economic and social pressure often becomes intolerable, and to this they yielded.

The last chapter shows that the victory of Islam was, after all, an empty triumph. One must read again the story of these "Lesser Eastern Churches" as told by Fortescue to appreciate the heroic resistance unto blood for the faith and the silent witness of Christian lives in the midst of Islamic political and social dominance and arrogance. "At the moment, it seems that the return of Christianity to Asia is a task depending entirely on the missionary activities of the Churches of the West. But it may be that the faithful remnants of the Churches of the East, who, through centuries of oppression such as we have not known, have refused to deny Christ, strengthened now with fresh outpourings of the Holy Spirit, will play their part in the new evangelization of Asia."

The book is in excellent style, is fully documented, has an important bibliography, a good index, and in every way is a noteworthy contribution to a dark period in the history of missions.

S. M. ZWEMER.

Thinking Missions with Christ. By Samuel M. Zwemer. 140 pp. \$1.50. Zondervan Publishing House. Grand Rapids, Mich.

Whenever Dr. Zwemer publishes a book, missionaries and missionary-minded people in the home churches of all communions are immediately interested. During his missionary service of nearly forty years in Arabia and Egypt, he became known throughout the Christian world as an evangelist, author, editor and traveler. His pulpit and platform addresses have stirred large audiences in Europe, America and in the Near and Far East. Now, as Professor of Christian Missions and the History of Religion in Princeton Theological Seminary, he is communicating his missionary zeal to students for the ministry while continuing to speak in churches and conferences and to edit *The Moslem World*.

Readers who have been impressed by the report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry in "Re-Thinking Missions" should supplement that volume with Dr. Zwemer's present volume "Thinking Missions with Christ." He does not traverse such a wide field as the Appraisal Commission, nor does he discuss the various problems and policies of its report. He goes directly to the heart of the matter by "thinking missions" from the viewpoint of Christ's deity and mission instead of from the viewpoint of a humanistic and philanthropic enterprise. He rightly says:

Apart from God in Christ there can be no missionary enterprise. In Jesus Christ the work of missions finds its basis, its aim, its method, its message, its motive, and its goal. The evangelization of the nations is not a human

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

but a divine project—an eternal purpose of God which He purposed in Jesus Christ. The message of the New Testament to the heathen world was redemption from sin. The word of the Cross was the message of the apostles; the power of the Cross was their motive; and the glory of the resurrection was their hope.

This is an urgently needed corrective of much present-day discussion of foreign missions. The acceptance of such a basis and objective at once undermines many of the current criticisms of the missionary movement and shows the futility of "recommendations" that are based on the assumption that the task of the missionary is simply cultural and educational rather than primarily evangelistic. Dr. Zwemer is courteous, catholic and devout, conservative in his theology, but broad in his sympathies. His book should have a wide and thoughtful reading.

ARTHUR J. BROWN.

The United States and the Caribbean Area. By Dana G. Munro. 316 pp. \$2.00. World Peace Foundation. Boston. 1934.

That this is a publication of the World Peace Foundation guarantees its impartiality. The author has to his credit an admirable volume on the political and economic conditions of the five republics of Central America, published by the Carnegie Endowment for International Peace in 1918. Since that time he has been in the consular and diplomatic service of our country in Latin America, and chief of the Latin American Division of the Department of State, and more recently professor of Latin American History and Affairs at Princeton University. He writes therefore with intimate knowledge of the facts. No attempt is made to pass judgment upon the wisdom of such important decisions taken by the American Government, as the support given to the revolution in Panama through which we acquired the Canal Zone in 1903, or the taking over of all functions of government in Santo Domingo in 1916. Enlightened public opinion has resulted in making our Government's policy less aggressive and more conciliatory.

The State Department has been moving in the right direction.

A careful reading of history convinces one of the abundant provocations for military and financial interventions of the past. The tale of government inefficiency and financial mismanagement in the different countries is too monotonous to be interesting. We give two examples from Professor Munro:

In September, 1904, the American Minister estimated that the total debt of the Dominican Republic was more than \$32,000,000, of which two-thirds was owed to European creditors. Fixed charges on the funded debt alone amounted to \$1,700,000, as against the government's total annual revenue of \$1,850,000.

Honduras, whose total annual revenues did not exceed two or three million dollars, owed the stupendous sum of \$124,000,000.

In both of these nations the population is under one million. Whatever the mistakes of the American Government, the financial affairs of the different countries where we have intervened have been put upon a much better basis. We have left them better than we found them. As to the future, the most hopeful feature is the indication that our Government intends to consult the leading nations of Latin America before undertaking any new interventions. It is coming to be the consensus of opinion that whenever conditions in the future may make military intervention necessary, it should be in association with other countries. It has been abundantly proved that the assertion of our sole trusteeship of the interests of humanity and of the Monroe Doctrine in the Caribbean region produces unfriendly reactions in all of Latin America.

