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Winter visitors in Florida will welcome the announcement that twelve cities will this year be included in the Chain of Missionary Assemblies, to be held from January 20th to February 15th. The first week will be in Orlando, Winter Haven and Deland; the second week, the Palm Beaches, Miami, Fort Myers and Bradenton; the third week, St. Petersburg, Clearwater and Tampa; the fourth week, Gainesville and Jacksonville. An interdenominational committee in each

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DELANAV L. PIERSON, *Editor*

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Editorial Chat

A truly happy New Year is the heart-felt wish of THE REVIEW for all our subscribers and friends and for the friends of our Lord Jesus Christ in every part of the world. We are planning and praying to make THE REVIEW more interesting and valuable this year than it has ever been. This is difficult in these days when the shortage of funds has caused so many of our contemporaries to discontinue publication. God has already answered prayer in many ways. Will you join us in the prayer that our Heavenly Father will continue to guide and bless our efforts to make the REVIEW a real factor in promoting the Cause of Christ throughout the world?

* * *

You can help during the New Year in many ways—by continuing to read and subscribe; by sending gift subscriptions to your friends; by recommending THE REVIEW to others; by sending to the Editor your suggestions for improvement; by using the articles and news in your missionary societies, conferences, Sunday schools and church services; by seeing that the magazine is available at conferences and other missionary meetings you attend. Will you help?

* * *

Occasionally friends criticize THE REVIEW. This is understandable and constructive criticism is always welcome. Others commend the magazine—perhaps at times too enthusiastically. We find that our best friends are our regular readers. Those who do not read it are naturally not interested! Here are a few recent comments—quoted to show why our friends are ready to help maintain and promote this organ of Christian missions.

The regular visits of THE MISSIONARY REVIEW have been a great pleasure and profit to me. Each number seems just a little finer than the one which preceded. I greatly appreciate all the splendid articles which you are from month to month providing for us.

MRS. J. M. BROUGH, *Church Librarian, First Baptist Church, Los Angeles, Calif.*

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Dr. Rockwell Harmon Potter, dean of Hartford Seminary, has been elected president of the American Board of Commissioners for Foreign Missions.

* * *

Miss Theodora Chitambar, daughter of Bishop J. R. and Mrs. Chitambar, has been appointed to a post in the Government Girls' School in Bareilly, India. Miss Chitambar secured her M.A. at Columbia University, and while in the U. S. made many addresses on Christian work in India.

* * *

Dr. Julius Richter, who has recently been visiting America in the interests of a better understanding between America and Germany, has returned to Berlin.

Personal Items

Dr. and Mrs. Webster E. Browning returned to South America in October, after a nine months' furlough in the United States. Dr. Browning has lived in South America since 1896.

* * *

Wilfred T. Grenfell, Jr., son of Sir Wilfred T. Grenfell, M.D., has been appointed first secretary to the head of the Chinese Commission of the League of Nations.

* * *

The Rev. W. S. and Mrs. Gould of the American Presbyterian Mission, India, have a son who claims the distinction of being a 5th generation missionary; his grandfather is Rev. A. B. Gould of Ambala, his great-grandfather was Dr. F. Newton of Firozepore and his great-great-grandfather was Dr. John Newton of Lahore—all of the American Presbyterian Mission.

Coming Events

January 2-February 8—Rural Training for Christian Workers Course. Scarritt College for Christian Workers, Nashville, Tenn.

January 3-5—Annual Meeting, Foreign Missions Conference. Garden City, N. Y.

January 9-11—Annual Meeting, Home Missions Council and Council of Women for Home Missions. Fifth Avenue Presbyterian Church, New York.

January 23-February 17—Cornell School for Missionaries. Cornell University, Ithaca, N. Y.

February 16, 1933—World Day of Prayer.

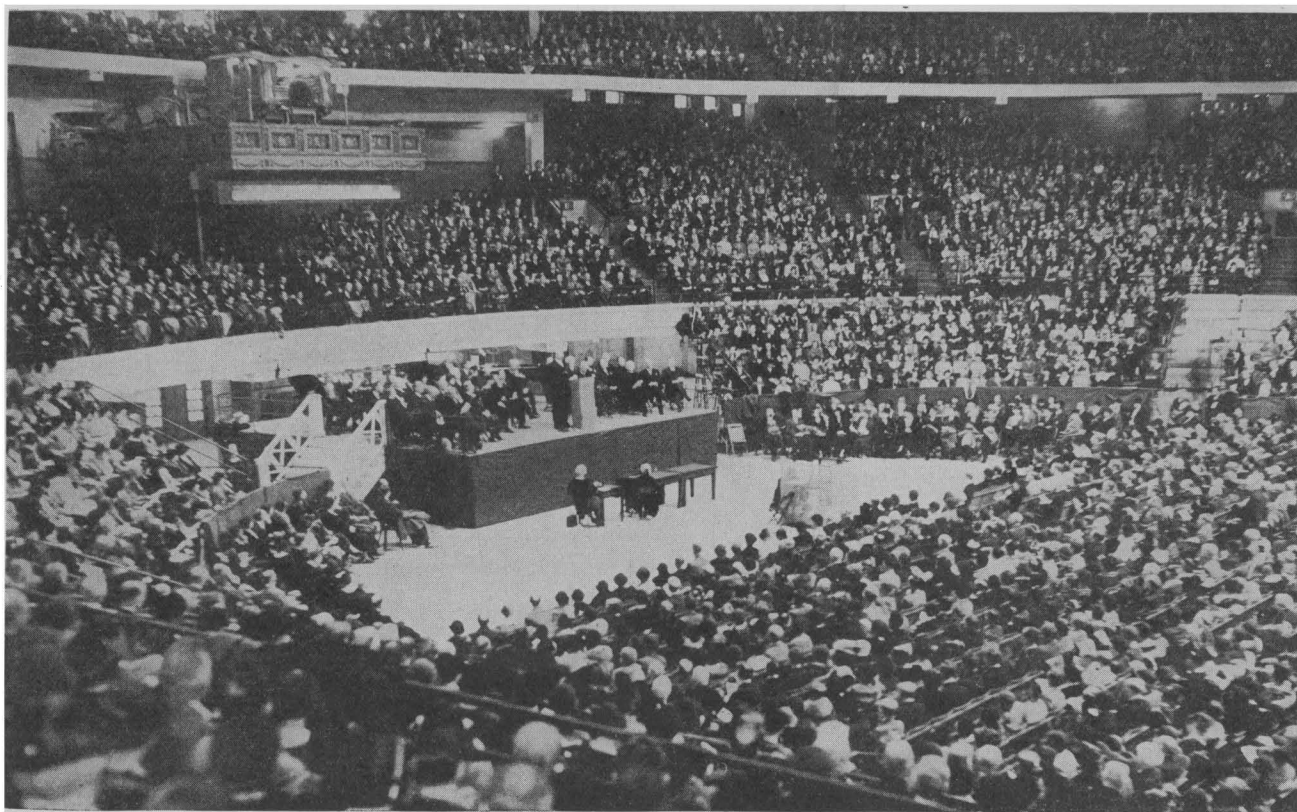
February 20-21—Committee of Reference and Counsel, Foreign Missions Conference. New York.

April 26-May 7—General Conference, Methodist Episcopal Church, South, Jackson, Miss.



MEMBERS OF THE SPEAKERS TEAM FOR THE UNITED FOREIGN MISSIONARY CONFERENCES

Seated, Left to Right.—Dr. E. Stanley Jones, Dr. Yi-fang Wu, Miss Lillian Picken, Dr. Herman Chen-en Liu, Rev. H. F. Laffamme.
Standing.—Bishop Logan H. Roots, Rev. Walter Getty, Mrs. Lydia DeSeo, Dr. Charles R. Watson, Rev. H. F. Laffamme.



INTEREST IN FOREIGN MISSIONS MANIFESTED AT THE CHICAGO STADIUM

Part of the 21,000 audience who gathered to hear missionary addresses by Dr. E. Stanley Jones and others on November 5th.

THE MISSIONARY REVIEW of the WORLD

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Topics of the Times

A NEW BEGINNING — WITH GOD

"To begin is poetry; to continue is prose," said Edward Judson to a parishioner who offered to start a good work for others to carry on. A new beginning involves difficulties, but it is easy compared with the drudgery of continuance. This is true of New Year resolutions, of new government programs, of the Christian life, of church membership, of marriage, of any sacrificial service. A good beginning does not in itself insure a good ending. This has been evident in the story of Creation, in the history of the Hebrew kingdom, in the record of the Apostolic Church, in the progress of the Protestant Reformation, in the annals of the American nation, and in the work of modern missions.

"In the beginning — God." This is the only true beginning — for the earth, for the Church, for the State, for the home, for the individual, for the New Year. During the past eighty-eight years it has been the Christian custom to begin the New Year with a special week of prayer. January seventh to fourteenth has been designated by the World's Evangelical Alliance as the Universal Week of Prayer for 1934. It will be an auspicious beginning if it can be made a week of real prayer, of renewed surrender to God, of definite Bible study, of the guidance of the Holy Spirit.

Was there ever greater need for this new beginning — with God? The world — east, west, north, south — is torn by war and threatened by the gathering clouds of more war. Many governments — Germany, Spain, Russia, Italy, China, India, Great Britain, America — are frantically seeking new solutions for their perplexing problems. Human society is undermined and corrupted by greed, injustice, terrorism and vice. The Christian Church is divided, and many sections show little signs of power, faith, love. Mis-

sionary work is neglected and discredited by many, and is lacking in the fruitfulness we have a right to expect. Was there ever greater need for a new beginning — with God?

Great victories have been won through the centuries, by such new beginnings — with prayer and study and consecration. Such were the new beginnings in the Apostolic Age, in the Reformation days, in the modern missionary era, in the religious awakenings in England, in Wales, in America. Prayer is still the channel of power. The Word of God is still living and powerful. Is it not the Church that is out of harmony with God and His program — of evangelism, of world peace, of righteousness, of love? It is a good time to begin the New Year — with God.

But to begin well has never been enough to win a victory — in war, in the Church or State, in education, in character, or in a career. Continuance is difficult. It requires a definite and worthy goal; it demands faith and courage and patience; it calls for cooperation with men and with God. Will the end of 1934 show any definite improvement over the closing days of 1933? It should show improvement in international relations, in economic conditions, in social justice, in spiritual life, in missionary service — if we begin the New Year and continue with God. "Jesus Christ is the same yesterday, today and for ever." The promises of God have not been revoked, nor have the conditions of fulfilment been changed. "Repent and do the first works—or else. . . ." is the message of the Spirit to the churches. "Let us not be weary in well doing, for in due season we shall reap if we faint not," is the word of the Spirit to those who begin—and continue the New Year—with God.

Being confident of this very thing, that He who has begun a good work in you will perfect it unto the day of Jesus Christ. (Philippians 1: 6.)

THE ASSYRIAN-IRAQI OUTBREAK

The presence of the Assyrians within the area of Iraq—strangers within the gate—is one of the unhappy sequels of the Great War. It is accounted for by the fact that these Assyrians cast in their lot with the Allies and were consequently driven from their ancestral homes north of Iraq in the Turkish and Persian areas. They were given shelter by the British who were then occupying Iraq. When the British Mandate was terminated, the Iraqi Government undertook to settle the homeless Assyrians on unoccupied lands in Northern Iraq. A Land Commission was appointed by the Iraqi Government to deal with the disputes arising out of the division of Government lands in tribal areas, and a special member of the Commission, Major Thompson, was given the oversight of the Assyrian settlement.

Mar Shimon, the Assyrian Patriarch, opposed the efforts of the Iraqi Government and refused to cooperate in settling the Assyrian claims. This attitude naturally embarrassed the Government, as the whole weight of his influence was exerted against the acceptance by the Assyrians of the Government settlement scheme. This attitude seems to have been dictated by mistrust of the good faith of the Iraqi Government and by the fact that the proposed settlement would not leave the Assyrians intact as a geographical and political unit, with Mar Shimon as the recognized head.

However, the majority of the Assyrian tribes agreed to accept the proposed settlement, but a party of malcontents refused cooperation. They retired to the mountains with an armed force and threatened trouble. The discontent was principally confined to two tribes and can hardly be said to have represented the attitude of the whole Assyrian nation. Last July the Iraqi Government called a meeting of the Assyrian leaders in Mosul, at which it was announced that the original scheme of settlement would be adhered to and that, if any group of Assyrians did not like that plan, the Government would be ready to expedite their emigration. A few days later it was reported that these malcontents had appeared in the north-eastern corner of Iraq and had crossed into Syria. Shortly after this a body of men, estimated at about 1,500, left their families in the villages and moved across the Tigris River to Syria. The Iraqi Government dispatched soldiers to the boundary with orders to disarm all Assyrians who desired to return to Iraq. A large party started to come back across the border, promising to give up their arms. Either by accident or by intent, shots were fired and a general engagement took place between the Iraqi forces and the Assyrians and about 100 Assyrians were killed, and half that number of Iraqi soldiers.

This incident started the so-called "Assyrian Rebellion." The Government hurried extra police and troops to the area and formed a force of special police from among the Kurds. Thereupon Kurdish and Arab tribesmen started to loot Assyrian villages. Around Dohuk, the northernmost station of the United Mission in Mesopotamia, some individual Assyrians were murdered, or spirited away, and Assyrian prisoners were taken as hostages. Thus far the Iraqi Government seems to have handled the situation fairly well, considering the traditional feud between the Kurds and Assyrians. But in the following month, August, there occurred an inexcusable incident—a reversion after the manner of the worst days of the Turkish treatment of the Armenians.

Defenceless Villagers Massacred

A short distance from Dohuk is an Assyrian village, Sumeil, one of a number of villages that did not belong to the disaffected group. Many of the villagers were Iraqi citizens and had remained loyal to the Government. Many had given up their arms to the police and later the remaining arms were collected so that the village was incapable of any kind of resistance. This defenceless village, packed with refugees, was then attacked and all the men, with the exception of two or three who had left the village, were killed. The small Arab population of the town was untouched. Estimates of the number massacred vary from 350 to 700.

The Iraqi Government claims that this was the work of Arab and Kurdish tribesmen who were looting and did the killing, and that the troops hurried there for the defence of the villages. But these claims cannot be accepted as the evidence points to the Iraqi Army itself acting under orders.

Mar Shimon, the Patriarch of the Assyrians, was deported to Cyprus, and proceeded later to Geneva to present this attack upon his people to the League of Nations.

At the outbreak of the troubles the members of the United Mission in Mesopotamia were at their usual stations. Following upon the Assyrian-Iraqi outbreak, the United States Minister requested those within the troubled area to gather in Baghdad. This they did, but since the excitement has subsided they have returned to their stations.

This unhappy incident, following so soon after the British were relieved of their Mandate by the League of Nations, would seem to justify the fear that the Iraqi Government is not able to safeguard the minorities, and seems to give strength to the position that British policy should have provided for the Assyrians before relinquishing their Mandate. It seems hardly fair to put such an involved and difficult problem as the Assyrian question into

the hands of a new and inexperienced government. It is understood that this matter will be taken up at the January meeting of the League of Nations and its action will be awaited with interest.

THE CHURCH SITUATION IN GERMANY*

Visibility is low for the religious situation in Germany. Many earth-born conditions create a heavy fog. The developments are far from complete and are being constantly readjusted. A censorship is exercised, and opposing reports have partisan backgrounds. Even those who have been on the ground and have conversed with leaders cannot know all about the purposes and the tendencies; as these words are written, Washington is not telling us Americans its financial intentions; Berlin also keeps its silences. Some religious manifestations in Germany repel us and warp our judgments. It is not necessary however to give up the puzzle, for certain leading facts are clear. Two are of supreme importance and enable us to discern the meaning of most of the news.

In the first place we can see with reasonable distinctness the kind of church that Germany aims to establish. If attained it will give us something new to study in church government. It is not to be a State Church. The desire is primarily to realize the old ideal of a Church of the people (Volkskirche). The multitudes that have been indifferent are to be reclaimed. With the exception of the Roman Catholics, whose special rights are covered by a concordat concluded with the Pope, all baptized Christians are included. Materialistic atheism is repressed along with the crushing of Communism. All moral filth found in the theatre, the movies, literature, etc., is banned. In this people's church the religious genius or individuality of Germany is to find a manifestation, just as we desire to see national individuality manifested in the Christianity of India, China and other lands. The three chief groups (Lutheran, Reformed, Unionist) are to maintain their confessional standing, and the initial purpose was to include all free churches (Methodists, Baptists, etc.) under something like the American "codes" of the N. R. A. Everything of a religious nature in the Reich is to be incorporated in this church under "codes," such as the foreign and inner mission work hitherto conducted by free societies, the youth movements like unto the Y. M. C. A., etc. Cults like Russellism are banned.

But the organization of this church of the people is not democratic. As is true of the national

government, parliamentary procedure is excluded and the so-called "principle of the leader" prevails, whereby those in authoritative positions (e. g., bishops) are surrounded by councilors, but ultimate decisions are to be made by the leader alone. The entire organization appears to be, not a church, but rather the most concentrated form of a federation of churches which has ever been conceived. This along with the "principle of the leader" provides something new to study in church government.

Causes of Religious Agitation

Whatever the value of these plans for a church of the people, they have been greatly hindered and confused by the second leading fact. Nothing is more interesting and perhaps more confusing in the long history of the Christian Church than the influence of free movements or societies which arise within the Church, such as Monasticism, the High Church Movement, the Y. M. C. A. It is a strongly organized, free movement which causes the religious excitement today in Germany. Several years ago a group developed within the German churches calling itself "German Christians." It was strongly sympathetic with the National Socialist (Nazis, Hitlerites) political party, and like that party became pronouncedly anti-semitic. It attracted other nominally Christian groups that denied the value of Old Testament religion and were developing a religion from Teutonic myths. As the Nazi political power grew stronger many more conservative Christians were attracted to the "German Christians." They hoped conscientiously to see a better day, through the establishment of a single Protestant Church in the nation and through the overthrow of atheism and of gross immorality. They expected also to be able to resist the radical elements within the "German Christians." When the Nazis triumphed politically, the "German Christians" claimed the support of the victorious national government in the establishment of the new Church, became arrogant, maneuvered against the unorganized conservative forces in the Church, secured control, filled many of the new bishoprics and other places of leadership, and proclaimed their most radical views as though they represented the views of the new Church.

The "German Christians" overplayed their part. The reaction has set in forcefully, and became effective when the 450th anniversary of Luther's birthday was celebrated. The memory of Luther's free and fearless conscience lives vigorously in Germany, but the opposition as manifested was not directed against the national government, except so far as that government was supporting the "German Christian" party in the church. It was not directed against the idea of

* The Rev. W. O. Lewis, the American Baptist Foreign Mission Society representative in Europe, takes strong exception to the brief article in our November number (page 548) by Pfarrer Thom, a member of the Executive Committee of the "German Christians." Mr. Lewis views this as "pure propaganda." It was frankly written from the "German Christian" point of view. Dr. Knobel's statement will help to clear the situation.

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the new Church but against the control of the "German Christians," against their machinations, against their exclusion of Jewish Christians, against their radical religious views. Some notable success has been attained. The chief successes will be secured if the national government recognizes the danger to itself when it supports a party in the church and particularly a party with heathenish views; if furthermore pastors are aroused to heed their regular bishops and not the leaders of a party in the church; if finally the excesses of anti-semitism are checked. Unless such results are gained we shall see the growth of free churches in Germany. Let us prayerfully remember that God is alive and that the Church in all lands is His.

F. H. KNUBEL.

YOUTH WIN YOUTH FOR CHRIST

With youth on the march in political and social movements all over the world it is encouraging to find youth also on the march to win youth for Christ. This movement in Allegheny County, Pennsylvania, is an evangelistic endeavor sponsored by the Allegheny County Youth Council and the Pittsburgh Council of Churches.

Preparations were started months in advance and committees of youth leaders, young people, and pastors were appointed to care for promotion, finances, rallies, courses of study and training classes.

On October 2 (1933) a one-day evangelistic conference was held and over 300 pastors attended. Speakers were Dr. Wm. F. Klein, Dr. Bernard C. Clausen, Dr. H. B. McCormick, Dr. Jesse M. Bader, Dr. Hugh Thomson Kerr, Miss Miriam Peters and Mr. Henry B. Lindstrom. The evening session was a large youth rally.

From October 3 to November 5, the entire youth program of local churches was centered upon evangelism under the personal direction of the pastor. On the last day a youth rally and mass meeting was held to hear Dr. Walter B. Greenway on personal work and responsibility. Then followed four days during which twenty-five training classes in personal evangelism were held in twenty-five centrally located churches of the county. These were taught by capable pastors. A four-chapter study course entitled, "Youth for Christ," was studied and the young people were given practical training for personal work.

An exchange of youth speakers in local Young Peoples' Societies and Leagues was carried out on the evening of November twelfth.

During the next two weeks the young people, having been trained in the classes, were asked to go out and witness for Christ under the local pastor's supervision. November 19 was Decision Day in the local churches and November 26 was

Membership Day when those won were taken into the local churches. A youth rally and united communion service was held in the afternoon for all who had participated in the movement and a large enthusiastic audience heard an address by Dr. Hugh Thomson Kerr who sounded the note: "We have not finished, we carry on."

The results were encouraging. Over 600 churches were invited to cooperate in the movement which included eleven denominational and inter-denominational youth organizations. Over 1,200 young people attended the training classes where the leaders reported unusual interest. The witnessing evangelism brought in many accessions to the local churches.

The primary aim of the movement was to enlist young people to win other young people to Christ but no effort was made for "numbers" at rallies or classes. The difficulties of the task and the sacrifices necessary were fully emphasized.

The weaknesses of the movement were inadequate financing, unresponsive groups, churches and pastors, lack of ministerial supervision in the local churches, and a lack of interest on the part of many young people individually. In all local church youth groups where there was leadership, a sense of personal responsibility and a sympathetic pastor, there were definite results and conversions.

The response to this challenge has thrilled youth leaders and pastors and the age-old belief that youth will respond to Christ whenever the task is made "hard" enough has again been proved.*

THE LAYMEN'S INQUIRY AND THE CHURCH

The Laymen's Foreign Missionary Inquiry is apparently losing sight of its original purpose and is developing more and more into a propaganda. The tendency of this propaganda is, we believe, to split churches and further divide missionary forces, rather than to unite Christians or to promote missionary work on a New Testament basis. Recent statements sent out from Chicago by the National Committee for the Presentation of the Laymen's Foreign Mission Inquiry show that a determined and systematic effort is being made to win support in all churches for the views expressed in "Re-Thinking Missions." It is called "a nation-wide educational program for extending knowledge of the Report into the very heart of America's churches under the direction of the National Committee for the Presentation of the Inquiry." The committee offers to send speakers,

* Wm. S. Wise, President of the Allegheny County Youth Council, and Dr. S. M. Laing, Chairman of the Commission on Evangelism of the Pittsburgh Council of Churches, headed the movement in the Pittsburgh area. The plan was originally projected by the Federal Council of Churches of Christ in America.

without expense to the churches, to fifty or more cities. The purpose is to see that the views expressed in the Report "become imbedded in the thought of the local churches." They, though never themselves engaged in active missionary work, now seek to "guide the missionary enterprise to new levels of dignity and service." To gain a wider reading they not only offer a special edition of "Re-Thinking Missions" at twenty-five cents a copy but have prepared a "Digest" of the report in 6,000 words which they offer at four cents a copy. The National Committee which is sponsoring this propaganda is large and representative of many churches; it contains some surprising names of prominent pastors and friends of Foreign Missions.

There is no question as to the honesty and ability or Christian character of the members of this Inquiry and of the sponsors and members of this National Committee. There are, however, grave reasons to doubt the value of the Report, as a whole, to the promotion of Christian missions, and the wisdom or helpfulness of the present method of presenting it to the churches. Christians believe in liberty of thought and expression; we believe in freedom to investigate and to present the results of investigation so that those interested can know the facts and can be free to choose their course of action. But everything should be judged by its own merits.

Has the Laymen's Inquiry stood on its merits? It could never have been undertaken had it not been generously subsidized by one man. The Report could not have been so widely distributed and the present propaganda could not have been conducted without the support of these same private funds. When missionaries and Mission Boards are in sore financial straits so that it has been necessary to recall workers and close stations, over half a million dollars have been spent to introduce a new and wholly modern philosophy of missions. There could be no valid objection to this if the new is also true and based on the work and teachings of Christ and on the New Testament ideals for which Christians stand. Should not a sympathetic inquiry into Christian missions be in harmony with ideals and methods of Christ and should not recommendations and results be studied in the light of the New Testament which is the Magna Charta of Christianity? On the contrary this inquiry seems to be based on a new philosophy of life and religion. The work of Foreign Missions apparently was not studied by this Commission to see if it harmonizes with the Spirit and teachings of Christ and His Apostles but to discover whether it coincides with modern thought and methods. In other words, the teachings and examples of Christ and the New Testament are nowhere definitely recognized as the

norm—the authority for our missionary purpose, principles and methods.

It is right that the results of the Laymen's Inquiry should be presented fully to the churches but would it not be more likely to bring out the truth if both views—those of the New Testament and of modern philosophers—could be presented to the same audiences at the same time? Already the Christian forces are seriously divided on the Report—as to its statement of facts, its interpretation of Christian truth and its recommendations as to missionary methods. Appraisers and others sympathetic with the findings of the Report eloquently present their arguments for acceptance. Should not the same audience hear the objections raised by such recognized leaders as Robert E. Speer, E. Stanley Jones, Toyohiko Kagawa and Bishop Badley? Many who read the Report do not know that a large majority of the missionaries and National Christians on the mission fields and many of the leading advocates of missions in America, in England and on the European continent, deny the accuracy of some statements in the Report, refuse to accept its doctrinal basis and question the wisdom of many of its recommendations.

In these days when Christians are earnestly seeking greater unity and power under the banner of Christ, the active propaganda carried on to promote the views expressed in this Report will split asunder churches and denominations. In fact this is already taking place. Many conscientious Christians refuse to support missions on the basis of this Report and threaten to withdraw their support from Boards that accept its philosophy and some of its recommendations. Even Boards are divided and so find it difficult to carry with them a divided constituency. While the members of the Appraisal Committee and the sponsors no doubt desire to promote Christianity, and have no wish to divide the Church, the evidence seems clear that they will fail in what they would do but will succeed in what they would avoid.

THE GERMAN CHURCH AND THE JEWS

In the pursuit of his policy of national unification, Adolf Hitler, the National Socialist dictator of Germany, has sought to bring the ecclesiastical forces of the country into accord with Nazi policies. A concordat was signed with the Roman Catholic Church. Plans were also formulated to unite the Protestant forces in a German Evangelical Church under a Reich-bishop, with a cabinet of three bishops and a legal adviser to represent the three synods of the new organization—the old Prussian Union, the Lutheran and the Reformed.

It was inevitable that in a Church so highly na-

tionalized the anti-semitic policies of the State should find expression in its administration. The sudden rise to power of a group within the German Evangelical Church, known as "Deutsche Christen," or "German Christians," brought into the church the Aryan or Teutonic principles adopted by the government.

The Nazi program of "racial purity," designed to eliminate non-Aryans — more specifically Jews — from positions of leadership and to install Germans in their places, was adapted to the Church, and this policy found formal expression at a meeting of the Old Prussian Union Synod on September 6, 1933, when the following article was placed in the new constitution:

"Persons of non-Aryan descent or married to persons of non-Aryan descent may not be admitted to the office of pastor or employed in the general church administration. Pastors and officers who are married to persons of non-Aryan descent are to be released."

The hardship of this regulation is greatly enlarged since "persons of non-Aryan descent" include all who have one parent or grandparent of Jewish blood. All such are classed as Jews, and suffer the disabilities meted out to the Jewish people. Already three hundred pastors who come within this category have been released.

But not all Lutheran and Reformed pastors have been swept from their traditional Protestant moorings by the tidal wave of anti-semitic hysteria that has taken possession of the ruling party in Germany. Three thousand pastors of the German Evangelical Church have refused to surrender to the State the essential Protestant prerogatives that have obtained in Germany since the days of Luther — freedom of conscience and the spiritual autonomy of the Church. Especially is the exclusion of Christian Jews from the fellowship of the Church condemned as a betrayal of Christ Himself.

Superintendent Dibelius, speaking in the Garrison Church at Potsdam on the occasion of the assumption of power by Hitler, said, pointing to the figure of Christ on the altar: "If He who is represented on this cross on this altar is not the Son of God, but merely the representative of the Nordic race, then take away this cross, pull down this church, we remain lost mortals chained to our humanity."

Dr. Karl Barth, the eminent theologian, declares: "If the German Evangelical Church excludes Jewish Christians, or treats them as inferior, it is no longer a Christian Church." In an appeal to the ministers of the Old Prussian Union by the leading divines of Berlin, the following statement was made: "The exclusion of Jewish Christians from our communion of worship would mean that the excluding Church is

erecting a racial law as a prerequisite of Christian communion. But in doing so, it loses Christ Himself who is the goal of even this human purely temporal law. The Christian Church cannot deny to any Christian brother the Christian communion which he seeks."

The resentment of the protesting pastors was further intensified by a meeting of the "German Christians" in Berlin on November 15, when extremists within the group voiced their purpose to rid the German Christian religion of everything distinctively Jewish, which included the rejection of the Old Testament, the bringing of the New Testament into accord with German ideals, and the restoration to the German people of their own ancient folk religion as more in keeping with the German spirit.

A New Protestant Movement

The celebration of the four hundred and fiftieth anniversary of the birth of Martin Luther on November 19, furnished the occasion for 3,000 German Evangelical pastors to voice their open rebellion against the dictatorship of the State in matters of faith, and their protests against the "pagan" pronouncements of the "German Christians." Through their organization, the "League of Opposition Clergy," which embraces the most distinguished, most scholarly, and most respected pastors in the German Evangelical Church, an ultimatum was presented to Reich-bishop Ludwig Mueller demanding the removal of Bishop Hosenfelder, head of the "German Christians," for permitting the Berlin meeting, and especially for failing to rebuke the "pagan" utterances of those who participated.

An unparalleled element of surprise in this struggle for the maintenance of the Evangelical faith in Germany has been the support received from the leaders of the Roman Catholic Church. Sweeping aside age-long grudges, the Roman Catholic newspaper, *Germania*, declared: "This fight is not an internal Protestant matter. We Catholics cannot afford to sit coolly or gloatingly by. Belief in Christ—the thing that Protestantism and Catholicism have in common—is at stake."

What the outcome of this new battle for Protestant principles in Germany will be cannot now be foretold. A crisis is imminent. The revolt against the "neo-Germanic heathendom" has become so tense and far-reaching that some of the leaders of the Evangelical party feel that a new Reformation movement has already come to birth. The sympathy of evangelical Christians throughout the world will be with the intrepid band of German Evangelicals who are fighting nobly for the right to preach the Gospel of Christ without limitation.

J. S. CONNING.

Donald Fraser of Livingstonia

By the REV. MILLAR PATRICK, D.D.,
Edinburgh, Scotland
*Vice-Convenor of the Foreign Mission Committee
of the Church of Scotland*

THE missionary cause lost one of its brightest ornaments by the death on August 16 of the Rev. Donald Fraser, D.D., organizing secretary for foreign missions of the Church of Scotland, ex-Moderator of the Church, chaplain to the King, but best known as one of the most outstanding of missionaries to Africa. A Scot of the Scots, he was yet an international figure, well known in the churches of three continents, and beloved wherever he was known.

Donald Fraser was born in 1870 at Lochgilphead, a little town nestling in a nook of Loch Fyne, which is one of the long arms which the Firth of Clyde thrusts far up into the highlands of Argyll. In his early years Scotland was being swept by one of the most fruitful of all the revivals it has ever known. His father, a minister of the Free Church, was heart and soul in the movement, and his fervid eloquence was one of the chief means of spreading it in the west. So Donald saw, in the congregation where he was

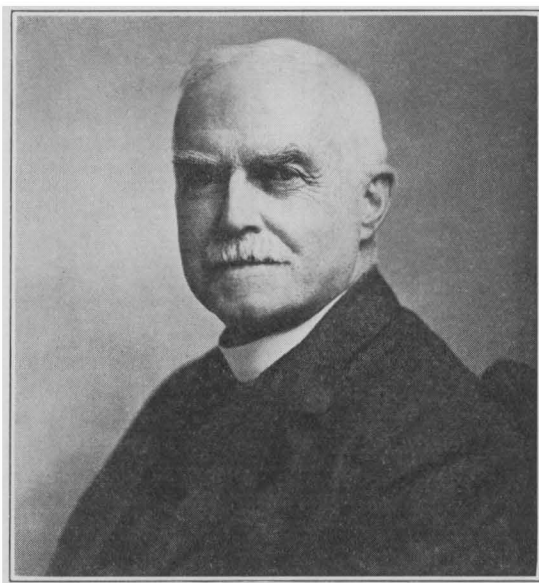
brought up, such fruits of the Spirit that there was born in him that unbounded faith in the quickening and renewing power of God which was one of the forces that governed him to the end.

Sent to Glasgow for education, he passed through the high school and the university to the theological college of the Free Church, then thronged by brilliant men who were afterwards to attain high distinction in the home Church and in the foreign field. Distinction in his classes there was none, but from the first it was recognized that he was a man of rare endowments. When he was midway through his divinity course, Robert P. Wilder crossed the Atlantic to tell British students of the Student Volunteer Mis-

sionary Movement, which was deeply moving the colleges of America. It was in the nature of things that Fraser should be one of the first to be caught in the net which Wilder cast. For he was a Celt, imaginative, romantic, keen of vision, and deeply spiritual. There was wonderful material in his nature, just waiting for the kindling spark that would set it gloriously aflame for God. Before he heard Wilder speak the spark had fallen. With other students he had gone to Keswick for the Convention there in 1891. His faith was still somewhat indefinite, but before the proceedings had far advanced, he heard God speak to him and went through a deep spiritual experience that prepared him for his call. Through Wilder the call was heard, and at once his life was surrendered to God for missionary service.

Fraser's divinity course was never completed. In 1893, on the suggestion of J. H. Maclean, a fellow-student, now a distinguished missionary and protagonist of Christian Union in South

India, he was appointed traveling secretary of the Student Volunteer Union for Great Britain. At once he was recognized as a man of rare power. He had in a high degree the Scotch fervor which distinguishes the finest of his race, intensified by the pure fire enkindled by the Divine Spirit. He had signal gifts of leadership, energy, courage, tact, determination, and the golden tongue of an orator. He had need of these gifts, for he faced a difficult task. Heads of colleges were unwilling to encourage a religious movement which had not yet had time to justify itself, and students were unresponsive. Sometimes Fraser would ask in a college for a Christian student who might be used as a leader, to be told that so far as was known



DR. DONALD FRASER

there was not one. But in spite of discouraging circumstances he did notable work in laying soundly the foundations of the now great and trusted Student Christian Movement in Great Britain. This part of his work was crowned by his chairmanship of the first great Quadrennial International Conference of the Movement at Liverpool in 1896. His presidency was a triumph. He revealed himself as a master of assemblies, gracious, dexterous, humorous, conquering everybody by the winsomeness of his spirit, and above



MRS. DONALD FRASER

all by that indefinable, magnetic, spiritual quality in which others recognize the indubitable touch of God.

After the Liverpool Conference he visited the continent of Europe — to France, Switzerland, Germany, and the Scandinavian countries — stirring the stagnant spiritual life of the universities and awakening missionary interest. His visit was so quickening that it has been definitely ranked as an historic event in continental religious life.

Later in the same year (1896) he set out for Livingstonia, the great mission in Nyasaland which had been undertaken by the Free Church of Scotland in direct response to Livingstone's historic appeal for the unevangelized and slavery-ridden natives of Central Africa. On the way Fraser was detained in South Africa, whither his fame had traveled before him, to preside at a stu-

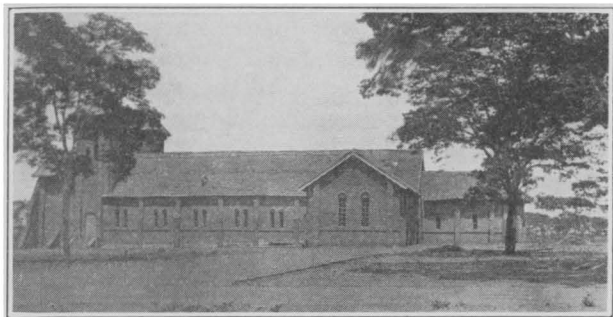
dent's conference at Stellenbosch, the Dutch student centre, and to carry the torch of evangelism and missionary enthusiasm through the student communities of that land. That experience made his name one to conjure with in the sub-continent, so that when he returned nearly thirty years later (in 1925) for a united missionary campaign, he found all doors open to him and all pulpits at his service. The Bishop of Johannesburg said: "He was one of those who by their very life bring the union of Christians nearer. I could never find in our discussions that our views varied in any essential matter. He had as strong a sense of the real presence of the Lord as I. But then he was always conscious of Him, for Christ was his life."

Donald Fraser was a born missionary. From the beginning of his work in Livingstonia his unique power made itself felt. He had uncommon intellectual gifts — imagination, a power of sympathetic understanding amounting almost to divination, constructive ideas and courage to turn them into action, and a persuasiveness of speech which few found it possible to resist. He was "one of nature's gentlemen" but he was more; his was the courtesy of Christ. To young missionaries he used to say, "The more you can observe the Golden Rule, the greater will be your chance of success." He had earned the right to say that, for he had tried the Rule out in every kind of circumstance, and found it to be the law of practical wisdom. But his power lay also in a charm which was of the very essence of his spirit. The most fastidious of European audiences and the most refractory of African chiefs alike fell under its spell. The natives called him *Chisekeseke*, "the man who smiles with everybody." The smile was an emanation of personality, the outward and visible sign of an inward and spiritual grace. All who saw it beam on them were aware of a warmth of kindness flowing out to them and enfolding them. Even before intelligible speech was possible between them, the Africans understood that here was a man who had them in his heart.

First stationed at Ekwendeni to relieve a missionary on furlough, Fraser found himself among "the wild Ngoni," a warlike, virile, intelligent, attractive people, physically superb, and responsive to friendliness. An early experience suggested another spirit. Out in the bush one day he encountered a band of warriors, in the full panoply of their fighting array, coming towards him. If he guessed that their intention was hostile, who could blame him? But it was really pacific. They came as messengers from their people at Hora to ask why he had not come to settle among them, since their need was great.

Such an appeal was irresistible, and as soon as he was free to do so, to Hora he went. There had

been a mission station there before, but it was derelict, and he had to build everything up from the foundation. But it was not there that his great work was to be done. The people under economic pressure had to move. In search of grass-land they left that district and trekked southward.



THE CHURCH AT LOUDON

The whole cost of the building, which accommodates about 2,500, was less than £1,000 and was mostly erected by free labor.

Fraser went with them and settled where they settled, founding among them the great station which he called Loudon, in memory of a friend of David Livingstone, and now inseparably associated with his own name.

One of Fraser's first tasks was to make the desert blossom as the rose. In the dry season he got the people to throw a dam across a dry torrent bed, and when the rains came the water formed a beautiful lake. Here was a permanent water supply in what had been a dry and thirsty land. Next he carried out a simple but effective system of irrigation. Trees were planted and fruits grew luxuriantly. Seeds were brought from the coast and sown, and for the first time the natives saw gardens producing flowers and fruit. It is said that the missionary's children, in due time, grumbled at having strawberries and cream every day, and asked for rice pudding by way of a change. A new breed of hens was introduced and the natives, to their amazement, saw the size of eggs doubled.

Donald Fraser was the sanest and most practical of idealists. Frontal attack on the pagan ideas of the people was not enough. Their minds must be patiently besieged on every side. Every civilizing influence must be called in to support the central appeal of the Gospel, if the garrison of superstitions in possession of the people's hearts was to be conquered and cast out. There must also be discrimination between hurtful things in the ideas and customs of the people, which must of necessity be discarded, and the relatively innocuous things, which might be purified and preserved. It is never good mission policy to make the rupture with tradition too sudden and complete. Fraser realized that the new faith he wanted to commend would not capture or hold the

people unless it were translated into the idiom of their own modes of thought, and interwoven with their own traditionary practices. Song and game and tribal dance were not tabooed, but were cleansed, born anew, and baptized into the cult of Christ. In this way he secured that the Church that was growing up under him would not be alien to the people, but molded by their own genius, having distinctive African elements in its worship. Thus it has become in the best sense a native church. Already it has come, through the fires of great spiritual awakenings, to have its own definite spiritual inheritance and its own roll of saints.

Fraser's marriage in 1901 to Dr. Agnes Fraser, daughter of one of Scotland's missionary statesmen, greatly increased his usefulness. She had been a secretary of the Student Movement and was wholly one with him in spirit, able also, and rich in attractive personal gifts. Under her, the hospital at Loudon flourished. She bore her husband company on many of his journeys, caring for his own health and ministering to the people, besides undertaking many necessary professional journeys of her own among the villages, where the rate of mortality was very high before she came to heal and teach hygiene.



THE CONGREGATION ASSEMBLING OUTSIDE THE CHURCH
A congregation of 7,000 can be addressed without much effort.

Fraser's own toils were unceasing. His field was continually expanding and covered 2,000 square miles, with a population of 150,000. Constant itineration was necessary. He had nearly 200 schools to visit, and it cost him 3,000 miles of marching to go round among them once a year. There were 370 teachers in the end, and over 10,000 scholars. The Christian community grew to 11,000 souls, with a church session of 70, and a deacons' court of 70 more. The great church he built accommodated 2,500 people, but at communion times it was quite inadequate. A platform

had then to be built outside, and round it as many as 7,000 people would gather, seating themselves as our Lord's audiences did, on the green grass.

The influence of the mission, however, was not to be measured only even by such remarkable figures as these. The whole community responded to it. Gradually the evils associated with polygamy, magic and drunkenness diminished, and the general standard of morality rose. It was owing to the great influence of Fraser and his colleagues that in 1904 the annexation of Ngoniland was peacefully accomplished. Till then the people had been grievously exposed to wrongs for which there was no redress at the hands of unprincipled traders and filibusters. Protection against these was secured when the country was brought under the reign of law. It is significant of the complete trust which the chiefs and their people reposed in the missionaries that the annexation was accomplished by the British Commissioner unattended by any kind of escort, standing alone among thousands of tribesmen armed as though for battle.

The physical strain of Fraser's labors was tremendous. He toiled habitually far beyond his strength. Yet when his furloughs came, they meant no rest for him. He had sometimes books to write; entrancing books in first-rate English, with a journalist's unerring eye for picturesque detail. His first book, "The Future of Africa," was followed by "Winning a Primitive People," "African Idylls," and "The Autobiography of an African Chief." He also produced many pamphlets, and was a frequent contributor to British and American periodicals. His vivid letters from the field whetted the appetite of people at home for what he could tell them in equally vivid and enthralling speech. No missionary could command such great or eager audiences, and none was so little able to withstand appeals for his services. On one furlough he visited America, and came back so much on fire with enthusiasm for the mission study movement that he was kept at home for a year to propagate it among the Scottish churches. In another furlough he organized a great nation-wide missionary campaign, in which he brought all branches of the Church in Scotland into harmonious cooperation.

These activities made a deep impression on Scotland. Fraser became a national figure and the feeling grew that a man of such proved powers was needed at home to organize his own Church's missionary interest and effort. It was becoming

evident, too, that his health could not much longer stand the strain of unsparing labor in the mid-African climate; he was with increasing frequency prostrated by malaria. So, in 1925 he was called to Scotland to spend the remaining years of his life in such work as only he could do for the quickening of the home Church's spiritual life and the deepening of its missionary spirit. He was inexhaustible in ideas and had the rare faculty of getting others to believe in them and support them. In two directions his unique power over people was particularly evident. Hard-headed business men had an unlimited belief in him, and were willing to back him with liberal financial help. To this persuasive influence was due the Lovedale Bible School and the development of medical missions in the Church of Scotland's South African field. No less marked was his influence with young people. He was inextinguishably young in spirit, and his humor and gaiety, as well as his romantic record and his manifestly consecrated spirit, gave him a kingdom over the heart of the youth of the Church which was all his own.

His last great enterprise was a Forward Movement in the reunited Church of Scotland. Organized with all his unequalled thoroughness and skill, it made a wide and deep impression. Only last June it closed with a great Church Congress at Troon. There, though illness was upon him, his face shone with happiness. The closing address, given by himself, was on Christlikeness. Everyone felt that better than even his own eloquent and moving speech, his personality let the listeners see the beautiful and subduing thing signified by that word. To the present writer Dr. T. R. Glover turned one day and said, "Did you ever know a man of such perfect charm?" So everyone felt about him, and equally everyone knew that though there were natural elements in it, in a singular combination of attractive gifts, the ultimate explanation of that charm was that Fraser was a great Christian, and that it was the Christ in his heart that gave the winsomeness and the beauty to his life.

Scotland will long remember Donald Fraser as one of the most lovable and beloved men of his generation; as a man great in his friendships and loyalties; as one whose name deserves to rank with the most distinguished of the missionary heroes of his race, and above all, as a valiant soldier of Jesus Christ.

NEW STRENGTH FOR NEW TASKS

Fifty years ago it was not as difficult as it is now to keep the church members spiritually minded. There were not the modern distractions to keep people from church or to divert their thoughts from spiritual impressions made when they did attend. There were no automobiles, no movies, no radio, no apartment houses, no Sunday excursions, no golf courses, no baseball or football, no Sunday newspapers that had any remote resemblance to the mammoth sheets of today. If, from a spiritual point of view, the times in which we are living are worse than they were fifty years ago our safeguard lies in strengthening our souls with greater power of spiritual resistance and counteracting prevalent evils by the power of Christ in us.

Charles L. Fry.

Every Missionary an Evangelist*

By the late DONALD FRASER of Livingstonia

EVERY effort to present Jesus Christ to men is, I judge, an evangelistic attempt. But we must be very careful that it is the whole Christ whom we are presenting to the non-Christian world, and not part. I do not think the whole Christ is presented simply by the proclamation of His Gospel through the lips. When Christ is presented and received, the whole individual and social life of the person will be affected. We should never hinder any free expression of the spirit of Jesus Christ, or put any limit on philanthropic work. I cannot think that any hospitals are started merely as a means of getting men to come in where we may preach to them or that schools are started that scholars may be compelled to listen to Bible lessons. When Jesus Christ comes into a man's heart, He creates such a spirit of brotherhood with the whole world, that we cannot bear to see suffering and ignorance without an attempt to relieve that suffering and enlighten that ignorance. "The works that I do in my Father's name," said Jesus Christ, "they bear witness of me." I think that a free expression of the spirit of Jesus Christ, day by day, should always be encouraged, and if there be any that are sick, that is sufficient reason for philanthropic work.

But philanthropic work by itself cannot evangelize the world. There are government colleges in India, where education of the best sort may be had; and yet they only turn out moral theorists and philosophic visionaries; a sort of speculative philosophy is about all they attain in the way of a religious system. Neither education, nor philanthropic effort, nor even the strongest discipline will regenerate a nation. These things are right, and they must be done. It is not the expression of the spirit of Christ that regenerates, but the Spirit Himself. We have to see that in all our efforts there is no hiding of the living Christ; let it appear plainly that we try to bring men and women into touch with the living Christ.

I fear that this is often forgotten. We become so busy with the details of our work that we forget the main object. It is ten times easier to be faithful in business than it is to be spiritually faithful. It is ten times easier to do the hard work

of drudgery, than in spiritual fashion to present Jesus Christ. And yet I am quite sure that the daily presentation of Jesus Christ in an honest fashion never interferes with our efficiency. I do not believe, for example, that a man engaged in training apprentices has any right to interrupt the work by reading the Bible during working hours; but when a man is full of the spirit of Christ, he will find opportunities all day long and every day for presenting Christ to those who are under his care.

There was a carpenter who worked at my station for a year, and he had thirty apprentices under him. When he went Home, there was not one of those apprentices who did not profess allegiance to Christ, and yet he did no less efficient or less earnest work as a carpenter than the best commercial carpenter who was working only for money. I think of two institutions in Africa for the training of teachers, both well developed educational institutions. In one I do not think proper emphasis is laid on the presentation of Jesus Christ to the pupils. In one of the out-stations supplied with teachers from this institution the missionary in charge told me that he had just sent to it for a few more teachers, but was compelled to add: "Don't send us any drunkards." The other institution is even more efficient educationally, but here the men are impressed with the conviction that there is no permanent character except that which is founded on Jesus Christ: that the only efficient teacher for the regeneration of Africa is the man who has come into living touch with Christ. A man from that institution is inspired with missionary zeal and is qualified in every way to teach. He not only teaches his classes thoroughly, but he uses every spare moment for spreading the Gospel. I do not believe intense religious fervor hinders efficient work; on the contrary, it renders men more faithful and more competent, and it develops in them higher qualities than they would otherwise have.

The apostle Paul was consecrated to the idea of preaching continually the Gospel of God's forgiveness. He preached publicly and daily from house to house, but that put no limit on the type of work he did. He himself, in speaking of his manual labor, says that he did it in order that he might be an example to them in all things, and he speaks

* An address delivered at the Student Volunteer Convention, Nashville, Tenn., in 1906.

of his life so being spent that he might be a man approved of God. He did not think that his mission was finished after the mere theoretical expression of the Gospel of forgiveness; but he presented in every way—by his words and by his life—the unspeakable riches of God. His Gospel goes on with the presentation of Jesus Christ, until Christ is formed in man.

If we keep strongly before us the purpose to present Jesus Christ day by day, we will find that the whole day is full of marvelous opportunities to do evangelistic work—among the fields, in schools, among patients, we will find opportunities constantly of dropping a word here and there, of saying something and doing something which will help to reveal the living Christ to those who come in contact with us. Our days will be full of opportunities for presenting Jesus Christ to an unevangelized world. It is when men have forgotten this, that the loving Jesus alone regenerates—then they begin to leave mission work and turn into ambassadors, or traders, thinking they can do more for the world by entering into some secular profession. They become shriveled up. But when a man is wholly dedicated to God, there is no limit to his opportunity of preaching Christ. He can live Christ day by day, so that his life becomes a daily proclamation of the attractions and power of Christ to every one who come into contact with him. This, after all, must be the true fulfilment of our evangelism, that we shall seek to live in Jesus Christ, so that those who meet with us may learn to know our Lord.

A Tribute by Rev. G. A. Frank Knight, D.D.

Donald Fraser was one of Scotland's ripest saints, exhibiting a passion for Christ and a consecration of life and character that humbled me and filled me with a reverent wonder. The fragrance of his gracious spirit and the beauty of his Christ-filled life made him universally beloved. It was given to him, more than to any other Church leader, to inspire despondent hearts with a new trust in God, to invigorate the missionary energies of congregations, and to fan into a holy flame a new zeal for upbuilding the Kingdom of God.

When he entered on his missionary career in Livingstonia his work was increasingly remarkable. His buoyant spirit carried him through the hardest tasks, and he soon proved himself to be one of the "great" missionaries of which Africa has possessed so many. I have heard him describing in his inimitable way the wonderful variety

of the life he led—how he was not only a preacher and evangelist, but a teacher with a vast number of subsidiary schools under his supervision; a translator of the Scripture into the native dialect, toiling with grammar and Hebrew roots and Greek tenses; a big-game hunter to provide meat with his gun for his followers while on his endless journeys (he had to travel 2,000 miles to visit all his schools); a magistrate and representative of the British Government to put down slave-raiding and to preserve law and order; a mechanic to instruct the natives in all manner of useful crafts, an engineer to build a reservoir to provide a perennial supply of fresh water (his knowledge of how to build the dam, he confessed to me, was derived from an article in "The Encyclopædia Britannica"!); an agriculturist and farmer to increase the food for the great native population (he arranged with the chiefs to wring the necks of every scraggy fowl in the country and to receive in exchange a breed of hens which would double the output of eggs!); a Plague Inspector and Health Officer, introducing modern methods of stamping out disease, a task in which he was nobly assisted by his wife, who was a qualified doctor, etc., etc. He made full proof of his ministry, and in this way he made a deep mark on Africa. By his help in delimiting frontiers, and in winning the consent of the natives to be included in the Nyasaland Protectorate, he earned the gratitude of successive Governors, notably that of Sir Alfred Sharpe.

His statesmanlike wisdom and comprehensive outlook brought him into close contact with leaders in the political world who were dealing with the problems of the native races. With General Smuts and General Hertzog he conferred on matters affecting white and black in Africa, and his experience and sanity of judgment did much to shape public opinion. His influence on the Dutch Reformed Church of South Africa was profound. If today that Church is full of missionary fervor, the transformation of its inner spirit is due not a little to the strenuous pleading of Donald Fraser.

The secret of all his abounding zeal and fruitful toil is traceable to the fact that in his early Glasgow days Donald Fraser passed through a profound spiritual experience. From the wholehearted dedication of his soul to Christ there sprang all the rich fruitage of a life that has brought blessing to multitudes.—*From the "British Weekly."*

"It takes mighty good stuff to be a missionary of the right type, the best stuff there is in the world. It takes a good deal of courage to break the shell and go 12,000 miles away to risk an unfriendly climate, to master a foreign language, to adopt strange customs, to turn aside from earthly fame and emolument, and, most of all, to say good-bye to home and the faces of the loved ones, virtually forever." THEODORE ROOSEVELT.

An Unrepentant Missionary*

By LILLIAN L. PICKEN, B.A., B.S.,
Satara, Bombay Pres., India

ONE question comes up again and again: Why are *you* a missionary? Twenty-five years ago when I was in a Y. W. C. A. Student Conference in Colorado, a young lady said to me, "You can't be a student volunteer; you're no pious stick; why do you want to be a missionary?" Five years ago, when I was on a train from Boston to New York, a gentleman, about sixty-five years old, sat down beside me. He found out that I was a missionary and said, "Heavens! What are *you* a missionary for?"

I am a missionary first and foremost because when sixteen I saw a life transformed. A friend, who was a little older than I, was an attractive girl but was self-centered and selfish. She went away to the University and came back in her junior year, shining and radiant. I hardly knew her; I looked to see if she wouldn't snap back to the old Susie, but she was a new Susie. She had something to tell me. She had brought home a Bible outline and had come in contact with Christ and wanted me to have the same experience; but I wasn't going to do it. When she had gone back to the University, I couldn't get away from the fact that she was different. Finally one day I knelt down and said, "God, if there is any power in Heaven or earth that will change a life as that girl's has been changed, please give me that power."

You can't pray a prayer like that, if you mean it, without something happening. I was pretty self-conscious about prayer and Bible study every morning but I got something—yes, and Christ got me, too. I went to a Y. W. C. A. conference the next year and I saw this work by the laboratory method of prayer, Bible study and personal work.

The next summer I was on the Recreational Committee with a big girl from Texas. We were

asked to do ushering, arrange recreation, plan excursions, etc.; but this girl said, "We will have meetings every day at noon, do our business, and then have prayer." She had written to every state secretary in those ten states and had a list of the leading girls from each state who came up there with no idea of a religious conference. We prayed for those girls that they might find Jesus Christ; we prayed day by day and we saw mir-

acles happen right there. There were two girls at that first conference, one was a professing Christian, and the other was not. There was a prayer room but everyone took their quiet hour out in the woods. These two girls thought it was too religious and they decided to leave. Every leader begged them not to go and asked us of the Recreation Committee to pray for them. We all prayed that they should not leave, but they packed their suit cases, and went right past where we were praying for them and on to the train. They got on the train, but before it pulled out, the girl that was not a Christian turned to the other and

said, "I can't go." They got off that train and came back. We went on praying for them. When those two girls got into their room, the girl who was not a Christian said to the other, "Does Jesus mean anything to you? We've been friends for two years and you have never mentioned Him to me. If He means anything to you, tell me about it." The other girl said, "He does mean something to me, but He hasn't meant enough to me to talk about Him. These other people seem to have something in their lives, so let's find out what it is." Those two girls went away from that conference radiant, for they had found Christ.

At that conference I heard J. Lovell Murray give a series of lectures on the need for teachers, doctors, nurses and social workers in America as compared with the need in the Orient and in the Moslem World. I was quite dumbfounded; he

Why do well educated, ambitious, attractive young men and young women leave their friends, homes and good opportunities in America to work among foreign peoples, with many hardships in difficult fields? Are they moved by a spirit of adventure, by a desire to acquire merit, by misguided sentimentalism — or what? Some are restless and disappointed. What is the secret of the difference? Read what an ambitious young woman says of her experience. You will find there an answer to these questions.

* At address given in the United Missionary Conferences, Sunday, October 29, 1933.

had some simple charts with the number of pupils per teacher, and the number of patients per doctor. In America the number of doctors was one in a hundred so that everybody could get to a doctor if they needed one. The number of teachers was enough so that everybody could go to school if they wanted to study. In China and India there were a million women to every woman doctor. It seemed to me that if I had just one life to invest, I naturally wanted to invest it in the place where it would count the most. After I heard those lectures, I went into the woods and read the sixth chapter of Isaiah where the young man told of his vision of God and heard the voice of God. I had never realized before that God had need of us to do His work. We can't hear His voice when we are so busy thinking about ourselves. We must let Him cleanse our lips and lives with fire. When Isaiah had received that cleansing he said, "Here am I, send me." I gave that same answer that morning; there didn't seem anything else to do. I heard God saying, "Whom shall I send and who will go for us," and I merely said, "Here am I, send me."

I wanted to go to China for six years, and I ended up in India. I loved the Chinese people; they have so much backbone; the Indians have some other good qualities. If God shuts one door, that is all right. The point is to be willing to go wherever He wants you to go.

Bible Study that Means Something

Something that has meant a great deal to me through these years, both before I went to the mission field and after, is the kind of applied Bible study suggested by Louise Holmquist some years ago. It is this: "Take your need, whatever it is, and go to the New Testament with it and you will find light on it." I think there is no human problem that can come into your life on which you cannot find some help in that way. You do not need anything but a Bible, notebook, pencil, time, and an open mind. If you will take those five things and go to the Bible, you will get help.

But what I needed most was prayer. I was a very young Christian; I felt foolish when I tried to pray; I hadn't any prayer vocabulary, so my cousin and I started to study prayer. We got up at five in the morning and read for an hour. We copied all we could find in the Bible about prayer. First of all, we studied the praying people: What kind of people were they? What kind of prayers did they pray? What results did they get? Am I using that kind of prayer? Then we studied Jesus at prayer. If Jesus needed to pray, I must need to pray, too. After that we looked up and wrote down all the teachings about prayer in the New Testament. We wrote down all the prayers

we could find. When we finished this study I found that I could pray. In the third chapter of Ephesians, 14th to 21st verses, is the most satisfying prayer I know to bring anyone into contact with God.

Next, I studied the promises. I wrote down every promise Jesus made so as to see what He wants a life to be. Then I looked at my life and I thought: What's the matter? I went back and found that a condition is attached to every promise; so I began trying to fulfill the conditions—I am still learning.

A friend of mine was worrying about the deity of Christ. I said to her: "Why take other peoples' words; let's see what Jesus Himself said. So we wrote down everything Jesus said about Himself. Any man who could make such claims must be either a fool, a deluded man who thinks he can do all this, or a cunning deceiver, who hopes by his deception to lure men to higher levels of living, or else He must be what He says He is. You can take your choice; I took mine! I have gone on with that method of Bible study and find it the most helpful thing in my experience; measuring my life constantly with that Life which is the very window in the heart of God.

In India, a group of us were in the villages doing evangelistic work, giving out medicines, going to homes, singing these wonderful hymns of Tilak, having meetings, showing pictures of the life of Christ. Somebody in our group quarreled; everyone took sides; but then we would go out and preach and come home and not speak to each other. One day I said, "We are not going out today; we are not going to do any teaching, give any medicine, or anything. Get your Bibles and we will read through the four Gospels and see what we can find about forgiveness." I had often read the whole New Testament but I had never seen forgiveness in the light I saw it then. Later we went around to visit some villages. The mud was a foot deep but finally it dried up and we packed our tents and went on to the next place. The next day the Christians were down where the Brahmans wash themselves and some of the Brahmans said to them:

"We are sorry you are going; you have given us medicine; you have helped take care of our children; you have showed us pictures of your Christ and told us wonderful stories about Him. We will probably forget much of what you have told us; we may forget kind things you have done; we may forget the medicine you gave us, but one thing we cannot forget."

"What is that?" we asked.

"We shall never be able to forget how you Christians love one another," they replied. "We have watched you for three weeks in this hard,

difficult time and we have never heard a cross word spoken among you. The men carry the water for the women, and you are all so happy together."

Do you think that Bible study was worth while? I assure you that it was. If there is any bitterness among you, I commend that Bible study to you.

In India the doctors tell us that we must lie down for one hour during each day, if we are to keep from breaking down. One day I was interrupted six times in my rest hour. Then a seventh man came and wanted to see me. I threw the door open and said, "What do you want?" There was a villager who had something on his heart that he wanted to ask me, but he just stood there. Then he asked for something or other; I got it for him; he said, "Salaam," and away he went. After he left, I had a vision of my Lord whom I was representing in India, and I had a feeling of deep contrition. I went to the Gospels and copied down every time our Lord was interrupted. I found that those who interrupted him were of three kinds: those who knew what they wanted and came for it; those who didn't know what they wanted, but were curious and groping; and those who came to badger him, to trip him up. I noticed that nobody ever interrupted Jesus without getting something good; they either got the power of God to heal, cleanse or forgive, some teaching of God, or some real value straight from the heart of God. Then I started in to treat my interruptions in Jesus' way and I have learned much. That kind of study is tremendously helpful. Go to Jesus and you will get light; if you are willing to obey it, you will grow.

Is It Worth While?

I have been a missionary for nineteen years. Is it worth while? A lot of young people today are asking what right have we to send missionaries to lands that already have such wonderful philosophies? I assure you I go there with deep respect in my heart; India has much to give; they have much to teach us. We are apt to be so self-satisfied with our inventions and machines; we are possessed of our possessions. In India, they know how to put what they believe to be first things first. An Indian business man in my town has made a fortune selling motor cars and tractors; he is nobody's fool, but if you go to his office between 11:00 and 1:00 you can't see him, because that man is at his prayer and meditation. I know other business men, lawyers and teachers, who get up at 4:00 a. m., climb to a tower or to a hill in order that they may be there to worship God's sunrise.

Out in a village where I was typing away with the hunt and peck method trying to get out some

belated copy, fourteen strong men came to the door of the tent and said, "Peace be to you." I am afraid I said a little impatiently, "Peace be to you; will you sit down in the shade of the banyan tree for a little bit, then I will talk to you." In India they are usually willing to stay all day, and night too for that matter. They said, "Peace be to you. We can not sit down; we are farmers and this is harvest. We have left the men in the field and have walked ten miles. We hear you are telling about a God of love."

That article I was writing never reached the printer that year. I talked until after midnight with strong men who can only earn four or five or six cents a day but who still felt it worthwhile to come ten miles to talk to a woman who knew about a God of love. India cares more about God than anything else.

India is asking of us: "Do you know God?" What is our answer? Can we honestly give them the joyous answer, "Yes, we do know God; He is the power in our lives, the motive force"? If we have not had such an experience, how dare we go as missionaries?

Are we passing on our knowledge of God to everybody that comes into contact with our lives? We bear the name of Him who said, "The water that I give unto thee shall be a well of water springing up eternally." Have you had that experience? You can get it.

What kind of Christians do the people of India become if they come into this vital contact with Christ? I want to tell you about a little group of Christians in Satara. There are about one hundred in the group. A third of them are too young to be earners; the others earn from twenty to forty dollars a month. They have a self-supporting church; they give money to the British and Foreign Bible Society and when there is a special need, they give to that also. They have even sent money to America to the Mississippi Flood Relief and have sent money to Japan to help the earthquake sufferers. How do they do it? They tithe. They believe that God should have at least one-tenth of everything we get. I never tithed in America; never had it put up to me by any church; but I went there and saw people earning \$4.00 a month who were tithing and I felt like a cheap paper doll. But later I learned the joy of tithing.

That little church in India has a special service every Christmas; they put two candles on the table and two candles on the pulpit; then they stand up and repeat the twenty-third Psalm; then the procession starts coming up to the altar; maybe it is led by a little cinnamon brown kiddie with his fist full of rice; the next one has a few eggs; one man dumped a bag of peanuts; one man

brought a chicken with its legs tied; he put it down on the peanuts and the chicken started eating the peanuts; the next woman tied a black nanny goat to the table—and in India to give a goat that gives milk is a real sacrifice! When they have given their sacrifices, each lights a candle and then they go out into the side aisles singing Christmas carols. Those people heard that the Board that sends me to India was getting too poor to support a missionary in India. The missionaries had written to their Boards asking that salaries be cut. The people in India said, "We want to be in on this," and they began to give. One little woman, the mother of seven children (nine of them live on \$9.00 a month) pledged a dollar. She came to me last October and said, "Give me work during my ten days' vacation so that I can earn money to send back to America so they can keep the missionaries in India." The boys in one school hadn't any money but they gave up their dinners for two days a month and sent that money to America. Last June they heard that the worst had come—that missionaries must be withdrawn. This meant that the Good News wouldn't

be told and these Christians said this is unthinkable. The pastor gathered them for prayer every morning, and when they had prayed for a month, the pastor said I will give another ten per cent. Family after family came forward saying, "We will give our full tenth and this much more for the district work. When the sacrifice began, then the songs began. If we want to know the glory of sacrifice, we must share in it. A little widow who gets about two cents a day brought a half rupee. The woman who cleans the place for \$2.50 a month brought a dollar. Finally, a little woman who teaches sewing, who lost her only son in the plague of 1923 and is desolate, brought a little pink bag. She is not particularly Christian, but you may judge what her heart is like. She received her wages that morning, nine silver rupees and she gave five of them, five-ninths of her salary, to help the American Christians pay their deficit. She said, "Tell them how grateful we are; how we sympathize now that they are so poor that they can't go on with the work. Somehow I believe that God will help them to go on with it."

How about it? Are we too poor to go on with it?

EXCUSED FROM GIVING TO MISSIONS

Those who believe that the world is not lost and does not need a Saviour.

Those who believe that Jesus Christ made a mistake when He said, "Go ye into all the world, and preach the Gospel to every creature."

Those who believe that the Gospel is not the power of God, and cannot save the heathen.

Those who wish that missionaries had never come to our ancestors, and that we ourselves were still heathen.

Those who believe that it is "every man for himself," in this world, and who, with Cain, ask, "Am I my brother's keeper?"

Those who want no share in the final victory of Christ.

Those who believe they are not accountable to God for the money entrusted to them.

Those who are prepared to accept the final sentence: "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Horace Bushnell.

GO YE THEREFORE

BY THE LATE AMOS R. WELLS

Since the world is dead in sin, *go ye therefore*; since the Cross has power to win, *go ye therefore*; since the Devil and his host madly vaunt and ever boast, warring to the farthest coast, *go ye therefore*. Brief the years of mortal life; *go ye therefore*. Timeless issues end its strife; *go ye therefore*. Men are passing, early, late, passing to eternal fate, and the season will not wait; *go ye therefore*. Christ has come, the crucified; *go ye therefore*. To the souls for whom he died *go ye therefore*. All his words, his toil, his pain, once are given—not again; let them not be given in vain; *go ye therefore*. Yours the power to do the work; *go ye therefore*. Yours the order, do not shirk; *go ye therefore*. Christ your comrade goes with you, ever able, ever true; he will see the journey through; *go ye therefore*. Yours will be a high reward; *go ye therefore*. Yours the "well done" of the Lord; *go ye therefore*. Yours the blessed, sweet renown of the jewels in your crown, yours the home in Glory Town; *go ye therefore*. GO!

—*The Sunday School Times.*

Shall We Abandon the Missionaries?

A Variety of Views on the Cause and Cure of Depleted Missionary Support

EVERY mission Board reports an alarming decrease in gifts to missions—both at home and abroad. In some the decline has been as high as fifty per cent in the past five years. This means not only reduction in the living support of the workers on the field but a closing of some stations or activities, a lessening of efficiency and a decrease in educational and promotional work in the home church.

What is the cause? Is it a general decline in missionary interest, a lack of ability to give or what? The Rev. A. A. Scott, B.S., of Indore, India, a missionary of the United Church of Canada, says in a recent letter:

We can and will endure sacrifice. We are not afraid to carry heavy burdens. But we want to know:

Are the churches at home going to abandon us and the work?

Have they grown tired of the task of supporting foreign missions?

Have they lost faith in us as their missionary representatives?

Have they lost faith in Christ and the worthwhileness of His work?

Have they lost confidence in the Boards that administer the funds?

These questions the Editor sent to a number of pastors, business men, women and Board secretaries in America, with a request for the replies gathered from their knowledge of the home church. The following are some of the answers received to date. They are interesting and illuminating. Will they help to solve the difficulty and to stop the retreat?

EDITOR.

A Call for Courage

By GEORGE INNES, Bettendorf, Iowa

WE HAD a feeling that all was "quiet along the Potomac" last Sunday evening at nine. We had taught a class in Sunday school in the morning, gone to church at eleven, the minister had preached on "The Perpetuation of Calvary." We were at church again in the evening and heard an eloquent bishop, as a guest speaker, preach hopefully and helpfully. There was no sound in our spiritual ears, that evening at nine; save the "rush of the river" all was peaceful and good.

Shortly, however, a young man came in; he is a member of our church. We talked of the occurrences of the day. He asked:

"How many were at church this morning?"

"About three hundred and fifty."

"Did you have a good audience for the bishop this evening?"

"Yes, there were about two hundred and fifty."

"How many members have we?"

"About fifteen hundred."

"Well, 'good night.' Two hundred and fifty is not a good audience out of fifteen hundred!"

Then this representative of youths' impertinence proceeded completely to upset our sense of well-being. He asked a lot of annoying questions, such as:

"You are an elder in our church, aren't you?"

"Yes."

"How many years have you been an elder?"

"Thirty-one."

"In how many different congregations have you held that office?"

"Four."

"How many people have been admitted to membership by those four boards of which you were a member?"

"Oh I couldn't say exactly; probably two thousand."

"How many of those who are members of our congregation now have come into the church while you have been an elder here?"

"Well I would say about a thousand, more or less."

"What percentage of them attend church, say fifty Sundays a year?"

"Oh I would guess maybe ten per cent."

"How many are there in our usual morning audiences?"

"About two hundred and fifty in the summer months and about three hundred and fifty in the winter months."

"Well," he said, "that is an average of twenty per cent of all the members. What percentage of the members come half the Sundays of the year?"

"About forty per cent."

"Then we have a real membership, attending worship and carrying on, of about six hundred out of fifteen hundred; the other nine hundred rarely ever come and do but little. Is that right?"

"Yes, I am afraid it is."

"Do they give?"

"Some, not a great deal."

"Are they interested in benevolences?"

"Apparently not much."

"Well, what are they good for in the church?"

"I fear they are not much of a help."

And here is where this young whipper-snapper gave me the meanest dig of all: "Did you ever turn down or vote against anyone who applied for membership?"

"No."

"Do you think you have been much of an elder or have done a job to be proud of when, on your own admission, two out of every three you have admitted are 'flat tire' members?"

By nine forty-five we did not feel as we did at nine last Sunday evening. We didn't even get Seth Parker; he might jump on us too!

What are we going to say to your letter of October 2d, Mr. Editor? How can we speak for the millions of church members in America in answer to such questions as Dr. A. A. Scott of India asks: "Does the failure of the church to give more adequate support to missions mean that its members have not money to give? Have they grown tired of the task? Is the church losing faith in the missionaries? Is the church losing faith in the Boards and the officers of the Boards?"

You ask us to help in answering these questions. Will you Mr. Editor, as Moderator, permit us to speak directly to Mr. Scott? Twenty-five years ago we paid a short visit to India. Among other places we were entertained at the home of one of the great missionaries of that day, Dr. Arthur Ewing of Allahabad. He sketched to us the way he had seen the work of missions move during the years of his service. Especially do we recall that he told us of the surges that, under certain leaders, swept large numbers of people into the church. That was followed by recessions, as other and more exacting leaders took charge, and large proportions of those numbers were swept out again. It has been somewhat that way in America during the late long prosperous period that ended four years ago. Church membership increased. You will note above it did not seem hard to get in. The wealth of the church increased, or at least we thought it did. The scope of the church's activity tremendously broadened—physically, socially, esthetically and athletically. We built beautiful buildings, really cathedrals although not so named. We set our musical standards high; our artistic sense was expensive too; we equipped large gym-

nasiums. These things we thought were good, and they were. We were having a high old time, Dr. Scott, from 1921 to 1929. We went into debt; we had to; we couldn't allow the Episcopalians and Methodists and Baptists and Lutherans to get ahead of us with fine churches and parish houses.

But the storm came. These debts are hanging around our necks yet, \$40,000; \$50,000; \$75,000; \$100,000; yes, some as high as \$200,000. Interest, \$2,500; \$3,000; \$4,500; \$6,000; some can't pay it; few can pay when due. And on top of that, so far as helping pay debts is concerned, sixty per cent (let us call them the *sixty* for convenience and those that stay be the stuff, the *forty*) have faded out as far as helping on these debts is concerned. In addition to that, the big toads in all our puddles are "broke"; in some cases all of them and in all cases some of them. We of the small financial fry never dreamed that we would have to pay the debt at all; at least no great portion of it. We thought that the big fellows would always be big and they would pay it. Really we in the churches in a degree, were playing the same old game that business and politics were playing, namely that thinking we were having a grand time spending the other fellow's money. Now that the bump has come we find it was our own money we were having so much fun with, and we never had that much money.

We do not like to think about it. We like to talk about "the fool things the big business man did" and the politician! We like to watch Wall Street squirm. Isn't it wonderful the way we made that goat Wall Street squirm? We would like to think that our sins in the church were all burned up with that goat too. But you came along, Dr. Scott, with this bunch of questions. Is your name really Scott or is it Pecora? Well, at all events, we might just as well confess to you as any one and we will feel better after a good confession.

Maybe, if we had been good elders and wise stewards, we would never have taken on these burdens of debt and overhead. Maybe, we would not have taken into the church two out of three who strike for cover in the storm; but on the other hand we all recall that we too at one time were "unprofitable servants." Therefore here we are and we might as well face it. We have three big tasks: To keep our altars here from breaking down; to help you missionaries make Christians from Hindus; and to help our ministers make Christians of all our church members. Which do you think is the biggest task of the three?

Have we of the forty per cent lost faith in you—our missionaries? No, not a bit of it.

Have we lost faith in our Boards and leaders? Not at all.

We know that there has been sniping from the bushes at both of you. Those on the left have sniped; one understands that; they naturally would. And there has been sniping from the right too, but they really are not sniping at you. We are not fooled. "They hated Me before they hated you."

To the sixty per cent, it may have served somewhat as an excuse, but it is not in any real measure, the cause for their deflection. You ask: "Is it that they have not the money to give?" Well, we made quite a case in the earlier part of this talk with you on the matter of our financial limitations, but we still have money for a lot of things that are not as worthwhile as the things you offer us. It is very difficult now to measure our devotion accurately. Its cross sectional dimension would be especially difficult to give but the vertical line is as long as ever. It extends from the lowest level we know of human need, to the highest aspirations of our souls, to know the resources of our Saviour.

We are not "tired of the task." We are not tired of love or of trust or of grace. For our own sakes we hope that God will never release us from our sense of our need for "the task." Where could we go; what would we do?

I live in a city of 60,000. Fifteen years ago the city held the record for the highest bank deposit per capita of any city in the United States. Now the only unique record we hold nationally is of having the greatest number of suicides of any city in America—50% higher than any other city! I think it can be shown that not one of these poor victims of despair (and there have been scores of them) were active supporters of Christian missions.

We need your faith in us, as we never needed it before. Every year about this time for years we made a trip to New York. There we met the late dear Dr. Harlan P. Beach of Yale. He would grasp our hand; his kindly eyes would look into ours; his face was a wreath of smiles; and he always said: "Innes, I believe in you." It was worth a trip to New York for those fifteen seconds of greeting. We want to grasp your hand across

the four seas and say "Scott, we believe in you." It may be quite a while before we can do as much as we used to do; we may not do as much as we ought to do; but, God helping us, we will do what we can. Now, Dr. Scott, give us a helping hand. Tell us what we can do for the sixty per cent. We believed them, when they came before the session and said that they accepted Christ as their Saviour. We trusted them when they took the vows at the altar. We still believe that they meant it. We still believe that "no man can pluck them out of My Father's hand." Should all the Church of Christ have another Jerusalem Conference? Is there a St. James who can pronounce the requirements of church membership for this day? Will he say to them "abstain from meat offered to idols"? Will they then turn from the meats of opulence? If he says to abhor "things strangled," will they cut the strangle hold of selfish desire? If at that conference St. James says, "Abhor fornication" will we all find a way out from the lust of the world and the pride of life? Take courage, you are not forgotten, Mr. Missionary, and we need you even more than you need us.

Have you come to the Red Sea place in your life,

Where, in spite of all you can do,
There is no way out, there is no way back,

There is no other way but—through?
Then wait on the Lord, with a trust serene,
Till the night of your fear is gone.

He will send the wind, He will heap the floods,
When He says to your soul: "Go on."

And His hand will lead you through—clear through—
Ere the watery walls roll down.

No foe can reach you, no wave can touch,
No mightiest sea can drown.

The tossing billows may rear their crests,
Their foam at your feet may break,

But over their bed you will walk dry shod
In the path that your Lord will make.

In the morning watch, 'neath the lifted cloud,
You will see but the Lord alone

When He leads you on from the place of the sea
To a land that you have not known.

And your fears will pass, as your foes have passed;
You will be no more afraid.

You will sing His praise in a better place,
A place that His hand has made.

—A. J. Flint.

HENRY VAN DYKE'S LAST MESSAGE

We must turn to our divine Saviour, Christ. Materialism, gross or refined, is certainly the besetting sin of this age, and to it we owe most of our troubles. Christ attacks the fundamental and harm-working heresy by calling attention to the inevitable fact of death, which strips us of all material possessions and leaves the soul naked. God says to the foolish man: "This night thy soul shall be required of thee; and the things which thou hast prepared, whose shall they be?" We cannot find or invent a better question than this to put to the souls of men today.

The only lasting values are spiritual. If we lose these, we lose everything. There is no way of recouping that loss, even though a man should gain the whole world for a brief possession and lose his own soul at last. If the preacher no longer believes in the possibility of losing the soul, he is certainly not entitled to call himself a disciple of Christ. It was to save the human souls, great and small, that Jesus came into the world and gave Himself as a divine sacrifice on the cross of Calvary.

The Cause and the Cure

By the REV. FRANCIS SHUNK DOWNS, D.D.
Pastor of the First Presbyterian Church, Berkeley, California

SOME years ago I was sharing in the Founders' Day Exercises at Lafayette College. The chief address was given by the Marquis de Chambrun, direct descendant of the Marquis de Lafayette, and at that time acting Ambassador from France to the United States. Later, at a dinner given by the Trustees of the College, in the course of our "table talk" together, the Marquis suddenly asked me a question: "What do the people with whom you come in contact, and who are interested in such things, really think about France's mandate of Syria? I replied: "Do you want me to be polite or to tell the truth?" With a most expressive gesture and a ring in his voice, he said: "The truth, sir, the truth!"

In writing briefly about the decrease in contributions to foreign missions, the causes and the remedies, one may follow many writers and spokesmen on foreign missions and be polite without telling the truth,—or may tell the truth without being polite. One can try, however, to tell the truth as he sees it and in a polite and Christian spirit.

Contributions have fallen off to such an extent and for such a period of years now, that the questions asked by the Rev. A. A. Scott of India are both pertinent and timely. I will confine my discussion to the causes and remedies of the present situation.

1. *Is the decrease due wholly to a lack of money?* No, it is not. But that is partly the cause. Everybody has been affected by the depression. If incomes have not suffered, faith and confidence have. Thousands of church members who are on small wages and salaries have lost their positions. Others have had to care for relatives and friends and they cut "benevolences" first to meet this obligation. People of larger means have found their incomes greatly reduced and have had to reduce their gifts considerably. For many in church life, the law of self-preservation began to operate, and benevolences have been sacrificed for the sake of the running expenses. The emphasis on "home needs" has seemed to justify the withdrawal or cutting down of gifts for "foreign needs." The whole psychology aided by the N. R. A. has been "national recovery," not international redemption,

On the other hand we see the streets filled with brand-new automobiles. Seventy-five thousand people paid to see the California-Southern California football game in Berkeley in October, at a rate per capita nearly twice as large as the average gift per year to foreign missions in the Protestant Church. Weeks before the opening of grand opera in San Francisco, every seat was sold. There is still money available for selfish pleasure, yet one must say that the lack of it among Christian people interested in foreign missions is one of the causes of decreasing missionary budgets. But I would call attention to the fact that the decrease began when the country was at the peak of its material prosperity and not after depression began. One could write an article on this phase of the subject alone.

2. *Is the decrease due to a lack of interest in missions?* Yes, in part. Foreign missions have always been supported by a minority group. In recent years, the development of the Budget System and the Every Member Canvass have led many people to give to the cause chiefly from denominational loyalty. Their gifts went merely to the "Benevolences of the Church" and were not the joyous expression of mind and heart thoroughly informed and enthusiastically committed to the Cause itself. The business of making a small fortune through the Stock Exchange or, now that the bubble has burst, the necessity of making a living, has absorbed the energies and interest of many. Social, economic and industrial questions near at home, growing out of the crash and the efforts at rehabilitation, have pushed "the most Christ-like" cause of the Church off the center of the stage. Many churches, by action of their trustees often abetted by their ministers and sessions, have centered the interests of the people chiefly on local self-support. The spirit of localism, which has always been with us, is in the saddle and riding furiously down the middle of the road.

Such a spirit hinders the onward march of Christianity across the earth as much as anything I know. It is the parasite that feeds on the vitality of the Church, the drag on its progress, the spirit that hinders its cruising radius, one of the factors that prevents a church from achieving its world

mission. Intelligent backing of the missionary cause must be rooted in missionary knowledge; the fires will burn steadily only as they are fed by the proper fuel.

There is much criticism of some of our missionary textbooks. Until this criticism is corrected and its cause removed, large areas of our constituency will not study missions, will not be informed, will not be interested and so will not give. Too much of the material in many of these textbooks has been of the kind that does not deal with the main work of the missionary, but only with the by-products of the missionary enterprise. Too little emphasis has been given to the religious, the spiritual, the soul-saving, the distinctly church and Christian work. Too often the emphasis has been of the "modernistic" and not of the "evangelical" representatives of the missionary cause. Until a more satisfactory type of mission study book is given that costs less and is read more, the average church and the average Christian will not increase their gifts to foreign missions.

3. *Is it due to lack of faith?* Yes, decidedly so. More than a lack of money, there has been a lack of faith. And first of all I mean that kind of faith which Christ had in mind when He said: "And when the Son of Man cometh, will he find faith on the earth?"

Modern "liberalism" has taken away the faith of many and has cut the nerve of missionary giving in many lives. The undermining has gone on for years. Some theological seminaries have contributed to the deadly work, some Presbyteries have preferred to be polite rather than to tell the truth; the "buck has been passed" from court to court, from Boards to National Assemblies and back again. We have made decisions but when we came to execute the decisions, the hearts of men have failed them. So the poison of disloyalty to God's Word, the use of evangelical terminology to cover entirely different meanings, has continued; another gospel has been substituted for the redeeming Gospel of Christ and His cross. Yes, faith in the inspired Word of God, faith in Christianity as the final, absolute and only true religion, as the one full and true revelation of God to man, faith in Jesus Christ as the Only Saviour and Redeemer of Men, the only Name under heaven given among men whereby we must be saved, has been eclipsed, compromised, ignored or denied. The result has been a weakening of faith, a lessening of conviction, a feeling that the whole work of missions was neither obligatory nor desperately urgent. When faith goes down, contributions go down. When faith burns brightly and God and His Word are honored, contributions go up. The missionary cause lives by faith, whatever may be our interpretation and expression of it.

4. *Is the decrease in gifts due to lack of confidence in the Boards?* Yes, undoubtedly so. It pains me to say this. It is difficult to write about it and be just and fair to everything and everybody. It is easy here for a loyal church-man to be polite and not to tell the truth. But, sorrowfully and regretfully, I am convinced that an important element in the lack of funds in recent years has been a growing lack of confidence in our Boards. The reasons for this are not one, but many. The constant criticism of certain groups within the church has unsettled or destroyed the faith of not a few in their administrative agencies. The publication of the Laymen's Missionary Report added fuel to the flame and deepened the lack of confidence. While the Boards insisted that this investigation was independent and not under their auspices, nevertheless the impression persisted that it had their "moral support," that they could have stopped it or cleared their skirts of it in the beginning if they had been so minded and that the personnel had the tacit if not official approval of the Boards.

Divided Councils

Another cause of the growing lack of confidence has been the Church's belief that in recent years some Boards have expressed their loyalty to the Church's creed, or constitution, yet at the same time have called into their councils and have worked together with those who apparently hold other beliefs. Likewise, there are many who feel that, in the selection of their personnel, the "Modernistic" as well as evangelical group have been represented, and that oftentimes the controlling influences at work on our agencies have not been in harmony with the declared position of the Church whose representatives they are. Union with other agencies has led some Boards to compromise their position, or soft-pedal their convictions, and for the sake of going along with others, they have not clearly and courageously stood for what their own Church stands.

There has been an increasing belief among that army of devoted supporters of our Boards, that the policy and practice of the Boards has been to balance Evangelicals with Modernists—to say "yes" to both, to have their own personnel thus represented, rather than to stand squarely and openly for the Church's creed and constitution and to see that all who serve the Board as members and secretaries, or who serve under it as missionaries, are unmistakably sound in the faith as held by the Church to which their loyalty is given. The effort seems to have been to maintain a balance of power rather than to express clear, unmistakable loyalty to the declared beliefs of the church itself. I know the arguments for catering to both sides and realize the difficulties involved in representing

the whole Church, but I maintain nevertheless, that this policy and practice has done as much gradually to destroy confidence, and to lead to hesitancy and withholding of support as much as any other one cause.

It is difficult to get at this problem and to state it fairly, but the fact that it is here is the chief cause for the lack of confidence in the Boards, and until the Boards clear it up thoroughly and unmistakably, the confidence of many people throughout the Church will not be restored. Diagnosis is important, but what about the cure?

What Shall We Do About It?

1. *In the Church at Home.* A revival of biblical and evangelical preaching—ministers who will not only take a whole Christ for their salvation but will take a whole world for their parish. However hard the going financially, pastors and officers must put the cause of world missions in the forefront of their church program and keep it there. Adequate missionary education all the year round from the pulpit to the cradle roll; faithful, specific prayer, public and private, for the varied interests of the missionary cause; taboo captious criticisms and blind, wholesale commendation of missionaries and mission Boards. Deepen loyalty to the established and accredited Boards of the Church, but frankly welcome criticism and constructive suggestions as to how to correct anything in personnel or policy of the Mission Boards that is discrediting the cause in peoples' minds, fix the mind and heart of the congregations on the good, the great and the glorious things that are being done on the mission fields and confront them with the real issues, needs and opportunity of today. Informed, wise, passionately enthusiastic leadership, full of faith and hope, wholly convinced that Christ is the only Saviour and that the sharing of His Gospel with all the world is the Church's first obligation, is one of the primary needs in the home constituency today.

2. *In the field.* Take immediate steps to bring more of the churches to self-support. Demonstrate to the home church more than ever that every missionary in the field is animated with an evangelistic motive and whatever the kind of service he is in, is really doing evangelistic work and bringing Christ as Saviour to individuals. To find ways of assuring the home church that the money it gives to missions, is being expended on the main purpose of the Church in the world and not on the by-products and purely humanitarian objects.

Put the chief emphasis on building a strong, indigenous church; training a loyal consecrated leadership, freeing missionaries to do distinctively religious and spiritual service, and reshaping policies and programs so that more missionaries might be sent into unoccupied areas and fields

hitherto untouched or inadequately worked. Many other things come to mind, but space forbids.

3. *In the Administrative Agencies.* Though they may have done it in the past, let the Boards declare today, clearly and unequivocally, their deep and sincere loyalty to the standards, constitution, creed,—call it what you will, of the Church whose creature they are.

Let every Board appoint on its directorate or to its secretaryships only those who are in thorough sympathy, intellectually and spiritually, with the creed or standards of their Church; with missionary policy, program, personnel and practice to be in harmony therewith, who not only say so but in their addresses and writings, in their decisions at the council table within and in their witness in the religious world without, are known to be such and what is most important, actually have the confidence of their church constituency. Until some of our Boards have the courage and the frankness to see that part of the present trouble is with them, and that "judgment must begin at administrative headquarters," confidence will not be regained or restored.

A Condition—Not a Theory

We face not a theory but a condition—a situation. We must recognize what large areas of the church are thinking. We must no longer like ostriches, hide our heads in the sand, and believe that there is no storm on the way; Boards must no longer be suave and polite to hear criticism and then just keep on in the same old way, going on the principle that the administrative agency must protect itself, that the Board must always appear as right and never as wrong. It will help to restore confidence when Boards will stop trying to please or curry favor with groups or parties within the church and will be known as only loyal to Christ, regardless of consequences.

Let us not miss this further point, viz; that the lack of confidence in the Boards may or may not be the fault of the Boards; in fact, it doubtless arises from various causes. But the important thing to remember is that this lack of confidence exists and is steadily affecting support of the missionary cause.

Confidence must be restored if gifts are to increase. Other factors enter in just as in the national recovery movement, but confidence is the primary factor. I am of those who believe in standing by our Boards, our Church, our missionary enterprise and correcting what needs to be corrected from within the family. But I am also of those who believe that fearlessly and lovingly and immediately, we should address ourselves to the matters that need correction and thus do our part to invite and reestablish the confidence that, under God, will issue in renewed support.

The Women Believe in Missions

By MRS. THOMAS NICHOLSON, Mt. Vernon, Iowa

*President of the Woman's Foreign Missionary Society
of the Methodist Episcopal Church*

CONTRIBUTIONS of the Woman's Foreign Missionary Society of the Methodist Episcopal Church for the past five years total \$11,948,997.92, distributed as follows:

1928	\$2,415,693.77
1929 (Anniversary year)	2,795,199.54
1930	2,396,073.75
1931	2,085,112.23
1932	1,692,227.37

There has been a decline in membership from 487,581 in 1928 to 377,899 in 1932.

A corrective statement needs to be made regarding these figures. For a number of years, groups of Methodist missionary women in other lands, particularly in Europe, have sent their contributions to the Society in America to be administered and these gifts have been pooled with the funds raised here. Their members have also been included in our home base totals. In 1929, we urged these women to organize their own units, to raise and disburse their own funds, keep their own membership records, train and send out their own missionaries. We organized an International Department to encourage indigenous missionary activity abroad and to act as a medium of exchange between the various national units. This Department exercises no administrative control. The action has given a great impetus to missionary activity in our parish abroad but has cut into our own receipts and membership totals. We transferred at once 7,310 members to the Scandinavian Unit, and 7,350 to that of Central Europe. Methodist women of twenty-one countries are now affiliated with us in this missionary task and are giving themselves with great zest to their new responsibilities. Membership and receipts have increased rather than declined in these new groups, even in these difficult years. As one unit reports: "We would rather hunger a little than not to support our missionary."

There are other reasons for our decreases. Many supporters have lost everything — incomes, principal, positions. They have been unable even to pay dues, and we count as members only those whose dues are recorded. In some cases, women have sold "first fruits" of their jelly and canning season, to meet their pledges and dues. In one

section, women gleaned in cotton fields at thirty cents a day, and hundreds have observed "sacrifice year," joyously giving up cherished aims, that they might not fail in support of our missionaries.

Our Methodist women believe in this enterprise. They have seen the hand of God directing it. They believe that the Lord Christ is the World's Redeemer and that if the world ever needed a Saviour it is now. They believe in their missionaries and in their Board. Our constituency is loyal, devoted, dependable. We have a closely articulated system and working plans are quickly communicated to the last auxiliary woman. National, branch and district meetings are representative and responsibility is shared. We believe much in corporate prayer, in dependence on spiritual resources and on intensive cultivation. Our workers from national officers to auxiliary committee members are voluntary and count it all joy to have a part in this task.

Sadly enough, faith has wavered and zeal has waned in some quarters. Widespread criticism of mission work, and a psychology of defeat and depression, have combined to produce this effect; selfish, not to say pagan, nationalism has dulled the sense of obligation to those "not of this fold," without increasing it with regard to our own "nationals"; the merging of women's church groups has submerged both the home and foreign missionary interests. It has cut down the number of those carrying official responsibilities, has curtailed time given to missionary information and has decreased contributions. In many cases, such united groups only raise for the combined missionary agencies what one agency received before amalgamation. Other activities, clubs, and social uplift groups claim the service of some church women, while trivial interests, amusements and fads have created an appetite for the superficial in others.

The home is not the center of regenerating influence which it once was, and professional religious education has been too broad, too entertaining and too thin to create missionary passion in those on whom the future of this enterprise depends. The colleges have not been cultivated as formerly by missionary societies. Student volun-

teer and mission study groups are rare. Students are uninterested and misinformed regarding foreign missions. They are idealistic and have a passion for social reform, but only a dim sense of responsibility for the individuals composing social groups, and meager understanding of the true implications of the Gospel.

The pulpit today seldom treats the heinousness of sin, and in the pew complacency has taken the place of concern for the sinner whether African or American. Material interests—the building of magnificent temples—and the debts thus incurred—have pushed missionary claims to the rear. The “comfortable Gospel of Christ” is more appealing to many than the doctrine of the Cross.

The remedy? A spiritual renaissance. Re-emphasis on the things of the Spirit, on the fact of sin, on the office and work of the Holy Spirit,

on the study of the Gospels and the Acts of the Apostles, on the power of prayer. A rebirth of faith in Jesus Christ, not only as Reformer, but as Redeemer of individuals, and of societies; as the revelation of what God is and what man, through Him, may become. If this conviction fades out of Christianity the missionary motive fades out also, and with it goes the very life of Christianity. More publicity should be given to the positive results of missions—to the miracles wrought in the lives of individuals and to the changes the Gospel is working in group and national attitudes. Deserved criticism must be met with reform. Duplication and lack of cooperation on the field, inadequate personnel and equipment must be corrected—and are in process of correction. But no amount of cooperation, union or tolerance can take the place of the aim to KNOW CHRIST and to MAKE HIM KNOWN.

Some Reasons Why

By JESSE R. WILSON, New York

Secretary of the Student Volunteer Movement for Foreign Missions

THAT there has been a great falling off in gifts to missions in recent years is well known. No figures are available for all the Boards, but we do know that contributions to the Protestant churches of the United States for all purposes decreased from \$581,000,000 in 1928 to \$378,000,000 in 1932—approximately forty per cent.* The percentage of decrease for strictly foreign mission causes would probably be not far from this figure.

Why should there be such a decrease? Is it due wholly to a lack of money? I do not think so, even though the national income did fall fifty-four per cent between 1929 and 1932.* Giving to foreign missions began to decline sharply during the years of financial prosperity. The decline is traceable in its origin not to declining incomes but to declining interest. It has been accelerated by the world-wide economic depression and also by the increased cost of carrying on the work, but if interest had been maintained, the boards would certainly not be financially where they are today.

Why, then, has there been a decrease in interest in foreign missions since the peak years of 1920 and 1921, after which the loss of gifts began to manifest itself. We can give here little more than an outline analysis of some of these causes. The following forces seems to have been at work bringing about the change. Most of them, in one way or another, had their rootage in the Great War.

Sophistication.—For a hundred years, from the close of the War of 1812 to the outbreak of the Great World War, the United States lived its life fairly isolated. We were self-sufficient, self-possessed, and complacent in a splendid isolation which we were foolish enough to believe would be our portion as a nation forever. Then the war came, and we reluctantly discovered that we were involved in it simply because we were a part of the world. All of us, whether we went to France or not, were lifted out of ourselves and began to scan the papers daily for news from other lands. Our chrysalis had been broken and we had flown afield, feeling all the thrills of sophistication as part of the whole world. Unfortunately, the knowledge we gained was still quite superficial and did not always make for respect and concern for others. The reaction that finally came was the desire once again to settle somewhere between the Statue of Liberty and the Golden Gate and be at peace in “God’s country.”

Disillusion and Cynicism.—Whatever else can be said about the United States’ participation in the war, when we went into it we went with a high idealism. We went out to win a war to end war for the best interests of the whole world; but within two or three years after the war had closed, we discovered that we had only helped to sow the seeds of other wars in terms of hatreds, jealousies, fears, and suspicion. The world did not appreciate what we had tried to do, and having come out

* From a research study on trends in church finance by A. C. Marts, of Marts & Lundy, Inc., N. Y. C.

of the war a creditor nation, we were receiving not thanks but vituperation. Our idealism dissolved utterly and we decided to let the world stew in its own juice without at all realizing that sooner or later we ourselves would be stewing in the same juice.

Blurred Consciences.—A change from idealism to cynicism is bad enough, but something deeper still happened to the spirit of many as a result of the war. Consciences became blurred. Mechanized slaughter, hatred unto death, vilification and deceit—all were organized and glorified. We were no longer our brother's keeper; we had become his destroyer; and in destroying him, we had destroyed within ourselves that fine sensitiveness of spirit necessary to make us responsive to another's needs. Christian missions cannot flourish when such a spirit is wide-spread.

Reaction to Realism.—An accompaniment to the dulling of men's consciences was observed in the unwillingness of people to listen to the presentation of human needs. If any missionary tried to make his work vivid by referring to the poverty, disease, and degradation of the people among whom he labored, the cry went up immediately. "That's a sob story and we refuse to sob." Many missionaries, knowing this and having a growing sensitiveness to the feelings of the people among whom they worked, dropped almost entirely from their speeches stories of desperate need. When carried to the extreme this took much of the punch out of the plea for missions. The Church began to forget that missionaries were really meeting the dire, objective needs of the people of other lands.

An Absorption of Things Material.—James Truslow Adams points out that financial panics and depressions always follow wars. The Great War is no exception, but, unlike other wars in which the United States has engaged, a period of unprecedented prosperity intervened between the close of the War in 1918 and the decline of the stock market in 1929. During this period almost all of us became surfeited with things. As Mr. Adams so well points out, we were in the way of subordinating honor, truth, integrity, and social concern to the ability to achieve wealth, and were thereby selling our soul for a pot of gold. During the years 1927-1929, in the face of a tremendous increase in national income, there was actually a three per cent decrease in contributions to the churches.* In such an atmosphere the things of the spirit went glimmering and missions suffered.

Loss of Christian Convictions.—The chief factor causing a falling off in missionary support has been the loss of a deep conviction concerning God and Christ and the world which always has been

and always must be the nidus of Christian missions. What else could have come out of the war with its hatred, selfishness and materialism? The strain was too much. If Christianity could not prevent such a war, why bother with religion at all? For some, all faith went. Others continued to go through the forms of religion, but the spirit was lacking. Even those whose faith was most real and most deep were not unaffected. A flower, no matter how perfectly rooted, will show some discoloration if the atmosphere around it is tainted. The Christian faith that will go to infinite pains to reproduce itself continued to exist or else Christian missions would have died utterly, but there was not enough of this kind of faith to overcome all obstacles and to go forward triumphantly.

Restlessness and Criticism.—It was only natural that a period of little faith and great prosperity should have produced restlessness and dissatisfaction. *Things* really do not in themselves satisfy. This restlessness had many manifestations. One notable evidence was that everything was up for review. Nothing out of the past could be taken for granted. Had not missions served their day and generation? Is it not all a foolish expenditure of time and money? Some of this criticism was serious and well-meaning and has helped the missionary enterprise to see its way more clearly. Much of it, however, was merely an expression of the critical temper of the day which, with a jauntiness which belied its avowal of serious purpose, was "debunking" history and biography and was singing "life is just a bowl of cherries."

Reaction to Man-Made Movements.—Even among those most determined to carry on foreign missions, there was some dissatisfaction, though its source was quite different. To this group, such efforts as the Interchurch World Movement were man-made affairs. They were efforts to hurry God. Missions would adopt the methods of big business, and then big business itself would sit up and take notice and give its support in large terms. The quieter processes of the Spirit of God were too frequently neglected. But the plan did not work, and there was a consequent loss of confidence in some of the missionary leaders.

The Tide of Nationalism Abroad.—While these forces were at work at home, in missionary receiving countries there was a rising tide of nationalism. Each nation had begun with new vigor to determine its own affairs, and groups within these nations began to magnify their own importance. Christian Nationals, catching this spirit, insisted that they be given a larger place in the leadership of their own churches and institutions. In this insistence they were often led to say things which, when reported in America, gave many a

* Ibid, Marts.

new excuse for not supporting the missionary cause, on the ground that "if they do not want us, why should we offer to help them."*

Nationalism at Home.—Even more serious in this connection was the spirit of nationalism at home. Even loyal supporters of the missionary enterprise have felt that perhaps for too long a period we had neglected our own interests. Consequently, we entered into a period of building new churches, parish houses, hospitals, and schools. Some of these were needed; others were only an expression of the desire to "keep up with the Joneses."

Another expression of this spirit of nationalism, while more wholesome, was myopic and therefore adversely affected missions; that was the determination "to clean up" America first. The question was raised, "Why go abroad for missionary service when right in our own land we find economic and industrial injustices, wrong race relations, and the seed-beds of war?"

It was, undoubtedly, high time for the blasting away of whatever measure of self-righteousness and complacency had crept into the missionary movement, but it was accompanied by a slowing down of interest in and support of foreign mis-

* Real transfers of work and authority from missionaries to Christian Nationals have been made on all mission fields. Before long, however—with a becoming Christian humility—these same fine Christian Nationals, feeling the weight of the load they had begun to carry in a new way, made it quite clear to the churches of the West that their demand for a larger place of leadership was not meant to disavow any further need of help from the West. They only meant that missionaries should be fellow-workers rather than leaders, and that for years beyond their knowing there would be a need for help from the West in terms of both men and women.
J. R. W.

sions. If there had been a fuller transfer of energy and passion, this would not have been so regrettable. However, with the exception of some individuals and small groups, the question became academic and did not command much personal commitment to the task of making America more Christian. Positively, in terms of missions, the best result lay in the fact that many missionaries did go out with a fuller consciousness that they were leaving many sore-spots in their own land and therefore they went in a more humble spirit. They had honestly to answer the question "Why leave non-Christian America?" Those who went only after having found an adequate answer, and because the love of God in Christ was constraining them, were in the way of having much of the spirit which must mark the new day in the Christian missionary enterprise.

These, in my judgment, are some of the deeper reasons why in recent years the church has not stood back of the foreign mission boards as adequately as the needs of the work demand. My faith is that God himself is working through the present world crisis, and in other ways, to overcome these forces and that as we are called back to the deeper values and realities of life, yes, called back to God himself and to a new appreciation of the significance of the life and death and resurrection of Jesus Christ for the whole world, we shall again go forward with the Church's supreme task of making Him who is valid for the world's needs inescapably available to the whole world.

As Seen by a Board Secretary

By the REV. CLELAND B. McAFEE, D.D., New York

Secretary of the Presbyterian Board of Foreign Missions

THE treasurer's Annual Report for the income of the Board of Foreign Missions of the Presbyterian Church, U. S. A., shows the following figures for the past five years:

1928	\$4,696,966.95
1930	4,705,776.24
1931	4,368,063.52
1932	3,989,474.90
1933	3,129,026.09

The figures for 1929 are omitted because there was a very large gift included in that year which puts the whole series out of balance. As we do not record the number of contributors, we cannot say whether the number of gifts has fallen off proportionately.

No one explanation can be found for this decrease. It is not due wholly to lack of money, be-

cause it began before the economic depression came on the world. The decrease in income does not indicate a loss of interest so much as a failure to gain new interest. I do not think it indicates a lack of faith among those who give and, so far as we can tell, the lack of confidence in Boards is not great. The largest explanation I can find is simply lack of attention. There are not enough people who think foreign missions. There is so much else to do and there are so many other demands that it is necessary to keep a constant bell ringing to hold attention. We have not done that of late. I think the weakest point in the present situation is that we have allowed our sermons to be so occupied with other matters that we have not been able to fix the attention of our people on the world work of the Church of Christ. This has

made people ready to give any excuse for failing to undertake seriously what they really do not care much to do.

The Presbyterian Board is sending to all our pastors a booklet appealing for a larger element of missionary preaching. We are working on the motto of Bishop Montgomery, late secretary of

the Society for the Propagation of the Gospel: "To the laity through the clergy." It seems to me of great importance that the Mission Boards be instantly ready to deal frankly with any criticism that is offered or any question that is asked. The time has come for a definite and positive and constructive missionary program.

The Most Important Inquiry

By PROF. WM. BANCROFT HILL, D.D., Poughkeepsie, N. Y.

President of the Board of Trustees, American University in Cairo

HOW shall we explain the alarming fact that the receipts of the Foreign Mission Board of the Reformed Church in America* have diminished more than 40 per cent in the past two years? The diminution has not been gradual, as if caused by a slowly dying interest; on the contrary, the receipts of the eight years preceding 1931 were the highest in the history of the Board; and those of the fiscal year ending April 30, 1931, surpassed most of the predecessors. Then came a severe drop in 1932, and another in 1933; and the fear is that 1934 may show yet another decline.

This decrease in the support of the work has caused dismay at home, and distress abroad. While we have not yet had to beat a retreat, we have been forced to call a halt. No work of our Board has been abandoned, and no missionary summoned home, but the work has been cut to the bone; sacrifices have been voluntarily made by all the missionaries on the field; those at home on furlough are not being returned.

Beyond question the main cause for this deplorable situation is the financial straits of the donors. They are giving less because they have not the income from which to give more. This is equally true of the few who once contributed large sums, and of the many whose small but consecrated gifts have always been the main support of the work. Moreover, the cries for help at home are so loud and persistent as almost to drown the cries from foreign lands. Here are neighbors out of work and almost out of food; colleges and seminaries are appealing for aid to survive; churches are struggling desperately to meet ministers' salaries and other expenses, already greatly reduced. With such demands upon diminished means the marvel

is that gifts to foreign missions have not suffered an even greater cut.

The effect of recent criticisms upon Mission work and Boards has been small in our denomination. Because we are a comparatively little group we know our missionary force intimately—their caliber, their theology, their evangelistic spirit and the work they are doing. Confidence in them cannot be shaken by censors who have less opportunity for such knowledge. As a member of our Board I can say that I have seen no lack of confidence in it. Naturally and profitably it has its critics—some intelligent—whose counsel is always highly valued, and some ignorant whose suggestions or censures are of the same worth as their praises. A Board is the appointed agent of the church; and if its policy or practice is not acceptable, the means of changing its membership are simple and always at hand.

As we consider the future, one feature in the present situation causes us serious thought and apprehension. The younger generation, who soon will be the men and women to support foreign missions, are not developing an interest in it. One reason for this is that the old methods of attracting them have largely lost their force. To us in our childhood the scenes in far-off lands and the stories of missionary experiences were thrilling; but to the sophisticated youngster of today they are puerile. I have great sympathy for the returned missionary who, with a few familiar pictures enlarged from his kodaks and with the simple account of what he has seen and done, tries to interest an audience of youth accustomed to the movies and the lurid tales of modern fiction. Evidently we need a new approach and method of appeal; and what these shall be is a problem to be solved by those who best know the psychology of present-day youth.

When considering the falling off in gifts to foreign missions, it is well to look at domestic missions also. There is the same shrinkage there;

* The Reformed Church in America is a minor member of the Presbyterian group; but for more than a hundred years it has held a major place in devotion to foreign missions. Indeed, as it has no shibboleth of creed or peculiarity of cult to keep it from merging in some larger denomination, I may say that a deep interest in its mission fields and workers, and a belief that intimate acquaintance with them cannot be maintained so well in a great body, have constituted one reason for continuing its separate denominational existence.
W. B. H.

and the other Boards of the Church are suffering likewise. If, therefore, lessened receipts indicate a decline in interest, the decline exists in all our church work, and must have a common explanation. That origin is not far to seek: it is *the spiritual deadness of the Church itself*. In the Great War we prayed to the God of vengeance and not to the Prince of Peace; in the days of seeming prosperity that followed we sought and rejoiced in the might of the dollar and not in the

power of the Holy Spirit; and in the present days of distress we find little of heart-searching and true repentance, but rather a feeling that, if the N. R. A., C. C. C., R. F. C. and all the rest cannot save us, there is no salvation. The most important inquiry for laymen and for ministers in the present hour is not what improvements can be made in missions abroad or at home but what change is needed in our own hearts and lives. There is the crux of the whole matter.

From a Pastor's Viewpoint

By the REV. MILTON T. STAUFFER, D.D.

Pastor of the South Reformed Church, New Brunswick, N. J.; Formerly a Missionary in China

SPEAKING for my own church, we have not grown tired of our missionary task, nor have we lost faith in our missionaries. During the last five years we have registered a slight increase in the number of those regularly contributing to foreign missions. This increase has come, not only from new accessions to church membership, but also from members who until recently were not sufficiently interested in our various benevolences to contribute regularly to them.

The general economic situation naturally has had its effect upon gifts to local and to foreign work, reducing the total annual amount by some ten to fifteen per cent. However, no contributor within my knowledge has reduced his contribution to missions without at the same time reducing his contribution to local church support in the same or even greater proportion. A few of our people, while obliged to cut their contributions to local church support, have steadily maintained their giving to benevolences at the level set three and more years ago. The annual remittances of our two women's missionary societies to domestic and foreign missions have continued at approximately the same high level as before 1929—such drops as may have occurred in any single year being less in proportion than the accompanying drop recorded in receipts for local church support.

The Laymen's Commission Report, and particularly the news releases preceding its publication, served to raise questions in the minds of some and to bring out into the open certain misgivings and criticisms of the foreign missionary program, which may have been entertained for years, but which hitherto had remained unexpressed. This has challenged us to re-think and re-affirm the fundamental aims which must characterize the missionary enterprise if it is to be truly Christian and is to continue to receive Christian support. It also provided an atmos-

phere in which the critic has felt free to speak his mind. It has clearly demonstrated to the church that foreign missions is a thing of life and growth, and that to the extent that we depend on the human element in it, we must expect mistakes and limitations. It has emphasized the need and the certainty of change in missionary methods and policies. It has awakened hope and has reclaimed confidence in the future of missions. Our church members realize today as never before that they are not supporting an impersonal organization or machine, but that the missionary movement is a movement of the Spirit of God in and through the hearts of men.

It is my conviction, after limited experience in a local church, that the marked decrease in missionary giving which we have experienced in recent years is almost wholly the result of economic conditions and of general religious indifference. It is not the result of any appreciable loss of faith in the commonly declared motives or objectives of missions. Nor is it due to any lack of interest in and sympathy for the program of missions as at present outlined and carried forward by our more creative and progressive missionaries, however much room for change and improvement there may be in certain of our mission areas or groups. Nor does it reflect diminishing confidence in our administrative boards at home or in our missionary or church councils on the field. Rather, the willingness on the part of our missionary forces to be the object of critical analysis and appraisal has strengthened the confidence of the home church in the essential soundness of the whole missionary enterprise. It has given proof of the missionary's sincere desire to adapt himself and his methods to changing circumstances.

Possibly the chief cause of diminishing interest in missions and of the decrease in missionary income is not economic but religious. Christian

missions are essentially redemptive in their message and program, but we in our home churches have ceased to appreciate this redemptive purpose in Christianity as we once did. Our evangelical zeal has been dissipated. We have surrendered our religious distinctiveness. In consequence, our enthusiasm for the place and value of religion in the on-going life of the world has suffered. Here is the explanation of the diminishing financial returns from our churches. Missionary intercession has suffered equally. We are less interested, so we pray less; and when we pray less we give less. We are less interested because Christ means less to many of us today in our pulpits and in our pews. We need a more positive religious experience. We need lives more fruitful in Christ-like qualities to impress us with their values. Is Christ really *life* to us?

Thirty years ago we were more enthusiastic for the Christian faith. We stressed its redemptive elements. Our slogan was "The evangelization of the world in this generation." The social elements were present but they were not stressed. There was urgency and immediacy then in our missionary program and appeal. All this suggests assets and liabilities. Ten years ago enthusiasm for personal evangelism shifted to an enthusiasm for Christian solutions of social problems that offered a corrective and promised a better balance.

But today we are marking time. We are without commanding enthusiasms. We greatly need a reaffirmation of moral and spiritual certainties in our local churches. Before missionary interest can increase so as to produce intelligent sacrificial missionary giving, we must develop enthusiastic, grateful men and women in every church. We must have more men and women who have experienced a new type of life in Christ and who cannot bear to think of men either living or dying anywhere without a similar experience of Him.

Where ought we to begin in any attempt to recover missionary enthusiasm? It would help (1) if seminary students were to come into our churches equipped and on fire for an *evangelistic* ministry; (2) if, from the younger churches abroad, we were to receive fresh affirmations of the distinctive values of Christianity; (3) if in America and everywhere the unsatisfied religious hungers of our day could be realistically set forth and if the ability of Christ to satisfy these hungers could be convincingly restated and reexperienced.

A MISSIONARY RELIGION

BY REV. G. WILBUR SHIPLEY, in *The Christian Observer*

"Christianity is nothing if it is not missionary. Your Christianity is nothing if it is not mission-

ary," said Dr. John A. Broadus. Christianity in action is Andrew going after Simon; Philip finding Nathanael; the woman, leaving her waterpot at the well, running to tell the populace of a city that she had found Christ and leading them out to meet Him. Paul's missionary enthusiasm was not kept alive solely by the command of his Lord. He felt another urge within his own soul, "The love of Christ constraineth us." The mainspring of missionary enterprise and enthusiasm is the regenerated heart of the believer. Perfunctory obedience to a command is not the most worthy impetus to service. The spirit and life of Christ in the disciple is the real compelling force. The satisfaction and joy which the Christian finds in his glorious Lord creates the desire to carry the Good News to others. If a man finds a bag of gold, a treasure hid in a field, a pearl of great price, he grasps it for himself. But when a man finds Christ, there immediately arises in his soul the impulse to impart Him to his fellowmen.

Scores of examples show that this is the secret of the foreign mission work of the Church. . . . It is foreign mission effort that preserves the life of the home Church. It gives a purpose, an enterprise, which draws out her dormant forces and capabilities. As exercise develops the body, missionary activities bring vigor and strength to the Body of Christ. Thomas Chalmers said, "Foreign missions act on home missions, not by exhaustion, but by fermentation." Alexander Duff said, "The Church that is no longer evangelistic will soon cease to be evangelical." The responsibility of a great enterprise begets in a man creativeness, initiative, and the spirit of adventure. The supreme task of the Church, seriously accepted and earnestly undertaken, will energize and empower our drooping and flagging life. Expansion is the very essence of Christianity. "It is a commodity, the more of which you export, so as to share freely with others, the more you have for use at home."

The supreme towering mission of the Church, the design of our Lord in its establishment is the evangelization of the world. It is not a mere incident in her life—a side issue, a pious diversion—it is her chief business. It is the Master's great concern. It filled His mind, flamed in His heart, tingled in His nerves, throbbed in His blood, thrilled His soul when He walked in Galilee and it is no less dear to Him now. His love impartially girdles the globe. His great heart yearns for the redemption of all nations. It lays paramount claim to the energies of the Church. It rises above all other obligations, eclipses all other service, and stands supreme in its demands. Our duty is not optional. It is unalterably fixed. It cannot be changed by tastes, prejudices, opinions, likes, or dislikes. It is God's specific for saving a lost world,

The Universal Week of Prayer*

Sunday, January 7, to Sunday, January 14, 1934

Sunday, January 7, 1934—Suggested Topics

"The Divine Judgment" (Romans 1:18, 24, 25; 2:1; 1 Peter 4:17).

"Fear and Faith" (Mark 4:40; Psalms 27:3; 112:7).

"Our Need of Repentance" (Mark 1:15; Mat. 18:3).

"Beginning and Continuing with God" (Gen. 1:1; 2 Chron. 31:21; Phil. 1:6).

Monday, January 8—The Need of the World

THANKSGIVING:

That God reigns and the future is in His hands.

CONFESSION:

Man's confidence in himself and rebellion against God and open denial and rejection of Him.

REQUESTS:

That God may save peoples from their blindness and hardness of heart.

For repentance and for living faith in the Lord Jesus Christ.

For those who bear the burdens of responsibility.

SCRIPTURE READINGS:

Psalms 97. Romans 1:18-32. Luke 1:67-80. Hosea 14.

Tuesday, January 9—The Church

THANKSGIVING:

For its continued transmission of the Gospel of Christ.

For signs of a revival among all nations and races.

CONFESSION:

For failure to utter the divine and commanding message.

For inability to confront men with the necessity for regeneration, and complete surrender to Christ as Saviour, Lord, and King.

REQUESTS:

For grace to recognize and proclaim God's Word for our time.

For deliverance from bondage, and for grace to move forward in the spirit of fearless faith and obedience.

For a spiritual awakening in the Church.

SCRIPTURE READINGS:

Eph. 3. Jer. 2:4-13. Luke 12:35-40.

Wednesday, January 10—National and International Life

THANKSGIVING:

For the achievements of past generations.

For the mutual enrichment of peoples.

CONFESSION:

The prevalence of suspicion, distrust, and enmity, and of national selfishness.

The tendency to destroy social unity through violence.

REQUESTS:

For a new vision of the true meaning and purpose of national life.

For those who guide national life and international affairs.

SCRIPTURE READING: Psalm 96. Eph. 2:11-22.

Thursday, January 11—Social and Economic Life

THANKSGIVING: For God's gifts to man.

For the discoveries of science and their possibilities.

CONFESSION: The sins of our economic and social life. Lack of brotherliness and love.

The failure of the Church to promote a Christian economic order.

REQUESTS:

That Christian people may bear their economic responsibilities.

That workers in the scientific field may consecrate their gifts to God.

That wisdom and courage may be given to economists to solve the economic problems.

For the multitude of the unemployed in all lands.

SCRIPTURE READINGS:

Gen. 1:24-31. Mark 10:23-27. Luke 12:13-21.

Friday, January 12—Christian Missions

THANKSGIVING:

For the extension of the Church of Christ.

For evidences of new spiritual life.

For the devotion and faithfulness of missionaries.

CONFESSION:

The inadequacy of our efforts; the narrowness of our vision; the feebleness of our faith; the lack of sacrificial giving.

REQUESTS:

For all who labor in Christ's Name—among the Jews; in Japan, Korea, China, Siam and Malaya, India, the Near East; in Africa, Latin America, and the Southern Pacific; in Russia and Europe; in North America.

For new workers and their equipment with natural and spiritual graces.

SCRIPTURE READINGS:

Romans 10:12-18; 15:30-33. Eph. 1:15-23.

Saturday, January 13—The Family and Youth

THANKSGIVING:

For the divine institution of the family; for parents and teachers.

For the courage and hopefulness of youth.

CONFESSION: The lack of understanding of youth.

Conditions that destroy the life and purity of the family.

REQUESTS:

That God's ideals for the family may be apprehended anew.

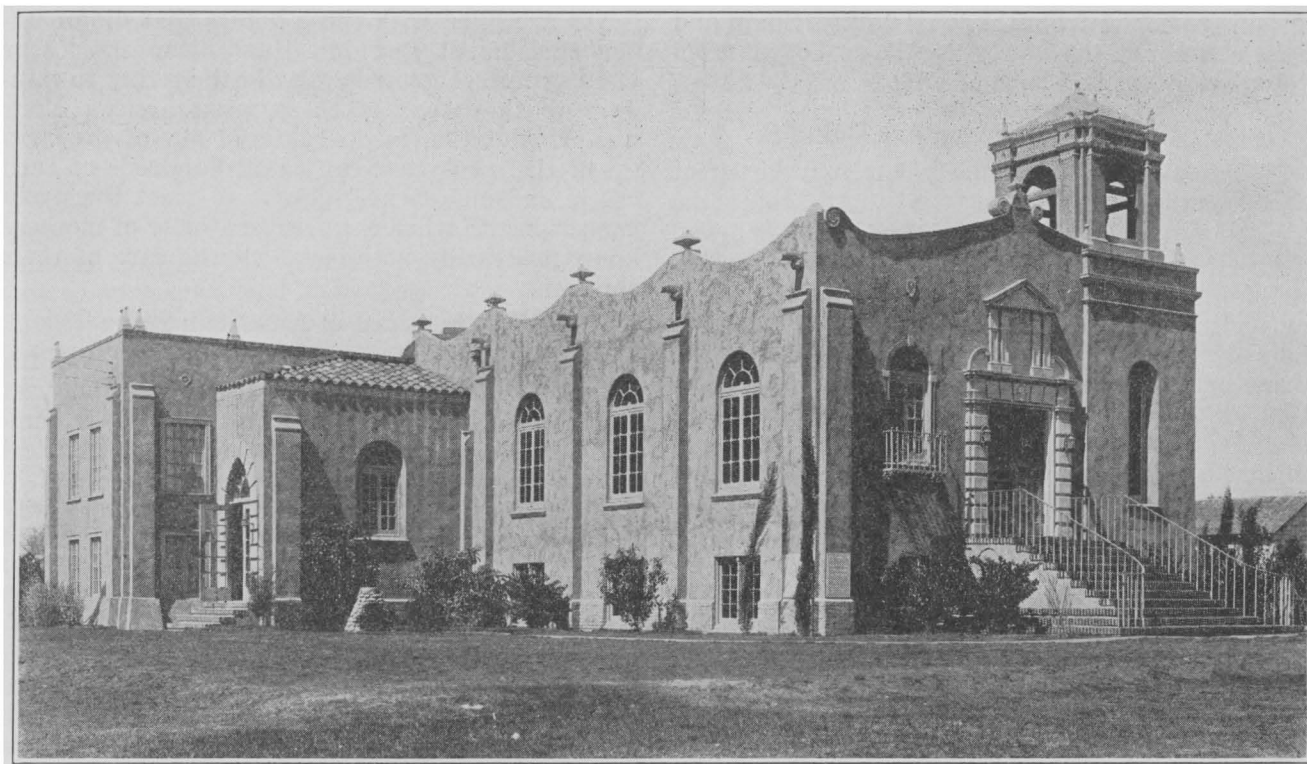
That a vision of Christ Jesus as Lord and Saviour may come to the youth of the world.

For all workers among youth.

SCRIPTURE READINGS:

Mark 10:1-16. Mat. 18:1-14. Joel 2:23-32.

* Adapted from the Topics sent out by the World's Evangelical Alliance, 19 Russell Square, London.



MEXICAN CHURCH, DISCIPLES OF CHRIST, SAN ANTONIO, TEXAS

Success Among Spanish Americans

By E. T. CORNELIUS, San Antonio, Texas

Superintendent of Mexican Missions, U. S. A. for Disciples of Christ

THE tides of immigration have ebbed and flowed many times during our American history and one of the most significant of these movements has been the Mexican immigration of recent years.

The World War stopped the flow from Europe, whence so many millions had come to overflow the industrial areas of the East and to spread over rural areas from ocean to ocean. The checking of European migration brought about two very significant movements—migration of the Negroes from the South to the North, and the creation of a labor vacuum in the Southwest, accelerated by certain conditions arising out of the War. Mining and rural industries found their labor shortage acute—the seasonal occupation of various types, from cotton to sugar beets, from lettuce to grapes, all had to turn to the nearest supply. This had been made ready by revolutionary conditions in Mexico.

The agricultural areas of central Mexico were devastated by the social upheaval initiated in 1910 by the Madero Revolution against the dictatorship of Don Porfirio Diaz. Great “haciendas” were left without live stock or crops by the soldiers, rebels and bandits that pillaged the land; property and life were made unsafe, and thousands of peons found themselves unable to eke out a miserable subsistence. They had been bound to the “haciendas” by economic bonds as strong as those of ancient feudalism. No sooner had these thousands of farm laborers been shaken loose from their old life than our labor shortage attracted them to the southwestern United States.

A conservative estimate of the total number of Mexicans within our border, at the end of June, 1929, is about two and one-half millions, including the American born and the small Spanish-American population of New Mexico and Colorado. There is also a considerable population of Spanish-

speaking peoples from the West Indies, Spain and South America on the Atlantic seaboard from New York City to Florida.

What the Mexicans Are Doing

The Southwest particularly has felt the effect of the many thousands of Mexicans. States like Texas and California, while differing to a marked degree in their seasonal occupations, have had to assimilate nearly one million Mexicans into their agricultural and industrial economy. The chambers of commerce of these cities furnished the principal opposition to placing Mexican immigration on the quota basis, largely because an overabundant supply of Mexican cheap labor would mean little immigration restriction.

Mexican laborers are in large numbers in most of the industrial and agricultural occupations of the entire Southwest, and have filtered into almost every other section of the United States. The production of cotton, in south Texas especially, is dependant upon Mexican labor. The production of sugar beets in Colorado and other areas, is mainly dependant upon Spanish-American labor; the cultivation of citrus orchards in Texas, Arizona and California, is carried on by thousands of Mexican laborers, scores of seasonal occupations of California, from the Imperial Valley north, utilize the Mexican laborer and his family; the mines, railways, and factories of the great Southwest could scarcely operate were it not for the Mexicans, both skilled and unskilled, who have their shoulders under the economic growth of this vast country.

All of America has been enriched by the contribution of these people not only to our economic advancement but to our art and music. On the other hand, hundreds of thousands of unassimilated peoples of another race, another language and another background of life, creat new responsibilities and problems. The great majority of these people have come from rural areas of central Mexico. They were underprivileged there without adequate educational advantages, their children growing up in the midst of squalor and misery. The families sought relief believing that the United States, the great land of opportunity, provided a paradise. They brought with them their crude ideas of sanitation and of healing, their ignorance and superstition and their absolute subservience to the Roman Catholic church. The Mexican people are very gregarious and they form large colonies in our centers of populations. Because of their background, they have created a mighty problem for the boards of health; their homes are ravaged by disease, such as tuberculosis and skin diseases, their children are undernourished. During the midsummer our ceme-

teries are filled with those babies that die of undernourishment and intestinal disorders. Our visiting nurses grow haggard attempting to minister to the needs of these great areas. Your writer, who lives in the midst of one of the largest of these colonies, can recall hundreds of such cases, and our earnest efforts to meet the problems of health when the great majority of mothers know practically nothing about the care of their children.

The Mexican in American Life

1. *Economic adjustment*—It must be taken for granted that we are here discussing the vast majority of Mexican immigrants and their families—both Mexican and American born. Political exiles and other minor elements in our Spanish-language population are quite aloof in every way from the rest of their people, seldom living in the colony and meeting the others only in a professional way.

The Mexican colony in our American Communities usually has most of the distinguishing characteristics of a Mexican community in their own land. This was especially marked during the period of accelerated movement, when thousands of immigrants reached the Southwest every year—to scatter later into the North and East wherever attracted by the economic demands of seasonal occupations. Ten years ago, these colonies were housed in little more than makeshift shacks, constructed of all kinds of nondescript materials, tin cans, dry goods boxes, grass roofs, with no pretense of cleanliness, sanitation or beauty. Two very characteristic colonies of this type were the Belvedere District of Los Angeles and the Southwest District of San Antonio. In other cities, such as Kansas City, Chicago or Dallas, these immigrants were forced by circumstances to seek the most squalid sections of the city, and too often they have been unable to improve their lot, because of the situation in which they have existed for most of their stay.

The districts in Los Angeles and San Antonio, as well as cities like El Paso and Phoenix, have improved in a very remarkable way, keeping step with the adjustment our people are making to our American economy. Certainly much improvement could yet be made, and the cities could enforce in a stricter way their sanitary regulations, could they realize how vital the need is for more health-saving conditions.

The masses of our immigrants changed very little their previous economic status, if we judge by outward appearances. I was living in central Mexico when this modern race movement began, and marvellous accounts of the utopic opportunities in the North began to filter into our area. In those days a family could secure work quickly,

then would send word to their relatives and friends to the effect that they had been able to buy shoes for all the children, that while living costs were much greater than in Mexico, they were able to live on a level only possible for the upper classes in their homeland. Who but the rich merchants and "hacendados" could afford automobiles; but most of these poor families boasted of relatives who had left Mexico with only what they could carry rolled in a blanket and were now living in such opulence that they traveled from community to community in their own cars. Such stories spread like fire and American Consulates were filled with hundreds of Mexicans seeking admittance into this paradise.

With the exception of two periods of depression, the first one causing terrible suffering in the Mexican colonies of our northern cities, and the present depression, most Mexicans have been able to secure employment during a considerable portion of the year, and have gradually risen in the economic scale. The piano, the phonograph, the radio and the automobile have made a vast change in the economic outlook and status of these people. While these changes have in some slight degree come to Mexico herself, they are so great here as to change the whole outlook, in spite of depression, suffering and despair. Even in these hard times, those who frequent our institutions dress better, keep their home surroundings more attractive and in many ways demonstrate that they are being assimilated into our economy—especially those who have remained while thousands have returned to Mexico.

2. *Social adjustment*—The adult Mexican population has resisted social change more strongly than almost any other immigrant group. They have been so gregarious and so intimately related to all of the processes of life of Mexico—very largely because of territorial proximity—that their response to custom and environment has been quite insignificant. Only a small percentage are familiar enough with the English language to use it in business or social contacts. Thousands of Mexicans have been living in the United States for ten, fifteen or twenty years and do not understand even the simplest and most common English phrases. Other thousands of young people, born and reared in the States, are equally unfamiliar with the language, which is the first step toward adjustment to our American social order.

A great transformation has come to the thousands of wide-awake children and young people that have been attending our public schools for the last ten years; hundreds of them finish our junior schools and high schools each year and are adjusting themselves in a splendid way to the life of our communities. We find them in stores, shops, offices, and in the professions, conducting their

own enterprises, leaders in civic organizations, such as Rotary, Kiwanis and Lions Clubs. This younger generation has also been forming fraternal organizations and clubs that have as their object the better adjustment of the American born Latin American. Mexican government sponsored organizations are also putting forth every effort to hold the loyalty of these groups to the mother country. Often our young folk do not know their own mind, as they are swayed by the influence of the family toward Mexico and in the opposite direction by almost every other influence.

It is sad to note that the youth are assimilating some most undesirable customs and attitudes, without being influenced by the most wholesome of our environment. Because of their adoption of our customs, especially in the contact of the sexes, friction is caused in the homes. The adults still cling to the restrictions and inhibitions of yesterday in Mexico. In the old days in Mexico, no modest girl was ever seen in public in the company of a young man. Their courtships were carried on under very different circumstances. Now they have adopted our custom of courtship, etc., without all of the necessary self-restraints. The transformation has been entirely too rapid and too many disasters have befallen the youth. Latin passion has not necessarily been restrained because of changed environment. Some of our greatest problems arise just at this point. We believe that within a few more years, with the coming of a new generation of young people from the homes of those who have already become adjusted, the problem will not be so acute. This is conditioned upon the continuance of present stringent immigration restrictions—when our Mexican population is decreasing rather than increasing, and there is no great mass of young people to absorb.

No institution of the States has functioned so well in these matters of economic and social adjustment as our Public Schools. Our southwestern cities have recognized the great opportunity and have met it with great success.

What Evangelical Churches Are Doing

Mexico has been for a number of years the scene of very rapid changes in the relations between certain social elements and the Roman Catholic Church. The modern movement away from the Church had its origin in the beginnings of the movement for independence from Spain begun in 1810. The Church opposed every movement that tended toward liberty for the country, political, religious and social—exemplified in the movement led in 1810 by Fr. Miguel Hidalgo y Costilla, the Reform Laws of 1857 under the lead-

ership of Don Benito Jaurez, and the recent revolution of 1910 under Francisco I. Madero and other famous leaders of the period. Lately the Church has been placed in a most embarrassing situation because of the defection of a great mass of the rural or agrarian elements. The unskilled labor, as well as syndicalized labor, has been bitter in its opposition to the "rule by clergy." Most of these people have retained nominally their religious allegiance, but have not restrained their opposition to the political action of the church.

The Mexican immigrant, released from the economic fetters of the old system of Mexico, has also lost much of the respect and most of the loyalty that he formerly held for the Roman Catholic Church. He learned that his parish saints could not do everything for him, and in his new environment in the United States, he did not need to be so submissive to the rulers of his faith. The majority of our Mexicans, while maintaining their nominal relation to the Church, are Catholic in name only. The freedom with which they attend Protestant services and frequent Protestant institutions, is a marked contrast to the attitude of the masses of the people eight or ten years ago.

Most of the major Evangelical communions are carrying on successful work among the Spanish-speaking people. There are about one thousand different Evangelical projects scattered from the Pacific to the Atlantic, and from the Mexican Border to Canada, although the greater number of these projects are in Texas, Colorado, New Mexico, Arizona and California. New York City has flourishing Evangelical congregations, the members of which are in their majority Porto Ricans, Cubans, South Americans or Spanish, although there are also many Mexicans in these congregations. There are also strong Spanish-speaking congregations of various religious bodies in the State of Florida.

1. *Education*—There are numerous primary and high schools conducted by several of the communions; some of these schools are boarding schools. The most outstanding schools are:

Allison-James School for Girls (Pres. U. S. A.), Santa Fe, New Mexico.

Menaul School for Boys (Pres. U. S. A.), Albuquerque, New Mexico.

Edith McCurdy School (United Brethren) Santa Cruz, New Mexico.

Rio Grande Institute, (Congregational) Albuquerque, New Mexico.

Mary J. Platt School for Girls (Methodist Episcopal) Tucson, Arizona.

Harwood Boys School and Harwood Girls School (Methodist Episcopal), Albuquerque, New Mexico.

Spanish American Institute (Methodist Episcopal), Gardena, California.

Frances De Pauw Industrial School (Methodist Episcopal), Los Angeles, California.

Forsythe Memorial School (Pres. U. S. A.), Los Angeles, California.

Lydia Patterson Institute (Methodist Episcopal Church, South), El Paso, Texas.

Wesleyan Institute for Boys (Methodist Episcopal Church, South), San Antonio, Texas. (Now closed.)

Holding Institute, co-educational, (Meth. Episcopal Church, South), Laredo, Texas.

Texas-Mexican Industrial Institute for Boys (Pres. U. S.), Kingsville, Texas.

Presbyterian Industrial School for Mexican Girls, (Pres. U. S.), Taft, Texas.

Valley Institute for Girls (Methodist Episcopal, South), Pharr, Texas.

Effie Edington School for Girls (Methodist Episcopal Church, South), El Paso, Texas.

The only institutions for the preparation of ministers are The Spanish-American Baptist Seminary, Los Angeles, The Training School at the Plaza Christian Center of the Methodist Episcopal Church in Los Angeles, and the Spanish Department of the Presbyterian Theological Seminary of the Presbyterian Church, U. S., Austin, Texas. The other religious bodies train their workers in their regular denominational institutions.

The Plaza Schools of New Mexico have made for many years a very distinctive contribution to the development of the rural areas of Northern New Mexico serving the thousands of Spanish Americans that live in that area. Almost all of the students in Menaul School, Rio Grande Institute, Edith McCurdy School, Allison-James are Spanish American and must be distinguished from the Mexican immigrant.

All of these schools are serving our Spanish-language population in a very wonderful way; hundreds of their graduates are occupying places of influence in the Southwest.

2. *Christian Community Centers*.—The Christian center movement has been very successful, and many of the evangelical communions are conducting important enterprises in scores of American cities. The most outstanding Christian centers are:

The Plaza Christian Center of the Methodist Episcopal Church, Los Angeles, California.

The Belvedere Neighborhood House of the Presbyterian Church, U. S. A., Los Angeles, California.

The Rose Gregory Houchen Settlement of the Methodist Episcopal Church, El Paso, Texas.

The Baptist Christian Center, Phoenix, Arizona.

The Presbyterian Home of Neighborly Service of the Presbyterian Church, U. S. A., San Bernardino, California.

The Wesley Community House, Methodist Episcopal Church, South, San Antonio, Texas.

The Mexican Christian Institute (Disciples of Christ), San Antonio, Texas.

The Home of Neighborly Service (Presbyterian Church, U. S. A.), San Antonio, Texas.

St. Anne's Mission (Protestant Episcopal Church), El Paso, Texas.

There are more than a score of other efficient Christian Centers that carry on programs of religious education, kindergartens, supervised recreation, clinics, employment and legal departments, boys' and girls' clubs, as well as a multitude of other types of unclassified service. These Christian centers cooperate in a very wonderful way with the rest of the Evangelical program and are helping to meet the very difficult problems of economic and social adjustment by which our Spanish-language colonies are confronted.

3. *The Church.*—The growth of Evangelical Christian churches has been phenomenal, from a few hundred members twenty-five years ago to about thirty thousand at the present time, not including the membership of the various Pentecostal groups, Seventh Day Adventists, etc. Many churches have suffered a loss of membership within the last year because of the repatriation process; thousands of our Mexican Christians have joined the throngs that have gone back to Mexico during this period. In spite of the loss of members, many of our churches are reporting an increased attendance in the church schools, an increase of the ever widening sphere of influence in the churches. A splendid example of this growth may be seen in the Spanish-language work of the Northern Baptist Church. Their membership in

1918 was 250—in 1930 it was 3,500—a 1,300% increase.

Two great needs are outstanding in the development of our Spanish-language churches, mainly, a better trained ministry and a more adequate program of religious education. Those of us who are engaged in this enterprise are well aware of the problem and plans are being formed that we trust will have their effect in improving conditions some time in the near future.

4. *Interdenominational Fellowship.* — Perhaps the most interesting and successful example of cooperation is to be found in the Interdenominational Council on Spanish Speaking Work organized about twenty years ago. Through this fellowship devoted to the elimination of overlapping and competition and a very adequate occupation of the field, we have been able to overcome many of the difficult problems of such an enterprise as this. There are still occasional points of friction, and we have not been able to take all of the desired steps in the allocation of areas, but we have learned to trust one another and to work together "conscious that basically, our cause is one." *Nueva Senda*, a monthly interdenominational journal, is published under the auspices of this Council and has had much to do in molding the sentiment of our Evangelical forces in the matter of cooperation and closer fellowship.

The Fate of Missionaries' Children^{*}

By DAN B. BRUMMITT

Editor of the Central Christian Advocate, Chicago

"TELL about your children's education; what it has been and where they received it; and what they are doing now."

This request went to every Methodist foreign missionary who had been at work twenty years or longer.

Most of the answers are definitely astonishing. More than eighty families have reported, with a total of 283 children. Of these, 273 are still living—an amazing fact in itself. Six died by accident and one was killed in war. Only three are reported to have died from ordinary causes! The six who died by accident were the children of the Rev. and Mrs. D. H. Lee, and met death one terrible night, when their home was swept down a Himalayan mountain-side in the landslide known ever since as the Darjeeling disaster.

In the light of that record, as well as of others, the notation on one missionary's report is worth quoting: "Had the Board been 'more careful in the selection of their parents,' as suggested by the

Appraisal Committee, the record would have been better!"

These missionary families have averaged between three and four children. Practically all of the children received their early education in the lands where their parents were laboring. Most of them prepared for college before leaving the field.

The ages of the children included in this report range from four to fifty-two. About one hundred are twenty years of age or under so that they have not yet had their full education.

Eighty-six children have from one to three college degrees and the average is one and one-half college degrees per family. Candidates in sight may raise that to two and one-half per family. Thirteen children are doing graduate university work. Sixteen are on the mission fields, and five more would be there if funds were available. Twelve are planning to go to the mission field when they finish school. Twenty-two are teaching in the United States in mission fields and nine-

^{*} Condensed from *The Indian Witness*, Lucknow.

teen are in other professional work. Nineteen have gone into business.

In the noble army of students working their way through school, the child of missionary parents has been a conspicuous, persistent, and resourceful figure.

This simple inquiry, though its modest scope does not justify any sweeping statement, points plainly to the conclusion that to be doubly advantaged in the race of life, first, the candidate should be born in a minister's home; and, second, the parents should be among those who are accepted for foreign mission service.

The children of missionaries learn from many teachers outside of school. They tend to become cosmopolitan in their interests. The great majority of them have a profound respect for their

parents' vocation, and many accept it for themselves. But their great distinction seems to be, so far as our study goes, that these missionary parents, who are so often misunderstood, and sometimes underestimated, who are so poor in this world's goods and so lavish in their spending of life, have given their children the finest educational preparation that comes to any group of American boys and girls, rich or poor.

We turn from this study with one conviction more than ever fixed: whatever disappointment the foreign missionary enterprise may have been in other respects, and however the blame may be apportioned, something real and important has been going on under the roofs of missionary families. These people seem, in the ancient phrase, to have deserved well of the commonwealth.

The Cost of Being a Missionary^{*}

By the REV. EDWARD M. HAYMAKER, D.D., Guatemala City, Guatemala

For Fifty Years a Missionary of the Presbyterian Board of Foreign Missions

THE average American home stands higher in practical comforts than any other. We live less frugally than in Europe. Our boarding schools, colleges and seminaries have been well endowed and there seems to be a rivalry among them in the matter of student comfort that puts the best at the service of all. In the educational world this is carried still further by fraternity and sorority life. After living most comfortably from birth to ordination or its equivalent, and having developed what non-Americans would call a pampered life, the young missionary comes to his field with the expectation of some sacrifice it is true, but you will necessarily find a great difference between the sacrifices you have imagined and are braced for, and the ones you really meet and that catch you quite unprepared.

Where the new missionary is likely to weaken is in the extent and scope of his sacrifice and its relation to his main object. Are you burningly anxious to get into sympathetic touch with those you want to reach, and will you sacrifice comfort, health, money interests, individual tastes, reputation, ambitions, family.....anything at all that stands in the way of that closeness and sympathy that marks the Spirit of Christ and that alone will attain the results you are after?

Most of the people that need you most, that you want to reach, live in out-of-the-way country districts. Their houses, where you will often have to put up and where you ought by all means to get

on intimate terms with them, are wretched, dirty, unsanitary and repugnant to you after your so different life. Their food is the food of poverty very different from what you have been used to, and is at first distasteful and even repugnant, especially when you see it prepared.

If you are going to get close to them you will have to sacrifice your appetite, your taste, your sense of cleanliness, your foreign manners, your exactions of comfort in sleeping, eating, traveling, speed, relationships and what not.

You must be prepared for nonappreciation of your benevolence and the kindness of your mission. You must expect to be misunderstood, misinterpreted, calumniated, suspected, accused falsely, lampooned, mobbed. Sometimes missionaries have actually been unjustly jailed under accusation of murder, revolution, fornication, pernicious activities, subversion of morals and fanaticism! They have been suspected by the people they came to bless with the Gospel and have been maliciously accused of theft, fraud, political intrigue, spying and horse-stealing. They have been threatened by people in authority with imprisonment in the national penitentiary, with a fine, and with all sorts of indefinite punishments that took it for granted that we were either degenerates or criminals of the lowest order.....

The principle is a simple one: Have you a consecration that will balk at no sacrifice that helps you to sympathetic identification with the people you came to save?

^{*} From *Guatemala News*.

Why Are Christian Missions Worth While?*

By L. G. H. SARSFIELD, M.Sc., M.I.E.E., A. Inst. P.,
London, England

HOW is activity in any sphere justified? One may look to at least four lines in order to draw some valid conclusions—demand, authority, precedent, and results.

These four lines of inquiry may be profitably examined in the case for Christian missions.

What are Christian missions? What is their aim?. This is set forth in the magnificent message which Christ, catching the prophetic word of Isaiah, used when He announced His program in the Synagogue of Nazareth—

To preach the gospel to the poor;
To heal the brokenhearted;
To preach deliverance to the captives;
The recovery of sight to the blind;
To set at liberty them that are bruised;
To preach the acceptable year of the Lord.

The Christian missionary's task is to continue the preaching of the Good News—the revelation of God's manifestation of Himself in Jesus Christ, the message of redemption from sin through the Cross and the hope of eternal union with God. The Christian missionary knows and declares that Christ's "touch has still its ancient power" to heal, to deliver, to give sight and to set at liberty.

Christ Himself originated Christian missions and thrust forth His disciples with stirring words. Christ then is our authority.

Authority for Christian Missions

We accept the Bible as the Word of God, Jesus Christ as the unique Son of God, and the Gospels as a true record of the facts concerning His life, teachings, death and resurrection.

Christ gave definite instructions to His disciples: "Go to the lost sheep of the House of Israel, as ye go preach, . . . heal the sick, cleanse the lepers, raise the dead, cast out devils, freely ye have received, freely give." Christ's purpose of mercy included the Gentiles. "He shall show judgment to the Gentiles . . . and in his name shall the Gentiles trust."

After the crucifixion the scope of the commission to the disciples is widened to the whole world

when the risen Christ met His disciples after the resurrection. The Galilean meeting, it is significant to note, was by appointment made before the crucifixion. He said to his chosen apostles: "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them and teaching them to observe all things whatsoever I have commanded you; and lo! I am with you alway."

Compelling as the command is of itself, it is not an isolated dictum born of a spontaneous idea. It is the crystallizing into a definite instruction the principles for carrying on the work which Christ during His ministry inaugurated with the same universal aim. His message was: "For God so loved the world that he gave his only begotten Son that whoso believeth in him should not perish but have everlasting life."

The Christian missionary movement is not based only on one single passage from the Founder of the faith. The missionary enterprise is woven into the very fabric of Christ's teaching, personality, and work, and in addition to the collective command after Christ's ascension specific instructions were given to individuals. Two examples will serve. First, Paul, at his conversion, received his call to missionary service through Ananias to whom the Lord had said, "He is a chosen vessel unto me to bear my name before the Gentiles and Kings and the children of Israel."

Second, Philip, when released from his duties as deacon in Jerusalem, went down to Samaria and in the middle of a successful preaching campaign had a most interesting foreign missionary call to go "unto Gaza which is desert." There a man of Ethiopia was converted. Thus Christian gladness was first brought to Africa's Negro races.

How could the Apostles and early Christians forbear to embark on the missionary enterprise which has in greater or lesser degree continued ever since?

Does this command to spread the Gospel apply to disciples in a later generation? Does it confer any obligation upon Christians of the present

* A paper read before a philosophical and religious club in London. The club includes Protestants, Roman Catholics, Jews and Agnostics.

day? Yes. First, the task set was of stupendous magnitude, such as could not be accomplished in the lifetime of those who received the message and therefore would have to be carried on by successors. Indeed, it is not yet finished. Second, the promise, "Lo! I am with you alway, even unto the end of the world," carries the quality of perpetuity, i. e., it is not restricted to personal limits but it is a universal promise for all time.

The call to Christian missionary service still comes from the same source as of old, and is constraining men and women now to carry the Gospel to dark and needy places of the earth and to suffer many things for Christ's sake. The command "Go ye," sounding over the Galilean hills 2,000 years ago, echoes down the ages, and is heard by servants of God today and is born in on the consciousness by the Holy Spirit who was sent, as Jesus Christ Himself said, "to teach . . . to bring all things to your remembrance."

The Christian Evangel has gone forth. The history of missions brings us into contact with heroes of the faith; we see the records of epic adventure and mark the tale of sacrifice and privation by which the light has been brought to them that sit in darkness and the shadow of death. As I understand these things the authority is definite.

The Precedent for Christian Missions

It would be outside the scope of human power to judge the validity of any particular call to missionary work or to assign the ultimate value of that work. We can, however, view the historic background so as to draw some broad conclusions on fairly accepted principles. This subject of precedent admits of interpretation from another point of view—that associated with the example of men and women who have borne the message. We cannot look back at those who have now laid down the torch without observing that they were characterized by spiritual power, indomitable courage, strong character and lofty purpose. As we review the noble army I think we achieve a certain maturity of thinking which is constructive.

Let St. Paul come first. What tireless feet, what burning zeal, what loyal devotion, as he journeyed in Asia, sailed the seas, pressed on to Athens and Rome—now declaring his new life to the Jews, now laboring for his daily bread, now eloquent among the Greeks—always uplifting Christ who had revealed Himself to him.

Who can tell the debt which under God we owe to Saint Augustine who organized the early Church in England?

Was it not Francis Xavier who, in the middle of the sixteenth century, followed up the pioneer Portuguese merchant mariners and devoted years

of his life to inauguration of Christian missions in Japan and parts of India?

Then Carey in the eighteenth and nineteenth centuries became the leader of modern Christian missions in India.

Frederick Stanley Arnot, himself a missionary for 30 years in Central Africa, says of Livingstone, whose work he continued: "Everyone looked upon him as a benefactor and his sermons were learned off by heart by the Africans." What sort of sermons were they? David Livingstone told the natives of God's love, but did not forget to tell them of sin and the need for repentance. Here is a bit of a Livingstone sermon recited by a blind old native: "You people of the Makalolo, you great men and warriors, I tell you you are not great men. You are bad and mean. . . . This is a great evil. The Evangel has gone into all the world to teach men that to be great is to be good."

How many Chinese trace to Hudson Taylor and the China Inland Mission their knowledge of God and emancipation from traditional and religious bondage?

Do we envy James Chalmers, the Scottish missionary to New Guinea and the South Sea Islands, that which led Robert Louis Stevenson to say of him: "He is all gold, a rowdy fellow but a hero—you can't weary me with him, he is as big as a house and far bigger than any church"?

C. T. Studd, leader of the famous Cambridge Missionary Seven, founded the Heart of Africa Mission. Studd, a cricket blue and representative of England, turned from the life of security at home which opened up to him and devoted himself to the proclamation of the Gospel in darkest Africa.

Space does not permit us to dwell on Hannington of Uganda, Grenfell of Labrador, and a hundred more. They call the Church of Christ today to follow in their train. These are men whose challenge should receive some reply. They say to us now words like St. Paul's: "Be ye followers of me, even as I also am of Christ." The precedent is a strong one.

The Need for Christian Missions

Let us consider the present-day need in a two-fold way.

First, how do we see the moral and spiritual need of China and Japan, India and Burma, Persia, Russia, Africa, South America? China is now rocked by internal and international quarrels, the despotism of the paternal rule which found its maturity in ancestor and spirit worship, the Tauism which started as a philosophy and developed into idolatry, the dead ethical code of Confucianism, the pantheistic supineness of Buddhism have left the millions of China uneducated, superstitious and a prey to action and counter-

action of faction — armies and organized banditry.

The Chinese youth grow up dissatisfied with religion and government (or the lack of it), — nationalist influence is strengthening.

Has Russia, in its present reconstructional tantrum, any need of missionary effort? Russia has nominally thrown over religion, and now is being organized on an anti-God basis. Draw back the curtain of agnosticism that hid the heart of Russia's late hero, Lenin, and we see that even he betrayed symptoms of man's universal desire to bestow worship on some object? Basil Matthews writes: "One day he led a group of revolutionaries on a pilgrimage to Karl Marx's grave at Highgate. There, with hat off, Lenin murmured a prayer to Marx." Is there not to be found here something of the incurably religious spirit in man? Russia has lost its sense of perspective and has been blinded to the essential relativity of spiritual and temporal values.

The Bolshevik achievement and program are staggering in their greatness but they are short of greatest, without God. How many thousand words have been devoted lately to "Russia Today"? One aspect which seems to emerge, is that authority and routine is exercised with rigidity, harshness bordering on cruelty. The Master of the Temple once wrote, "Christianity is democracy touched with revelation." Russia's democracy needs the touch of Christian revelation, the newness of life that follows vital union with Christ.

In Japan we see a populous educated people full of inquiry, restless, unsatisfied either with age-old superstition, Shintoism, Buddhism, or Marxism. In these countries their historic religions have failed and this fact is being grimly attested in a very practical way in China, reverting to China for a moment where the governments are commandeering religious temples for offices and similar general purposes. Individuals are everywhere declaring the insecurity of their old beliefs, still trying almost hopelessly the tricks of the fortune tellers, still escaping obligation by death at their own hand. These things loudly declare a need. In the Christian message there is the "sure and steadfast hope." Instead of insecurity there is faith in Christ who said "I am the truth." Instead of accommodated truth of Buddhism there is forgiveness of sins through Christ's sacrifice. Instead of fatalism, there is a call to fight the good fight, instead of the divorcing of the theory of moral belief from moral practice.

India—what a tale of need she can tell! A sub-continent with over 350 million native people speaking 200 separate languages. There are approximately 240 million Hindus, comprising 2,000 different castes, and 80 million outcasts, or un-

touchables, 80 million Mohammedans and five million Christians.

The Hindus are bound in the inflexible caste system by which, as Sir George McMunn says in his new book, "The Underworld of India," every form of social life and occupation means a recognized place high or low stamped and sealed by religious laws. This exclusiveness distinct enough between caste and caste is shown up most sharply in its ostracism of the poor outcast whose lot is a very terrible one. He is consigned to the meanest tasks, he must not be near a caste man, his children may not enter into schools and his contact with a caste man must be paid for by the latter with heavy religious penalties.

Mr. Gandhi says, "The outcaste untouchables are treated as if less than beasts. If it were possible to deny them the privileges of the other world it is highly likely that the defenders of the monster (caste) *would* isolate them in the other world." Then within the caste system itself conditions are incomprehensible. The insecurity of womankind, the universal child marriages, the horrors of childbirth, the shame of widowhood, the exhaustion of manhood, the prevalence of disease, the lack of education—these things and more give ample reason for such facts as this that every generation sees the death of three million mothers in the agonies of childbirth and this, that the average life of Indian inhabitants is 23 years. To this the Hindu answers "Karma—Kismet"—an enigmatic fate.

There are thousands of temples to Kali, the goddess of destruction, and to Vishnu and Krishna. When every allowance is made for the Hindu religion by which the continuation of the world, the procreation of the body, is an absorbing duty so that things of sex and human passion are worshipped there is much in Hinduism which is difficult to defend. Robert Bernays, reviewing McMunn's book, says, "Personally I find Benares quite nauseating. All its untidy splendor and its eerie fascination do not obscure the sadism and unasochism, vice and ignorance—every form of bestiality masquerading as a religious exultation. I do not think," Bernays continues, "that any man who has studied Hinduism at close quarters would ever report the popular fiction that one religion is as good as another."

Katherine Mayo, whose book, "Mother India," paints a picture in darker colors and with bolder strokes than I would reproduce says: "The Indian wields and hugs his chains and with violence defends them. No agency but a new Spirit within his own breast can set him free." That new spirit is exactly what Christ gives. Jesus said to Nicodemus: "Ye must be born again," and goes on to tell him that this new and everlasting life born of the Spirit is a mysterious but no less

positive possession received in response to belief in the Son of God.

The Mohammedans of India, says a recent government census, are the most backward people of all the provinces of India. Though freed in a measure from infant marriage and enforced widowhood Mohammedan women have little but purdah with its demoralizing influences, its unhealthy conditions, its restriction in every form to look forward to. Yet the Mohammedan organization has vast resources, a very full literature, a comprehensive system of missionary enterprise—how can it countenance these things? This question is easier to put than to answer.

Islam is a religion asserting the unity of God, the power of His will and in possession of a mysticism which has held the emotions and hearts of millions. No one will deny that it has elements of strength, vitality and truth. In spite of this Islam has proved itself inadequate to meet the social, intellectual, moral and spiritual needs of humanity. "This failure," says Dr. Zwemer speaking from the Christian standpoint, "is the justification for missions to Mohammedans. . . . Islam has failed to meet the needs of childhood; it is content with low ethical standards; it has through the example of Mohammed himself, his companions and Moslem saints, undermined human happiness by its well-known teaching regarding polygamy, slavery, and the inferiority of womanhood." I am aware of the championship of Mohammedanism by men such as the Aga Khan whose wealth backs considerable missionary enterprise in Western India where he is regarded almost as a deity, but I do not think he could deny the statements of R. E. Welsh in his book, "The Challenge to Christian Missions," that Mohammedanism has arrested the development of every race it has won.

Islam has about 100 millions of adherents in Africa. It was here that Livingstone gained his impressions of the Moslem, and they were most unsatisfactory. I wonder what it was in Islam that made him say, "Mohammedans are unmitigated liars . . . worthless." Lunt says, "Islam has met men on their own level and has left them where they were."

Time forbids our consideration of many types of Africa, the Arab, the Zulu, the pigmy, the black giant. May I, however, direct thought for a moment to the great central belt, comprising Angola, French Equatorial, Congo Belge, Tanganyika Territory, Kenya, where the people, saturated with animism, live in constant fear of spirit enemies and where the witch doctor wields undisputed sway. The African native adores nature and is an expert at natural history, but he has no weapon with which to combat disease and pests which assail him. The spirits that he

worships afford him no other inspiration than fear and to appease them the toll of life is a long and sad one.

I want to picture two scenes. In the center of the first is an open grave. On the edge of the grave sits a tiny child. In the grave is the dead body of the mother, victim of some plague. Around the grave is a large party of natives who are singing, shouting and making the rudest din. While this progresses they are watching to see whether the child will fall upon the body of the mother. If so, the child has been called by the spirits to join the mother in the spirit journey and it is buried alive. This, alas, too often occurs.

In the second picture we see a native household in mourning. A native king has died. His spirit will need company in the spirit world so a hundred, perhaps more, of his retinue must die to join him.

Do not these things declare a need?

These people need deliverance from their bondage.

We recall Christ's words: "To preach deliverance—to set at liberty them that are bound."

These people need to be educated. The various governments seem very slow to undertake the task either for financial or other reasons and so the missionaries must and the missionaries do. But is ordinary education enough? These people need a knowledge of God and His love as revealed in Jesus Christ. They need an understanding of right and wrong, a knowledge of forgiveness and a vital link with God. God is love and perfect love casteth out fear.

Why not teach ethics only? Because ethics can only show a material ideal. Union with Christ gives man assistance in his struggle. Welsh says that "The method of drilling in purely legal ethics was tried by Bishop Colenso experimentally in Natal. He withheld the full Gospel from his Zulus and taught them the law of commandments, training them in simple morals and industry. When his preparatory work was completed his "School Kaffirs," set free to go their own way returned to their old paganism again, reverting to type. On the other hand the full Christian faith proved itself most powerful for the moral development of immature races. It has certainly to be taught by missionaries who have Moses' gift as much as St. John's.

We have not mentioned South America—a land nominally Roman Catholic but actually outside the Church and in many cases observing religious rights incorporating a mixture of Roman and pagan ideas—nor the islands of the sea, isolated and often forgotten.

The same principles hold in the need of all primitive native races all round the globe.

It has been said that while pagan religions may

not be utter illusions they are often so imperfect and corrupted and so distort the truth that wherein they have hints of good they must be fulfilled and consummated in Christ and wherein they are false and debasing they must be supplanted by Christ. "Some better thing" justifies His Church in superseding pagan faiths. Nothing is so important to the races of mankind as moral regeneration.

Although these conditions constitute and exhibit a need, many cases can be cited in which pagan races themselves articulate the call.

An interesting instance recently given publicity by a broadcast by the Rev. Murray Walton of the Church Missionary Society is that of Japan where evangelistic work has been actively prosecuted through the medium of the press. The Rev. Mr. Walton takes advantage of one of the finest newspaper organizations in the world for spreading the Gospel message by articles, advertisements of meetings, etc. Over 100,000 people have written for instruction and spiritual advice. Study courses for which the students pay a nominal fee are being largely taken up. By means of tens of thousands of letters Japanese (mostly young people) are expressing the inability of their old religions to meet modern problems, an intense longing for guidance in life, a desire for knowledge of the righteousness of God, the message of the Cross of Christ and Christian discipleship.

News comes from all over China telling of invitations to overworked missionaries to visit villages with the Gospel.

From India goes up the cry of thousands of needy men and women, boys and girls, for love and care, for truth and light. Mothers are beseeching for entrance to Christian maternity homes, men are knocking at the door of Christian hospitals and medical establishments.

"A shower of rain does not water the earth." That was said by an African chief recently to a missionary of the Sudan United Mission. The chief was pleading for more frequent visits to his people, who hear the Gospel only once a year or even more seldom. Missionary doctors all over the African continent are writing home saying that they cannot cope with the demand for their ministry of healing and their teaching of the good news.

And so throughout the world instances can be multiplied of the same sort of thing.

Opposition there is and always will be for the Christian advance must meet the forces and vested interests of ignorance and evil—but the demand for Christian missions is urgent.

The Results of Christian Missions

The ultimate value of Christian missions is impossible of assessment, but some of the immediate

results are obvious. Critics have advanced many arguments against missionary effort in view of what are in their opinion unsatisfactory results.

Lord Salisbury once said, "At the Foreign Office the missionaries are not popular." Lord Curzon has said of missionaries that "It is impossible to ignore the fact that these missionaries are a source of political unrest," but he also said "that governments should fight or that international relations should be imperilled . . . would strike him as but a feather's weight in the scale compared with the final issues at stake, viz., that spiritual regeneration of a vast country and a mighty population plunged in heathenism and sin."

If Christ's missionaries are accused of producing social and civic unrest they are only calling forth the same comment as did those of old of whom it was said, "these men have turned the world upside down."

On the other hand, however, the work of the Christian missionary is often of the greatest help to government officials in foreign countries. The missionary's skill in the fight against disease, the missionary's house as a place for parley in a dispute, the missionary's wisdom in settlement of tribal quarrels, are all things of definite value.

Traders frequently complain that missionaries "spoil the natives" for productive work. This accusation may be partially true, but it is generally unfair for two reasons. First of all the trader rarely credits the missionary with opening up the country in which he is getting his gains; second, the native who has been influenced by Christianity and finds a new responsibility in home and village life will not be free for the exacting conditions, indiscriminate trekking and various irregularities attaching to getting difficult jobs done in the cheapest and quickest way.

A case lending support to the missionary's position is recorded of an English trader in Africa who, finding the work of evangelized natives so much superior to that of raw native, and finding the former so much more contented and fearless, has organized Christian missionary effort among his own men on his farm where facilities for regular worship and religious instruction are afforded.

The late Dan Crawford, missionary and traveler in Africa, tells in his book, "Thinking Black," of the clearing of the "long grass," the planting of gardens, the building of orderly villages and the establishment of comparatively prosperous domestic communities as a direct result of Christian witness, example and cooperation. Dr. Moffat's dream of Christian homesteads, railways traversing Africa and steamboats plying its lakes, has come true.

Only a month or so ago a missionary of the

African Inland Mission told me of an illuminating conversation between a trader and a native. The trader, seeing an old man outside his hut reading his Bible while beside him a communal meal in a vast vessel was in process of cooking said, "What are you reading that silly old book for?" The old man explained that in it he found comfort, instruction, good news about God, and besides, he continued, "if you'd come here 20 years ago before we had that 'silly old book,' you would probably be in that silly old pot to make us our silly old supper."

In connection with the getting rid of witchcraft the work of the missionaries was commended only recently by Lord Buxton, the President of the African Society.

The words of Lord Lawrence years ago still have abiding value: "Notwithstanding all the English people have done to benefit India the missionaries have done more than all other agencies combined."

An important factor in the development of mankind is its literature. In scores of cases the Christian missionary has opened up the possibilities of reading to backward native communities who could neither read or write. He has given them as their first literature the Bible—or parts of it—in their own vernacular.

Returning home for a moment, perhaps it is humiliating to recall that only 1,500 years ago in this island of ours cannibalism was still existent. Happily we have made strides since then. Education had its nursery in the Church. Admitting all the failings of modern civilization, as we know it in England, who can dispute the amazing progress which has been achieved down the centuries? I think it is impossible to divorce our enlightenment today from Christian influences.

These things have come in a thousand ways through lives being changed, vision being given, purpose being ennobled, by Christ, and we are reaping the fruit of His toil and that of His disciples.

In the mission field at this moment lives are being changed by the power of Christ. The facts are unassailable. Names and labeling may differ from observer to observer, but associated with the preaching of the Gospel heathen men and women are receiving new experience and are entering a new heritage which is both uplifting and expanding.

Christian missions are not merely Westernizing the East, but they are returning to the world with the gift of the Middle East. Nor did Christ omit instructions in decorum when he said, "When ye enter a house salute it." Obviously no methods of force are permissible. The evangelist must go forth in the Spirit of Christ.

Whatever the collective results of Christian missions may be the essential product in the individual is the thing that matters and men are being led to contemplate and in small measure to approach unto "the stature of the fulness of Christ."

There are about 26,000 Protestant Christian missionaries now on the lists of active service and annually some \$50,000,000 is spent in the enterprise. We cannot gauge the work by the money spent nor by man-hours or missionary-years. A missionary doctor friend of mine in the Congo writes: "If the teaching of Christ is of more value (i. e., in terms of the absolute, truer) than what 'heathen nations' use for the basis of their living, then to bring it by word and example to their notice is not only justifiable but to omit to do so is criminal selfishness."

CHRISTIANITY AND JUDAISM—TRUE AND FALSE

Rabbi Ferdinand M. Isserman, Temple Israel, St. Louis, Missouri, spoke in his synagogue on Good Friday a year or so ago on the topic: "Can the Synagogue Accept Jesus Christ?" He said:

"It is true that Christianity, as a religion, is not responsible for the persecution of the Jew. Those who persecuted Jews, those who hated, those who oppressed, those who massacred, even if they did it in the name of Christianity, did so in violation of its spirit. That nationalism animates Christians today, that our unjust social order is tottering, that wars are in the offing in states dominated by Christians, in civilizations controlled by Christians, is not a reflection upon Christianity but rather an indication that its ethical and spiritual message has failed fully to permeate the hearts and souls of those who subscribe to it. Just as it is unfair to hold Judaism responsible for the sins of a few Jews in Hollywood or in Berlin or in New York, so it is unfair to judge Christianity by those of its sons who, by their brutality, have been treasonable to its genius and to its spirit. If Christian civilization is at the present moment characterized by social injustice, by the threat of war, by race prejudice, it is not because of, but in spite of, the Christian message. Christianity is no more responsible for the machinations of Hitler than Judaism is responsible for a few exploiters who happen to be Jews."

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

THE CHANGELESS CHRIST IN A NEW YEAR

Seeking "Effective Ways of Working" in the task of making Christ known to the world is a noble endeavor. The old Message, to be acceptable, needs to be cast in the mold of present-day thinking, aligned with new social trends and thought currents, garbed in the best mode of the day and given a flavor assuring its palatability. The commendations received by this Department editor, from the foreign as well as the home constituency, testify to the keen relish with which contributions to this department are appropriated by missionary workers in all divisions of church life. We are endeavoring to do our missionary tasks in a more attractive, pedagogical way than ever before.

What is the reaction to the pragmatic test, namely, how does it "work"? While we are hoping much from the younger generation now in training, we cannot at present deny that the "Great Depression" seems to be at its maximum in the matter of missions, and that the motivations by which we have previously energized the enterprise are failing us. Dr. H. Paul Douglas, of the University of Chicago, sent out a questionnaire to 12,000 persons in twenty-eight denominations inquiring their attitude toward foreign missions. Fifty-one per cent of those who replied indicated that they would hesitate or refuse to support even the foreign missions of their own denomination. If we face these facts with the candor which is a prime characteristic of modern youth, we must admit that something is

seriously wrong — not with our methods but with our dynamics. We need not only to "Re-think Missions" but to re-think the whole matter of our personal Christianity and our public church life. Apropos of the proposed changes of the organization in Baptist missionary machinery, the editor of *Missions* says:

All proposals made at Washington (where the annual meeting of the denomination was held last year) concern mechanics, whereas *our primary need is one of dynamics*. Of what use are blueprint surveys of a machine, gear shifts or wheel changes, or more accurate articulation of cogs, if the power in the machine is lacking? We have lost a dynamic. There is no longer among us a driving urge to share the Gospel with the world. We have lost an impelling conviction so finely expressed by the missionary conference at Jerusalem five years ago:

"We cannot live without Christ; and we cannot bear to think of men living without Him. Christ is our motive and Christ is our end. We must give nothing less. We can give nothing more."

But how can we give the world something that we ourselves no longer have? It is futile to attempt to reorganize the denomination if its motivating missionary spirit is no stronger after reorganization than it was before. As Baptists we will make no further progress until that missionary urge and that impelling conviction are recovered. Stanley Jones summarized it well: "We cannot go farther until we go deeper."

What denomination facing its facts dares assert that the problem referred to above is limited to any one? Think ye that these Baptists on whose world-wide endeavors the depression has fallen were sinners above all men that sat in the church pews? "I tell you, nay; but except ye repent, ye shall all likewise perish."

The supreme need of this day is for an intensive personal

"practice of the presence of God"; the results of that persistent practice will be divine leadership in forming our plans, their infilling with the activating Power, and the outgoing of Christ-born love of the uttermost parts, as the much needed motivation. All this may be done in modernized "ways of working." There is no virtue in harking back to old trends and methods. Christ was the greatest iconoclast and reformer of history. Instead of merely crying for "an old-fashioned revival of religion," inclusive of missions, why not drop the "fashion" as negligible and concentrate on the Leadership and the Power? These are the needed dynamics. Instead of juggling with the "old" and the "new," let us all earnestly seek an infilling with the *unchanging* Spirit of God for our New Year's endeavor.

Today I am more than ever convinced that Jesus is indeed the Way, the Truth, and the Life. History, which has so often vindicated Him, is certainly vindicating Him now. They that took the sword are perishing with the sword. They that sought selfishly to save their own lives and investments are losing them. A society divided against itself is not standing. A society which laid up for itself treasures upon the earth—and none in heaven—is going to pieces. And behold what is being added unto a society that sought first not the Kingdom of God but wealth, pleasure and power! Jesus is no longer on trial. What is on trial is a civilization which piously called him "Lord, Lord," but refused to do the things which he commanded.

ERNEST FREMONT TITTLE.

THE MESSAGE OF THE MONTHS

The following program was given at a New Year's meeting but may be adapted and used at any time by having the year be-

gin with the month of the meeting. In the introduction one person represented the Old Year and a young mother and her baby the New Year. As they passed from the platform, others dressed in appropriate costumes appeared, each one bringing a missionary message. January told of unoccupied fields in which the denomination had no work. February's theme was love gifts. March told of St. Patrick. April described the rainy season in India. May suggested scattering in the missionary's pathway flowers of appreciation, love, support and prayer (fine for the devotional service). June was dressed as a bride and told of the child brides of India. July brought a patriotic Home Mission message. August told how the missionaries spend their vacations. September described school days in America and other countries (an opportunity to present missionary educational work). October gave a summary of the work of the missionaries. November described the landing of the Pilgrims in America and the first Thanksgiving. December's theme was the birth of Christ.

The above, adapted from "Program Pointers," by Elizabeth I. Fensom, has great possibilities for a missionary presentation in any department of the church life, even at a Sunday evening service.

A NEW PROGRAM SERIES

The Rainbow Programs, contributed by the Woman's Society of the First Baptist Church of Santa Ana, California (Feb., 1933), have spread courage and cheer among our readers, judging from the number of inquiries and comments received by your Department editor. A fresh keynote, which seems most timely in this bewildered period of missionary thinking, is sounded in the new program booklet of the same organization—"Light on Life's Highway"; "The spirit of man is the candle of the Lord"—the year's motto being, "Jesus, the Light of the world" and the theme song, "The Light of the World Is Jesus." With "foundations afloat," religious thinking confused and the missionary enterprise either under fire or

deemed obsolescent, any line of endeavor or study which serves to anchor faith to Jesus Christ is a life-saver until the new day dawns when Christianity shall come into its own supreme place the world over. The entire Year Book of 35 pages gives evidence that its planners have put first things first, but our space limitations will admit of only a few comments on its mission program features.

At all of the monthly meetings—part of which open in the mornings and part in the afternoons—an industrial session for "Dorcas work" is followed by a feature luncheon, supper or dinner as the case may be, then a business session, "Songs of Praise," "Prayer Light" (devotionals), and a missionary program fostered by one of the departments of activity. The program year opened in October with a unique service called "A Tournament of Lights," the preceding luncheon having been termed a "Twilight Supper." The service proved to be a pageant previewing all the forthcoming programs. The chairman of the committee writes:

The leaders for the entire year, each costumed in harmony with her program and carrying a lamp, lantern or torch, formed a procession down the sides of the hall and proceeded to the platform where they formed a chorus singing the theme song. With the room in darkness except for the footlights, it afforded an impressive beginning. The following episodes were then staged:

1. The Children's World Brigade (the younger children). In an African setting, a group of little "home-made" darkies sat about a camp fire while "Nobody Knows the Trouble I've Seen" was sung as a solo.

2. The World-Wide Guild (young women's organization). A large star in the center of the stage shed its radiance. A blue candle in graceful holder was lighted. Guild girls off stage sang their theme song, "Follow the Gleam."

3. Civics department. Two leaders seated at library table containing a globe of the world; the click of a mailbox and receipt of a letter from the Book Reviewer accepting her place on the program, and then a brief dialogue regarding the study book, "Christianity and Industry."

4. Christian Centers (for Americanization work). Costumed leaders, one Japanese and the other Mexican, give a sketchy talk on number, loca-

tion and beginnings of Baptist Christian Centers.

5. Immigration. A woman gowned in flowing white robe holds a Bible in one outstretched hand and an elevated light in the other, while a group representing a variety of foreign folk kneels before her during the singing of "Send Out Thy Light" as a solo.

6. Christian Education. Tableau of group of college young people in caps and gowns with local college banner and Christian flag displayed, the pianist playing softly a medley of college songs.

7. White Cross. Mission hospital scene with nurse opening box of supplies and talking to herself on the usefulness of the contents.

8. India. The actual mother of a missionary in India reading aloud a letter from her son, this being followed by a few feet of moving pictures appropriate to the theme.

The postlude presented two young women in white, one seated and the other kneeling, while they gave as a dialogue "The Other Mary" (by Esther Wood and Anna Swain), inclusive of "Womanhood made the light a rich and glowing thing." After pledging many to carry the light, the pageant closed with a solo, "O light, that lightest all my Way"—this being the second stanza of the familiar hymn, "O Love That Will Not Let Me Go."