C. S. DETWEILER.

Religion in Shoes or Brother Bryan of Birmingham. By Hunter B. Blakely, Jr. 186 pp. \$1.50. Presbyterian Committee of Publication, Richmond, Va.

"Brother Bryan" is the Rev. James A. Bryan, D.D., who for forty-five years has been minister of the Third Presbyterian Church of Birmingham, Alabama, the leading citizen of the city and its best known and best loved man. With humility, humor, persistence, wisdom, shrewdness, sincere and true Christlikeness he has served the whole city, walking to and fro in it as the friend and servant of Christ, with a child's heart and a saint's patience and love. This is the true modern replica of St. Francis of Assisi. With prayer

and faithful witness to Christ by word and life Brother Bryan has gone in and out for nearly half a century winning souls, serving all men and women, rich and poor, black and white, good and bad. And he has his reward in the blessing of God and in the love and devotion of a whole city. This book is the lovely story of his ministry. It is a rebuke to all sloth and selfishness and all mere language-religion and it is a beautiful picture of a life built on utter faithfulness in word and deed to the New Testament and to the law and love of Christ. No one can read such a book without the longing and the purpose to be more Christ-like and simple and true.

ROBERT E. SPEER.

Contemporary Religious Thinking. Seventeen Sermons on the Church's Responsibilities in the Period Just Ahead. Edited by Robert W. Searle, D.D., and Frederick A. Bowers, D.D. 8vo., 212 pp. \$2.00. Falcon Press, New York.

Some of these "sermons" are obviously papers or addresses, rather than sermons in the usual sense. Four have no texts and one is taken from a convention paper. But they are an excellent cross-section of modern pulpit expression—mine-run, not prepared for special occasions. Most of them move in the realm of the Kingdom rather than of theological statement. In one, for example, God is mentioned once, Jesus once, the Kingdom four times; in another, Jesus is mentioned twice, the Kingdom once and God not at all. In another, two uses are made of "the Figure on the Cross," but no use of the name of Christ nor any other mention of Him. In still another, there are frequent (15) uses of the word "God," but none of Jesus or Christ, and the sermon could as well have been preached, except for a few historical references, a hundred years before Christ as now. Others present very clear expressions of the fact and spirit of Christ and the volume as a whole well repays reading and thought. It is not narrowly conceived. The sermons are from four Presbyterian, three Baptist, two each of Methodist, Episco-

palian, Lutheran and Reformed, one Friend and one Congregational minister. There is only a little of that exultation in the redemptive Gospel for a needy world which has marked the Church in its days of triumph. The impression given is that a tough job is on hand, but it can be done if one plugs at it hard and long enough and does not expect too much right away.

C. B. MCAFEE.

The Second Coming of Christ. By Henry W. Frost. 8vo. 251 pp. \$1.50. Wm. B. Eerdmann Publishing Co. Grand Rapids, Mich. 1934.

There are many different views among Christians, and even among Bible students, as to the second coming of Christ. Most "systematic theologians," who seek to harmonize all statements relating to eschatology, take the "post millennial view"; while most New Testament exegeses, who are chiefly concerned with the interpretation of the words of Christ and His apostles, are premillennialists or in any case believe in the *imminence* of the personal return of Christ to earth. Many Christians honestly confess ignorance of the subject for they have never made a study of it. Others are prejudiced because of the extreme views of some teachers or because of the controversies engendered.

The importance of this subject is seen from the prominence given to it in the New Testament. Thousands of spiritually-minded, intelligent Christians also testify to the profound influence that their understanding of the Second Coming has had on their lives, their understanding of the Bible, and their joy and effectiveness in Christian service. Many of the most spiritual and profound Bible students and most devoted Christian workers have been convinced premillennialists — men like Hudson Taylor, George Müller, A. J. Gordon, James H. Brooks, Jacob Chamberlain and S. H. Kellogg.

The importance of Dr. Frost's study of the Bible teachings as to the "Return of Christ" can readily be seen. He is the Amer-

ican Home Director Emeritus of the China Inland Mission, a deep, spiritual and sane Bible student and a man of wide practical experience. Dr. Frost has given us a careful and thoroughly Biblical study of the subject with an abundance of Scripture references. Naturally Christ and His inspired apostles and the Old Testament prophets are the only writers on the subject who can speak with authority. Science, history, philosophy and psychology can offer no light—it must come through divine revelation. It is to help us understand this revelation that Dr. Frost has prepared his studies. On most points they are clear and convincing to those who accept the Scriptures as authoritative and divinely inspired. There will be decided differences of opinion, however, in regard to the fulfilment of prophecies in reference to Babylon and concerning the "tribulation" and the church. Dr. Frost humbly but definitely expresses his own views and acknowledges the right of other Bible students to disagree with his interpretations.