This pageant is serving as a "table of contents" for the meetings of the year, the topics to be presented month by month in the consecutive order of the episodes. Thus, in November, after a "Shadow Luncheon" with African decorations of crepe paper foliage, jungle scenes, etc., the "distributors" fostered a program on "Sunbeams in a Dark Continent," Africa being the special topic for children this year. In December, "the followers of the gleam" (W. W. G. advisers) sponsored the program on "The Light of the Star" given by the young women, the luncheon having been termed "Starlight"—carried out in the Guild colors and soft shaded lights suggestive of the Star. For the "Sunshine Breakfast," in January, the committee suggests breakfast dishes to justify the title—eggs, sausage, etc. The program, by the Civics Committee, will be on "Dawning Light for Industry"—a book review with two "tenders of the light" in charge of the meeting. February, with its "Beacon Lights" in charge of the "keepers of the light," will bring

a meal, "*Una Comida de Estimo*," prepared and served by Mexican women, the church folk paying by the plate. This was a great source of delight last year. The immigration topic in March will be "Lanterns in Their Hands," directed by two "lantern lighters," the "Feast of Lanterns" preceding featuring lanterns as table decorations and some foreign dish as a piece de résistance. Christian Education has its "Candle Light Dinner" and its "torch-bearer leaders": White Cross its "Spotlight Luncheon," its theme of "Service Lights" under the direction of three "senders of the light": the India meeting a "Lamplight Luncheon"—old-fashioned lamps in use, its topic, "Our Lamplighters in Assam," and its "reflectors" as leaders. July will have a "Firefly Luncheon" (butterflies, crepe paper fireflies and dainty light effects), its topic of "Flashlights," and the society officers as conductors.

NEW WAYS FOR NEW DAYS

It is a truism universally accepted that "the hope for the future of missions is with the young people." But its recognition falls short of its activation, for which a program of development acceptable to these young people is necessary. John Leslie Lobingier has recently made a worthy contribution to the enterprise in his little pamphlet, *What Shall We Do About Missions? Plans and Methods for Young People*. This publication is meant for use in a six-session course for young people in summer conferences, local churches or training institutes, or as an informational hand book for pastors, Sunday school superintendents, or merely as a basis for group discussion among the young people themselves. While some of its points are familiar, its well arranged subject matter cannot fail to improve young people's missionary education activities and vitalize their world-friendship program.

The first discussion is on "Our Sunday Evening Meeting," pre-

senting workable plans for teaching Christian world friendship in concentrated form or by the once-a-month method. Great variety is suggested all the way from the best use of a guest speaker; a spicy question box in which pertinent questions such as "Why are some missionary meetings so dull, while others are among the most interesting of our meetings—culling from your own personal experience?" World-fellowship social evenings; missionary dramatization, etc., to projects in which the members divide into groups, each group presenting in an original way one of the projects.

"The Sunday Morning Session" is the next topic. The tried-and-proved-good plans of a live World Friendship class in Oak Park; the Chinese festival; the World Service Plan; the special use of discussions; the directions for study courses and the all-school projects are prominent topics. Here is a sample of the last item in the way of an India World Friendship project:

Our church school actually became alive. Classes voluntarily came together during the week to work on the project. Many were not ready to leave when closing time came on Sunday morning. I heartily believe that many of our boys and girls will have a friendly attitude toward the people of India as long as they live. During those six weeks each department made its own distinctive approach and everybody worked hard. Some of the young people's groups made a study of handicaps to progress in India and in the United States. Some considered the religions of India and worked on notebooks in the form of letters about Christianity. Some of the older young people considered the position of women in modern India and also India's history, poetry, literature and philosophy. When the closing day of the year came, Children's Day, most of the members of the school felt that to an unusual extent they had realized their aim—an understanding of this great land and its people.

Deeming it necessary that part of our young people's activity should be in participation with the rest of the church membership, the next chapter is given to "Members of Our Church Family," including detailed descriptions of an all-church project, dinners conducted by the young people, world friendship

institutes, church family discussions and conversations, cooperative community service, etc.

"Working for Causes that Count" covers the answer to the practical query, "What have you done about it?"—translating the foregoing ideas into action. Among these suggestions are thoroughly practical plans for promoting better race relations, dealing with the major problems before our country and the world today and mapping out young people's especial part in meeting the important issues of the day both at home and abroad.

One of the most important chapters in the book is on "Our Church Projects—and Money." This deals with unobjectionable, spiritualized methods of money-raising. Chapter VI brings the whole discussion to a focus in "Why Do We Do These Things?" This last topic reaches to the roots of missionary motivation, demonstrating that "our major modern motives can arouse as much enthusiasm and consecration as the old motive of 'saving the heathen from hell.'"

The concluding appendix gives a down to date list of books, plays, courses of study, pictures, maps, treatises on methods of missionary education for young people, etc. This little pamphlet can hardly fail to awaken "real concern for others, respect for personality, the desire for the fullest possible life for all people, and a world in which justice and good will hold sway."*

THE SPIRIT QUICKENTH

After all, it is the spirit in which religious work is done which really is important. Only men and women in personal relationship with the Holy Spirit receive His teaching, feel His power and become His effective agents. Without these they are but sounding brass and tinkling cymbals—sound but no reality, noise but no power. Neither plans, however clever, nor organizations, however efficient, can accomplish spiritual results unless they are spiritually conceived, inspired and supported.

* Published by The Pilgrim Press, Boston and Chicago. Price, 25 cents.

BULLETIN OF The Council of Women for Home Missions

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



Grant me Thyself, O Saviour kind,
Thy Spirit undefiled;
That I may be in heart and mind
As gentle as a child;
That I may tread life's arduous ways
As Thou Thyself has trod,
And in the might of prayer and praise
Keep ever close to God.

—Source Unknown.

*In the beginning God.....
In the beginning was the
Word.....*

The young prince Isaiah prophesied,

*The people that walked in
darkness have seen a great
light: they that dwelt in the
land of the shadow of death,
upon them hath the light shined.*

*For unto us a child is born
unto us a son is given; and the
government shall be upon his
shoulder; and his name shall be
called Wonderful Counsellor,
Mighty God, Everlasting Father,
Prince of Peace. Of the in-
crease of his government and of
peace there shall be no end.....
and upon his Kingdom, to estab-
lish it, and to uphold it with jus-
tice and with righteousness from
henceforth even forever. The
physician Luke wrote that Jesus
when there arose questioning
among his disciples as to which
of them was greatest, took a
little child and set him by his
side and said, Whosoever shall
receive this little child in my
name receiveth me: and whoso-*

*ever shall receive me receiveth
Him that sent me: for he that is
least among you all, the same is
great.*

* * *

The Annual Meeting of the Home Missions Council and the Council of Women for Home Missions will be held January 8-11, 1934, in the Fifth Avenue Presbyterian Church, New York City, with preliminary meetings January 7-8. Two full days will be given to the consideration of the report of the Committee on Comity and Five-Year Program of Survey and Adjustment. The report of the Special Committee of Review and Forecast will also be presented and discussed. This Committee consists of eighteen outstanding clergy, laymen and laywomen, and has been at work during the last six months. The book, "Home Missions Today and Tomorrow," containing the reports, will be available in January. The book, "Religion in the Highlands," which concerns a study made by Elizabeth R. Hooker of "Native Churches and Missionary Enterprises in the Southern Appalachian Area," may be ordered now. The theme of the Annual Meetings has not been determined but it will be one expressing religious vitality and plans for advance in the building of the Kingdom of God in America.

A WORLD OF FRIENDLY BOYS AND GIRLS

"If I had wings I would fly to visit you. Instead I send you this Friendship Picture Card. Your new friend——."

This message in French, Spanish, and English, is found on five beautiful, colored friendship post-cards prepared to portray a

friendly world in which the interests of all nations are closely intertwined. By these cards the Committee on World Friendship among the Children, 287 Fourth Avenue, New York, N. Y., invites American boys and girls to join in a great world fellowship of friendly boys and girls. Arrangements have been made with the Departments of Education of certain selected countries to receive these cards. Other projects promoted by the Committee include World Goodwill Messages, the idea of which originated in Wales and now are exchanged by children of many countries on World Goodwill Day, May 18, 1934.

WORLD DAY OF PRAYER— FEBRUARY 16, 1934

Two of the leading newspapers of Helena, Montana, in 1933 carried good editorials concerning the annual observance of the World Day of Prayer on the first Friday in Lent of each year—a day of meditation and prayer promoted jointly by the Council of Women for Home Missions, the Federation of Woman's Boards of Foreign Missions, and the National Council of Federated Church Women. One editor wrote:

Whatever else we may think of the idea of prayer, even the man on the street must recognize that the source of endurance of many stalwart souls, courageous in times of greatest trouble and stress for themselves and others is the same as with the Psalmist of old who sang of the help which came from "the Lord who made heaven and earth."

And the other wrote:

Prayer has been the comfort of our mothers and fathers from the time civilization awoke. In times of stress they rested their faith in the power of prayer and were made at peace. In these modern times, we have strayed

far from the wholesome institutions and beliefs of the founders of this nation.

As a united interdenominational Day for both home and foreign missions, the first observance was in 1920, but the beginnings were really long before then. The observance became world-wide in 1927. In the United States, the Day observed at first only by women, now is kept by an increasing number of young people's groups and children, for whom special programs are prepared. The theme for meditation and prayer on February 16, 1934, the first Friday in Lent, is *Pray for the Peace of Jerusalem*; and the Call has gone out to all the world. In the U. S. A. alone 450,000 Calls to Prayer have been distributed. Committees to prepare for the observance on March 8, 1935, will be named in many places on February 16, 1934.

Free-will offerings are received on the World Day of Prayer. In Portuguese West Africa, "the women came with baskets of corn, beans, cornmeal, eggs, chickens, and only a few brought money. When the offerings were counted and measured and sold, the gifts amounted to ten dollars. Now I know, (wrote the missionary), that ten dollars from a group of two hundred and sixty women does not seem much to you at home, but when you consider that the weekly offering of about 500 people scarcely averages one dollar you can see how well they did do." By agreement of the three national cooperating organizations (named above), the interdenominational enterprises chosen for the offerings given in the U. S. A. on the World Day of Prayer are:

(1) Christian Literature for Women and Children in Mission Lands; a book or magazine can carry the Christian message where a missionary cannot go.

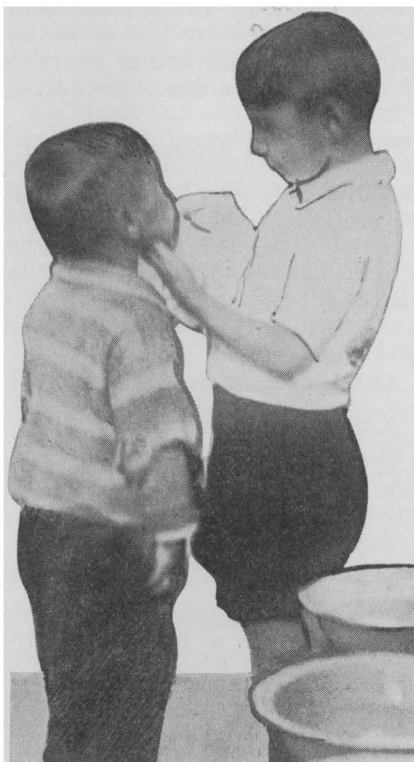
(2) Women's Union Christian Colleges in Foreign Fields; these colleges are graduating more than 200 young women each year, and the influence they exert is felt throughout the Orient.

(3) Christian Service Among

Migrant Families. This year only about 4,000 of 200,000 children of the families who move in search of work are cared for.

(4) Religious Education Directors in Government Indian Boarding and Day Schools; they need Christian neighbors and friends especially during the days of national crisis.

Offerings should be sent to the Council of Women for Home Missions, 105 East 22d Street, New York City, or to the Federation of Woman's Boards of Foreign Missions, 419 Fourth Avenue, New York City. If sent undesignated to either headquarters, the contribution will be divided equally among these four missionary enterprises.



FRANKIE, A LITTLE FATHER

Clean-up time at the children's center in the migrant camp "in cranberries," New Jersey, is at hand. With the utmost care Frankie is washing his small brother's face so as not to hurt because the impetigo sores are so sensitive. Almost from the time these children are old enough to play, they become "little fathers" or "little mothers" to the next younger child in the family. Frankie watches over Jimmie constantly, sees that he has his share of toys when they are distributed for playtime, watches that he has his turn on the see-

saw, wipes away his tears when he tumbles and bumps his head, helps him eat his vegetable soup without spilling, and lies down beside him and puts his arm around him as they go to sleep in rest hour.

MIGRANT MOVIES

The above is just one snapshot of activities at a migrant center. Because so many friends of the migrant children have been wanting to see where the migrants work, how they live, how the Council nurse is their constant friend and counselor, and what happens at a migrant center, moving pictures of the migrant laboring families and the nationwide interdenominational program of the Council of Women for Home Missions among them, are being prepared and will be ready for use by January 15, 1934.

NOMAD NEIGHBORS

A new play in three acts has been prepared by Miss Adela J. Ballard, depicting the problems of the migrant families and how the work of the many denominations through the Council of Women for Home Missions is helping them meet these problems. Acquaintance with Mrs. Shott and her family brings a realization of what the migrant mother and each member of her family face. Groups wanting to bring this situation of the children of migrant laborers to the attention of the public, and to help in the work for the migrant families, are planning to present this play as a benefit, the proceeds to be used in the Migrant Work of the Council of Women for Home Missions.

Characters: In addition to a group of children, there are eighteen characters, though, with adaptation, it would be possible to use a smaller cast.

Time: 45 minutes.

Price: 15 cents. There is no royalty charge.

Ready: January 15, 1934.

"Am I a thief?"

It is said that Mahatma Gandhi's definition of a thief is one who has more than he needs when he knows of anyone who has less than he needs.

Our World-wide Outlook

A Missionary Newspaper of Current Events

GENERAL

Missionaries—a World Asset

"Wherever the missionary works it is discovered that communities which had been a world liability have become a world asset."—This is the observation of a business man.

In China the largest printing press in Asia grew out of the Presbyterian Mission Press at Shanghai. Nanking University, a union Christian institution, conducts laboratories for experimentation in improved cotton and sericulture which have greatly increased the quality, output and demand for the products. Animal husbandry experiment stations at Lingnan Christian College have been the means of making animal-breeding a paying industry. At Chuchow municipal reports give missionaries credit for getting the first macadamized streets, building public lavatories, cleaning up streets, planting trees, raising flowers, and building railroads. An immense fruit shipping business has grown up on the coast since Dr. Nevius, a Presbyterian missionary, introduced American varieties of fruit and improved the native varieties.

Common American fruits, now profitable products of Japan, were introduced by a Methodist missionary. Sugar-cane growing as an occupation for the natives of Natal, South Africa, was introduced by Dr. James Dexter Taylor, of the American Board. This now provides economic independence for hundreds of natives.

The native agricultural show at Old Umali, South Africa, has grown out of the industrial missionary school of the Methodist Episcopal Board, where boys are given practical demonstrations in gardening and the keeping of goats, sheep and fowls. Last

year \$15,000,000 was the output from the cocoa bean industry in Nigeria.

H. B. Hunnicutt, of the Southern Presbyterian Church, practically revolutionized agricultural methods in Brazil, and Sam Higginbottom has done the same for part of India.

—*Presbyterian Advance.*

The World's Debt to Luther

Upon the 450th anniversary of Martin Luther's birth one is reminded of the contributions which he made to the world, either directly or by giving impulses which later developed into blessings.

1. The open Bible.
2. Supremacy of the Word.
3. Justification by faith.
4. A live religion.
5. Right of individual conscience.
6. Freedom of thought, speech and press.
7. Religious emancipation.
8. Civil liberty.
9. Direct approach to God—Priesthood of Believers.
10. Popular education.
11. Recognition of public opinion.
12. Nobility of life and labor.
13. The Evangelical Parsonage.
14. Worship in native tongue.
15. Congregational singing.
16. A treasury of hymns.
17. A great confession.

A Great Missionary Church

The Moravian Church has probably been the greatest missionary force for its size since apostolic days. Says a writer in the *International Review of Missions* of Moravian missions:

The years are marked by unheard-of energy, untiring faithfulness and never-failing patience, always exercised among the poorest, most insignificant, broken and scattered peoples, races faced with extinction, and one does not know which deserves the greater admiration and thanksgiving: the burning, heroic love of the early days or the quiet, self-denying service carried on through the centuries.... The history of the mission shows how a tiny Church has preserved her life through two hundred years by devot-

ing that life unreservedly to the service of foreign missions, and how great a blessing has flowed into all Christian churches through the international character of that Church.

Baptists to Meet in Germany

The Executive Committee of the Baptist World Alliance, has accepted the invitation of the Baptist Union of Germany to hold the Fifth Baptist World Congress in Berlin, Germany, from August 4 to 10, 1934. There were present at the meeting representatives from England, Germany, Canada, India, and from Northern, Southern, German, and Negro Baptists in the United States.

Startling Figures—Why?

The six great powers, excluding Germany, are spending sixty-five per cent more on their armies, navies and air forces, than they did in the year before the World War. The United States leads them all in the increase of her expenditures, having enlarged by 197 per cent what she spends for military purposes. Her total military and naval expenditures for army, navy and aircraft advanced from \$244,600,000 in 1913 to \$727,700,000 in 1930.

The United States apportioned 65.2 per cent of her 1932 budget for military purposes and for the costs of past wars (including the National Debt, which represents sums borrowed in war periods). This expenditure was divided as follows:

National Defense	\$ 699,081,812
War Pensions	1,060,853,180
Service on National Debt	1,010,682,563

This makes a total expenditure caused by war and military purposes of \$2,770,617,555, or more than the ordinary receipts or income of the United States, which total only \$2,121,228,006.

In other words, the above means that for these war purposes every citizen of the United States over twenty-one years of age must pay annually \$46 plus before any of his tax is taken for the ordinary purposes of government. Most citizens pay this tax indirectly in the higher costs of food and clothing.

—*Christian Advocate.*

The Bible in Many Tongues

The Bible or some part of it has appeared in 936 languages and dialects. This figure, in which no duplication of languages or dialects occurs, represents the publications of the three major Bible Societies of the world: American Bible Society, British and Foreign Bible Society, National Bible Society of Scotland, and other missionary organizations. The latest are the Gospel of Mark in Mundang, an African dialect, and the Gospel of Matthew in Keres for a tribe of Indians in New Mexico.

NORTH AMERICA

Emphasis on the Spiritual

The "Youth Spiritual Emphasis Committee" of the Presbyterian Church, U. S. A., has the following objectives:

1. That young people who have never surrendered to Christ yield themselves to Him.
2. That young people, who have previously surrendered to Christ, examine their lives and rededicate themselves to Him.
3. That the personal religious experience of Christian youth be vitalized and deepened.
4. That Christian youth aggressively challenge others to surrender their lives to Christ.
5. That Christian youth examine present social ills and seek to apply the principles of Christianity to their solution.
6. That Christian youth share in building up a wise and enduring loyalty to the Church in its local program, and to the great causes to which the Church is committed at home and abroad.

—*The Presbyterian.*

The New Christian Endeavor

One of the "intelligentsia's" mistaken ideas is that Christian Endeavor is dead. This, and

similar organizations have been awakening to the necessity of doing something more than conducting prayer meetings, important as that activity is, and to some aspects of Christian discipleship which go beyond the obligation to "take some part in every meeting aside from singing." They have become aware of the problems of an imperfectly christianized society, and of the responsibility of Christian young people both to give a better ordering to their own social relationships and to bring their influence to bear for the better ordering of the whole social fabric.

As illustrative of this development, the International Society of Christian Endeavor has given its sanction to a youth-training program which is "designed to inform and equip young people for more effective service in the society, the church and the community."

Prohibition and Government Control

Here is what happened after the United States voted in the Eighteenth Amendment:

(Statistical Abstracts U. S., 1923-1931)

	Decreased
Deaths from alcoholism	42%
Alcoholic insanity	66%
General crime from drink ...	54%
Drunkenness	70%
*Auto wrecks (deaths)	50%
†Drinking	77%

Here is what happened in Canada under legalized liquor:

(Dominion of Bureau Statistics, 1928-1929)

	Increased
Deaths from alcoholism	100%
General crime	89%
Drunkenness	55%
Drunken drivers	830%
Immoral crimes (Ontario) ...	76%
*Auto wrecks (deaths)	42%

* Per 100,000 cars.

† As admitted by the liquor forces' own figures.)

—*American Issue.*

"The Scarlet Army"

The Secretary of War in an address under the auspices of the American Flag Association speaks of the "Scarlet Army of Crime" in the United States

which numbers not less than 400,000. This army of criminals is three times the size of the standing army of the United States. It costs the American people not less than \$13,000,000,000 annually. "Every year," says the Secretary, "12,000 persons are murdered in the United States; 3,000 are kidnapped; 100,000 are assaulted; and 50,000 are robbed." The conquering of this army is everybody's war. —*Watchman-Examiner.*

Cornell School for Missionaries

The Fifth Annual Cornell School for Missionaries will be held at the New York State College of Agriculture at Cornell University, January 23 to February 17, 1934. Each missionary student in this school will be given personal help in dealing with the problems in which he or she is most deeply interested. Several courses in fundamental subjects, the Sociology of Rural Life, Agriculture, Rural Education, and Nutrition and Health will be given in the forenoons, leaving the afternoons for specialized study, round-tables and trips. Regular course work is followed for the first three weeks. The fourth week is devoted to Farm and Home Week lectures.

There is no tuition charge. The only expense will be the cost of living. Announcements giving detailed information will be sent upon request to Professor Charles A. Taylor, Cornell University, Ithaca, N. Y., or to the Executive Secretary, Agricultural Missions Foundation, 419 Fourth Avenue, New York, N. Y. Missionaries who expect to attend are asked to notify Professor Taylor as early as possible.

All People's Church

For the past ten years All People's United Church in Sault Ste. Marie, has served a community of some 8,000 people of eleven different nationalities and of different denominations. It was formed in 1920 by the union of the Methodist All People's Mission and the Presbyterian Italian Mission. In 1922 there

was added a chapel, gymnasium, boys' and girls' club rooms, primary rooms, library, kitchen and office, giving the Sault one of the best equipped church buildings in Canada. In 1912 the Sault had the largest proportion of non-Anglo-Saxons per population of any city in Canada; there are English, Ukrainian, Finnish, Polish, Croatian, Russian, Syrian, French, Italian, Austrian; and Lutheran, Greek Orthodox, Roman Catholic, and many other Protestant denominations are found. Each group works separately, yet together, in unity of aim and purpose.

—*United Church Record*.

Facing a Deficit

Rt. Rev. James De Wolf Perry estimates that the missionary appropriations of the Episcopal Church for 1933 will show a falling off of a million and a half dollars from the annual budget of four and a quarter millions set by the Denver triennial convention. To maintain mission work on the same basis as this year, \$400,000 more will be needed in 1934. There has been a natural increase in personnel and in the families in the fields, and every available dollar of the reserve funds has been used up in meeting the deficit of 1931-2.

"From 1925 to the present moment the National Council, said the Presiding Bishop, "has closed its books every year without a deficit."

—*The Living Church*.

Methodist Finances

The Board reduced its disbursements over \$200,000 during the year, by making drastic cuts in salaries of our missionaries, officers of the Board and members of our office staff. Everyone who is on the payroll of the Board was obliged to take one month's vacation without salary. In addition to this we also withheld appropriations for the work budget on the field for one month. We used the proceeds from the sale of properties, amounting to \$49,000, to reduce the disbursements.

At the close of the year we had a deficit of \$102,000 which

will be paid from the proceeds of properties which we have sold in France.

Protestant Italians

In the United States there are approximately 300 Protestant churches and missions among Italians. This phase of Protestant church work was begun about fifty years ago. The Protestant constituency is estimated at 25,000.

Though the Italian people as a whole are nominally Roman Catholics, by far the larger part of the 5,000,000 Italians in the United States are not devoted Catholics. During the past thirty years no less than 60,000 Italians have become members of Italian Protestant churches, and other hundreds have entered the fellowship of English-speaking churches.

Hundreds of Italian converts have attained a new spiritual and intellectual life. In the early days of the Italian work the membership of the Italian churches was made up of unskilled laborers. Many of them could not read or write. Today there are in the Italian fellowship, doctors, lawyers, teachers, engineers, social workers, college professors, reformers, statesmen, Young Men's Christian Association workers and ministers.

—*Watchman-Examiner*.

Is Utah Being Christianized

Hans P. Freece says, in the *Presbyterian Banner*, that the younger generation of Mormons are saying less and less about Joseph Smith and Brigham Young, and more about Jesus Christ; that they are reading less from the Book of Mormon and more from the Bible, and that Mormon people are turning more and more to the Christians of Utah for companionship and association. One of the Christian workers remarked: "I believe that the Mormons will eventually turn from the absurdities of the origin of Mormonism, and finally embrace Christianity in all its fulness."

Mr. Freece believes this change is largely due to the lives

and influences of Christian young men and women now living in Utah whose parents were Mormons. Boys and girls, Mormon and non-Mormon, attending our academies and Westminster College, return to their home towns changed in character and deportment.

Oklahoma Indians

Twelve churches of seven Indian tribes and one Mennonite church form the Western Oklahoma Indian Association. To these thirteen churches has now been added the church at Bacone College. The churches of this association, with help from Bacone, have given \$425 toward the salary of Rev. Hugo Bonnah, who is working among his own tribe (the Yavaipai) as missionary of the Arizona State Convention. For three years they have helped support this effort. The churches reported seventy-six baptisms during the past year.

—*Watchman-Examiner*.

LATIN AMERICA

Seed Sowing in Mexico

Elgon Harris went to Mexico from England many years ago as an engineer in the construction of railways. He became interested in Christian work among the Mexican people and established a press in Orizaba for the publication of evangelical literature. By 1928, when the three hundredth number of *El Sembrador* ("The Sower") appeared, he had issued a total of ninety million pages of evangelical literature. In this way the Gospel found its way over continents and oceans into homes, prisons, hospitals and schools, resulting in the conversion of hundreds. In the Orizaba district alone there are now seven companies of Christians, the fruit of his work; in various points of the states of Vera Cruz and Puebla, some thirty more which have sprung up in the wake of his personal evangelism. Mr. Harris received no salary and never asked help for his publication work save from God alone.—*S. S. Times*.

First Union Work

In Santo Domingo, Methodists, Presbyterians and United Brethren set up the first effective union work on a mission field. The spirit of Christian unity which prompted this undertaking was seen in the second Institute of Religious Education held in San Pedro de Macoris, Dominican Republic, last August. The slogan "to study, to learn and to rejoice" was realized in the experience of the forty-three registered delegates representing every church working under the Board for Christian Work in Santo Domingo, and including four delegates of the Free Methodist Church working in the north of the Island.

—*Presbyterian Advance.*

Evangelical Progress

Political and military disturbances in South America have not prevented missionary effort from making progress. Christian Indians in Peru are being added to the indigenous churches there. At Joazeiro, Brazil, crowds are hearing the Gospel and baptisms are numerous. Brazilian settlers in Bannal are proving responsive. The Paraguay-Bolivia dispute interferes with meetings, but a group of Christians at Yhaca, Paraguay, are forming an indigenous church. The Irish Baptist Foreign Mission Society is planning to occupy unreached areas in Argentina. Quillabamba was recently visited and Gospel services were crowded with Spanish and Quechua-speaking people.—*World Evangelization.*

Indigenous Methods

The story of the development of the work in Joazeiro, Brazil, proves the practical outcome from adoption of indigenous ideals and methods.

It was in May 1931, that Mr. Duncan, of the Evangelical Union, first entered Joazeiro, bringing a message entirely new, and there was a ready response to his efforts. Soon he had to look about for a preaching place, rented the best hall available,

and the meetings were well attended. Then a difficulty arose. The hall was too small, too poor, too out-of-the-way. The better class of people, who had attended at first because of the novelty, ceased to come. It seemed obvious that a better building should be erected and friends in the United States would doubtless have supplied the funds, but it was decided to teach a lesson in independence. A testing time followed; some who had professed conversion proved faithless, and the work which had started so auspiciously dwindled to an insignificant witness among the poorest people of the town; but at last faithful converts are working hard to realize their ambition. One has given a present of 10,000 bricks and a promise of more when work begins. Others have given lesser quantities, and all the material seems assured. Mr. Duncan says: "A new quality has come into the lives of the people and things are different. The demands we make on our Christians are higher than ever before, and, strange to say, the response is greater. There is a steady stream of conversions, and all kinds of people are being saved."—*South America.*

In Peru

A missionary, who has spent much of his life in a region of Peru called Gran Pajonal, describes the Indians as follows:

They live in temporary huts sprinkled here and there in the jungle, given over completely to laziness and vice. They are constantly drunk, lying by their campfires without worrying in the least about covering themselves. Their women and children wear the inner bark called *llanchania*, wrapped about them. Those that inhabit the margins of the rivers eat fish, yuca, wild fruits or game. Those in the inland parts, and in the Gran Pajonal, live on toads, lizards, snails, fungi, frog eggs and insects. Their character is destructive. They cannot see any important object, natural or artificial, that they do not destroy. They search out birds' nests, eating even the smallest eggs, and roast alive the little fledglings laughing like demons at the sufferings of the victims, which after roasting they devour.

Rev. Edwin Laurialt, field secretary for Inland South Amer-

ica Missionary Union, plans to have a night Bible school for young believers in Iquitos, to function about four nights weekly, with two classes each night. The purpose is to give systematic training to those who in four or five years will become leaders of the Church. These Indians make constant visits to the mission station. They come for various purposes—for Scriptures; for medical aid; for old clothes; to tell of some sick believer, or a death; to bring someone to accept the Lord; to sell lace; to make a social visit, and still others come for purposes never articulated. They have something on their minds, but apparently are very reticent in disclosing it.

—*Inland South America.*

EUROPE

World Alliance Remonstrates

Representing the 37 national councils of the World Alliance for International Friendship throughout the civilized world, the international executive committee of the Alliance has sent to the Protestant General Synod and other synods representing the churches of Germany a formal protest against Germany's ban against ministers and other church officers of non-Aryan birth.

The resolution is in part as follows:

As members of many churches representing different cultures and coming from many lands, but all united in a common allegiance to our Lord Jesus Christ, we confess with shame our many sins of transgressions against our brothers of other races and color. In a feeling of brotherhood and responsibility with all the churches of the world, the Alliance, while recognizing the right of every country to safeguard the integrity of its own national life, is nevertheless deeply concerned by the treatment inflicted upon persons of Jewish origin and connection in Germany.

We especially protest against those measures taken by the state which bear so heavily upon large numbers of the German citizens, and put the Jews into an inferior class of society.

Against these actions and measures we earnestly protest, believing them to be, in their conception of race and race relations, contrary to the explicit spirit and teaching of the Gospel of Jesus Christ.

—*Presbyterian Advance.*

The New Germany and Foreign Missions

Dr. Siegfried Knak, the Director of the Berlin Mission and member of the German Protestant Foreign Missions and of the International Missionary Council gives an illuminating statement of the present state of the foreign mission cause in Germany. He says that projects have been put forward for the regulating of the relationship between foreign missions and the German Church. Suggestions, which would involve a complete alteration in the life of German Protestant Missions, have been put forth by private persons but the leaders of the Church have not yet accepted or pronounced upon them.

Two representatives of the Committee of Protestant German Foreign Missions have, in cooperation with two representatives of the national leaders of the "German Christians," drawn up a proposal for the reorganization of the missions for the future, a proposal duly considered at a meeting of the Federation of the German Protestant Missions at Barmen last October, when another set of proposals was adopted.

The first result is that the missionary societies plan, as heretofore, to conduct their work on their own responsibility and to defray the costs by free-will offerings. Second, the heads of the Church are to be represented on the committees of the societies and at elections within the societies these leaders should be consulted, but the elections will be entirely controlled by the societies themselves.

As to the independence of the missions, Dr. Knak reports a decided movement toward greater unity, and a strong desire of the Church to share the responsibility of all the German Protestant Missions. This is all the more noteworthy, since the movement for missions in Germany from the outset has taken the form of independent societies and has grown to such a commanding position that the Church as a whole now desires to have a part in this enterprise.

The National Church is impelled to this recognition largely because the missionary leaders have emphasized the fact that the national character of non-Christian peoples should not be obliterated.

The responsibility for missionary work remains in the hands of the societies, but the heads of the Church will require from clergy and parishes a greater interest in foreign missions, without exercising compulsion in the matter of giving. Certain difficulties arise because a large part of the constituency of some societies, such as the Basel Mission, is outside the borders of the Reich. Not all German missions have been members of the Missions Federation or the Missions Committee but hereafter the Federation is to be succeeded by the German Protestant Missions Assembly (Deutscher Evangelischer Missionstag) in which all independent missionary organizations will be represented. This has already led to the merging of a number of smaller societies, either with larger ones or with others of a kindred spirit, thus resulting in a greater unity. The deliberations this far have been characterized by a brotherly spirit but it is impossible to prophesy as to the final outcome until that part of the Church constitution, which deals with foreign missions has been finally drawn up and confirmed.

To Convert German Jews

The *Jewish Daily Bulletin* gives the following information regarding Jewish Christians in Germany:

"Despite the fact that Jews who have embraced Christianity do not enjoy any more rights than unconverted Jews, missionary activity among the German Jews will continue. The German Christians are the Nazi group within the German churches that has just gained control and 'coordinated' the church with Hitlerism. The aim of German Christians in their policy towards the Jews was to establish a religious ghetto for Jewish Christians. Complete

separation of the Jewish Christian communities from the German communities is urged.

"Pastor Loerzen, leader of the German Christian Movement, stated that the Jewish Christian faith would be fully respected, but that Jewry must adopt the new German spirit which requires the strictest separation of the different Christian churches along racial lines. This separation would lead to reconciliation between all the churches and create a feeling of brotherhood, he declared.

"The lot of these German Hebrew Christians is tragic. The Nazis regard them and persecute them as Jews. World Jewry ostracizes them and refuses to include them in its relief activities as it regards Hebrew Christians as traitors to the cause of Jewry.

"It is estimated that there are approximately 2,000,000 Germans who, though non-Jews, are treated as Jews by Hitler because one or more of their ancestors were Jewish. These have organized into a National Association of 'Non-Aryan Christians.'"

Scandinavia's Blind and Deaf

The Salvation Army has a work for the deaf and blind of Scandinavia. It is difficult to gather the deaf and dumb at meetings, because they often live at distances widely separated, says one of the adjutants in *Effata*, the Army's organ in that country: "We must hunt them out, one by one, in their homes. When I have a long way to cycle or walk to get to a single deaf and dumb person, remembrance of our Lord spurs me on. He went long ways to reach a single soul, and his example has taught me the value of souls." Adjutant Lönnfors and her assistant Captain Krushe make similarly long journeys in Denmark to meet the isolated blind and dumb. The *Tysta Skolan* ("school for the still") teaches weaving and embroidery, and the skill of the blind girls in preparing food is remarkable. Their acute sense of smell guides them. One of these afflicted ones, a blind man,

says pathetically, "When we are tempted to say *Ack*, Swedish for 'alas,' we must put a T before it and say *Tack*, Swedish for 'thanks.'"—*S. S. Times*.

Paganism in Rumania

Rumania is reported to be suffering from a wave of semi-paganism, even devil worship. Whole districts have been given over to strange vagaries of religion. In one village near the Yugoslav border there are numbers of women prophets. A mining engineer tells of "chanting" witches—women who fall in fits in the streets, intoning weird prophecies which the peasants write down. Hundreds of peasants repair to South Serbia, where a fourteen-year-old girl claims to be inspired and gives advice regarding harvests, business and love affairs.

—*Evangelical Messenger*.

The Novi Sad Council

The Universal Christian Council for Life and Work met at Novi Sad, Yugoslavia, last September. The consciousness that the world is too strong for a divided church was in all minds, but the vital question was: How can that degree of unity already attained be preserved in the face of recent revolutionary changes in German church life? Long and earnest discussions were held. Fortunately those who took part were accustomed to working together. Finally there was developed a crystal clear expression of purpose which won practically unanimous approval, and marks a turning point in European church relationships which may prove epoch making. It means that despite deep concern and many misgivings of certain features of that trend, and despite the temptation to separation based on that criticism, the policy of a united study of the task of the churches has been deliberately chosen by a responsible body of highly international and interconfessional character. It paves the way to an interpretation of the German situation in a spirit of brotherly understanding.

—*The Churchman*.

The Only Evangelical Mission in Albania

The Apostle Peter was called to take the message of Christ to a Roman centurion. Albania today is like Cornelius, seeking light but without knowledge of the way of Life. Marked political changes are taking place and the nation is seeking to unify her 615,000 Mohammedans, her 200,000 Greek Orthodox and her 100,000 Roman Catholics. Others are inquiring the Way of Salvation. The lone evangelical mission is trying to point the Way and is dependent upon voluntary offerings to make it possible to maintain the work. The Rev. Phineas B. Kennedy, who has given forty years to Albania, is now in America speaking on the work but expects to return to the field October 11. In the meantime he may be addressed at 178 Kensington Ave., Plainfield, New Jersey. The American European Fellowship, 1213 North Franklin St., Philadelphia, Pa., is sponsoring the mission and will receive and forward gifts or information.

AFRICA

Difficulties Solved in Abyssinia

Dr. Tom Lambie, United Presbyterian missionary at Addis Ababa, writes: "Work on our new Leprosarium had about come to a halt because of lack of funds. 'I did not know where to turn, when His Majesty, the Emperor, paid a visit to the colony. I explained our predicament, and His Majesty graciously headed a subscription list with 5,000 *thalers* (\$1,250). Two of his chief officials have promised to make contributions, so that work is again going forward."

Rumors had been spread that the new hospital would keep lepers prisoners. Dr. Lambie printed and widely distributed a circular of which the following is the translation from the Amharic language:

To all the Lepers of Ethiopia. Peace be to you. God has caused you to be sick with a dreadful disease, but now, praise our Lord, there is a cure for this disease.

By the help of His Majesty, Heila

Selassie I, and the kindness of the American Mission to Lepers, a hospital has been built for you. It is near to the Jimma Road, up above Dr. Martin's Mill.

There is a doctor there, called Dr. Hooper and some nurses, also. Huts have been built for lepers to occupy, in order to be near to the doctor.

Men and women both shall be received into the Hospital for treatment. If you are rich, then you must pay, but if you are poor and can bring a guarantor who will prove you are poor, then you can be treated without pay in the hospital.

A report has been spread about that lepers are going to be kept prisoners in this Hospital, but this is not true. Patients who wish to stay in the hospital for treatment, may, but those who want to come each day for treatment at the clinic are just as welcome.

Everyone cannot be cured, but perhaps six or eight out of ten can be cured.

Dr. Hooper is a good doctor. With his help and by prayer and faith in God and medicine, if God wills, you may be healed. God grant it. Amen!

—*Without the Camp*.

Thoroughly Converted

Mama Yangu is a convert of the Heart of Africa Mission, a former hemp-smoker, polygamist and all-round sinner. He gave his heart to Christ, taught himself to read, abandoned his vices, organized a little church in his home, which has grown into a church with its own building, and goes every market day to preach the Gospel in a market town five miles away. He does not confine his preaching to the natives, but speaks to traders and officials who highly respect him. He is a blacksmith by trade, and with his earnings sends out evangelists to surrounding villages. Often he rises in the night, lights a lamp, and searches the Scriptures to find out the way of salvation more perfectly.

—*S. S. Times*.

Some Missionary Results

The Africa Inland Mission has 220 missionaries with 1,000 native colleagues who are preaching at 50 stations and healing the sick in 40 hospitals and dispensaries. Over 10,000 children learn of Christ daily in 400 rural schools. Here are some of the difficulties: Commercial development brings higher wages and breeds love of money

and spiritual indifference. Vile secret societies, lax morals, and cruel animistic customs call for vigilance and spiritual strength.

The Belgian Society of Protestant Missions to the Congo reports that the large churches in the three stations of the society in Ruanda are each crowded with more than 1,000 worshipers every Sunday. Ninety were recently baptized. Three thousand children are trained for Christ every day in village schools, and calls to open other schools cannot be met. The Unevangelized Fields Mission, working at Boyulu, reports 95 recently converted. At Bongunzu the work continues to grow. Villages in all directions are being evangelized, and more than can be entered call for preachers. The Church Missionary Society has organized 200 congregations. In the Elgon district practically all the organization is in native hands with the missionaries standing by. The Lomongo now have the complete Bible in their own language.—*World Evangelization*.

Work of Disciples' Work

Evangelistic work centering in 937 regular preaching points with 450 self-supporting churches or groups of Christians is carried on by the Disciples' Church from the stations at Bolenge, Coquilhatville, Lotumbe, Monieka, Wema and Mondombe. Three hundred and twelve schools serving almost 7,000 students are strategically scattered over the entire district. This educational work heads up in the Congo Christian Institute located at Bolenge. The training school, enrolling sixty students, has recently graduated its second class. Hospital or dispensary work is carried on at each station except Coquilhatville. Almost 100,000 medical treatments are given annually. A mission press producing all the "dialect" materials used by the mission is maintained at Bolenge. A mission-owned steamer and a number of gasoline launches serve the mission. All this work is carried on by a force of 50 missionaries.

—*World Call*.

Natives Make Suggestions

Rev. Henry C. McDowell, missionary of the American Board at Galangue, mentions a few suggestions, with great possibilities, which are coming from native Christians. One is an open air meeting place of about two acres, part of it to be consecrated for planting and harvesting as religious ceremonies. Another suggestion refers to an *etambo*, or prayer hut. It would be a reproduction of such huts as they occur in native culture, and would be for private meditation and prayer. It would contain a prayer altar, with Bible, hymnbook and devotional readings. An *anjango*, often called palaver house, might be erected on the square, to be used for small group meetings, hearing of words, in connection with weddings, dedications of infants—adaptations of various uses to which it is put in regular village life.

Still another suggestion is that a consecrated Christian dwelling be a part of the setup. This might be used as a church guest house, and for little feasts. Such buildings as are called for would be erected by voluntary labor. —*Missionary Herald*.

A New Collaboration

Dr. Warneck, of Barmen, and Inspector Ronicke, of Bethel, recently published the announcement that the Rhenish Mission and the Bethel East Africa Mission have united in an agreement of collaboration and combined activity in all places where circumstances indicate the need and advantage of such collaboration. They are convinced that foreign missions means unusually much to the German people at the present time and hope that by combining workers and gifts of both societies, so far as the field is concerned and by using mutually the experiences in service gained by both societies, as well as by excluding all rivalry, they may be the better able to serve their common country.

Courageous Christianity

In the Minge territory in the hinterland of Cameroon, as late as 1915 a patrol of the German colonial troops was killed and eaten. The Basal Mission however, invited by a number of chiefs on account of wanting schools, started work there in 1925. Now Christian congregations are in existence and the Gospel has taken root particularly among the young and the women. But the hostile forces are at work to suppress Christianity, in most instances with brutal violence. When the missionaries visited the native teachers and asked them, if they were not afraid when the missionaries were away, they answered, "No, for God gives us strength to endure and His cause is spreading here from day to day."

New Afrikaans Bible

On August 27 religious festivals were held throughout South Africa to mark the completion of the great work of translating the Bible into Afrikaans. At the large centers of population thousands attended special services and gave thanks for what had been accomplished. A feature of many of the services was the place given to children, not a few towns arranging that young people should present to the minister or mayor a copy of the Scriptures for use in church or public library. The celebrations at Bloemfontein, where the translation was done and where the translators formally handed over the result of their work, were typical of many others. According to Reuter's correspondent, "About 4,000 people, representing various sections of the Church, gathered in thanksgiving in Bloemfontein's spacious market hall, the center of national celebrations, and the service was broadcast by the African Broadcasting Company through town and village and through the platteland. Young and old attended this service, from children only a few years old to aged persons whose faith in the Word of God has become

fortified. In the afternoon about 5,000 children attended a special service for children."

—*South Africa Outlook.*

WESTERN ASIA

Pan-Islamic Congress

The Pan-Islamic Congress, which recently met in Jerusalem, was the largest and most enthusiastic meeting of Moslems in the century. Elaborate plans were enthusiastically adopted for the most ambitious westward drive of that religion in 400 years. It chose Budapest, Hungary, as its first objective. In this city, as a center, the Mohammedans established themselves for the conquest of Europe 400 years ago. It is now to be "redeemed," and a magnificent mosque will be built. It has been made a holy city. Scores of mosques in Bulgaria and Jungoslavia — long neglected — have been repaired and put into use. At the four hundredth anniversary of the old mosque in Sarajevo, the finest in all the Balkans, the king of Yugoslavia sent special representatives. A fine mosque is being erected in London, another in Paris and others in Northern Africa. A drive against missionary work in Egypt has commenced. The king has been asked to save Egypt from "evil intent of the missionaries," and a resolution has been sent to the Government demanding a law to prevent missionaries from winning converts among the children, and to force mission institutions to pay taxes.

—*United Presbyterian.*

Turkish Bible Influence

Turkish men and women have been openly confessing Jesus to their neighbors, and have been severely dealt with by Government officials. But, says the American Bible Society, these officials later have been rebuked for their failure to respect the liberty of conscience which the laws of the Republic guarantee to every citizen. The new Turkish Scriptures have had an influence.

Turkish Social Problems

The Turkish Government has decided to deal with the problem of illegitimate children. Polygamy was abolished in 1926, and civil marriage alone made legal. This gave rise to a class of children whom the law cannot but consider as illegitimate, but who in reality do not deserve that appellation. Called upon to decide between respect for the law, or the moral welfare of such children, the Government has taken the wise resolution of legitimizing *de facto* families. A bill laid before the National Assembly will enable all unions from which children have been born to be registered with the authorities, so as to give the children legal status. Should the husband be already married, the first wife will have the right of appealing within three months against her husband's second union. If she does so, the union will be canceled. If she does not, it will be regarded as the husband's only lawful marriage, and the first wife will be considered as divorced.

—*Christian Century.*

Cooperation in Persia

No one knows how many lepers there are in Persia; perhaps 500, possibly 1,000, but one colony is enough to care for all. Near Meshed there has been such a colony, a little mud village without a single pane of glass in the whole place until seven years ago, when several influential Persians cooperated by organizing a local "Anti-Leprosy Society," and raised funds with which an entire new village was erected, its houses having doors and windows, and an attractive garden with trees and grass. Here the lepers live, and their treatment has continued, financed by the American Mission to Lepers. Mohammedans supply the bread, as before, although the expense has greatly increased, for there are now 140 in the village instead of the original 80. For Christian missionaries to cooperate with a Mohammedan Shrine, whose sacred precincts they are not even per-

mitted to enter, is indeed a remarkable thing.

—*Without the Camp.*

INDIA AND BURMA

Christian Growth in India

Two thousand years ago there were no Christians in the world. The Jews, who were the only race with any clear knowledge of God and His ideals for men, numbered less than one million, and were a subject people, without power or prestige. In the first 300 hundred years after the coming of Christ the Christians, in spite of poverty and persecution grew to number about 5,000,000. According to the Government census the Christian population of India has increased to about 6,000,000 in the last three centuries. In the Telugu Feld, South India, there are today reported to be 1,000,000 Christians whereas there were none there two centuries ago.

Lord Irwin on Missions

Speaking at the General Assembly of the Church of Scotland, Lord Irwin, former Viceroy of India, paid a tribute to missionaries in India who, he said, "were showing in a practical form to the people of India what was the message of Jesus Christ." He believes it is not easy to exaggerate what that message has meant, not only in terms of conversion, though that had been remarkable, but even more, he would think, in the direction of establishing a standard of values of human life that in many parts of India thought was previously lacking. He believed that much of the social movement that we now see in progress, for the uplift of the depressed classes, a movement of the high caste people in India towards giving a better place to the depressed classes, all that is largely due to the conception of the value of human personality that Jesus Christ had taught to India.

—*Dnyanodaya.*

Recent Suttie Decision

The Bombay High Court has recently acquitted four persons who were accused of abetting a

woman who became a *suttee*. They were supposed to be culpable because they had not prevented her from the act. The High Court justices in their decision say: "Illegal omission must mean omission to do something that a person is bound by law to do. We are not aware of any provision of the law that enjoins one person to prevent another from committing suicide."

The *Indian Witness* says:

If this decision is to be recognized throughout India it would seem to clearly mean that a crowd could assemble and look on while a woman burns herself on her husband's funeral pyre, without being in any way responsible for preventing such an act. If this is true one wonders if it may not also be possible for a woman who wishes to commit *suttee* to have grounds for legal action against anyone who attempted to prevent her in this act. The great majority of people in India would in no sense encourage such a practice, but we also know that recently there have been a number of occasions when the friends and relatives openly encouraged the widow in her attempt to become a *suttee*. If it becomes generally understood that the public has no responsibility in preventing such occurrences it is quite likely the number of such tragedies will increase. It would seem clear that the law should be so amended as to fix responsibility upon those who are in a position to prevent such an act.

What a Christian Woman Can Do

The oldest field of service of the National Missionary Society of India was started in the Punjab in 1906. The new church building at Okara, the foundation stone of which was laid by Sadhu Sundar Singh, continues to attract worshippers at the weekly Sunday services. The village Bethlehem has found its "guide, philosopher and friend" in Miss Komolini Sircar. The simple village schools, the dispensary, and the attempts at the uplift of this rural tract have elicited commendation from no less a personage than Mr. F. L. Brayne, Commissioner of Multan Division and author of many books on rural uplift, who paid a recent visit to the village. The Right Reverend the Lord Bishop of Lahore also paid a visit to this field and recorded his im-

pressions in the *Lahore Diocesan Magazine*. He says: "What Miss Sircar has accomplished shows what can be done by a woman of culture and education harnessed to a deep love for the people and an outlook which is completely Christian because she is optimistic and entirely cheerful."
—*Dyanodaya*.

Madura Mission Centenary

Preparations have been made to celebrate the centenary of the American Madura Mission in South India on January 11 to 14. Because of financial stringency the celebrations have been planned with a minimum of expenditure, laying the chief emphasis on the inspirational and the spiritual. The American Board is sending Dr. Goodsell, executive vice-president of the Board, to be present at the celebrations. A scheme of devolution by which the Madura church council takes over work from the mission has been in operation for some time. At the time of the centenary celebrations the scheme, with considerable modifications, will be inaugurated.

—*Christian Century*.

Dichpalli's Leper Colony

Sanction has been given for an extension of the Leper Colony at Dichpalli, Hyderabad State. This is to include a second ward in the hospital to accommodate 60 new patients; the building of an oil factory to produce its own supply of chaulmoogra oil, the acquisition of land for a dairy farm and the construction of a compound for the nonleper staff in charge. This colony provided half the initial cost of its buildings and now provides half its maintenance cost. No grants from England are asked for this new extension. For years, the colony has been obliged to refuse from 300 to 400 applicants. So fine has been the work that the Nizam's Government has consented that all local councils will contribute one *pice* out of every rupee of taxation and in this way 100 more lepers every year can be treated.

—*Dnyanodaya*.

What Siamese Learn

Dr. Fred Eastman says that motion picture producers might well ask themselves, before filming a picture of American life, what other countries think about the America thus revealed. With this thought in mind, Dr. Eastman asked a group of Siamese students to tell some of the things they had learned about America from movies they had seen. Here are some of their answers:

"There are plenty of gold mines in America."

"Americans are the most wonderful dancers in the world."

"Americans like an easy life."

"It is a country where there are lots of gangs and it is dangerous to live there."

"Americans are rich and they use their money in many ways, mostly careless ways."

"The men and women are good friends."

"America is the land of romance."

"The girls have many boy friends."

"America is the richest country in the world."

Two ideas stand out: Boy and girl relationships, and luxurious living.—*Siamese Outlook*.

CHINA

Growth Follows Persecution

A missionary of Luchang, Yunnan, gives the following evidence that apostolic Christianity has not died out.

A village of Tibetan-Lisu Christians has turned as a unit to the Lord and has remained steadfast for more than a year. They have been fined, beaten and thrown into prison because of their faith. Four men were beaten fifty strokes each with a board and fined about four months' wages each, because they started to erect a meetinghouse. The school tax of the village was increased and other unusual burdens were imposed. Then the laird who rules them started another persecution. Since they were not permitted to have a chapel, they met in the open air. The laird raided this meeting place one day as they were worshipping, and tied up with ropes one of the brightest young men. He was dragged to the yamen and beaten with boards, until four boards were destroyed and he was left unconscious, his body seriously injured. The laird has told him that if he will pay over some money he can be released from prison, but the prisoner declares that as he is guilty of no wrong he will pay nothing. The laird has conscripted the young men among the believers until now his militia soldiers are all

believers. I am told that they gather around the man chained to a post, and hold services.

The sound of the boards coming down on poor Mr. "Fifth Month Happiness" converted half the yamen, it seems. Last Saturday when I visited the place to see if I could arrange for a settlement, half the yamen came out to shake hands with me (handshakes are the sign of a Christian believer in these parts). The sergeant of the militia, who had not believed before, said to me in front of the laird: Come to my home village and teach us, and we will all believe. The laird glared daggers at him, but the sergeant insists that he is going to live and die a Christian.

—*China's Millions.*

Hope for the Future

Against the destructive forces at work in China there is the steady, invincible power of Christianity. Christian schools were never more respected than they are today, and in many places more students apply than can possibly be admitted. The Anti-Christian movement has largely lost its impetus. When a group of radical students started to loot a church in Hankong, the Chamber of Commerce went in a body to disperse the group. Their testimony was, "The Christians are good. We want the Church and all it stands for." A labor union in Hinghwa refused to allow an anti-Christian clause in their constitution insisted upon by the agitators, saying, "The Christians have ever done us good and brought blessing. If it is to be anti-Christian, we will have no labor union."

"Open doors and open hearts" is the report of every worker who carries the Gospel message through cities and villages.

—MRS. ELIZABETH BREWSTER,
in the Christian Advocate.

Mission Schools Must Register

Rev. C. E. Scott writes from Shantung Province that a new edict of the Nanking Government requires mission schools to register. This means that no Bible study, no hymn singing, no evangelical and evangelistic meetings, not even grace at meat, no religious teaching of any kind can occur on the school grounds even though it is located

on a compound owned by the mission. Mission schools are private schools, privately supported; not drawing Government money, and according to treaty, within their rights in teaching religion.

The required Monday exercises, in what is believed by many Christians to be, or intended to be a worship—memorial of Sun Yat Sen, also presents new difficulties—and opportunities—as well—in our evangelistic work.

But we are not discouraged. The outlook is as bright as the promises of God. We use the words of Paul (1 Cor. 16:9) For a great door, and effectual, is opened unto me; and there are many adversaries.

Divorce Menace

The problem of divorce in China has recently become nationwide. Under the old law women are not given the same grounds for divorce as men. A woman may not seek divorce from her husband, no matter what his offense; but a man may divorce his wife for any one of the following nine causes: (1) If the marriage contract contains false statement; (2) barrenness; (3) immorality; (4) want of filial piety; (5) jealousy; (6) loquacity; (7) incurable disease; (8) leaving home without the husband's permission; and (9) beating her husband. According to a new law all women enjoy the same grounds for divorce as men. Therefore in recent years the divorce plague has become widespread and uncontrollable. Out of 853 divorce cases handled in Shanghai court in 1930, 138 cases were instituted by the wives and 177 cases by the husbands. Incompatibility was stated as the ground for more than 70 per cent of all the cases.

—*China Critic.*

Christian Influence Felt

Rev. W. R. Johnson writes in the *Christian Advocate* that a committee has been appointed to arrange for regular weekly evangelistic services in the three large military hospitals in Nanchang. Three meetings have been held, with large attendance and close attention. Mrs. Chiang Kai Shek, who suggested the plan, attended the first meeting of the

committee (three Chinese and three missionaries) and permitted the General's name and her own to be announced as sponsors for the entertainment. Colonel Hwang, of the Officers' Welfare Association, gave a dinner to the committee and the chiefs of the three hospitals. It was found that one of these doctors was a Christian and other Christians were serving on the staffs. Colonel Hwang expressed the positive conviction that China must have more missionaries, since its best leadership came from the Christian schools.

One Man's Work

In the village of Yen Ch'ang in the Tehsien field in North China is a group of Christians too far from any center to attend worship regularly. They ask no financial aid, but when Bible women go there the whole group attends class: women and girls study in the daytime; the men attend morning prayers before going to the fields, and then come in the evening for Bible study. They have services every Sunday in the home of a young church member, and they go to villages where they have relatives to preach Christianity. They have formulated a plan of their own to promote further study. Most of them are quite poor, so they are using the few dollars they are able to contribute to buy cotton. This they are spinning and weaving into white cloth from which they will make mourning garments, which in that section are rented out. With the money they get from renting the garments they expect in time to have enough to buy a *mu* of land, the grain from which is to be used to provide porridge for those who want to come and spend some time studying.

How did this village become Christian? Twenty years ago a quiet man of something over 50 became a Christian in Manchuria. He returned to his home and for years was subject to all kinds of persecution in his own home. He went on being a Christian as best he could, and when there were no grown people to listen he taught the children.

He won over his entire family, others in the village became Christians, among them young men who were sent away to Christian schools.

—*Missionary Herald.*

JAPAN-CHOSEN

Guides for Mission Program

Bishop James De Wolf Perry of the Protestant Episcopal Church, following his recent visits to Japan, China and the Philippines, recommends these eight guiding principles for the missionary program:

1. The recognition of gradual reduction in the number of evangelistic workers due to removals from year to year, and the removal of items in the budget providing appropriations for such positions now vacant.

2. The retirement of missionaries occupying evangelistic positions who have reached the retiring age, their places to be taken by Chinese or Japanese appointees.

3. The designation of ordained missionaries now in the field as supervisors and administrators in the fields to which they shall be assigned by the Bishop.

4. The limitation of the number of missionaries to be appointed as teachers in every educational institution, the appointments to be made by the head of such institution upon nomination by the Bishop, the total sum of appropriation for salaries of such appointees to be fixed by agreement between the bishops and the National Council upon recommendation by the Department of Missions.

5. The annual diminution of appropriations for maintenance of church boarding schools of secondary grade, the decrease to be covered by corresponding increase in charges for tuition, with an allowance in the budget for scholarships.

6. The withdrawal of appropriations for maintenance of any day school which in the judgment of the Bishop and council of advice has ceased to function adequately as a source of Christian teaching and center of Christian worship.

7. The maintenance of mission hospitals on at least their present scale, added appropriations to be made to certain hospitals for appointment of medical missionaries; appropriations for maintenance to be diminished annually at a ratio determined by the Bishop, superintendent and administrative board of the several hospitals in consultation with the National Council.

8. The payment monthly of appropriations for each missionary district to the Bishop and council of advice for distribution by them in conference with all the American bishops of the Chinese or Japanese Church on the basis of a budget annually submitted

by them and approved by the National Council, the distribution to be subject to such alterations in salary items and in maintenance and other expenses as in their judgment shall be from time to time required.

—*The Living Church.*

Work in Rural Regions

In the effort to evangelize the thirty-seven million of Japan's rural population one interesting development is the work of the Ehime Tent Evangelistic Band (Ehime is a "ken" or district) led by a Methodist missionary, the Rev. W. J. Callahan. A recent report tells of four campaigns of eight days each with an average staff at each place of twenty workers, nearly all volunteers. The regular program was as follows: One day for organization; seven days of Daily Vacation Bible School for children in the afternoon, with evening preaching for adults. The average attendance of children was 275 to 300; the number of classes held, 10 to 14; the average at the night meetings about 200 and often over three hundred. Six hundred probationers were enrolled, four probationers' training schools were held, and a church was built by one group as a result of the tent meetings. Through the influence of the tent meetings one church decided to go on self-support and another was preparing to follow.—*The Missionary Link.*

North Japan College

North Japan College last year enrolled the largest number in its history. Its alumni are growing in prominence and influence. Not only are they manning a large part of Japan's evangelistic work; several have distinguished themselves in science and invention and many are employed in government and business. Students are active in Sunday school work, and last year a vacation school for pastors was held.

At the last commencement 99 graduated from the middle school, 58 from the college and one from the seminary. Among the 99 middle school graduates, 35 were Christians; and among

the 58 college graduates 17 were Christians. Plans are under way for celebrating the fiftieth anniversary of the school.

—*Outlook of Missions.*

What Omi Mission Proves

Dr. William M. Vories mentions four important facts which the Omi Mission has demonstrated:

First, the possibility of establishing, financing and directing effective mission work on the field. No more unfavorable conditions for a beginning could be found than those which faced this work during the first ten years.

Second, the importance of beginning a missionary enterprise with native helpers in complete equality of responsibility and authority with foreigners.

Third, the necessity of members of several nationalities co-operating in any enterprise concerning the Kingdom of God.

Finally, the importance of demonstrating the Kingdom, as well as preaching it.

Korea's Progress

In the years since 1930 more Methodist building has been going on than ever before in that length of time. The high rate of exchange and the low cost of building partly account for this. It is encouraging that much of the money comes from the field and not from the home base. Every church in Pyongyang except the old First has a new building, but comparatively little foreign money has gone into them. Chosen Christian College has a great new amphitheater to accommodate six thousand people. Pai Chai, historic boys' school in Seoul, has a new chapel and gymnasium, with the largest audience hall in the city; four-fifths of the cost was provided by Korean funds. The high school at Yangbyen, has now been entirely taken over by the community. No missionary is there, no mission appropriation is given, but the school is going on more strongly than ever, and is under distinctly Christian direction.

There are other notable building enterprises depending on American money—such as the chapel and additional wards at the Tuberculosis Sanitarium in Haiju, and the three new buildings of the Ewha Woman's College.—*Christian Advocate*.

ISLANDS OF THE PACIFIC

Never Saw White Men

Even after thirty-five years of American rule, there are still to be found in the Philippine Islands people who have never seen a white man. Baptist missionary S. S. Feldmann writes of having gone up into the hills on a trip to visit some of these people. "They live now as they lived 400 years ago," he reports. "I was the first white man ever to reach their village. Many of the children and young people had never seen a person with a white skin. Although very shy they would creep up and touch me. They do not smoke, drink nor gamble. Their moral code is high. Their life is of the simplest sort, the only furnishings of their homes, for instance, being a bamboo bench. They are peaceful when undisturbed, but when aroused are fearful to meet. A Filipino pastor had once visited them. Ever since that time they have been interested to hear more of the message he brought them."

—*Missions*.

Repentance in the South Seas

A missionary festival in New Guinea was attended by heathen as well as Christians. Dozens of speakers followed one another. The leading thought was recognition of God as giver of food and abundant harvests. The heathen had often taunted the Christians with the folly of abandoning magic. "You will go hungry and find yourselves eating tree leaves like animals." So the two villages had assembled mountains of food, and the speakers—twenty of them—commented on the absurdity of blessing the fields when God alone could do this. Certain sluggish Christians were not spared criticism. They were

ordered to walk in a circular path which had been prepared. Along this path were stationed the more mature Christians and Bible helpers, who reasoned with the lax Christians as they passed, and won their promise of a more faithful and scrupulous Christian walk. On reaching the exit of the circle, those who were warned were asked if they had truly taken to heart these admonitions. Then followed a sermon on John the Baptist's call to repentance.

—*S. S. Times*.

Sea Dyaks of Borneo

The Sea Dyaks live in the jungles of Borneo. Under the wise and beneficent rule of a white rajah, head hunting has almost ceased among them. In religion, they are animists, with some uncertain idea of a God, but believe in a host of lesser spirits which must be propitiated when angry. The people think that the noises of certain birds indicate the spirits' attitude toward them, and they are constantly on the watch to see whether the spirits are propitious or otherwise. For example, they will not begin rice-planting until they have heard the sound of certain birds; or, if they hear the sound of other birds of evil omen, they will not go to work at all for the whole of that day.

Missionary work has been going among these people for over seventy years, but progress has been slow, owing to lack of continuity. Missionaries have come out and returned owing to ill-health, and often vast areas have been left to the care of one missionary for long periods at a time. Many of the Dyaks have become Christian, and now there are the beginnings of a native ministry. Missionaries evolved a system of writing, using the English alphabet and spelling the words phonetically. Schools have been opened and many children have learned to read and write. This year a translation of the whole New Testament has been completed in their language.

Then and Now in Solomon Islands

The Open Door, missionary organ of the Methodist Church in New Zealand, compares the situation in that Church's pioneering circuit in 1926 and 1933. On Teop Island, there was one minister, one Fijian helper. Many villages desired teachers, but there were no native helpers for strategic centers. On Buka Island, one minister and two Fijian helpers. Eight villages on adjacent small islands claimed to be more or less Methodist, in four of which services were held every Sunday, and in the others intermittent services, probably 700-800 people in all. The Siwai area had no European preachers, but there were six native teachers, and probably some 400 people claiming allegiance to the Methodist Church.

Today, there are three ministers at work, with 90 native teachers, three native medical missionaries, 80 stations occupied and about 6000 church members.

No Substitute for Sunday School

A little Japanese girl in Hawaii, who was detected stealing from her schoolmates in the public school was induced by the probation officer to make public confession of her sin before the whole school of seven hundred. This wise probation officer explained to the school that they must be charitable in all future relationships towards the offending member of their group, pointing to the fact that the little girl had no Christian influence at home. Her parents did not belong to any church, and she had not been encouraged by them to attend Sunday school. She told the school that during the twenty years she had been probation officer in Hawaii, she had never been called upon to investigate the character of any boy or girl who belonged to a Sunday school. The sequence to this episode was registered the following Sunday, when fifty new pupils presented themselves at the Japanese Sunday school in that neighborhood.

Our Missionary Bookshelf

Recent Books Reviewed for the Readers' Information

The Meaning of Right and Wrong.
By Richard C. Cabot. Pp. 463.
\$3.50. The Macmillan Company,
New York City. 1933.

This is a most entertaining book, unique and original in its method of approach and its handling of the fundamental ethical problems. The best chapter is the discussion of "Honesty," in which Dr. Cabot takes the true position, so convincingly maintained by the late H. Clay Trumbull in his little book entitled "A Lie Never Justifiable." The book stays within its appointed limits of a humanistic consideration of the basis of right and wrong. To the readers of the REVIEW the true basis is distinctly religious and the fundamental and essential questions are "What is the will of God?"; "What is the mind of Christ?"; "What is right in principle, i. e., in accord with the character of God?" These are the forms in which the question of right and wrong presents itself to the Christian experience. But the form in which the question is cast by Dr. Cabot is real for the Christian experience as for the non-Christian. And indeed it is primarily here in its ethical quality that present day religious conservatism and liberalism stand each to be judged. The warning of the Sermon on the Mount is needed by every generation: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven."

R. E. S.

The Word of the Cross to Hindus. By E. W. Thompson. 8 vo. 328 pp. 7s.6d. Epworth Press, London, 1933.

This is a rare book, a notable contribution to Christian literature in general and missionary

literature in particular. The author knows India, its people and its prevalent religion—a knowledge based upon long residence in the country, close contact with its people and a deep and sympathetic study of its main religious system. Incidentally, the style is admirable, vivid and strong, carrying the reader right along with the thought; the natural result of the material having been first prepared in the form of lectures.

Part I. is an historical inquiry containing such arresting chapter titles as, "An Event in Time," "The Chief Opponents," "The Offenses," of "novelty and divergency," of "personal claims," of "revolution."

Part II. is an interpretation of the Avartara and the Cross, Karma and the Cross, etc. The book includes valuable appendices. It is altogether a very able presentation of the contrasts between the distinctive ideas of Hinduism and Christianity.

Hinduism is one of the main religious systems of the Eastern world; it was the characteristic product of India and it remains today the prevalent mode of thought and worship in that country.

From a study of the Gospels the author turns to Jesus Himself. The historicity of the Gospel and of the Cross as the central facts of Christianity are impressively brought out in the first part. This is followed by penetrating comparisons between the teaching of Jesus and Hinduism, in regard to God and man and the way of salvation.

Part I. being an historical inquiry is an able and appealing presentation of the Christian position while Part II. being an interpretation naturally raises

questions which emphasize the point of view of different scholars. It seems to the present reviewer that this book, along with Mackenzie's "The Christ of the Christian Faith," and Speer's "The Finality of Jesus Christ," constitute a notable trilogy in Christian Apologetic. The first two complement each other; the last shows the foundation of both. Mr. Thompson's book is of peculiar value, not only to the student of religions, but particularly to the missionary to India.

W. I. CHAMBERLAIN.

Adventures in Church Worship.
Teacher's Book, Pupil's Book. By Maurice Clarke. 12 mo. Morehouse Publishing Co., Milwaukee. 1933.

Dean Clarke of St. Paul's Cathedral, Marquette, Michigan, has high qualifications for the work in the field of Christian nurture. The course of study concentrates upon the Christian life as outlined in the services of the Book of Common Prayer. It follows the expressional method, using the pupil's initiative in keeping a diary, and in close fellowship with the services of the church. It follows the order of the Prayer Book: the Church, the Home, Baptism, Advent, Christmas, Epiphany, emphasizing the missionary enterprise, Lent, Holy Communion, Easter, Marriage, the Ordination services. The approach and content of each lesson are admirable and always in touch with religious reality. The Pupil's Book, which is for home reading and not for class study, contains a story bearing upon each lesson. These stories are sometimes Biblical, sometimes missionary, historical, local. They are realistic narratives about Columbus, Lindbergh, Livingstone, Abram,

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

Onesimus, St. Francis, Gregory, Augustine, Schweitzer, Edith Cavell, Bishop Rowe, the Prodigal Son, Matsuzaki of Japan. The course, though prepared for the youth of the Episcopal Church, is beaten out in the laboratory of experience and can be of intensive value in any church or in any home in training young Christians in the Christian life. The missionary note is everywhere clear and strong.

HUGH T. KERR.

Whither Asia? A Study of Three Leaders: Gandhi, Hu Shih, and Kagawa. By Kenneth Saunders, Litt. D. Pp. 221. \$2.00. The Macmillan Company, New York. 1933.

Dr. Kenneth Saunders is one who has done much to bridge the chasm between East and West in a catholicity of spirit. He is the author of a number of books, and dedicates these chapters to the faculty and students of Vassar College. The subtitle gives the key, and the introduction sets the stage for a very interesting comparative study of present-day leadership in India, China, and Japan. In India, we are told, the real soul of the revolution is Hindu. In China the real soul of the revolution is anti-Sinitic. In the former country they are trying to restore the past; in the latter it is a revolt against the dead hand of the past. All of these national leaders are the product of the mingling of Eastern and Western culture. It is evident in these chapters that each of the three leaders is a debtor to Jesus Christ, although in strangely different ways. An orthodox Hindu, fed on the New Testament, is leading India to remarkable reforms of Hinduism; a Confucian scholar, who knows the ethics of the Sermon on the Mount, is breaking the bonds of Confucius; a Christian socialist in Japan is not only preaching repentance of sin to individuals but is also exerting great influence on the government and nation.

"It is surely revealing that all these three leaders are avowed pacifists, and in their very reasonable and practical philosophies of life they claim to have

found the Sermon on the Mount a chief source of inspiration. It has reinforced their own teachers." The author gives a summary of the creedal statements of Gandhi, Hu Shih and Kagawa in their own words. These statements are a revelation both of the attitude and spirit of the men whose life story is given here.

We do not always agree with Dr. Saunders in his views, but the book is valuable as a striking interpretation of present-day leadership in Asia. These three men are, in a sense, typical of the countries to which they belong, and of great movements in which they play so large a part. The greatest of the three, in strength of character, moral courage and spiritual power, is undoubtedly Kagawa. "Religion is to him the love of God and of man. It is to all of us the spirit of loyalty to the highest, the sense of wonder at its mystery and beauty, the attempt to see life steadily and see it whole. In Kagawa, Asia will find a more potent leader than in either Gandhi or Hu Shih—for he is a servant of Christ the Universal Son of Man. His personality is our best symbol of the Godhead: in his ethics we find our most universal norm." But Kagawa has found a deeper meaning and message in Christ: It is that of the sufficiency and supremacy of the Cross—our only life and hope. To this Hu Shih and Gandhi are still, alas, unresponsive.

S. M. ZWEMER.

Home Base and Missionary Personnel. Vol. VII of the Laymen's Foreign Missions Inquiry. Edited by Orville A. Petty. 199 pp. \$1.50. Harpers. New York. 1933.

This is the last of the eight volumes of the report of the Laymen's Foreign Missions Inquiry, of which "Re-Thinking Missions," first issued, was in some sense a summary. The material of this final volume falls into five sections: Recruiting and Selecting New Missionaries, Causes for Withdrawal of Missionaries, Missionary Finances, Promoting Missions at Home, and a closing chapter by the late Fennell P. Turner on Missionary Personnel

in the fields studied in the Inquiry.

There was no independent field study in America except by correspondence, available literature, with a few interviews. Questionnaires were sent out, especially to missionaries who had withdrawn from active service, in the effort to discover their reasons and also to secure their judgment regarding possible improvement of service abroad. In the nature of the case there is not much in the volume for the new information of the Boards from whom its contents were secured and who are in constant conference regarding their methods and promotion plans. Mr. Turner's general estimate of the quality of missionary personnel on the field is higher than obtains commonly in the volumes of the Report. The Boards will of course study the volume for any practicable and feasible guidance it may give, but there does not seem to be much of value which is not really a description of their present processes which they are steadily trying to improve. The volume closes with assurance that the day of the missionary is not over, however great may be the change in quality and equipment of the workers. No one could desire improvement in this regard more earnestly than missionaries themselves. The technical nature of the book will probably preclude its wide reading in the Church.

CLELAND B. MCAFEE.

Impressions of South America. By André Siegfried. \$2. 192 pp. Harcourt, Brace, New York.

Indian Air: Impressions of Travel in South America. By Paul Morand. \$2. 235 pp. Houghton Mifflin, New York.

South America, Lights and Shadows. By Kasimir Edschmid. Viking Press, New York. 1932.

Since South America has derived her cultural inspiration largely from France, anything that a Frenchman says about that continent is of particular interest to South Americans as well as to the rest of the world. One of the reasons why "Impressions of South America" will be

read is because Professor André Siegfried has written it, but those who expect to find here a fundamental treatment such as given in the author's "England's Crisis" or "America Comes of Age," will be disappointed. These hastily written travel letters are spread considerably with large type and attractive illustrations and drawings.

Professor Siegfried has done the usual tourist "stunt" around South America—Venezuela, Panama, Peru, Chile, Argentina, Uruguay and Brazil.

Fortunately he gives most of his time to describing his reactions to political, economic and social conditions as he saw them in 1931. Since it was in that year that nearly all the countries visited went through a change of government by revolution, it was a particularly interesting time to observe South American life and Professor Siegfried evidently had his weather-eye out most of the time.

First he saw the dictators, for the first country visited was Venezuela, controlled by General Gomez who, when he arrives in the capital from his country residence, is followed by an endless procession of motor cars which pass and repass the President so he may be sure to recognize his admirers. "But when one penetrates behind the scene, one is almost aghast to find how primitive everything still is." On the other hand the author was tremendously impressed with the progress and beauty of cities like Buenos Aires and Rio de Janeiro.

On the west coast political problems for the author come out of conditions similar to those in Turkey or the Balkans, where population is sparse and communications difficult, rather than those of crowded Europe. There is little public opinion and between the white aristocracy and the Indian masses there is no middle class. The powerful foreigner is there only to make money. So a strong ruler, who is supinely backed by an obedient congress, needs only to pay well the army and police, keep trustworthy agents in the prov-

inces and supply jobs and contracts to partisans, in order to maintain his seat, at least until the larger number not receiving their share of the spoils are strong enough to revolt.

East coast countries are further advanced. Argentina is little affected by Indian tradition so evident in the countries of the Pacific, it being very similar to Latin Europe plus the *gaucho* influences. The chief characteristics of the Argentine are three: sadness, inherited from the Arabs and expressed in the tango; indolence, coming from the Spanish and encouraged by the wealth of the land; and arrogance, a tendency to boast, with Spanish pride and Italian vanity. A graceful intelligence and unusual refinement of culture come from France! The danger ahead lies, not in any social catastrophe, but in periodic recurrence of bad administration, financial chaos with dissipation of public funds for show rather than for profit.

Thus in outline are the keen observations, though hardly new, of this brilliant Frenchman, who is gradually analyzing for us the modern world. But it is too bad that he has been willing to allow these hastily written letters to be published rather than to have used his trip as preliminary to a real study of the complicated forces that are shaping South America for an increasingly large place in future world life.

Paul Morand, the much traveled compatriot of Professor Siegfried, gives us in his "Indian Air" a more finished book, in fact a charming piece of writing, about equally divided in descriptions of nature, of people, especially the Argentine gaucho and the Andean Indian, and of exciting experiences in airplane travel. He finds the West Coast with its Indians much more interesting than the East Coast, the latter being "all success, progress, the machine. . . but he (the Andean Indian) who persists with the dull opposition of the Asiatic—he has the better of the stranger."

Morand philosophizes on the meaning of the mysterious civili-

zation of the Incas, as have Waldo Frank and Count Keyserling, but more reasonably, less fanatically. His appreciation of nature, of the birds, the plains, the mountains of Argentina, especially remind one of Hudson whom he has evidently read with profit. In fact, while "Indian Air" is literature, rather than history or political science, and is not always accurate in these latter subjects, the author has evidently read considerably more on these countries than has the ordinary travel writer.

A German view of the Southern Continent is given by Kasimir Edschmid. And, while not so well written—or translated—loses nothing in comparison of subject matter. It is a more comprehensive discussion of the life of South America than either of the other books, given largely by means of conversation with all kinds of interesting types, including the Dictator, Leguia of Peru and the German, General Hans Kundt, whom the Bolivians have hired to lead their forces against Paraguay.

South America is attracting more of the thoughtful attention of the world, and suffers much less than formerly from hastily written travel books. But, unfortunately, she seems to get only the second-best of distinguished writers like Bryce, Keyserling, Clemenceau and Siegfried, to say nothing of several North American writers who have recently visited the southern continent. S. G. INMAN.

The Moslem World quarterly for January, 1934. Edited by Dr. S. M. Zwemer, 156 Fifth Ave., New York.

Considerable space is given to China, where the Editor recently visited Moslem centers. He described the Fourth Religion of China, its spread and influence, and the present-day revival. Mr. Harold D. Hayward writes on the Kansu Moslems of today.

Other articles of interest relate to Magic Cures in Popular Islam, Marriage in Palestine, The Modern Press in Persia, Bible distribution across the Sahara, Islam and Intellectual Freedom.

New Books

America Self Contained. Samuel Crowther. 340 pp. Doubleday Doran. Garden City, N. Y.

The African Labourer. G. St. J. Orde Browne. 238 pp. \$5. Oxford University Press. New York.

The Christian Mission in the Modern World. William David Schermerhorn. 360 pp. \$2.50. Abingdon Press. New York.

Doran's Ministers Manual — 1934. Compiled and edited by G. B. F. Hallock. 652 pp. \$2. Harpers. New York.

Go! Champions of Light. Frances Jenkins Olcott. 220 pp. \$1.75. Revell.

Hospitals Overseas—Africa and the East Series. 88 pp. 1s. C. M. S. London.

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

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

On the Road in Madagascar. A. M. Chirgwin. 159 pp. 2s. 6d. S. C. M. P. London.

The Old Ideal and the New Deal. Golden Rule Book. Chas. V. Vickray. 196 pp. \$1. Golden Rule Foundation. New York.

Obituary Notes

Rev. Dr. Allen Revellen Bartholomew, secretary of the Board of Foreign Missions of the Reformed Church in the United States for thirty-four years, died on November 27 at his home in Philadelphia at the age of seventy-eight.

He was born at Dannersville, Pa., and was graduated from the theological seminary of the Reformed Church at Lancaster in 1877.

From 1904 to 1906 Dr. Bartholomew was president of the Pennsylvania Christian Endeavor Union, and in 1919 of the Eastern Synod of the Reformed Church. He headed the General Synod of the Reformed Church from 1926 to 1929 and also was a delegate to the Alliance of Reformed Churches from 1924 to 1929.

As secretary of the missions board Dr. Bartholomew developed virtually the entire foreign mission work of the Church as now constituted in Japan, China and Mesopotamia.

He was an honored member of the Committee of Reference and Counsel, of the Foreign Missions Conference of North America, from 1925 to 1931, and a beloved and valued member of the Editorial Council of the **MISSIONARY REVIEW OF THE WORLD**. Dr. Bartholomew's loss will be keenly felt, not only in his intimate circle of family and friends but in his church and mission councils and his world wide contacts. He was a man of rare Christian character and gracious spirit

as well as an able adviser and advocate.

* * *

Dr. Charles E. Parker, for thirty-two years a preacher and teacher of Telegu people in India, died last Summer. Nearly 2,000 people came to honor his memory at the funeral. Rich and poor, educated and uneducated, missionaries and government officials, as well as outcastes who became self-respecting Christians through the Christ whom he preached.

* * *

Miss Lucy Laney, head of Haines Institute, a school for colored boys and girls in Augusta, Ga., died October 13. She was in her late seventies, having taught over 60 years. She is said to have been the most prominent colored woman in the Presbyterian Church.

* * *

Dr. B. F. West, who went to Singapore in the early days of the Methodist Malaysia Mission, died in Seattle, July 2, aged seventy-six.

* * *

Dr. John R. Dickson, an American physician who had spent fifteen years in China as a Presbyterian missionary, died November 23 at Hwaiyuan, China, of acute endocarditis. Born in Fargo, N. D., in 1884, he received his M.D. from the University of Toronto in 1910. After eight years in China, chiefly as head of a hospital in the interior near Soochow.

When Dr. Dickson opened his hospital in Chinese buildings, he treated 2,800 patients in the first two months.

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SAMUEL M. ZWEMER, Editor

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Mohammed's Call.....	Richard Bell
The Modern Press in Persia.....	Herrick B. Young
Islam and Intellectual Freedom.....	C. A. Soorma
Magic Cures in Popular Islam.....	James Robson
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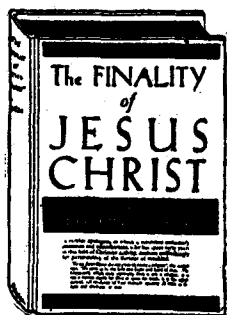
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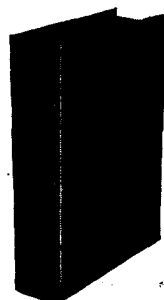
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Dates to Remember

January 23-February 17—Annual Cornell School for Missionaries, Cornell University, Ithaca, N. Y.

February 4-8—Founder's Week Conference, Moody Bible Institute, Chicago, Ill.

February 7-17—International Council of Religious Education. Chicago, Ill.

February 8, 3 p. m.—Annual meeting of the MISSIONARY REVIEW OF THE WORLD, 156 Fifth Ave., New York.

February 16—World Day of Prayer.

February 20-21—Committee of Reference and Counsel, Foreign Missions Conference. New York.

March 8-10—Medical Missions Conference under the auspices of the Medical Committee of the Committee of Reference and Counsel. New York.

April 3-5—Federal Council of Churches, Department of Evangelism. Columbus, Ohio.

April 26-May 7—General Conference, Methodist Episcopal Church, South, Jackson, Miss.

FLORIDA CHAIN OF MISSIONARY ASSEMBLIES

January 28-31—Palm Beaches.

February 1-2—Bradenton.

February 1-2—Ft. Myers.

February 3-9—St. Petersburg.

February 4-6—Clearwater.

February 7-11—Tampa.

February 11-13—Gainesville.

February 13-15—Jacksonville.

Obituary Notes

The Rev. Franklin F. Fry, D.D., Executive Secretary of the Board of American Missions of the United Lutheran Church, died suddenly of heart attack in New York City on December 13th. Dr. Fry was born in Carlisle, Pa., on November 1, 1864, and was graduated from Muhlenberg College and the Lutheran Seminary, Philadelphia. After occupying pastorates in Bethlehem and Rochester, he became Secretary of the Mission Board in 1927. He was a delegate to the Lutheran World Congress in Germany in 1923 and was an effective worker in home mission circles—including the Executive Committee of the Home Missions Council.

* * *

Bishop Apolo Kivebulaya, missionary to the pigmy race of Africa's forests, a successor of Bishop Crowther, died on May 30. The courage of the early martyrs in the days of Alexander Mackay led him to become a Christian, and he became known throughout Uganda as a saintly leader.

* * *

William E. Hitchcock, for 40 years under the American Board of Commissioners for Foreign Missions in

Ceylon, died December 18, at his home in West Medway, Mass., in his 80th year.

Professor Hitchcock first went to Ceylon in 1880 as a tutor at Jaffna College, Vaddukoddai, was later given life appointment under the Board, and placed on the retired Roll of Honor in 1925. He is survived by his wife and three sons.

* * *

Mrs. Adaline S. Ashe, a Presbyterian missionary in Chosen since 1922, died in Butler, Pa., Dec. 13. She had returned to this country last May on health furlough. In 1922 Mrs. Ashe became matron in the school for foreign children at Pyengyang. She also taught music to Korean women in a large class and in the mission's Bible Institute at Pyengyang.

* * *

The Rt. Rev. Joseph Lofthouse, a pioneer missionary of Northern Canada and former Bishop of Keewatin, died December 15th at his home in South Devon on his 78th birthday.

In 1900 Bishop Lofthouse traveled 7,000 miles, including 5,000 by canoe and snowshoes, when he went on the expedition sent by the Canadian Government to survey the country between the Great Slave Lake and Baker Lake. Born in Yorkshire, he went to Canada in 1882 and was sent to Moosonee, the following year. He retired in 1920 and returned to England. Bishop Lofthouse wrote "A Thousand Miles from a Postoffice."

* * *

The Rev. Dr. Leander Whitcomb Munhall, noted Methodist evangelist, died in Philadelphia on January 7 at the age of ninety-one. He was born in Zanesville, Ohio, served throughout the Civil War with the Federal Army, and began evangelistic work in the Methodist Episcopal Church in 1874. For half a century he preached in all parts of North America and was intimately associated with the late Dwight L. Moody and other evangelists.

* * *

Samuel R. Boggs, former President of the Gideons of North America, a member of the Boards of the Africa Inland Mission, the New Guinea Evangelization Society and of the Eastern State Penitentiary Board of Trustees, died suddenly of heart failure at his home in Melrose Park, Pa., on January 4. Mr. Boggs was born in Philadelphia in 1872 and was president of the Model Mills (Carpet) Co., but devoted much of his time to Christian work with prisoners, young people and business men.

* * *

The Rev. John Harris Orbison, M.D., for nearly half a century a missionary under the Presbyterian Board of Foreign Missions, died suddenly on Jan. 4 at Hoshiarpur, India. He was born seventy-four years ago of missionary parents at Rawalpindi, India, attended schools in the United States, was graduated from Princeton in 1879, and from the Medical College of the University of Pennsylvania in 1886. He married Miss Lillie E.

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Campbell of Germantown, and they sailed for India that same year.

Dr. Orbison's first station was at Lahore, where he became a professor in Forman Christian College, of which later he became vice-principal. For several years he was president of the Lahore Y. M. C. A.

* * *

Dr. T. L. Scott, for sixty years a missionary of the United Presbyterian Church in India, died in Gujranwala on January 4 at the age of eighty-seven. He was a versatile missionary, having served as a senior professor in the Theological Seminary, superintendent of buildings, publishing a Commentary in Urdu on the Old Testament, and at the age of eighty-seven being in charge of a school for boys.

Ten Ways to Fill Mission Boxes

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5. Getting orders for Easter plants or flowers. (Many florists pay commissions.)
6. Cutting lawns, gardening.
7. Cleaning brass and silver.
8. Caring for children while parents are busy.
9. Errand service, marketing.
10. Free-will offerings.

THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, *Editor*

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Editorial Chat

The missionary outlook is, we believe, more encouraging than the financial. The Foreign Missions Conference, the Home Missions Council and the Mission Boards are being stirred up anew to more prayer, to greater sacrifice, to increased emphasis on evangelism and to the need for educating the Church and the youth on Christian faith and life. Read the "Topics of the Times" on the recent forward looking conferences.

* * *

The Florida Chain of Missionary Assemblies has begun with greater prospects of success in arousing new interest in the work of God throughout the world. A new series of United Foreign Missionary meetings is to be started this spring with a strong group of speakers. Home mission groups are considering a similar move. Plans are under way to conduct a more systematic campaign for the education of the Church and the rising generation.

* * *

All this points to the need for a wider circulation for THE REVIEW. It is evangelical, and evangelistic in its emphasis and convictions; it is world-wide in its outlook, interdenominational in spirit but stands true to faith in Christ as the only Saviour and the Bible as God's revealed and infallible word.

Will you help spread the knowledge of human need for the Divine Saviour and the news of God's work in the world today? Here are quotations from letters to show what some of our readers think. Not all are of one mind.

"Concerning the January issue of the REVIEW. The articles are so helpful and interesting that I think I shall subscribe for a copy to be sent to my home regularly as well as the one we receive here at the office. The article by Miss Picken is stirring and very gratifying." REV. A. C. SNEAD,
Foreign Secretary, Christian and Missionary Alliance, New York.

"I will not renew my subscription. I am tired of the way you put in modernists. I do not care to read anything by. or. Clear out of Sodom and Gomorrah!"

C. C. S.

North Carolina.

"I allowed my subscription to expire but, having been a subscriber for 41 years, I am lost without it. I enclose check for subscription and would like to have it retroactive to the time my subscription expired."

REV. A. C. DOUGLAS,
*United Presbyterian Church,
San Francisco, Calif.*

"For some time I have been wishing to drop you a line in regard to what I consider the greatest missionary magazine published—THE MISSIONARY REVIEW OF THE WORLD. Single articles in the December and January numbers are well worth the subscription price for the year. Had I the money I would put the magazine in the hands of every pastor in our church and every missionary on the field."

FREDERICK G. COAN,
Formerly of Persia.

Personal Items

Dr. E. Stanley Jones, who has been in America since last February, speaking and holding Round Table United Missionary Conferences in many cities from the Atlantic to the Pacific, is returning to India on March 1, by way of England, Holland, Scandinavia, Russia and Turkey.

* * *

Dr. Adolph Keller of Geneva, Switzerland, Director of the Central Bureau for the Relief of Evangelical Churches of Europe, has recently delivered the Stone Lectures at Princeton Theological Seminary, and has conferred with many leaders to interpret developments in European Protestantism.

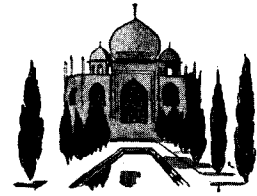
* * *

Ethan T. Colton, formerly Foreign Department Secretary of the International Committee of the Y. M. C. A., has made a personal study of conditions in Europe. He is now giving lectures in various cities on outstanding world problems, with such topics as—"Where Is Germany Going—and Why?" "Is the Soviet Union Heading for War or Peace?" "Why There Is No God in the Communist's World."

(Concluded on Third Cover.)

[65]

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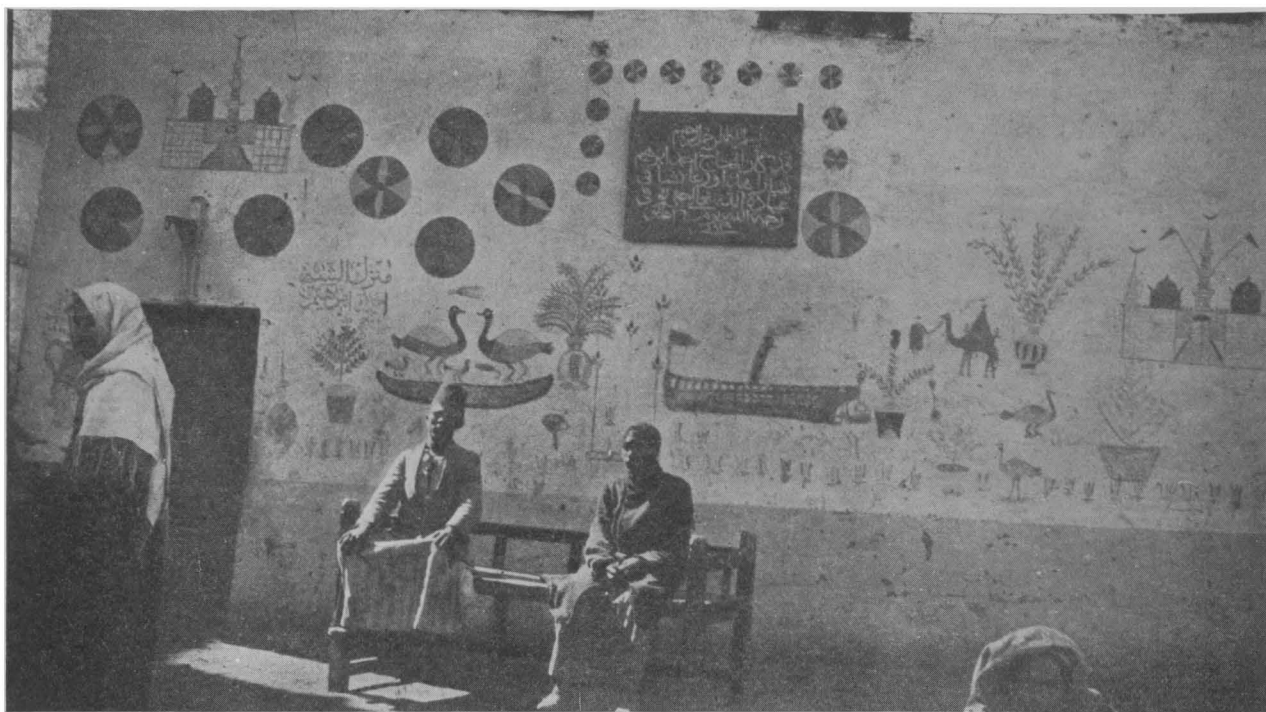
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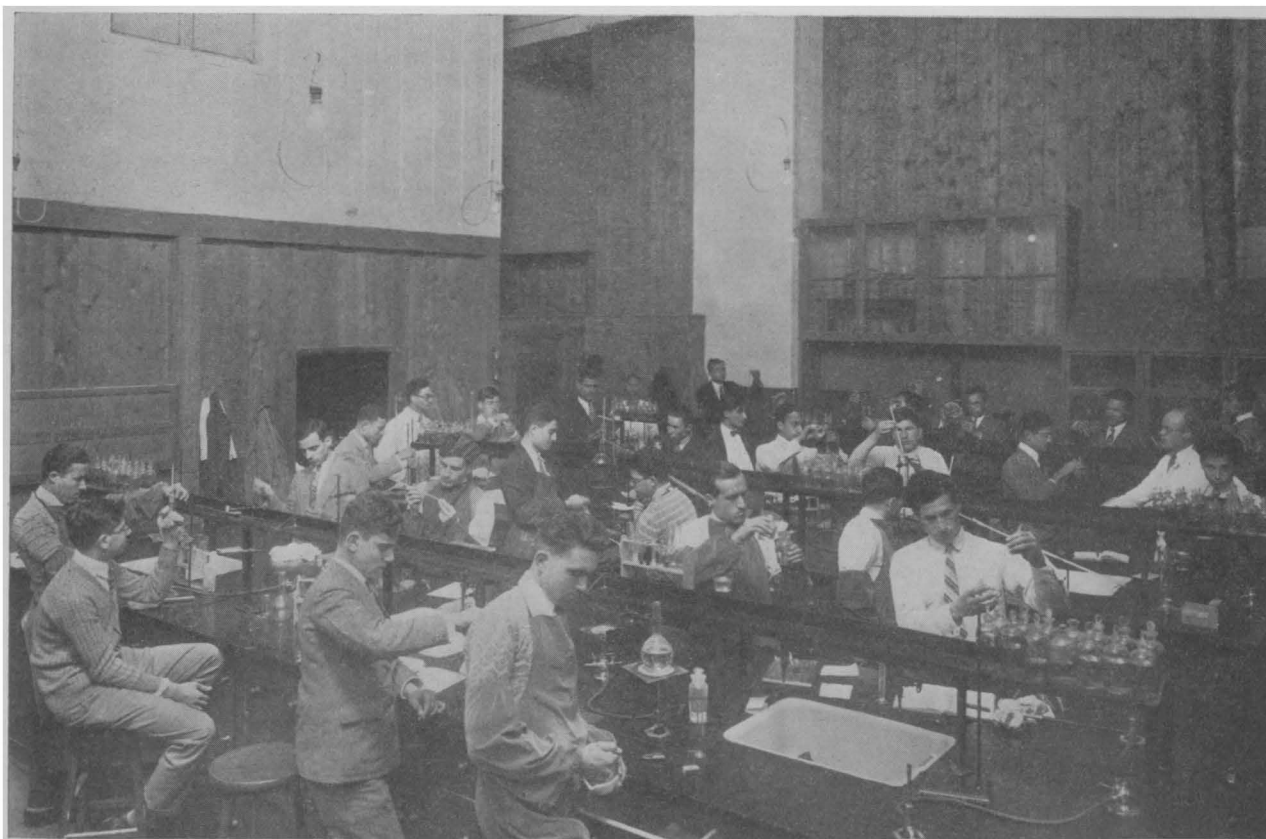
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A MOSLEM PILGRIM'S RECORD OF HIS MERIT-MAKING TRIP TO MECCA

His wall is decorated with drawings of his home town mosque, Mecca Mosque, quotations from the Koran; boats, dogs, geese, camel and other objects met on the pilgrimage.



EGYPTIAN STUDENTS AT THE AMERICAN UNIVERSITY AT CAIRO

Here the students learn other ways of making merit and of using science to make their lives count for service.

MOSLEM RELIGION AND MODERN SCIENCE IN EGYPT (See page 71)

THE MISSIONARY REVIEW of the WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVII

FEBRUARY, 1934

NUMBER TWO

Topics of the Times

A FORWARD LOOKING CONFERENCE

In spite of reduced incomes, increasing deficits and large cuts in budgets, the annual Foreign Missions Conference at Garden City (January 3-5) was forward looking, upward looking and full of encouragement. It was marked by the union of the Federation of Woman's Boards of Foreign Missions with the Foreign Missions Conference to form one body, after over thirty years of separate activity. The conference was presided over by Dr. Wm. I. Chamberlain, Secretary of the Board of Foreign Missions of the Reformed Church in America. The president elected for the coming year is Mrs. Thomas Nicholson, President of the Woman's Board of Foreign Missions of the Methodist Episcopal Church.

Some of the important topics that received the chief attention at the conference were:

(1) How to promote more effective cooperation at home and abroad; (2) how to bring expenditures within a constantly decreasing income; (3) and how to plan the work for the next five years so as to make it more effective on a curtailed budget.

Dr. E. Stanley Jones gave the opening address on January 3 (his 50th birthday), speaking on "The Present Attitude in America Toward Foreign Missions." As a result of his recent missionary tour in forty cities and his round table conferences with church leaders he reported that while he had come back to America expecting to face discouragement, he returns to India greatly encouraged at the evidence of vitality in the Church and the deep interest in the foreign missionary movement. Five years ago the principal topic of discussion in religious circles was "Fundamentalism vs. Modernism." Now the battle seems to have moved on from a theological or doctrinal basis to consider the nature and value of

Communism, Fascism and the ethnic faiths in the light of Christianity. It is of great importance to Christian missions that correct judgments shall be formed. The Laymen's Commission Report has divided the Church. The need today is for a forward movement based on living faith in Christ and on sacrificial service. People today are deeply interested in the putting of Christ's teaching into practice by the realization of Christian ideals of peace, right race relationships, social justice and economic improvement.

The conference—which represents the leading foreign mission agencies of the United States and Canada—revealed its sympathy with efforts to reduce overlapping to a minimum on the mission fields; to unite the institutions serving the same territory in the same field; to allow missionaries to concentrate on the tasks for which they are best fitted; to send out the best equipped missionaries possible; and to cut down to the minimum overhead expense at home. The need of the hour is to bend all our united energies to making effective the redemptive work of Christ. Men everywhere are looking to see if there is power in Christianity to save individuals and to save society. Jesus Christ has the power to solve our problems, to purify society and to establish peace and justice on earth.

The outstanding paper of the conference was by Dr. Charles R. Watson, President of the American University in Cairo, on "New World Conditions, a Challenge to Changes in Missionary Policies." A digest of this paper will appear in a later issue. Dr. Watson pointed out the necessity for recasting the missionary program for the next five years in view of the present diminished incomes. He advised that boards, missions and national Christians cooperate in finding a solution by united study and united action. In-creas-

ing nationalism has brought many difficulties and curtailment of religious liberty. Our missionary methods must be made more spiritual and added responsibility must be put on the younger churches. The youth of today call for practical evidence of truth. They must be invited to share in shaping future policies and in the responsibilities of leadership. Jesus Christ must have first place in our life at home and on the mission field. Not only is the future of foreign missions at stake but the future of our whole Christian program. The price of progress is faith in the work and power of Jesus Christ, shown by sacrificial service in following Him to the uttermost.

The conference favored the suggestion that united conferences of board, mission and church representatives be called on various fields—such as the Congo, Japan, the Philippines and various districts of China and India—to settle missionary policies for those fields. The first step was taken in planning for such a conference in the Belgian Congo in June with Dr. John R. Mott and such Board representatives as can be present.

The present difficult situation may lead to blessing if we learn to go forward under the leadership of Christ, using our resources of men and money, of mind and heart and spirit, to bring the living Christ and His Gospel to all men.

One of the most fruitful features of the conference was the daily devotional period by Dr. Richard Roberts of Toronto. "We do not need a new philosophy of foreign missions," he declared, "but we need a new obedience to the old imperative of Jesus Christ. . . . The Church must be the continued incarnation of Christ."

THE NEXT STEPS IN HOME MISSIONS

The twenty-sixth annual meeting of the Home Missions Council and the Council of Women for Home Missions was chiefly occupied with the report of the Committee on Review and Forecast that presented its findings in a volume entitled "Home Missions Today and Tomorrow." This report, unlike the Laymen's Inquiry, does not seek to recast the theological basis or to revise the chief aim of the home mission task but studies the achievements of the past hundred years and suggests the next steps to be taken.

The main objectives on home missions is stated to be:

(1) To win men and women to Christ, to unite them with other disciples in the fellowship of the Christian Church and to educate them for worship and for service at home and abroad. . . .

(2) To make the Church and its ministry available to those sections of America which lack its ministry.

(3) To supply adequate Church leadership. . . .

(4) To assist in providing institutions and service for the handicapped and under-privileged. . . .

(5) To bring the Christian impulse to bear upon the social and civic questions of the day.

The first period of home mission achievement, as described by Dr. A. W. Beaven, was chiefly concerned with pioneer work, giving the Gospel of Christ to new settlements and unevangelized areas. The second period was largely devoted to the building and strengthening of churches, schools and other Christian institutions. The period now before us should emphasize the making of Christian life more effective in personal, economic and civic affairs and to bring about larger cooperation in our common tasks as disciples of Christ.

"Home Missions Today and Tomorrow" repays study and reveals the diversified character, the magnitude and the importance of home missions. The progress made is encouraging; while the territory yet to be possessed is not so large as formerly, the problems to be solved are immense and challenging. Thousands of American Indians are still unevangelized, many mountainous, rural and urban districts are still under-privileged, and many phases of American life show little evidence of the impress of Christian principles and the power of the living, reigning Christ.

The work of home missions is far from completed. As was remarked by one speaker, "The problems are difficult but any difficult situation may be used as an excuse for quitting or may be looked upon as a challenge to undertake it courageously and to go forward to victory in the name and power of the living Christ."

The Committee on Review and Forecast presented the following suggestions for an advance in program:

1. To make a determined effort to complete the occupancy of the home mission field.

2. To face conscientiously the problem of eliminating duplication and competition in Christian work.

3. To take steps to increase interdenominational cooperation so as to complete the home mission task more speedily and effectively.

4. To make new surveys of the field and to follow up those already made so as to bring the facts to light, to meet the needs of each field, and to recognize the changed conditions that require new methods.

5. To make the home mission administration more effective, the quality of the personnel more adequate for new tasks, and the spiritual standards of work higher.

6. To bring the church of today and the youth, who will be the leaders of tomorrow, to recognize the challenge of the task and to enlist in the work more enthusiastically and sacrificially.

Joint committees of the two Councils will take up the responsibility of a further study of these projects so as to carry them forward to completion.

TWENTY-FIVE YEARS OF CHURCH COOPERATION

The Federal Council of Churches of Christ in America celebrated its twenty-fifth anniversary in Washington, D. C., on December 6th and 7th when President Roosevelt delivered an address on the social idealism of early Christianity, which challenged the pagan ethics of Greece and Rome. He declared that the time has come to "challenge the pagan ethics that are represented in many phases of our boasted modern civilization." He pointed out the dominance of "greed" in our economic life and the resurgence of lynch law and other evils. He declared that "the churches are the greatest influence in this world to overcome the present tendency toward greed."

The Rev. Albert W. Beaven, D.D., President of the Federal Council, gave his views as to the significance of the Council for the religious life of America and the world, showing how through the Federal Council great values of unity are being increasingly secured without the sacrifice of rightful freedom. The moral and spiritual needs which the Church must meet today include the menace of competitive armaments and the exploitation of great numbers of the people for private gain. Dr. Beaven declared that the nation needs "a free and courageous pulpit and an unfettered Church, that it may have the advantage of such insights as may be given to those who ask counsel of Almighty God and seek to bring into human relations those enduring principles which are revealed in Jesus Christ." Moral and spiritual values are the foundation of society. All too easily men have fallen down to worship the gods of gold, to admit that only in profit can we find such forces as will enable us to make our machinery operate. Now in a dazed fashion we have awaked to find that the very temples of our selfishness come crashing about our heads. We are discovering that it is morally and economically true that righteousness exalteth a nation, and that sin is a reproach to any people. As Dr. Beaven pointed out—

During the past twenty-five years tremendous strides have been made in eliminating weaknesses, in achieving influence, and in directing the combined force of Protestantism toward wholesome ends. Twenty-five years ago denominations rarely conferred with each other; the Federal Council includes twenty-five denominations of North America and there are federations of churches in nearly fifty major cities, and councils of churches in seventeen states.

Twenty-five years ago there was no world-wide organization of Protestantism binding the churches of different nations together; today, as a result of the work of the Federal Council and the World Alliance for International Friendship, cooperating with the Christian forces of Europe. The new spirit of international cooperation among the churches culminated in the formation of the Universal Christian Council, a world federation of the Protestant churches.

Twenty-five years ago the Protestant churches could not have used unitedly a great new force like radio. Today, a nation-wide network of stations broadcasts every week, from coast to coast, eleven programs sponsored by the Federal Council.

Twenty-five years ago there was no way of expressing the collective Christian conscience on social problems. Today the statement of "Social Ideals," as revised and expanded last year, constitutes the most widely recognized platform of Christian social effort, and the Council is recognized as one of the forces working for social justice and international peace.

Before the formation of the Federal Council there was no general organization for rallying church influence against racial prejudice or in behalf of mutual understanding. Today the Federal Council is engaged in a campaign against lynching, a campaign which recent events show to be necessary; unjust racial discrimination in our economic and civic life.

It is impossible even to list all the other achievements brought about by church cooperation through the Federal Council, but they have been important and far-reaching. It offers an agency through which we can achieve things which no one communion would attempt alone, and it makes for a clear and unified message.

At this anniversary the discussions of contemporary problems were built around the following seven questions, which are related to both the spiritual and the economic or social problems:

1. What is required for a spiritual advance in the relation of the churches to world peace?
2. What can we learn from the struggle for spiritual freedom in German Protestantism?
3. What is required for a spiritual advance in the relation of the churches to the liquor problem?
4. What is required for a spiritual advance in the relation of the churches to the economic crisis?
5. What is required for a spiritual advance in the relation of the churches to the race problem?
6. What is required for a spiritual advance in the relation of the churches to labor?
7. Why is fuller cooperation essential to spiritual advance?

The Hon. Henry A. Wallace, Secretary of Agriculture, gave a most impressive address on "Statesmanship and Religion," pleading for "changed hearts" as the only ultimate cure of our economic situation. Ministers and teachers must eagerly seek to make unselfish hearts eager and willing to serve the common good, while others in public life develop the changed social machinery to match the changed hearts.

The Federal Council of Churches represents the cooperative efforts of twenty-two of the great Christian Communions in North America, with a membership of twenty-two million people. Its purpose is "to express the fellowship and unity of the Christian Church and to unite Christians for the service of Christ and the world." With so many different elements and varied leaders, it is natural that many of the activities and utterances

of the Federal Council are criticized, some justly, but in the past twenty-five years it has accomplished much in bringing Christian forces together to solve some of the problems of the day in America. Faith in Christ as the only Lord and Saviour, and loyalty to the Bible as the message of God to men should unite and not divide the Christian Church for fellowship and for service.

EVANGELICAL PROGRESS IN ITALY

Two strong forces, yes three or more, strive to mold the future of the Italian nation. The present Pope is an aggressive, missionary-minded leader who seeks not only to strengthen the papacy in Italy but to extend its control abroad. He has already laid plans for the domination of the Belgian Congo and other districts in Africa. Nonreligious materialism is also spreading in Italy as in other parts of Europe. A third force to be reckoned with is the small but influential Evangelical Church. Mussolini and the Fascist Government are working to build up a strong political State and the Government has recently taken some extraordinary steps that should advance Evangelical Christianity.

To celebrate the tenth anniversary of the Fascist Government, Signor Mussolini has issued a series of new postage stamps. Among them, the thirty centesimi stamp is of very special interest,



and has caused much comment and strong opposition from the Vatican, expressed in most violent terms in the *L'Osservatore Romano*.

This stamp sets forth the open Bible standing on a lectern with the wings of an eagle, the symbol of inspiration. On the open page of the Book is inscribed the word "Evangelium," which means "Gospel." Below is the word, "Credere"—Believe—and behind the open Bible is the Cross, not the crucifix.

Before the Bible and the Cross, the flags of Italy, and the emblem of the Fascist régime, are reverently lowered in salute. The circulation of this stamp will preach a great sermon to the peo-

ple, who have always been taught that the Bible was a closed book to all but the priesthood of the Roman Church. The plain Cross sets forth the Christ of the Cross; the word "Gospel" is not a current word of the Roman Church and "Believe" is a strong contrast to the doctrine of salvation by "works" as taught by the Church of Rome.

An official message has also gone out to the *Regi Proveditori agli Studi*, the highest governmental educational authorities of every province, which is in strong contrast to the attitude of the Turks and the Russians on religious education. This message quoted in *Beyond Alpine Snows* reads, in part:

"All teachers and schoolmasters should read the New Testament and should explain this divine Book to the children and see that they learn its beautiful passages by heart. The Book must not be missing from any school library for it is ever new through all the centuries. It is the greatest of all books, the most necessary book because it is divine.

"The National Government desires to reconduct the children, and, by means of the children, the soul of the Italian people, by this Book, to the finding of the safe way which will lead the fatherland to the most sublime and the truest greatness."

That is magnificent. . . . When we know the powerful forces which are at work in Italy, under the stern, insistent, and precise orders of Rome, for the suppression of the Word of God, such a circular as that is a proclamation which shows fine courage and splendid resolution on the part of Signor Mussolini.

"These are days of wonderful opportunity," says the editor of the Spezia Mission paper. "We are working in the midst of the Fascist Revolution it is true, but on every side doors are open wide before us. The people are realizing more than ever the full meaning of the law of religious liberty. There is a greater eagerness to read the Word of God, in spite of the efforts of the Church of Rome to prevent it. Young men and women seeking help and satisfaction are crowding our halls in such a way as to tax our accommodation to the utmost."

Prof. Doride Bosio of Rome also writes in *Life and Work* that the Italian Parliament has passed a law regarding "religious communities permitted in the State" which allows freedom in the discussion of religious matters, grants autonomy to "all religions which are not contrary to good order and morals," sanctions the opening of all places of worship and recognizes clergy of all permitted faiths as legally entitled to celebrate religious marriages which are recognized and registered by the State.

Prof. Bosio concludes: "Italy's Protestants are a powerful advance guard of Protestantism which has been posted in one of the most difficult positions. They rely on the sympathy and love of all the Protestants in the world."

Egypt—What Price Progress?

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

THE shortest way to reach Egypt from America is to take the steamer which holds the record for trans-Atlantic speed, and in seven days you will be in Naples. In three days more you reach Alexandria and then two and a half hours later you are at Cairo, the capital of Egypt, a city of a million and a quarter.

In normal years some fifteen thousand American tourists visit that part of the world. Some come to enjoy our wonderful climate. In February and March when North American weather is drizzly and snowy and cold, Egypt is being flooded with sunshine. However, this delightful climate is not altogether an asset. It is debilitating for those who live there year in and year out. [When I first went to Egypt, I was told there were three rules of life. First, "Never do anything today that you can possibly put off till tomorrow"; second, "Never do anything yourself that you can get any one else to do"; third, "Never do much of anything anyhow."]

Of course many visitors come for more serious purposes. They wish to see the archeological treasures of a past civilization. What a thrill it is to live in that past; to reconstruct in your imagination the millenniums of ancient Egypt. The pyramids and obelisks and temples and sphinxes carry one back some six thousand years, not to the beginnings of history but to a period which was even then the golden age of Egyptian civilization. It deepens in one the consciousness of the great price that has been paid for human achievements—the millenniums and centuries of discipline and labor that have given us our present attainments. This is particularly good for an American who lives dynamically in the present, and imagines that civilization began with him and will be crowned by him. A deep feeling comes over one who finds in these early millenniums the knowledge of astronomy, engineering, agriculture,

high standards of morality and even vital conceptions of religion. It is the feeling that if only the human race could hold its gains, would not slip back, how much further we might have advanced. But we cannot dwell upon the richness of our archeological treasures, for I am carrying you to Egypt, neither for the sake of its climate nor for the sake of its historical significance, but because it is a strategic centre of a great world. I mean the Moslem world. Here in Egypt we are at the intellectual centre of that great civilization which we call Mohammedan.

Do you realize how vast an empire this Moslem world is? If you go around the world, it will greet you at Gibraltar. On the right hand, as you travel the whole length of the Mediterranean, you have the forty million Moslems in North Africa. At the East end of the Mediterranean, you are face to face with the Near East of Asia with forty million more: in Palestine and Syria, in Turkey, Mesopotamia, Arabia and Persia. If you could run up to

Russia you would find some ten million more, or visit China and find another ten million. On your way around the world you go through the Red Sea, across the Indian Ocean, and come to India. Here is the largest single block of Moslems in any one country—sixty million. Go on and come to Malaysia where you find forty million more. You do not leave this far-flung Moslem empire behind until you have passed the Philippine Islands where the Moro Moslems are under the American flag.

The significance of Egypt in this great empire lies in the fact that it is the intellectual centre of Mohammedanism. Here is its great Mohammedan university, the Azhar. Here are printing presses that carry the thought life of Egypt to every part of the Moslem world. Here, too, is the cradle of Arabic journalism. "As goes Egypt, so will go the Mohammedan world."

Egypt is still experiencing the birth-throes of intellectual and spiritual rebirth. Old and obsolete conditions and ideas are hindering the advancement of new life and liberty. But Egypt is advancing — at what cost Dr. Watson, a son of Egypt, clearly shows. Are we ready as Christians to make the sacrifices necessary to make this progress possible? Christians in Egypt are helping to pay the price. Are we at home ready to stand by them?

What Price Progress in Health?

First as to *Health*: Clearly there can be no progress without higher standards of physical health. The first thing that impresses the casual tourist is the extent of eye trouble. Egypt has the unenviable distinction of having a greater percentage of its population blind or afflicted with eye trouble than any other nation in the world. A leading authority placed the number of those suffering from trachoma at ninety-five per cent. This disease of the eye keeps a man out of America. It does not always spell blindness but it does represent impairment of eyesight. Why should ninety-five per cent of the people have this affliction? Our four children lived for years in Egypt. None of them had trachoma. It is not necessary to have it. It is entirely preventable, but superstition tells the mother that it is unlucky to wash her baby until it is forty days old. In America, a baby's eyes are washed at birth. After forty days the damage is done, for the disease has set in. Clearly one price of progress is the elimination of physical diseases.

Nor is eyesight the only point attacked. There is bilharzia and hookworm. These three, with other diseases in their train, stalk up and down the country causing infinite suffering to women, dreadful mortality among children, and weakening the efficiency and shortening the lives of men.

Sir Wilfred Grenfell, of Labrador, came to see us one day in Egypt. He said he had been visiting the hospitals and I asked him what he thought of them. "They are doing magnificent work," he said, "but it is hopeless. The flood of disease is coming down at such a rate that no hospitals can overtake the damage done. What is needed is for some one to go upstream and check the disease at its source." He strongly endorsed the work which we are doing in the American University at Cairo, where we are endeavoring to change public misconceptions on these very points. We believe that if we can arouse the people to the great national evils, they themselves will effect the cure. To be conscious of a limitation or of an evil is to be well on the way toward its removal. So we have lectures on health which go from our platform to the printed pages of the journals of Cairo. We have also prepared the first educational film on the care of the eyes, with an Oriental setting. Last year it was used by the Palestinian Government in the cinemas of Palestine. Yes, one price of progress in Egypt, and in the Moslem world, is health—the recovery of physical health.

The Social Order: The casual observation of the tourist who visits Egypt is "Where are the women?" Of course, many know the Mohammedan law of seclusion which practically lifts

women out of the life of the nation. If she is on the street she is veiled. In the home she is in the harem. To be sure, thousands are now breaking away from these strict social rules, but it is only where West meets East. The law of the harem is still the law of the land and of its social order. We follow woman into her seclusion and ask: Is she educated? Egypt affords us government statistics which tell us that in the country at large twenty per cent of the population can read and write. But do the women get their share? No, only four out of a hundred Egyptian women can read and write. Clearly, the price of progress is the elevation of woman.

Then we observe the precarious position of woman in the home and in society, for the Mohammedan law allows a man to have four legal wives. There is always at the heart of every wife the dread of the possibility of a second wife, and a third and even a fourth. Meanwhile, the law of divorce attacks woman's position and prestige perhaps more than anything that has been mentioned, for all that a man needs to do to divorce his wife is to say, "Woman, thou art divorced."

As we face this social order and observe its working, we do not need to be missionaries nor even to be Christian to see that it must change if Egypt is to make progress. Nor is it the Westerner alone who is saying this. The Egyptian young man is also saying it, and is insisting that the next generation of women shall be better educated and shall have greater freedom.

Moral and Spiritual Conditions: Even more fundamental than physical health and social conditions, are those conditions that have to do with the moral and spiritual life of a nation. How shall we appraise these conditions? Our attitude to non-Christian religions in our day is marked by a new sympathy and appreciation. For this I am thankful. My own appreciation of non-Christian religions grew out of my jealousy for God and His character as a God of love. It seemed to me unthinkable that the God of love, revealed to us by Jesus Christ, would not have been deeply concerned for His children in other lands across the long millenniums of their history. Surely somewhere one would find the token of His interest in their spiritual and moral development. As a child of God it behooved me to look for His hand of love in the lives of these non-Christian people. Looking thus with sympathy and appreciation into the Moslem religion, I found much for which one is glad.

First of all there is the spiritual conception of God in Islam. We must remember that Mohammedanism came up from a background of idolatry. Upon that background we see it as a religion with a spiritual conception of God. This came home to

me one day in Benares, India. We had been going from Hindu temple to Hindu temple and my soul felt fairly defiled by the coarse representations of the creative principle on every hand. Then we swung around into a Moslem mosque. It seemed like breathing fresh air. There was not an idol in sight. Only upon the walls was the name of Allah. I thanked God that day for this feature of Mohammedanism.



WHERE NEW IDEAS OF PROGRESS ARE PUT INTO PRACTICE

A village where students go to teach lessons in social progress.

Again I am deeply impressed with the note of submissiveness in Mohammedanism. That is what Islam means—submission. "Moslem" means "the man who is surrendered." Christians believe in the surrendered life. Of course, it makes a world of difference what one surrenders to, but the act of surrender is there and the spirit of submissiveness is there in any case. I have often marvelled at the resignation and quiet submission to the will of God manifest in Mohammedan lives in the presence of great loss and awful tragedy.

Sometimes I dream of Egypt becoming Christian. I do not think of the mosques being destroyed with the loss of the Moorish architecture. I love it, although I love the Gothic, too. I do not think of the minarets being destroyed and church steeples being built with their crashing bells calling to prayer instead of the call of the human voice from the minaret. There are many things that I believe Jesus Christ, with His loving appreciation of all that is good and all that has been developed in the good providence of God in every race, will preserve. I believe that He will gather up these values, developed in other races and nations, and will build them imperishably into His eternal Kingdom.

What Religion Should Supply

But this appreciation of the good in Islam must not impair our judgment. There are deep and fundamental inadequacies in this religion which only Jesus Christ and His spirit and teaching and work can supply. Let me ask here, What is it that you want out of a religion? Personally, there are

two things I want from my religion. One of these is fellowship with God. I am conscious that I am here on earth—helpless, weak, sinful, and God is in His glory and power and perfect holiness. Who will bridge this great gulf and bring me to Him? I know that Jesus Christ can do it. Mohammedanism seems to lay such stress upon one single attribute of God, namely, His sovereignty, that He seems to be pushed farther away, up, up, ever higher, until He is yonder behind His cold grey clouds and your heart cannot touch Him. He is too great. I have been told that Moslem theologians declare that it is blasphemy to say that God is love, for how can perfect self-sufficiency and sovereignty be touched with the feeling of mortal infirmity.

The second thing that I want from my religion is moral undergirding. I have temptations and I have tasks. I am unequal to both. I want moral reinforcement and undergirding. I need ideals that will break out ever with fresh significance. I find that undergirding and those ideals in Christ. Does the Moslem find them in Mohammed? As I read what Lord Cromer says about the modern Moslem and his moral shipwreck, I sense that there is a need to be supplied, there is a Christ that needs to be shared. So, as I look at the moral and spiritual situation and ask myself, What Price Progress, I see that there must be a new moral and spiritual dynamic.

Who Is to Pay the Price?

We now come to the most important question: Who shall pay the price of progress? There are three parties that must pay the price of this prog-



WHERE THE PRICE IS BEING PAID FOR PROGRESS
The American University at Cairo

ress. There is some part of this price which only Egypt herself may pay to achieve her own progress. There is another part which I would say, in all reverence, only God may pay. Finally there is a part of the price of progress which it falls to us to pay.

What is the price that Egypt must pay? I cannot touch on all that is included under this an-

swer, but certainly one part of that price is the pain of readjustment. Let me illustrate. Some years ago when I was living in a Moslem neighborhood, I heard the sound of weeping in a large establishment back of our house. I knew what had happened: there was a death. According to custom the family would erect a large pavilion of beautiful tent work and during three days friends would come to express their sympathy. Should I go? I did not know the family. They were my neighbors but the house fronted on another street. The family was of pasha rank. The head of the house was a Nationalist. The difficulties seemed to increase as I investigated. But I finally decided to go, scarcely hoping to be able to talk anything but Arabic, or at most, French. What was my surprise when I was greeted at the entrance by a young man, speaking perfect English. He said, "It is my brother who has died. He died in Cambridge, England. I was studying in Oxford, England, and I brought the body home." He then took me to a seat of honor alongside of himself. He seemed to hold on to me. I sat there quietly, having expressed my sympathy, for one does not talk much. I listened to the Sheikh chanting passages from the Koran that were beautiful, and in all sincerity, I said to him:

"That is beautiful chanting."

"I hate it," he said.

"What is the trouble?" I asked.

"I was living in the quiet and the peace of Oxford," he explained, "and then I came here at this tragic moment; in my home the women were screaming and tearing their clothes and pulling their hair. I stood it one night; then I got out and went to the hotel."

I was sorry for the young man. I was sorry for his father and mother who would not understand. I was witnessing the contact of two different cultures, two different religions, two different immortal hopes. I was witnessing a veritable collision of ideals and where these contacts and collisions take place, there is pain—the pain of adjustment. Would God that there were always mediators at those points, sympathetic persons who might explain, who might take up the shock of the collision. But even so, there is always pain, the pain of readjustment to new ideas and new truths, and Egypt will have to pay that price, and in many instances she is doing it with courage and with calmness. But at times there are the fanatical outbreaks, the indignant rejection of new ideas and new thought.

Another price that Egypt herself must pay for progress is that of initiativeness in reform. I wish I could describe the forward-looking Egyptians, increasing in number every year; men of wisdom, men of courage, men of persevering and

laborious planfulness. Some of these are high in the Government; many are in humbler walks of life. They see the new day. They are seeking to usher it in. Some are trying to reform the law of the country. Some are improving the educational life. Some are reforming the social order. Some are instituting health campaigns. To every one of these forward-looking Egyptians and Moslems, we should extend our sympathy and a helping hand.

But there is a part of the price of progress that only God can pay. The uplift of a nation, the progress of humanity, whether in the East or in the West, whether among Arabs or Americans, cannot even be hoped for without reliance upon God. I am not thinking only of that price which was paid by Him centuries ago on the Mount of Calvary or on the Pentecostal morn when spiritual forces were released that have no end in the history of the world. I think, also, of more recent providences that are clearly from the hand of God. Within the last twenty years we have seen the entire Moslem world lifted out of its isolation and swept into the current of world thought and brought into touch with world movements, as not in centuries before. In the Great War, we remember that of all non-Christian areas it was the Moslem world that was affected chiefly by this great war. What was the campaign at Gallipoli and the Dardanelles but in Moslem territory! That in Mesopotamia, on Moslem territory! That of Egypt, Moslem territory! The recruiting of the labor battalions from North Africa, Moslem territory! The awakening of the whole Moslem world that began so significantly with the Great War has gone on steadily in more recent years so that today the old complacency and self-sufficiency has passed away. All of this has been wrought by none other than the hand of God.

Another mighty force that I believe has been directed by God to influence mightily the Mohammedan world is Nationalism. This is of greater significance in a Moslem land because of a previous conception which had to be overcome. The old Mohammedan conception was not that of Nationalism at all. It was that of Pan-Islamism, in which all Moslems would be united in a religious empire. There would be no Moor, or Algerians, or Tunisians, or Egyptians, or Palestinians, or Arabs; they would all be members of one religious faith, happening to live here or there. Now Pan-Islamism has exploded into bits and every bit is a national bit. There is today a Turkish nationalism and a Syrian nationalism, and an Iraqi nationalism, and an Egyptian Nationalism. These countries would not dream of uniting together and losing their nationalities in order to form a Pan-Islamic empire once again.

But what is nationalism worth? Many condemn it as an accursed movement throughout the world, making for hatred and hostility. This was the opinion of the Indian poet, Tagore. But we do not find it so in Egypt. It is a new force indeed in the life of the people and while it may have its evil manifestations, it is also in many cases a force for good, for progress, for eagerness for knowledge and education. It puts a nation on its tip-toes of expectancy. It awakens the mind to inquiry. It softens the will and enables the people to accept changes that make for improvement. As we see this force working in the life of Egypt and adjoining countries, we feel that, under the hand of God, it may prove to be a mighty power for progress.

Lastly, there is that portion of the price which we Christians, friends of Egypt and of the Moslem world, must pay if progress is to be achieved. The first price we must pay is that of sympathy. There has been too much ill-will across the centuries between the Christian camp and the Moslem camp. There has been suspicion and hatred. This cannot be the last word. The last word must be *love*. You ask, how much love? Let me answer with a parable. Just on the edge of Cairo is a country club, on a beautiful island on the Nile. One can there watch the polo games played on beautiful turf. What is the

price of grass in a country so hot and dry as Egypt? Is it a little sprinkling of water now and again? Not at all, that would never do. The entire field is banked up all around; then the field is flooded, almost a foot deep, and the water is allowed to stand there all night until the ground is thoroughly soaked. That is the price of grass in a hot and dry climate. It is a parable of what we Christians must do in the Moslem world. We have tried the sprinkling processes. Here and there there has been a little manifestation of love and sympathy. But it is not enough. There must be the drenching of the Moslem world with Christian love and sympathy. Only so can we achieve the results we desire and the progress we want.



A NEW MOSLEM WOMAN ADDRESSING A CAIRO CROWD

And then there must be service. Whatever it is that Christ has given us we can give to them. Spiritual service, moral service, social service, intellectual service, physical service—imparting

not merely the fruits of Christianity but the roots also. We must share all the living springs which we have found in Christ. That is what we are trying to do at the American University at Cairo. It is only one of many forms of service, but it is indeed one of the most practically useful, one of the most spiritually penetrating, one of the most morally undergirding, and one of the most life-transforming methods for promoting progress.

Christianity has to do, not with man's quest for God but with God's gift to man.....It is not a question of our sharing with others the deeper spiritual values of our lives, which for the most of us are not very much to share, but of bearing witness to a grace and truth outside of ourselves.....The Christian mission.....stands or falls with the question whether it is the bearer of a word from God.

—J. H. OLDHAM.

Evangelism—what is it? Are we afraid of it? Do we think it cannot be effective in our day with its emphasis on the social gospel? Society can be changed by changing the individuals that compose it. Dr. Mott's words find an echo in our hearts: "Evangelism consists in making Christ known, loved, trusted and obeyed in all ranges of life, by individuals and by society; and an intense passion to have Christ's kingdom widened, to call out the best in personality, to share with others, to be unselfish and to give to others those things of Christianity that have helped us. This larger evangelism is the work most needed now in the world, yet most neglected. We are in a time when we need great affirmations—affirmations that nothing has changed our belief in Christ or in his power in the world."

Mrs. Thomas Nicholson.

WHY I BELIEVE IN CHRISTIAN MISSIONS*

BY DR. DONALD W. RICHARDSON, *Richmond, Virginia*

1. I am a Christian. To be a Christian is to be a missionary; I can't be a Christian and be indifferent to the needs of others.

2. I have seen some of the need of the non-Christian world. Back of its physical, intellectual, economic, political and social ills, I have seen the need for a knowledge of Jesus Christ and the God whom He reveals.

3. I know from experience and observation that among the many panaceas and saviours which are being offered to the world today Jesus Christ alone is actually saving men and women.

4. When I entered the Christian Church I thereby became a life-member of a divinely established missionary society. If I did not believe in missions I would be false to my membership in this missionary organization.

5. I believe that the words of Christ when He told His disciples to "go into all the world to teach and heal and preach the Gospel" are to be taken literally. We who are within the Church manifest our love and our loyalty to the Lord by the measure in which we carry out His command. In neglecting the hungry and thirsty, and naked and sick and imprisoned of the world I am neglecting Christ.

6. In Christ and His message I have a vision of the possibilities of people. I see them not only as they are, but also as they may be. I see not only their achievements, but also their capacities for achievement.

7. While recognizing the many elements of value to be found in other religious faiths, I have seen that these other systems at their highest and best do not supply the value which is found in the Christian faith and Way of Life. Their essential inadequacy lies in their ignorance of Christ, the Revealer of God and Redeemer of man.

8. I believe that in Christ alone is found the solution for the needs of the individual, of society, of civilization and that around Him alone center the noblest, the most unselfish, and the most enduring activities of man.

9. I believe in the possibility of a world in which people of every race and nation may live as the children of God—in a social order characterized by righteousness, peace, and gladness. I believe that this better world must be built of men and women who have been redeemed in every land and brought into the Kingdom of Heaven by the grace of God in Christ.

10. I have seen some of the results of Christian missions—glorious transformations in character, marvelous restorations of lost mental and moral and social and spiritual order. I have seen pagan minds enlightened, bodies healed, souls saved, societies regenerated; and an atmosphere of gloom changed into one of gladness.

11. I believe that the Church and the Christian need mission work as an avenue of expression for the Christ-life within, as a field of service and sacrifice. By engaging in this work they themselves become enriched and fruitful.

12. I believe that Christ's purpose and program call for cooperation on the part of His followers. He has placed His own cause upon the hearts and in the hands of His disciples. The completion of His will for the world, His method, His Church, His ideal for man, is by the way of foreign missions.

13. With such a God as Christ reveals, with such purposes of grace and love as the Christian Scriptures proclaim, the foreign missionary enterprise is a moral necessity. I should be ashamed to be so spiritually obtuse as not to see the logical issue of my fellowship with Christ.

14. The best which I have I desire to share with humanity; selfishly to keep it for myself and my own community would be un-Christian. That best is not some theory of government, not some system of culture, not some program of social uplift, not science, not the veneer of Western civilization, but the knowledge of a loving and saving God. Not to share this knowledge would indicate a pathetic lack of faith in my own religion.

15. I know missionaries whom the Churches have sent out—most of them humble, courageous men and women, whose names may never be written in human history; but who are the agents of God for the establishment of His Kingdom. They are in the line of God's great succession of Kingdom builders. I would share with them, to the limit of my opportunity, in the divinest, the most daring, and the most gloriously fruitful enterprise of all the ages.

16. Finally, I believe in Christian missions, because "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." The greater part of the world today does not yet know, and can come to know God only through messengers whom the Christians may send out to tell the Good News.

* From the *Christian Observer*.

The South American Crisis

By JOHN A. MACKAY, New York

*Author of "The Other Spanish Christ"; Secretary of the Board
of Foreign Missions, Presbyterian Church, U. S. A.*

AS I LOOK back on my recent wanderings in South America, I find that three main impressions have crystallized in my mind. I have become conscious, if not for the first time, at least to a much greater degree than before, of three major realities in the contemporary life of that continent. The first of these is the *reality of crisis*, the second *the reality of religious opportunity*, the third *the reality of the evangelical community*.

In the present article, I am going to deal with my impressions of the reality of crisis, leaving the other two realities for treatment in subsequent articles.

Happily, it is not now so common as it was some years ago, to regard all crisis as a simple projection of a state of mind, a state of mind that thrusts its own disorder and dread into the world around it. It has become evident that changes of a major order are taking place in the life and thinking of men, and that major decisions must be made. Thus the perception grows that crisis is the only word at all adequate to describe conditions such as exist in many parts of the world. The old is going. Something new, whether better or worse than the old, is in the throes of birth.

Coffee Bonfires

It is not surprising that I found South America in the grip of an economic crisis. Let me give but one representative illustration. I had arrived in the Brazilian port of Santos, and was speeding in a friend's car across the great plateau. As we approached the city of San Paulo, I said to my companion, "What is that haze on the horizon?" At first it seemed to me to be a Scotch mist. But no, it was evidently smoke. "Some great building in the city must be ablaze," I said. "No," was his reply, "they are burning coffee."

During my three months in Brazil, I discovered that in the last two or three years, 16,000,000 sacks of Brazilian coffee have been burned. Crisis! And not a purely economic one, either. When one reads of the destruction of sheep in southern Chile, of the slaughter of pigs in Kansas, of the burning of wheat in Wisconsin and Minnesota, and of the coffee bonfires in Brazil, and all

this at a time when millions from the Magellan Straits to the Hudson Bay are suffering hunger, it is clear that what is in crisis is *man*. Can we not pardon the modern pessimist, who in the light of facts like the above, raises a question whether after all man is anything more than an unsuccessful experiment of nature!

This is one side of the economic crisis. Fortunately, there is another. Who can doubt that the fact of being united in one great fellowship of pain predisposes the nations forming the Pan-American Union to regard one another in a much friendlier way than they have done for decades past. Nations which suffer together find it much easier to think and plan together, and common pain has undoubtedly been one of the factors making possible the great and unusual comity that has reigned in the recent Pan-American Conference at Montevideo.

Political Upheaval

Everywhere I was conscious of the reality of social and political crisis. Early in 1928 it had been my privilege at a Latin-American banquet in New York to share the program of after-dinner speeches with a distinguished diplomat, Dr. Carlos Davila, then Chilean Ambassador to the United States. Both of us lived on the peaks that evening as we discoursed on things South American. Last May, I was in Santiago, the Chilean capital. There I was told how the erstwhile ambassador had headed a revolution, occupying the presidential chair for several weeks, after which he was ousted from power by another. One evening, after an address in the "Instituto Inglés," a Presbyterian mission school in Santiago, a man in his early fifties came up to speak to me. There was a look of great kindness in his face, and a strange mystic flash in his eye. "I am Colonel Grove," he said, as he shook my hand warmly. "Colonel Grove!" I involuntarily replied. This was the best-known communist leader in Latin America! He was the man who had ousted Davila from power, occupying, in his turn, the presidential chair for several weeks. Then he, too, passed from the helm of State. In the recent political elections in Chile, at which the new President

Alessandri was elected, thirty-three political parties went to the polls. Among these were twenty shades of socialism. Crisis! The new element in the situation was that social and political ideas had become real and people were following ideas and not, as formerly, ambitious personalities. The transition from interest in personalities to interest in ideas is an element in the social and political crisis of South America.

I crossed the Andes in a raging blizzard on the last train to cross for some weeks, and sped over the marvelous Argentine pampas. I came finally to a much loved city by the sea, Montevideo, the capital of vigorous and progressive little Uruguay. Crisis met me there — in a city where legislators had given themselves to the task of banishing crisis and revolution forever, and sincerely thought they had succeeded. A dictator was in power in the most democratic of South American countries, a country which had earned for itself the name of the New Zealand of South America.

Some few decades ago, Uruguay set itself to solving the problem of recurring revolutions, by creating a new collegiate form of government, in which both of the traditional political parties should be represented in the executive council of the nation. One of the men largely responsible for the new system was ex-President Brum. Fifteen years before, I had listened to him speak in Lima, when as a young man of thirty-five, recently elected to the presidency of his country, he was touring the other American states. Brum was a natural enemy of the new dictatorial government. He found, however, that the majority of the people were in favor of it. They did not rally to him or to his ideas, as he had hoped. One day he received word that the government was going to arrest him. He prepared himself for the event in a very dramatic way. Throwing open, early one morning, the wide doors of his residence, he seated himself on a chair facing the entrance, a revolver in either hand. He expected that one of two things would happen—that the government would arrest him, or that the people would rally around him. The hours passed. Neither of the two possibilities was fulfilled. In utter loneliness, denied even the opportunity for a dramatic gesture, he shot himself. He had been a brilliant political leader. He had sincerely and consistently opposed religion of all kinds, but in his utter loneliness and isolation, at a moment when true religion nerves a man to stand alone with God against the world, he could not endure blank solitude and preferred to put an end to his despair. In a crisis such as he had never anticipated, his heart became a sepulchre of dead illusions. He proved incidentally, by his suicide, that the traditional gulf between religion and politics must be

bridged in the interests of creative action and creative personalities. Appreciation of the existence of this chasm is part of the present crisis. Will the abyss be widened or will it be bridged? That is the really critical question, as we look down the coming years.

Idealism and the Chaco

In the international realm, crisis was equally apparent. The press in all the capital cities I passed through was full of news about the undeclared war between Paraguay and Bolivia. At Buenos Aires in June I found that, according to estimates, at least 40,000 men lay dead in the malarial marshes of the Chaco. Some have put the estimate of the victims to date at anything from 50,000 to 100,000 Bolivians and Paraguayans. That awful holocaust to the god of war, that bloodiest and most sinister of episodes in modern Latin American history, is red with crisis. And perhaps the most crimson part of that crisis is not that so many thousands of men have died, but that South American idealism lies in those swamps. How often had it been said, since the World War, by leading South American statesmen and writers, that theirs was the only part of the world where war would be forever impossible between sister nations, because all South American countries had loyally pledged themselves to solve their conflicts by arbitration! South America was committed to the principle of arbitration for the settlement of all international disputes. Then came the undeclared war in the Chaco, which all the diplomacy of the Pan-American Union and of the League of Nations could not prevent. Not only that, but a similar situation had almost been created in the Putumayo, on the boundary between Peru and Colombia. Had it not been for the assassination of a Peruvian president in the month of April, those two countries would have repeated on the Putumayo what Bolivia and Paraguay have waged in the Chaco. South American statesmen and idealists are in a chastened mood. They recognize that all nations have sinned, that "there is none righteous, no, not one." Some recognize that mere idealism and sentimentality are insufficient when confronted with primitive human nature and the new doctrine of the State.

Spiritual Crisis

But the reality of crisis is still deeper. There is a spiritual crisis in South America. It is true, of course, that every crisis in human affairs has a spiritual aspect. This we have seen to be true in the various phases of crisis already considered.

A crisis takes place in the inner life of a country when it is willing to remake its whole life and tradition in the light of the conclusion it reaches

after loyal self-examination. Then anything may happen. Self-criticism is of the very essence of crisis. It is not too much to say that South American countries have entered this stage. Spain entered it after the Spanish-American War, and the way was prepared for a really creative revolution by the wholeheartedness with which thousands of men and women in the country gave themselves to the task of knowing themselves and of discovering wherein their great faults and failings lay. It is interesting to observe that at the very time when new appreciation for Latin America is being expressed in North America, there begins to appear in South America a tendency to rigorous self-examination.

A second aspect of South America's spiritual crisis has already been hinted at. It consists in the change of interest from persons to ideas. South America passed through a stage in which ideas regarding life and God were given only an academic or æsthetic value. It was considered that to identify oneself passionately and absolutely with any one idea was to become sectarian, and cultured South Americans have dreaded nothing so much as to be called "sectarios." Now, however, that is changing. The new tendency or mood began to appear with the revolt of university youth in 1918. It received its finest expression in Peru, among the members of the Apra party. I have just read a remarkable pamphlet entitled "Aprism and Religion," in which the writer, a young man who, in my time in Peru, was regarded as a consummate bookworm and cynic, confessed that he had been saved from sterile intellectualism by identifying himself with the great ideas embodied in the program of his party.* When teachers, and intellectuals in general, are expected to be crusaders, a complete break has taken place with the traditional attitude of detachment which characterized South American culture. According to the old view there could be no such thing as a crisis for an educated man, who viewed the world from his detached balcony.

There is still another element of crisis in this current drift from personalism. One discovers among the younger generation a great loss of faith in men. What a Mexican student once said to me would be typical of many others in South America. "We have become totally disillusioned," he said, "in the men to whom we looked as leaders. We now ask ourselves if, continuing to live in accordance with our ideals, we shall ever reach places of power where we can do the work we think should be done. So we wonder if for the present we ought not to take up a Machiavellian attitude towards life, and then, after we have

reached the places we aspire to, become our old true selves again, rejecting all opportunism and untruth." When a well-intentioned and altruistic young man asks himself seriously whether it is worth while or possible to be good under all circumstances then we have crisis of a serious order.

We are not surprised to learn that the new mood gives greater reality to religious ideas. This brings into crisis the old South American radicalism. "It would appear," said a Peruvian radical and freethinker, "that God had handed over politics to men and kept religion for himself." But now a new phenomenon meets us throughout those lands. It is not rare to find earnest young men of the new generation ready to take to themselves the words of that young Spanish writer who said, "I have Karl Marx in my head and Jesus Christ in my heart." I am not interested in discussing, at the moment, whether this is or is not a possible combination. What interests me is to point out that for many young South Americans it is perfectly valid, however illogical their position may seem to us. They have awakened to the discovery that Jesus Christ is not the "poor Christ" whom they have thought of, but a being whom every man must face if he would fairly and squarely face himself and life. Their social imagination is being captivated by the "Christ of the Whip." Among a people for whom a "poor beggar" or a "poor devil" has been practically synonymous with a "poor Christ," illimitable vistas of opportunity open up for the reinterpretation of Jesus Christ.

We need not be surprised to find that the sense of crisis prevails in the traditional church of those countries. The Roman Catholic Church is fully alive to the seriousness of the present situation, and so we discover here and there things which are quite foreign to the tradition of that church, as known hitherto in those lands. We find sermons being preached in theatres and in churches, without any ritual accompaniment. We find laymen who give lectures on the Bible and Catholicism. We find more attention being given to the reading of the Scriptures in public, and in certain areas to the distribution of the Gospels. If this process goes on long enough and thoroughly enough, anything may happen in the old church, and we might even witness another reformation.

Meantime, the spiritual issue becomes sharpened. Spiritualism, theosophy, occultism, not to speak of many other cults, have begun to dominate the minds of thousands throughout the continent. Some years ago, an Indian philosopher, a high priest of theosophy, and a Doctor of Philosophy of the University of Cambridge, made what was practically a triumphant tour around the whole continent. In South America, the East

* The Apra Party. See article, "A Voice from a Peruvian Prison," in the December REVIEW.

and the West, which it was thought would never meet, are coming strangely together. Nobody, I believe, would make such a profound impression on the spiritual life of South America as an Indian Christian, for South America looks wistfully towards the East and feels her need of a faith.

An illustration of the reality of spiritual crisis is a question which was put to me by a student of the University of Santiago during my recent visit to Chile. One evening in the National University I gave a lecture on "Nietzsche—the Creator of Superman,"—the idol of more than one generation of South American youth. From him they had derived their conception of life and Christianity. A discussion of his personality and thought offered me the best possible point of contact with my audience. Never did I have such an

opportunity to present the heart of the Gospel. Interpreting Nietzsche's famous parable of the camel that became a lion and the lion that became a child, I followed modern man along the road of his measureless passion for knowledge, and his iconoclastic drive towards freedom, into a fresh new childhood with wonder in its eyes and a life-affirming accent on his lips. The following morning an engineering student came to see me. "I have passed through the stages you described last night," he said in an agonized tone, "I have been a sceptic. But I cannot live on scepticism and perpetual rebellion. I need a faith. Do you think I can ever get a faith?"

This was crisis in its most creative stage, in that phase in which anguish becomes vocal and craves a religious answer. (*To Be Continued.*)

The Red Man Speaks*

By COE HAYNE, New York

Author of "The Red Man on the Big Horn," etc.

AMONG the boys of Black Bear's hunting camp, Red Neck, a member of the Crow tribe by adoption, was superior in feats of skill and endurance, including horseback riding, long-distance running and shooting with bow and arrow. From both his father and mother he had inherited great physical powers.

Red Neck's father, murdered by the Sioux when the boy was but six months old, had been a surgeon in the Union army and, like many other restless young white men after the Civil War, had gone to the Western Frontier to take up land and begin life anew. Among the Blackfoot Indians he had chosen Strong Face as his bride.

The youthful Red Neck with his mother worshiped the force that resided in the sun, the lightning, the rivers, and the rocks. He was initiated into all the ways of the Indian and learned the Crow and Blackfoot legends. He learned to shoot expertly with rifle as well as with bow and arrow, and to track deer and bear that were plentiful in the Bighorn Mountains.

One day while some of his mother's family were absent as scouts for the United States troops during the Nez Perces and Bannock uprisings, Red Neck was taken by Strong Face to a hill for fasting and prayer and was asked to contribute a small piece of flesh from his arm to appease the

supernatural powers that were supposed to control the destinies of fighting men. The boy's votive offering was placed with similar ones in a shallow hole in the earth that nourishes and protects. Then Chief Blackfoot of the Crows prayed: "Dear sun, we give you this as a sacrifice from our bodies that those who are away in wars may be victorious and return safely." A little later Red Neck was again honored by being adopted by Chief Blackfoot as his own son.

A far more terrible as well as determining experience awaited Red Neck in his training as a member of his tribe. The time had come for Strong Face to dedicate him to a life of bloodshed and plant in his soul forever the spirit of revenge in memory of the murder of his father by the Sioux.

On a hill overlooking the Crow camp Strong Face stood with her son. They were alone. Just as the sun tinged the eastern horizon with the golden light of a new day, the Indian woman lifted her arms in a gesture of adoration of the blazing manifestation of a power her tribal traditions had taught her to fear rather than to love. As she chanted a song of mourning, tears flowed down her face unchecked. In utter abandonment the Indian widow surrendered to her grief. Alternately weeping and praying, she gave expression not only to grief but to her hatred of those

* From "The Mocassin Trail," by courtesy of The Judson Press.

who had killed her husband. Her mourning was a part of a religious ceremony as are many common activities in the life of an Indian. Her devotions on this occasion were to be marked by a supreme sacrifice—the consecration to hatred of a child of tender years. She prayed that he might become a warrior of courage and sure marksmanship, that he might kill his enemies.

Above the boy towered Strong Face that morning, neglecting no sign or word that might burn into his heart the spirit of hatred.

"Promise me," she urged, "that some day you will kill a Sioux that the death of your father may be avenged."

With his arms extended toward the sun, the boy made the vow and Strong Face invoked upon him the blessing of the orb of fire that climbed the eastern sky.

During the following decade Indian influence in the boy's life continued to make deep and abiding impressions upon him. When rather late in life he began his elementary education in the government school at Crow Agency, his Indian heart almost rebelled. Vivid memories of the unhampered life in the Indian country made him long to return to it. Stealing away from the school one evening, he saddled his favorite pony and rode to the top of the divide between the Little Big Horn and the Big Horn rivers, where he could view the distant Pryor Mountains, the hunting grounds of his people. He was Indian; in Crow lodges he was at home; on the hunting trails of his people he knew the way; why try to penetrate the mysteries of the white man's world? He had ridden forth with the thought that he would allow Buck, the pony, to take him back beyond the Pryors to the place where the smoke columns from many Indian camp fires joined above the pines that shaded the Stillwater. But the impulse to leave the school at Crow Agency passed, and with its passing he wept. He knew that he was saying good-bye to the hunting grounds of the Crows and to Buck.

A few months later Red Neck was transferred to the Carlisle School in Pennsylvania, where he developed rapidly under Captain Pratt and a staff of teachers who had faith in the inherent goodness of live Indians.

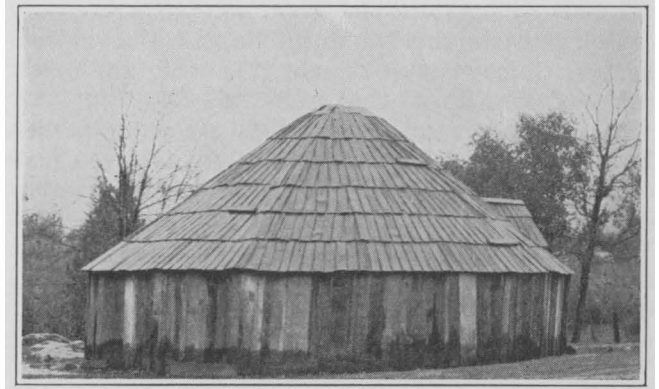
Red Neck was at Carlisle when he learned of the shooting of Sitting Bull during the so-called uprising under the leader of the Ghost Dances in South Dakota that culminated in the "Battle" at Wounded Knee. The Crow yelled in savage glee and volunteered the opinion that the old Sioux warrior got what he deserved. Big Horse, a nephew of Sitting Bull, sprang at him. Both lads were good in a rough-and-tumble fight, but Red Neck was more skilful as a boxer than his op-

ponent, whom he felled repeatedly by short-armed jabs to the chin. To pay his vow and still the wails of his mother now aroused him to white heat. Memory spurred arms and hands for dreadful action. A voice called him back to the present and prevented a catastrophe.

"Come to my office, John," ordered Captain Pratt.

John Frost, known among the Crows as "Red Neck," believed that he was about to be expelled from school. He was asked kindly how the fuss began. He told how it started in 1871 when the Sioux under Sitting Bull raided his homeland; he spoke of the vow made to avenge the murder of his father.

"Your father was a good man, John," said Captain Pratt. "I knew him when he served as a surgeon in the Union army. We'll not discipline you for this."



WESTERN INDIAN ROUND HOUSE
For "old time" Indian ceremonies.

John continued at Carlisle and became captain of Company A by acclamation. He played on Carlisle's first football team before Bemus Pierce and Mt. Pleasant, two of his teammates, became nationally known for their brilliance on the gridiron. By consecrated women teachers he was given Bible lessons, and was taught the simple courtesies that are considered important in well-directed homes and public places. His record at the institution won for him a job on the Crow reservation, first as disciplinarian in one of the dormitories in the government school at Crow Agency and then as scout and interpreter at Fort Custer on the high mesa above the juncture of the Big Horn and Little Big Horn rivers.

Out of the entire group of twenty Crow men who returned to the reservation, John was the only one who did not again take up with the old Indian ways. Yet this youth, fighting to keep himself clean, came in time to see failure ahead for him unless he broke away from the reservation. The colonel gave the Indian permission to

return to duty after a ninety-day furlough. But John Frost did not return until years afterward. When the ex-scout came back to his tribe with wife and children he found that Baptist churches, under the leadership of men and women sent to them by the Home Mission Societies, had been organized among the Crows. At first he kept away from the Gospel services but gradually the brave and sincere Christian living and achievement on the part of the missionaries and their converts turned the heart of this Indian toward Christ. In 1927 he was ordained to the Christian ministry and is now pastor of the Indian church at Pryor, Montana. Strong Face, his mother, is numbered among the Christians of the tribe. Not many months ago, at the dedication of the new Chivers Memorial Chapel for Indians at Lodge Grass, John had occasion to refer to the terrible vow of his boyhood.

The Testimony of John Frost

Delegates to the Northern Baptist Convention held in Chicago in 1927 will remember the testimony of John Frost that follows:

The Indian is naturally religious; when he believes he believes with all his might. If you had come among us when Drs. Petzoldt and Kinney did you would have found us worshiping idols. We believed in a Great Spirit, and we believed that the mountain lions, the bears, the wolves, coyotes, and in fact all animals, birds, streams, and springs were messengers of the Great Spirit. When we used to roam the prairies and had to cross a creek or river, we gave some offering; if a river, a choice piece of meat or pemmican; if a creek, beads.

In order to gain favor from these many message-carriers of the Great Spirit, worshipers would go to the mountains and choose some high point, then fast for days, neither eating nor drinking. In some cases they would chop off the index finger at the first joint as a sacrifice, or tear strips of skin from the body as an offering. Again, they would set a post in the ground on some high point, and on top of this post, which was nearly ten feet high, fasten a buffalo's or bear's head. Two rawhide ropes which hung to the ground were fastened to the post just below the head. Then the man who was to make the sacrifice had his breast bared and two strips cut in the flesh on each side. A stick was put under the flesh on each side of his breast, across, and fastened to the two ropes from the post. He went around and around this post, pulling backward and blowing a whistle made from the wing bone of an eagle. He went until he broke himself loose. After all day, if the skin refused to break, he was pulled loose by a friend. When a dear one died, the relatives

would cut their legs and arms, stab their heads, and chop off the ends of their fingers, wailing and crying, "I shall never see you again; no never! Oh! What shall I do?"

Thank God, these terrible things are not seen any more. Great changes have taken place and many of the Crows are rejoicing in a Saviour's love, and climbing the trail to that happy land above. There have been nearly five hundred baptisms; we now have five Indian churches and our own Indian Association. There is so much to be thankful for.

Shot-in-the-Hand, one of the oldest members of the tribe, just before he passed away prayed: "O God, forgive me for cutting and scarring this body you gave me. Grant, O Lord, that not one of my children will do as I did in worshiping the wrong gods. I did not know any better."

Bear Claw, another old Indian, who walked faithfully in the Jesus Road, said to me just before he died, his face beaming with light and joy, "Brother, please do not pray for my recovery, for I am anxious to go to this place the missionaries have told about, where there is no sorrow, and no tears, and no good-bye, and I want to see the wonderful Jesus."

These are some of the many things your missionaries have brought to my people. Oh! If I were a master of all the languages I could not find words to express my gratitude today for what the Gospel has done for my people and for me. I can only say, God bless you, God bless the work and the workers among the Crows.

Indian Reverence

With the life sketch of John Frost and his striking testimony in mind as recorded above, one may the more readily understand a statement by Henry Roe Cloud concerning the Red Man's spiritual history and present attitudes.

Henry Roe Cloud, full-blooded Winnebago Indian, newly appointed field representative of the Bureau of Indian Affairs,* is regarded as particularly fitted to act as an interpreter of the Indian to the Government and the Government to the Indian. He was born on the Winnebago Indian Reservation in Nebraska, attended the reservation boarding school, and later went to a non-reservation boarding school in Nebraska, to which come pupils from tribes such as the Omahas, Winnebagos, Sioux, Cheyennes, and Assiniboin. By his own effort he secured a Master's Degree from Yale in anthropology, was graduated from Auburn Seminary, and was ordained a minister in the Presbyterian church. Each summer while attending school he returned for contact with his

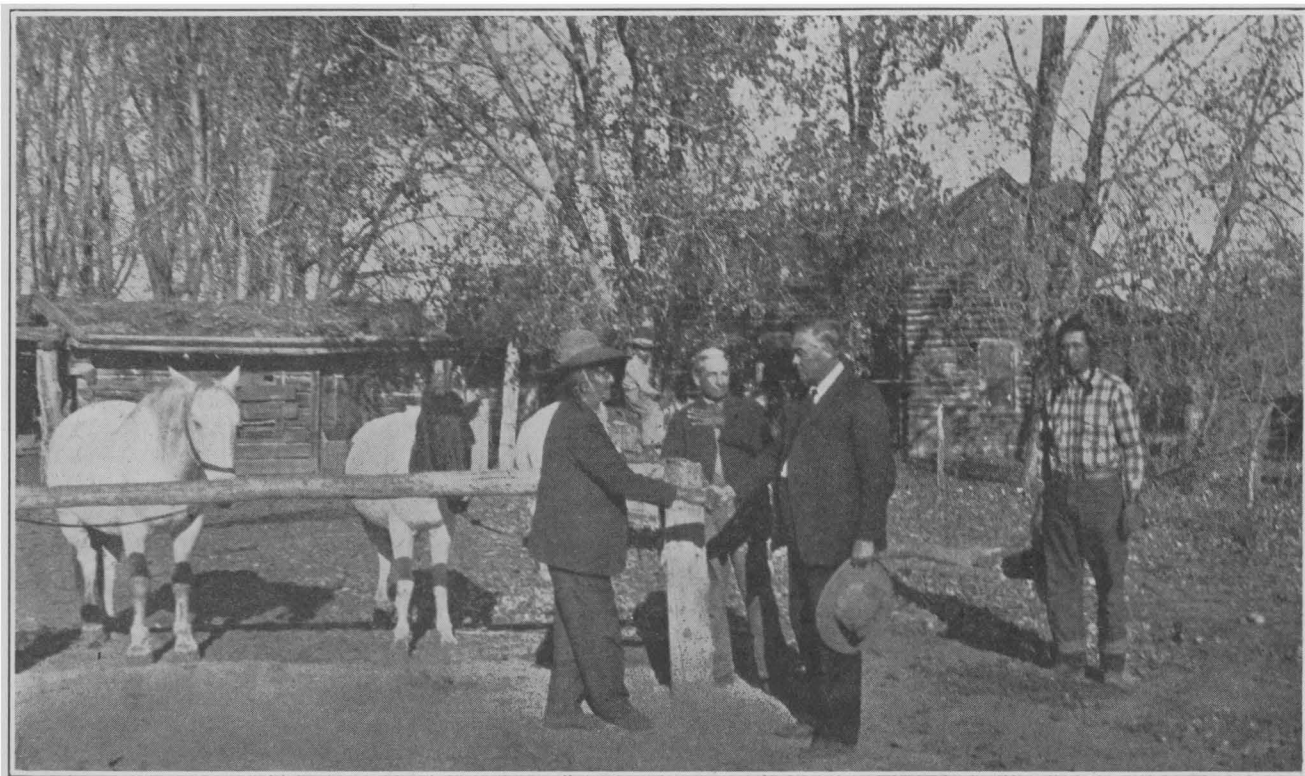
* Now Superintendent of Haskell Institute.

people, and after completing his education he stayed for several years on the reservation, working with the Indian simply as one interested in their welfare. The past seventeen years he has spent at the American Indian Institute which he established at Wichita, Kansas. This is an accredited high school specializing in agriculture and higher training for Indians. Said Mr. Cloud at the North American Home Missions Congress in Washington, D. C.:

It is not hard for an Indian to grasp the teaching that God is a Spirit and is living today as a personality in the hearts and lives and souls of men. Even I as a small child was taught to worship according to the teachings of Animism. The conceptions of Animism, in brief, are these: You personalize the forces of nature, give them a spiritual personality, and then turn around and worship these forces of nature. You've got a God right near you. You worship the thunder, the lightning, the water, the fire, etc. You have a spirit at your hand whichever way you turn. Take a race of people who believe in that, and it is not difficult for them to pass from that conception to the other conception that God himself, through the teachings of God and the Bible, is living today with us, in us. We do not entertain high thoughts and cultural ideas, and that sort of thing, but we

entertain a living Person in ourselves. With that sort of a conception we attain what we call our spiritual development. We discover our incentive for life and we are forever hungry and reaching after a certain nobility of soul. This all comes from that wonderful fact that we have a living Being in us. God is so near to the consciousness of the Indian that when he prays most of the time he says "My Father." He is so near, so present.

I think the Indian has a distinct contribution to make to the Christian Church. It grows out of his centuries of experience in worshiping the Great Spirit. We have no absentee God; he is present always with us. That's the teaching of our people. The Indian through experience knows that he is present, and out of that intimate contact with the unseen Father which is the great reality, he has developed this spirit of reverence which we all know that he has. Another thing that he can contribute to the Christian Church according to my idea, is that when he confesses his sins, he confesses his *sins*. He doesn't say as the white man does, "Oh, Lord, forgive my sins." The Indian goes right straight to his sins and tells the whole world what they are. There's a species of sincerity and forcefulness in his confession to the Great Spirit which might be of value to the Christian Church.



CHIEF PLENTY COUPS CONFERS NAME "PLENTY CROWS" ON REV. JOHN FROST AT THE HOMESTEAD WILLED BY PLENTY COUPS AS A PUBLIC PARK FOR INDIANS AND WHITES

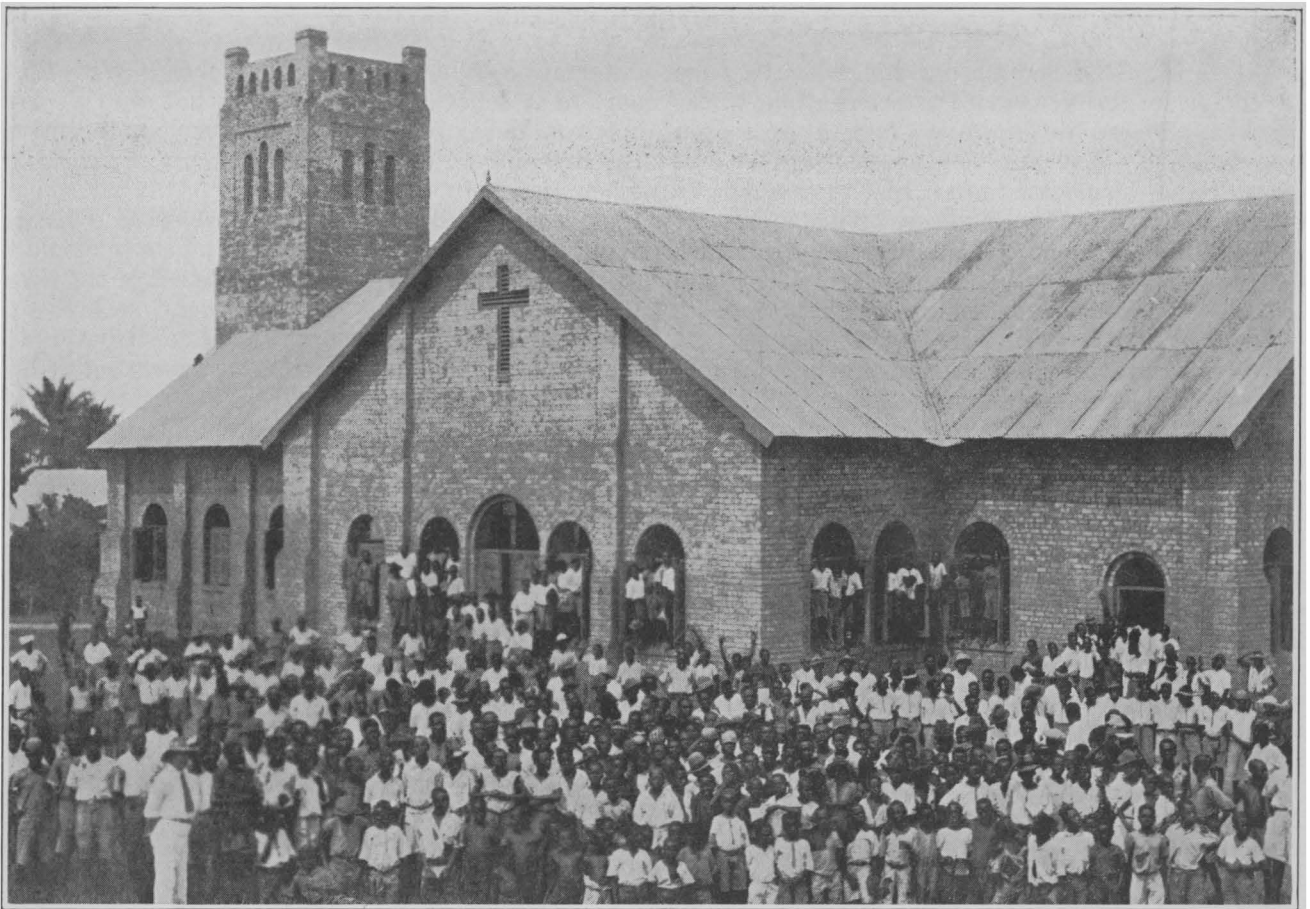


Photo by J. M. Springer.

THE CHURCH AND SCHOOL AT LUEBO

All the teachers are now natives but Mr. Morrison is the man in command and very efficiently so. He is in the front rank to the left.

Preaching and Practicing in Central Africa

By MRS. JOHN M. SPRINGER,
Jadotville, Belgian Congo

Missionary of the Methodist Episcopal Church

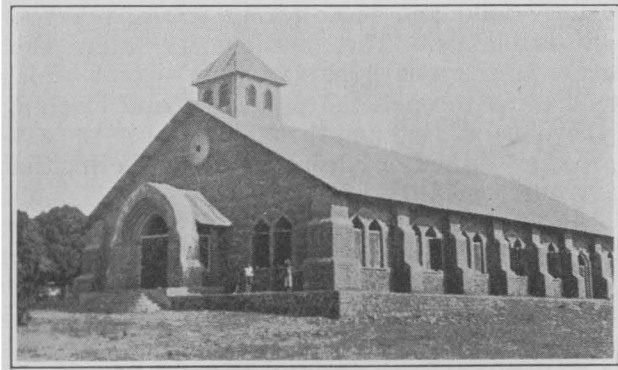
IT WAS high noon and intolerably hot when we arrived at the Lubilash pontoon just as it loosed from the shore and slowly made its way to the other side. The boat was loaded to the water's edge with natives and their loads of cotton to be sold at the Cotonco warehouse some miles further on. For two days the road had been full of cotton growers taking their loads to markets from which the cotton would be shipped to Belgium. An hour later, the pontoon was back and our car rolled down the perilously steep bank and onto the battered craft which was evidently stronger than it looked.

Not knowing which road to take on the other side, we pulled up to a lad who wore an infinitesimal piece of calico as his sole wardrobe and was lunching on a huge piece of sugar cane. "Where is Bibanga?" we asked. Without a word and without stopping his mastication, he pointed to a distant hill on which could be seen a light spot. It was the roof of the new Bibanga church.

Twelve kilometers of winding, narrow road lay ahead of us and as we rounded the hairpin turns and looked down the precipitous sides into the valley hundreds of feet below, we wondered what would happen if we should meet another car. As

we rounded another sharp bend the new church was seen in its simple beauty and soon we were honking outside the McKees' door.

In this Southern Presbyterian station at Bibanga there is a fine large school under Mrs. McKee's direction while Miss Allen was on furlough. The new church will hold a thousand people and



THE BEAUTIFUL NEW CHURCH AT BIBANGA CAN SEAT 1,000 PERSONS AND IS WELL FILLED EVERY SUNDAY

is well filled every Sunday. But on our first visit to this station four years ago, the nurse, Miss Rogers, was bravely carrying on in the absence of Dr. Kellersberger. Now the doctor had returned and our main interest was in the medical side of the work.



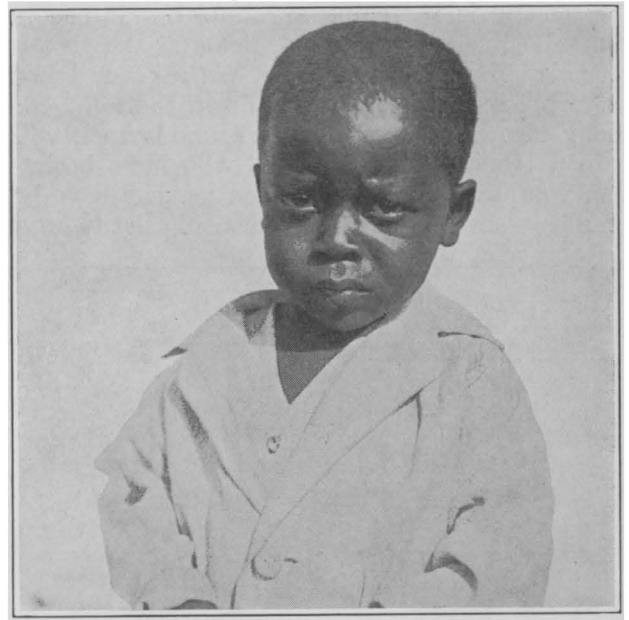
Photo by Mrs. J. M. Springer.

Mary is a beautiful Christian character and teacher. She has worked hard and kept up with her husband through four years at Bible School and was the first woman to graduate from that school. Do missions pay? I'll say they do. Look at Mary.

Throughout Central Africa, Bibanga has become almost synonymous with sleeping sickness. Dr. Piper, the Methodist medical missionary, considers Dr. Kellersberger the greatest authority on sleeping sickness in the Congo, or at least in the Katanga. When one thinks of 9,735 patients of this dread disease, many of them already insane

when brought to the hospital; 110,000 intervenus injections, and only 407 deaths, it is nothing short of a miracle. Only a few years ago sleeping sickness carried 98% of its victims to the grave. During the past ten years there have been a total of 53,000 patients in the hospital. Of this number, 11,000 suffered from hookworm. Most of us humans are as lazy as circumstances will allow, but the laziness of the African has been proverbial. The truth is that much of his disinclination to do hard work was due to this insidious little worm which is in process of being vanquished, as well as the tsetse fly which causes sleeping sickness.

What astonished me most was the amount of surgery done in the poorly equipped operating



Heathenism is positive and not neutral as some suppose. For centuries babies whose mothers died at birth were buried alive with the mother. But for the arrival of the missionary, that would have been the fate of little Marco.

theatre. A new government doctor remarked with scorn that he certainly would not try to operate with such out-of-date instruments as those used in the hospital.

"Well," replied the doctor, "these are all I have and I've performed 35,000 operations with lumbar injections in the last ten years and have never had a death; so matters might be worse."

We were taken into the "surgical ward," which the doctor said that he was ashamed for us to see; and yet, it was the only place he had for these cases.

It was a small room not over 15x15 and so crowded that it was difficult to get through the door. Most of the beds were side by side and the patient whose bed prevented the full opening of the door had been brought in that morning with

a foot badly clawed by a lion. The man had climbed the nearest tree but it was not quite high enough for him to get entirely out of the maddened beast's way. Nearly a day had elapsed before the patient was brought to the hospital and the odor was decidedly unpleasant.

In the far corner lay another man who had also been in the hunt and the lion had badly chewed his arm, but in both cases the doctor pulled them through. Another patient had had a huge goiter removed and was doing well. It would be a blessing if someone would give the brave doctor a new surgical ward!

Another new feature is the leper colony only three years old. Here 350 lepers and their families are in camp and live a normal life, seeking to win their way back to health, so far as possible. This colony is in temporary huts but it has its own self-governing tribunal, fields at the foot of the ridge for raising grain. We marveled how the cripples could get up and down the hill. The colony also has its own church and school, with trained teachers and pastors, who have become keen voluntary workers as soon as they have become lepers. There is a long waiting list to enter

this colony but the victims cannot be taken in faster than provisions can be made for them.

Many have been led to Christ and thirty-five have been admitted to baptism after giving proof of their genuine conversion. This means a genuine turning to Christ from a life of sin. In every part of the manifold work the evangelistic spirit has been kept foremost. These people were formerly wild and bloodthirsty tribes, many of them cannibals. The missionaries knew that there was but one hope for them—that which would come through the preaching and teaching of the Word of God and through belief in the saving power of the Lord Jesus Christ. It is this that has transformed the whole section.

Two weeks later we passed the old Luluaberg Post where lies the body of the first missionary in this region, Wm. Summers M.D., a Methodist who came out with Bishop Wm. Taylor's band in 1885 to Loanda. The storms had erased his name on the tiny cross which the Government had placed over Dr. Summer's grave, but neither time nor eternity will wipe out the work done by those who not only preached Christ but lived Christ and died for Him in these villages of Central Africa.

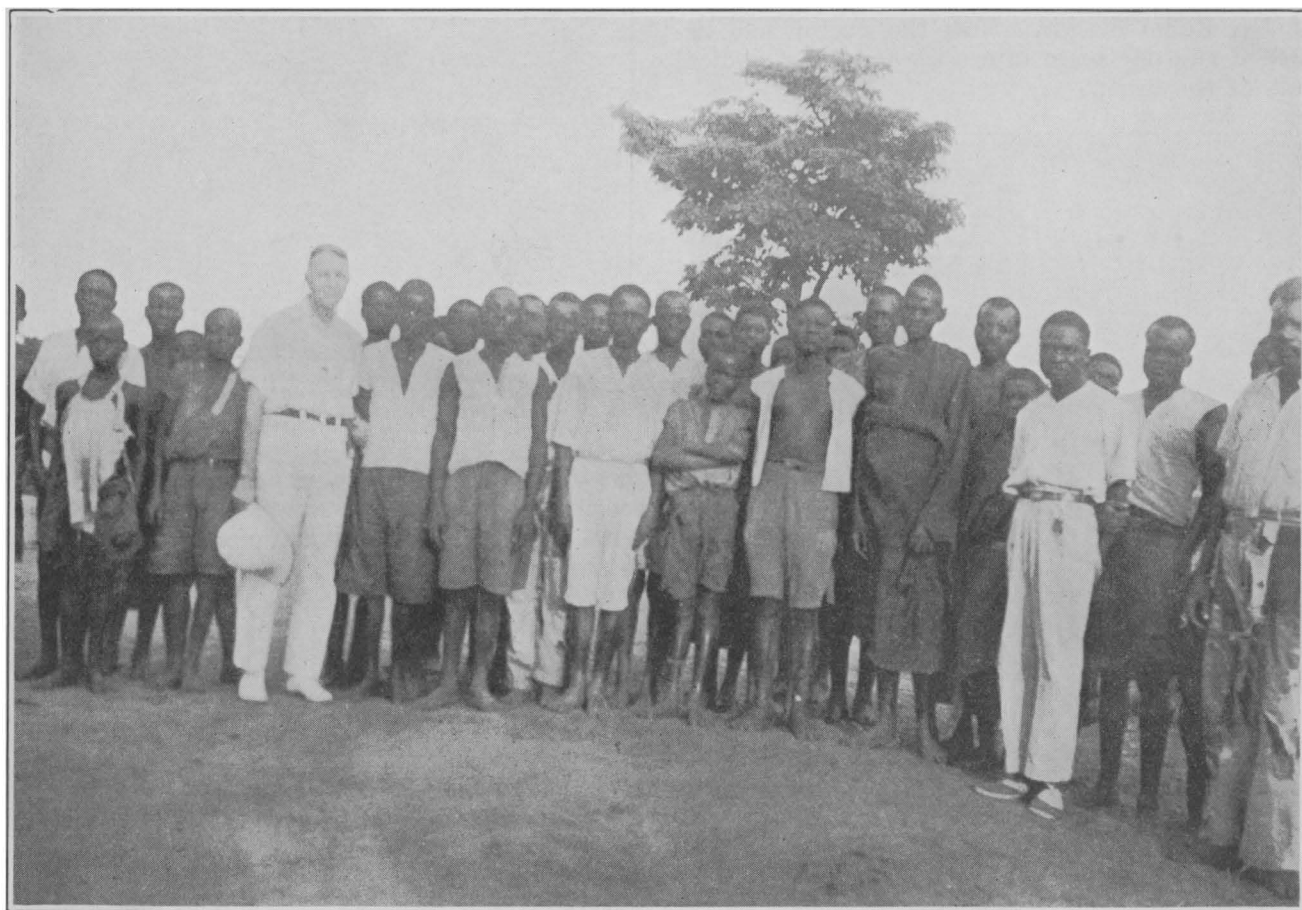


Photo by Mrs. J. M. Springer.