The chapters make excellent Bible studies for all who wish to investigate the subject, whatever their ignorance or preconceived ideas may be. His chapter topics reveal his line of study—The Second Coming of Christ—personal, literal, visible, glorious, satisfying, transforming, judicial, dispensational, millennial, premillennial, impending, post-tribulational, pre-dated and determinative. Dr. Frost seems to be fair to his opponents but positive and clear as to his own convictions. Those who follow these studies honestly will have many false ideas removed and will see the vital relation of this subject to life, theology and service.

Let There Be Light. A Pageant Drama. Elliot Field. 87 pp. American Bible Society. New York. 1933.

This pageant-drama is for use in churches on Bible Sundays or on occasions when an exaltation of the Bible in dramatic form is desired. The theme is the strug-

gle between light and darkness, beginning with creation, and passing through episodes in history on down to the present day. One of the modern episodes reveals vividly the conflicts between Government, Citizen, Labor, Management, Investor, Banker, Broker, Speculator. Some of the characters are real; others are allegorical after the manner of the Medieval Morality. The lines are beautiful, often using the language of the Bible.

Music, singing, pantomime, lighting, costuming, grouping, as well as speaking are used effectively to make a vivid picture of this age-long struggle of humanity and of where the solution is to be found.

The Pageant is arranged in three parts with several tableaux and episodes in each. It may be shortened in several ways where it is not possible to give the whole. Parts one and two each lead to a definite climax so that either could be given alone as well as any one of the episodes in part three.

Valuable notes on music, staging, lighting, costuming, and complete directions for production, provide a sufficient guide even for those with little experience in play production. While the Pageant could use elaborate stage facilities, the author clearly indicates that a very modest equipment can provide a setting for an effective production.

The author has written several religious and missionary plays. He was the organizer and is the vice-president of the Religious Drama Council of Greater New York. He has supervised the production of many plays. He is unusually equipped both in ability and experience for religious play-writing. "Let There Be Light" shows a master at his craft.

FRANCES SOMERS RIGGS.

The Reconstruction of Religious Thought in Islam. By Sir Mohammed Iqbal. 188 pp. \$2.75. Oxford University Press. New York.

Modern Islam is frantically engaged in an attempt to reconstruct orthodoxy. The problem is to put the new wine of pres-

ent-day civilization into the medieval wine-skins of the Koran and Tradition—an impossible task. The author is well-fitted for his task. He is one of the outstanding scholars of northern India, a poet and philosopher, well-versed in European literature. "In these lectures," he says, "which were undertaken at the request of the Madras Muslim Association and delivered at Madras, Hyderabad, and Aligarh, I have tried to meet, even though partially, this urgent demand by attempting to reconstruct Muslim religious philosophy with due regard to the philosophical traditions of Islam and the more recent developments in the various domains of human knowledge. And the present moment is quite favorable for such an undertaking." The chapters deal in succession with Knowledge and Experience, the Philosophical Test of Revelation, The Concept of God, The Meaning of Prayer, Human Freedom, Moslem Culture and the Principle of progress in Islam. A final lecture asks the question, Is Religion possible? And the answer is, Yes; but only in philosophical mysticism. The best chapter is that on prayer. There are an extraordinary number of misprints in the text and index.

S. M. ZWEMER.

Whipping Post Theology or Did Jesus Atone for Disease? By W. E. Biederwolf. 305 pp. \$1.50. Eerdmans. Grand Rapids, Mich.

Many have witnessed the tragedy and pathos in the aftermath of meetings held by "healing evangelists" where the lame, the halt, and the blind sought miracles that never occurred. Others have read Dr. Benjamin Warfield's classic entitled "Counterfeit Miracles" dealing with some modern wonder-workers. Here is an up-to-date, rather bulky, but wholesome treatment of the subject of Divine Healing by an outstanding evangelical preacher. The book has a weird title; the matter is not carefully arranged, but the facts are irrefutable and the conclusions are logically relentless. "The task has not been a light one—not

one to covet. Like the Second Coming, and like the doctrine of holiness, this healing question is a tangled one. It calls for ripe, rounded-out, impartial conclusions. Teaching of this sort is all too rare today." Dr. Biederwolf's conclusion is: "Sickness is not an offense against God, as sin is. If it were, then 'Without the shedding of blood there is' no healing of disease. It is sin, not disease, that needs atonement. The only sense in which the healing of sickness may be said to be in the Atonement is that through the Atonement God is pledged to remove, in His own time, from the earth and from man, all the curse that sin brought upon them."