DR. KELLERSBERGER AND SOME OF HIS LEPER COLONISTS

He thinks he has every phase of leprosy and every special ever discovered in this Colony.

From Buddhist Priest to Christian Witness

A Story of the Old Fukunaga—and the New

By the REV. ALBERTUS PIETERS, D.D.
*The Reformed Church in America; Formerly a Missionary
to Japan*

MANY years ago, in a hotel in the town of Usuki, on the east coast of Kiushiu, a group of Christian workers were chatting together when the conversation turned to the black art.

"Mr. Fukunaga," said I to a representative of the Bible Society, "Is it true that the Japanese people think we Christians deal in magic?"

"Indeed it is," he replied, "and what is more, that idea led me first to listen to the preaching of the Gospel."

That evening Mr. Fukunaga told the story of his early life before an audience that listened spellbound. In the main the tale was as follows. He said:

"I had the misfortune to lose my mother when I was very small, and was given over to a very cruel stepmother. One day, when I was five or six years old, angered by something I had done, she stripped me naked, bound my hands and feet, and laid me among the bamboos where the mosquitoes were thickest. I would have died that night, if the neighbors had not rescued me.

"Growing up under such care, I became a very bad boy. In my early teens my father decided that nothing good could be expected of me, so that I would better become a Buddhist priest. He apprenticed me to a temple, where I remained for several years. Under the tutelage of the priests I learned to intone the prayers from memory, but I also learned from them many vices. Not one good thing did they teach me. To frighten me they told me that the idols would see and punish me if I disobeyed them. One day, in their absence, I scratched the back of one of the idols with a knife, to see what it was made of. I found nothing but wood under the paint, so I replaced it on the shelf, and was afraid no more.

"When I became a young man, I ran away from the temple and joined a band of men who lived by gambling and robbery. This kind of life was favored by the disturbed state of the country, it being about the time of the great revolution. When the authorities became too watchful to make that sort of life safe, I enlisted as a soldier. I was very proud of my two swords and my new

rank as a *samurai*. This lasted, however, only a short time, for presently, by order of the new government, the clan forces were disbanded, and we, the two-sworded gentry, were disarmed. As compensation I received a sum of money not really very large, but a much greater sum than I had ever had before. It was a great misfortune to me, for I had not the least idea how to use money properly. I went at once to the brothels, and spent it all in riotous living. After that, I sank lower and lower, until I became a runner for a house of prostitution and a servant to a band of 'geisha' (dancing girls). In this occupation I made it my business to tempt young men to their ruin, and received a commission on the amount of money they spent in the brothels. Lust and strong drink were my delight, so much so that if I had no money to buy drink I would go about the banqueting hall when the guests had left, and guzzle the few remaining drops left in the bottoms of the cups. As I think of it now, I was just like one of those maggots that breed in rotten flesh; I lived in the midst of unspeakable filth, and I thought it fine."

Fukunaga's simile of the maggots, which I have never met elsewhere, seems most terrible and yet most appropriate description of a life of lust and drunkenness, without reproaches of conscience, and before satiety has set in. "A maggot in a piece of putrid flesh!" What a picture of filth and enjoyment combined! I wonder whether it is possible for a man brought up in a Christian community, however abandoned he may become, to enjoy vice as heartily as a heathen does.

Fukunaga's redemption was drawing nigh. While living this kind of life, one day he called on a friend, who was a lantern maker. One form of advertising in Japan, much used also in evangelistic work, is to hang out large lanterns, with an inscription, advertising the wares in which the merchant deals, or giving an invitation to a meeting. Fukunaga's friend was finishing one of these large lanterns, and was writing certain large characters on it. Fukunaga could not read, and asked him what they were. The lantern maker read it to him:

"*Makoto no Kami no Hanashi, O hairi nasai*"—"A Talk about the True God, Come in." "Very strange," said Fukunaga, "I've heard of all kinds of gods, but I never heard of this one before. 'The True God,' what kind of a god is that?"

"I do not really know," replied his friend, "a man came in and ordered it made this way. That's all I have to do with it. I think it is to be hung out in front of a place where they are going to teach Christian magic. You know the Jesus doctrine, what a vile thing it is, and how long it has been forbidden; but now everything is going to the dogs, and they are letting it come in again. I say, Fukunaga, you'd better go in for it. There's no telling how much money you may make if you're good at magic, and I guess it won't trouble you any, no matter how bad it is."

Fukunaga thought that this was a good idea, so he went to his first Christian service. "There were not many people present," he said; "just a few of us sitting on the floor around the sides of the room. Presently a young man came in, with a foreign shirt and drawers showing under his kimono. Aha! I thought, here is the man wearing the magic garment! He distributed little hymn-books, which I took to be full of magical formulas. Then he stood behind a table, bowed his head, shut his eyes, folded his hands, and began to talk in a low voice. I held my breath, for I thought he was repeating some incantation that would turn us all into cats and dogs, or that would produce some other wonderful result. But nothing happened, and I went away much disappointed."

Later Fukunaga got acquainted with the preacher, who was a theological student from the Doshisha, in Kyoto, the famous school founded by Joseph Neeshima. Mr. Fukunaga did not remember a single thing he taught, but he made a wonderful impression for all that. "He was the first young man I had ever met who lived a clean life!" It was my business to tempt young men to vice, and I did my best on him, but he stood firm. This was a miracle to me. I had no idea that there were such men."

Little by little, Fukunaga felt himself drawn to the Gospel, although at first he only dimly understood. It was as if God had stretched out His hand, and was firmly, gently, irresistibly lifting him up out of the slime in which he lived. The entire Bible was not yet translated into Japanese, but he secured one of the Gospels, and was fired with the ambition to learn to read it. All the time he was continuing to lead his sinful life.

Finally, one day, the inward struggle grew too much for him. He yielded himself to God, and walked out of the brothel, never to return. There he was on the street, with only a few pennies in

his pocket, no trade, and no place to sleep. He had no idea how great a thing he had done, but he had made the grand venture; he had taken his place with the heroes of faith. "He went out, not knowing whither he went." He had chosen "rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." As he walked along, he remembered that the temple priests had taught him a simple form of massage, practiced in Japan by men called "*amma*," usually blind men; who announce their coming by blowing on a whistle, that customers may call them in. He bought a whistle, and that night he had five or six clients. At dawn he sought a lodging, jingling the coppers he had earned. "That jingle," he said, "was the sweetest music I ever heard, for that was the first honest money I had earned in all my life."

The real business of his life became the telling of the story of Jesus and His Salvation to all who would listen. For several years he pursued the calling of an "*amma*," in order that, like William Carey with his cobbling he might "cover expenses." So persistent and earnest was he that the people of his community thought that he must be a paid agent of the missionaries, and that he pretended to be an "*amma*" in order to gain admittance to their homes! He took a special interest in the "*Eta*," who are the outcasts, or pariahs, of Japan. These poor people are not distinguishable in appearance from the rest of the Japanese. Their legal disabilities have been removed by the Government, but there is little relaxation of the contempt with which they are regarded by their countrymen. Since they are constantly increasing in numbers, wealth, and "class conscious" resentment at the social ostracism to which they are subjected, they are a growing danger to the peace and national unity of Japan. It is said that they are more ready than any other class to lend a listening ear to socialism and bolshevism.

In spite of all the earnest and persistent evangelistic work which Mr. Fukunaga did for several years in the province of Oita, there was little perceptible result. In Korea a Christian worker of this kind leaves a trail of converted villages behind him wherever he goes. In Japan the difficulty of Christian work is very much greater, compared with Korea. The mass of Japanese still feel profound fear and hatred towards the Gospel of Christ.

Mr. Fukunaga later became a Bible colporteur, and rendered excellent service. Later still he received some training and became an evangelist. At the time of the great eruption of Sakurajima, near Kagoshima, some years ago, large numbers of peasants were rendered homeless because the lava overflowed their fields. To these unfortunate people the Government assigned waste lands in the

province of Osumi. As they were entirely without religion, no Buddhist priest even caring to isolate himself among them, Mr. Fukunaga undertook the task of carrying them the Gospel, and there he lives today. At first he was not a welcome addition to the community. He had expected a certain amount of opposition, but noticing how terrified the people appeared to be for the first day or two of his stay among them, he inquired about the cause, and found that the immediate trouble was due to a small quantity of brown onions which he had brought for seed. The common people of Japan are firmly convinced that it is a regular Christian practice to steal or buy human livers and use them for medicine. These little onions looked to them like dried livers!

With such a situation the first thing to do was to win the friendship and confidence of the people by Christian living. It was no time for preaching, but for practice. He went about, talking with them in a friendly way, relieving their bodily ills with his simple massage and homemade remedies,

giving them the excellent advice with which his wide experience of the world and his native shrewdness supplied him, and making friends with the children. He has thus succeeded in gaining a foothold for the Gospel where probably no other man could have done it. He has won the confidence of the people, and converts have rewarded self-sacrificing labor.

Cheery, patient, hopeful, brave, pure in life and conversation, having a heart full of love to God and man, the new Fukunaga stands in the sharpest contrast to the old. It is not without reason that he is a firm believer in the Christian doctrines, especially in the new birth. The first time I saw him I asked how old he was and soberly he answered: "Ten years old last spring."

"What do you mean by that?" said I. "You seem to be at least fifty."

"Oh, to be sure," he replied, "if you ask about the first time I was born, that took place more than fifty years ago; but that first time doesn't count. I reckon my life from the time I was born again."

An Experiment in Christian Friendliness

By MRS. EDWIN H. KINNEY, Chicago

*Secretary of the Christian Americanization Department,
Woman's American Baptist Home Mission Society*

TWELVE churches within one Baptist Association in Michigan have carried through a novel experiment in friendliness. The pastors and church members undertook together to find out what Christ means for them in the commandment, "Thou shalt love thy neighbor as thyself." They recognized that he referred to no simple haphazard achievement.

The territory of the Association covers eighty miles in length. One evening each week for a month, young and old, deacons, pastors, high school students, women's leaders, teachers and pupils worshiped, talked, planned and played together. They learned that friendliness can push through age barriers, can cross the dividing social, educational and occupational lines. In addition to this All-Association evening each week, they carefully planned activities in each local church—nationality teas; special Sunday morning services, sometimes with a speaker from outside; midweek prayer meetings conducted by Polish or Mexican or Russian Baptist guests. Frequently an interpreter was needed to translate the words but there was never any need to interpret their radiant faces.

In so large a territory numerous tasks call for a variety of talent. The use of a typewriter, ability in decorating, poster making, and managing games were a few of the ways through which the cause of friendliness was served. One lady, not able to be as active but eager to work in a personal way, gave the daily use of her automobile for others to go calling, to attend meetings, and to transport foreign guests. The Secretary of the Michigan Baptist Convention drove one hundred and forty miles to take a party of Mexicans to a nationality tea in one church, and to a prayer meeting in another. He does not speak Spanish and not one of the people in his car could speak English. But they worked out ways to cross the language barrier. After that ride no doubt remained in the minds of the Mexican group regarding the approachableness of the Secretary and his genuine appreciation of them.

Attendance increased at the weekly evening of study and fellowship. The courteous attention which marked the opening night deepened to an earnestness, a longing to learn from the experience of others, a feeling of Christian fellowship in the face of a common task. The evening meet-

ings opened with a brief worship service and closed with an hour of social games. For both of these periods everyone stayed in one group. Then the Secretary of the Christian Americanization Department of the Woman's American Baptist Home Mission Society met with the pastors, while the Missionary of the Department led the discussion in the other section. Ignorance, the willingness to accept a passive well wishing as a substitute for active good will, and everyday selfishness were discussed along with specific remedies possible of immediate application.

The pastors' group took up the question as to how the church can profit by increased friendliness. After full discussion the idea of profit to the church was given up as a motive. Christian courtesy was described as primarily concerned with the lives of people regardless of whether they ever can or will do anything for the church. How the church can keep its true position in the loyalty of its members without endangering loyalty to God our Father, and His son Jesus Christ was one of the questions.

Much time was devoted to a consideration of ways in which active friendliness can be promoted among people of different national and religious backgrounds. The more urgent need seemed to be the choice of ideas and words with which to discuss religion or comfort in grief, meeting temptation, or living without fear. Actual experiences with those of Jewish and Roman Catholic background were described. There was no opportunity to establish confidence in a church and help had to be immediate, specific, Christian and warmly personal.

At the end of the four weeks it seemed natural to have a social gathering at which each person was tagged to indicate what language or languages he spoke. Eleven nationalities were represented. Of the five hundred present over one hundred could qualify for more than one tag even though English was not always included. An exhibit of articles from thirty-three different coun-

tries was a special feature. The program opened with everyone singing together *What a Friend We Have in Jesus*, each person using the language most familiar. With the same variety in language the song was followed by the Lord's prayer—taught so long ago to non-English speaking disciples. This proved to be a happy reminder of the fact that there is no difficulty over languages when we come to the Father.

Then followed contributions from the various groups—music, vocal and instrumental, and a short play. A children's chorus, representing five nationalities, sang *This Is My Father's World* and one of the pastors offered a prayer dedicating the young life of the Association to a life of good will. The national anthem of the Kingdom of God, *All Hail the Power of Jesus' Name*, closed the program.

There are three important results of the project. First, lessening of the feeling of separation, which each of the churches had struggled under. These churches are a cross-section of the Baptist constituency, English and foreign language churches, large and small, city, village and rural. Informal acquaintance among the members has deepened the realization of how many Christians love the same Lord and are eager to serve Him effectively.

Second, there is a better mutual understanding between English and non-English speaking churches. Several weeks after the conclusion of the month of Christian friendliness emphasis, the pastor of the Russian Baptist Church came to the pastor of the nearest English-speaking church to discuss the problem of his Russian young people. He realized the inadequacy of his own church program and he wished to see if the program of the English-speaking church was adapted to his young people. Together they sought a solution for the problem.

Third, there is an increased willingness to use Christian friendliness as a way of finding life through losing it in the service of others in the name and spirit of Christ.

EXAMPLES IN MISSIONARY GIVING

1. A lady sent a conditional gift for \$10,000 in the name of her sister who had loved the work of missions throughout her life. This investment will yield good returns.
2. A friend turned his life insurance and accident policies into an annuity gift at his death, to furnish a safe and high-yield income to his widow through her life.
3. Every family in a native Christian community in West Africa, is giving one month's average income to support their church budget, the hospital service, their schools, and one full quarter to their missionary work for others in greater need.
4. One church, finding it necessary to decrease the missionary gifts in its budget, at once voted two special occasions in the year for extra offerings for missions.

The "Reichskirche" in the New Germany

By the REV. JULIUS RICHTER, D.D.,
Berlin, Germany

Author of "Missions in India," etc., etc.

WE ARE living in Germany through a quiet and bloodless yet thorough-going revolution with kaleidoscopic changes in the situation almost from day to day. As a whole the American public is better informed on the daily events than the average German, as free publicity is not allowed under the present conditions. I can only attempt to give a bird's-eye view of the main spiritual forces remolding the church life in Germany today.

The National Socialist revolution faces great possibilities and gigantic difficulties. Adolf Hitler is attempting a reconstruction or regeneration of the nation on the basis of *Volksgemeinschaft*, that is an altruistic fellowship of all nationals in a common social, national, economic and racial reconstruction under the overruling principle of leadership. Hitler's aim is to fit together all national resources in this gigantic attempt to rebuild the broken down states on a basis quite different from the liberal democracy of the Anglo-Saxon nations. His aim is to establish a totalitarian state, one in which all efforts in the diverse fields of religion, education, economics, politics and social life will be coordinated under one unifying will with one preconceived goal. The Christian Church is looked upon as the soul of this totalitarian state, to supply it with the indispensable religious and moral stamina. This definitely is part of Adolf Hitler's program.

The first step for its realization was the unification of the twenty-eight territorial churches into one united "Reichskirche" which is supposed to be an independent church with scarcely more legal connection with the State than the free churches of America. In Germany there is little of the widespread denominationalism so well known in the United States. Thirty million Protestants are enrolled in the so-called "United Churches" (that is churches in which Lutheran and Calvinistic congregations were united in one administrative body more than one hundred years ago). There are also eight million orthodox Lutherans, two million Calvinists and other groups of Episcopal Methodists, Baptists, United Brethren, Christian Science, Mormons and others. This unification in one "Reichskirche," though not the result of a

spiritual movement, has been appraised quite generally, particularly because the promise was definitely pledged that this unification does not change the denominational status.

The gigantic task before this "Reichskirche" is to win back the estranged masses to the church. In the United States, according to a generous statement, only about fifty per cent of the population have any connection with the church. In Germany—except the few millions of dissenters—all belonged nominally to the church, were baptized as babies, were given a thorough religious instruction and have been confirmed at fourteen. Many of them have maintained a very loose connection with the Church during the rest of their life. Yet about four-fifths of the population have become spiritually estranged from the Church, and materialistic philosophy has planted into the hearts of the millions of laborers an antipathy, if not hatred, to the Church which has been accentuated lately by godless communistic influences. A thorough-going success in reclaiming these masses to the Church would be acclaimed with gratification. Three main difficulties stand in the way. There is a strong group of devoted, conservative pastors who have cultivated the church life for generations on the basis of the Bible as interpreted by the Lutheran and Reformed confessions. Six thousand pastors have united as an emergency federation of church leadership, and offer formidable opposition to the "German Christians." It is said, perhaps not without reason, that this group of the Church Christians or "Young Reformers" have inherited achievements with little likelihood that they will succeed in reaching the estranged masses. Some of them may be regarded as reactionaries and opponents of the Hitler state—a very awkward position almost regarded as high treason.

The ruling group, or "Faith Movement of German Christians," is hardly more than two years old, yet it has developed an unusual organizing power and has usurped a seventy-five per cent majority in all synods, church courts and other official positions. They form an easy majority in the church, and their idealism and a strong power leads them to make the best of their commanding

position. Their program is good and the buoyant nationalistic enthusiasm sweeping through all districts and classes calls for a similar movement inside the Church. It is working according to the principle of communicating test tubes—when the water is rising in one tube it will rise correspondingly in the connecting tube also.

The great danger is that this spiritual revival under nationalistic influence may mean a “nazification” of the Church, a leavening of the church life with the ideas and ideals of the Nazi state. Take for example the application of the Aryan paragraph to the pastors and other officers of the church; or the attempts to dissolve Christian youth organizations into the political “Hitler youth”; or the attempts to eliminate the Old Testament from the Bible or even the crucifix from the altar. These are extremist demands of the radical wing of the German Christians and they have already resulted in splits of the movement. Evidently the way of the German Christians is not clear.

These various groups are maintaining their church connection and are basing their program on Christian foundations. Yet in a nationalistic revolution of such thorough-going character as the National Socialist movement, it is easy to see that more radical revolutions may develop. There are enough parallels in other countries. In Persia the nationalism has attempted to revivify ancient Parsiism; in Turkey the legendary “grey wolf” is getting new sympathies. Usually the religious conceptions are lost sight of in the ethical movement. The subconscious ethical structure of the

mind and soul of the ancient past is becoming vital again. Philosophers of the nationalistic movement will argue that after all the racial character of the nation is finding its genuine expression in definite types of ethical ideals and of national customs and later superimposed religions, such Christianity in the Teutonic tribes, have either sublimated that indestructible national ethic or have seriously impaired and crippled it. Nobody will be surprised that in Germany flaming nationalism has shown a racial trend so that groups have emerged who longingly look back across and beyond the Christian era to the almost forgotten vague past. The heroic genius of the Nordic race has a curious attraction for many young Nazis. There are plenty of types and groups of attempted reconstructions of the ancient German past. The aim of some of these leaders is to constitute this German neopaganism in one or other form as “the third confession” with equal right and possibilities side by side with Roman Catholicism and Protestantism. It is not easy to say what is the relation of Christianity to this modern national socialistic view.

These are some of the perplexities of the situation of the “Reichskirche” in the modern national socialistic State. We are living in a period of thorough-going revolution. Changes are as rapid as surprising, and everything seems to be in a state of flux. Yet after all the religious tradition of two thousand years of church history and the memory of the Reformation is strongly in favor of the decidedly Christian and Evangelical character of the German church of the future.

HOW A GREAT WORK BEGAN

The Rev. Charles H. Posnett, the Medak missionary who has had such a remarkable work among the caste people of India, tells the following story: Miss Harris, on a jungle expedition to villages in Hyderabad State, encountered a very old man begging her to do something for a sick man on a litter. No response had come from years of work in that district by Dr. Posnett, his sister and Miss Harris. Here was a man dying of cholera. She reasoned: “If I do anything for him and he dies people will say that I have poisoned him.”

Nevertheless she did not resist the call of human need. She tended him, knowing he was dying, doing all the disagreeable things a nurse has to do for a cholera patient there in the jungle. The villagers came around and, pointing at her scornfully, said: “She must have been a scavenger” (the lowest occupation known in India).

The man died, and Miss Harris received no thanks from anybody. She was avoided and criticized and thought, “I have done more harm than good.” But six months later the old man came to see Dr. Posnett and called to his memory that night: “I heard the scornful remarks about her being a scavenger. It was wonderful that she should go through all that to help my son who was dying. I have now brought all my family. We want to have the religion that could make her do that.”

That was the beginning of the great mass movement in which these Indian outcastes have become so sure of Christ that they are making a tremendous impression on caste people so that they too are coming to Christ. They see that the outcastes who become Christians have the same principle of life and service as Miss Harris revealed.

Dnyanodaya.

Concerning Indian Ashramas*

By N. JOARDAR, M.A., Lucknow College

ASHRAMAS are growing in number in India. In 1930 I heard of seven of them; last April, I came to know of nineteen, of which eight are only a year old. What makes them grow so fast? What function do they discharge?

In ancient India, the ashrama denoted the four-fold division of life—studentship, householder's life, retirement, and life of sharing and teaching. After initiation, at the age of eight or ten, boys repaired to the house of a teacher and lived the life of discipline, controlling their tongues, stomachs, and arms. Spending at least twelve years in the *guru's* home and vigorously studying the different branches of knowledge, the youthful student left the *gurukul* to marry and start life on his own account, while the more studious ones kept on following their lone quest.

The Aryan householder, in the second stage of life was enjoined to live not for himself but for God and His creation. When his children grew up and were able to take care of themselves, he retired with his wife from the active management of his home to the outskirts of the forest to watch the actions of his offspring and pray for himself and the world.

This life of watching and praying in the third stage was succeeded soon by the fourth when the Aryan retired with his wife to the heart of the forest to live in leafy huts, meditating and imparting truth to the friends and students who gathered round him.

This was the conception of the ashrama in the heroic age of India. It expressed a view of life which was ultimately based on spiritual values. Life spent in the forest was the climax for which every other stage existed. Naturally, within a short time, the word ashrama came to indicate the fourth stage in life, given to quiet meditation and realization of God. In course of time, the meaning took a material form and came to denote a sylvan retreat, a place of meditation.

When I think of an ashrama, I look for a place of quietness and natural beauty for they induce contemplation and thought of God. But more than that I think of an eager band of people who are given to that form of life. It is the human interest that dominates my conception of an ashrama.

Our society is full of ills out of gear. Its problems are many and complicated. Their solution presupposes close observation, collection of facts, analysis, formulation of a hypothetical solution and then bold experimentation. It needs above all clear, sincere thinkers who have a message to give. But a man who has a message to impart has to accept the twofold challenge of the day; firstly, he has to demonstrate that *it* is practicable; secondly, he has to prove that *he* is sincere. The former implies that he should show the usefulness of his message by trying it, with a group of people under more or less normal social conditions, while the latter involves that the preacher himself must practice what he is willing to preach. If the first condition is not satisfied, the message is ruled out by the sceptically minded as fantastic and when the second is not fulfilled, the charge of insincerity is brought to the door of the preacher.

The institution of the *ashrama* lends itself to the effective preaching of a message today. The enthusiastic earnestness of the people who gather in an ashrama together with that of the people who come to share, insures the condition of sincerity, while the scrutiny of a strong group, along with the practical success achieved in the working of the program in an ashrama, satisfies the question of practicability. Thus people who have a message to give start with an ashrama today. Tagore has one at Shantiniketan, Gandhi at Sabarmati, Aurobindo Ghose at Pondicherry; Vaswani at Rajpur; Jack Winslow at Poona; Stanley Jones at Sat-Tal.

An ashrama is not a mediæval monastery. Its usefulness in the modern world increases with the emphasis it lays on practice along with the intellectual comprehension and mental vision of the solution of a problem. An ashrama should deal with real problems, with the whole of life. The danger is, the ashrama has a tendency to assimilate to the old monkish ideal of asceticism and monasticism which has to be closely guarded against. Withdrawn from the work-a-day problems of life, absorbed in the contemplation of abstruse things, the pull towards mediævalism is great. The ashrama should face the real problems of life as the corrective to this gravitating force.

* From *The Indian Witness*, August 3, 1933.

No ideal is greater than the ideal of building the Kingdom of God in the world. It challenges our artistic, scientific and commercial activities, both social and personal. It calls forth all our faculties to examine the different values of life. It deals with real problems. It gives scope to the dreams of a visionary and the practical idealism of a far-sighted statesman. Above all, it is the center and core of the teachings of Christ.

The building of the Kingdom of God is to me the ideal that should be kept before every ashrama. A group living together, accepting Christ as the center and measure of things, and trying to solve the problems of life as they present themselves, honestly and courageously, in the light of the teachings of the Master—this is the vision I have of a Christian ashrama.

The ashrama not only deepens one's Christian conviction in life, but it also effectively spreads it. It is an instrument of evangelism. It has been pointed out already that the *acharyya* (instructor) reflects the glory of the master. People, coming in touch with Christ and in contact with one another, kindle the flame of their lives and grow in spirit. Thus the ashrama colony soon becomes a tingle with a new light, a new vision. Life begets life. It never remains confined within narrow limits. The spirit of the ashrama spreads. New conversions are made; fresh groups are formed. Thus the ideal of building a newer and braver world progresses. Thus an ashrama effectively evangelizes.

The evangelistic method of an ashrama is concentric. The message goes from the leader to the group; the group spreads it to newer and wider circles. The message thus spreads in ever-widening circles. This is the special method of India and probably has a justification in the consideration of methods of evangelism in this country. Hinduism is deeply entrenched. Thousands of years have encrusted its shell. Whirling campaigns produce a ripple on the surface in India; and soul remains undisturbed. Qualitative work is needed to effectively preach the message, specially, to the educated upper classes. An ashrama is a helpful instrument in this respect.

An ashrama is thus a colony of men and women, living in a quiet place and solving the problems of life as they arise in their lives. It is a place where frankness, sincerity and humility are the essential conditions. It is a powerhouse of intellectual and spiritual strength that flows into human lives when they are surrendered to God. It is an abode of peace where nature brings quietness and beauty to enrich human conceptions of life and death. It is a place where the daily problems of our world are lifted to the plane of spir-

itual values. It is above all a place of ceaseless prayer and infinite strivings.

How is an ashrama to be financed? An ashrama ought to be self-supporting and self-propagating. But in the beginning it has to be endowed. A few acres of land should be an adjunct to an ashrama. The inmates should work. Some will farm, some will teach the children, the rest will do some other useful work in the colony. The ideal ashrama is a self-contained unit. It should be able to supply the simple needs of the colonists as far as possible. It may even supply the wider needs of other people. No work is unwholesome to an ashrama. Every work is God's work if based on spiritual values. The ashrama should preach the dignity of labor and spiritualize it.

Now comes the information that Mahatma Gandhi's Ashram at Sabarmati has been disbanded, without any previous warning. No adequate reason has been given and it may be taken for granted that Gandhiji has reached the conclusion that at present this Ashram served no very well defined purpose. Gandhiji has been able to spend very little time at his Ashram for a number of years and it is impossible for anyone to conduct an Ashram effectively except the one who has been led to found it. Many are willing to imitate Gandhiji in his every attitude and action but imitation does not produce life.

This act will be a severe blow to the Ashram method of social and religious work. Mr. Gandhi himself has said that he expects each inmate of his Ashram to become "a walking Ashram." These 'walking Ashrams' are to be responsible for "realizing the Ashram ideal" wherever they may be. He also is reported to have said that breaking up the Ashram and scattering the members abroad "would be greater incentive to greater effort, greater dedication and greater sacrifice." Does this mean that his Ashram has been a school for training and that now those who are trained need no further guidance but are to be sent forth to exert their influence upon others by "realizing the Ashram ideal"? If, as we have been told, the Ashram method is a complete answer to all our problems in social and religious work, then we may well ask why the premier Ashram should be disbanded.

Service is not primarily a matter of technique but of self-sacrificing devotion. Plenty of folks in the world are willing to run around seeking new and miracle-working methods. The sacrificial devotion which has produced results in the face of unlimited difficulties is what the world needs today as it has always needed. The 'Ashram ideal,' the 'Ashram method,' are nothing in themselves when separated from self-sacrificing devotion that is not concerned with imitation or with popularity.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

A SUMMONS TO THE PRAYER LIFE

The approach of the World Day of Prayer (February 16th) brings us anew not only to the matter of adequate preparation for that service and for missionary devotionals in general but to the paramount necessity for undergirding all our endeavor with prayer. The dynamic of the Master's life, the practice through which He invariably tapped the reservoir of power for service or redemptive suffering, must not be allowed to degenerate into an accepted form for opening a religious meeting or shunted into second place whenever life crowds heavily upon us. Our present spiritual depression has a complexity of sources, but the tap root of them all is the neglect of the practice of the presence of God. The combined creative activity of all the political economists in Christendom cannot bring real prosperity amidst this tangle of problems old and new until we open the clogged channels of divine wisdom and power to blaze a trail to a more Christlike social order. Why talk of restoration or return of prosperity? We never have been a "Christian nation" or had a social order remotely approaching the ideals of the master Economist of them all. This "new deal" will have to be prayed as well as planned and worked through. So be it clearly understood that none of the following suggestions for devotionals will be more than mechanical devices unless they are energized by spiritual power and met half way with the receptivity of recognized need for Divine Wisdom.

The Atmosphere

Ruth Esther Wheaton, writing in *The New York Christian Advocate* under the caption of "Think on These Things," says:

"In planning the devotional service, the leader should remember that women coming from various types of homes bring diversified experiences to the meeting. Their minds are full of their own affairs. Some come flurried and out of breath trying to keep up with an overcrowded program. Others are filled to the brim with thoughts of their aches and pains, real and imaginary. A few may carry in their hearts ill will and resentment more fatal than the ill health. If the spiritual needs of this group are to be met, the women must grow calm and relaxed. Rushing into the devotional hour with no preparation of the heart and mind will leave them mere listeners or onlookers. The task is to unify the thinking of this group and to bring a sense of the presence of God, which after all is the real purpose of a worship service.

"A reverent atmosphere is essential. But this atmosphere is an elusive thing. It is sensitive. It is subject to change. It is perishable. If it is protected and not shattered by irrelevant matter it will adhere and continue its inspiration in memory. It is well to make a ruling that no one is to be admitted into the room during the devotions. If the meeting is in a home where doors cannot be closed, let someone be stationed at the outer door to warn late-comers to be silent.

"Sometimes the meeting place, if it happens to be in the base-

ment or a side room of the church, offers a resisting barrier to the sense of worship. When that is true, bring in rugs, floor lamps and flowers to make the place more attractive. Then have lighted candles on the table or a picture of the Christ or some symbol to focus the attention and lend help in guiding the thoughts.

The Music

"Music is a rich medium for helping to create atmosphere. Quiet music may be employed with telling results as an approach to the devotional lesson to further the mood and the desire for prayer. A wise choice must be made of the hymns to be sung. Every devotional service should be built around a theme, with all factors in accord so that there is some relationship between the different parts of the devotions. Hymns should be selected that will aid in the carrying on of the thought. Last-minute hunting through a hymn book for a song will seldom result in a happy contribution to the program. Very often our singing is meaningless because we have dropped the stanzas containing the heart of the thought. Sometimes a careless announcement that we will sing the first and last stanzas of a hymn may mean a repetition of the same words. We defeat one of the purposes of singing if we do not use familiar tunes. 'Study the hymn book' is sound advice to the devotional leader. Prayer hymns make an effective beginning for the prayer season."

Planning the Meeting

A service leaflet by the Woman's Board of The United Lutheran Church says in substance:

"Choose carefully those who take part in the program. Prayer week is not a place for practice. The feeling of unbroken "together-communion" is helped by omission of names of individuals giving word and song messages. Have printed slips announcing meetings or announcements after close of meeting. Leaders making their own meditations and providing their own material for prayer will recognize the value of using the Scripture given; of simple, direct messages; of positive, constructive material; of making music and all parts of the service into a unity; of reverent rendition. Short periods of silence properly placed deepen devotional feeling. Previous to meetings, mail or deliver topic announcement slips to all shut-ins. Urge them and all who cannot attend in person to read Scripture and pray daily during the week."

Miss Grace Jessop, of Petoskey, Michigan, sends this appreciation of THE REVIEW: "During the services on the World Day of Prayer, to fill in the empty spaces, we used articles on the different countries from THE MISSIONARY REVIEW magazines of last year, taken from the public library. As there were to be prayers for certain countries, we would have a five-minute article on each of these precede the prayer. Many remarked that they enjoyed the program." This is as it should be—informed instead of rote prayers to conform with a program. Certain women's circles follow the custom of giving out a topic at each monthly meeting to be investigated or studied so that all may come to the ensuing meeting prepared to pray intelligently about the person, field or movement to be considered.

Devotional services other than those on the World Day of Prayer may occasionally be

dramatized, if reverentially handled. A correspondent writes:

Wanting to feature the book "Prayer and Missions," by Helen Barrett Montgomery, we selected five women to represent, respectively, the Spirit of Missions, the Spirit of Service, the Spirit of Love and the Spirit of Prayer. To make attractive tableaux, they were simply draped in white, light blue, corn color, rose and lilac or grey respectively. The Spirit of Missions summoned the others to give a record of the women of the churches during the past year in their endeavor for missions. The Spirit of Giving told of the League of Tithers, of sacrificial giving, drives and other ways of raising missionary funds. The Spirit of Service described White Cross work, missionary boxes and barrels filled, local needs supplied, etc. The Spirit of Love told of friendly contact with New Americans. The Spirit of Prayer very meekly said she could tell nothing that she had done but wished to tell what the Lord had done in answer to prayer, her part being gleaned from Chapter 3 of the book. Then she summoned missionaries, Orientals, etc., who gave instances of wonderful answers to prayer taken from Chapters 4 and 5. At the close the spirits agreed that the Spirit of Prayer had accomplished more than all of them combined could have done without her.

A Good Devotional Service

"Finding the Master" is abridged from a service of that title in a set of six devotional outlines published by the Baptist Board of Missionary Cooperation. It may be expanded into an effective keynote talk or assigned in its subdivisions to several speakers who furnish the entire program.

Scripture: Mark 1: 21-38.

1. *Where?* The Wise Men found Him in a manger; His parents in the Temple; the lepers, on the common highway; the disciples, on the storm-tossed sea; Mary and Martha, in their home of sorrow; the thief, on the cross; two of His disciples, at a humble supper table; Simon and his companions, in the early morn a great while before day, in a solitary place, praying. Is there anything we need more in all our work than to find the Master?

2. *How?* The Wise Men found Him by a long journey; the disciples by fear of shipwreck; the lepers, wearily waiting by a dusty roadside; the thief, in bodily pain and anguish; Simon and his companions, by following after Him. Is there any way by which we as missionary workers can find Him save by following after Him? And is it not true that the closer we follow the more quickly and surely we find Him?

3. *Why?* The Wise Men, to worship; the frightened disciples, for safety; the lepers, for healing; the sisters, for comfort; the thief, for salvation; Simon and his companions, for others. They had already found Him for salvation, for healing, for safety and companionship. Now their quest is for another purpose—for others. Their first word on finding Him is, "Master, all men seek Thee."

Having found Him daily for our own comfort, companionship and healing, we need most of all to find Him for others; for consciously or unconsciously they do want Him or what He only can give. We are in danger of neglecting this as we rush from one meeting, conference, committee to another, forgetting in our multiplicity of occupations that we must follow closely ourselves if we would proffer Him to others. That is what our missionary work means—Christ for others, in our home, our community, our country, our whole wide world. This ideal gives a glow and a value to all tasks—raising money, reaching strangers, teaching, awakening the indifferent—all efforts at extending His Kingdom.

Making Money Talk

Next to the matter of spiritual enlargement, the greatest question confronting our missionary organizations today is that of finances. It cries out like a hungry wolf at the door of every board room and every treasurer's office. Many who formerly stood like Gibraltar for spiritualized benevolences versus commercialized plans have apparently been driven into retreat by economic necessity. It is not for us to dictate the details; but we can at least insist on giving a spiritual atmosphere and content for every device used in church finances. The following excerpts from many sources may prove suggestive in accomplishing this.

Programs on money in "The Window of Y. W. A." (Young Women's Auxiliary) of the Women's Board in the Southern Baptist Convention, mention the use of:

Posters: "Money—a Force"—sketch of large pile of money or cut-out pictures of same pasted on cardboard, with the question, "What Can It Do?" followed by time and place where one may find out. Or fasten a coin to a poster and print, "Is It Yours? Enter claim at (time and place)."

Programs: Three members give talks on "Money—a Force," a fourth impersonating money and being claimed in turn by the three for evil, for good and for the Kingdom. Or a trial of money may be arranged with accusation that "money is evil" and witnesses called for prosecution and defense. Or have a debate on the proposition that a Christian's use of money is a fair test of his religious profession. Topics for elaboration may be:

(1) "How Money Talks," one impersonator saying, "Hold me and I will, etc."; another, "Spend me for self-indulgence and I will make you, etc."; a third saying, "Give me away for the benefit of others and I will return in streams of spiritual revenue to your soul," etc.

(2) "Examining a Silver Dollar"—explaining how the date on a dollar held up to the audience shows how many years have passed since Jesus came to the world and gave the Great Commission; the word "liberty" suggests texts expressing Jesus' proclamation of liberty to those bound in sin; the laurel wreath calls to mind the crown that shall not fade away; the words, "In God We Trust" make us think of "Lo, I am with you always"; the eagle suggests those who shall have their strength renewed day by day; "E pluribus unum" (from many—one) stands for the unity of all nations in Christ; the bunch of arrows in one foot of the eagle makes us think of the speed with which the Gospel message should be broadcast; and the olive branch in the other foot typifies the way in which every Christian should be a messenger of peace.

(3) "World Traveling Dollars" would be a good topic for an address on the fields to which our missionary money goes, or the manner in which it is subdivided for the support of a co-operative plan.

A good devotional service may include Bible readings on the use or abuse of money: "Three New Testament Characters and Their

Money" (Mary with her alabaster box, the rich young ruler, and the widow with her mite); injunctions to giving, etc. Bible teachings about money might center around the three questions:

"Why isn't this money in my hand mine?"

"May I not keep it stored away for awhile?"

"How must I give?"

"Thought Questions" are considered thus:

Turn out all lights except a strong flashlight or spotlight trained on a blackboard or poster on which the following appear in turn, one minute being permitted for consideration of each topic:

If you ever have wealth what will you do with it? How do you know that you will?

Salvation is God's gift to you but its increasing value to you will be largely determined by the price you pay to demonstrate its power in world salvation.

Will you rearrange your life activities, your expenditures, in the light of the Great Commission?

For Christ's sake help thy fellow men,
And make thy gold thy vassal, not thy king.

Timely Tidbits

The Christian Mission in America, by Hugh T. Kerr (cloth, \$1.00; paper, 60 cents), is characterized as "a great book for preachers written by a great preacher." In addition to its use in study classes and discussion groups, it may well become the basis for sermons which aim to present the great issues facing the Church today, showing how the Gospel has transformed individuals and renewed society wherever it has been presented and "challenging the Church to undertake with deeper devotion and united strength the Christian mission in America."

Rev. Watcyn M. Price, Organizing and Traveling Secretary for Foreign Missions in the Presbyterian Church of Wales, has published a dramatic missionary sketch for children centering upon the celebrated pic-

ture, "The Hope of the World," this being also the subject of the sketch. Summoning boys and girls of Britain and a variety of foreign lands, he appeals to them to spread the message of the picture in order to rally new workers for the Lord Jesus Christ. While its music, written in the English Sol-Fa symbolism, would be unfamiliar to us in America, its message is universal and awakens hearty response. The sketch is suitable for mission bands and Sunday school gatherings.* A free program on "The Band of Hope and the World Outlook" gives excellent temperance programs for six months.

Capitalizing February: The month lends itself to services featuring patriotism, birthdays, an adaptation of valentines, etc. One missionary organization writes that it held its February meeting in connection with a church dinner, with puzzles written in white ink on red, heart-shaped cards and laid at the plates as ice-breakers and relishes during the meal. The puzzles were all based on the names of well-known missionaries of the denomination, little clues or additional facts about the names played upon being added. Here are some samples: (1) One who makes bread. What is his field? (Baker, in India.) (2) Perhaps—long in Africa. (Dr. Katherine Mabie.) (3) A builder in stone. (W. G. Mason.)

The ensuing missionary toasts were in valentine terminology. The parallel between Washington and Lincoln, as American patriots, and such world statesmen among missionaries as Livingstone, Paton, Judson, etc., is easily worked out if the patriotic keynote is to be taken.

Growing Old

Let us grow lovely growing old;

So many fine things to do.

Laces and ivory and gold and silks

Need not be new.

And there is healing in old trees,

Old streets a glamour hold;

Why may not I, as well as these,

Grow lovely growing old?

* C. M. Book Agency, Caernarvon, Wales. Price, three pence.

BULLETIN OF The Council of Women for Home Missions

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

Pray for the peace of Jerusalem.

Are we praying for peace?

When? How?

Are we acting for peace?

When? How?

The Trail Is Beautiful. Be Still.

The old man, with his face still serene after years of hardship, smiled at his little Chipmunk. "Repeat the words I have taught you, *shi yazhi*. Repeat them every morning when you greet the sun. Repeat them now."

Na Nai said in a low voice:

*Put your feet down in peace.
Put your hands down in peace.
Put your head down in peace.
Then your feet are peaceful.
Then your hands are peaceful.
Your body is peaceful.
Your mind is peaceful.
Your voice is peaceful.*

*For, my children, remember this,
The trail is beautiful. Be still.*

"Yes, the trail is beautiful," said uncle, "even though there are rocks which crush the seeker of light, reeds that cut him to pieces, cactus that grows thick like forests, to tear with its thorns, and terrible boiling sands that engulf. Even though there be dangers like these, still the trail is beautiful." (p. 193.)

Quoted by permission of Longmans, Green & Co., from "Dark Circle of Branches," by Laura Adams Armer.

In the observance of the World Day of Prayer, there is place for free-will offerings which by agreement of church women promoting the observance of the Day are designated for missionary enterprises, two in the homeland and two in other lands. This has been done for enough years to make each of the enterprises dependent in part on these gifts for main-

tenance. In the times of economic depression, prayer for these special groups of children and young people has increased. The offerings have decreased somewhat. It has been reported before in these columns how in some lands fruits and vegetables and the like (*...such as I have, I give you*) have been dedicated and then sold in order to realize the money gift.

The four missionary enterprises, thus maintained, are Christian Literature for Children of Other Lands, Christian Service Among Children of Migrant Laboring Families, Union Christian Colleges of the Orient, and Religious Work in United States Indian Schools.

THE INDIAN AMERICAN TODAY

We of the Church who work with the Indian Americans are learning that ours must be a ministry to the whole personality—the religious education of an individual is a process of growth within. Our pattern for this is "the beauty and grace of the Lord Jesus Christ." We are working with the Indian as a unified self, knowing that his religious education may not be separated from his family life, his tribe, health conditions, opportunities for recreation as well as education, economic and mental well-being. As Protestant groups we endeavor to make a united approach to Indian youth in the government day and boarding schools in a religious education program suited to their various needs, and desires and dreams.

Sorrows of Mothers

Long time ago Papago Indian warriors returned with little



By Courtesy of Religious Motion Picture Foundation.

YAKIMA RESERVATION, WASHINGTON

captive orphan children of the Apaches with whom they fought and won. Papago mothers receiving the children and caring for them made a song which was:

Men shouting "brother,"

Men shouting "brother,"

Among the mountains they have taken little Apache children where the sun went down in sorrow,

All women, what shall we do to realize this?

—Source Unknown.

CHRISTIAN LITERATURE

How happy are the little children in our land for whom there are story books, picture books, children's magazines and libraries; but in many lands there is no such provision for the happiness of little children. So we who have known the joys of libraries and books are providing for the publication of thirteen magazines in eleven differ-



GIRLS REPRESENTING NATIONS, DAY OF PRAYER, 1933
Taken in Front of the Church

IN THE PANJAB MISSION

Key to snapshot, reading from left to right:

Standing: England, China, Africa, South America, Japan, Europe, North American Indian, Islam (in burqa), Spain, India.

Seated: Maori, Eskimo.

MRS. J. H. ORBISON.

ent languages and many books that the children in mission lands may have wholesome and helpful reading. Bible stories are in demand. The children of the Philippines want a magazine. The mothers of Persia are asking for a manual on child care. There are priceless opportunities for the expansion of this work. A book or magazine can carry the Christian message where a missionary cannot go.

UNION CHRISTIAN COLLEGES OF THE ORIENT

The story of the Seven Union Christian Colleges of the Orient is well known to the women of America, who have followed with interest the organization of the colleges, five of them during war years and two as they have developed from high schools over a period of twenty-five years. They are graduating more than 200 young women each year, and the influence they exert is felt throughout the Orient.

The story of the campaign when the women of America raised two million dollars and claimed a third million from the Laura Spellman Rockefeller Fund to secure buildings and equipment for these colleges is equally familiar. The years have passed; the buildings have

been built; the colleges have increased in enrollment and have broadened in scope. They have been strengthened by the leadership they have produced.

SCHOOL GIRLS IN INDIA

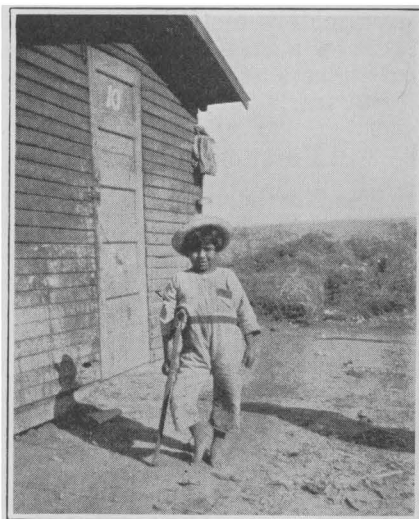
Twelve girls represented the nations. Each held in her hand a small candle. A large clock face made of cardboard was set in front of the pulpit. On a table were set a small globe, an open Bible and a tall lighted candle. A bell was used to strike the hours. The minute hand remained at twelve. At the stroke of one on the bell the hour hand was set forward to one o'clock and the globe turned so that the light of the candle shone on that part of the world where the day begins, the islands of the South Sea. A girl representing the primitive people of those islands (Maori) with tousled out hair and grass skirt, came forward and lighting her small candle at the large one on the table, she turned to the congregation and said, "Jesus says, Follow Me." She then went and stood in front on one side, holding her lighted candle.

A few words, or some special fact was mentioned about each country in turn, and short prayers were offered.

UNNECESSARY SUFFERING

"The case that caused greatest concern was a little child of five years of age. She had a badly contracted knee which was probably of tubercular origin. The knee had been bad for some two years, had only been to a doctor once when it started and he 'put medicine on it,' evidently to keep it draining. The child could scarcely touch her toes to the ground and walked with the aid of a crutch that was about five inches too short for her. An orthopedic surgeon in San Francisco became interested when he heard of the case and arranged hospitalization for her. He agreed to do the necessary surgery without cost to the parents. Everything possible was done to save the foot and leg, but in January her leg was amputated above the knee.

"She came through the second operation very well, but continued to run a temperature. An examination revealed an abscess in the other hip. The attitude of the family had been very fine



CHILD OF A MIGRANT FAMILY
San Joaquin Valley, 1933

throughout. Since they have left the camp, they have corresponded with me and expect to go to 'peas' in the section where I shall be. What suffering could have been avoided if there had been a nurse to follow up the case two years ago!"

H. EVA BARNES, R. N.

Our World-wide Outlook

A Missionary Newspaper of Current Events

GENERAL

Missions on the Air

A world-wide radio hook-up, destined to reach Eskimo land as well as the African jungle, has been arranged in the interests of Christian missions in the Eastern and Western hemispheres. Four Protestant denominations—Baptist, Methodist, Presbyterian and United Presbyterian—cooperate in Sunday night broadcasts on the fourth Sunday of each month, November 26 to May 27, from Station KDKA, Pittsburgh, (11:30 to 12:30 E. S. T.) Information regarding missions is given to home constituencies and personal messages from friends and relatives in this country are included to the missionaries abroad. Each program is approximately one hour long and includes a brief worship service, an address and messages to missionaries.

Forty-nine Facts

The Northern Baptist Foreign Mission Society has issued a folder containing 49 brief missionary facts about their work in distant fields. They report 681 missionaries and 10,514 native workers. Their churches in non-Christian lands number 3,112 of which sixty-six per cent are self-supporting. The total membership is 328,126. There are still 610,000 villages in India without a resident Christian. The American Baptist Telugu Mission was established in 1835, and plans are being made for the celebrating of the centennial. There are 55,822 pupils under Christian instruction in Baptist schools in the Belgian Congo. Last year 18,000 patients were treated in Shaohing Hospital in China. Since the first nine

young women were graduated from the Karen Woman's Bible School more than 500 have followed in their steps. During the last twenty-five years the number of baptized Christians among the Garos of Assam has grown from 4,000 to 15,000. There are now 325 churches among these people. The Woman's Hospital, Suifu, West China, is 1,800 miles from the coast and was established fifteen years ago. It is estimated that 173,315 Chinese have come in contact with this Christian institution.

Y. P. S. C. E.

"There are over 80,000 Christian Endeavor societies in the world today," says Carlton M. Sherwood, general secretary, "In the last two years 2,300 have been organized. China has 1,200. The number in New Zealand has increased tenfold in eight years." From the International Society's headquarters, there are now being issued "Youth Training Courses," covering not only the societies' technical methods but also "Recruiting youth for Christ," "Recreational Leadership," and "Social Issues"—love and marriage, alcohol, race prejudice, the economic system, and peace or war.

How to Balance a Budget

Dr. Ralph E. Diffendorfer, corresponding secretary of the Methodist Episcopal Board of Foreign Missions, was asked what brought this Board within reach of a balanced budget. He replied:

1. Increased number of World Service offerings in the closing month of the fiscal year. The October, 1933, income was only 6½% below that of October, 1932.

2. A large number of people have made small but sacrificial gifts. Many

letters have come expressing deep concern for the cause and enclosing from one to five dollars.

3. There were some large gifts. One of \$25,000 was made directly to the board—\$20,000 for the support of missionaries and \$5,000 for an institution. Another friend gave \$7,000; another \$2,650. One person, not a Methodist, sent \$5,000.

4. Drastic reductions in expenditures during the year helped balance the budget. Every missionary and every officer and worker at headquarters, in addition to drastic salary cuts, relinquished one month's salary.

5. The closing of work, especially in Europe, has made it possible to sell property and apply the proceeds to previous debts.

On the mission field there has been curtailment of personnel and of work to the point of slowing down the whole missionary program. At home an outpouring of generous gifts by churches and individuals, plus drastic cuts in expenditures, and considerable payments of debts through property sales, are helping to win through with a balanced budget.

—*The Christian Advocate.*

NORTH AMERICA

The Menace of Communism

Communism's rapid development in the United States is not generally realized. So serious have been its political activities that the House of Representatives created a special commission to investigate its character and propaganda, and special hearings were held in all parts of the United States. The Commission reported that "the surest and most effective way of combating communism is to give the fullest publicity to the fundamental principles and aims of the communists, which are the same throughout the world." These principles are:

1. Hatred of God and all forms of religion.

2. Abolition of private property and inheritance.

3. Absolute social and racial equality; promotion of hatred of capitalistic classes.

4. Revolutionary propaganda, stirring up communist activities in foreign countries in order to cause strikes, riots, sabotage, and civil war.

5. Destruction of democratic or representative governments, including civil liberties, such as freedom of speech, of the press, of assembly and trial by jury.

6. The final objective is by means of world revolution to establish the dictatorship of the so-called proletariat into one world union of soviet socialist republics with the capital at Moscow.

In a word, its objectives are the abolition of other governments, private ownership of property, inheritance, religion and family relations.

—D. J. Fant.

Call to Spiritual Awakening

A great spiritual awakening throughout the Presbyterian Church, U. S. A. is the hope of the Presbyterian General Council from a promotional endeavor, launched by the Moderator, Dr. John McDowell, in a message sent to 10,000 ministers. The message reads:

The General Council's suggested program for the quickening and enrichment of the spiritual life of the churches is the response to certain challenging facts in the present situation which are of vital importance to ministers of Christ, to the Church we love, and to the Kingdom we serve.

First, the supreme need of the hour is spiritual power. Other needs, great as they are, sink into insignificance beside this challenging and imperative need. It is true that our age has more comforts, but it lacks satisfaction; it has more ease, but it lacks peace; it has more science, but it secretly hungers for God in Christ.

Second, the time has come when as a Church we must heal our divisions, combine our resources, and unite our forces in a unified, cooperative effort to meet the spiritual needs of our day.

Third, the present situation constitutes a great trumpet-call that is bidding all who care about the present world-wide crisis to rally to Christ, bidding them renew their hope, enthusiasm and power at the one great Source, and then throw themselves heart and soul into a deeper and larger spiritual ministry for the regeneration of the individual, the nation and the world.

This is preeminently a time for taking bold, strong, vigorous steps; for

initiating positive action in the great work of proclaiming the Gospel of Christ, and surrounding it with every circumstance of compelling, constraining, convicting and converting power.

The primary purpose of this program is spiritual enrichment through a unified effort without any increase of machinery, personnel or budget. It is an effort to use all the machinery and all the forces we now have in our great denomination.

Back-to-Church Movement

Under this name an organization has been effected with nation-wide membership. Its headquarters are in New York. It is a united movement of Roman Catholics, Protestants and Jews, and it has among supporters a large number of eminent ministers and laymen in all these communions, including state governors, congressmen and other civil officials as well as leading ecclesiastics. The movement is being publicized as "one of the greatest efforts ever put forth by laymen in this country in the interest of the Church." The program of publicity includes the use of the radio, daily press, magazines, church periodicals, street car signs, billboards and a national mailing seal symbolizing the Church after the manner of the Blue Eagle; the seal will be distributed throughout the country for pasting on the back of envelopes. Mass meetings will be held in many of the large cities.

—*Presbyterian Banner*.

A Presbyterian Merger

The plan for the merger of the Presbyterian Church in the U. S. A. and the United Presbyterian Church of North America is making definite progress. This plan will involve a combined membership of 2,200,000. Representatives of the two denominations will suggest amendments to the plan before it is voted upon at general assemblies of each church in 1935. The merged church is to be named the Presbyterian Church of North America. No changes are to be made in the form of government, in the spiritual ideals or in doctrine, discipline or worship.

Plans for Methodist Union

Plans for the consolidation of the three great divisions of the Methodist Episcopal Church in the United States are to be discussed at the sesquicentennial at Baltimore next October. The Board of Bishops has announced plans for consideration of the proposal to merge the Methodist Episcopal Church in America, the Methodist Episcopal Church, South, and the Methodist Protestant Church. Leaders of these three branches and representatives of thirteen other Methodist groups will attend the celebration, which commemorates the founding of the denomination in this country by Bishop Francis Asbury and Bishop Coke in 1784.

Bible Society Anniversary

The American Bible Society recently celebrated its one hundredth anniversary of beginning Bible work in China. During the last 100 years the Society has spent \$2,897,383 in printing and distributing 70,000,000 volumes of the Christian Scriptures in the Chinese language.

Dr. John R. Mott, vice-president of the society; Dr. Eric M. North, one of the general secretaries, and Dr. T. Z. Koo, of the national committee of the Y. M. C. A. in China, spoke at the anniversary dinner in New York. Dr. Koo, a Chinese Christian, said that Christianity had brought to the people of China a vital and personal religion which made it easy to describe the attributes of the spirit or of God.

Indian Century of Progress

Prompted by the Century of Progress in its portrayal of the past hundred years' achievements, Miss Lucille Dewey, Baptist missionary at Carson Indian School in Stewart, Nevada, has been trying to discover the progress of the Indian people in Nevada and the neighboring territory during the last century. They have changed from wandering tribes, living wherever food, water, shelter and friendly relationships with neighboring

peoples made it expedient, to a people established in fairly permanent homes. Once the Indian worshiped God as a Great Spirit revealed through everything in life, and surrounded by many superstitions. Now the majority in this state have received the fuller revelation of God in the Bible and in Christ. Many have accepted Jesus as their Saviour and have left their old superstitions. The progress at the Carson School is shown by seventy-six girls and boys who accepted Christ as their personal Saviour and were baptized. Formerly only a few of the older children went to town to take communion, but last year nearly every Protestant child above the fourth grade took communion. Some are inquiring what they may do to help their own race. There has also developed a higher standard of morality.

—*Watchman Examiner.*

The Negroes Progress

For the past ten years the general mission boards of all denominations have been gradually withdrawing white superintendency from missionary work done among Negroes, as it was felt that the best way to develop leadership among the Negroes was to place on their shoulders the burden of responsibility. The latest federal census figures declare that the professional group among Negroes now numbers 104,711. This group is made up of 54,439 school teachers, 25,034 ministers, 10,583 musicians and teachers of music, 5,728 trained nurses, 3,805 physicians and surgeons, 2,146 college presidents and professors, 1,746 dentists, and 1,230 lawyers, judges and justices.

—*Watchman-Examiner.*

LATIN AMERICA

Cuba's Need for Schools

Cuba, in the midst of political strife and economic depression, is not advancing rapidly with her educational problem. Only 500,000 of her million children of school age are enrolled in any school; 250,000 of those are in

first or second grade. This estimate was made two years ago by an American expert at the request of the government, and since then the situation has become even more serious.

The Presbyterian Board of National Missions operates nine schools in Cuba, all being day schools, with the exception of *La Progresiva* at Cardenas, which has a boarding department drawing from the whole island. A reduced budget necessitates curtailment, and the little school at Sagua la Grande, with an enrolment of 70, has been closed.

—*Presbyterian Advance.*

Believers in Honduras

On October 1, 1933, the small group of believers at Brus, Honduras, were constituted a Christian congregation. Two adults and seven children were baptized, and two more adults admitted by confirmation. Of these four adult communicants two can read the Scriptures in Miskito. As yet there is no church building, but a "doorkeeper" has definite responsibilities, seeing that the place of meeting is clean; that there are enough seats; that Christians come to service clean in body, with hair combed and, as far as possible in present circumstances, in suitable clothing; that behaviour during services is reverent. Still later, the eight communicants, with two from San Carlos on the Wangks River, one from Kruta, and one from Kaurkira, met for the first celebration of the Lord's Supper at Brus.

—*Moravian Missionary.*

Indians with No Religion

It has often been said that even the most primitive and savage of tribes have their religion, but the Weston-Carr expedition, now exploring the Goajira Peninsula in Colombia, has reported that the Goajira Indians have no evidence of religion. They not only have no priests, temples nor idols, but they reveal nothing akin to these religious essentials. They do believe in the existence of two spirits; one good, who is

responsible for fine weather; and an evil one, who brings about bad weather and epidemics. The Goajiras do not believe that these spirits have any influence on their personal lives. As they never pray to them or try to propitiate them these spirits can hardly be classed as gods. They believe in a life after death, but not in another world. The dead, they believe, continue to wander about the country they have lived in during life, but in an invisible form.

—*New York Times.*

Varginha Field, Brazil

Varginha is the commercial and geographic center of a vast area in the southern part of the great State of Minas Geraes, East Brazil, and has a population of approximately 250,000 people. A Presbyterian missionary, A. L. Davis, writes of the progress and the needs of this field.

"Until 1921 there was no resident missionary in this area; some of the principal towns received an occasional visit from missionaries and native pastors. Twelve years ago there was only one organized congregation and one Sunday school, belonging to the "Christian" Church. Our (Presbyterian) Mission was asked to take charge of this work and now we have three church buildings with organized congregations, eight Sunday schools and about twenty preaching points. Ten years ago there was not more than six believers in the town of Lambary; today we have a church with a lot on which to build a manse. The adult membership of the church is 101, and 77 children were baptized in infancy. Two years ago the Gospel had never been preached in Dores da Boa Esperanca. Now there are twelve baptized converts, a large number of catechumens and scores of persons are regular in their attendance at church and Sunday school services. Almost as many towns and villages are without the Gospel as those that hear it occasionally."

—*The Presbyterian.*

EUROPE

Anti-Religious Congress

During the past summer there was held in Paris, France, an Anti-Religious World Congress, attended by 2,700 delegates from France, Spain, Holland, Belgium, England, Russia, the United States, and several South American republics. It was reported that there are now 1,800 anti-religious newspapers published in the world, 21 of which are issued in France; also that in the last few years the membership of these various anti-religious organizations represented in this congress had increased from five and a half millions to thirteen millions.

Revival Gains Momentum

In the Drone Valley of France, where the population is predominantly Protestant, is a somewhat loosely organized group of Protestant pastors and congregations. The chief town is *Dieulefit* ("God Made It"), founded by Huguenots. About ten years ago a new interest in religion began to spread, originating in regular monthly meetings of the pastors, most of them young men in whose hearts was a deep longing for the power of God. The revival began in one village and spread rapidly to others. An annual convention has been established and a Bible school founded. Much attention is given to the distribution of evangelical literature, and districts far removed from the Drone Valley have been greatly influenced by the movement.—*Life of Faith*.

Bibles for Bulgaria

The eight colporteurs of the American Bible Society who work full time in Bulgaria contend with a great variety of obstacles and persecution. In spite of modern railways they must use other means of travel in order to reach all parts of their field. One works exclusively in Sofia, another chiefly on trains and at railway stations, thus meeting people of all classes;

while another is stationed at Bourgas on the Black Sea. Others work chiefly from village to village, on foot, with a donkey to carry the books.

—*Bible Society Record*.

Russia and the Bible

In the 1933 Report of the British and Foreign Bible Society, under the title "Russia and Siberia," is the statement: "Once again we must report the impossibility of any circulation of the Scriptures in Russia. As stated last year, it is illegal either to print or circulate the Bible, or indeed any religious book, in the Soviet Union. Though unable to work in Russia, the Bible Society widely circulates the Scriptures among Russians in the Baltic States, in Poland, in France and wherever Russian refugees are to be found."

Its former reports show that in European Russia, for 1913, over 521,000 copies were circulated; in 1912, over 510,000; and over 482,000 copies in 1911.

—*The Presbyterian*.

AFRICA

A Challenge to Witch Doctors

The Christian Council of the Missions of West Africa are offering a reward of fifty dollars to any witch who can eat a papaw at a distance, remove an object from a locked box, or change anybody into a fish, bird or beast. They hope to demonstrate that these witches are utterly powerless to do what they claim.

—*Indian Witness*.

In God's Debt

When the church records in Tondo District, Belgian Congo, were read, Martha Nzali Nkoi was mentioned with the notation: "In debt to God for twenty-seven months." During all that time she had contributed nothing to the work of the Church, and it was considered time to count her out of active fellowship. She was accordingly suspended until she squares her account.

—*Watchman-Examiner*.

Too Late Coming

Writing from Lusambo, Belgian Congo, Rev. J. J. Davis, missionary of a group of churches in Kentucky and North Carolina, sends home this challenge:

We must, as good soldiers of Christ, follow up the brave efforts of pioneers who have gone before, and open the way for the evangelization of this people. Lift up your eyes and look upon a hundred thousand souls with eager faces begging for the saving Gospel of Christ, thousands of children, who have no day school, to say nothing of a Sunday school, thousands who have been caught in the grip of unknown diseases.

Sometime ago a big, fine-looking young man sat on my veranda and startled me as he put the question "Why did you people of God not come to us sooner?" And before I could answer he said, "My father used to say that he believed there must be a great Creator back of all the wonderful things we find in this beautiful world, but my father died in the dark and went out into the unknown world without ever hearing of Christ the Saviour of all mankind."

—*Congregationalist*.

Endure Hunger for Christ

Sixty teachers who came into Mondombe, Central Africa, for the "ekitelo" brought with them 252 enquirers, many of them young boys, some older men with their wives, and one grandfather. All have lived with, or near, teachers of their villages, and all the younger ones have been in school. Each afternoon they were given special training and later were examined by native elders to be sure that they understood what they had been taught. One hundred and ninety-five passed this examination and were baptized. The others were advised to return with their teachers.

Many enquirers came long distances and could bring little food with them, so at the end of the first week they began to complain of being hungry. Local gardens could not supply food for all this crowd, so the elders were asked if it might not be a good thing to advance the date set for baptisms, and allow them to go home at the end of the first week rather than the second. They replied that they would

think it over and announce their decision at the evening service. It was decided that the baptisms would take place on the day originally planned; they said, "If there is anyone here who cannot endure hunger for two weeks for the sake of the Saviour he is not worthy of baptism and his faith would not last if he were baptized." Not one left.

—*World Call.*

Day of Prayer, South Africa

The following call to prayer from the Prime Minister of the Union of South Africa, was published among official "government notices" emanating from the department of the Prime Minister dated September 8, 1933.

Whereas most serious conditions prevail in various parts of the Union in consequence of the continued drought and depression;

And whereas an earnest desire widely exists that under the circumstances the people shall appeal to the Almighty;

And whereas the Government, after consultation with the chief representatives of the principal churches, have decided to call the people to humble prayer;

Therefore I appoint Wednesday, 20th September, 1933, (and for churches or congregations unable to participate on that day, Saturday, 23d September, for Hebrews, and Sunday, 24th, for Christian congregations) to be observed as a day of humiliation and prayer; and I invite the people on that day to beseech Almighty God with the greatest possible unanimity to give relief from distress, and further to evince towards Him that sincerity and humility, and towards their neighbors that spirit of justice and love which He requires of us, and which alone can exalt our nation.

—*Presbyterian Advance.*

WESTERN ASIA

Turkey's New Université

The reorganization of Istanbul University is the most recent of Turkish reforms. A Swiss educator, M. Albert Malche, was called to Turkey as advisor, and acting upon his recommendations the National Assembly passed a bill abolishing the existing Istanbul University (called *Darulfunun*) and replacing it with a new institution

bearing the provisional name of *Université*. The old teaching body was discharged on July 31, scarcely a third being retained. Thirty-eight foreign professors were added, mostly of wide reputation. At the beginning of every year each professor is bound to deliver a lecture summing up all the progress made in his particular field throughout the world during the preceding year, and to add his personal criticism. The new university is composed of faculties of letters, law, medicine and science, of the schools of dentistry, pharmacology and foreign languages and of the institutes of Islamic research, Turcology, national economy and sociology, geography, morphology, chemistry, electro-mechanics and the Turkish Revolution.

—*The Near East and India.*

St. Sophia's Christian Art Revealed

The work of uncovering Christian mosaics has been going on in the mosque of St. Sophia, Istanbul. In two years the whitewash and painted decorations which pious Moslems spread over the Christian symbolism after taking possession of the former Christian edifice, had been cleaned away from a large section of the walls by American director of the Byzantine Institute of America. Much more surface remains to be uncovered, but the area now revealed presents a wide expanse of extraordinary beauty and historic significance.

In bringing to light these mosaics, Mr. Whittemore is seeking to preserve what is left. He has had the constant support of the savants and rulers of the new Turkey. Ghazi Mustapha Kemal, President of Turkey, is following the work with keen interest.

The formal unveiling of those already uncovered took place on November 5.

Palestine Today

It is often stated that the depression has not reached Pales-

tine. A million dollar Y. M. C. A. in Jerusalem was dedicated during the Easter season. Jerusalem now has paved streets, postal delivery, British police, traffic officers and a few buildings with central heat. The Iraq Petroleum Company is rapidly laying its pipes from ancient Nineveh across the desert to modern Haifa on the Mediterranean. Ten thousand men are at work and are receiving large wages. A splendid harbor at Haifa is nearly completed.

A recent census of Palestine reveals that whereas Canada, during the years 1906-1911, added to her population at the rate of 298 per 10,000 every year, Palestine surpassed it with an annual increase of 354 per 10,000. The recent census recorded a population of 1,035,821. Of these, 759,712 are Moslems, 174,610 Jews, and 91,398 Christians. The ancient sect of the Samaritans now numbers 182, an increase of 30 since 1922. Since 1922 the urban population of Jerusalem has increased by 44 per cent, Jaffa by 59 per cent, Haifa by 104 per cent, Tel Aviv by 202 per cent.

—*Dr. Zwemer, in The Presbyterian.*

School Proves Its Worth

Although character building is the chief aim at the Presbyterian Mission School in Hama, Syria, it was the only school in the city where every student who took the recent government examination passed. One of the boys was given the highest rating over students of other schools. One of the girls in the highest grade conducted a vacation Bible school in her home village. Her father told a missionary that while his daughter had been the least promising of the family who had gone to school, she had returned much more developed than any of the others.

—*Presbyterian Advance.*

INDIA

Unrest and Discontent

One of the ablest of Indian women in active political life

during the past few years has been Mrs. Kamaladevi Chattopadhyaya, who presided at the third Conference of the Youths of Berar on Oct. 7. In her address she said: "Today, political unrest in India is greater, and economic distress keener. The bitterness and discontent have sunk deeper, but due to various circumstances the fire burns silently within, waiting to burst forth into gigantic flames shaking the country with a volcanic fierceness."

Pandit Jawaharlal Nehru has written three articles, published in most of India's leading papers, in which he advocates throwing over the present social, economic and political system. "Class warfare outside, with hunger and want as its driving force, and furious discord within," is the prospect he opens up. But he does not take into account that if the religious, social, economic and political systems are all overthrown simultaneously, the people of India would relapse, at least for the time being, into the nomad stage from which it has taken long centuries for mankind to emerge as organized societies.

—*Dnyanodaya.*

Moral Evils in India

The Bombay representative Christian Council passed a number of resolutions at its meeting last October. Three of these protest against present-day demoralizing tendencies. (1) Indian motion pictures should be censored by the government to prohibit films that exhibit or suggest obscenity, murder, robbery and other degrading features of modern life. (2) A protest is made against immoral and obscene literature and pictures exhibited for sale in shops and bookstalls. Christian leaders are asked to take steps to instruct their Christian communities in social hygiene and in the basis of moral health for the individual, the family and for the community. (3) A resolution was passed against gambling and in favor of adequate education as to its evil influences.

Definite Advance

A study of the latest census report for all India gives cause for encouragement. The figures for one decade are:

Hindus	239,195,000	+10.4
Jains	1,252,000	+ 6.2
Buddhists	12,787,000	+10.5
Sikhs	4,336,000	+33.9
Parsis	110,000	+ 7.8
Moslems	77,678,000	+13.0
Christians	6,297,000	+32.5
Jews	24,000	+10.9
Tribal	8,280,000	—15.3

Encouragement is confirmed by such facts as (1) a growing movement of cast-people towards Jesus Christ, a movement initiated not only by Indian workers but also by the compelling influence of the transformed characters and lives of out-caste Christians; (2) the increasingly pervading influence of the principles of Jesus upon many public movements in India; (3) the ever-growing number of those who make Jesus Christ their moral example, though remaining outside the Church.

—*The Presbyterian.*

Non-Christians Revere Christ

Dr. Robert E. Speer tells of a Bar Association banquet at Delhi attended by all the lawyers of that city, all Hindus—not a Christian in the group.

They had engaged a jester to entertain them and he was doing so by making jokes about the escapades of the traditional gods of the Indian people, at which sallies the lawyers roared with laughter. Soon the actor made a joke about Jesus Christ, but nobody laughed. At the second such remark, there were murmurs of dissent. Finally, the man ventured a third "wise-crack" involving the name of Jesus, whereupon the diners arose from their seats, seized him by the collar, ushered him to the door, and kicked him down the stairs.

There was not a Christian in the crowd, but the character, personality and teachings of the Master had created in the hearts of these Hindu lawyers such respect and reverence for Jesus Christ that not one would allow

a fool to speak His name irreverently.

—*Christian Intelligencer.*

Month of Special Evangelism

The Methodist Episcopal Church has had encouraging results in a month of special evangelism throughout India. For example, in round figures, 800,000 people have listened to the Christian message; 13,000 are under instruction; there were 1,900 baptisms; there were 3,900 professed conversions; 1,200 were received into full church membership; and 42,000 Gospel portions were sold.

A Bible Woman's Examination

Who can measure the influence of an unlettered Bible woman as she goes about telling the life of Jesus and His atonement? A missionary was examining a group of these women, among them one with very little education. She could write very little, so was given an oral examination, for she was earnest and very anxious to pass. She was asked to relate the story of the trials and crucifixion of Jesus. She told the story in the simple, vivid manner of the Indian people, but when she came to the climax and was describing the Christ on the Cross, she broke down and sobbed. When she could speak again she said, "I don't care if I never pass the examination. I cannot tell more. He died for me!"

—*Woman's Missionary Friend.*

Possibilities of the Radio

Mr. J. H. Whitley, at one time Speaker of the House of Commons and more recently Chairman of the Royal Commission on Labor in India, declares that if some friend of India would vouch for broadcasting, covering 500 villages a year, he would do more for India than by founding half a dozen universities. Authoritative figures are given showing that the whole equipment to cover 1,100 Indian villages would cost only £43,000. If each village could have a very simple receiving set the ad-

vantages from the viewpoint of education, entertainment and government publicity, would be incalculable in their effect on India's 353 millions of people.

—*Dnyanodaya*.

Caste System

A thesis presented to Cornell University's Graduate School lists the following objections to the caste system as found in North India:

(1) Its segmental division of society is fixed by birth, and does not take account of individuals of different abilities born into the different castes. (2) Its hierarchy fixes the Brahman at the apex and the un-touchable at the base, irrespective of individual I. Q.'s. (3) Its food tabus and pollution by touch prevent inter-dining and a free intercourse of human beings who may be intellectual equals, as in the case of a low caste man with a Brahman intelligence. (4) Its civil and religious disabilities prevent men of all castes from mixing freely in the use of public services. (5) Its lack of choice of occupation takes no cognizance of potential skills of various kinds of a given caste, but arbitrarily fixes the occupational status of each by birth. (6) Its marriage restrictions prevent intermarriage on the basis of intellectual equality. (7) Its religious sanctions offer nothing for those born in the lower castes in this life.

—*Congregationalist*.

Evangelism in Telugu Area

Dr. Azariah, Bishop of Dornakal, reports a week of united evangelistic effort in the Telugu area last May, in which the Anglican, the Methodist and S. I. U. C. Telugu Council united: "Altogether 2,480 villages were visited during that week by 23,567 Christian volunteers. Of this number 20,932 were lay members. This figure represents about one-sixth of the total baptized community. The total number of people who heard the Gospel during that week was reckoned in hundreds of thousands. Nearly 60,000 handbills were distributed, 8,560 Scripture portions and religious books sold, and 341 new villages asked for Christian instruction."

—*Dnyanodaya*.

Medical Missions

Dr. C. Frimold-Möller, speaking at a Calcutta Rotary Club on Medical Work in India said:

"There are in India about 300 medical missionaries, almost all of them with the highest medical qualifications. They staff 250 mission hospitals, and about 300 dispensaries. About 180,000 in-patients are treated every year, and about 2,560,000 out-patients. In the fight against leprosy and tuberculosis missions are especially prominent. They maintain 11 tuberculosis sanatoria, containing a total of 580 beds, while in the whole of India, there are only 1,220 other beds for such cases." Dr. Möller emphasized the fact that attendance at all religious meetings and devotions is entirely optional. —*The Presbyterian*.

CHINA AND TIBET

Hope Amid Difficulties

Addressing missionaries and members of the Methodist Episcopal Church in China, Bishops Herbert Welch, John Gowdy and C. P. Wang sent the following letter on September 14:

"During the past year our Church in China has faced difficulties almost too great for human endurance. Through the Japanese advance into North China, thousands of people, including many of our own members, have been rendered homeless. There has been great devastation and suffering in the wide territory flooded by the Yellow River. In Southern Kiangsi our people have lived in constant fear of communist invasion. In Szechuen the civil war has continued, and to maintain the warring parties the people have been taxed almost out of existence. Within the past month practically all the territory of our Yenping Conference in Fukien has been seized by Reds. Pastors and church members have been driven from their homes and left utterly destitute. There have been many deaths and at this present writing many families seem to be hopelessly separated, perhaps lost. Once again the missionaries have had to flee from Yenping.

"In the midst of all these unspeakable difficulties, there have

been some marvelous deliverances and many instances of great bravery and loyalty. When life runs smoothly a man does not realize what Christ stands ready to do for Him. It is when we are baffled that Christ shows His possibilities, if we will only give Him a chance."

—*Christian Advocate*.

Trouble in Fukien

The Nationalist Government at Nanking early in January requested foreign powers to withdraw their nationals from dangerous zones in Fukien Province to places of safety.

Most of the 144 Americans living in and near Foochow, the capital of Fukien Province and center of a revolutionary movement against the Nanking Government have moved to Nantai Island in the South Min River, but many of the missionaries are remaining at their posts in Futsing, Han Kong, Haitan, Pinghwa, and Sienyu. They do not ask for Government protection.

Newspaper Evangelism

A China Inland missionary reports in *The Presbyterian*:

The work of newspaper evangelism in Central China has continued and God has used this means for spreading the Gospel and the salvation of souls. There have been over a hundred responses to the daily tract placed in the paper, and several decisions for Christ. Some have gone away but three have enrolled as enquirers and are preparing for baptism. Two of these, one a teacher of English in a law school, the other a Middle School graduate, were contemplating suicide when they read the tract. Both are, we believe, genuinely converted. The latter, a young man of twenty, has broken with his past sinful life, and has been enrolled in the Bible School. His change of life and disposition, keen delight in God's Word, readiness to testify, all point to a definite experience of salvation. He has yielded his life for God's service. The tract that arrested the teacher's attention is on the Lord's Second Coming. This doctrine has become the most precious truth in this man's life. The contract with the same newspaper has been renewed for another year.

The Way Out

Dr. T. T. Lew, of the faculty of Yenching University, Peiping, recently said:

China is in a panic. There have been great failures in education and democracy. Militarism has eaten into the life of the nation. Young people are cornered in their thinking. Somehow we are all wrong. We cannot save ourselves. We are helpless. The first requirement of religious education is the willingness to learn. The Chinese people are now in that mood.

The experiences of recent years should lead us to confession and repentance of many ways in which we have walked.

When some mission leaders are willing to be taught of God and not of big business magnates and unevangelical specialists, confidence will be restored and progress made.

Whether Chinese or American, if we will humble ourselves truly in the sight of the Lord, he will lift us up.

—*Presbyterian Advance*.

Retrieved from Communism

Dr. Hugh L. Robinson, of Tunghsien, North China, tells in the *Congregationalist* of a plan that is full of possibilities. He says:

Last week I went to Peiping to attend a meeting of Christian leaders. A dozen counties in central China have been recently retrieved by the central government from communist control. Mrs. Chiang Kai-shek, a Wellesley graduate of a third-generation Christian family, has suggested that the National Christian Council organize and execute a rural reconstruction plan for the area—a study of land tenure, agricultural improvement, organization of cooperative credit societies, dyke repair, adult literacy campaigns, better communications, village industries, epidemic control, recreation. She has held a series of conferences with Christian leaders; the University of Nanking will be asked to help with the preliminary survey; and a local committee is already outlining plans. The Christian churches of China will be asked to spare some of their most experienced personnel if this work is undertaken. This great opportunity has been presented to the Church because in no other organization can be found the experience in doing these things, the personnel who know how, and the devotion to the task.

Mission Tours in Peiping

Rev. Stephen D. Pyle, pastor of Union Church in Peiping, reports on mission tours for tourists in that city, arranged for round-the-world travelers who wish to see something of missions in action. A printed sheet announces, "Peiping American missionary groups offer opportunity to S. S. *Lurine* tourists

to see Christian institutions," and during a two-year period 236 tourists took the mission tour in Peiping, as well as ten United States Army officers and their families, and six others. The itinerary includes hospitals and churches, schools and kindergartens, industrial work, a bean-milk station for mothers and babies, and at certain times emergency institutions for wounded soldiers through a visit to the Y. M. C. A. recreational hut and a Red Cross hospital. The Chinese feast arranged at the conclusion of a tour, usually by the Y. M. C. A. or Y. W. C. A., provides an opportunity to meet and talk with some of the finest Chinese Christians. Mr. Pyle says, "My faith has been strengthened in the interest of American laymen in missions." A layman from Wellesley Hills said, "When I left home I was skeptical of foreign missions. India partially converted me. Now I am completely sold."

—*Foreign Missions Bulletin*.

Self-Support in Annam

Self-supporting churches are increasing in Annam, Indo-China. During 1932 seven mission churches graduated into this class; 17 outstations became independent churches, and seven new outstations have been opened by the independent churches themselves. On January 1, 1933, 55, or more than half the churches in the entire field, were under native church government. In these years of unemployment and deficits fifteen new church buildings have been put up by Annamese Christians. The Annamese National Church Conference, which met at Faifoo, in May, pledged itself to raise funds and send Annamese missionaries to the tribes people, and the Cochinchina District Conference took its first annual missionary pledge for the same work of evangelism. —*S. S. Times*.

Russian Baptist Refugees

Groups of Russian Baptists are located in Manchuria and in the province of Sinkiang. There

is a church of 265 Russian members in Harbin. They have endured serious privation, and their condition has been aggravated by the flood of a few months ago and by the prevalence of war. The world-wide economic depression has also affected Manchuria. In Sinkiang there is a Russian Baptist community of over 600 refugees. They were, according to the last report, settling down and endeavoring to find a living in the country. The Baptist World Alliance is in contact with both groups, and has been able to transmit a certain amount of money from contributions given specifically for their assistance.

—*Baptist Missionary Review*.

Forty Years in Northeast Tibet

In the nineties the Christian and Missionary Alliance occupied a section of northeast Tibet, but such intense hostility was encountered that the only contact maintained was at Taochow; and until about 1920 only slight impressions were made upon nomadic Tibetans who came to Taochow to trade. A second period, extending to 1927, was marked by the arrival of a number of reinforcements designated specifically for Tibetan work, and the three lamasery centers of Labrang, Hehtso and Rongwu were opened as regular stations; while what may be called the third period of work on this border had its beginnings when the Chinese churches in southwestern Kansu were organized on a self-supporting basis, thereby releasing workers and funds for Tibetan work. At present, the Alliance Mission occupies three additional points, which are suitable centers for work among the nomads. Itineration is carried on from all these points, all of which is a seemingly fruitless undertaking, since in all the territory newly opened and worked in the last ten years there is not a single open believer among the Tibetans. Beyond doubt there are some secret believers and many interested ones. The odds are against those who openly confess Christ.

JAPAN

Kagawa and Kingdom of God Movement

Dr. Toyohiko Kagawa has not abandoned the Kingdom of God Movement. While he is disappointed that the churches have not accepted a "broader economic outlook" and social vision as a part of the program, this failure has challenged him to make further experiments in Christian cooperative and reformatory enterprises. He has been encouraged by American friends and supporters whose contributions have enabled him to undertake these projects, and at the same time to give much time to the interdenominational evangelistic campaign of which he was the founder though never the official leader.

In recent months funds from abroad have so fallen off as to make necessary some drastic action on Kagawa's part to save his own institution. He has therefore been obliged to decline to travel and speak widely for the Kingdom of God Movement, and instead is giving himself to writing, public lectures and other emergency measures to support these projects of social and economic reform so vitally a part of Mr. Kagawa's Christian faith. He is still interested in the Kingdom of God campaign, though much less active than formerly.

Japan a Mediator?

Japan as mediator between East and West was a dream of the late Dr. Inazo Nitobe. Addressing Doshisha University students he declared: "We are a mixed race..... Being thus a nation which represents in its racial blood practically all of the races of the world, the great mission of Japan should be world-wide in significance. Geographically we are of the Orient; but psychologically we are nearer the Occident. The mission of the Japanese race is to act as the mediator between the Orient and Occident." Japan, though out of the League, still remains in the family of

Nations, he maintained, and is not to be isolated from other nations. Here he emphasized the need at this critical time for leadership of the right kind. "Unless," he told Doshisha students, "the leadership comes from students such as you who are fortunately studying in an institution where there is an appreciative understanding of western ideas and culture, especially American, there may be danger of our nation returning again to the age of feudalism."

—*Overseas News.*

How Is Christianity in Your Country?

So asked a young Japanese woman of an American college sister. "Is it," she further queried, "treading an ascending or descending curve, measured in the degree of faith and enthusiasm of your people compared with, say, fifteen or ten years ago?" The world's worst enemy in the opinion of this Japanese girl student is "a mercenary spirit sweeping all over the world." She declares that "men and nations are forgetting God and trying to worship Mammon." And she comes firmly to her conclusion that "unless we repent our sin now and humbly return to our God the world will be wrecked and our civilization totally wiped out." This from Christian Nippon.

—*Overseas News.*

Mixturing Religions

Says a missionary of the Reformed Church in the U. S.:

As far as our knowledge of conditions in Japan goes, native Christians do not concern themselves particularly about salvaging the useful elements in the religions they have abandoned, finding all needed good in their new faith. The fact is that seemingly identical ideas in the minds of Christians and non-Christians upon careful investigation prove to be radically different, because of the implications. After all, pagan pantheism and Christian Theism, though capable of being combined in a mechanical mixture, cannot coalesce after the manner of a chemical compound. The man-centered, prudential, hedonistic morality of paganism will not fit into the same scheme with the God-centered, altruistic, idealistic morality of Christianity.

As in an age of railroads, automobiles and flying machines, we have scrapped palanquins and horse carriages, not because they are bad, but because better conveyances have come into existence; so ethical and religious systems implying special and hereditary privileges, caste, absolutism, serfdom and mass-ignorance are no longer suitable in an age of liberty, equality and fraternity. Our motto must always be: "Behold, I make all things new" (Rev. 21: 5).