The book needs condensation. It gives the impression of a sledge-hammer used to crack a nut. The author (perhaps the printer) is too fond of capitals, italics, and exclamation points. Why shout to the reader even in denouncing such fantastic errors as that our Lord *when he was scourged* purchased our healing by his blood? S. M. ZWEMER.

Karl Barth and Christian Unity. By Adolph Keller. \$2.75, pp. 320. Macmillan. New York. 1934.

This book is an intellectual and spiritual stimulus and refreshment. It is a thoroughly informed survey of the religious situation in the leading countries of the world, of the movement of theological thought in each country, especially in connection with the Barthian ideas, and of the ecumenical movement of Christianity. It is written with great objectivity and yet with firm evangelical conviction. The account of Barthianism is at once sympathetic and critical, revealing its amazing strength and its not less amazing weakness—its strength in the realm of ideas and its weakness in the realm of action. In the realm of action Barth knows how to stand fast holding truth but not how to go about doing good. Paul bound the bound the two together: "Be ye steadfast, immovable," but also "always abounding in the work of the Lord." Dr. Keller keeps Paul's synthe-

sis. He and his book are both a joy. R. E. SPEER.

Goro Takagi—Musician. A Tribute. By William M. Vories, LL.D. 12 mo. 143 pp. \$1.00. Omi-Mission, Omi Hachiman, Japan and Missionary Education Movement. New York. 1934.

A remarkable violinist, a devoted Christian, a true friend and gentleman, a lover of children, a thoughtful student—here is indeed a Japanese worth knowing and a credit to his nation. Goro Takagi was born in 1905, the son of a petty government official of the Samurai class and of small income but high ideals—a Buddhist puritan. Goro was for the most part a self-trained musician and also had natural ability in drawing. He left school when thirteen years of age but kept up his education through books and contacts so that he was cultured and well informed. He became an earnest Christian and Bible student after he had become a widely known musician and during the last few years of his life was an effective worker in the Omi Mission. He died after an appendicitis operation at the age of twenty-six.

Dr. Vories, who is himself a musician and a rare missionary, has given us a graphic and most sympathetic account of this remarkable character who lived a rich, though brief, life. Those who read the story of this young man's twenty-six years cannot but admire and love him. There is also much in the biography that is stimulating and is interpretative of the highest ideals and achievement. Dr. Vories' own philosophy runs through the volume as a golden thread and his wide experience throws much light on the Japanese and on what is true and valuable in life. Goro Takagi is a character worth knowing.

The Trail of Life in the Middle Years. By Rufus M. Jones. 8 vo. 250 pp. \$2. Macmillan. New York. 1934.

This is the third in the series of autobiographical sketches from Dr. Jones of Haverford College. The only birthday that

ever brought depression on him was his fiftieth. "It shook me awake to the fact that I was no longer young, that I had spanned half a century, that time was galloping on, and that I had better now be ready to do that for which I was born and for which I came into the world." This book is intended to tell of years preceding that birthday. Readers will feel that much had already been done. In addition to his teaching at Haverford, which included courses in the Bible as well as philosophy and psychology, Dr. Jones for some years edited *The American Friend* and made it an organ of intelligence and challenge to the Friends in America and abroad. The story of activity is interspersed with spiritual and mental revelations which give the clue to Dr. Jones' influence among so many people. It abounds in illustrations from the reading and observation of a watchful mind. The chapter on "The Way Forward Is by an Inward Faith" tells of the preparation for his best known work on *Mysticism*, but Dr. Jones has become a recognized master in this field. His emphasis on direct knowledge of God has influenced his hearers and readers widely.

C. B. M.

New Books

The Samaritans of Molokai: The Lives of Father Damien and Brother Dutton Among the Lepers. C. J. Dutton. Illus. 286 pp. 12s. 6d. Williams & Norgate. London. 1934.

In Wild New Britain: The Story of Benjamin Danks. Edited by Wallace Deane. 293 pp. 6s. Australian Book Co., London. Angus and Robertson, Sydney. 1934.

China. L. A. Lyall. 383 pp. 21s. Benn. London. 1934.

Empire in the East. Edited by Joseph Barnes. 322 pp. \$3.25. Doubleday, Doran. Garden City, N. Y. 1934.

Census of India. 1931. Vol. I—India: Part I—Report. J. H. Hutton. 518 pp. 15s. Office of the High Commissioner for India. London. 1934.

Child Marriage: The Indian Minotaur. Eleanor F. Rathborne. 138 pp. 2s. 6d. Allen & Unwin. London. 1934.

The Land and Life of India. Margaret Read. Illus. 144 pp. 2s. Edinburgh House Press. London. 1934.

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Lord of Arabia: Ibn Saud. An Intimate Study of a King. H. C. Armstrong. Maps. 306 pp. 9s. Barker. London. 1934.

The African Today. Diedrich Westermann. 343 pp. \$2.50. Oxford University Press. London and New York. 1934.

An African People in the Twentieth Century. L. P. Mair. 300 pp. 12s. 6d. Routledge. London. 1934.

Tanganyika and Its Future. Julius Richter. Illus. 112 pp. 2s. 6d. and 3s. 6d. World Dominion Press. London. 1934.

An African Speaks for His People. Parmenas Githendu Mockerie. 95 pp. 3s. 6d. Hogarth Press. London. 1934.

Reminiscences of Livingstonia. Robert Laws. Illus. 272 pp. 6s. Oliver & Boyd. London. 1934.

Japanese in California. Edward K. Strong. \$1.50. 188 pp. Stanford University Press. Berkeley, Calif. 1934.

The Jews in the Modern World. Arthur Ruppin. 457 pp. 15s. Macmillan. New York. 1934.

The Jews and a Changing Civilization. Norman Bentwich. 146 pp. 2s. 6d. Lane. London. 1934.

Orient and Occident. Hans Kohn. 140 pp. \$1.75. Day. New York. 1934.

Christ and the Students of the East: Report of Java Conference of World's Student Christian Federation. 140 pp. 40 cents. World's Student Christian Federation. Geneva. 1934.

The China Christian Year Book, 1932-33. Edited by Frank Rawlinson. 583 pp. \$1.00. Christian Literature Society. Shanghai. 1934.

An African Prophet: The Ivory Coast Movement and What Came of It. W. J. Platt. 157 pp. 2s. 6d. Student Christian Movement Press. London. 1934.

Religious Values in Japanese Cultures. T. T. Brumbaugh. 154 pp. \$2. Kyo Bun Kwan. Tokyo. 1934.

Confucianism and Taoism. B. S. Bon-sall. 127 pp. 2s. 6d. Epworth Press. London. 1934.

Outline of Hinduism. F. Harold Smith. 135 pp. 2s. 6d. Epworth Press. London. 1934.

The Encyclopædia of Islam. Edited by M. Th. Houtsma, A. J. Wensinck, H. A. R. Gibb, W. Heffening and E. Levi-Provençal. 832 pp. 7s. 6d. Luzac. London. 1934.

Personal Items

(Concluded from page 385.)

Kim celebrated his eighty-second birthday in Tokyo the previous week.

* * *

Dr. Charles D. Bonsack, Secretary of the United Brethren Missions, is expecting to leave this autumn to visit the fields of his church in West Africa.

* * *

Dr. Tyler Dennett, who succeeds H. A. Garfield as president of Williams College, was formerly well known in Methodist circles, having been chief of Centenary and Inter-church publicity on the staff of Dr. S. Earl Taylor, 1914-1920. Since then he has been on the staff of the Department of State, and since 1931 professor of International Relations in Princeton University. He has written important books on public affairs.

* * *

Dr. Charles E. Maddry, Executive Secretary of the Foreign Mission Board of the Southern Baptist Convention, sailed for Europe in June to visit the mission fields of the Southern Baptists.

* * *

Rev. Paul Patton Faris, formerly a missionary in China and recently the Managing Editor of *The Presbyterian Banner*, has been appointed Acting Manager of the Publicity Department of the General Assembly of the Presbyterian Church, U. S. A., succeeding the late Walter Irving Clark, who died on July 5, 1934.

* * *

Dr. Roland V. Bingham, Editor of *The Evangelical Christian*, Toronto, Canada, has just returned from a long and arduous trip through Abyssinia. He visited remote parts of that land with a view to planting new mission stations at strategic points. He is convinced that this is the day of opportunity and that a great and effectual door has been opened in that land for the preaching of the Gospel.

* * *

Dr. Avery A. Shaw, President of Denison University, Granville, Ohio, the new President of the Northern Baptist convention, succeeds Dr. William S. Abernethy.

* * *

The Rev. Howard A. Smith, Missionary of the Christian and Missionary Alliance, who was captured by Chinese bandits in Szechuen on May 3d, is reported to have been released on July 10th. He was being held for a ransom of \$100,000 and a stock of medical supplies.

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