Clubs for Korean Children

Children's Bible Clubs have flourished until there are now 13 such schools in Pyengyang and a half dozen more similar schools in other places with an enrolment of over 2,000 poor children. Of this work Francis Kinsler, missionary in Pyengyang, writes: "Service for others is emphasized, and this year there developed a work of charity for the poorest class of people in the city. The coldest day last winter it was suggested that our Club rooms be used to shelter beggar boys over night. So our leaders and children scoured the streets and by evening had seven such boys, an old drunk—who would have frozen to death if left alone—and an aged grandmother without food.

"In one place we found a young man forced to beg for some time past who lived in a one-room hut with three beggar boys he had already accumulated, and he had a Bible and a hymn-book for his furniture. We proceeded to put our seven beggar boys with his and they passed the winter in our beggar home in charge of the Christian beggar. Government officials have commended us for the good work we are doing."

—*Presbyterian Advance.*

ISLANDS OF THE PACIFIC Nguna Church

The mission church at Taloa, New Hebrides, is the center for the Nguna mission work of the Presbyterian Church of New Zealand. It was erected by the late Rev. Peter Milne, in 1897, with accommodations for 600 worshipers. The people not only helped in the building, but made

7,000 pounds of arrowroot to pay the costs.

Rev. Frank Paton gave the following description when he visited Nguna in 1913: "In the afternoon we had a service in the beautiful cathedral-like church at the Nguna home station. There was a large congregation, and the singing was led by a woman who is paid the magnificent salary of five shillings a year for this service. The Nguna people are a fine race, and the Gospel has done much in elevating them intellectually and spiritually. They have also a very fine record for native teachers, and many of them have laid down their lives on foreign soil for Christ's sake and the Gospel's.

—*On Continent and Island.*

New Guinea's Needs

In New Guinea there are at least 300,000 souls who have not yet heard the message of the love of God in Jesus Christ; probably it will be found that there are half a million, as there is a very large area not yet visited by white men, and there is no means of knowing what the population is. In large areas, widow strangling is still practiced, and it is even dangerous for white visitors to venture. As late as 1926, four innocent white men were slain by primitive Nakanai natives.—*The Missionary Review* (Australia).

Team Work in New Britain

A series of evangelistic services were held last year throughout the Kabakada Section of New Britain, with some success in soul winning. Later it was resolved to make use of outstanding cases among those recently led to decision, by letting them accompany the preachers to give their testimonies. Up-to-date, about a dozen of these team missions have been conducted, two villages usually coming together for the purpose.

At one place, notorious sorcerers and others, to show the genuineness of their repentance, made away with all the paraphernalia connected with their

black art. In that village also two women and a girl, sitting in the same house, suffering from sore eyes and unable to attend the meetings, sent for the teacher and requested him to write down their confession of sin, to be read before the congregation. At the close a chief assembled all the people in the church grounds and earnestly exhorted them to heed what the preachers had said.

—*Missionary Review* (Australia).

At a Fair in the Celebes

A Missionary Alliance worker in Makassar, Celebes, describes a "Pasar Malam," or Night Fair, held in Makassar, each afternoon and evening for two weeks.

We rented a lot, erected and decorated a small booth, and got ready for business. Our students went all around the grounds spreading tracts and books written in eight different languages, English, Dutch, Malay, Makassar, Boegis, Arabic, Javanese and Chinese. All the missionaries took their turn selling literature; but most of the work was done by students from the Bible School, hence it was a real indigenous work.

During the fourteen days thousands attended the fair, coming from miles around. Approximately fifteen thousand guilders (about \$9,000) was taken in for entrance fees alone. We sold over a thousand Bibles, Gospels and religious books and distributing nearly ten thousand tracts. Many opportunities were offered for personal witness.

Books for the Philippines

In the Philippine Islands a great amount of money and effort has been expended on education. Thousands of people are being taught to read annually, but the tragedy of the situation is that they have little or nothing to read. Many are too poor to buy books, others live in isolated sections where books are hard to get. As a result there is a tendency for the people to slip back into illiteracy. And the missionary movement is missing the opportunity of bringing good influences to bear upon these people through books.

The National Christian Council of the Philippines sees a great opportunity to furnish the

right type of literature to this intelligent and eager people. They have sent a call to America to aid them by sending them old books to be read and enjoyed—good story books, discussions of present day problems, religious books, classics or books on handicrafts and popular science. Magazines are also of value if they are of high type. The enthusiasm with which these books will be received can readily be appreciated from the report of the secretary of Christian Literature Committee of the National Christian Council of the Philippines:

"We have received no books from the States for more than a year. We have had many requests for books which could not be filled. When I was on the truck going to Malay-balay, I fell into conversation with a young man, and happened to say something which gave him my name. Immediately he began to thank me for the books which I had sent to him, saying that they were practically the only books in his part of the country, and that everyone had read them, and he had read some of them several times."

Churches are urged to set aside one Sunday when they will receive books and forward them post-paid, to the nearest mission board depot:

The Philippine Book Depot, The American Board of Commissioners of Foreign Missions, 14 Beacon Street, Boston, Mass.

The Philippine Book Depot, The Methodist Episcopal Board of Foreign Missions, 150 Fifth Avenue, New York City.

The Philippine Book Depot, The United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

Christian Literature for Dyaks

The sea Dyaks of North Borneo have practically no Christian literature in their own language. Until recent years they had not even the Gospels and Prayer Book. These they now have, and to them is being added a Dyak version of Pilgrim's Progress, illustrated by drawings from photographs taken in Sarawak posed by the Dyak people.

—*Lutheran News.*

Our Missionary Bookshelf

Recent Books Reviewed for the Readers' Information

China Year Book, 1933. Edited by H. G. W. Woodhead. 8 Vo. 786 pp. \$12.50. U. S. Agents. University of Chicago Press. 1933.

China not only offers the diversity of a continent in climate, resources, customs and conditions, but also contemporaneously presents the stages of progress as seen in ancient, mediæval and modern civilizations. This wide variety, the rapid changes and the great importance of Chinese affairs makes an authoritative year book essential to all who wish to keep informed. In this fifteenth issue of the Year Book, many Chinese have collaborated — including Dr. M. T. Z. Tyan, Dr. S. G. Cheng, Mr. C. C. Hsiang and others. The topics treated in the twenty-seven chapters and six appendices number over 400. They range from general statistical information as to the country and people, to products and trade statistics, public health, politics, the Japanese invasion, finance, education, international relations, justice and religions. Two pages are devoted to Confucianism, Taoism and Buddhism, forty pages to Roman Catholicism (with a large statistical chart) and five pages to Protestant Missions including one and a half on the Laymen's Report. The Protestant statistics are not up-to-date, as the figures go to 1925. Conditions have greatly changed since then. Aspects of growth noted include the work of the China Christian Council, the "Five-Year Movement," Dr. Stanley Jones Evangelistic Campaign and extracts from the Laymen's Commission Report. Of the 4,516 students in mission colleges, and technical schools, a little over one-third are reported as Christian

church members and 60 per cent of the teachers are Christians.

It is surprising that there is no mention made of Cheloo University, only two lines of reference to Peking Union Medical College and no reference to Mohammedan uprisings in Kansu since 1906.

The Year Book is carefully compiled and especially useful and rich in information on matters of politics, trade and finance. The personal notes on "Who's Who in China" cover sixty pages and include over 600 names of Chinese leaders, "courtesy names" and English renderings but it would be useful also to state their religious beliefs or affiliations and to include more of the Chinese women leaders.

Blazing Trails in Bantuland. By Dugald Campbell. F.R.G.S. Map and Illus. 8 Vo. 228 pp. 3s. 6d. Pickering & Inglis. Glasgow. 1933.

The Bantu-speaking people live in South-Central Africa, a land for the blazing of trails. Dugald Campbell is a pioneer, a Scotchman, one of the Brethren who went out to Africa nearly forty years ago with Fred Arnot and Dan Crawford. The other two well-known pioneers have been called Home but Mr. Campbell still carries on his pioneering. He is now connected with the National Bible Society of Scotland and has recently completed a trip across the Sahara Desert.

His story of pioneering, told in the present volume, relates in the main to his early experiences in Africa. They are well told and well illustrated with photographs. He describes the days of deep ignorance, slavery and cannibalism, the witch doctor, sorcery and crude customs.

Mr. Campbell heard the call to

go in 1889 and went to Africa in 1892. Preaching, teaching and healing lead to conversions and congregations and schools were established. This is a stirring narrative of miracles of grace. There are also stories of hunting and travel adventure. The account of "Bwanika, ten times a slave," is worth repeating.

There is much land in Africa yet to be occupied for Christ and few missionaries cannot reach millions of the unevangelized. When Mr. Campbell proposed to the people, among whom he had worked for seven years without a convert, that he would leave and establish a station in another place, the chiefs had a pow-wow and then one of them arose and said:

"White man, all you say is true. . . . but you do not know everything. Listen. Since you came among us, and as a result of your teaching, the secret society camp has been broken up. Children are no longer taught those evil things as before. No, teacher do not leave us; we do not yet understand the meaning of your message. When we do we will believe. You have been among us only seven years. I have finished." Mr. Campbell did not leave and from that time saw a great change take place and soon there were conversions. Pioneering is difficult but it continues to bring worthwhile results.

Home Missions Today and Tomorrow. A Review and Forecast. Edited by Herman N. Morse. 8 vo. 419 pp. \$2. Home Missions Council New York. 1934.

This volume is the result of a united study of the progress, the present situation and the next steps to be taken in home

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

missions. It is the most valuable general study of the subject in recent years. First the report sets forth the true aim of home missions as "the effort, in the Spirit of Christ and in fulfillment of His Great Commission, to win to Christian discipleship of the people of North America and to christianize the life of our nation." Over four hundred pages follow to set forth the scope, the agencies and the special fields of the enterprise; the program and policy of the work, the outlook and proposed program of home mission work.

As Livingstone said of the relation of the geographical feat to the missionary enterprise, so the end of the review and forecast is the beginning of the new missionary forward movement. Here are the facts in regard to agencies, finances and plans, the general surveys of the various fields and projects — Alaska, West Indies, Indians, Mexicans, Orientals, Mormons, Jews, Negroes, New Americans, Mountaineers, cities and rural areas. The problems relate to intellectual, social, economic and religious progress, to unoccupied fields, elimination of overlapping and cooperation.

The size of the problem is seen from the fact that there are in the United States 13,366,401 foreign born Europeans, 1,422,533 Spanish-speaking people, 250,000 Orientals, 12,000,000 Negroes, 6,750,000 Mountaineers, 750,000 Mormons and 350,000 Indians. Alaska and the West Indies are special fields.

Christianity and Industry in America. By Alva W. Taylor. 12 mo. 212 pp. Reading list and Index. \$1 and 60 cents. Friendship Press. New York. 1933.

Here is a mission study book by the professor of social ethics in Vanderbilt University, Nashville, Tenn. He is well known and highly respected as a student of ethical and industrial problems, is a clear thinker and writer. He recognizes the difference between the simple industrial life of the first century and the complex problems of our machine age. Jesus did not

offer a detailed program for the solution of the modern problems of slavery, prostitution, bootlegging, intemperance, graft, racketeering, capital and labor problems and international strife. Jesus Christ presented the truth and the Way of Life which, if accepted and lived will transform our relationships to God and to our fellow men. The Kingdom — or God-ruled life — which He presented, He also made possible by a divine dynamic. Purity, self-control, truth, wisdom, love, sacrifice for the benefit of others, are the foundation principles of His Kingdom.

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

The place of women and children in industry shows great need for improvement—with 55,000 in textile industries—mostly in the southern states at wages from \$5.00 to \$10.00 a week. It is not a modern problem for 100 years ago cotton mills in England employed 84,000 children under 18 years of age. This employment of women and children is one of the causes of unemployment of men—the natural wage earners for families. Many executives are largely overpaid while manual workers are underpaid.

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

The Finality of Jesus for Faith. By Alexander Martin, D.D., LL.D. Pp. 217. \$2.00. T. & T. Clark, Edinburgh. Charles Scribner's Sons, New York. 1933.

Principal Martin of New College, Edinburgh, entitles these lectures "An Apologetic Essay." They deal with the problem of the "Christian Faith and Historical Relativity," with five striking chapters on Jesus, the Rabbi, the Messiah-Son, the Sinless one, the Saviour and the Judge. Their method is described in Dr. Martin's words:

No attempt has been made here to define the person of Jesus. The maxim adopted has been the sound metaphysical one that a thing is what it does, and the functions which He fulfills have been taken as a sufficient clue to His significance. So construed He is found, unless the whole historical records are not merely worthless but intelligible, to assume supremacy in the spiritual order of life.

Dr. Martin handles the records with great critical freedom. Indeed one wonders what is left of any doctrine of inspiration. But his conclusions are the conclusions of the historic faith in Jesus Christ as the unique Son of God and only Saviour of mankind. The argument is reassuring to faith. It is intended to be persuasive also to unbelief, though it declares that "the affirmations of spiritual experience never are logically demonstrable.... The evidence of spiritual experience is itself and in its outcome and asks no other attestation. Faith has always had its reasons which the reason did not understand; and in these it rests and is content."

R. E. S.

William Carey of India. By Percy H. Jones. 223 pp. 2s. net. Pickering & Inglis, London.

In this thrilling biography of the founder of missions in India we have a most delightful tonic for lagging missionary zeal. The book is admirably suited to adolescent boys and girls. Carey's continuous adventures will quickly capture the youthful mind and hold it to the last.

The author lays the foundation for the rest of the book by insight into the beginning of Carey's life. His famous slogan, "Expect great things from God,

Attempt great things for God," is the heart of each chapter.

The difficulties in getting started to India the never-to-be-forgotten five-months' trip on the "Kron Princessa Maria," the story of the first converts, Carey's prodigious labors as a translator of the Bible into thirty-four different languages, afford thrilling reading. His great work in Bengali is considered by many even now unsurpassed. For the invested \$2,400 in Carey, he gave back not only the founding of missions in India, but over a quarter of a million in money.

What a life! Will twentieth century Christianity dare treat such a glorious heritage lightly?

HOWARD A. ADAIR.

How Chinese Families Live in Peiping. By Sidney D. Gambel. pp. 348; \$3.00. Funk & Wagnalls, New York. 1933.

There is a proverb current among the poor in China which sums up the background of this most interesting economic survey: "Seven things to worry about when you throw open your door each morning—fuel, rice, oil, salt, soy, vinegar, tea." All students of social and home economics will welcome this study of household expenses in Chinese families at Peiping. Mr. Gambel, who is Research Secretary of the National Council of the Young Men's Christian Associations, is well known as the author of "A Social Survey of Peking" prepared some years ago.

The book shows how the families with the lowest income, of eight silver dollars per month, spend an average of less than eight cents silver each person per day for food. The budget for clothing, heat, light, etc., is also given in detail, based on a survey of 283 families with incomes not over 550 Chinese silver dollars per month. The expenditures for weddings and funerals are extraordinarily large and a heavy drain on family resources. Many households go into debt to secure funds for the display on these occasions. "The feast to celebrate the engagement of a son, together with the gifts to the prospective bride cost one

family an entire month's income." Funerals for husbands, wives, mothers cost their families from \$96.50 to \$279. The most expensive funeral recorded required an expenditure equivalent to forty-five months' income!

In the final chapter we have a summary of the findings in average expenditure for food, clothing, rent, etc. The author has furnished thirty-one excellent illustrations, twenty-one diagrams, a glossary of Chinese terms, and a bibliography of similar studies carried on in other fields. Altogether this is a noteworthy contribution to a better understanding of Chinese daily life in a great city.

Dr. Arthur W. Hummel, head of the Chinese Department of the Library of Congress says: "....Behind these figures, so conscientiously and intelligently gathered, lie concealed tales of amazing endurance, of individual and family cooperation that would do justice to any novel. He has given to historians a reliable yardstick by which to measure the economic changes that life in Peiping, along with the rest of the world, is undergoing."

S. M. ZWEMER.

Flaming Arrow's People. By James Paytiamo (An Acoma Indian). Illustrated with 8 colored drawings by the author. 178 pp. \$2.50. Duffield and Green. New York. 1933.

A full-blooded Acoma (Pueblo) Indian, grown to manhood and appreciative of the education he received at Haskell Institute, has written sympathetically concerning the daily life and tribal customs of his people that have remained unchanged since the time of Columbus and long before. Along an obscure road branching off of the Santa Fe Trail, sixty-five miles west of Albuquerque, the reader may travel in imagination with this Indian author as guide, through forests of juniper and pinon and across alkaline flats to the "big valley" where the Acomas in prehistoric times cultivated their corn and beans and squash—just as they do today—and finally to the Acoma Mesa. On top of this

huge rock, the "Enchanted Mesa," three hundred feet in the air, dwell the Acomas—in complete isolation "unimpressed by either missionaries or Henry Ford." Here in the oldest continuously inhabited city in the United States, are houses of rock that were standing four centuries ago and are still in use. In one of them was born James Paytiamo, the author. He invites us to listen while he revives memories of a boyhood spent in this "Sky City" and in the surrounding deserts and mountain forests. He tells us how his people prepare food and describes in detail the ceremonies carried on during the hunting seasons. The severe tests that Indian boys must endure before they are allowed to participate in the ceremonial dances are portrayed intimately. These tests are more taxing than the exercises incident to the "initiation of the braves," doubtless because the Apaches, the ancient enemies of the Pueblos, are no longer roaming the plains at will. Eight colored drawings by the author are representations of various costumes worn by ceremonial dancers. Many of the superstitions that still enslave the Acoma Indians are mentioned. While the author has no harsh word for the medicine men other than the declaration that they are a hated clan, he describes some of the traps young Acoma men must shun.

COE HAYNE.

Follow the Leader. By Winifred Hulbert, 12 mo. 125 pp. 50 and 75 cents. Central Committee in the United Study of Foreign Missions. Cambridge, Mass. 1933.

These attractive stories for Juniors tell of life in North and Central Africa, in India, in the Philippines and Japan and on the Mexican border. They describe, incidentally, various phases of missionary work but emphasize the promotion of friendship and understanding between humans of different races rather than the turning of men to God through a new understanding and relationship to Jesus Christ. Both are needed.

Personal Items

(Concluded from page 65.)

Dr. C. L. Hsia, First Secretary of the Chinese Legation, has recently returned to China. Mr. W. S. Lao, formerly chief of Telegraph Section of Ministry of Foreign Affairs, Nanking, succeeded Dr. Hsia; he arrived in Washington early in December. Dr. Hsia was very active during his student days as the secretary for the Chinese Students' Christian Union in Great Britain.

* * *

The Rev. Lindsay S. B. Hadley, formerly a missionary in China, and for seven years Candidate Secretary for the Presbyterian Board of Foreign Missions, resigned on January 1, to accept a unanimous call to the pastorate of First Presbyterian Church of Cortland, N. Y.

* * *

Bishop John McKim, presiding bishop of the Japanese Episcopal Church for 37 years, has resigned because of failing health. His successor is Rt. Rev. Samuel Heaslett of Yokohama.

* * *

Mr. Robert L. Latimer, Treasurer of the Board of Foreign Missions of the United Presbyterian Church, completed 40 years of service in this very responsible position September 29, 1933. When Mr. Latimer began the treasurership there were 18 stations abroad, now there are 34; the number of the missionaries of the Foreign Board, not including wives, was 31, now 87. The annual budget of the Board was \$106,800; now it is \$303,444. But during those 40 years the amount annually raised on the fields has increased from \$11,418 to \$517,863, and the number of communicant members in the churches abroad has grown from 10,641 to 65,712. Mr. Latimer declares that it has been a privilege and an inspiration to have shared in such work.

* * *

Mrs. Thomas Nicholson, of Mount Vernon, Iowa, was elected chairman of the Foreign Missions Conference of North America at the recent Garden City Conference. Canon S. Gould, of Toronto, was elected first vice-chairman; Bishop A. R. Clipping, of Dayton, Ohio, second vice-chairman; Leslie B. Moss, of New York, and Miss Florence Tyler, of Aurora, N. Y., secretaries.

* * *

The Rev. Percy Stevens, late of London but with twelve years' experience as a missionary in the Chinese diocese of Kwangsi-Hunan, is to be Bishop of that diocese for the Church in China. His predecessor, Bishop Holden, becomes Bishop of the western diocese of Szechuan, whose late Bishop, Dr. Mowll, has become Bishop of Sydney and Archbishop of the Province of New South Wales. Kwangsi-Hunan is a southern diocese, Bishop Logan Roots' neighbor on the southern border of the diocese of Hankow. These foreign bishops have been developing Chinese leadership.

New Books

Objectives, Principles and Program of Y. M. C. A.'s in Orthodox Countries. 20 pp. World's Committee, Y. M. C. A. Geneva.

The Shi'ite Religion. Dwight M. Donaldson. 393 pp. 15s. Luzac. London.

Charlotte R. Willard of Merzifon. Edited by Ernest Pye. 210 pp. \$2. Revell. New York.

Waiting Upon God. Harvey Farmer. 31 pp. 25 cents. B. I. C. Assn. Chicago.

Japan Christian Year Book—1933. 428 pp. Kyo Bun Kwan. Tokyo.

Light from Darkness. Takeo Iwashashi. 103 pp. \$1. Winston. Phila.

Rose From Brier. Amy Carmichael. 205 pp. 3s. 6d. S. P. C. K. London.

Almanacs and Calendars. Published by Pickering & Inglis. London:

Daily Meditation Calendar, 1s. 6d.

Golden Grain Calendar, 1s. 3d.

Golden Text Calendar, 1s. 3d.

Grace and Truth Calendar, 1s.

Daily Manna Calendar, 1s.

Young Folks Calendar, 1s.

Bible Almanac, 2d.

Daily Light Almanac, 1s. 5d.

Our Home Almanac, 1d.

God and the World Through Christian Eyes. Various Authors. 4s. Student Christian Movement Press. London.

John R. Mott, World Citizen. Basil Mathews. 7s. 6d. Student Christian Movement Press. London.

The Story of the Student Christian Movement. Tissington Tatlow. 12s. 6d. S. C. M. P. London

Christian Mass Movements in India—A Study with Recommendations J. Waskom Pickett. 382 pp. \$2. Abingdon Press. New York.

Mahatma Gandhi—His Life, Work and Influence. Jashwant R. Chitambar. \$2. 264 pp. Winston. Phila.

Ann H. Judson—Missionary Heroine of Burma. E. R. Pitkin. Pickering & Inglis. London.

Jothy. Charlotte Chandler Wyckoff. 302 pp. \$2. Longmans Green. New York.

Japanese Festival and Calendar Lore. William Hugh Erskine. 209 pp. \$1.25. Kyo Bun Kwan. Bethany College Book Store, Bethany, W. Va.

Light Out of Darkness. Eleanor Ingle Pilson. 88 pp. Revell. New York.

Robert E. Lee the Christian. William J. Johnstone. 300 pp. \$2. Abingdon. New York.

The Mystery of Jordan Green. Margaret R. Seebach. 222 pp. \$1. United Lutheran Pub. House. Phila.

My Year in Rhodesia. Fr. Andrew. 64 pp. 1s. S. P. G. London.

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John McNeill. Alexander Gammie. 276 pp. 5s. Pickering & Inglis. London.

Day's Worship. Chas. B. Foelsch. 385 pp. 75 cents. United Lutheran Pub. House. Phila.

Epistle Messages—Sermons on the Epistles. Edited by Herman E. Miller. 252 pp. \$1.50. United Lutheran Pub. House. Phila.

From Sabbath to Sunday. Paul Cotton. 184 pp. Times Pub. Co. Bethlehem, Pa.

1000 Wonderful Things About the Bible. Hy Pickering. 228 pp. 2s. 6d. Pickering & Inglis. London.

Them Also. Mary Warburton Booth. 253 pp. 3s. 6d. Pickering & Inglis. London.

To What Purpose? Marshall Bromhall. 88 pp. 1s. C. I. M. London.

Victorious Lives of Early Christians in Korea. M. W. Noble. 174 pp. M. Noble. Seoul, Korea.

Young Fu of the Upper Yangtze. Elizabeth Foreman Lewis. 265 pp. \$2.50. Winston. Phila.

Let the People Praise Thee. R. L. Whytehead. 100 pp. 1s. paper; 2s. 6d. cloth. S. P. G. House. London.

A Chaplain in India—His Life and Labours. G. M. Davies. 320 pp. 5s. Marshall, Morgan & Scott. London.

The Livingstone of South America—The Life and Adventures of W. Barbrooke Grubb Among the Wild Tribes of the Gran Chaco, Paraguay, Bolivia, Argentina, the Falkland Islands and Tierra del Fuego. R. J. Hunt. 247 pp. 7s. 6d. Seeley, Service. London.

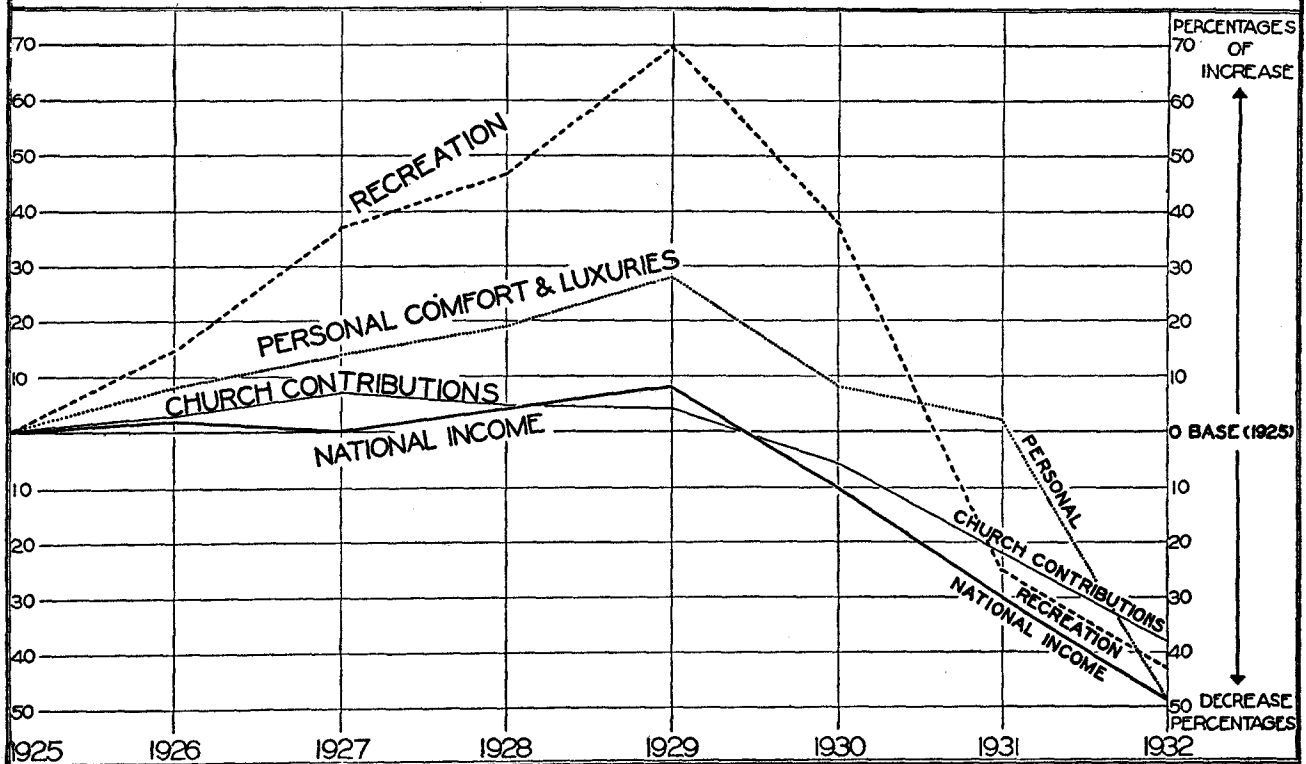
Elizabeth Mary Newman, 1855-1932—The Florence Nightingale of Kashmir. Illus. 18 pp. 6d. Seeley, Service. London.

World Tides in the Far East. Basil Matthews. 160 pp. 2s. Edinburgh House Press. London.

China. U. K. Shebbeare. (S. P. G. Handbooks. New Series.) Illus. Map. 105 pp. 1s. S. P. G. London.

Borneo. L. E. Currey. (S. P. G. Handbooks. New Series.) Illus. Map. 96 pp. 1s. S. P. G. London.

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MARCH, 1934

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T. Theodor Webb

Dates To Remember

March 8-10—Medical Missions Conference under the auspices of the Medical Committee of the Committee of Reference and Counsel. New York.

April 3-5—Federal Council of Churches, Department of Evangelism. Columbus, Ohio.

April 26-May 7—General Conference, Methodist Episcopal Church, South, Jackson, Miss.

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

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

Personal Items

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

* * *

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

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

* * *

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

* * *

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

* * *

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

* * *

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

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Further information furnished upon request

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Editorial Chat

Our Annual Meeting

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

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

DELANVAN L. PIERSON, *Secretary*.

* * *

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

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

* * *

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

* * *

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

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

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

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

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

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

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

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

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

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

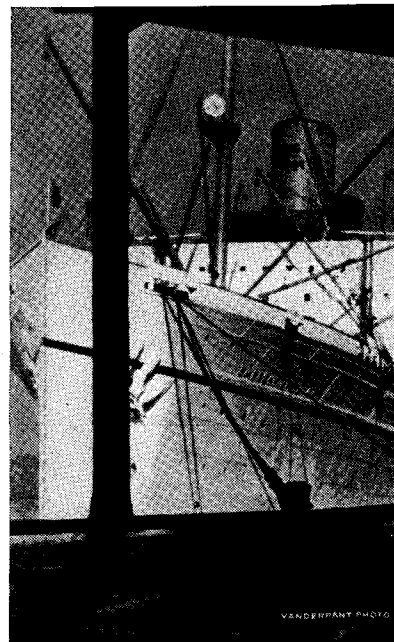
"The February REVIEW is a fine issue.... You have been improving the REVIEW right along."

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

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ORIENT

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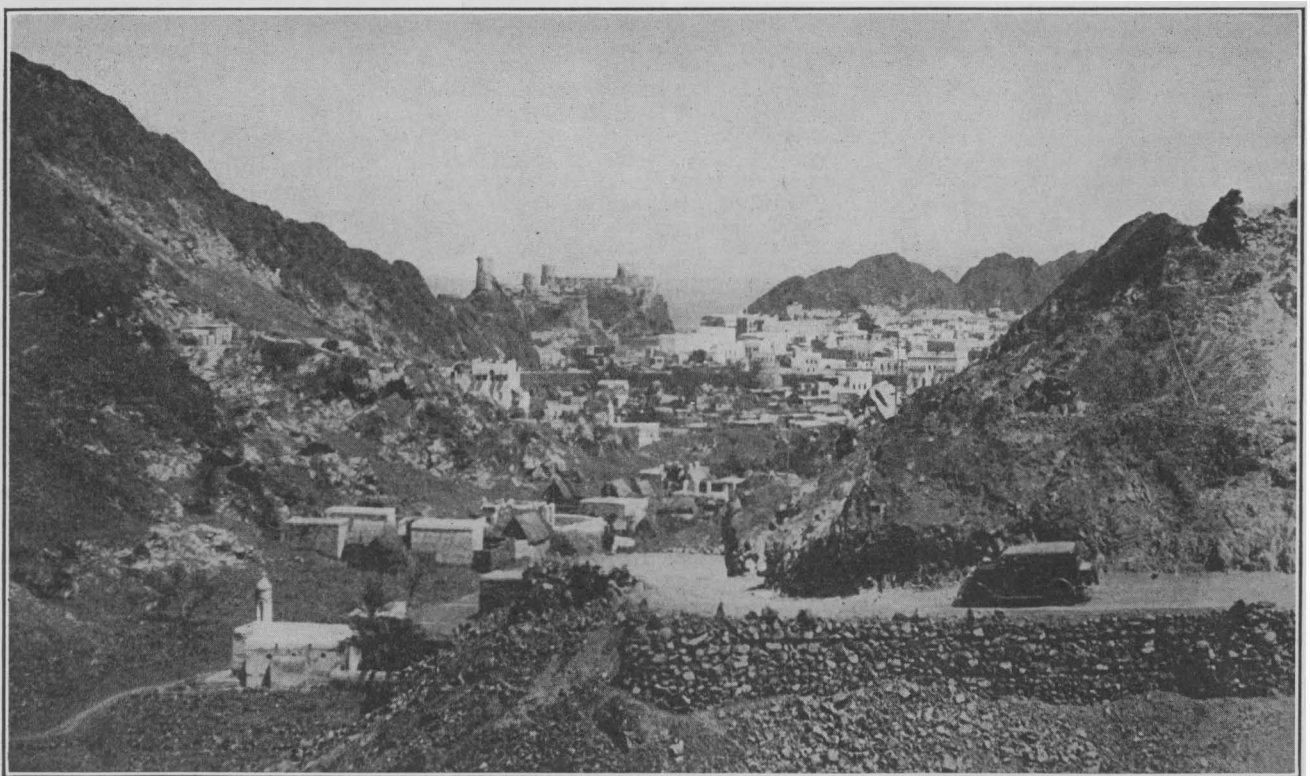
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AN ARAB "AMBULANCE" AND PATIENT BEING CARRIED TWENTY MILES TO THE AMERICAN MISSION DOCTOR



MUSCAT, ARABIA, LOOKING TOWARD THE GULF OF OMAN

SCENES IN THE GREAT MOSLEM PENINSULA

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

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVII

MARCH, 1934

NUMBER THREE

Topics of the Times

IS THE CLOCK BEING TURNED BACK?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE SOLUTION OF THE PROBLEM

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

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

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

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

Christ and His apostles "turned the world up-

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

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

PRESENT SITUATION IN PERSIA

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

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

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

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

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

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

J. CHRISTY WILSON.

NEW PROJECTS FOR THE PHILIPPINES

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

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

despotism has been supplanted by democracy in representative government.

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

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

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

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

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

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

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

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

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

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

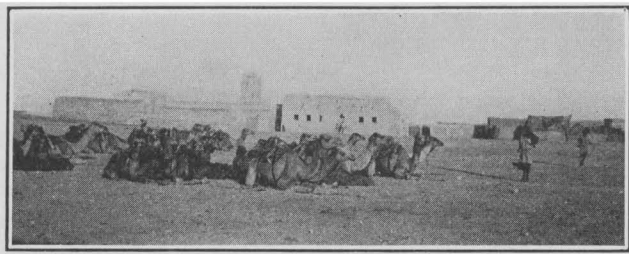
In every mission field the need of the people for Christ and the blessings of His message of Life inspire various missionary-minded societies to undertake to meet this need. This they attempt independently, regardless of what others are doing. Then, because of differences in theology, forms, worship,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

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

Why Medical Missions in Arabia?

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

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



A CARAVAN RESTING OUTSIDE A DESERT TOWN

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

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

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

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

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

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

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

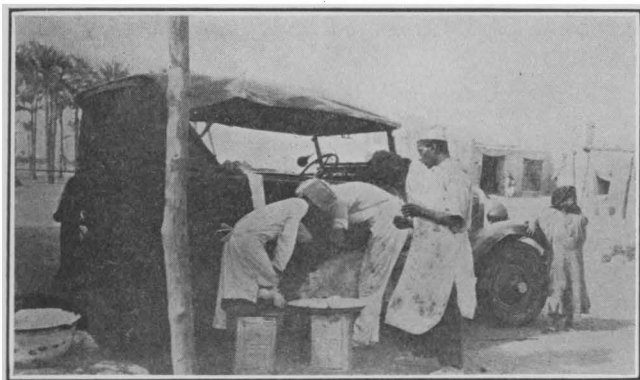


TYPICAL ARAB BEDOUIN OF DHUFAR

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

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

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



A WAYSIDE OPERATION ON THE RUNNING BOARD

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

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

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

Opening Closed Doors

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

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

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

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

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

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

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



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

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

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

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



A SUR CITY DUMP HEAP AND PLAYGROUND

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

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

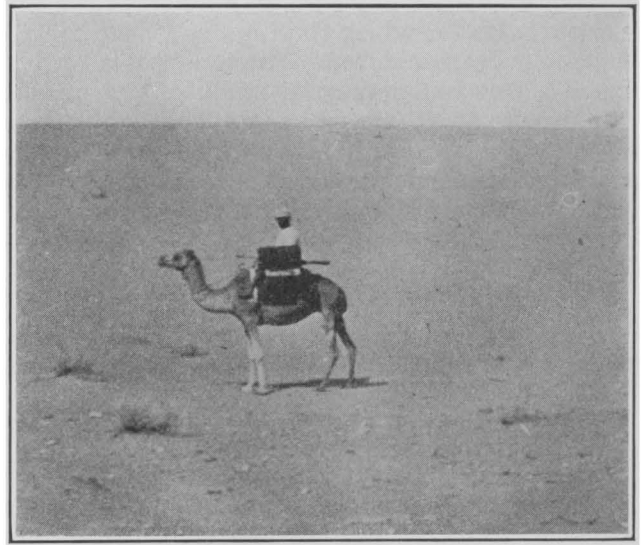
Some would advise medical missionaries not to speak to sick folks about Christ lest we offend them or prejudice their sensitive natures.

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

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

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

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



A TYPICAL SCENE—THE SHIP OF THE DESERT

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

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

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

The Laymen's Inquiry Committee Disbands

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

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

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

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

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

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

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

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

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

ALBERT L. SCOTT, *Chairman.*

AN AFRICAN'S THANKSGIVING

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

Silas Nna Abóló.

The Challenge of the Present Crisis

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

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

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

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

New Financial Stringency

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The New National Consciousness

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

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

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

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

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

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

What Must We Do?

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

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

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

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

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

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

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

The Rising Generation

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

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

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

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

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

The Implications of This Situation

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

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

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

New Intimacies of Contact

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

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

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

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

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

New Economic Upheaval

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

economic upheavals for the foreign missionary enterprise?

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

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

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

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

Can We Do It?

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

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

THEORY AND PRACTICE

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

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

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

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

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

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

—*The United Presbyterian.*

The Experience of the China Inland Mission

Testimony and Observations on the Present Situation

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Some Practical Observations

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

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

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

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

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

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

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

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

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

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

Follow Christ and Carry On

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

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

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

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

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

D. L. P.

Education and Religion in Mexico

Some Projected Changes in the Mexican Constitution

By JOHN A. MACKAY

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

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

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

The Proposed Change

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Implications of the Reform

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

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

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

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

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

The Impact of Christianity On China*

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

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

The Kuomintang, a Force

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

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

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

Christianity and Communism

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

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

dividualism of China a social outlook and a communal interest.

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

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

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

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

The Present Chinese Communist Party

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

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

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

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

The Soong Family

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

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

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

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

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

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

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

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

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

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

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

The Missionary and Cultural Interests

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

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

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

A Century of Bible Work in China^{*}

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

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

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

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

For the first third of the century the work of

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Aboriginal Medical Practices

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

A Forward Look

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

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

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

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

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

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

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

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

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

How Shall We Finance the Church

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"A More Excellent Way"

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

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

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

Attention, Pastors!

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

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

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

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

David McConoughy (\$1.00 Presbyterian Board).

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

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

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

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

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

BULLETIN OF The Council of Women for Home Missions

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

HOME MISSIONS TODAY AND TOMORROW

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

"Builders of a New World"

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

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

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

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

This poem used as a prayer:

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

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

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

—John Oxenham.

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

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

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

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

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

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

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

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

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

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

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

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

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

Tuesday Evening, with the Home Missions Council.

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

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

The Church has three great responsibilities:

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

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

(3) Group of the political burden bearers.

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

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

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

new realization of missions and a dependence upon God.

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

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

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

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

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

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

Our World-wide Outlook

A Missionary Newspaper of Current Events

LATIN AMERICA

United Evangelical Church of Puerto Rico

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

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

Haiti Becomes Hispaniola

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

Mexican Outbreak Against Religion

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

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

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

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

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

—*Christian Century*.

Mexico's Sunday Schools

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

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

Contagious Enthusiasm

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

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

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

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

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

—*Moody Institute Monthly*.

"No Crisis With God" in Chile

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

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

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

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

Sowing the Seed in Brazil

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

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

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

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

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

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

EUROPE

Buddhism Bold in Britain

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

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

—*New York Times.*

New Conditions in Spain

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

Persecution Adds Strength

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

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

—*Watchman-Examiner.*

Scandinavian Missions

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

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

AFRICA

Abyssinia's Crusade Against Slavery

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

—*Literary Digest.*

After Twenty-eight Years

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

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

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

Old Man Burns Gods

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

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

New Day for Congo Women

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

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

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

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

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

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

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

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

—*Missions.*

New Afrikaans Bible

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

—*The Presbyterian.*

WESTERN ASIA

At the Court of Bin Saoud

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

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

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

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

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

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

JOSEPHINE E. VAN PEURSEM.

—*Neglected Arabia.*

Persecutions of Mohammedans

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

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

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

A New Ship of the Desert

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

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

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

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

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

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

—*The Evangelical Witness.*

Service in Kabul

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

—*Alliance Weekly.*

INDIA

One Among Many Thousands

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

BOMBAY PRESIDENCY:

One missionary to every 37,575 Indian Population.

UNITED PROVINCES:

One missionary to every 66,956 Indian population.

CENTRAL PROVINCES:

One missionary to every 42,639 Indian population.

PUNJAB:

One missionary to every 60,690 Indian population.

BURMA:

One missionary to every 37,700 Indian population.

MADRAS:

One missionary to every 41,124 Indian population.

CEYLON:

One missionary to every 32,973 Indian population.

RAJPUTANA:

One missionary to every 14,363 Indian population.

CENTRAL INDIA:

One missionary to every 75,171 Indian population.

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

—*United Church Record.*

Fifty-three Confirmations

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

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

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

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

From Jungle to School

A Baptist missionary of Nalgonda, South India, writes:

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

—*Watchman-Examiner*.

"Villager the Real Indian"

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

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

for consolidating small uneconomical holdings.

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

A Faithful Convert in Assam

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

—*Watchman-Examiner*.

Burman Agricultural School

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

—*Agricultural Mission Notes*.

SIAM

A New Chapel for Lepers

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

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

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

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

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

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

DR. MCDANIEL.

CHINA

Light in Darkness

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

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

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

Rural Rehabilitation

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

—*Christian Century.*

Need for Christian Educators

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

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

The University is an important evangelizing agency and there is need

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

—*Watchman-Examiner.*

Success of Chengtu Hospital

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

—*Christian Advocate.*

Seventy New Centers

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

—*Watchman-Examiner.*

An Adventure for Christ

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

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

—*Woman's Missionary Friend.*

JAPAN—CHOSEN

Christianity's Superior Teaching

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

New Kyo Kwan

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

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

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

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

Protection of Children

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

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

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

Boys' Work in Korea

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

A Bishop Looks at Korea

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

As much as ever he found that

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

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

—*World Outlook*.

ISLANDS OF THE PACIFIC

Gospel Ship in Philippines

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

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

News from the Philippines

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

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

—*Christian Century.*

Putting Faith to Work

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

NORTH AMERICA

The Home Mission Task

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

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

Home Mission Advance

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

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

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

To Stimulate Evangelism

Seven interdenominational conferences for spiritual advance

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

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

Two Denominations to Unite

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

—*Christian Intelligencer.*

Ten Years' Advance

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

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

—*Presbyterian Advance*.

Students and the Gospel

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

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

Washington Has Mormon Temple

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

—*Presbyterian Advance*.

Demonstration for the Indians

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

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

After Many Years

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

How to Point Christ to a Jew

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

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

—*The Presbyterian*.

New Church for Ute Indians

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

Japanese Students' Christian Association

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

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

MISCELLANEOUS

One Hundred Years' Growth

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

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

Whole World Surveyed

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

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

Baptist World Strength

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

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

No statistics were received from Russia.

Four Major Religious Events

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

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

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

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

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

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

4. The repeal of the Eighteenth Amendment.

Cause and Cure of War

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

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

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

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

Our Missionary Bookshelf

Recent Books Reviewed for the Readers' Information

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

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

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

The dangers involved in a mass movement into the church

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

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

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

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

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

KENYON L. BUTTERFIELD.

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

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

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

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

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

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

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

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

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

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

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

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

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

ers, and in the securing of large financial gifts.

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

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

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

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

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

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

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

E. M. DODD.

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

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

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

R. E. S.

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

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

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

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

JAY S. STOWELL.

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

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

ROBERT E. SPEER.

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

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

WALTER C. ERDMAN.

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

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

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

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

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

ARTHUR J. BROWN.

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

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

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New Books

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

* * *

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

* * *

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

Obituary Notes

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

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

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

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

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

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

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

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

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

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

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

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

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

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

UNITED MISSIONARY CAMPAIGN

April 10-11 Hackensack, N. J.

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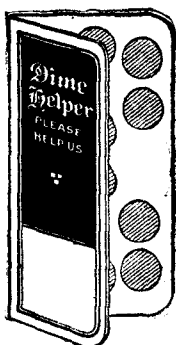
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Obituary Notes

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

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

* * *

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

* * *

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

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DELANVAN L. PIERSON, *Editor*

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Editorial Chat

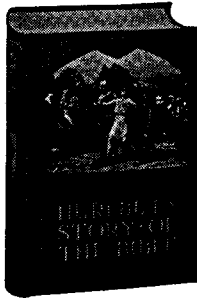
The Home Missions Council, at their annual meeting in January, voted that the following members should represent them on the Editorial Council of *THE REVIEW* for the year 1934: Dr. John McDowell (Presbyterian), Dr. Charles H. Sears (Baptist), Rev. Jay S. Stowell (Methodist), and Dr. William R. King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

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

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Personal Items

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

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

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

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

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

* * *

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

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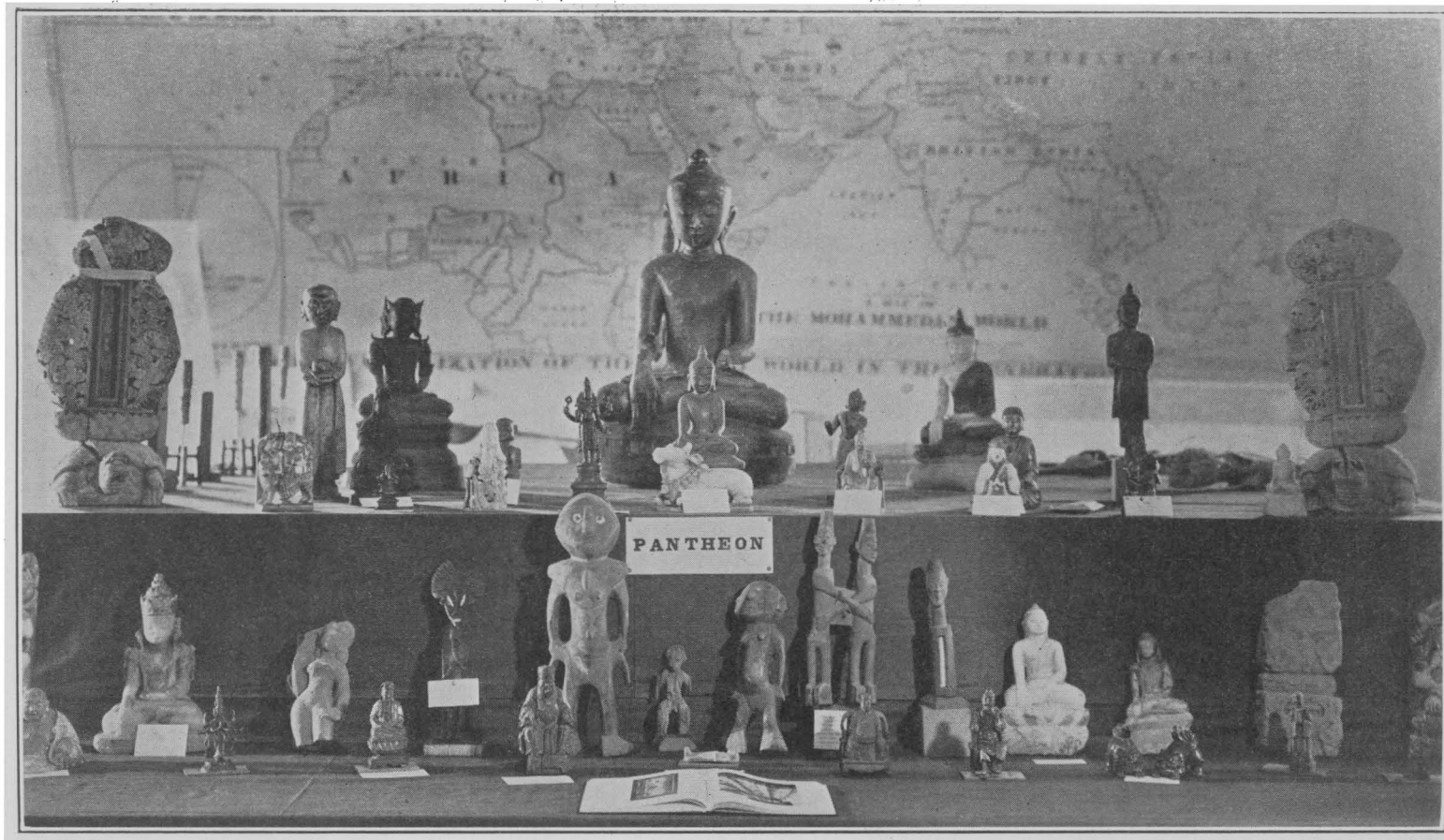
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THE PANTHEON OF STRANGE GODS AT PRINCETON THEOLOGICAL SEMINARY

The Missionary Museum at Princeton includes a valuable library of books on non-Christian religions; fetishes, idols and other objects of worship used in many lands; maps, charts and other object lessons that visualize the various religions. This library and museum has been collected through the efforts of Dr. Samuel M. Zwemer, whose descriptive article appears on page 173.

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVII

APRIL, 1934

NUMBER FOUR

Topics of the Times

THE TRIAL AND ERROR METHOD IN MISSIONS

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

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

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

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

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

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

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

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

EARTHQUAKE AND PLAGUE IN INDIA

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

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

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

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

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

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

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

CAN TURKS BE CHRISTIANS?

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

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

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

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

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

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

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

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

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

MISSIONARIES UNDER ATTACK

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

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

certain regulations and restrictions. This statement of policy includes:

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

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

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

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

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

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

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

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

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

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

MISSIONS IN VACATION LAND

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

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

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

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

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

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

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

Our Approach to Non-Christians^{*}

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"What do you represent?" I asked.

"I represent communism," said he.

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

^{*} An address given at the United Missionary Meetings in New York City, October 30, 1933.

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

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

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

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

Our Christian Ashram

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

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

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

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

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

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

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

The third motto is:

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

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

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

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

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

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

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

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

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

Experiments in Religion

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

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

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

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

The Supremacy of Christ

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A New Day in India

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

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

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

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

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

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

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

True and False Religion

From *Dnyanodaya*, Poona, India

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

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

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

Visualizing the Religions

A Museum of Objects and Methods of Worship at Princeton

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

Author of "Across the World of Islam"

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

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

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

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

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

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

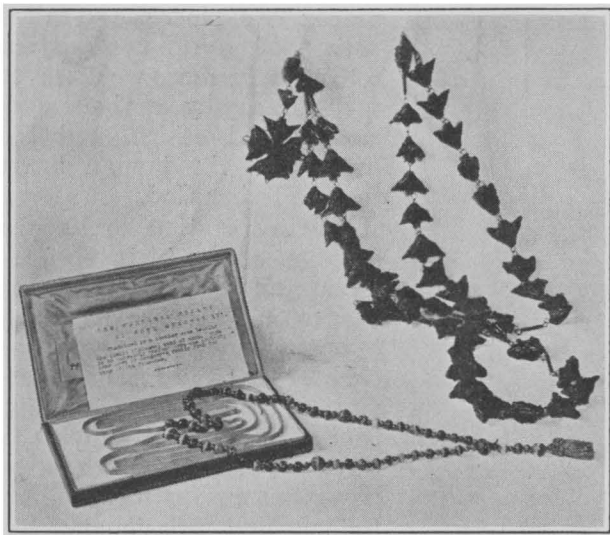


IMAGE OF KRISHNA WITH FOUR HANDS, WORSHIPPED ALL OVER INDIA AS ONE OF THE GREAT HINDU INCARNATIONS OF DEITY

presentation of the Gospel to non-Christians.

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

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



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

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

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

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

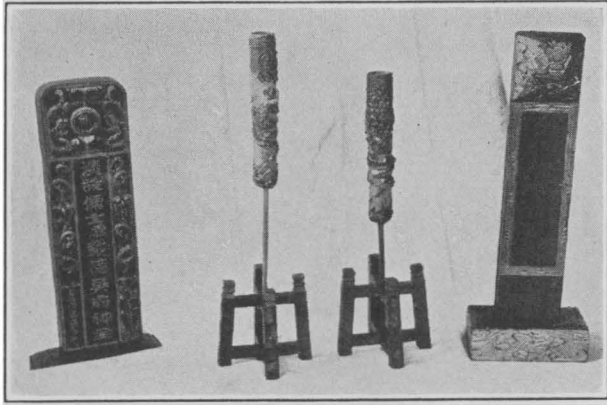
"From India we may trace the spread of the rosary to the Buddhists of Ceylon, Burma and Siam (known as the Hinayana or the Southern School), and especially in Tibet, where in Lamaism the faith of Gautama reached its lowest level, and then the rosary, along with other customs, spread to Mongolia, China,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

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

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

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

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



ANCESTRAL TABLETS AND INCENSE-HOLDERS
FROM CHINA

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

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

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

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

character can be studied here from first-hand evidence.

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

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



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

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

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

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

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

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

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

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



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

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

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

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



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

The "Forgotten Man" of the Mountains

By REV. M. A. DAWBER, B.M.

Superintendent of Rural Work, Methodist Episcopal Church

WE HAVE heard much of late of the "forgotten man," but nobody seems to know just specifically who he is. He would seem to be the man who has been left unprovided for in the Government's last relief program. There is, however, a "forgotten man" to be found in the mountains of Tennessee, Kentucky, North and South Carolina. He has been overlooked by Government, both national and state. To the Christian Church belongs the credit for any progress and development that he has made. The first survey of these mountain people ever made by the Government was recently completed. Even this did not initiate with the Government but was prompted by the Mountain Workers' Conference, a body of Christian workers of several denominations engaged in missionary work among mountain people. This survey reveals the fact that

some seven million people are living today in America under the conditions of illiteracy, undernourishment and ill-health and economic poverty such as is characteristic of mountain people.

To such people the Christian Churches have been ministering for the last sixteen years in mountain missions. Wherever we have gone there has been real achievement, and in the places where work has been established over a period of time life has been greatly changed and the community transformed.

Moonshine in the Mountains

The greatest injury done to the mountain people comes from those who do not know them or understand them and who have no real sympathy for them. They have spread erroneous ideas of the prevalence of feuds, moonshine, etc., that do

not reflect the general standards and ideals of mountain people. It is true that these Southern Mountains are the land of feuds, of hatred and vengeance, but it is also true that it is a land of love and neighbors, of families and homes that are as loyal to each other and the nation as any other people in America. Illiteracy, feuds and moonshine are vanishing much more rapidly than the stories about them. The trouble is that it takes so long to live down the conception of a people that, while true yesterday, is not true today.

One question often asked is, "Why do the mountain people make moonshine?" We might ask another question, "Why did our grandparents make it and use it so generally?" Let us remember that many of these mountain people are still at the stage of development where our grandparents left off. There is, however, another answer to the question: Mountain people do not make it. A few of them do, but it is as unfair to stigmatize the whole mountain people with this charge as it is to say that Americans are all bootleggers. We might go even further and say that granting the moonshiner exists, he does not begin to be the moral menace and the lawbreaker that the burglar and the bootlegger are in other parts of the country. Usually he is a kind, honest neighbor and, in his local community, a worthy citizen. His crimes are committed against the outsider who interferes and with the far-away Government at Washington. These he considers have no right prying into his private affairs, and when engaged in doing so are apt to receive dangerous treatment at his hands.

A story is told of a certain northerner who desired to see a mountain still, so he requested a mountain boy to lead him to a secluded place in the mountains to see one. The reward for this service was to be two dollars. They had walked a few hundred yards on the way when the boy requested payment in advance. The man said no, but that he would pay when they got back. "No," replied the boy, "I want it now, for you ain't a-coming back." This illustrates the attitude that the mountaineer has to those who are inclined to interfere in his affairs.

There are yet other considerations that must be understood if we are to deal fairly with this question. In the mountains there are almost no doctors, no drug stores, no place to which the mountaineer can go for medicinal supplies, even could he afford them. As one mountaineer put it:

"Let ary a thing go wrong with the family, fever, or snake-bite, or something, and we can't git a doctor up hyar less'n three days or a week; and then it cost scand'lous. The only medicines we-uns has is yerbs, which cain't be drunk without a leetle grain wriskey."

Again the mountaineer does not see the difference between making bread and making whiskey out of his own corn. Until recent years corn whiskey was about the only thing that the mountaineer could conveniently haul out of the mountains and sell for cash with which to pay his taxes. Bad roads, and the lack of crops that were marketable restricted him to a commodity like moonshine. However, during recent years, and since the passing of prohibition, the business has increased rapidly, but this has been due to the influx of bootleggers from the cities who immediately discovered the mountains as a safe refuge for the manufacture and storage of their product. Again, we call attention to the fact that so far as the oncoming generation of mountain youth is concerned they will have nothing to do with it. Not a boy nor girl who has gone through our mountain mission schools has been known to be engaged in this illicit business. Given a few more years and moonshine will be a thing of the past.

Illiteracy Feuds and Poverty

The conditions that have been cited as responsible for moonshine are also factors that account for illiteracy. We must keep in mind that before these people migrated to these isolated mountain sections they were intelligent and well schooled. There is a natural intelligence that obtains today in spite of the absence of modern education. They were much better educated than the average of their day. Beveridge in his volume on John Marshall tells us that, "In Virginia in 1755 that more than forty per cent of the men who made deeds or served on juries could not sign their names, although they were of the land-owning and better educated classes." The ancestors of the mountaineer were an intelligent, sturdy and courageous people, Scotch and Scotch-Irish, they brought with them the sterling convictions and character of their generation that was rooted in the more than average education of their day. But once settled in the more isolated mountains of this country they found it impossible to provide the educational facilities that they and their forefathers had enjoyed.

The home mission boards have worked hard over this problem, and again we say, give us a few years longer and illiteracy will be no more. There are still a few mountain judges who cannot read nor write, so I am told. I heard of one recently who did not want to appear illiterate so he always carried a Sears and Roebuck catalog around with him when he held court. One day he had before him a man charged with some offence and after all the evidence had been presented the old judge turned over the Sears and Roebuck catalog and then remarked, "You will be fined three dollars

and seventy-five cents." The man began to protest, but his neighbor, who was with him said, "Shut up, Jake, and thank goodness he was looking at pants and not pianos." Such stories will not apply to the oncoming generation of mountain people.

The fact is that a mountaineer does not know the feud as we understand it. They speak of it as "the trouble" or "the war," but never "the feud." Ordinarily they are as peace loving and kind and gentle as anyone—just as ready to render a kindness for a good deed done as to return evil for evil. Mountain people's likes and dislikes run strong. A deep emotional spirit dominates all their actions. Add to this the problems that arise from intermarriage, boundary lines, and the insular life that is inevitable, and it is easy to understand why trouble between families becomes intense. The conditions of isolation are the greatest factor in the feud problem. Mountain people have always settled their own problems in their own way. The absence of surveyors to establish the exact boundary lines between neighbors gave rise to all kinds of disputes that had to be settled locally. The distance to the nearest lawyer was also a problem. "Why bother with those outsiders; let's settle it ourselves." This isolation has made it more convenient to settle their own misunderstandings and grievances in their own way and has led to much of the hatred and bloodshed; it has also made it difficult for them to follow the pathway of the law and order.

But this again is, for the most part, in the yesterdays. On a recent visit to Henderson Settlement, Mr. Frakes, the Methodist Superintendent, called my attention to four children playing together. They were the orphan children of two men who took each other by the left hand and shot it out by the right hand. Such a method of settling a dispute will have no place in the thinking of these children. They have been taught the better way of love.

The major mountain problem here as elsewhere is economic. It is a rural problem and, as such,

it should be included in the general program for rural progress. While in the more favored sections it is a question of more successful production to capture the market, in the mountains it is a matter of more successful production to feed themselves. The main economic problems of the mountains involve better agriculture and better transportation. A subsistence program of agriculture and industry is in process of development. The mountains are, in all probability, ahead of other sections in such a program. It is no longer possible to point the young people to something outside the mountains as the economic hope and solution to their poverty. The cities and rural sections elsewhere are no better off, if as well off, in this respect. The average mountain family can be helped to raise its own living, to supply their own needs, and with a very small money income they are comparatively independent. Much of the land needs to be revitalized with suitable crop rotations to build up the soil and to hold it on the steep mountain sides during the winter rain washes. In too many instances it has been planted year after year for the same crop—corn. Some time ago in one of the cabins, where I had counted thirteen children, as I was about to leave I looked up at the barren hillsides and asked my mountain host what he raised there. "Why," said he, in his characteristic mountain drawl, "we raise corn, an pork, an childer, but I allow its mostly childer." This, of course, sets forth in homey fashion the economic problem of the mountains. There are other economic problems, a hundred of them, but they will root in the simple statement of this mountain man.

The Christian Church is facing this task as well as moral and spiritual needs. We have assisted in many ways in the development of a type of agriculture that will make for the highest possible production on mountain soil. Poverty, ignorance, moonshine, disease and strife are gradually being eliminated in the program that is being fostered by home missions work. This, of course, is only laying material foundations upon which to build a more satisfying spiritual life.

Then, Let Us Pray

The day was long, the burden I had borne
Seemed heavier than I could longer bear;
And then it lifted—but I did not know
Some one had knelt in prayer.

Had taken me to God that very hour,
And asked the easing of the load, and He
In infinite compassion, had stooped down
And lifted the burden from me.

We cannot tell how often as we pray
For some bewildered one, hurt and distressed,
The answer comes, but many times these hearts
Find sudden peace and rest.

Some one had prayed, and faith, a lifted hand
Reached up to God, and He reached down that day,
So many, many hearts have need of prayer—
Then, let us, let us pray.

—Author Unknown.

Glimpses of Indian Hearts and Hearths*

By ELISABETH W. CONKLIN, Chittoor, Madras, Pres.
Missionary of the American Arcot Mission

IN INDIA I do not feel so far away from America, when almost every day, as I drive down the long, dusty street in Chittoor, a very dear Indian friend delights to talk of her brother in "Puff-keepsie." Dressed in her graceful costume, speaking for the great throng of Indian women, she might greet you with the words of another Indian girl who said, to a world audience on the air:

You stay at home; but is it anywhere
Written or said, "You do not share?"

You stay at home; but right in your own home
You reinforce us, though you never come.

You stay at home; but if you only knew
How we across the sea rely on you!

You do come over, if your hearts are there.
And thus, more than you know, you do share.

One of my most precious friendships in Chittoor began on this wise. Just as we were sitting down to tea, I was called into the drawing-room to greet a lovely, glossy-haired, lustrous-eyed Indian lady, whose graceful palms were touching in the less-common greeting between equals. I offered her a plate full of freshly baked sponge cakes. She deftly fingered the folds of her heavy silk saree, as her understanding eyes searched mine. Slipping all the cakes into an improvised pouch in one end of her saree, she answered with unerring directness my clumsily concealed surprise.

"You do not yet know our customs," she explained in utter naturalness. "If you had come to my house and I had offered you cakes, I should have expected you to take them all, as I have. Should you take only one, we would throw the rest away, for none of us would touch any of those remaining after you had touched the plate. I thought you also would not care to eat any after I had touched the plate."

A few days later, accepting her invitation to tea, we were charmingly welcomed into her brother's semi-European home. She served us individual portions on silver plates and in silver cups.

"You have not given us an opportunity to take all that are on the plate," I said, smilingly, and added, "but we are thrilled to have you honor us with this silver service."

Several times, in other Indian homes, I had blistered my lips because I have not yet learned how to drink hot coffee without touching my lips to the cup. Gladly I had suffered, thinking that I was appreciating the extreme courtesy extended. With exquisite tact, my hostess protested:

"Ah, but this silver protects our orthodox neighbors from us."

By the use of a different pronoun "our" than for "us," she subtly included herself with our outcaste selves! Those of us who knew that she was an "unmarried widow," caught a glimpse of the ache in that starved mother-heart, because she had no husband, home or child of her own. Though she is not numbered among the Christians in Mission reports, she is a beloved auntie to her eight nieces in that home which is being transformed by her own Christ-illuminated life.

One day we were returning along a deserted, dusty road, in the heavy, hot sunlight of midday. We were disheartened and despondent at the desperately impoverished condition of our Christian villages, because of the failure of the rains. India truly is "The Land that Looks Up to the Sky." The burning sunlight is our chief protection from disease, but the rain is the source of food as well as drink. Are we better Christians because we are always hungry? Here again, the difference in the pronoun "we," as I can use it, being one of *us*. In many, many Christian homes, "the mother, starved for her brood," with her two hands dips out, from the pitifully-scant allowance of daily "bird-seed" for her family, the "Lord's portion," to be set aside each day. On Sunday, before the rude altar of the tiny, mud-walled school-church, each woman, from one corner of her cloth empties the week's portions on the cloth spread to receive it. Are we ready to observe even one Golden Rule Diet-day a week, so that we may set aside our "Lord's Portion"? Do we give our car one day's rest in seven, or deny ourselves a "wave-set" (masculine or feminine, radio or hair) for His Treasury?

* An address prepared for the Florida Chain of Missionary Assemblies, 1934 (not given as here printed).

As we travel along the dusty road, thus musing and praying, we catch up with a cart, which looks like a tiny loaf-of-bread-on-two-wheels, rocking to the gait of its diminutive bullock. Robin has adroitly steered his drowsy nose from intruding behind the swaying curtain at the crust-end of the loaf, when a furtive eye compasses the deserted landscape, and two excited ankles with tinkling anklets slip down on the dusty road. The owner brings to our carriage-wheels a wistful face in which sadness and gladness are appealingly mingled, and says:

"My husband has been transferred to Coimbatore. I hate to leave, but please tell me the names of the missionaries there. My family want you to come to their house just the same, and have Sunday-school as you always do. I think they will want you to come into the house afterwards, too, as you have done when I was there."

Then she slips into my hand a paper with her new address, while I am trying to think of the name of the British missionaries stationed in her new home. Without waiting for my slothful wits to function, she turns away and, in a cloud of dust stirred up by the heavy folds of her saree swirling about her ankles, she clambers back behind that swaying curtain. When I reach in behind the curtain to slip my bit of paper into her hands, both our hearts feel the tight clutch of our hands in hurried farewell.

Our High School girls and the Bible-woman will be thrilled to know that they may still go every Sunday afternoon to this house where gather a crowd of children and older folk to learn to sing with us the beautiful Christian lyrics, and to hear the stories of a new Friend and Redeemer whom they are beginning to love. Best of all, we may still be invited to come into the sacred family circle and there talk and sing and pray to Him who searcheth and knoweth all our hearts. Here is a "not-yet-Christian" hearth where the family are learning to love Christ because one loyal nine-year-old heart, when she had to leave the Mission School for Hindu Girls to become the youngest sister-in-law and daughter-in-law in a new family circle, did not forget what she had learned.

On our spacious verandah are gathered the wives of the pastor teachers from the Christian villages in our district. We were holding our annual Bible examination for Christian women-teachers. At one of the desks, a woman's furtive hand tries to brush aside the cloudiness from her straining eyes. An operation must determine whether there are cataracts or infection in one or both eyes. Tenderness and bewilderment are in the face of her husband as we talk over the problem. "How can I and our children live without her? Even if I bring our daughter home from the boarding school, it

is not safe for her to be in our house when I am not there." Weeks pass and I visit the ward in the Government hospital where the wife is waiting with bandaged eyes. Her two youngest children are playing contentedly. From bed to bed, the mother feels her way, while eager hands of caste women reach out to draw her nearer. Each one is eager to sing the special lyric that she has learned, or to tell the story and recite the verses about Christ which are particularly appealing to her individual need. When I ask about the strict religious neutrality observed in Government hospitals, the Medical Officer, who is himself not a Christian, asks me to let her stay as long as possible. He says: "Our whole hospital is feeling the cheer of her brave spirit. Patients we had despaired of are recovering." How I wish she might find permanent employment there! Her over-harassed husband has found too overwhelming the prospect of a sightless wife, who can no longer eke out the family income with teaching in the village school. He has found another way of escape. Deserted, she must seek the protection of our Mission hospital, where her children too will be taken care of.

"Who is the untouchable? Is it the caste or the out-caste?" Such a query has never once occurred to me in India. Does it throw a new light on the difference in attitude between East and West? In America we who stand aloof are the untouchables, but in India the untouchable is the one who is kept at a distance. Here, there are untouchables in every class of society; there, one class is untouchable. In Christ's eyes both are individuals, needing Him, their Saviour. Both need salvation. Hinduism teaches two forms of redemption; that of the kitten saved by its mother, with no effort of its own; and that of the baby monkey which must itself run to its parent, and, clutching fast, be carried beyond danger where it can of itself go. Christ gives us the two pictures: one of the Seeking Shepherd, going out to bring back the one sheep, lost through its own ignorance or weakness, or through another's neglect, as in the case of the lost coin; the other picture is of the Waiting Father, who goes out to meet the willful son who has turned and is seeking his father's protection. To the Christian salvation comes through a Saviour. In India we are regarded as untouchables. In America, contrariwise, are we also untouchables? Orthodox caste Hindus will walk knee-deep into the mire of a rice field, rather than pass me on the narrow path. Shall I, here, "pass by on the other side"?

"Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye do whatsoever I command you."

The Government's New Indian Policy

Proposed Revival of Tribalism, Seen from the Missionary Angle

By G. E. E. LINDQUIST, Lawrence, Kansas

*Missionary at Large, Society for Propagating the Gospel
Among the Indians*

IMPORTANT changes in Government policy immediately affect the conditions for mission work. This is doubly true of the American Indians, for the nature of the missionary's task places him in close contact with government officials and policies. Furthermore, the early missionary was the harbinger of civilization to the aboriginal Americans. He founded the first schools; he was the first champion of Indian rights; during President Grant's administration he served as Indian agent. Until 1879 mission schools served all Indian youth and even today a number of church schools are still flourishing.

In Bulletin 280, issued by the Board of Indian Commissioners, Dr. Samuel A. Eliot writes:

The missions maintained on Indian reservations by the Protestant and Catholic churches have long been regarded as cooperating units with the Board and the Bureau of Indian Affairs in the Federal Government's effort to aid and qualify Indians to take their places as self-supporting, independent men and women in the general citizenry of the nation. The Congress of the United States, the successive Secretaries of the Interior and Commissioners of Indian Affairs, and the school and reservation superintendents have again and again testified by legislation, executive orders and official statements, to the value of the missionary work. The Federal officers have recognized the missionaries as influential members of the authorized personnel on the reservations.

Hon. Chas. J. Rhoads, former Commissioner of Indian Affairs, in a letter to the field staff, wrote:

The aim of both Indian Service employees and church workers is to fit the Indians to be self-sustaining, self-respecting American citizens. The Christian missionary was active in this field of service long before the Government, and the missionary has an essential function in the cultural development of the Indian. No effort should be spared to encourage effective cooperation and prevent misunderstanding and friction.

Any policy, therefore, which directly or by implication, constitutes a limitation of missionary cooperation and tends to nullify the constructive efforts of the past, as well as having far-reaching effects on the future, is a matter of deep concern to those interested in the task of elevating and improving the condition of the American Indians.

That such a limitation is in prospect is the conviction of missionary workers, both Indian and white, if the recently announced plans of Hon. John Collier, the present Commissioner of Indian Affairs, are put into operation.

A careful student of Indian Affairs, who has given years of unselfish service to every good cause among them, says: "Mr. Collier's schemes for the revival of tribalism and the segregation of the Indians are certainly of a most reactionary sort and if they go through in the form suggested we shall be wiping out most of the gains of the last fifty years and beginning all over again under more difficult conditions than ever."

The underlying assumption of the Collier proposal is that the "Indian's master problem is land." With this as a starting point he has launched an intensive propaganda against the General Allotment Act of 1887, also known as the Dawes Citizenship Act. Most of the evils which have befallen the Indians during the past fifty years are laid at the door of the allotment system even as the Eighteenth Amendment was charged with all the woes following the adoption of prohibition. Those conversant with Indian Affairs over a period of years realize grave errors in the working of the allotment system, although the original intent of the Act was humane and sought to individualize the Indian, deliver him from the idleness and debauchery of res-

There is some difference of opinion among American Government officials and missionary workers as to the proposed new policy of returning American Indians to special reservations and encouraging old tribal customs. Both white and Indian Christians are united in believing that such a policy is mistaken and would hinder the progress of the American Indians in Christian character and intellectual and spiritual development. A recent Indian Congress, held at Rapid City, South Dakota, unanimously opposed some features of the Howard-Wheeler Bill, while they favored others.

ervation life, and institute an educative process in the use of land as well as prepare him for full and free citizenship.

Some of the more palpable weaknesses of the allotment system may be summed up as follows: It was premature and assumed a far greater degree of progress than the average Indian had made; the blanket character of the Act proved a failure as does any attempt to cover all sorts and conditions with the same blanket; the dissipation of heirship land whereby much land went out of Indian ownership, the decreasing number of those holding individual allotments, the patent-in-fee fiasco of the war years, and the inauguration and perpetuation of the leasing system with attendant evils are other factors quite generally known and conceded. The Commissioner says:

Now, since allotment stripped the Indian of land and since the Government made him a landless man, it must restore him to the land. We want to get new lands for Indians who have lost their lands or whose lands are insufficient. (Commissioner's Circular Letter of Jan. 25, 1934.)

Briefly stated, the Indians now holding individual allotments will be asked to relinquish these in favor of communization of land and property; furthermore, the Government is to buy additional land on the reservations now held by outsiders, mostly whites, and reassign same to the landless Indians. There might be no objection to this proposal, were it not that, intimately related to this procedure, is the plan for a revival of tribalism, variously termed "self-government," "tribal incorporation," "community incorporation," etc. (Circular Letter of Commissioner of January 20, 1934, No. 30426, addressed to Indians.)

It is not to be wondered at that the Indians themselves feel that they are to be subjected to another experiment of doubtful value, and one which may be launched during one administration and abolished the next. They have been the butt of sundry and varied experiments in the past. While the more conservative prefer to adopt a "wait and see policy," the more progressive ones do not hesitate to condemn the whole scheme as "reaction under the guise of advance." Others will not entertain the idea of communization of land and property even for discussion. The chairman of a business committee on one of the larger reservations states that while the allotment system has its evils, he feels that the new proposals would cause even more trouble. A representative of a western tribe says: "I have no land or property. [He belongs to one of the landless bands in the far west who, because they were not "war makers," received no allotments.] I have been trying to get a garden spot for two years, but if I had an allotment I would not give it up to share with others—and I do not expect anyone else to give up theirs to share with me. What we want is land of our own if only a few acres."

Reports received from representative groups of Indians indicate clearly that the communization of land and property, as thus proposed, is impracticable and will not be acceptable to the Indians themselves. It has not worked to the equalization of property even among the Pueblos, although these people are frequently cited as embodying model tribal set-ups. It has not worked in the most advanced type of civilization, certainly not for any extended period.

There are small and scattered bands of landless Indians, for instance in Nevada and California, who deserve consideration, but even these, according to their own testimony, do not want to join "a back to the reservation movement." They desire to be grouped among the whites, and to receive land where they will cease to be considered isolated minorities. The younger Indians, those "born too late" for allotment or whose heirship interests have been dissipated, should be given a chance to engage in agricultural pursuits. But why should the Government spend millions buying back semi-desert or sub-marginal land for them on the reservations? There are good farms available *off the reservations*, where individual ownership could be fostered and home life could be stabilized. It has been truly said that "wherever agriculture has been developed on a home-owning, family basis, we find the most satisfying rural life"; and, one may add, we have there the basis for promoting self-support and self-respect.

Those interested in missionary work among the Indians feel that while the possession of land is important it is by no means "the Indian's master problem." Land itself is only potential wealth; the mere fact of possession will not feed or clothe anyone. The Indian must use his lands if he would appreciate their worth. As one earnest worker has said, "He must keep his hands out of missionary barrels and his name off of ration rolls if he would maintain his self-respect." Unless there is stimulated from within a *desire to be and to do*, all the land with its wealth of untapped resources, will avail the Indian but little. "Too often we strive," as one worker has put it, "to conserve the Indian's property at the expense of his manhood, his ambition, his finer values. He will develop responsibility only by having responsibility to bear."

But the feature of the Government proposals that causes the deepest concern to missionary workers, and that is apt to have the most baneful effect on the future of the Indian, is the revival of tribalism and the segregation and isolation involved in "the back to the reservation" movement. Many feel also that the encouragement of the dance ceremonials in Commissioner's order of January 3, 1934 (Circular No. 2970), regarding "Indian religious freedom and culture," is one of the first steps in the attempt to revive "the cult of the

primitive." This order directs the superintendents to inform the Indians "that native religious life and Indian culture" is not to be frowned upon by Government representatives; and, that "no interference with Indian religious life or ceremonial expression will hereafter be tolerated."

Without discussing the merits of the old Indian religions and cultures, it should be said in all fairness that Christian missionaries, while seeking to avoid "the pitfall of antiquarianism," have sought to preserve the best of the past, and to fill it with new meaning. They have put primitive languages into writing, and have filled old words with new meanings; they have translated the Christian Scriptures into many tongues, and have encouraged bi-lingual expression. In general, they have aided ethnologists and other conservators in establishing friendly contacts with the Indians. At the same time they have not hesitated to assert that "the Indian must be saved by a process of Christian assimilation to American life, not by a carefully guarded and subsidized segregation."

Anything which emphasizes differences and that makes for separation and race discrimination militates also against the Christian tenet of "a fair chance for every man in every good thing." In his daily contacts with the Indian the missionary ceases to think of the Indian as "being different." Rather does he consider his essential humanity and that the Church of Christ owes him more because he is a human being than because he is an Indian.

But what of the future? Will the revival of tribalism and segregation be the way out? Let two Indians of widely differing backgrounds and training reply. Dr. Arthur C. Parker, Seneca, director of the Rochester Museum of Arts and Sciences, says:

While the continuation of tribal government, with all its connotation, may seem from the sentimental standpoint, just and liberal, it brings with it also a certain segregation from the normal stream of civic life. . . . This might possibly be justified if their (the Indians) ultimate objective, projected a century hence, was a continued separateness in outlook and manner of living. However, since all the Indians of the United States must secure a livelihood in a manner similar to that of the rest of the population, and since their economic contacts will all be with citizens of the various states, it would seem that the better part of wisdom is to have these Indians prepare in a most effective way for economic competence. There is always prejudice against those with special privileges and exemptions and against those who are fostered by paternalism . . . I can see nothing but a backward move and disaster in the reactionary project, though if supported and protected for a while, it will be a spectacular thing that will have great advertising value. Any move that tends to place our first Americans in segregated areas like the bear, buffalo and elk of our national parks, tends to create a zoological garden rather than serve the purposes of free citizenship.

Ernest Hunt, Kiowa, of western Oklahoma, in addressing his people through his home paper,

says: "There are two ways out of this matter, the way back and the way straight ahead. But is the way back ever the way out? The way back is a way beset with failures, wickedness and graft. We have made some advances, but we need encouragement that we may go still farther. If ever the Indian needed the guidance of the Great Government of Heaven it is now. We need in the very heart of our councils a friend to the Indians that will advise us right." God grant that the Indian standing today in the valley of decision shall not fail of wise and faithful friends to aid him in this his hour of need!

Statement Unanimously Adopted by Missionaries, Both Catholic and Protestant, at Plains Indian Congress Held at Rapid City, South Dakota, March 2 to 5, with Special Reference to H R 2902 and S 2755.

We are in favor of:

1. The encouragement of spiritual values.
2. The Indian making his contribution to the life of community and nation.
3. The Indian sharing in the responsibilities and the privileges of government and citizenship.
4. "No special advantages, no special disadvantages" for the Indian.
5. The following features of the Howard-Wheeler bill:
 - A. The educational provisions, especially the training of Indian young people for positions in the Indian service.
 - B. The providing of land for young Indians who are looking forward to the establishment of homes and were born too late to acquire land rights.
 - C. The effort to untangle the problems in connection with heirship lands.
 - D. Increasing self-government in those distinctly Indian interests in which the Indians share exclusively as members of an Indian tribe or group.

We are opposed to the following:

1. It perpetrates segregation. In more progressive communities where the Indians share in the general social and economic life of the community, it means even going back to segregation. Tribalism means exemptions, and exemptions lead to race prejudice.
2. It perpetrates freedom from taxation instead of looking forward to the time when the Indian contributes his proportionate share to the cost of government.
3. The Indian Court also promotes segregation. The Court may mean prompter justice, but it perpetrates the present intolerable situation where Indians escape punishment of crimes because they do not come under the jurisdiction of state laws and only very few Indian crimes are punishable under Federal Statute.
4. While seemingly granting the Indian new liberties, we are of the opinion that the bill means a great increase in supervision and delay in action on the part of the Secretary of the Interior and the Commissioner of Indian Affairs.
5. The conviction back of the bill that the land allotment system is at the bottom of the Indian's poverty. Possession of land as such does not mean salvation for any people.
6. The implication that physical values are supreme and spiritual values are non-existent.

The Testimony of Mr. Wang

An Experience in the Village of the Northern Peace Creek

A Letter from the REV. JAMES P. LEYNSE,
Peiping, China
Missionary of the Presbyterian Church, U. S. A.

WITH a few Chinese friends, one an evangelist and others volunteer church workers, I stood in front of the Temple of the Whispering Pond at the Village of the Northern Peace Creek, far outside of Peiping. A young priest, keeper of the temple gods, stood next to me. His father had given him to the service of the "Guardian God in the Clouds" so as to redeem an untold sin. An old officiating monk, keeper of the accounts and receiver of the temple guests, stood a little aside. The skies were clear and the wind gushed cold, but all of us were in Chinese garb, wrapped from head to feet in wadded cotton. We sang choruses, preached and explained Bible picture posters and took with us a string of followers for a meeting at the little Gospel hall built by a Chinese Christian lady.

Groups of boys came in, and some small girls toddled in on tiny bound feet. The village of the Northern Peace Creek is true to old customs and since most of the girls are engaged in marriage bonds from early childhood, the wishes of the future mother-in-law have to be reckoned with before such a new and radical custom as "large men feet" for girls can be put into practice.

On the large brick *kang* or bed built on two sides of the little hall a place was left for the women, who came in groups chattering aloud to hide self-consciousness. There were young women with red trousers or red jackets left from wedding trousseaux. Many had a suckling baby thrust within her outer garments and stood through the service, as long as her mother-in-law was present. It took a great deal of effort to bow the men to the various seats of honor. They were solemn and sincere in accepting the flowery courtesy of the evangelist and they felt obliged to express their surprise over my ability to speak the Chinese lan-

guage. After the meeting had been opened Mr. Wang gave a short testimony. He bowed deep to the women and, facing the men, he began:

"Honorable elders and gentlemen of the village please sit a while. I am greatly putting you to trouble but do listen to this humble one's unworthy chatter; if only for the time it takes to eat a bowl of rice. Surely I am but a tiresome talker but not for silver or rice did I come here. I have a message that will make your heart joyous unto heaven and glad unto the earth. I have something better for you than silver skin fish to eat and yellow tea to drink.

"My humble surname is Wang and my name Tsao Kung but I am called the Iron Arrow. On the Mongolian plains I used to trade. Silver and rice came to my home in abundance, but I was a free spending spirit. For twenty years I smoked opium, gambled, drank and worshiped the king of the devils. I also induced my wife to smoke opium. That devil called opium ate away the food of my home as the wolves on the plains eat the dead bodies of the Mongolians. It stuck to my soul like paint to wood and in vain I tried to clean myself. I became like a skeleton and my heart ate great bitterness. The richness of my home disappeared, also the brightness of my children's faces. I was like one altogether ignorant of the difference between good and evil. I speak true-hearted.

"One day my daughter had the good fortune to meet this honorable Western man's lady, and truly great blessings came to my home. Through her influence my daughter came to believe in the one living God; she was moved by the Spirit as a leaf on the tree echoes the wind. Day and night she prayed aloud for me till at last I went with her to the Christian church. There I listened for the first time to the Gospel of Salvation and I became



like a fish hooked in the jaw. Heaven struck me; my heart became empty and all the great bitterness of these twenty years stirred up within me. God examined my heart and as a man in despair I knelt in the church at the feet of the Eternal Living One. The Lord made sacrifice for me and redeemed my soul with the blood of His Son Jesus Christ.

"I returned home a new man and never since that time have I touched opium, wine or gambling dice. My wife, amazed at my inner strength, became a believer too, and also her desire for opium was taken away by faith in Christ. One day in the courtyard together we burned before our invited relatives our paper kitchen god, the mud god of business, and all our wooden house gods, with all the incense and altar candles we had. There we dedicated our lives to the One Living God, both of us to do volunteer church service and our daughter to study to be an evangelist. Wonderful peace and marvelous joy have since been ours.

"You elders and inhabitants of the village of the

Northern Peace Creek, you are men and not trees, your brains can understand and your hearts can feel. Throw away your idols made with the hands of men; stop wandering and seek to find the peace I have in my heart."

The meeting went on for hours. Unasked, one testimony followed another. The eyes of men and women were bright with interest. Hardly any one noticed that dogs came running in, that a black pig was driven out, that chickens squawked away from feet suddenly stretched out. Questions were asked, and interest was shown in a new open way. The Gospel was brought and the message accepted. When the skies turned to evening gray a Bible class was formed, an hour for Sunday worship agreed upon, and a little school for illiterate men and women started.

Slowly I turned to the Chinese home where I would spend the night. The darkness came swiftly but the moon rose gloriously, and by the light of a candle I write this letter to ask you to pray with me that the Kingdom of Heaven may come to the village of the Northern Peace Creek.

Baby Clinics in West Africa^{*}

By ROSE MAIER RYTER, R. N., Elat, Cameroun

Missionary of the Presbyterian Church, U. S. A.

E *EDIMA a so-o-o! Edima a so-o-o* ("Edima has come! Edima has come!").

Out of every house in the compound the children come running and shouting to announce our arrival, while frantic mothers try to keep them from getting too close to the wheels of the car. As we climb out with our equipment, little hands are stretched out to us while the mothers say, "*Bata'ane*" (shake hands). Some mothers and babies have come from near-by towns, others from as far as ten or twelve miles away.

Baby clinics! A vision of a neat room, long white tables, baby scales, starched uniformed nurses, white gowned doctors and neat rows of medicines, appears before one's eyes. Our African clinic can boast of none of these. We meet in the thatch roofed church. On the right is a sad row of poor little tots who must have worm medicine. Their faces are not happy because they know what is before them. As Ekô, our clinic nurse, appears with the awful tasting medicine the faces become no happier. She has a technique all her

own developed by months of administering castor oil to unwilling babies. Resistance is of no avail!

That task accomplished, our little meeting begins. We start with prayer and then follow with a lecture on such subjects as: "Bathing the Baby," "Feeding the Baby Its First Real Food," "Itch and How to Cure It," "Whooping Cough," "Intestinal Parasites and How Acquired," "Malaria, What It Is and How Does One Get It," etc. At each clinic we try to chase away the old superstitions and beliefs by telling them the real cause of a disease.

The lecture over, Ekô, Engele, the medical boy and I retire to the session room where our medicines, ulcer dressings and microscope are spread out on the rough plank benches. The examining table is usually my lap and there is no need for a nurse to undress these children to prepare them for an examination! It pleases the mother to have me hold her baby and examine its little body carefully; and when the lovely brown velvet body is without blemish, she is duly praised. Yet her pride in that baby cannot match the gratefulness

^{*} From *The Drum Call*, Elat, West Africa.

of the mother who several months ago brought in a thin weakly baby full of sores and now puts a scarred but happy, husky little one into my lap to be examined.

"And how are your babies today, Amummba?"

"They are just fine; haven't been sick since we were here last. Mariam passed a hundred worms (the amount of worms is usually spoken of with pride instead of shame) with her worm medicine and now she eats and sleeps well again."

"You still have quinine then?" I ask.

"Yes, I won't need any today."

The next mother may have a different story. "How is Belinga? He looks a little peaked."

"Oh, he is better now, but he was so sick last week; fever like fire and vomiting, but when I gave him the castor oil and quinine the way you told us to, he soon got well. How I thank you for letting me have the quinine and castor oil to keep in my house."

So each mother's children are seen and prescribed for according to their needs.

At our last clinic we had a testimonial meeting. "What good have you derived from the clinic?" Bilo'o stood up immediately and exclaimed:

"Edima, if we started to talk that now, five o'clock would still find us talking!"

Ebutu rose with her lovely baby in her arms. "You haven't any idea of the trouble I have had," she said. "My babies died one right after another and all the people said I had an evil spirit in me that wanted to kill me but I always made it kill my babies instead. Oh, all the herbs they made me drink and the mean things they did to me, and how they talked! That is why I brought this baby to the clinic. She is hardly ever sick now. When she does get sick like my others, I just give her quinine and she gets well. When she was sick that first time and I came to the hospital, all the women in the town were saying, 'See, Ebutu's evil spirit is going to kill this baby now! When I brought it back they couldn't believe their eyes.'"

Nyagon rose, before Ebutu was finished, and said:

"Edima, my babies always died too. They all said my milk was bad because my babies always vomited, had fever, would get thin and die. Some

said it was because I was unfaithful to my husband; others said it was an evil spirit that spoiled my milk or drank it. They would take me to a stream. In it I would have to sit with a woman on each side of me holding a live chicken over my head. Then they pulled the chicken apart, and the warm blood would fall on my head and my breasts. What fell into the water they would dip up and make me drink. Oh, it was awful! None of that kept my babies from dying. Since coming to these clinics I know it must have been malaria that made them sick. Look how well and strong these two are now!"

Mezene was up next, "I lost two babies just because we didn't know. They had convulsions—so everybody said I must have seen an animal die in a trap. You know how they quiver just before they die? We would take the baby to an *ékuk* tree and hold it over a fire that we would build at its base while the men would climb the tree and cut the bark so that the sap would run on the baby while we rubbed it into its skin. Oh, all the foolish things we used to do. Now all we need to do is to give the babies quinine when they are sick."

Story after story was told to show how syphilitic babies had been helped, how superstitious beliefs had been explained away—the agony of red pepper solutions in ear and nose; the pouring of herb solutions into the nose of the baby until its breathing was stopped and it died!

Clinic is finished, and the mothers are wending their way home in all directions. As we load the car some of the mothers give us their babies to take with us to make their long journey a little easier, and we deliver the babies along the road to waiting brothers or sisters.

Tired, yes, dead tired and yet what a warm feeling around my heart as we start back to Foulassi. What greater reward would one want than the thrill that goes through me as these women pray, "God, we thank Thee for putting it into the heart of Edima to help us and to teach us how to care for our children whom Thou hast given us."

Musing over the day's work, I too, thank God for putting it into my heart to do this.

For the mighty temptation of this age, which appears in every shape possible, is that we no longer appreciate the intensity and exclusiveness of the demand which the Divine Word makes as such when looking at the force of other demands: so that in our anxiety in face of existing dangers we no longer put our whole trust in the authority of God's Word, but we think we ought to come to its aid with all sorts of contrivances, and we thus throw quite aside our confidence in the Word's power to triumph. That is to say, we think ourselves capable of facing, solving, and moulding definite problems better from some other source than that from and by means of God's Word.

—Karl Barth, quoted in *"The United Church Review."*

The Story of Bright Hope Plum

By the REV. GEORGE H. WINN, Seoul, Korea
Missionary of the Presbyterian Church, U. S. A.

WE WERE still at the breakfast table when the doorbell rang. My friend proved to be Mr. Bright Hope Plum, who had just graduated from Pierson Memorial Bible Institute in Seoul.* Mr. Plum is a good looking fellow, pleasing in manner. His people are well to do, and of the upper class. His early call made me wonder if something untoward had happened.

With a few casual remarks, he announced the reason for his coming. He desired very much to enter the Seminary in Pyeng Yang, and I told him that I would see what I could do to get him in.

During the conversation something of the circumstances of his life came up, and I encouraged him to tell me more. In a very humble and even reluctant manner he told me of his finding the Lord. The story as drawn from him and put together is as follows:

"I was formerly very evil, spending my time in bad ways, having what the world may call 'a good time.' I drank, gambled and went into all the excesses of youth. Moreover I despised and even hated Christianity, though I had no real reason for so doing. Not far from our village there was a church which was prospering more or less. We did not like to have a church in our vicinity; the young men in our town got together to see what we could do about it."

(Here his voice faltered and he hung his head while the red mounted to his face.)

"We decided we would drive that pastor out of our valley. How to do this was the question; but we finally decided to lay hands upon him and beat him up to such an extent that he would never come to these parts again.

"We decided that a group of us young fellows would go to the church on a Sunday morning, make a bold raid right in the midst of the worship, seize the pastor and give him a lesson that he would never forget. We bided our time, anticipating a really exciting experience!

"After these plans were made a strange thing occurred. I cannot tell how or why. It must have been God's Spirit. There is no other explanation.

One day I felt that I must go to the church, but it was not to beat the pastor. A different attitude of mind had come upon me. I just desired to go—my feelings of hatred had disappeared and instead I wished to see and hear. Up to this time I had never gone to church and I did not know what it meant to be a Christian.

"Without saying a word to my family, or my friends, because I was ashamed to let them know of my change of attitude, I slipped away and went up the valley some ten *li* where the church is located. Was it not very strange that they happened to be having a revival going on just at that time? I had not known about it and went in ignorance, not knowing why I went.

"So I went in and sat down—a bit fearfully perhaps, and Mr. Gold, the pastor, got up and began to speak. He told the story of the Prodigal Son—that was what his sermon was about. I immediately gave my ears to that story. How much like my life, I thought! Interested, I clung to every word that was spoken—but even then I did not comprehend what it all meant. Toward the close of his talk, Pastor Gold said, 'We are all like this prodigal; we have all gone far from God, and it was for sins just like this that our Lord Jesus died on the Cross. Our sins crucified Him.' That was like a dagger going right into my breast. Was it possible that my sins were the reason why Jesus was crucified? It was an entirely new thought; and right there I was converted. A change came over me and it must have been that I was reborn at that moment.

"I had gone only for the day but I could not leave! I was finding something very new! For five whole days I forgot everything else and I stayed to the end of those revival meetings. Then came thoughts of home and my people and friends, and the realization that they too must know of this Jesus doctrine. But how could I tell them? I went to Pastor Gold and told him he must come with me to my native town and preach there. So I returned home, bringing the pastor with me!

"When my people saw me coming back they were at first very glad, for they had not known where I had been or what had happened to me. They supposed that I had gone off on one of my sprees, but then because I stayed so long they

* The buildings for that institute were erected some years ago by the family and friends of Dr. Arthur T. Pierson with a keen desire to further in Korea the type of Bible teaching for which that Bible scholar had stood. In the course of the years there have gone out from the Institute many young men whose lives have been splendid interest on the investment made.

were afraid I was gambling or might even have committed suicide.

"When I told them of my wonderful experience, how I had become a Christian, they did not know whether to be glad because I had returned or sad because I was believing the Jesus Way. My father did not like it at all and scolded and threatened me very much.

"Then there was the pastor I had brought to preach in the town—that of course they did not like, and complained much because of all the rice that had to be given to a stranger. However, we went on preaching, the pastor and I, and we gathered the people to our guest room, in spite of the objections of my parents. We had meetings and I told my friends about Jesus, and sang for them the hymn I had just learned—still my favorite hymn, 'Oh Happy Day that Fixed My Choice.' But they would not believe, and they explained the change in my life by saying, 'he has gone crazy.' Further my parents wanted to know what was the sense of offering prayer before eating.

"So I tried to start a work in our town but I found I did not know much about the Bible. I was afraid that I might not teach correctly or might even teach error; so I thought 'I must know more about the Bible.'

"Having heard of the Pierson Bible School in

Seoul I came here and studied, and while studying I never stopped praying for my folks down in the country.

"After almost a year of study I went home for the summer vacation and my family apparently were a little more reconciled to my being a Christian. Then I called the family together and told them we would have Bible study. For a whole month I had a class in the Bible with my own people and tried to teach them the things I had learned.

"First my elder brother decided to believe; then after he had come out, my father accepted Christ, and then all the rest; so all twelve, our whole household, came to believe. Now our house has become a regular place of worship. We started with our family; then two or three more came and now thirty attend. Our guest room is so crowded when we meet that we do not know what we can do. We need a church building and before going to Seminary I am going home to see what we can do about a meeting place.

"My purpose is to serve the Lord. Do you think I can enter the Seminary?"

I replied that I would see what could be done and that I trusted the way would be opened up before him. Is not a man with such a Christian experience worthy of going on to the Seminary?

THE "CONVERSION" OF SOME BRITISH NAVAL OFFICERS

BY THE RIGHT REV. BISHOP LANDER, *Formerly of Hong Kong*

In 1907 I had occasion to go down to visit the Church in Pakhoi, South China, and the Admiral of the British Fleet kindly gave me a lift on a British cruiser. The officers said, "Frankly, we don't believe in missions at all. We think missionaries do far more harm than good."

"That is interesting to me," I replied, "because you have seen more than I have. It would be a good plan if we had a good look around this mission at Pakhoi, and see what there is to be seen! Come ashore with me for two or three days. If you are right then I will undertake to write to the Society and ask that the missionaries be withdrawn, that their stipends be stopped, and the work be closed down."

We arrived, and had a great deal of difficulty in landing. We found a number waiting in the Church for confirmation. The eight naval officers saw all that was going on. After the service in the Church we went into the general hospital and saw Dr. Bradley and Dr. Thompson and English nurses at work among the Chinese. Then we went on to the Leper Hospital, where there were a large number of lepers. I said to one of the officers: "What do you think about the missionaries?" He looked at me and replied: "I was blind and now I can see!"

Next day we came back to the ship. After a while I said, "What about it, men?"

"Bishop," they replied, "we had no idea that there was a work like that. We have been entirely misinformed and are quite willing to be subscribers." There is a bed there now bearing a glass plate with this inscription: "This bed is supported by the officers and the men of '_____' ship."

—*From Conquest by Healing.*

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

YOUTH AND THE WORLD SITUATION

The piety of the Welsh folk is proverbial and nowhere is this more in evidence than in their zeal for missions. Rev. Watcyn M. Price, Organizing and Traveling Secretary for Foreign Missions in the Welsh Presbyterian church, has recently written expressing his interest in our Methods Department and enclosing some of the missionary literature from his own field. Three features stand out pre-eminently: (1) The amount of cooperative and union missionary work done in Wales. (2) The stress upon youths' part and place. (3) The paramount dynamic for Kingdom extension. Says Mr. Price in "Aims and Ideals for Missionary Workers at Home":

In a consideration of the missionary motive, the will of Christ must be the starting point. . . . If Christ willed the evangelization of the world, those who desire to be His disciples will be set on giving effect to that will. Hence the missionary motive is the carrying out of the eternal purpose of God for the world, and those who identify themselves with it have behind them the power of God. Its final success is assured. Apparent failure and discouragements are only invitations to renewed effort. . . . The invincible power of almighty God is behind those who set themselves to do the will of Him who bade us go and preach the Word to all nations. . . . When we urge the primary claims of missions abroad we have Christ at our side putting words into our mouths and saying, "Yes, it was for this that I called My Church into being."

The Young Wales Christian Movement

This is one of the most noteworthy features of the work in Wales.

Its avowed motive is "To

create a new world order—a challenge to the youth of Wales to take its share of responsibility in the reconstruction of our world on the principles of Jesus Christ, which alone can bring peace and happiness to the nations." Numerous conferences in strategic centers are held under the auspices of The United Missionary Council for Wales (inclusive of ten different denominations and Christian organizations) as well as of the several individual cooperative organizations, great speakers giving inspirational addresses and leading group conferences. No stronger call of youth to the colors could be imagined than the conference programs indicate. Mr. Price writes:

You will be glad to learn that we are having a wonderful time among the young people of Wales just now, and particularly in our own Presbyterian church. There is a marked awakening among the youth of the churches.

We on this side of the Atlantic may well ponder the undergirding principles of this Youth Movement in a day when missionary zeal seems on the decline. The campaign leaflet says in part:

Race isolation is no longer possible. The world is no longer divided up into separate sound-proof continents and nations; it is rather a great whispering gallery. What is whispered in London is heard at once in Shanghai. The conversations in Berlin are audible in Vancouver, constantly the influence of every bad thing becomes instantly world wide. It flashes like lightning through all the earth.

Education which is limited to a country or a parish is inadequate. The widening of horizons is the finest form of education. It does more for peace and goodwill upon the earth than many sermons and eloquent orations.

East is East and West is West is

no longer true. The world has shrunk. The West is vitally influencing the East and the East is equally affecting the West. There are prominent evils in Christendom which are being copied in heathen lands, and some dark Oriental practices are finding a home in our land. We are interdependent, and neither the East nor the West can escape this reciprocating influence.

Young Wales must take its part in the formation of a New World Order, and the aim of this movement is to help our young men and women to a better understanding of the problems of humanity and to call on youth to take its share of responsibility in their solution.

Three fundamental factors are: (1) To know—to discover the facts. Enthusiasm for the good of man is not safe unless it is based on knowledge. . . . The "brotherhood of man" call is an idle platitude unless there is sufficient interest in man to know as much as possible about him. (2) To pray—to discover the purpose of God. "There is only one way to perpetual peace, and that is by bringing all nations and races to accept one ideal and to obey one law. . . . The high adventure to which youth is summoned is that of making God's law supreme throughout the world. Only through communion with God can we discover what is His law and purpose for mankind." (3) To serve—to go forward in service is essential. . . . The nations are waiting for a service based on love, enlightened by knowledge and understanding. The League of Nations will become truly effective only so far as it is a League of Love and Service.

Among the suggestions for methods of work are: (1) To read and study at least one book each season which deals with some aspect of the world situation. (2) To undertake each year one definite piece of service for the local church and community and for the extension of the Kingdom in other lands. (3) To meet together at regular times for fellowship and prayer.

The motto for the Girls' Missionary Auxiliary in the regular church work is likewise a keynote for our own endeavor: "The Utmost for the Highest," and the comprehensive admonition to the Welsh folk everywhere is most

timely in East and West: "*Learn by practice the power of prayer.*"

A Young Women's Project

In the Eastside Presbyterian church of Paterson, N. J., the young women gave a unique program with exhibits at a service under the auspices of the Women's Missionary Society, the theme of the evening being, "The World." After the opening devotional service and a motion picture of mission work in Alaska, the meeting became informal. Around the room were arranged attractive exhibits from practically all the Presbyterian mission stations, each booth in charge of a group of young women (mostly costumed). They located their stations on maps, gave information concerning climate and character of countries, life and dress of people, mission work in progress or needed, etc. These exhibits began with local work inclusive of City Missions, the Florence Crittenton Home, the Salvation Army, churches, hospitals, Y. M. and Y. W. C. A.'s, etc., and extended to the outermost limits of missionary endeavor abroad.

The Alaskan project had a tiny village, an igloo, a miniature team drawn by huskies, an Eskimo doll and numerous pictures.

The American Indian booth contained wampum, basketry, rug loom and rugs and a costume doll.

The Mountaineer exhibit depicted the community work and various industries — woodcraft, handcraft, homespun, toys, pottery, photographs of life and customs in the district, etc.

Puerto Rico was exploited mainly with photographs which were intimate studies of home and community life among the people, also of mission hospitals and other ministering institutions.

The Foreign Fields were made real with tiny figures depicting the different classes of Chinese, miniature villages, idols, charms, costumes, embroidery, samples of the new writing, etc.; Persian dolls, prayer outfits, letters from missionaries, a bed and pictures;

Indian costumes, pictures and dolls; African musical instruments, tooth chains, a complete village, etc.

Much appreciation was expressed in view of the attractive form in which the information was given.

A Book Shelf Fantasy

Two cardinal principles need to be borne in mind in our procedure with young people: (1) Missions from the educational point of view make a strong appeal, linking themselves up with the habit and attitude of mind of the average young person. (2) Imaginative vehicles for information vastly increase receptivity. While judgment increases with the years, imagination has its major innings in youth. A particularly successful survey of the leading adult study books for the current year, giving an informational view of the field covered, was written by Mrs. R. A. Chandler, Galesburg, Ill.; and while it is impossible to give more than the merest skeleton of the text, this will serve as a framework to be filled in locally as well as an illustration of what may be done with facts and a paint pot of imagination.

Each character is dressed in a paper or cardboard book cover of the same color as the volume represented, with title and author's name printed on the "backbone" of the book (the part visible when book stands on shelf). When curtain rises, if one is available, it is lifted only as far as shoulders of actors so that only "backbones" of a row of books on a shelf are visible. After a moment's silence, a clock strikes twelve. Gradually books move a little, step from places, yawn, stretch, etc., then begin to speak.

"Today's Youth and Tomorrow's World": There's something inside my pages about the way our age grows more speedy every day, but Stanley High (author) never stood on a shelf waiting for midnight so that he could come alive or he would agree with me that the hour between eleven and twelve grows longer every night. This is no age of speed!

"Christianity and Industry in America": There! there! I suppose you are impatient because you deal only

with Today's Youth. Youth is ever ready for speed and thrills. Can't you ever rest—and like it? If you ever listened to me you would know this is an age of leisure too. Many folks would love your eleven hours of leisure and the one hour of activity.

"Today's Youth": Yes, but leisure isn't so wonderful unless you can get some relaxation out of it.

"Builders of a New World": What's that about leisure? The author of my pages says some telling things about leisure. Did you see those recent fads in America, as Mr. Bartlett (author) lists them? Do you think they indicate worthy interests and ability to use our leisure? Now that working hours are shorter, all of us need training in the use of the spare time we have.

"Christianity and Industry": That's true. My author stands up for wise use of leisure, and for few enough working hours so that leisure can be heartily enjoyed. He believes in fair wages for an honest day's work, irrespective of race or color; and he discusses at length the tragedy of enforced leisure through unemployment. (Subject matter of these two books further discussed in a way revealing their argument and main content.)

"The Never-Failing Light": And it is *man* who must operate the machines and who must respect their power and use it, but at the same time keep the souls of the workmen from following the deadly routine of an impersonal machine. Where but in Christ can be found the Never-Failing Light which will enable them to live abundantly in the midst of the mechanical influences of the age? (Illuminating discussion between this speaker and "Today's Youth.")

"The Christian Mission in America": Other influences, too, make for "spiritual bewilderment." We face moral confusion, lawlessness, secularism, narrow nationalism, and an organized and powerful underworld.

"The N. F. Light": Communism raises its dangerous head over the world, as the revolt spirit of the masses grows.

"The Christian Mission": I believe that over against all this moral wrongness we must list our Christian assets. Christianity, we know, is the Way of Life for millions. It provides a challenging moral standard to guide us. It expresses itself in a program of service. It is guided by the principle of the sacredness of personality.

"Eastern Women Today and Tomorrow": How that idea of the individual is growing in the Orient! Women are emerging from their seclusion. The East has discovered that women are individuals with rights. They have become economic assets—yes, even political powers. Watch the Orient if you want to see that idea grow.

"How Far to the Nearest Doctor?": The worth of each person, do you say? My pages are crammed with living stories of those transformed by Christ who now follow in the steps of the

Great Physician, make sick bodies well and give refreshing draughts of the Water of Life to those who thirst. (Animated conversation among Dodd, Kerr, Woodsmall, Bartlett and High—authors of books in question.)

"How Far?" etc.: Stop! Stop! Take time to breathe or you'll regret it!

"Today's Youth": And while he is taking that long breath may I say that among all the movements that have been started by young men, we need a new mass movement—"a youth movement that accepts Jesus' program as its platform and that takes Jesus' spirit as its driving power." If such a movement becomes a crusade, that will be the best thing we can do to right present conditions that are wrong.

"The Christian Mission": For women and men, for youth and little children, "the Cross is God's eternal pledge of life's redemption and the dynamic which constrains us to fellowship with Him in the service of redemption."

"The N. F. Light": If we love one another, He dwelleth in us. As we practice brotherhood in all human relationships, preaching the Gospel to the uttermost parts of the earth, healing the sick, opening the eyes of soul and intellect, feeding the hungry, applying Christ's Spirit to all the world's problems, then shall we move into a surer sense of the presence of God within us for time and eternity.

"Eastern Women": I feel so alive!

"How Far?": I don't feel like a book at all!

"Christianity and Industry": Perhaps we are coming alive. I believe the ideas within our covers are anyway.

"Builders": And that must be the important thing. Even if we do go back to our shelf when the clock strikes one, perhaps we'll still be alive because somebody has read our pages.

"Today's Youth": To stand on a shelf for eleven hours at a stretch won't be so bad if the ideas on my pages are running about, getting exercise in the world.

"The N. F. Light": And we can talk again!

(Clock strikes one. Books hurry into places on shelf and there is silence as curtain falls.)

If memorization of this expanded sketch is impracticable, how about using the next device described herein—"A Walking Rehearsal"?

FIELD GLIMPSES

A Walking Rehearsal

Many a good dramatic sketch is unavailable because of the difficulty in finding people who memorize well. The next best thing is what is termed in theatrical parlance "a walking rehearsal." Parts are assigned, practiced and acted but the lines

are read instead of recited. Care must be taken to select persons who have good voices and read with expression. Study book dramatizations are particularly available for this sort of performance.

Multiplying the Talents

Cuba's leading newspaper, the *Havana Post*, publishes the following, which is quoted from the *Congregationalist*:

An analogy to the parable of the Talents is to be found in one of the forty societies of the Methodist Women's Missionary Conference of Cuba, each of which receives a dollar a year from the national organization for the benefit of the interdenominational home for children, at Cardenas. Receiving their dollar from the national headquarters, this society divided it among their ten members, apportioning a dime to each. One bought ten cents' worth of thread, using it to crochet a pair of baby's booties which sold for twenty cents. Twenty cents in thread became a baby's cap which sold for forty cents, and before the evolution had ended, the ten cents' worth of thread had grown to an elaborately worked bedspread which sold for eight dollars. Still more unusual were the eight women who pooled their resources and bought for eighteen cents a small pig. From week to week the pig is being "boarded" at the homes of the eight women; and when Christmas comes, bringing with it the active demand for pork, this pig will go to market and the proceeds be added to the funds in support of the home. The original "talent" will have increased between 8,000 and 10,000 per cent!

Missions in the Adult Program

In the *Presbyterian Survey* of January, 1934, appears a commendable outline of work for men, women usually "stealing the show" in missionary matters to such an extent that a pastor, in a recent dramatic sketch was made to say: "We pastors have to work to keep ahead of the women. What with their reading contests and study classes and points for number of books read and what not, I am completely bewildered sometimes. Bless the women! We busy pastors might get behind the times in our missionary outlook if they didn't keep prodding us on."

The aforementioned outline says, in part:

In evaluating the place of missions in the adult program it should be remembered that missions is intensively

studied in both the Women's Auxiliary and the Men-of-the-Church. For the latter, the Sunday school offers three courses with definite missionary emphasis. (1) The Life and Letters of Peter—a three-months' course designed to help the student become familiar with the life of Peter and his contribution to the spread of Christianity, and to lead the learner to a sustained loyalty to Jesus Christ. (2) The Life and Letters of Paul—a course of similar length. . . . to learn of the spread of the Gospel by missionary work in the First Century, and to gain a world view of the task of the Christian Church in the Twentieth Century. (3) The Spread of Christianity—a six months' course which gives a detailed study on the missionary activities of the early Church. To these three distinctively missionary courses should be added numbers of lessons which touch on and emphasize missions.

A survey of topics used in the past few years in the Men-of-the-Church program reveals such subjects as these: "The Challenge Along Our State and County Highways—Unchurched Multitudes in Every Southern State"; "Who Is Responsible for Foreign Missions in This Church?"; "Is Our Church Carrying too Heavy a Foreign Mission Program?"; "Are Preaching the Gospel and Personal Evangelism Still Necessary on the Foreign Field?"; "Mexico in Texas—a Foreign Missionary Opportunity at Home."

Thus missions have been brought to the attention of the adults, and especially of the men.

Toasts for Missionaryships

Worship (the devotional toast): Tuning in to the Divine Wisdom and quietly listening to His counsel.

Companionship: Cultivating a sense of the Presence walking along beside us at every hour of the day.

Partnership: A realization that God's plan requires our co-operation at every point.

Friendship: Sharing the best things in our lives with others, far and near.

Stewardship: Acknowledgment of God's ownership of personality and possessions.

Lordship: Recognition of the authority and supremacy of Jesus Christ in every act and thought of life, inclusive of the obligations of missions.

BULLETIN OF The Council of Women for Home Missions

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GOD'S FOOL

Saint Paul, in writing to the church in Corinth, asked:

Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of the world?

But we preach Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. . . . Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually examined.

Saint Luke records that Jesus on one occasion burst into a prayer of thanksgiving to his Father the "Lord of heaven and earth" because He had revealed certain truths "unto babes."

But we also are expected to grow up unto the stature of Jesus Christ. Where then is the foolishness? Where is the wisdom? The foolishness lies in man's proneness to dispute about the mysteries of God. Once when Jesus seemed nigh distraught that his closest friends were arguing about rank in the Kingdom of God, he placed a child in their midst and spoke quite sternly the Truth. The child is teachable.

Recently a Christian said to the writer: "Don't let us consider the meaning of the Cross. It is too difficult to understand, or folks argue about it. Let it remain a mystery." And yet it



is within human experience to know that often babes and fools perceive the Truth of mysteries and speak the Truth.

The wise man wrote long ago—*The fear of God is the beginning of wisdom.* Where then is wisdom? The Cross, if spiritually examined, becomes the symbol of the Way of Eternal Life, so that the sad fool asks to praise God through merriment, and the weary troubled world of men rejoice in the promise of the more abundant life as symbolized in the empty grave on Easter Day, achieved through death on the Cross.

Therefore let us also, seeing we are compassed about with so great a cloud of witnesses. . . . run with patience the race that is set before us, looking unto Jesus. . . . who for the joy that was set before him endured the cross, despising shame, and hath set down at the right hand of God.

It was He who told us that "the pure in heart shall see God."

FLORIDA CHAIN OF MISSIONARY ASSEMBLIES

Over five hundred consecrated church women in Florida carry responsibility for the Florida Chain of Missionary Assemblies culminating this year, January 15–February 15, in meetings in Orlando, Deland, Winter Haven, Lakeland, Miami, Palm Beaches, Bradenton, Fort Myers, St. Petersburg, Clearwater, Tampa, Gainesville and Jacksonville. Enrollment in each place varied. In St. Petersburg, Florida, where this year marked the fifteenth annual session, 1621 persons registered. The registration in the thirteen cities was about sixty-five thousand. This did not include the audiences of city clubs, schools, park forums, radio. In Miami, Bayfront Park, seven thousand persons heard E. Stanley Jones speak. In all cities, young peoples' meetings were held. The entire missionary project is carried by prayer, careful planning, and service of many persons. Miss B. Louise Woodford, the State Chairman, gives full time to the project for five or six months of the year. Pastors cooperate. Denominational lines are not emphasized. Baptists, Methodists, Presbyterians, Lutherans, Episcopalians, and other denominations open churches and homes and help in this concentrated "witness to the power of the Risen Christ."

The theme this year, "Christian Discipleship in a New Age," was presented by a faculty of sixteen "world ambassadors," among whom were E. Stanley Jones, and other home and foreign missionaries. Your editor presented two subjects, "Christian Women in Public Affairs,"

and "Pioneers on International Frontiers." Round Table discussions followed each presentation. Local churches opened their pulpits to Sunday morning and evening services.

This brief report should also include a statement that over twelve hundred dollars' worth of books were sold in a well managed bookroom, where THE MISSIONARY REVIEW OF THE WORLD was displayed. It gave the editor personal satisfaction to meet church members who find the Bulletin inspiring and practical.

If every individual Christian and every church with prayer and cooperative planning determined, under the leadership of Jesus Christ and his Way of Life, to make Christian the community and national life, the whole nation would come to new life which could and would destroy social evils in our midst and hasten the day when man will do his part to realize in his day the second part of the angels' song,

*Glory to God in the Highest
And on earth peace, goodwill
among men.*

THE COOPERATIVE HOME MISSION ADVANCE

On January 11, 1934, the Committee on Five-Year Program of Survey and Adjustment, and the Committee on Review and Forecast appointed in June, 1933, made their report to the Home Missions Council and the Council of Women for Home Missions. In the 440-page volume entitled, "Home Missions Today and Tomorrow,"* there was recommended in Section XV an advance in home missions. The Home Mission Councils in annual meeting accepted this challenge and unanimously approved, by rising vote, the following plan for a New Cooperative Home Mission Advance:

I. The proposal for advance is based upon the following considerations:

Any further advance in home missions must be along constructive lines of intensive, qualitative, planned home missions, and not along the lines of extensive, quantitative, opportunistic home missions. There must be a larger statesmanship to cope with the new and complex age in which we are living.

The next home missions advance must be a cooperative advance. There must be a demonstration of our essential unity in the common task of evangelizing and christianizing America.

Home missions must be re-established in the consciousness and confidence of the Church. There must be recreated in the Church a sense of need and urgency for home missions, a desire to share religious privileges, and a knowledge of the changed demands upon home mission boards and agencies, as indicated in the book, "Home Missions Today and Tomorrow." Love for God the Father must be increasingly demonstrated in loving service to man, as brother.

II. The Report suggests two general lines of advance.

A. Advance in program. They are, briefly stated:

1. Making any further necessary surveys or special studies.
2. Immediate steps to complete the organization of state, city, and regional interdenominational councils.
3. Occupancy of neglected home mission fields.
4. Conscientious facing, with new determination, all questions of comity, including the securing of the adoption of the comity principles of the Home Missions Council by all constituent bodies.
5. Extending the field of cooperative action through the Home Missions Councils by enlarging their function, by using them in special types of service and for the development of coordinated programs in various mission fields.
6. Giving more attention to various administrative questions, such as personnel requirement, more thorough coordination of programs in the field, improvement of technical standards of work, effecting necessary readjustment of work, sharpening objective of each phase of work.

B. Advance in promotion.

It is expected that the Joint Committee on Promotion of the

Home Missions Councils will continue the cooperative development of the usual lines of promotion and missionary education. The present proposal has in view a more constructive approach to the Church at large through a nation-wide series of conventions and conferences.

III. Resolutions.

A. That the Home Missions Council and the Council of Women for Home Missions in joint session January 11, 1934, approve and authorize the suggested program of Cooperative Home Missions Advance.

B. That, in order to complete the work of the present Joint Committee on Five-Year Program and to carry forward this twofold advance in program and promotion, a Joint Committee on Planning and Strategy be appointed to serve for five years from January, 1934, to be constituted as follows:

The members of the Joint Committee on Comity and Cooperation of the two Home Missions Councils; three representatives each from the Federal Council of the Churches and the International Council of Religious Education; the Executive Secretary of the Community Church Workers; the Executive Secretary of the Missionary Education Movement; and the Executive Secretaries of the two Home Missions Councils.

C. That the Chairman of the Joint Committee on Comity and Cooperation of the Home Missions Councils act as convenor of this new Joint Committee on Planning and Strategy and that the Committee then elect its own Chairman and Secretary.

D. That the executive work of the Joint Committee on Planning and Strategy be in the office of the Home Missions Council.

E. That the Committee on Planning and Strategy be authorized to invite the cooperation in the proposed state conventions and conferences of other interdenominational agencies.

F. That the Boards and agencies, and ecclesiastical bodies constituent to these co-operating councils be asked to approve this Cooperative Program of Advance and recommend it to their constituency.

* "Home Missions Today and Tomorrow." A Review and Forecast. Edited by Hermann N. Morse. Price, \$2. It can be secured from the Home Missions Council, 105 East 22d Street, New York.

Our World-wide Outlook

A Missionary Newspaper of Current Events

INDIA

Differences Are Imaginary

Mr. K. Natarajan believes that the greatest obstacle to an understanding of India by Western peoples is the impression that the people of India are wholly different from themselves. He affirms that the people of India are neither more spiritual nor more materialistic than the people of America. Indians may talk more of religion and Americans more of wealth; but in practical life the chief preoccupation of both is how to get on in the world.

The idea of Indians being metaphysicians and mystics has taken a strong hold on the American mind. Mr. Natarajan says: "At the conclusion of my last lecture in Chicago some women requested me to deliver some lectures on metaphysics. I told them that I knew very little of the subject, but they seemed to think that every man from India was an expert metaphysician." —*Congregationalist*.

Why India Resists

Dr. A. C. E. Zacharias, in his recent book "The Renascent India," says that the movement for social and religious reform is above and before everything a matter of the spirit.

It is the Spirit of God, breathing where it listeth, which has inspired the spirits of men."

... Hindus refuse, "not so much the Christian faith, as its European form." St. Augustine's explanation of why the Jewish elite of our Lord's day would not accept Him, parallels India's resistance to Jesus Christ from "the fear that if all believed in Christ, none would be left to defend their own divine civilization and polity against Western invaders." Dr. Zacha-

rias insists that this "impediment to India's conversion" must be removed by convincing India that "Christ has not come to eradicate all that constitutes Indian civilization," but rather that He desires "to transform it with a new glory of perfection." —*Dnyanodaya*.

Trust the Indians

Dr. Foss Wescott, the Bishop of Calcutta and Metropolitan of India, who recently returned to India after spending some months in Great Britain, was profoundly impressed with the obvious conviction among leaders that the one hope of a solution of today's world problems lay in a religious revolution. He has returned with great faith in the possibilities of the Oxford movement. Referring to the proposals for a new constitution for India, he said that the present difficulties of India were due in large measure to the suspicion and fear which prevailed on all sides. He held that the Church should lead in restoring harmony, and that this could only be done by showing that we trusted the real leaders of the nation.

"According to the white paper proposals," he said, "the ecclesiastical portfolio would be in the hands of the Governor-General, not of his council. This seems to argue a mistrust of the leaders of the nation, and the question is whether we should not take the necessary steps to show that we are prepared to trust them to do what is just and right."

—*Christian Century*.

Indian Woman's Bible

While carrying on famine relief work among the Marathi, who number nearly 17,000,000 in the Bombay presidency, Sarasvati Ramabai, the gifted educa-

tor, found that it was difficult for villagers to understand the Bible published in the classical Marathi version. Determined to give these people the Scriptures in a more simple form she began the task of Bible translation. With a few of her best students she took up the study of Hebrew and Greek and with the aid of these loyal assistants translated the entire Bible into a simple form of Marathi. Women and girl students printed and bound the translation after it had been completed. The volume is an admirable translation and is remarkable in that it is entirely the work of women, all first generation Christians converted from Hinduism, and is probably the only complete Bible translated, printed and bound by women. A copy, presented to the American Bible Society, may be seen at New York.

"Ashram" at Vellore

"Be still and know that I am God." This challenging call to meditation is carved on the door posts of the beautiful "House of Prayer" of the Vellore Ashram, which was dedicated on October 22d. The building differs from the usual one, following as it does the Dravidian type of architecture. The service of dedication was chosen from various sources;—an old song from the Latin, a call to silence, several psalms, the common confession of sin, prayers of invocation and adoration, Solomon's prayer at the dedication of the temple in Jerusalem, a litany of dedication, a song written by a brother Ashramite—all were woven together and put in printed form so that all could take the message home and ponder over it.

The Ashram was built primarily for the use of Hindus. From the School come each morning

for prayer and meditation 125 children, almost all Hindus. The visitors are principally Hindus. The Sunday afternoon services for women, the special gatherings, all will be attended largely by non-Christian audiences.

—*Christian Intelligencer*.

Caring for Lepers in India

There are probably more lepers in India in proportion to the total population than in most of the other parts of the world. The latest (1931) Census reports 148,000 lepers in India, or 42 lepers per every 100,000 people. The Mission to Lepers reports:

At the end of 1932, 6,509 sufferers from leprosy were accommodated in the Homes in India for which the Mission is financially responsible; and 801 healthy children of leper parents were being cared for. Five years ago the figures were 5,581 and 769 respectively, and ten years ago 4,652 and 565. Thus in the last ten years responsibility for the care of nearly 2,000 more patients, and over 200 more healthy children, has been shouldered. This is progress for which we cannot but be deeply grateful. . . . India at present must answer the charge of so largely allowing the immense problem of her neediest, most friendless lepers, to fall upon the shoulders of men and women from other lands who strive, and even agonize, to provide for these broken folk whose claim for help can be so hardly denied.

—*Dnyanodaya*.

Seeking for Truth

The Bombay Christian Council has held its 22d annual meeting. The American Board was represented by Dr. Wilbur S. Deming and Dr. B. P. Hivale, brilliant Indian lecturer who visited America in 1928. They report:

There is a marked difference in the attitude of the people everywhere, and in some towns the caste people gave our Gospel teams a most cordial welcome making all the arrangements for the meetings, and helping us in gathering the people together to hear the Message. We feel that day by day the people are becoming more interested in Christ and crowds always gather to hear the songs and testimonies. There was never before in India such a religious awakening as there is today. People of all creeds are seeking certainty and truth, and as they are not able to find it in their own religions they eagerly turn to the Christians to try to find out what they have and what they believe. They are wait-

ing, longing to find salvation and peace which can be found only in the Lord Jesus Christ. Over 7,000 meetings with upwards of 300,000 total attendance have been held this last year.

—*News Bulletin*.

Burmese Village Turns Christian

Benjamin M. Jones, a Methodist missionary, tells in the *Christian Advocate* how one Kachin village in Burma became 100% Christian, after having opposed it to the extent of moving two hundred miles into the jungle to escape the Gospel.

An evangelist of the Karen race went to the village to try to win them. He acquired a lot and went for bamboo to build his house. When he got back he found the villagers had put up a shrine and dedicated it, and it must not be moved. He acquired another site and rushed up his house in one day to avoid its being broken down. He made friends with the children but could get no access to the old folks. At last one of the lads became very ill. His relatives sacrificed fowls then pigs. He only grew worse and they were preparing to sacrifice three buffaloes, when the lad died, or they thought he did. Then the lad's mother went to the Christian teacher and said, "You say your God can raise the dead. Come now and try it on my son and we will believe." The teacher asked the mother to take away all the emblems of spirit worship. She said she didn't dare to, but that he might do so himself. Then he laid his hands on the boy and prayed, and the boy immediately sat up and threw his arms around the teacher. The teacher began to sing and the boy joined in. The teacher forbade him, saying that he was too weak and must not exhaust himself. The boy denied that he was weak and asked for food. His previous trouble had been that he could not swallow food. The signs of weakness and illness disappeared from him at once.

Siamese National Church

The celebration of the Centenary of Protestant Missions in

Siam in December, 1928, inspired some Siamese Christians to plan for a National Church. In 1930, the National Christian Council was formed, and in 1933 the national Christians are committed to the establishment of The Church of Christ in Siam. The decision was reached after an assurance that the missionaries, the Boards of Foreign Missions, and the Church in America approved, and that such a step would not remove the missionary, nor sever the ties that bind them to European and American Christian groups.

A constitution based largely on the constitution of The Church of Christ in China has been drawn up and widely circulated in every Christian group. A revision committee is at work on the Siamese phraseology of the Constitution. The task completed it will be formally presented to the missions and by them to their Boards for sanction.

—*Presbyterian Advance*.

CHINA

A Message of Fellowship

At its ninth annual meeting The National Christian Council sent a message to Christians in America, the gist of which is in the following paragraph:

We have heard with deep sympathy of the difficulties and anxieties from which you are suffering as a result of the present economic depression. Our common suffering in this time of depression brings home to our minds afresh the unity of mankind. We realize something of the burden that the last few years have meant for you in continuing the help that you give to the Church in China, and would express our gratitude for that help and our keen appreciation of the sacrificial love that prompts your giving. In the midst of our own distress and the anxieties of our critical national situation, we feel more deeply than ever the spiritual value of Christian fellowship and friendship as a sustaining power. Our common difficulties draw us closer together and we face them in the confident hope that you will stand by us.

Business Man Gives Gospel Tent

A well-to-do business man in Hongkong, Mr. Lim Tsu Hong, came to visit his father, ordained

Baptist pastor at Kim Khe, 27 miles west of Kityang, South China. While there he manifested great interest in evangelistic work, and offered \$1,000 for the purchase of a gospel tent and outfit. A tent-maker was found and the contract let for a tent 40 x 60 feet. A good portable organ, four gas lanterns, a platform and 50 benches completed the outfit. Within two weeks the tent was finished and shipped to Swatow. Two days later, after a dedicatory service, the outfit was loaded into a boat and towed to a village for its initial campaign. In the six months following, nine campaigns, varying from seven to eighteen days, were held. Frequently, as many as a thousand crowded into the tent. Classes of 20 to 30 were organized for further study.

—*Missions.*

The Shantung Revival

At the annual Conference of the Southern Baptist's Mission in North China, encouraging messages were given as to the widespread revival movement going on in its field. In Pingtu county one thousand have been baptized since the last conference. A new church with 167 members has been organized. Four hundred dollars' worth of Bibles were sold during the year. In Tsinan another new church has been organized. From this field ten students have entered the Hwanghsien Seminary. In connection with the city church twenty-eight evangelistic bands have been active. One of these is composed of men from the Government Construction Bureau who were converted during the year. Schools and hospitals have shared in this revival movement. Hwanghsien had forty-two bands working out from the city church, the schools and the hospital. At Laiyang the county's first Chinese pastor was ordained. It is noted that the chief emphasis was laid upon the "fruits of the spirit" in daily life.

—*Chinese Recorder.*

A Christian Example

Mme. Chiang is a practical Christian, as shown by her many

good works. She initiated the "officers' Moral Welfare Association," promoted by General Chiang, and in Nanchang the Women's Aid Society for the wounded soldiers was organized by her during April of last year, with the cooperation of the leading women of the city and of the Church. At that time there were 1,227 wounded in Nanchang, and this Aid Society entered upon three kinds of work for them;—giving out comfort packages (with Mme. Chiang's very practical and generous financial aid); training a first aid class and visiting the wounded in the hospitals once a week. Knowing that caring for the physical comfort of the soldiers was not enough, Mme. Chiang asked the churches to form an evangelistic committee to carry the Gospel to the wounded.

—*The Presbyterian.*

New Bible Society

Thinking that three Bible Societies—the British and Foreign, the American and the Scotch—were not enough for China, Chang Chi Kiang, the ex-warlord, who has been an earnest Christian for several years, has joined with three other Chinese notables to establish what is called, "The Eastern China Bible Society." These four had a popular meeting, and each one spoke on the importance of Bible study and what it meant to them. They hope to arrange the Bibles in a spectacular way—making them appear attractive—thus hoping to sell more. Chang Chi Kiang had a Bible printed several years ago with a most attractive binding—largely gilt with black.

—*Presbyterian Survey.*

Taiku's Celebration

The American Board Mission in Taiku, Shansi, celebrated its fiftieth anniversary on October 28th, 29th, 30th. Community, churches and schools were well represented, and 200 Christians from the country came in for the gathering. The meetings were held in City Church which stands on the spot where mis-

sionaries and Chinese Christians perished together in 1900, and is a memorial to those martyrs. It was built in 1924, at a cost of \$34,000, one-third of which was given by Chinese. During the three days of meetings the older church members recalled the scenes of earlier days; and many younger Christians heard for the first time, or in greater detail, of 1900 and the years preceding. —*Missionary Herald.*

A Christian Library School

Boone Library School at Wuchang is the only one of its kind in all China. It is maintained by the Protestant Episcopal Mission. Mr. Samuel Seng, librarian, has twenty-one students in the two classes, coming from eight provinces. One or more students come from Canton and Shanghai, Peiping and Manchuria, from Szechuan and even from Yunnan, the far southwestern province. Students from Yunnan require twenty days to reach Wuchang in Central China.

Some students hold scholarships from the China Foundation, an educational fund; a few are sent by provincial bureaus of education; two are sent by libraries, and the others are self-supporting. Graduates are filling important library positions in many parts of China.

JAPAN—CHOSEN

Tokyo's Week of Evangelism

One hundred and sixty Japanese Christian churches of all denominations in Tokyo united in the observance of "Christian Week," from November 5th to 12th, to assist "in the regeneration of the nation in this period of emergency." This city-wide Christian campaign was conducted by all Christian leaders under the banner of the National Christian Regeneration Movement; and its program was the result of eighteen months of preparation by a committee of seventeen members.

The chairman, Rev. Kunio Kodaira, stated that if human help were sufficient to save the individual and the society that is

against the wall, there would be no crisis. The only salvation is through Christ alone. "Through the love of Christ we must find strength for ourselves and for our nation. Through our movement, which will extend into every part of our nation, we seek to embody into the Japanese spirit the highest ideals of our faith, as we are convinced that where strength has failed, spirit and the new soul will win. . . . We see the great mission of Japanese Christians to regenerate their spirit, and contribute to the national strength of spirit and idealism that will in themselves be contributions to international security, peace and unity." —*Missions*.

Against Licensed Evil

The campaign against licensed prostitution which is being waged by many Japanese women is making real progress. Recently the last licensed house in the Akita Prefecture was closed. Success is due largely to Mrs. Hayakawa who has for several years championed the cause of girls who wished to be freed from their degrading servitude. When she learned that three girls had appealed under their legal rights to the police but without results, she went to the Chief of Police and told him something must be done. He did not act. She went to the governor. Like many governors he had no desire to court unpopularity with any part of his constituency, so he, too, did nothing. Said the determined Mrs. Hayakawa, "Either you do something or I go to Tokyo and present this case to the Minister of the Interior." At that, she got action. —*Missionary Herald*.

Congratulations from a Pagan

At Mie Machi, where a new Methodist Church had just been dedicated, a pagan chief of police stood up in the pulpit to congratulate Christians upon the erection of a new church building, and urged them to turn in and build new men for the community. Church and parsonage, costing between four and five thousand yen, was built largely

by Japanese Methodists. The pastor is the adopted son of a missionary's cook, and a graduate of Kwansei Gakuin. Since the dedication, the Sunday School has increased 200 per cent. —*World Outlook*.

Conscience Wins

It is now required that Japanese school children shall be taken periodically to a Shinto shrine to do reverence to the Emperor. Whether this is a religious or patriotic observance is not clear, but it has enough likeness to a religious rite to raise a question of conscience for Christians. In a small town in the interior of Japan some four or five school children refused to join their classmates in the required visit to the shrine. As a result, the Minister of Education withdrew the permission under which a small Christian mission in the locality operated. The other incident occurred in a factory where a large number of girls are employed. The owners had erected a Shinto shrine in the compound, which they required the girls to visit in order to do reverence to the Emperor. The seven or eight Christians among the employees refused to join in this observance, and were dismissed from their jobs as a result. Note what followed. All the other girls went on strike, and remained away, until the Christian girls were reinstated.

—*Congregationalist*.

In the Factories

Evangelistic work is being done in Kurume's factories, and yields encouraging results. In one factory the attendance at the meetings is usually over 400; and out of these some come to classes for Bible study, with the result that seven were confirmed last year. In another factory, where cotton wool is prepared, evangelistic meetings have been held once or twice a month for several years past, but recently the factory workers have made request that in addition there might be a short service of morning prayers on their weekly rest day. Girls from this fac-

tory come two or three times a week for Bible study; and three of them have recently been baptized and one confirmed.

—*C. M. S. Outlook*.

Christian Forces Need Support

A well-informed correspondent in Japan says in a recent letter to the American Board:

All is not joy in Japan. The defense of Manchukuo against the inroads of bandits and the threat of invasion from China is a constant drain on human and financial resources. Old Mr. Depression is still in the saddle with General Militarism. Japan is trying to canter along as before, but it takes more food in the form of taxes to carry such fat riders together. Next year's national budget has just been announced as Y2,111,500,000, and is sixty million yen larger than this year's record; Y935,000,000 will go to military expenses. The police are trying to uproot the spread of communism, but it seems to be spreading among the sons and daughters of the wealthy, as well as among the students, teachers and even judges. Meanwhile strong leaders of liberal tendencies are apt to be murdered by reactionary bands.

Korea Mission Jubilee

The Presbyterian Mission will be fifty years old on September 20, 1934. For this reason it plans to hold a Jubilee in Seoul at its next annual meeting, June 30th to July 3, 1934. This celebration begun in Seoul, will be continued throughout the country and extend well into the spring of 1935, as the plans are now. It will be marked by special preaching of the Gospel and prosecution of the great forward movement, which is now in its third year.

—*The Presbyterian*.

ISLANDS OF THE PACIFIC

Chinese Missions in Malaya

The latest undertaking of the Chinese Foreign Missionary Union is to open work in the islands of Bangka and Billiton, and more than 200 smaller islands of this group which lie off the southeast coast of Sumatra. The Union has six married couples and four single young men at work, all Chinese. Besides working among the hundreds of thousands of their own people, who have overflowed

from China into the island world and French Indo-China, they are carrying on missionary work among the native population; and have pioneered into the interior of Borneo and the Celebes.

—*The Bible for China.*

More Baptisms in Bali

The conversion of the first Balinese has caused a great stir in the papers of the Netherlands and of the Dutch East Indies, because the Dutch government had forbidden all Christian missionary work on the island. When two young men whose fathers were Chinese and whose mothers were Balinese, heard the Gospel message in Chinese, the Gospel began to spread. Since the last report, according to which 105 Balinese were baptized, the Chinese missionary of the Christian Alliance Mission, Rev. K. F. Tsang, has baptized 130 more. It is reported that 300 more are under instruction. This is leading to persecution and opposition. But the inhabitants in ten villages have resolved to follow Christ, have broken their idols in pieces and are refusing to adhere further to the idolatry of the Hindu temples. These Christians are not yet formally organized but they have elected eight out of their numbers as elders, or as the Malays call them, "Servants of the Church." These elders are receiving special Bible instruction.

Dye Treatment for Leprosy

Dr. Gordon A. Ryrie, of the Sungei Buloh Leper Colony in the Malay States, has obtained encouraging results in the use of blue dye treatments for leprosy. Now comes a report from the Chiangmai Leper Colony in Siam that a spray of brilliant green dye has been helpful with certain leprosy ulcers. "Several deep ulcers have healed up entirely after three applications," writes the Superintendent, Mr. J. Hugh McKean, "and every one reports favorably. The Mission to Lepers believes that it is much too soon to make any definite statement, but is definitely hopeful about this spray. It has

the advantage of being cheap and is nonirritating in a solution of 1 to 1,000."

—*Without the Camp.*

Large Returns in the Philippines

Rev. Lee I Rose, Protestant Episcopal Missionary of Sagada, P. I., describes the Sunday school there.

Made up as it is of big and little illiterates, third or half clothed, wild as deer, and presided over entirely by school children, it is one of the most fascinating things here. I love to watch Albert Masferre's class of old men. Half of them are afraid to be baptized, afraid that evil spirits will punish them for turning, but almost more afraid of judgment to come if they do not give themselves to the worship of Apo Dios. They flock to Albert's class every Sunday and listen attentively. There are great searchings of heart among them, and eventually they will come for baptism. Repeatedly they come to ask if it is not possible for them to receive the other sacraments without that preliminary step. We do not urge them, because I want them to come without fear in their hearts, and with full determination to be good Christians. One old man did come not long ago, and he is most devout and happy. He was one of the leaders of the old religion, and I noticed this morning that he was among the most reverent of all those receiving communion. He comes two or three week-days in addition to Sundays. At Sagada more than 1,500 individuals had communion last year; at Tanulon, an outstation, over 500 more; at Besao, which Mr. Rose is carrying during the missionary's absence on furlough, more than another 500.

Fiji School for Girls

A Methodist Mission School for Girls has been founded at Muanikau in the Fiji Islands. The School is said to have three objectives: Training Fijian female teachers; preparing Fijian girls for entrance into the Colonial War Memorial Hospital to be trained as nurses, and the general education of Fijian girls to make them worthy and capable mothers of the next generation. In each objective, the results will be passed on to the next generation. Fiji girls are promising material on which to work. They have a reputation for modesty and dignity, and are not easily influenced by the customs of other races. Yet they

have adapted themselves to the arts of civilization remarkably well.—*Missionary Review* (Australia).

GENERAL

Looking Ahead in Missions

Rev. F. Scott Thompson, United Presbyterian Missionary in Assiut, Egypt, writing in the *Women's Missionary Magazine*, gives five characteristics which he predicts will mark the missionary enterprise of the future. They are:

1. An attitude of greater appreciation and friendliness toward the followers of other faiths. We can go far in making common cause with other religions against the rising tides of materialism and infidelity which threaten all religion; and can join heartily in many movements for moral reform.
2. Cooperation among the different missionary societies.
3. The assumption of larger responsibilities by mission-field churches.
4. An increased emphasis on the practical application of the Gospel to the ills and needs of individuals and society. The mission will present not merely a program of social service but a dynamic of social reconstruction.
5. The presentation of Christ as the supreme objective in all mission efforts. With charity, and with courtesy and conviction missionaries will continue to present by word and deed the exclusive and universal claims of Him who says "And I, if I be lifted up, will draw all men unto Me."

New Christian Standards

For many Chinese and Japanese youth Christianity has meant the acceptance of new standards, new foundations for life. *The Living Church* tells of an American youth who persuaded three young Chinese to visit Japan with him. During two weeks they met young Japanese, individually or in groups, and talked frankly about their countries' relations. Christians and non-Christians were contacted. Reports one of the visitors:

Everywhere we found the feeling towards the Chinese friendly. One person told me he had never seen his (Japanese) student group so crushed as when they were told about the situation and feeling which the military action had created in China. The Chinese trio's frankness, poise and live faith that God must have a way other than armed conflict, if we would but find it together, will not soon be forgotten.

Among a number of socialist theories now sweeping over China and Japan is a proposal for the establishment of experimental Christian communities to demonstrate on a small scale at first "the kind of economic and social life which expresses our Christian faith in the practical terms of a cooperative society. These can be demonstration centers and training ground for leaders in the revolutionary task of building the new China, the new Japan and the new America."

Results of Persecutions

The Jewish Question is being discussed in all parts of the world. Friends of Christ are concerned in the effects which will result from the persecutions, expulsions and other distresses befalling these ancient people. Not only are the Jews today inquiring into the truths of the Gospel as never before, and looking to Jesus as the greatest Jew that ever lived, but Christian people are being reminded of their debt to the Jew. The Nordiskt Missions-Tidsskrift, which had an interesting article on Zinzendorf's attitude toward Jewish Missions, has in its last number a stimulating article by the late Bishop A. S. Poulsen on "The Most Mysterious People in the World," and promises for the near future a number of articles on anti-Semitism and missions.

NORTH AMERICA

"Holy Money"

Dr. William Mayo, world famous surgeon, speaking for himself and his equally famous brother Charles, said:

The "holy money," as we call it, must go back into the service of that humanity which paid it to us. If we can train five hundred pairs of hands, we have helped to hand on the torch. From 1894 onward we have never used more than half of our incomes on ourselves and our families; latterly much less. My brother and I have both put ourselves on salaries. We live within them. My house is turned over to the Foundation. I wouldn't want my children deprived of the fun and benefit of wanting something, and going out to fight for it.

Figures That Talk

The Golden Rule Foundation, New York, has issued a chart showing how Americans spend their money. In 1929, peak year of prosperity, \$12,573,000,000 was spent for luxuries and semi-luxuries, while gifts to philanthropy, including the church, amounted to \$2,450,720,000. Of this last amount, only 40.7 per cent were gifts to the church for its maintenance and various activities, including missionary work at home and abroad.

In 1930 there was a reduction in the amount spent for luxuries amounting to slightly less than twenty per cent. The sharpest decline was in money spent for jewelry and gadgets, phonographs, confectionery and chewing gum, instruments and music, while narcotics and drinks, smoking, theaters and other amusements nearly maintained the high level of 1929, and the amount spent for each of these three groups far exceeds gifts to religion. —*Alliance Weekly*.

"Too Much Time in Prayer"

Bishop McKim, former Presiding Bishop of the Japanese Church, tells of the Alaskan missionary doctor, Grafton Burke: During the winter months an Indian runner came to Dr. Burke with the word that a foreigner was lying in the snow at a point some fifty miles away. Dr. Burke at once harnessed his dog team and set forth. He found the famous Arctic explorer, Stefansson, near death from double pneumonia. The explorer recovered, and, as he was leaving the hospital, he said to Dr. Burke: "Money cannot repay what you have done for me. You have saved my life. But I should like to make one criticism. You would accomplish more if you did not spend so much time in religious work, and in prayer." Dr. Burke replied: "If it had not been for prayer I should not be here, this hospital would not have been here, and you would be lying dead in the snow."

—*The Living Church*.

Strangers Within Our Gates

Some 200,000 Portuguese are settled in New England, chiefly in Massachusetts and Rhode Island. They have come from the Azores, from Madeira, Cape Verde and from Portugal. The Baptist Home Mission Society has an aggressive and fruitful evangelistic work among these people. Four pastors and one woman worker devote their full time to the program. They, with their assistants, have set as their goal for this year an addition of five new members by baptism into each of the existing congregations. Already, new spiritual life is evidenced. New centers are being opened, and the Gospel is being carried into hundreds of additional homes.

—*Watchman-Examiner*.

A Presbyterian Protest

Dr. William T. Ellis, world traveler, author, journalist and Bible teacher, has sent out a document, signed by over forty prominent Presbyterian laymen and women, testifying to their confidence in the doctrinal loyalty and efficiency of the Presbyterian Board of Foreign Missions and its representatives. These names include Judge Thomas F. Bailey of Huntington, W. P. Fraser of Pittsburgh, Mrs. Wilton Merle-Smith of New York, Mrs. J. Livingston Taylor of Cleveland and W. H. T. Foster of South Dakota. They protest against the attacks on the Board by a group of "Fundamentalists" who are making an effort to organize a new Presbyterian Board of Foreign Missions. They testify to the high Christian character of the work as they have seen it and the loyalty of the missionaries to Christ and His Gospel.

Our Polish Neighbors

Forty years ago the American Baptist Home Mission Society started the first Polish Mission in Buffalo, N. Y. From this beginning there arose, gradually, missions in all the larger cities of the United States, with aid from this Society. German Bap-

tists opened their Seminary in Rochester, in order that Polish preachers who knew German, but very little English, might receive training. Later, the Home Mission Society helped to establish the International Seminary in Chicago, with a Polish department.

At present there are twenty-five Polish Baptist churches and missions in the United States where the Gospel is preached, and children are brought up in an atmosphere of the spirit of Christ. There are about 2,000 members in these churches, and approximately the same number of children and young people.

—Joseph Rzepecki.

Heathen on the Prairies

In a one-room prairie schoolhouse in Cherry County, Nebraska, a teacher found, while preparing a Christmas program, that the children did not even know of the birth of Christ, and had not the slightest conception of God. In some isolated sections of western, northwestern and southwestern parts of the United States children are often without the benefits of a Sunday school or of a church service. One teacher in Montana writes that their school is thirty-eight miles from any church, and that they have no Sunday school nor preaching in her community.

The Bible Institute Colportage Association of Chicago, founded by D. L. Moody in 1894, is making an earnest effort to place good Christian literature and Scripture portions in the hands of boys and girls in America's pioneer homes.

—William Norton.

Negro Federal Council

Leaders from the African Methodist Episcopal, the African Methodist Episcopal Zion, the National Baptist, and the Colored Methodist churches have taken steps to form a Federal Council of Negro Churches. A convention in Chicago next August will inaugurate this new body. The four denominations already participating claim 4,852,000 members. They hope to

induce Negroes whose membership is in the Methodist Episcopal, Presbyterian, Congregational and Episcopal churches to join with them, eventually forming an organization to speak for an overwhelming majority of the 12,000,000 Negroes in the United States. The *ad interim* body formed to complete plans for the Chicago convention is known as the "Voluntary Committee on the Federation of Negro Religious Denominations in the United States of America."

—Christian Century.

LATIN AMERICA

Puerto Rican Protestantism

The evangelical movement in Puerto Rico includes 276 organized churches, with 24,000 members, 559 Sunday schools, enrolling 45,000 pupils, 126 young people's societies, 114 other church societies, 22 schools, including kindergarten and graded schools, two high schools, one college and one theological seminary, three hospitals with about 200 beds and caring for 70,000 patients annually. The 276 churches of all denominations contributed during 1932 more than \$110,000, of which about \$90,000 was for self-support and \$21,000 for benevolence. They use 235 church buildings and 145 other buildings for related activities.

Ministers working under the Disciples of Christ in Puerto Rico have voted unanimously to request membership in the United Evangelical Church of Puerto Rico, and their request was cordially accepted. Recently the fourth annual meeting was held in Yanco, P. R. A Baptist pastor expressed the hope that the example of the Disciples might soon be followed by Baptist churches and ministers, and a leading Puerto Rican of the Methodist denomination indicated great interest in the movement.

—Christian Century.

"Medicine from Heaven"

A recently baptized Mexican, a middle aged stone mason, told his story with a shining face:

Si Senor, I was a bad hombre, a very bad hombre. I drank and gam-

bled and swore. I wasted my wages in wickedness, and my family was often in want. My little girl came here to church, and often urged me to come; but I was so bad I was ashamed to come. I didn't know how they might receive an evil man like me. But one day my little girl took me by the hand and brought me to church. I sat in the back, afraid and ashamed. The church members were all nice to me. I liked what I saw and heard. I came again and again. Then one day I accepted Christ. He made a big change in me. He took away my swearing, my smoking, all my drinking. I am a different man. I don't gamble and waste my wages. I bring them home to my family. The men I work with say "Sanchez, what kind of pills did you take to cure yourself of drunkenness?" I say to them: "I take no pills. It is medicine from heaven."

—Watchman-Examiner.

Reaping a Harvest

In 1893, Rev. Fred J. Peters, John Jarrett and Robert Stark, went from London as pioneer Protestant missionaries to Peru, and in fourteen years, filled with discouragements and opposition, won 47 converts. In 1907 Mr. Peters moved to the United States to educate his children, but in 1909 he went to Cuba, where five years of preaching won 500 converts.

Ill health compelled Mr. Peters to return to the States in 1914, where he served as pastor in Penns Grove, N. J., until 1922, when he returned to Cuba. Since then eleven revival campaigns have resulted in 11,500 conversions.

Mrs. Peters, with her singing, has helped in the work for thirty-five years; and their son Claude, with his voice and knowledge of piano, has contributed his talents since 1928.

—S. S. Times.

Unreached Indians

William M. Strong, Jr., has recently gone to southern Chile to take up work among the Indians. Dr. Sadleir of the Anglican Church is a pioneer missionary among the Indians of Chile, and has been named by them with the honorary title of "Casique General" (Chief of the Tribes) because of what he has succeeded in obtaining from the Government for the Indian nations. Dr. Sadleir has had to discon-

tinue his activities because of his age; and as he turned over these translations it seemed as if an old warrior was delivering his well-tried arms into the hands of the young soldier who was about to engage in the same cause in which he had labored and fought for so many years.

The Chilean Mapuche Indian, with but few exceptions does not live as a peon like his Bolivian relative, but independently on small farms of a few acres each. He forms no towns, but as each holding is as a rule quite small, it is easy to reach hundreds from a single center. At one point we had a most interesting time with a young Indian school teacher who had been appointed by the Chilean Government to take charge of the school which, with the dwelling, had been provided by the Indians themselves with their own labor and money. This schoolmaster had some time previously purchased a Bible from Brother Bucher who had traveled through that same way and we found that he was eagerly reading it to his wife in their spare time.

Most of these "Indigenas" (they dislike the term "Indios") understand only "bread and butter" Spanish. The vast majority comprehend very little or not at all, even the simplest Gospel message. All who do not know Spanish are illiterate and even most of those who do are. Therefore the only really effectual means of reaching them is by the spoken word in their own language.

Next Thursday I am hoping to find an ox-cart in Traiguén headed for Galvarino to move me and my belongings to a Mapuche home just outside of Galvarino, a town of two or three thousand, and without any Gospel light. I feel that the Lord may have at least a temporary ministry for me there among the Chilean people as well as among the Mapuches on the various surrounding "reducciones." Twenty-four hours spent with this Mapuche family has proved what a few weeks would do toward a knowledge of both themselves and their language as well.

Montevideo Conference Wins Victory

Dr. Samuel Guy Inman, executive secretary of the Committee on Cooperation in Latin America, says:

The work of the Montevideo Conference has been done. Its victory is assured. Pan Americanism has been saved from the rocks toward which it was rapidly drifting. Every delegation voted in favor of the resolution against intervention, with the United States approval, qualified only the interpretations of President Roosevelt's address on the Good Neighbor Policy and the strong statement of Secretary Hull in the conference on the rights of States.

Mohammedans in South America

There are about 30,000 Mohammedans in Brazil. Originally those who professed this faith were African slaves; but in recent years there has been immigration from Syria. They live for the most part in Bahia, in Central Brazil and in the valley of the Amazon. In Mafra, a river port about a thousand miles from the sea, a great deal of literature in Arabic is being circulated. However it is said that comparatively few of the Mohammedans there observe the holy times and rites of their religion. A few of the slaves, probably Haussas, were forced to accept Catholicism, but since their emancipation they have tried to get back to Mohammedanism.

In the Argentine the only Mohammedans are Syrian Arabs who have immigrated there; and in Buenos Aires there is even a Pan-Islamic Union.

The number of all the Mohammedans has been variously estimated as from 160,000 to 180,000. There is no specially organized work reported for the spread of the Gospel among these people; but Bibles in Arabic are being circulated, especially by the Immigrant Mission in Buenos Aires.

Protestantism in Brazil

According to the latest statistics, there are among the 42,000,000 inhabitants of Brazil 1,000,

000 Protestants. It is significant that while seventy per cent of the population of Brazil can neither read nor write, among the Protestants there are no illiterates. The influence of Protestantism has been greatly strengthened in Brazil owing to the world Sunday School Congress at Rio de Janeiro in 1932, attended by delegates of thirty-three nations. The President of the Republic and other high authorities testified on that occasion to the importance of the work of the Protestant population, and since then the position of Protestantism in Brazil has considerably improved.

—*Christian Observer.*

EUROPE

Religious Awakening

In April, 1932, Chaplain Raymond C. Knox of Columbia University who was commissioned by the University to undertake a study of religious conditions in Europe, visited England, Scotland, Germany, France, Italy, Spain, Czechoslovakia, Hungary and Austria.

Dr. Knox found that conditions and problems vary greatly in the different countries, but that the relation between Church and State is the one common factor. There were many indications of a widespread awakening and deepening interest in religion. This could not be measured in terms of church attendance, but where religion was related to life, there one found people intensely interested. A clarifying, strengthening movement in Protestantism is to be observed on the Continent as well as in England and Scotland, and Dr. Knox mentioned a few evidences:

1. A renewal of faith as a personal religious experience.

2. A utilization of the results of biblical scholarship.

3. Faith is a central conviction and loyalty, and not a subscription to over-intellectualized formulas defining every aspect of religious belief.

There is not, Dr. Knox believes, a deep realization of the need for unity among the majority of religious people, habits of aloofness are too fixed, and the

work of the leaders lags for lack of popular support.

—*The Churchman.*

Protestantism in Austria

Austria is a Catholic country, with six and a half million inhabitants, of whom only 300,000 are Protestants. A missionary, writing in *World Dominion*, states that the Protestant Church of Austria is a growing church. Between 1914 and 1931, as many as thirty new congregations were founded, while there was an increase of 65,000 in the membership. This increase was due in the main to a steady influx from the Roman Catholic Church.

Sunday Schools in Bulgaria

The Bulgarians are decidedly a religious people. Hence a church is found in every village. A large majority of the 5,766,000 inhabitants belong to the Eastern Orthodox Church. Mohammedanism claims some 600,000 adherents largely comprising the Turks, while the Roman Catholic Church has a following of 34,000. The Protestant Christian faith, brought to Bulgaria seventy years ago, has been accepted by over six thousand Bulgarians. Until a few years ago it was very difficult to organize Sunday schools. Isolated groups were formed, but there was no connecting link. The World's Sunday School Association sought a way to promote unification of this work, and now has a fully trained Bulgarian minister who devotes full time to youth work. He gives his services equally to all churches, organizes new Sunday schools wherever opportunity offers, conducts teacher training classes, arranges conferences, produces literature, and in every way possible develops Christian teaching and training of youth.

Shepherd Preacher

Mr. Kayiayan, traveling evangelist for the scattered Armenians in Greece, comes in contact with many Turkish-speaking Greek refugees. While on a three months' trip in Mace-

donia, he met a shepherd who spends his days with his sheep on the mountains, but who returns to the village at night. During the war he came in contact with a spiritually-minded man who gave him a new vision and a new purpose. Gradually he has gathered a group of his friends around him for worship. Mr. Kayiayan was invited to go to that village and spoke to them twice at their request. He was greatly impressed with the zeal and devotion of these simple-minded folk. In a sense they are self-contained. The world crisis and other international happenings do not affect them. The truth had taken root and is bearing fruit, like a pine tree on a mountainside with its unseen roots deep in the soil between the rocks.

—*Congregationalist.*

Children's Books in Russia

Russia has become a leader in the production of books for children. The Soviet program promotes education, and is banishing illiteracy from Russia faster than it is being banished in the U. S. A. At Leningrad a group of some twenty specialists are engaged in writing about their specialties for children, and in coaching other writers. The group includes a sailor, a naturalist, a fireman, an architect, a diver, a surveyor, a textile worker and two former "bezprizornie," or homeless children. Emphasis is placed upon instructive books which are expected to acquaint the child with the details of his world, industrial and agricultural, domestic and social. Children's books are issued in editions of 50,000, 100,000, or 150,000, and they are always sold at a low price—at five, ten or twenty cents, as a rule.

Apostles of peace, temperance and social justice might pursue the same methods with equal skill and zeal.

—*Christian Advocate.*

AFRICA

Steps Toward Union

The needs of heathendom and the strength of nonChristian re-

ligions make union among Christians a matter of extreme importance. With this in view, a group of Christian leaders in Africa held a conference, both historic and unique, at the C. M. S. station in Mvumi last November, to discuss the possibility of union. Never before had the participants met in conference, and no one knew what would happen with such diversity of spiritual ancestry, training and outlook. It was agreed that communicant members of any of the uniting churches should have the privileges and responsibilities of communicant membership of the United Church; no form of worship at present in use shall be forbidden, and no new forms or changes of accustomed form shall be introduced into the worship of any congregation without the consent of minister and congregation. While no definite decision was reached, there was a general feeling of approval of the idea of closer union among the various branches of the Christian Church.

—*Moravian Missions.*

What Retrenchment Means

Everywhere missionaries at the front are calling for help to maintain the work committed to them. For example the President of the American University at Cairo writes:

We have reduced our budget to the lowest possible terms. One-third of the American staff has been released. Five classes in the College Department have been abolished. The budget has been cut from \$133,000 to \$80,000. Friends know the worth of the work we have been carrying on at that most strategic of all centers in the Moslem world—Cairo. Thirty-five thousand dollars still remains to be raised before the close of the present financial year (June 15, 1934).

If you believe in the American University and the work which its staff is doing, let us know by taking some share.

—*Wm. Bancroft Hill.*

Dr. John Timothy Stone of Chicago says:

I was impressed by the breadth and scope of the work, the far vision as to the future, and the constructive methods used. After all, no short sighted vision or no quick method can result in a permanent influence on the rising generation of Islam. They must see

our faith as well as have it taught to them, and I rejoice in not only the purpose but the method in meeting this difficult problem: an dworking it out constructively.

Need for Books

Dr. K. Walter Todd who has recently visited the Ivory Coast investigating the possibility of medical work writes of the market for books:

African culture, except in the north, did not develop writing. This was not for lack of ability, nor for lack of interest in the kind of things that are put into print. Africans had something in its place, a system of drumming by which not only current affairs, storm warnings and music could be broadcast; but also poetry, history and religious exercises. Lack of intercourse with races using a written language, not lack of brains or inventive ability, prevented them from developing a script. We do not find African people educated like many priests in Asia to read whatever may be printed, but many are intelligent enough to learn to read in a very short time.

The increasing number of good roads is an asset to the book salesman.

—*The Presbyterian*.

Kikuyu Women

Rev. J. Comely, C. M. S. worker in Embu, sees need for a balance wheel in education. He says that the key to real progress lies with the women, and until they learn to read they are at great disadvantage.

At present the Kikuyu women in general are not fit helpmates for the men. Education, which races ahead of experience, leads the men to add new burdens to their women folk. They want the gardens cultivated as of old and also an increased amount of comfort in the home; as a result the women are discouraged; they have less chance than ever; open ruptures take place and the men are discredited in their own eyes and in those of their neighbors. The women must be able to rise to self-respect, and the Gospel has ever been the raiser of women. But Kikuyu women are the victims of their system; they are generally "slow in the uptake," and they need patient, persevering, prayerful effort to bring them on in the knowledge of the Scriptures.

—*C. M. S. Outlook*.

What Price Education?

Christian converts of Dondi, West Africa are living up to their proverb, *Ka ci vala, ka ci nganyala* (If it doesn't hurt it isn't worth while). Miss Mary

Hurlbut of the Means School writes:

We were talking today with an elder who is the leader in a Christian village, where many of the men work in railroad shops. He said that they had school morning, noon and night. The women came in the morning, the children in the afternoon, and the men at night after they had finished their day's work. We said, "But it is planting time. How can the women go to school in the morning?"

He said, "Well it's this way. One of the women gets up before daylight and rings the bell. Then the teacher and the other women get up, and they take with them the few lanterns they can find, and go to school until 8. Then they go to the fields."

—*Missionary Herald*.

Her Thank Offering

The *Congo Mission News* tells the story of a widow whose husband left her neither an insurance policy nor stocks and bonds; there are none such in Congo-land. Her only means of support is a tiny field five miles distant, which she has to till with a hoe, as there are no plows in this country. She gets up with the first tinge of light in the east, makes ready to go to that tiny field, her hoe in her basket and her basket on her head, but she does not cross the threshold until she has had a word with the Master; and then as she journeys on her way, she stops at the little church and joins in the morning prayer service, then away to work until well past midday. She cannot read, yet she is a faithful auxiliary member. Not content with giving her talent, she keeps up her weekly pledge to the church. Recently a little bundle of bills was found in the collection plate with a tiny scrawl on a soiled bit of paper, and no one would have known who made this gift had not someone else written for her, and he remembered it later.

A. I. M. in Ten Decades

Nearly forty years have passed since the first group of eight workers for the Africa Inland Mission landed at Mombasa, East Africa. The leader of the party was Peter Cameron Scott, to whom belongs the honor of founding the Africa Inland Mis-

sion. Several years later, lying upon his death bed at Nzawi station, his last recorded words in his diary read, "Here am I, Lord, use me in life or in death."

The early chapters of this station are filled with deaths and disasters. At one time there was only one man left, in the midst of famine and disease; and not at any time have there been more than a few groups of praying friends and individuals who were interested in it, yet today the A. I. M. is operating in five strategically located fields in East and Central Africa, including Tanganyika, Kenya, Congo Belge, Uganda and French Equatorial Africa. In all, there are about fifty main stations, with approximately 200 missionaries. Primary schools are largely for the purpose of teaching the native to read the Word of God; and the training schools turn out pastors and evangelists.

—*Inland Africa*.

WESTERN ASIA

Missions to Jews in Palestine

In the *Jewish Daily Bulletin* for November 19th, we read of "the danger of Christian missionary activity in Palestine . . . The situation calls for immediate action if the future of Jewish education in Palestine is to be saved."

According to the report submitted by Miss Szold, American Hadassah leader on behalf of the Palestine National Council, 800 Jewish children are attending Christian schools, which are almost all conducted by missionaries, where various methods are adopted to attract Jewish children, including free tuition, clothing and even gifts. On the other hand, the Jewish schools, with twenty-five thousand pupils, are not only unable to offer attractions, but do not have even suitable school premises.

The number of Jewish girls who attend the Christian schools is far larger than that of Jewish boys for many religious Jews are willing to send their daughters to girls' schools conducted by missionaries, rather than to the coeducational Jewish schools.

Our Missionary Bookshelf

Recent Books Reviewed for the Readers' Information

C. T. Studd, *Cricketeer and Pioneer*, By Norman P. Grubb. 8 vo. 256 pages. 3s. 6d. Religious Tract Society. London. 1933.

The jacket of this book correctly describes it as the "Story of 'C. T.,' the famous cricketer, one of the best all round players that the game has produced, who renounced wealth and position to answer the Call, facing a life of hardship and danger with courage, self denial and endurance, first of all in China and then in the very heart of Africa, pioneering for God."

Charles Studd was one of the three sons of a retired Indian planter who was converted under D. L. Moody's preaching in England in 1877. One of the sons, a devoted Christian, is now Sir Kyneston Studd, recently Lord Mayor of London. Another son, George, was for many years in Christian work in Los Angeles. The three were in their early years among the best cricketers in Cambridge and C. T. was the best all round amateur cricketer in Great Britain.

He and Stanley Smith were the leaders of the Cambridge Band of seven men who went to China under the C. I. M. in 1885, after shaking the universities of Great Britain and launching one of the greatest Christian movements among students in the history of the Christian Church. It was this influence which led to Prof. Drummond's work among students both in Great Britain and in America. After ten years in China Studd returned to England in 1894. In 1896-7 he worked among the colleges and universities in the United States and then in 1900 went to South India where for six years he was pastor of the Union Church at Oatacomund.

In 1910 he started on what his biographer calls "the greatest venture of all," in establishing a new mission in the heart of Africa. For twenty-one years, with the devotion of a saint, apostle and martyr, he gave himself in faith and love and utter dedication to this work separated, with the exception of but brief visits, from his wife at home in England.

The principle of his life was to give away all that he had and to trust God to provide whatever he needed for himself and his family and his work. There will be different views as to his theology and his economics but there can be none as to his courage, his single-mindedness, his consuming love for Christ and passion for souls.

ROBERT E. SPEER.

They Went Forth. By John McNab, 210 pp. Paper \$1.00, cloth \$1.50. McClelland & Stewart, Ltd. Toronto. 1933.

This challenging and inspiring book is written by the minister of High Park Presbyterian Church, Toronto, and is dedicated to the Rev. Robert James Porter, D.D., Belfast, Ireland, who inspired twenty-one young men in his congregation to go forth as ambassadors of the Kingdom of God. It contains ten well written sketches of the missionaries of the Presbyterian Church in Canada. The daring of these heroes and heroines put iron into the blood through the mere reading of them and should thrill everyone, irrespective of country, creed or color, who is interested in the extension of the Kingdom of Christ and the betterment of humanity.

The hero of the South Seas, "Little John Geddie" as he was

called at college, was weak in bodily presence but a giant in things of the spirit. The Presbyterian Church in Nova Scotia, with but 30 congregations and 5000 members had the glorious distinction of being the first Church in a British Dominion responsible for sending a missionary to the heathen. In the Church in Aneityum, erected by Christianized savages, a tablet to Geddie's memory bears the now famous tribute:

When he landed in 1848
There were no Christians here,
When he left in 1872
There were no heathen.

Graphic stories are told of the great home missionaries who blazed the trail in Western Canada: John Black, the prairie pioneer to the Selkirk Settlement in the Red River; James Nesbit, the first herald to the Redman; James McGregor, the religious coureur de bois of Nova Scotia, who organized the first Bible Society in Canada; James Robertson, that great prospector of souls in the wide spaces of Western Canada. In lands beyond the sea we learn how Formosa called to George Leslie Mackay; China and Manchuria to Jonathan Goforth; Central India to John Wilkie; Labrador and later Korea to W. J. McKenzie; Japan to Caroline Macdonald—that famous "prisoner reformer" and the greatest missionary stateswoman of her generation—lovingly named by the Japanese "The White Angel of Tokio." The stories of these truly heroic group of adventurous ambassadors for Christ are calculated to give young people a new missionary zeal and respect for the Church and country which can produce such heroes and heroines. MAMIE C. G. FRASER.

Any of the books noted in these columns will be sent by the REVIEW publishers on receipt of price.

Light Out of Darkness. By Eleanor Ingle Pilson. Compiled by Sarah C. Peet. 88 pp. Revell. New York. 1933.

As a young woman Miss Pilson had been longing and reaching out for something that would give her a reason for things that are, but she had not recognized Christ as her own personal Saviour, until as a reporter at the meetings of the Y. W. C. A. held in Asheville, in 1905, she accepted Him. Her poems and writings show that she gave herself wholly as "a living sacrifice."

She says in one of her poems,

At last I give to Thee mine all,
My loves and hopes and fears.

In September, 1905, she entered Moody Bible Institute, where her keen mind with its wit and humor was a delight. She avoided over-expression in spiritual things, but an individuality peculiarly her own drew people to her. She felt the need of the foreign field, and in 1907 applied to the China Inland Mission. In September of that year she sailed for China. Her work was in the cities and villages of Honan, where there were no residential workers or Gospel halls.

Her article written in 1923, "China—a Study in Arrested Development," shows how inadequate any religion must be that does not have an offering for sin. "Through faith in the atoning sacrifice of Christ, and only by that means, can any society be quickened by the vital force of God's kingdom." "Social service, then, which is not Christian service can only repeat the failure of Confucianism in China."

"To burn for Him without being consumed, to live for Him ardently, yet exquisitely poised amongst the relations of life."

MRS. H. E. CHANDLER.

Chinese Rhymes for Children. By Isaac Taylor Headland. Illus. 156 pp. \$2.00. Revell. New York. 1933.

Another of Dr. Headland's charming books! For the delight of your children and for the sheer pleasure of entering intimately into the humorous, friendly, understanding family life of the orient, you will surely

want to know this book well. There are catchy verses for the little tots like

Our baby boy is sweet and fat,
On his head is a gold embroidered hat,
A gold neck chain with a golden charm
And a silver bracelet around his arm.

There are alluring bits of hominess and conundrums of everyday items—can you guess?

A small, white room, and a dull red screen,
And wrapped inside a small white bean. (Peanut!)

There are also flashes of understanding human nature like the rhyme entitled "The Loaf-er":

He wears his hat on the side of his head,

And stares with a lordly look;
He swaggers along with an insolent tread

And an empty pocketbook.
At sun up he enters the restaurant,
And heartily eats his fill,
And when he is through he doesn't stay long,
And he never pays his bill.

One is tempted to copy the whole book for it speaks to us of the deep experience of living, tinged with tragedy, rippling with humor, that has come out of the orient. Dr. Headland's own insight into the elements of life and his gift of expression make him an ideal compiler of such a collection. Surely these random quotations have whetted your appetite for more so that you are like

The beetle who said he had not had his fill
And he wanted more, he was hungry still.

MARY W. HUMPHREY HADLEY.

Young Fu of the Upper Yangtze. By Elizabeth Forman Lewis. Illustrated. 8 vo. 264 pages. \$2.50. John C. Winston Co. Philadelphia. 1932.

A boy's life in West China in the midst of bandits, soldiers, communists, boatmen, tradesmen, scholars, artisans—who would not find such a story fascinating? It has been awarded the John Newberry Medal for "the most distinguished contribution to American literature for children." But it is even better adapted to adolescents than to children—the high school age will find it captivating. Mature

folk will also be awarded by reading a worth-while story that gives an inside view of some phases of Chinese life, with glimpses of Confucian philosophy, methods of child training and economic conditions. The better types of peasants and artisans are presented, without close-ups of the more sordid classes. The story is charmingly told and is a good antedote to some other recent novels of Chinese character and life. Miss Lewis does not mention Christianity or missions but she shows the courage, and sacrificial service, the friendliness and influence of medical missionaries in Chunking.

Doran's Ministers Manual for 1934. Compiled and edited by G. B. F. Hallock. 684 pp. \$2.00. Harpers. New York, 1933.

The busy minister will find of practical help these sermon outlines, various types of prayers, quotable poems, seed thoughts for sermons, choice illustrations, Sunday-school lesson helps, Christian Endeavor Society topics, and sermons for children. The manual is a storehouse of very valuable, inspiring and refreshing suggestions and materials but like all manuals, it is a snare to any who have not learned the difference between use and abuse.

R. C. WILLIAMSON.

Juliette Derricotte. By Marion Culbert. 12 mo. 55 pp. 50 cents. The Woman's Press. New York, 1933.

Until I read this amazingly revealing but all too short biography I only knew about Juliette Derricotte. It made me so eager to know more that I read the story of her life at one sitting, absorbed to the exclusion of all else. As I read, the past and the future of a whole race seemed bound up in the life of this one talented Southern girl. I rejoiced in her successes as she went from college to college and across the waters. Her sense of separation hurt me as it must have hurt her, her courageous buoyancy stirred me deeply, and more than ever her cause became my own.

The story is so beautifully written that the starkness of the tragedy with which it closes all too suddenly is somewhat relieved in the telling. That one so gifted in leadership should be cut off through an accident is to be lamented. The tragedy lies in the fact that had it not been for race prejudice, which closed the doors of a near-by hospital, Juliette might have lived. For my friend, for all her gifts, was, in the hour of her extremity, only a Negro girl. I have not in a long time read anything so well calculated to unite heart and mind in a rebellion against race prejudice and the assumption of a false superiority, although very little is said on the subject. "Juliette Derricotte" is a significant contribution to the literature of race appreciation.

S. FRANKLIN MACK.

Educational Yearbook of the International Institute of Teachers' College, for 1932. 497 pp. Bureau of Publications, Teachers' College, Columbia University. 1933.

This 9th yearbook surveys the relation of the State and Religious Education in the countries of the world. It shows a vast amount of investigation and teachers or friends of Religious Education will find it a useful compendium. It is a storehouse of information for any who wish to make a comparative study of education in its religious aspects. The chapters on the different countries are written by those who are reputed to be the best informed educators in the various nations, or who have had long contacts with natives of those lands.

JAMES F. RIGGS.

Helps to the Study of Philippians. By W. Wilson Cash. Paper. 89 pp. 1s. Church Missionary Society. London. 1933.

This excellent series of twenty-five brief studies in the Epistle of Paul to the Philippians is not an exhaustive or critical commentary but is illuminating, definite, practical, spiritual. Any one who follows them will not only get an insight into the message of God through the apostle but will find here spiritual food,

light and power for his own life and present-day problems. Many sentences may well be stored in the memory and quoted, like the following:

There are no short cuts in Bible study. The treasures of God's Word are revealed to those who will pay the price in patient, careful study.

* * *

Peace stands for harmony of life . . . No man can harmonize his life with God and himself without at the same time adjusting his life to his fellowmen.

* * *

Have I given myself to God in the same spirit of real surrender that Christ showed when He gave Himself on the Cross for me?

* * *

Paul's spiritual triumph (in the seeming disaster of his imprisonment) restored the morale to a persecuted church.

The Facts of Faith. By W. Graham Scroggie. 12 mo. 191 pp. 2s. 6d. Pickering and Inglis, Glasgow. 1933.

Dr. Scroggie is a well known conservative Christian Bible teacher. His series of helpful Gospel studies include addresses on such topics as The Gospel, The Christian; The Adequacy of Christ; What Is God Like? Vital Godliness; Conquest by Suffering. They are safe and sound and well presented—especially for young Christians.

Boys and Girls in China and Japan. Illus. 8 vo. 1s. The Highway Press, London. 1933.

These stories for primary children give interesting glimpses of Chinese children in the city and on the farm; Japanese child life in the school and at home. They are well written and illustrated for those who are just beginning to take an interest in other boys and girls.

Go! Champions of Light. By Frances Jenkins Olcott. 226 pp. \$1.75. Revell. New York.

Here we have an attractive series of stories by one of established reputation and who knows the mind of youth. Each of the four parts of the book is based on missionary history and biography and has clever illustrations. The "Champions of Light" go through perils of waters, of robbers, of cannibals, of loneliness and death, a long

procession, and all come out victorious. The volume begins with the Nestorian Christians, their origin and missionary efforts in Central Asia until the remnant of a nation, discovered by Layard, was almost annihilated in the world war and its aftermath.

Then follow stories of Carey, the shoemaker missionary in India, of Patteson in the South Seas, of the men of the Haystack, and of the sailing of the Morning Star to the Sandwich Islands. The introduction and the list of juvenile missionary books suitable for further reading are admirably suited for class study in Sunday schools.

S. M. ZWEMER.

The Christian Experience of Life. By J. Harry Cotton, Ph.D., D.D. 160 pp. \$1.50. Fleming H. Revell Co. New York. 1933.

The pastor of the Broad Street Presbyterian Church, Columbus, Ohio, was invited to give the lectures in 1931-1932 on the Joseph Cook Foundation "for the defense of Christianity in the Orient." They were delivered in Syria, India, Siam, the Philippines, China, Korea and Japan, before audiences of non-Christian students and university graduates, together with groups of national Christian workers and missionaries. The eight chapters discuss "The Nature of Human Experience," "The Faith Indispensable," "The Experience of God," "Jesus Christ As Lord," "The Cross of Christ," "Jesus and Modern Democracy," "Jesus the Liberator," and "The Christian Experience of Life." Dr. Cotton says that it was a revelation to see the readiness and reverence with which the Oriental students received the lecture on the Cross. At the close of the lecture in Madras, the Hindu chairman, a professor of philosophy in a Hindu university, made this amazing statement to the Hindu audience: "We have been seeking for a fuller revelation of God. We have expected that revelation in terms of overwhelming majesty. We were not prepared for the revelation which came in the

face of One, who for the sins of the world was ready to bear the shame of the Cross."

This book presents the evangelical Christian faith clearly, courteously and persuasively. It is an excellent one to put into the hands of young people in America as well as in Asia. The closing paragraph illustrates its fine spirit:

We have been thinking together these days about the Christian experience of life. By now we see that this experience must center in Jesus Christ. For He has made clear the character and purpose of the Father so that men could never forget what He said about God. He showed us the full meaning of the life of love, a life that is at once our despair and our hope. He brought us the glorious tidings of reconciliation with God. He holds out hope for ultimate triumph over sin and evil. Through Him we have hope in the life to come and so find our present life transfigured with a radiant meaning. "This is life eternal (life abundant), that they should know Thee the only true God, and Him whom thou didst send, even Jesus Christ." ARTHUR J. BROWN.

Christianity and Industry in America. By Alva W. Taylor. 12 mo. 212 pp. Reading list and Index. \$1.00 cloth, and 60 cents paper. Friendship Press. New York. 1933.

Here is a mission study book by the Professor of Social Ethics in Vanderbilt University, Nashville, Tennessee. He is well known and highly respected as a student of ethical and industrial problems, is a clear thinker and writer. He recognizes the difference between the simple industrial life of the first century and the complex problems of our machine age. Jesus did not offer a detailed program for the solution of the modern problems of slavery, prostitution, bootlegging, intemperance, graft, racketeering, capital and labor problems and international strife. Jesus Christ presented the truth and the Way of Life which, if accepted and lived, will transfer our relationships to God and to our fellow men. The kingdom—or God-ruled life—which He presented, He also made possible by a divine dynamic. Purity, self-control, truth, wisdom, love, sacrifice for the benefit of others, are the

foundation principles of His Kingdom.

Professor Taylor presents the principles clearly in their relation to industry and he gives an abundance of facts which should be taken into consideration in the adjustment of labor difficulties. Wage conditions are perplexing and agreement between capital, labor and consumer is difficult but adjustments must be made with a view to justice and the promotion of human welfare. The greatest difficulties are due to selfishness on the one hand and to shiftlessness and waste on the other.

The place of women and children in industry shows great need for improvement—with 55,000 in textile industries mostly in the Southern States at wages from \$5. to \$10. a week. It is not a modern problem for 100 years ago cotton mills in England employed 84,000 children under 18 years of age. This employment of women and children is one of the causes of unemployment of men—the natural wage earners for families. Many executives are largely over paid while manual workers are underpaid.

For the solution of the problems Dr. Taylor recommends an awakening of the public conscience, a recognition of the rights of both labor and capital, closer coöperation in place of conflict, arbitration in place of retaliation and the promotion of a well informed and true Christian spirit of honesty, justice and brotherhood.

Three Kingdoms of Indo-China. By Harold J. Coolidge, Jr., and Theodore Roosevelt. 331 pp. \$3.00. Crowell. New York.

While this is not a book on foreign missions, it is a book about a great missionary field and gives information about the scenery, climate, fauna, flora and people. Mr. Coolidge is assistant curator of animals in the Museum of Comparative Zoology of Harvard University, and Mr. Roosevelt was formerly Governor-General of the Philippine Islands, and has a reputation as a traveler and big game hunter. They were accompanied

by a staff of scientific experts working in behalf of the Field Museum of Chicago. The volume is an interesting narrative of travel in a little known region of the world, and it is well illustrated with pictures taken by the expedition's staff photographers. A. J. B.

Every Day Tales from China. Illus. 8 vo. 60 pp. 1s. Church Missionary Society, London. 1933.

Nine tales from six authors make up this attractive little volume for juniors. They tell of civil war and bandits, of school and home and rescue work. They reveal adventure and heroism and Christian faith. The illustrations are colored and characteristically Chinese.

Heroes of the Cross. Four Series.

- No. 1. David Livingstone, Robert Moffat, Apolo and the Pigmies.
 - No. 2. Pandita Ramabai, Mary Slessor, Rasalama.
 - No. 3. William C. Burns, Gilmour of Mongolia; Hudson Taylor.
 - No. 4. John Williams, James Chalmers, Charles Abel of Kwato. Illustrated.
- 12 mo. 1s. each. Marshall Morgan and Scott. London. 1933.

These short missionary biographies for children and young people tell stories of adventure in Africa, China and the South Seas. The heroes and heroines are all well known to adults and should be familiar to the coming generation. There is no special charm in the literary style but the stories are worth reading for they describe the pioneering of noble men and women in dark corners of the earth. Though some of the narratives are written in the first person the names of the writers are not given. The low price of the books and their colored pictures make them attractive for gifts.

"In our Mothers' Club we tried to better understand the little child and his religion. The plea of the teacher had been, to let the children learn of God and to love Him in a natural way, through acts of kindness and thanksgiving in their daily living. During the day we were all so conscious of His love and nearness to us."

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New Books

The Abyssinian at Home. C. H. Walker. 220 pp. \$3. Macmillan. New York.

A Bibliography of Negro Migration. Frank Alexander Ross and Louise Venable Kennedy. 251 pp. \$5. Columbia University Press. New York.

Civilization of the Old Northwest. Beverley W. Bond, Jr. 543 pp. \$3.50. Macmillan. New York.

The Church Looks Ahead. Edited by Chas. O. Schofield. 400 pp. \$3. Macmillan. New York.

Education of American Ministers. Wm. Adams Brown, Mark May, F. K. Shuttleworth and others. Four volumes. Vol. I. Ministerial Education in America; Vol. II. The Profession of the Ministry; Vol. III. The Institutions That Train; Vol. IV. Appendices. \$3.50 each; \$12 a set. Institute of Social and Religious Research. New York

Harun Al Rashid. H. St. John Philby. 160 pp. 5s. Peter Davies, Ltd. Edinburgh.

In the Cauldron of Russia 1869-1933. I. S. Prokhanoff. \$1.50. 270 pp. All-Russian Evangelical Union. New York.

The Kings Highway. C. H. Spurgeon. 125 pp. 1s. Pickering & Inglis. London.

Mexico: A Study of Two Americas. Stuart Chase. 338 pp. \$1. Macmillan. New York.

The New Why and How of Women's Missionary Unions. Wilma Geneva Bucy. 118 pp. 35 cents. S. S. Board, Southern Baptist Convention. Nashville.

Out of the West. Rufus Rockwell Wilson. 452 pp. \$3.75. Press of the Pioneer. New York.

An Oriental View of American Civilization. No-Yong Park. 128 pp. \$1.50. Hale, Cushman & Flint. Boston and New York.

The Struggle for South Africa. 1875-1899. Reginald Ivan Lovell. \$4.

Radio Talks on Religion—God and the World Through Christian Eyes. Edited by Leonard Hodgson. 182 pp. \$1.75. Morehouse Pub. Co. Milwaukee.

A Study of the New Church and the New Germany. Chas. S. MacFarland. 209 pp. \$2.25. Macmillan. New York.

Whither Latin America. Frank Tannenbaum. \$2. Crowell. New York.

World Tides in the Far East. Basil Mathews. 182 pp. \$1. Friendship Press. New York.

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Slavery in Arabia	Garrett E. De Jong
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Look for Our Special Numbers

This year THE REVIEW plans two special numbers dealing with the study topics for 1934-5.

THE ORIENTALS IN AMERICA

The home mission topic is up to date and will be dealt with in our JUNE number and will include articles, illustrations and statistics concerning Chinese, Japanese, Koreans, Filipinos and East Indians in America. Among these articles are the following:

Who Are the Orientals in America—A. W. Palmer

Intimate Glimpses of Chinese in America—Philip F. Payne

Oriental Views of American Life—Various Orientals

Oriental Students in United States—Chas. D. Hurrey

How Can We Understand Orientals?—Chas. R. Shepherd

Some Christian Orientals in America—Various Authors

Outstanding Work for Orientals—Various Authors

CHRISTIANITY IN JAPAN, TODAY AND TOMORROW

The foreign study topic is most timely and interesting and will occupy our October number. Among the subjects to be discussed there are the following:

The Influence of Christianity in Japan—S. H. Wainright

Some Outstanding Japanese Christians—H. W. Myers

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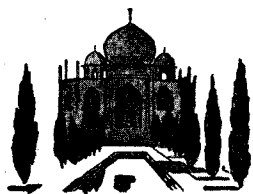
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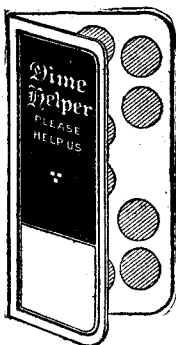
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Dates to Remember

May 2-8—Thirteenth National Convention, Y. W. C. A. of America. Philadelphia, Pa.

May 15-17—Community Church Workers of the U. S. A. Kansas City, Mo.

May 20-26—Church Conference of Social Work, Kansas City, Mo.

May 23-29—Northern Baptist Convention, Rochester, N. Y.

May 24-29—General Assembly, Presbyterian Church in U. S. A. Cleveland, O.

June 7-12—General Synod, Reformed Church in America. Grand Rapids, Mich.

June 20-27—General Assembly, United Presbyterian Church. Oxford, O.

June 20-27—Summer School of Missions, Winona Lake, Indiana.

June 21-27—General Council of the Congregational and Christian Churches. Oberlin, O.

June 26-27—Union of Reformed Church in the U. S. and the Evangelical Synod of N. A. Cleveland, Ohio.

August 4-10—Baptist World Congress. Berlin.

August 21-24—Tenth National Convention, Evangelical Brotherhood, Evangelical Synod of N. A. Milwaukee, Wis.

August 21-26—General Conference, Seventh Day Baptist Churches. Salem, W. Va.

and in September will go on his way to Belgium, Sierra Leone, the Sudan, and West Africa. In 1935 he plans to visit South Africa, India, the Philippines, China and Japan.

* * *

The Rev. F. W. March has completed sixty years as an honored missionary of the Presbyterian Church, U. S. A. in Syria. He reached Beirut on November 18, 1873. Dr. Daniel Bliss also spent 60 years in Syria and Mrs. Cornelius Van Dyck 76 years.

* * *

The Ven. Lan Tiang Hu, Archdeacon of Hankow, "the Bishop's right-hand man," and the Rev. Swei Ch'iang Huang of Hankow, have been celebrating together the fortieth anniversary of their ordination.

* * *

The Rev. Samuel A. Moffett, D.D., is retiring from active service in North Korea at the age of seventy, after forty-four years as a missionary under the Presbyterian Board of Foreign Missions. He is a true Christian pioneer who has had a large part in building up a spiritual church in Korea.

* * *

Dr. Hubert C. Herring, Secretary of the Department of Social Relations of the Congregational Education Society, has been elected Associate Editor of the *Congregationalist* and *Herald of Gospel Liberty*.

* * *

Miss Wu Yu Chen, a graduate of Bridgman Academy and Yenching University, has won a Fellowship in the New York School of Social Workers and is coming to America for further study. She is a Christian pioneer who has been conducting a rural center in China, living the simple life and trying to help native industries, improve home recreation and defeat illiteracy.

(Concluded on page 209.)

Personal Items

Dr. E. J. Pace, the Christian cartoonist, evangelist and Bible teacher, is starting on a two year tour of the mission fields. He expects to conduct Bible conferences in Ireland, Scotland and England from April to August

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THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, *Editor*

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Editorial Chat

The Annual Foreign Missions Conference, which met at Garden City in January, appointed the following members to cooperate with the Editor of THE REVIEW on the Editorial Council, in the presentation of foreign mission topics: Dr. William Bancroft Hill (Reformed), Dr. John H. Langdale (Methodist), Rev. Wm. B. Lippard (Baptist), Dr. Mills J. Taylor (United Presbyterian) and Miss Florence G. Tyler (Secretary, F. M. C.).

* * *

That many readers of THE REVIEW continue to find in the magazine inspiration and useful information is evident from the many letters received in THE REVIEW office. Here are a few samples. They are encouraging.

"The February REVIEW is a fine issue. I have enjoyed going through it very much indeed. It seems to me you are improving the REVIEW right straight along."

FRANKLIN D. COGSWELL, *Secretary, Missionary Education Movement, New York.*

* * *

"In view of heavy cuts and heavier responsibilities, I felt I could not renew my subscription to THE REVIEW, but the February and March numbers are so fine I just can't let it go—notably Dr. Watson's and Dr. Glover's articles.

"If only there might be a wider reading of your valuable magazine!"

(Signed) IDA M. VAN DEUSEN.
Scotia, N. Y.

* * *

Don't miss the June REVIEW which will be devoted to "Orientals in America"—a remarkable series of articles.

AGENTS WANTED

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Personal Items

(Concluded from 2d cover.)

The Rev. Arthur V. Casselman, D.D., has been elected Secretary of the Board of Foreign Missions of the Reformed Church in the United States to succeed the late Dr. Allen R. Bartholomew.

* * *

Dr. H. Paul Douglass, formerly one of the secretaries of the Congregational Home Mission Boards, and recently one of the members of the staff of the Institute of Social and Religious Research, has been elected Chairman of the Field Department of the Federal Council of Churches.

* * *

Dr. Nicol Macnicol of Edinburgh has accepted the invitation of the Kennedy School of Missions at Hartford Seminary to hold a lectureship on India for the year 1934-35. For over 30 years a missionary of the United Free Church of Scotland, stationed in Poona, Dr. Macnicol understands the life and thought of India.

* * *

Rev. Thomas Cocker Brown, of Shanghai, for the last four years the Secretary of the China Council, has been appointed Foreign Secretary of the London Missionary Society for China and Africa. Mr. Brown is the son, grandson and great grandson of L. M. S. missionaries to Africa.

* * *

Rev. Brayton C. Case, Baptist missionary in Pyinmana, Burma, was decorated with the *Kaisar-i-Hind* silver medal, awarded by the Governor-General of India for "distinguished public service in India." Mr. Case is superintendent of the Pyinmana Agricultural School, and has been instrumental in fostering rural reconstruction work throughout Burma.

* * *

Dr. James H. Franklin, for twenty-two years Foreign Secretary of the American Baptist Foreign Mission Society, is resigning June 1st to accept the presidency of the Crozer Theological Seminary, Chester, Pa. Dr. Franklin has made a number of trips to the Orient and has been especially influential in developing international, interracial and interdenominational fellowship in connection with his missionary secretaryship.

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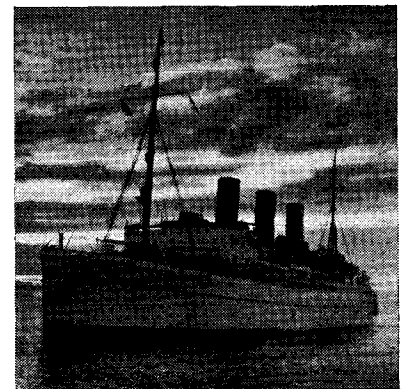
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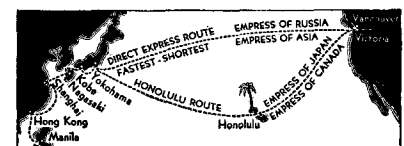
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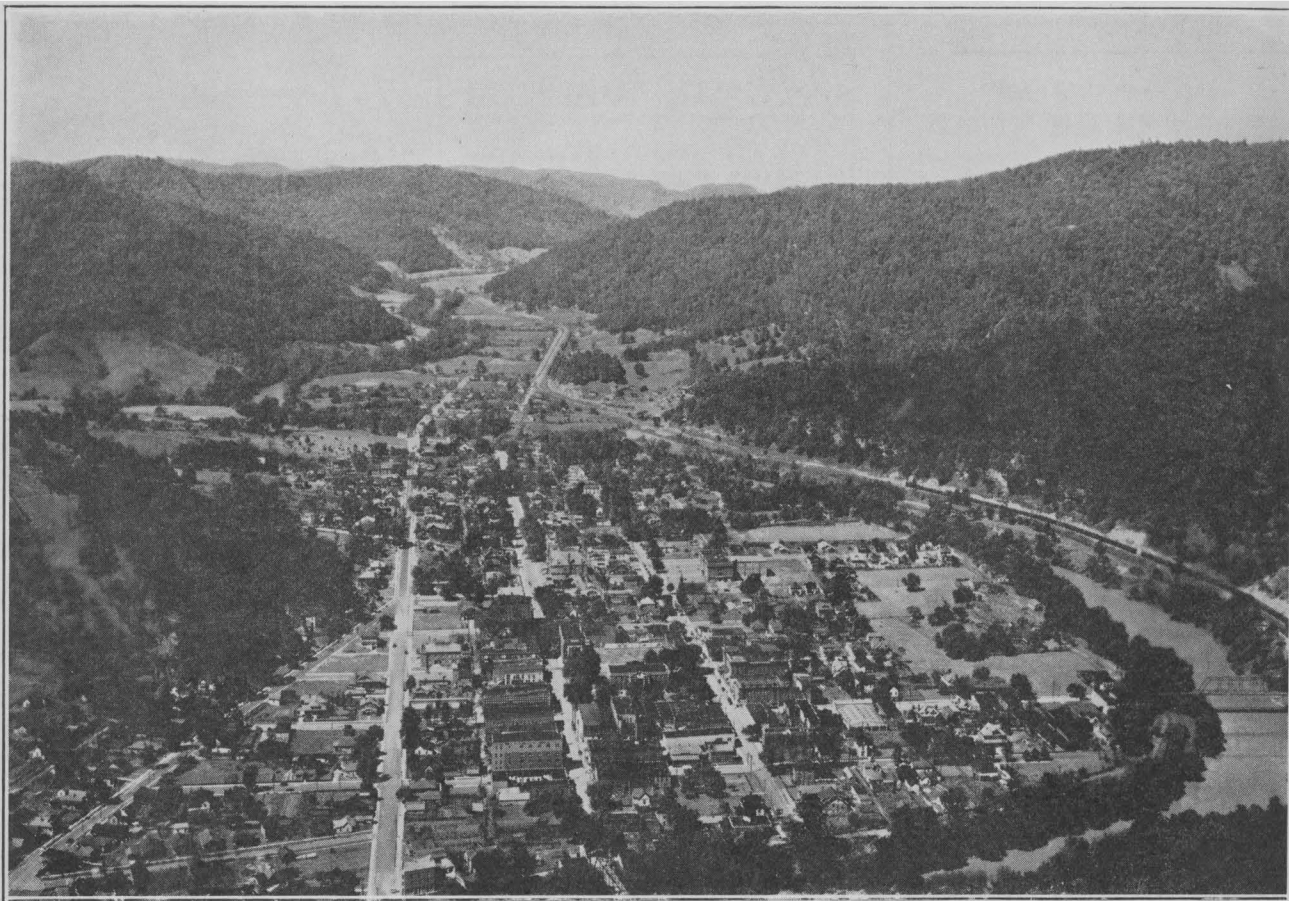
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PINEVILLE, GEM CITY OF THE CUMBERLANDS

Pineville, Ky., nestling in the mountains, four miles from Clear Creek Mountain Springs. Pine Mountain is cut here by the Cumberland River. Down the river runs the Old Wilderness Train. Daniel Boone and Dr. Thomas Walker came this way via Cumberland Gap, the first white men who crossed there into Kentucky. Over this trail Craig and His Traveling Church came from Virginia to Blue Grass Kentucky.



ONE CLASS OF THE CLEAR CREEK MOUNTAIN PREACHERS' SCHOOL

Lower row has three visitors and two members of the faculty. These men show their native ability, and are God's great challenge to the people of larger opportunities. (See page 232.)

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVII

MAY, 1934

NUMBER FIVE

Topics of the Times

CUTS THAT CURE

There are cuts that cut deep and bring disablement or death. There are other cuts, made by a skilled surgeon, that may cut deep but bring new health and more abundant life and fruitage. This is true of the vine and branches. It is true of the human body and the body politic. It is true of the Church and the missionary enterprise. All such cuts are painful and unpleasant. Some times they are necessary and may be beneficial if they do not hinder vital functions.

Individuals and families, churches and Mission Boards have been facing the vexing problem as to how they may cut expenses, activities, personnel, without interfering with life and service. It is a painful process and one that awakens deep sympathy. Can the operation be performed so as to effect a cure? Possibly some useless or seemingly harmful excrescences may be eliminated in our budgets and activities but—there are other vital functions that are also endangered. The practiced eye and hand of a wise and courageous surgeon is required to avoid irreparable damage.

Many Mission Boards have already cut their budgets one-fifth to one-half. This means the recall of workers, the reduction of needed support, the closing of stations, the withdrawal of help from young and growing churches. This is not the first time such operations have been faced. Sixty years ago Dr. F. F. Ellinwood, Secretary of the Presbyterian Board of Foreign Missions, wrote to the Syria Mission that Board income had so diminished that it was doubtful if new missionaries could be sent out and the needs of the field be met. Such a policy would discourage volunteers, weaken the interest of the Church and handicap workers at the front. But the crisis passed and the work went on and grew.

Is there a lesson for present day surgery to be found in the story of Gideon and the Midianites,

the powerful forces arrayed against Israel, the people of God? It is clear that we cannot depend on human resources to win in the conflict against godlessness. Three hundred wholly in the hands of God are more effective than thirty-two thousand whose thoughts are selfish or whose purposes are divided. Are any enlisted in the Christian army at home or abroad who are weak in loyalty or incapacitated for active service? If so let them return home. Are we depending on organization, on numbers, physical equipment, financial strength or human strategy? We need to learn that our hope of victory lies, not in these resources, but in the light released, the trumpet testimony and the Sword of the Spirit, which is the Word of God.

There are cuts that cure but there are also cuts that damage and destroy. Is it not time for Christians at home to ask the Great Physician and Surgeon to use His pruning knife, His lancet, to remove that which makes our lives weak and ineffective and then to guide in any necessary cuts in missionary budgets—in personnel, equipment, salaries—so that no harm may come to the body of Christ or to the work which He has committed His Church. Is there not danger that some of the cuts are due to those who rob the God's treasury by withholding tithes and offerings? No one who notes the American expenditures for comforts and luxuries, for motives and movies, for tobacco and candy, for cosmetics and jewelry, can claim that the reduced gifts to missions and other work of Christ have been due wholly to our economic distress. There are the places where cuts may be made to cure our spiritual weakness and diseases. Such courageous operations would save the slashes that may dim the eye that looks on the field, deafen the ear that should hear the call, may cut off the hands that serve or the feet that carry the Good Tidings, even if such cuts do not reach the heart and the centers of life. It is worth while to

cut off excrescences and diseased members when cuts are necessary, rather than to cut into living tissues that are vital to health and service.

WHY A LACK OF MONEY?

There is no dearth of money. It is as plentiful as it has ever been—or more so. The only difference is that it is not as plentiful for certain purposes as it has been and some people have not as much as they once had. The trouble is that in the last few years the circulation has not been so constant for fear has driven money into hiding or selfishness has diverted it into wrong channels.

There is no need of figures to prove these statements—consider the money spent today on motion picture shows and on various athletic contests. *The Watchman-Examiner* says: “Money seems plentiful for what people most desire. At a prize fight \$500,000 can be taken in as gate receipts. If it is a vulgar sex novel, the circulation will run up to hundreds of thousands. If it is beer, the multitudes long for it and will find money to pay for it. If it is Sunday excursions, the trains are crowded. If it is Sunday baseball, there is a record attendance. When it comes to missions or paying five cents a week for a religious newspaper—why, *that is entirely another matter*. We are forced to the conclusion that all church people are poor and that all non-church people are rich!”

That is the natural conclusion when we look only at the surface facts. In reality we know that money is not, and never has been, evenly distributed. The Rich Man and Lazarus, the Rich Young Ruler, the Poor Widow and Her Mite, Peter and the Lame Man at the Temple Gate, and other Gospel stories reveal the truth beneath the surface.

But money is more generally available today for laying up treasures on earth, that men can touch but that fade away, than it is for laying up treasures in Heaven that men cannot see and that do not fade away.

Let the government offer ten-year bonds to pay 4% interest and see the money pour in. Figure up the amount spent on alcoholic drinks and for the accompanying advertisements and equipment. But it is most impressive to consider the amount being wasted today on militarism! The cost of the World War was figured at \$224,000,000 a day. The United States is even now spending \$2,000,000 a day on its army and navy. It is safe to say that if all nations would spend on constructive work and on wages to labor even one half the amount now spent on armaments, munitions and the maintenance of armies and navies, if men would learn to love and to help, rather than to fear and destroy, then there would be no necessary unemployment, no excessive taxes, no world-wide

depression and no deficits in missionary and benevolence treasuries. Today America is spending nearly as much for one battleship as the Protestant churches in America give to foreign missions in a year.

It is a startling fact that more men are under arms today and vaster sums are being spent on the war machines of the nations than before the World War. Is it not true, as the philosopher Hagel says, “We learn from history that we learn nothing from history”? Experience may be the best teacher but nations seem to learn little from experience. Armaments have proved utterly ineffective in maintaining peace and yet we talk peace and increase armaments. Even the United States has abandoned its program for the reduction of armaments and the other nations—Japan, Italy, France, Germany, Great Britain—are taking this as an excuse for doing the same.

Contrast this with the cost of maintaining Christian missionaries as messengers of peace, at home and abroad. If we would put the money spent on harmful drinks and baneful amusements into uplifting Christian evangelism and education, the financial part of economic and social problems would largely be solved. If money spent on destructive and selfish militarism could be put into constructive and unselfish programs for health, and righteousness, promoting friendship and intelligent Christian living, then there would be no dearth of candidates for missionary work and no lack of financial support for the cause of Christ. Why spend for a destructive battleship, that will be obsolete in a few years, as much as would endow a college to carry on constructive work for a hundred years or more. Permanent advancement is made not by physical might and great armies but by the Spirit of God moving in the lives of men. The movement of that Spirit is shown in the release of funds for the spiritual work of Christ.

CHRISTIAN CRUSADERS AT WORK*

William Green, President of the American Federation of Labor, has expressed the conviction of many when he said: “A spiritual recovery is more essential now for America than an industrial recovery.”

Secretary of Commerce Daniel C. Roper states the same thing from another viewpoint when he said: “I have come to the conclusion that there will be no permanent economic recovery until there has been a religious renewal in the United States which will provide a foundation upon which to build the new industrial order.” The lack of integrity and character on the part of many public servants is the cause of failure in government and

* From Harry E. Woolever, editor of “The International Religious Press.”

in business. The Chief Surgeon who attends President Roosevelt at the Georgia Warm Springs Foundation stated the conviction of millions of scientific and professional men when he said, "Unless we build character in America at once, America is lost."

These convictions, expressed by such men, has led to the formation of a new "League of Prayer." The forty men who formed the original League on January first began by praying for each other and the general good, studying the same Scriptural reference each day, and putting their Christian convictions to work. They signed a covenant promising at least once a week to try to draw someone else nearer to God.

This personal work was most enthusing and helpful, both objectively and subjectively. The ambassador for Christ and the one to whom the invitation was given felt the new glow of life. When those in the original group won others to Christ they had to accept the new recruits as members of the circle and so many were taken into the League and signed the covenant. Soon there was a veritable Christian Crusade as well as a League of Prayer. The number estimated to have signed the covenant is now approaching a hundred thousand who have sent in their signatures to the headquarters.

The first city where the crusade began in a general way was Elmira, New York, where the ministers had covenant cards printed and presented the Crusade in their churches. The pastor of First Methodist Episcopal Church, Cortland, New York, sent in a list of 235. Ten business and professional men of Tampa, Florida, signed and sent for a thousand more cards to use among their associates. Thousands of women, from national leaders to kitchen maids, have also signed. Other churches followed with large enrollments in Wilkes-Barre, Pa., and Charleston, West Virginia, and elsewhere. Bermuda's Mid-Ocean Club was heard from through a member and other requests for cards came from Daytona Beach, Florida; Los Angeles, California; and Fargo, South Dakota. Granges, lodges, and patriotic societies took up the work. A letter from a member of the House of Representatives of Kentucky bears the names of fourteen men who have taken the covenant.

This Christian Crusade is spreading. A group of men in Cincinnati requested the privilege of sending the story of it to every daily paper in the world published in English. A copy of this story has been sent to the Christian wife of Chiang Kai-Shek, with a request to translate it into Chinese and send it to the papers of that nation. It has been sent to Germany and England, New Zealand, and South Africa. All of this has been done vol-

untarily by those who have signed the Covenant and becomes a responsible Crusader on quest to make the world Christian.

There are no salaried officers in this organization, no expenses except for office, postage, printing, and the care of correspondence. Everything received goes to further the work of evangelization. Those interested send gifts to make possible the furtherance of the task Christ has set for us. He only is exalted and to Him tens of thousands each month are turning in a renewed dedication of life and attention to prayer and Bible reading. The Crusade is joining older Christians with new disciples to carry the principles of Christ into every activity of life.*

PRINCIPLES FOR A SUCCESSFUL MISSION

Fifty years ago Protestant missionaries entered Korea and this year the Chosen Mission of the Presbyterian Church, U. S. A., celebrates its fiftieth anniversary (June 30 to July 2). The work has been remarkably successful in the number of Koreans won to Christ, in the extent and character of the educational work, in the development of self-supporting churches, in the leaders trained and enlisted for service, and in the way Christian truth has permeated Korean life. The first missionary was a physician and others soon followed, even though government edicts against Christianity were still posted in the main street of Seoul. Today there are two large self-supporting and self-governing churches (Methodist and Presbyterian), with 3,579 church buildings, 122,857 full members and 255,287 enrolled in Sunday schools. Some of the secrets of this eminently successful mission work are found in the basic principles that, from the first, have dominated the work in Korea. The principles of the Presbyterian mission are set forth as follows in a little pamphlet which announces the coming anniversary. These principles and some results include the following:

1. *Acceptance of the entire Bible as the inspired Word of God and as the basis for Christian faith and service.*

The whole Bible was early translated into the language of the common people of Korea and sold broadcast. From the beginning systematic instruction in the Bible has been one of the outstanding features of the work. As a rule the entire church attends Sunday school and every member is regularly enrolled. Last year 110,954 were enrolled in Bible study conferences of from five to twelve days each, held in almost every circuit and in many of the individual churches.

2. *Personal witnessing stressed as the privilege and duty of every Christian.*

Active evangelism is expected of every member of the Mission. Widespread itineration has been maintained

* A Christian Crusade Guide has been prepared by university professors, editors, students, and business Crusaders, with daily Scripture readings in several different countries and languages. The national headquarters are at 716 National Press Building, Washington, D. C.

from the beginning, together with tract distribution and the sale of Gospels. The growing Christian forces have been organized and led in a great variety of evangelistic efforts. The great majority of the 103,530 communicant members of the Korean Presbyterian Church today have been won to Christ, not so much by the missionaries as by the personal witness of church members, whose lives, as well as their words, have borne convincing testimony to the saving power of the redemptive work of the Son of God.

3. *The necessity of regeneration through the Holy Spirit, manifesting itself in transformed lives.*

Believing that redemption through Christ involves the implanting of a new nature, a complete break with heathenism has always been insisted upon with no compromise. This includes strict Sabbath observance and the fellowship of believers for true worship.

Prayer has occupied a very prominent place in the life of the Korean Church; both individual and family prayers and the meeting together at daybreak for united prayer at the Bible conferences and evangelistic campaigns.

4. *The training of the children of the Church to furnish Christian leaders and to prepare for Christian life and service.*

The primary purpose of mission schools is not to evangelize non-Christians but to train up Christian leaders from among the children of the Church. The academies for boys and for girls and the higher institutions in which the Mission is cooperating, are conducted with the same purpose. Many of these Christian graduates are today occupying positions of leadership in the Church.

5. *Medical work as an evangelizing agency.*

In the Presbyterian mission, the service of healing has always been an integral part of each station, and the mission hospitals have been centres not only of healing but have in addition made a tremendous contribution to the work of the Church. Professional standards have always been kept high and public health work and preventive medicine have had their place. But both doctors and nurses have recognized that the prime object of their service is to bring men to a saving knowledge of Jesus Christ.

6. *Self-support, self-propagation and self-government.*

Believing that the Christians should shoulder the responsibility of carrying on the Church work, the policy of the Mission has been to use mission funds for aggressive evangelism. Care has been taken to develop the work on a plane upon which the newly established church is able to maintain itself. The erection of church buildings has been left in the hands of the Korean congregations who have built as they were able. The salaries of the ordained pastors are met by the congregations to which they minister. The services in the smaller country groups are taken care of by voluntary lay leaders. Where the individual churches are too small to provide alone the salary of a pastor or evangelist, they are grouped together into circuits, which unitedly support a man to give them pastoral care. Locally elected deacons and officers, an increasing number of whom who are receiving training in the Bible institutes, are responsible for the leading services and carrying on the preaching in many places.

This missionary experience in Chosen is better than armchair theory. The progress has been remarkable and the Korean Christians have shown courage, intelligence, loyalty and capacity for leadership. Other missions might well adopt these principles in their work and adapt them to their particular fields. They are the tested principles laid down in the New Testament, directed and made fruitful by the Spirit of God.

INDIAN EARTHQUAKE SUFFERERS

The Red Cross and the Mission Boards are appealing for relief and reconstruction work for the Bihar earthquake sufferers in North India. Later reports give the number of deaths as over seven thousand. The earthquake extended over a territory as large as Scotland and the disturbance was so great that extensive fissures were opened in the earth and communications by road, railway and telegraph were completely cut off. Tirhut, Muzaffarpur, Harzipur, Patna, Gaya, Sahabad and Saran suffered most. Besides the loss of over 7,000 lives, many government buildings, schools, railroads, embankments and private houses were damaged or destroyed.

Bihar is one of the most neglected mission fields in India so that the loss to Christian enterprises was comparatively small. *The National Christian Council Review* (Nagpur, India) says:

In the crowded districts of Muzaffarpur, Darbhanga, Monghyr and Purnea, where the population runs into twelve millions, missionaries number barely a score, and the Christian community is almost negligible. Champaran and Saran are in similar case, and Bhagalpur and Patna are little better. Herein lies a call for a redistribution of the Christian forces.....

Churches and institutions into which life blood has been poured are now in ruins, and the work of reconstruction is a staggering task. The situation presents three special problems—immediate relief, temporary housing, and permanent reconstruction. To restore and reconstruct damaged church and mission property will need on a rough estimate some £15,000, and it is doubtful if any substantial help will be forthcoming from public funds. In all likelihood the appeal will ultimately be to Christian generosity. Out of this evil there has emerged in a wonderful way a new spirit of communal good-will. Bihar has always been a friendly province and in this dark hour of her need she has given an example in cooperation between Government and people, creed and creed, class and class, that gives good hope for the future. Christians, with Hindus and Moslems, have contributed generously in money and personal service and all have shared alike in the measures of relief.

The Missions directly affected in the earthquake area are: American Churches of God Mission, Assemblies of God Mission, Australian Methodist Mission, Australian Nepalese Mission, Baptist Missionary Society, Brethren in Christ Mission, Church Missionary Society, Church of England Zenana Missionary Society, Church of Scotland Mission, British Churches of Christ Mission, Christian Missions in Many Lands, Methodist Episcopal Church, Methodist Missionary Society, Presbyterian Church of England, Regions Beyond Missionary Union, Santal Mission of the Northern Churches, Society for the Propagation of the Gospel, Swedish Baptist Mission, Y. M. C. A., and Zenana Bible and Medical Mission.

Pray that this physical calamity may unite men's hearts in closer bonds of sympathy and may bring spiritual blessings.

The Madura Mission Centenary

By the REV. EMMONS E. WHITE, M.A.
Aruppu Kottai, Madras
Missionary of the American Board, 1917—

A VISITOR to Madura, South India, on January 11 to 14, would have noted some unusual excitement. A big parade, a picturesque historical pageant and a crowd of five thousand people, listening to inspirational addresses in an outdoor "pandal," would have helped to convince him that a real celebration was taking place. The Madura Mission of the American (Congregational) Board had just completed one hundred years of interesting history.

In 1834 the Prudential Committee of the Board resolved to open a mission in the Tamil country of India. The time was ripe. The great Roman Catholic missions of the sixteenth and seventeenth centuries at Madura had fallen into decline through dissensions among their French and Portuguese priests, and the British Government had just granted permission for American missionaries to enter the country. The Board's Mission at Jaffna, Ceylon, therefore, sent Mr. and Mrs. William Todd, Mr. Hoisington, Mr. Spaulding and three Ceylonese helpers to open the work. They arrived in Madura on July 31 and selected that city as the center of the new mission. It was the largest city of the district, a reputed capital in antiquity and the seat of ancient Tamil learning. It was also one of the seven "holy" cities of Brahmanic Hinduism, with a great temple in the center covering 20 acres and dedicated to the goddess "Meenakshi" (Fish-eyed-Lady). Its lofty tower-gates were visible for many miles over the surrounding plains.

In a land of an ancient, rich cultural heritage, side by side with an unparalleled combination of appalling disease, illiteracy, poverty and of social injustices and other evils sanctioned by the dominant religion, in the year-around heat of a blazing tropical sun, the first missionaries faced a stupendous task. To succeed would have ex-

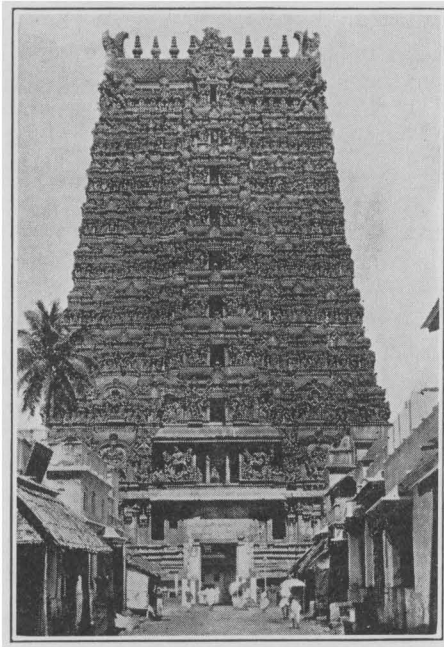
hausted the resources of any unaided human agency, even the Government. It is easy to criticise the mistakes of these pioneers: it would be harder to emulate their indomitable faith. In the early years of the Mission, cholera and other illnesses took many of their little band. There were spiritual giants in those days! No account of the

times is complete without the mention of the names of Todd, Poor, Eckhard, Capron, Chandler, Tracy, Taylor, Howland, Noyes, Rendall, Chester, and many other pioneer men and women missionaries. They laid broad and enduring foundations, and the great work at Madura today is their monument. The hardships they suffered are illustrated in the touching story of Mrs. Todd's death. After fourteen months at Madura she became dangerously ill and, in the hope that sea breezes might save her, she was hurried, weak and in great pain, by palanquin many miles across the burning plains. But she grew rapidly weaker and her dying words, whispered to her husband, were:

Friends in America perhaps will say I die a sacrifice to the cause of missions, but.....I have simply done my duty to my Lord, and no thanks are due me. Jesus is my hope; all is peace.

Under a banyan tree near the sea, far from the world's notice, lies her simple grave. All honor to the martyrs!

The pioneers saw beyond the traditional picture of the missionary in a long black coat preaching under a palm tree to half-naked savages; they envisaged the spirit and power of Christ as reaching the whole community. If Todd and Hoisington today could alight from the train in Madura, how amazed they would be over the fulfilment of many of their dreams! All around the city they would gaze upon such Christian institutions as the large church buildings, the men's and women's



A "TOWER-GATE" OF THE MEENAKSHI
TEMPLE AT MADURA

hospitals, the high school, normal school and industrial school for girls, the American College with its beautiful grounds and that largest of training centers for young men, three miles south, at Pasumalai. How they would rejoice over the fine body of 2,500 students in these institutions of Madura city alone!

In seeking effective ways of reaching the people, the missionaries began with primary day-schools. Soon half of the school-going population of Madura were in these schools. At first the only available teachers were non-Christians, but the missionaries gave able supervision. In 1852, however, a deputation from the American Board recommended that the Mission should reduce radically this type of work and should concentrate upon evangelism and the creation of self-supporting Indian churches. The Mission never regained the lost supremacy in primary education but in 1872 was permitted to enter upon an era of expansion in medical and higher educational work which has lasted to the present.

There were several predisposing causes for this expansion. First, a rapidly growing national church required more and better trained Indian leaders. Second, there was a great popular demand for the training which mission schools could give. Because the Christian community was neither numerically nor economically strong enough to supply all the students needed, a large proportion of the student bodies in mission schools has always been Hindus and Moslems. Finally, by fulfilling certain technical requirements, the Mission was able to secure for its schools a recognized status and an annual subsidy from the Madras Government. This aid now averages 20 per cent of the annual income, including salaries of missionary teachers.

The Christian influence of these institutions has been far-reaching. Their graduates go into all parts of South India and Ceylon as church workers, teachers in mission or public schools, lawyers, public officials, medical workers, mechanics and in business. Most of them carry with them a working knowledge of the Bible and of essential Christian teachings into a land rife with superstition and social feuds. All over South India one finds graduates who speak with great reverence and affection of such missionaries as Washburn of Pasumalai, Zumbro of the College, and Dr. Van Allen of the Men's Hospital. The results of such influences can never be conveyed by statistics, but they constitute permanent elements in the Kingdom of God in the Madura field. It should be remembered that Mr. Gandhi's effective efforts toward the social betterment of the "Untouchables" have been largely inspired and reinforced by the work of missions. The effect of Christian

education upon the Christians of outcaste origin in the Madura Mission is strikingly illustrated in the following comment recently volunteered by a conservative Brahman in Madura City: "We Brahmans know that the Christian outcaste man is socially higher than his Hindu relative."

The Crowning Achievement

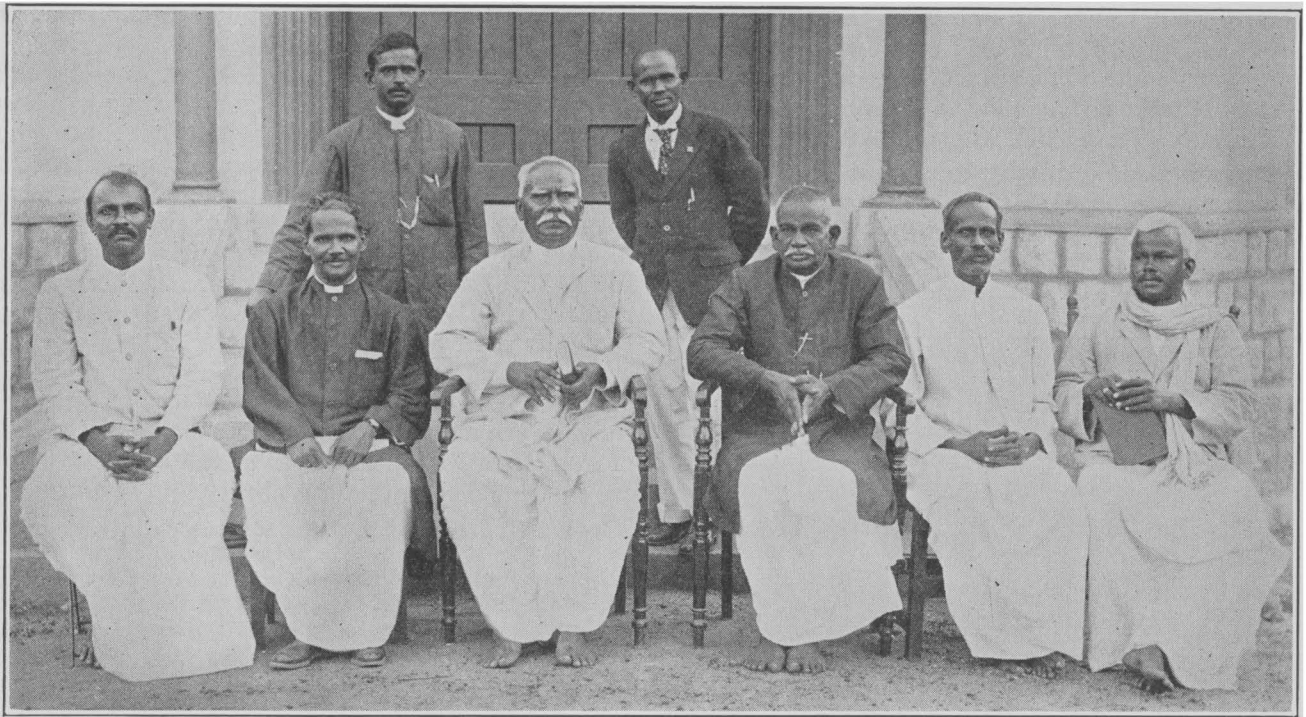
The Mission has rightly regarded the Indian Church as the crowning achievement of its labors. At first, when the missionaries and their helpers preached in bazaar and near temple, they met much strong opposition and even threats of violence. But as the people came to understand better the preachers' real motives, this opposition gave way to respectful attention. Nevertheless evangelism was very difficult in Madura City, with its concentration of conservative high-caste Hindus. It was in the hundreds of outside villages, where ninety per cent of India live as middle-class farmers and underprivileged outcastes, that the missionaries found the best soil for building the national church. There have been no spectacular "mass movements" in the Madura field, as in other parts of India. It has been mainly a story of steady growth, with here a few individual converts and there almost an entire caste-group in a village. Today the Christian community of the Madura Mission numbers 34,000, a small number compared with other neighboring Christian bodies. Its real significance lies rather in the quality of the work accomplished.

Great Social Improvement

Although predominantly outcaste in origin, here and there groups and even whole churches have been built up of middle-class Indians. In the Christian rural boarding schools one may often note with interest that the pupils are from a dozen different castes. This does not imply that caste as such is formally recognized in the Church. These pupils eat the same food and live together as one big family.

The visitor to village churches of outcaste origin can always pick out the Christians from their Hindu relatives, wherever funds have permitted the placing of resident Christian teachers or Bible-women to give them continuous spiritual nurture. In neatness of personal appearance and orderly intelligent attention to a public address they are outstanding. In literacy the Christian community far surpasses the non-Christian neighbors; since 46 per cent of the Christians can read and write, as compared with ten per cent for India as a whole. Female literacy is proportionately much higher.

Second, there is evidence of a strong *spiritual* life, as illustrated in giving for church support.



GROUP OF ORDAINED MINISTERS OF THE SOUTH INDIA UNITED CHURCH NEAR MADURA, INDIA

The one seated and wearing a cross on a black coat has had two years' training in college. The rest have had high school training, and all are theologically trained.

Coolie church-members, earning only 16 cents a day, cannot be expected to finance expensive undertakings. People who live in the West with its comparative abundance have little conception of poverty as it exists in the Orient. In the early years of the Mission the Christians' offerings were pitifully small. At present the number of individual village groups which can entirely support a resident ordained Indian minister is small but increases yearly. Since the majority of such groups are thus unable, the six hundred fifty villages where the Christians reside are federated into thirty-three "pastorates," or parishes, each of which has its ordained minister. All contributions for support go into a central fund from which the salaries of all these ministers are paid, the stronger churches thus helping the weaker. In 1917 the Mission transferred all of its village work to the Madura Church Council which is composed of the church representatives and a few ordained missionaries. Subject to the Council's general oversight, each pastorate manages its local work.

The Spirit of Sacrifice

And how the people *give*! A Western visitor to a village church "harvest festival" would see sights that would bring to his eyes tears of both joy and shame. A Bible-woman, often herself a widow with a family to support, out of a monthly salary of \$4 will give 40 cents, in addition to her

weekly contribution! It is quite usual to see a member of a "coolie" family offering a basket of grain, representing handfuls salvaged from the daily food needed for their bare sustenance. During April or May each church conducts its own campaign to win its neighbors to Christ. There are many real opportunities to open work in new villages, as well as a crying need to reinforce the older work, but the expense and the universal "depression" handicap advance. At the recent Centenary, these poverty-ridden churches, in gratitude to the American Board for a hundred years of generous aid, gathered a memorial fund of about Rs. 36,000 (\$12,000) for the purpose of aiding local village congregations to provide themselves with suitable houses of worship where inadequate ones, or none at all, exist.

Another significant result of the Mission's labors is the growth of *Indianization*. This is partly seen in the Indian urge toward church union. In 1908 the Christians of the Presbyterian, Congregational, Dutch Reformed and Basel Missions in South India and Ceylon united to form the South India United Church, which now has an aggregate community of about a quarter of a million members. But the urge did not stop there. Since 1919 negotiations have been proceeding to promote union between that Church and the churches of the Anglican and Wesleyan communions in South India. The consummation seems to be not far off and it is hoped to preserve in the

new United Church a union of the best in the episcopal, presbyterian and congregational forms of government. The result will be a "constitutional episcopacy" and the number of Indian Christians affected will approximate 800,000.

Indianization of institutions in the Madura Mission proceeds apace! In 1834, when the Mission numbered only two men, with true American efficiency Hoisington elected Todd president and treasurer of the Mission, and Todd elected Hois-

governing body. The Sangam was inaugurated as part of the Centenary celebration.

The nationals' warm appreciation for the aid given by American churches during the past century was remarkably proven by the fact that when the Church Council elected its representatives to the Sangam, although Indians might well have coveted for themselves every seat, they proceeded to elect all the "district" missionaries along with Indians to these seats! Moreover, they earnestly request the Western churches not to withdraw radically their help during this transitional period, but to "stand by" in prayers, money and missionaries. This desire for continued cooperation in the new era may well be voiced in the recent words of a veteran Indian minister of the Church Council, himself of outstanding ability and vision:

It is my humble opinion that a missionary in the field will find ample work for him all his life, and that he will ever pray that another lease of life be given him for fulfilling his Christian hope and desire for the redemption of the land.

Comparative Statistics of Madura Mission*

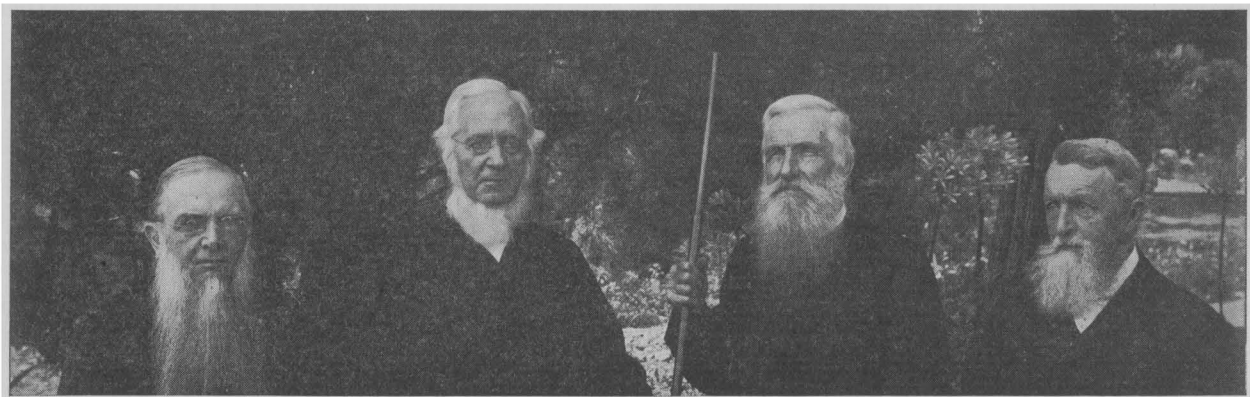
	1884	1933
Area of field (square miles) .....	.....	8,200
Population .....	.....	2,500,000
Villages .....	.....	3,000
Villages with S. I. U. C. Christians	381	657
Churches and pray-houses .....	.....	279
Missionaries	25	53
National workers	438	853
Hospitals and dispensaries	2	6
Annual treatments	60,247	142,236
Schools	171	256
Pupils	4,709	15,115
Christian community	11,559	34,545
Literate Christians .....	.....	16,058
Church members	2,908	12,231
Indian Church contributions (in rupees)	16,294	40,694

* Figures are based on the Mission statistical tables for the particular years, excepting for area, population and number of villages, which are only approximate.



GIRLS CARRYING WATER IN THE RURAL BOARDING SCHOOL AT ARUPPU KOTTAI, SOUTH INDIA

ington secretary and auditor. The Mission has been organizing ever since! As the institutions grew, managing councils with Indian representatives were devised, all subject to final control by the Mission. Now in 1934 the Mission, as a purely foreign body, has handed over responsibility for all its diversified work to a newly constituted body called the "Sangam," of which the membership must always be predominantly Indian. The College, however, now has a separate



JOHN SCUDDER, M.D.

JOHN E. CHANDLER

SAMUEL FAIRBANK

ALLEN HAZEN

Some of the Madura Mission Fathers

Ram Chander at Allahabad

By ETHEL CODY HIGGINBOTTOM,
Allahabad, India

Missionary of the Presbyterian Church in the U. S. A.

NOW that the time to depart had come, Ram Chander Charan was reluctant to leave home. As he wandered aimlessly about the courtyard every inch had memories. Some of the low mud buildings were especially dear to him because he had helped to build them. As a little boy he had played hide and seek here with his brothers and cousins, climbing all over the gently sloping thatched and tiled roofs. Stimulated by going to high school in the near-by town where houses were better than in his village, he had made some improvements. "With its white-washed walls," thought Ram Chander, "and the brick tower rooms, it is the finest house in any village around. The family like it now, although they did object to the disturbance."

He wandered over to the cows and patted each one lovingly. One pair of oxen were yoked, waiting to go out to plow. His father stood near, appearing tired and bent as he watched his son with affection.

Eager to get the parting over with, Ram Chander looked at his mother to see if she were ready. She disliked being over the fire and seldom cooked now. What were daughters-in-law for, if not to relieve their husbands' mother of drudgery? But today she had insisted that no one but herself should prepare the *samosas* (fried vegetable pie) for her beloved youngest son. "Beloved Mother!"

How girlish was his child-wife as she eagerly prepared the pastry, stooping over the rolling pin and board. She carefully kept her *sari* down and her back turned, so as not to show her face to her mother-in-law. How sad it had been when his wife confided to him that morning before he got up, her pleasure that she was to help prepare his lunch, rather than the other sisters-in-law. He recalled how she had nestled close to him and said, with a sob, "What will I do without you? There will be nothing for me. But I shall hold back my tears until you are gone."

With head bent low, she was now holding a cloth into which his mother was putting the leaf basket which held the *samosas*.

"I wish I hadn't planned to leave them," thought Ram Chander, "and yet it will be wonderful to take the course in the Agricultural College. My

high school education will be of no use to me if I stay here now."

"Come on, Ram Chander," called his elder brother, as he came from one of the low doorways.

The younger man hastened to the corner of the courtyard, where stood the little shrine. He humbly bowed before it as he raised both hands, palms together, to his forehead. "Oh, Ganesh, bless me!" was his silent prayer to the god.

He went to his mother and put both arms about her, as she threw hers around his neck. For a few moments they swayed together while the mother wept aloud.

The elder brother put a hand on each, as he said again, "Ram Chander, come." The boy gently released himself, glanced around at his sisters-in-law and the little children with them; made one sweeping salaam and then his eyes lingered for a second on his wife. Her covered head was bowed and her whole body shook with sobs.

The father and son embraced, first against one shoulder and then against the other, while the old man sobbed, "My son, oh, my son!"

"Ai Father, ai Father," uttered Ram Chander. Then he fled from the house, and from his desire to stay.

The advice of his headmaster in the Government High School in the near-by town had made him decide to go to the Agricultural Institute; that and the example of a friend whose education had been counted as loss when he had remained in the village after finishing high school. So rapidly had this man deteriorated that, after five years, he could scarcely speak English.

The eldest brother, his two sons, the son of the second brother, and other village boys were waiting in the oxcart, and shouted, "Quickly, Big Brother, we will be late to school and you will miss your train."

Soon the eldest student was answering the questions of his young admirers, and the oxen were being goaded into a trot. At the turn of the road they looked back and saw the father leading his oxen out to plow.

"Kismet," thought the student. "Men must work and women must weep," forgetting that the women also work. He would have been very

homesick that evening had not the seniors at the Agricultural College looked out for him. They helped him to register and find his room, and showed him the farm.

Ram Chander was frightened when he came into my Bible class the next afternoon, for he had never before been near a white woman, nor had he ever been in a European home. To think that any woman would suppose that she could teach men!

As I held the screen door open and encouraged the class to enter, Ram Chander took off his shoes on the verandah. His long, drooping eyelashes lifted slowly, disclosing big brown eyes. His penciled eyebrows, clear-cut features, and smooth brow were offset by his slender, frail figure. For only a second his eyes met mine, as he followed the other students into the room. He picked a path around the rugs, looked awestruck at the couch and its clean cushions, turned, stepped across a rug, and sat down on a hard chair.

Day by day we discussed many subjects in the Bible class—health, cleanliness, sanitation, tuberculosis, leprosy, sin, habit, truth, the value of time, the home, the place of women and their education. At first Ram Chander looked at me with a worried pucker between his eyes, as though he feared lest some evil spirit might come from me and devour him. When I smiled in his direction he looked away with an alarmed expression. Meanwhile, he was learning many things in the laboratories, in the gardens, and on the athletic field.

Back to His Village

When October came and with it vacation Ram Chander, who had eagerly counted the days, left for home.

There was the same village home, although the whitewashed walls were now stained. It seemed so bare—no flowers, no vines, or shrubs. The high corner room and tower seemed small and meager. A discarded plow and some earthen jars occupied the lower room. The cattle seemed little and useless compared with the big cows and oxen on the mission farm. He tried to tell his father about them and about the agricultural methods used—about the deep plowing, the manuring, the silos and the farm machinery. His father's attitude was, "That is interesting! But these things are only used to show off; no real farmer could use them. What is the use of our trying; we would only waste our time and money."

For the first time the young man noticed the drain in the corner of the courtyard, into which flowed the dirty water from the cattle, bath and dishpan. He remembered that it had always stood there, but now he saw that flies and mosquitoes

were breeding in it and reflected on the possible consequences.

He told his mother about the dispensary and the doctor's care of the students' health. She yawned and said, "But, Son, don't let him try his magic on you. He isn't a Brahmin. If you get sick call a Vaid (medicine man) to cure you of the evil eye."

In vain Ram Chander tried to explain about a microscope and its value in diagnosing sickness. He saw the children of the village with sore eyes, and wished that they could go to a dispensary for treatment. He rebelled against the thought that the village women spent their time in gathering grass, or growing and chopping fodder for cattle which could give no milk for their underfed babies. He was unhappy to see women carry big baskets of fodder or cattle manure into the town to sell for a pittance. Often that pittance was spent for radishes, cauliflower, or potatoes, which could have been grown in the village, had they known how to protect the produce from the porcupines, rats, monkeys, and birds. He knew now that he could make a living at that when he had finished his course.

When Ram Chander returned to the Institute and I expressed my hope that he had enjoyed a good holiday, he frankly said, "No, Madam, I think it is better here at college."

A few days later when we discussed Jesus' words, "A prophet is not without honor save in his own country," Ram Chander said, "Yes, that is the truth."

In time he joined the social service group that went out into the villages to help. Once he told us of what they were attaining—in two villages night schools had been set up; in a college classroom another group of boys were taught each evening. On Saturday and Sunday afternoons groups of students went into villages with hoes; they opened drains, piled village refuse into baskets, paid boys to carry it to fields, where they buried it for manure and thus departed from the customs of high caste men; they picked up a sick boy on his bed and carried him to the doctor; on several occasions they paid for milk for sick patients, whose family daily came to the dairy for it; they begged the farm manager to give work to men whose families were in especial need; they spent hours investigating the case of a boy, and found that he belonged to a group of professional beggars.

As we discussed these subjects, one student announced: "But their greatest need for help is inside the homes and none of us men can enter them."

"Much could be done if the mothers would let the girls go to school," said another student, add-

ing, "but most of the older women laugh at the suggestion."

A member of the small, progressive Parsee community, whose women were educated, said, "My sister is inspectress of girls' schools in Allahabad district."

"Aree!" exclaimed most of the class cheerfully, as they leaned forward not to miss hearing about this.

"But it is of no use," the Parsee continued. "Teachers are found, schools are opened, a few girls attend, but when my sister goes to inspect they are never in session. The teacher is enjoying herself, and the children are running about the village."

I told them that when I came to Allahabad twenty-six years ago, there had been less than one hundred girls in two Mission schools. Now there are over four thousand girls in several schools. The class cheered.

Another student ventured: "However, at present the case for village girls is hopeless. The houses are unsanitary; the women wear dirty clothes, but deck themselves with expensive jewelry; there is sickness, unbalanced feeding, quarreling, and indecent talk. Since the girls are kept from school, how can even the next generation be improved?"

"Madam," exclaimed Ram Chander, "we are powerless to change things in our own homes, how can we change others? Our mothers never want anything new. We men who are going back to the villages to work should have wives who understand and can help us, as American wives help their husbands."

Another student asked, "But how can we get wives who are educated in such a way as to know how to help change village women?"

At this the students all laughed. The one Christian student in the class then came into the conversation. "I can get an educated girl," he said, "one who has graduated from a mission high school, but even she will know nothing of village life and how to help the women."

I outlined my hopes and dreams for a course for women at our Agricultural College — simple dairying, vegetable and flower gardening, home-making, first aid, hygiene and village industries.

Eagerly the students listened, and then asked, "But when, when?"

"When God gives us the dormitory and the women teachers. Will you pray for this?"

"Yes, we will pray," came from many voices.

"But it is too late to help us," ventured Ram Chander.

We might get some cottages, so that old students may return with their wives, and both take short courses."

An enthusiastic shout, "Oh, that is good," came from the whole class.

At first we did not open our Bible class with prayer, as the students would not have understood. But after Christmas one day as we gathered, Ram Chander with a shy smile asked, "Why do we not pray in Bible class?" I told him that we would if the class desired it.

Half the class responded, "Yes, please."

I asked for what they wished to pray.

One student said, "Pray for the freedom of India"—meaning political freedom.

Another said, "May we pray for Mahatma Gandhi, Jawahirlal Nehru, and our other leaders?"

Another said, "Let us pray for Hindu-Moslem peace and unity."

Ram Chander said, "Let us pray that India may be freed from its ignorance, bad health, poverty, and unsanitary practices in its villages and homes."

Each day after that, if I started to open my Bible before prayer, some student—often it was Ram Chander—would ask, "What about prayer?"

The Telegram

One day someone coughed out on the front verandah, and I went to find Ram Chander holding a telegram. He spoke excitedly, "Oh, madam, my wife is about to give birth to a child, and I must go home. The telegram just says, 'Come home.' If I show it to the Principal he will ask the reason and Madam, how can I explain to him? Please speak to him for me."

A fortnight later Ram Chander returned to school. After Bible class as the students left the verandah, where we often met, he told me about his family.

"Oh, Madam, my little son died of lockjaw," he sadly announced. "My wife is still very ill, and heartbroken, but my mother makes her get up and do housework. She says that will make her forget."

"Oh, Ram Chander, I am sorry. Do you know that lockjaw is caused by a dirty midwife?"

"No, Madam, but what can we do? The midwife must always be a low caste woman."

"Where is the nearest hospital, or woman doctor?"

"Forty miles away, and my mother would not even let me suggest that my wife be taken there." Ram Chander's voice was sad, and his eyes were moist.

At the student parties different groups took turns in the serving. On one occasion high caste men carried food to low caste and to Moslems, before they had sat down to enjoy their own tea.

As I passed near Ram Chander I asked, "But are you eating cake which contains eggs?"

He laughingly said, "Yes, Madam, why not? I wish my mother could see me here this afternoon. She could not even appreciate your home. Beginning with spoons, cups and saucers, it would all be so strange to her that she would be overwhelmed. But my wife would understand and would like to learn." Then shyly and more softly he said, "But there is one thing of which I would like to speak to you. I taught my wife to read last summer. She is clever. She learned quickly," smiling with pride. "But I want to send her something to read. Will you help me? My mother doesn't give her much time to read, and she needs more teaching; but she tries hard when she can."

The school year ended in April. I looked to see how the class had answered the examination in Bible.

What Christ Means to India

To the question: "What difference has the birth of Christ meant to India," Ram Chander had written:

Jesus Christ has done much for India. He was born in the East, but the West appreciated him first. Modern inventions such as steamships, engines and even aeroplanes have come into being where He was best known. Also the treatment of leprosy and other dangerous diseases have been found out by His disciples. Missions have brought schools, colleges, and hospitals to India and taught us to appreciate them. At first He had only a few followers, but now nearly half the world follows Him. Through His teaching we have learned to pray for the happiness and comfort of others. He has also taught me not to run away from the struggles and necessities of this world but to face life bravely and to make myself even happy in the fight. Christ also helps us to see that there should be no problem of untouchability, but that we should all be brother to brother. To those who have less than we have, we should take help and not be proud and boastful above them. All of these influences are silently working in India because Christ was born. I thank God that He sent His Son.

The April hot winds had blasted the gardens. The few remaining flowers were dusty and faded. The sun was sinking into the palm trees and the

ragged line of roofs, the minarets of mosques, the steeples of temples, and the mangoe trees across the river stood out against the rosy background. Its colors were reflected upon the water. I came upon Ram Chander standing in my garden.

He turned to me with a sad smile, "It is only now when I am nearly ready to leave that I realize how much all of this means to me." His hand swept wide and seemed to take in the Jamna River, and the sunset beyond.

"What," I questioned, "the farm, the river?"

"No, Madam, no," he almost wailed, "there is a river near my home; there are farms there. No, it is your home, the view of this garden from the verandah, where we have sat for Bible; and now it is all gone forever from me."

"But Ram Chander, could you not have a garden at home?"

"Yes, Madam, I will try. I have bought seeds from your gardener. But my mother will not help."

"But need she help? You know how to prepare soil and manure it."

"Yes, but she will not let me have the manure. That must be made into fuel cakes and be used for smoothing the walls and floors, according to Hindu purification laws. Then suppose I buy manure from neighbors, prepare my soil, put in my seeds, will she let the sacred cows be kept out? I try to make my wife appreciate the beauty of a garden, but my mother laughs and says, 'How can she understand about what you are talking to her? She is only a girl. Don't waste your time on her.'"

"Yes, Ram Chander, I understand, but we must work on and pray. Jesus Christ said, 'I came to put the daughter-in-law against the mother-in-law,' and I am working and hoping for that day when the young women trained in our Agricultural College, will live in model homes in the village."

"Yes, that is right," exclaimed Ram Chander, "I believe they will lead this generation to rebel against the old order."

Danger in Retrenchment

"Christian missionaries have been the 'greatest modernizing, civilizing, and morally constructive force that has gone from the West into Asia and Africa. Unfortunately a retreat, due to retrenchment, is now being carried on all along the line. Various projects are being given up, and the situation has become critical. The younger churches are not yet in a position to assume responsibility.

"Unless the churches in the homeland become thoroughly alive to the need of maintaining this world-wide enterprise of Christian missions, no matter how great the sacrifice, and unless they put forth their best efforts to accomplish this end, we are in grave danger of surrendering values that can never be replaced. The whole philosophy of Christian missions is to go forward; it does not function well in retreat."

DR. WILBUR S. DEMING, Ahmednagar.

What Religion Means to Me*

By MADAM CHIANG KAI-SHEK, Nanking, China

*Mayling Soong Chiang, a Graduate of Wellesley College
and the Wife of the Commander-in-Chief of
the Kuomintang Military Forces*

I USED to think Faith, Belief, Immortality were more or less imaginary. I believed in the world seen, not in the world unseen. . . . A religion good enough for my fathers did not necessarily appeal to me. I do not yet believe in predigested religion in palatable, sugar-coated doses.

My mother lived very close to God. I recognized something great in her, and my childhood training influenced me greatly even though I was more or less rebellious at the time.

My mother was not a sentimental parent. In many ways she was Spartan. But one of my strongest childhood impressions is of mother going to a room she kept for the purpose on the third flood to pray. She spent hours in prayer, often beginning before dawn. When we asked her advice about anything, she would say, "I must ask God first." And we could not hurry her. Asking God was not a matter of spending five minutes to ask Him to bless her child and grant the request. It meant waiting upon God until she felt His leading. And I must say that whenever mother prayed and trusted God for her decision, the undertaking invariably turned out well. . . . I know that many long hours were spent interceding for us.

Shortly before she left us mother was ill and confined to her bed. Japan had begun to show her hand in Manchuria. One day I was talking with her about the imminent Japanese menace and I suddenly cried out in irresistible intensity of feeling:

"Mother, you're so powerful in prayer. Why don't you pray that God will annihilate Japan—by an earthquake or something?"

She turned her face away for a time. Then looking gravely at me she said: "When you pray, or expect me to pray, don't insult God's intelligence by asking Him to do something which would be unworthy even of you, a mortal!"

That made a deep impression on me. And today I can pray for the Japanese people, knowing

that there must be many who, like Kagawa, suffer because of what their country is doing to China.

During these years of my married life, I have gone through three phases as related to my religion. First, there was a tremendous enthusiasm and patriotism—a passionate desire to do something for my country. Here was my opportunity. With my husband, I would work ceaselessly to make China strong. I had the best of intentions. But something was lacking. There was no staying power. I was depending on self.

Then came the second phase. These things that I have referred to happened, and I was plunged into dark despair. A terrible depression settled on me—spiritual despair, bleakness, desolation. . . . And then I realized that spiritually I was failing my husband. My mother's influence on the General had been tremendous. His own mother was a devout Buddhist. It was *my* mother's influence and personal example that led him to become a Christian. . . . I suddenly realized that he was losing spiritually because there were so many things he did not understand. . . . It seemed to be up to me to help the General spiritually, and in helping him I grew spiritually myself.

Thus I entered into the third period, where I wanted to do, not my will, but God's. Life is really simple, and yet how confused we make it. . . . But to know His will, and do it, calls for absolute sincerity, absolute honesty with oneself, and it means using one's mind to the best of one's ability. . . .

One must have moral conviction, wisdom, and the energy to accomplish. I used to pray that God would do this or that. Now I pray only that God will make His will known to me. God speaks to me in prayer. . . .

Whether we get guidance or not, it's there. It's like tuning in on the radio. There's music in the air, whether we tune in or not. By learning to tune in, one can understand. How is it done? As Brother Lawrence told us long ago, "By practicing the presence of God." By daily communion with Him. One cannot expect to be conscious of God's presence when one has only a bowing acquaintance with Him. . . .

* Madam Chiang Kai-shek is the sister of Madam Sun Yat Sen. One brother, T. V. Soong, was Finance Minister of the Republic of China, and another sister is the wife of H. H. Kung, a descendant of Confucius, and a prominent Christian Chinese diplomat, statesman and business man. This article (condensed) is reprinted by permission of *The Forum and Century*. Copyright, 1934.

Working Without Money

By JOHN C. GRANBERY, Rio de Janeiro, Brazil

“**WE** NEED money. If people would give more liberally, what wonderful things we could do in foreign missions!”

All my life I have been hearing missionary addresses and sermons; I have been reading missionary editorials, articles and books. To my mind the money appeal has been exaggerated. While many leaders acknowledge that prayer is the most important factor, they argue that if we have prayer, money will come.

It is interesting to note how much truly Christian work is carried on effectively entirely apart from the support of any foreign missionary board. I know a business man who uses his home for a mission to the humblest classes and holds regular services each Sunday, including Sunday school. At a Sunday evening service, which I attended, the room was full. Something is going on there practically every night in the week. There is a recreation room for the young people; a museum and a library. One evening is given to prayer. This man and his family furnish the place, the working personnel, and almost everything else needed, without one cent of outside help. He says, like Paul: “My business is tent-making, but that is only to pay expenses.” This work has been going on for years, and while the people pay something it is not much as they are poor and ignorant.

Last evening I entered the oldest Protestant church in South America, an Anglican church in the very heart of Rio de Janeiro, where services are conducted for the English community. A group of young fellows organized into what they call the Toc-H were about to hold a business meeting, preceded by a devotional service. There was no singing. The Archdeacon read from one of the Psalms, and commented impressively: “The Psalmist was like us in that sometimes he felt himself slipping, but his trust was in God. We wonder why there is so much selfishness in the world, so much that is wrong and ugly. The reason is that it is so much easier to roll down hill than to climb up. The Cross gives us the assurance that unselfishness, living for others, goodness, is worth while.” Then he offered prayer for fifteen or twenty minutes. There was nothing hurried. We were in the center of the busy city and a number of business men were present. At the close of the devotional service the young men

asked me to tell them something about a central mission in a crowded part of the city. “What we want to know,” they said, “is how we may be of service. We may not be capable of much, but there are about thirty of us who are eager to render any kind of service.”

One of the largest and most influential evangelical churches in the city of Rio was founded wholly as the result of volunteer effort. In 1855, Dr. Robert Reid Kelley, a Scottish physician who had suffered persecution on the Island of Madeira, came to Rio and started evangelical work at his own expense. He and his wife mastered Portuguese, and translated and composed a large part of the hymns still in use by Brazilian Evangelical Christians.

One teacher of agriculture in Brazil not only maintains the highest Christian ideal of American manhood, but puts forth definite efforts to share his convictions and experience with Brazilian youth. At the college assembly he has helpfully discussed, for example, questions of temperance and morality. These men have never been paid by any mission board, but this by no means lessens their Christian influence. Their work has the advantage of being the natural and spontaneous expression of personalities rich in Christian experience, in learning and in social idealism.

The man who has done as much for Brazil as any other North American I know receives support from a Christian agency, but for a greater part of his work he has never received a cent. Cooperating with churches, fostering schools, encouraging every good cause, a friend of the Salvation Army, helping in work for lepers, looking after seamen, establishing social work for the masses, opening his home to passing strangers and residents alike, equally appreciated by Americans, Brazilians, and British, this real American ambassador to Brazil, as some one has called him, is doing a Christ-like work and exercising an influence that cannot be measured in terms of money.

While a great part of missionary achievement is made possible by gifts from the home churches, it is well to recognize that much is being done independently of that source. The spread of Christian truth and life does not depend upon money.

Making New Women in China^{*}

By IDA PATERSON, M.A., Cornell University
Missionary to China, Southern Baptist Convention

IN 1921 six girls dared hostile criticism and braved tradition in order to secure a college education in a men's mission school. I see them now, six pathetic little figures creeping about, striving vainly to efface themselves as completely as possible, yet bearing in those small bodies hearts strong and courageous.

We were temporarily housed in very poor, inconvenient quarters, on the third floor of the administration building. There was no heat to dispel the shivering blasts that whistled around the corner of the building, no cheerful colors, no comfortable furniture. Two foreign women, Dolly as Dean, and I as comrade-in-arms, lived with the girls.

The memory of their quiet courage, their sincere earnestness, their uncomplaining acceptance of discomforts, remains with me after all these years. From them I gained a higher conception of Christianity. In America our Christianity is too often limited to going to church, and perhaps, if one is touched with incipient sainthood, to belonging to the missionary society. In daily life, however, we meet dozens of people, spend hours with them and leave them without the remotest idea of whether they are Christians or not. Nothing in the conversation, or in the way of deeds, has led us to believe that they have in them a divine power and a hope that has transformed their lives.

For the first time in China I saw people whose Christian experience was a part of their very being; people who weighed their actions by the Christ standard; people whose quiet daily conversation partook of the hope within them. I saw for the first time people in the common walks of life who considered their religion a vital part of life, without which life could not go on.

At first the quietness and dignity of these girls irked me, fresh from the high spirits and jollity of American college life. They rarely laughed aloud, rarely indulged in gymnastic signs of overflowing spirits. Vainly I strove to rally the youth in them. There was the daily barrage of men's eyes to encounter; the daily tightening of determination, the daily lifting of the head and assumption of courage. I did not understand. Then came help from an unexpected source. About Christ-

mas time a girl from Hongkong became a member of the group on the third floor. She had come from British schools; adjustment and tradition in this new section of China meant little to her. She brought with her a mandolin, one English song, "Margie," and bobbed hair. At first we were doubtful of accepting her—think of bobbed hair in eastern China in 1921!—but the charm of her own small self soon swept away all criticism.

First she demanded a fire; how she shivered in our damp, cold wind! We had been considering a fire and her request came at just the right time. A fire was installed in the huge square hall which we converted into a pleasant living room. There she sat for hours, strumming on the mandolin, and singing softly. But she sat alone. None of the girls would join her, finding themselves suffocated in their fur-lined clothes. I can see her trying to coax them out of their cold bedroom saying, "Come and learn to use a fire." Finally she taught them to wear a summer garment under the winter clothes and to throw off the heavy fur-lined ones before approaching the fire. Next she taught them to sing "Margie" until they sang it over and over every evening while waiting for the servant to bring up the supper. In sheer self-defense I offered to teach them something else and soon they learned other songs. Changes took place. Frequently wild peals of laughter rang from the third floor; there would be the sound of running feet and squeals from the captured, while the girls of the lily-feet looked on in enjoyment. Warmth, happiness, and the high spirits of youth are the memories that remain.

There are other memories too. Far be it from me, a teacher of boys, to concede that boys are easier to discipline than girls. Yet facts are facts. There was Laura—we gave them foreign names—from far inland; fiery, impetuous, hot-tempered, whose anger blazed up and scorched all before it. And yet I've never known anyone to fight more fiercely than she to overcome this her greatest enemy. She brought joy to our souls and consternation to the hearts of the six hundred men by repeatedly walking off with the first and highest scholarship. When the place caught on fire one night it was her cool-headed command of the situation that saved everything. She learned

^{*} An address given at the Florida Chain of Missionary Assemblies.

many things rapidly and well, and married one of the professors.

As their disciplinarian I was almost hopeless—and who wouldn't be? There had been a very serious breach of the rules committed over and over again by Betty, a spoiled child, the darling of her aged parents. Something must be done, and girding up my loins, I prepared to do it. The transgressor was called for a stern interview. She came at once, dainty, sweet, with downcast blushing face, and clad in gorgeous silk clothes. The abundant black hair was smothered neatly back and confined with a gold pin while a bit of *mei-hwa*—China's most fragrant flower—shed its precious sweetness over the room. There she stood—shy and beautiful, revealing centuries of China's finest culture in every line of her aristocratic face. My heart began to soften, so quickly I launched into a severe reproof. Some form of punishment must be meted out; such repeated disobedience required rigorous measures. Suddenly she looked up and spoke directly: "O honorable teacher, in meting out the punishment, don't forget that after all I'm only a poor heathen Chinese." Alas, for discipline!

Dolly and I ate, slept, lived and moved and had our being in one room. It seemed to me that Amah put the coffee on at daybreak and boiled it until time to get us up. Finally through the door came the first, none-too-faint sounds of "Margie"—and the day began. It was a difficult task to convince these girls that it was necessary for all to eat breakfast at seven o'clock, even when they didn't have a class until ten. Each one preferred to eat when the spirit moved her; each one preferred to do most things according to her own caprice. And so one of the first lessons was co-operation, and consideration for each other.

How the Six Grew

As the years passed and the number of girls grew to be three hundred, living in two beautiful dormitories, the first lesson was always the same. We tried to build up an atmosphere of love and understanding. Missionary work calls for the giving of one's self in love and the fountain of that love is Jesus Christ, so that we laid our em-

phasis on this point. Whenever by our human doctrines, creeds or ritual, by our rivalry, domination or bigotry we create division, we thereby violate the Spirit of Christ. We tried to make these girls feel that nothing they did could put them beyond the pale of our love and pardon, even as there is nothing we do that puts us beyond the pale of the love and pardon of our heavenly Father.

During the years we watched these Chinese girls grow and develop. We saw Hope, our most conservative girl, become a woman of strength and broad vision; we saw Mary, quiet and meek, develop into a clear-thinking leader; we saw shy Lily marry well and grace her husband's home with Christian dignity and charm; our little bobbed-haired girl was reserved for wide experience and went abroad; our spoiled pet became a dean of women. Quietly these first six took upon themselves various offices of leadership in the college; quietly and surely they gained an undisputed position of respect among the men. There were nearly one hundred others when these girls graduated, but these held an enviable place in our esteem as successful pioneers. Each one went out to take her place as "one that serveth."

One might safely say that the attitude of Chinese college girls is never anti-Christian. To a group of agitators, boys from her own college, one girl replied to their request that she join an anti-Christian movement: "For twenty-five hundred years we Chinese have had Confucius and his ethics, but during these twenty-five centuries Confucius never inspired the building of a school for girls, never inspired any movement for the benefit of women. Jesus Christ came to China and gave us Chinese women a chance, and to Him I will remain grateful and loyal." Her words largely express the spirit of China's women.

Hundreds of Chinese women have gone out from colleges to be a blessing and an inspiration to other Chinese women. They come to us young, shy, irresponsible; they leave with a new conception of a great, transforming love of Christ, a love that takes burdens from the back, that takes bitterness out of the heart; a love that leads them straight to the father-heart of God.

How Build a Christlike World?

We must either stop talking about Christ's ideals of life, or we must talk about them in both word and deed in the clutch of hard facts. . . . as He did, and as they did in whose train we want to follow. There is no other way to build a Christlike world, except to be Christlike. We must meet this secular world—its prosperity, its smugness, its hard-boiled philosophy, its utilitarian aims—with a steeled conviction that we are going all the way through with Christ, and with a burning passion to be like Him in life and spirit—to be His men both to live and die.

DR. RUFUS JONES.

What I Found in Puerto Rico

By CHARLES S. DETWEILER, New York

*Department of Evangelism, Missions in Latin America,
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TWO years and two months had passed since my previous visit to Puerto Rico. The first thing which I observed was an increase in the sugar acreage, and this in spite of the fact that the American Government had been trying to persuade farmers on the mainland to cut down their production. An increase in land devoted to sugar means a decrease in the land available for beef cattle or for other food products. As it is, the larger part of the food consumed in Puerto Rico must be imported in order to allow great corporations to produce more sugar and with it pay more dividends to absentee stockholders.

Since nothing has been done to solve the chronic problem of over-population and under-nourishment, no one will think it strange that there is a vast deal of social unrest. Not long before my arrival there had been a successful students' strike at the University, followed by a cane-cutters' strike in the midst of the sugar harvest. Then came a consumers' strike against the high price of gasoline, accompanied by violence against the cars of those who would not join the strike. Finally in many of the cities there was a consumers' strike against the electric light and power companies. The new Governor, General Winship, is highly regarded for his firm and impartial administration, but his position is not one to be coveted in these days.

There is unfortunately an increase in permitted gambling. As far back as 1917 race-track gambling was legalized; and Governor Gore, who lasted less than a year, persuaded the legislature to legalize cock-fighting; and now each town has a building dedicated to this ignoble sport. Also I discovered that in many of the towns gambling by roulette wheels and by other devices is openly conducted in specially constructed booths on the cen-

tral square. Surely in a country where more than half the people have applied for aid under the C. W. A., thrift and merit needs to be encouraged rather than non-productive devices and the principle of chance which is the essence of gambling.

Many people are being given employment by the C. W. A., and on every hand one saw the evi-

dences of improvement in parks and roads due to this new enterprise of the Federal Government. Sugar companies complained that in some places there was difficulty in securing laborers for their harvest because employment under the C. W. A. was just as remunerative and less strenuous than work in the cane fields. To meet this situation the C. W. A. decided to reduce the pay for unskilled labor to sixty cents per day, limited to four days a week; strange to say, this step was met by a threat to strike on the part of the laborers. Notice had to be given that there could be no strike against C. W. A. since it was a measure of poor relief.

In view of the general economic situation, the churches have made an enviable record

of maintaining a fair measure of self-support. One secret of it is found in their large congregations. "Many a mickle makes a muckle." In such towns as Ponce, Cayey, Caguas, Rio Piedras, Santurc  and San Juan, the Sunday schools are limited only by the size of their buildings. If we could help them to secure more class rooms, the attendance of four hundred and five hundred might gradually be increased to double that number. Some rural churches and one town church, which lost their chapels in the last cyclone (September, 1932) are still without meeting-houses. On a Sunday afternoon I came upon one Baptist church which was meeting in a milking shed. The place had been cleaned and chairs and benches brought, and on



CLASS OF 1933, EVANGELICAL SEMINARY



BAPTIST SUNDAY SCHOOL, YAUCO, PUERTO RICO

this particular day one hundred and eighty-two children and adults were in attendance. Because there was only a roof and a cement floor, it could not be used in rainy weather. During the past year the Rio Piedras church completed its repayment of a loan for the building of a parsonage, and became self-supporting.

In Ponce the consumers' strike against the rates charged for electric current had been in progress four weeks. There was no violence nor intimidation. The town seemed to be united in this movement, and the Baptist pastor was among the speakers who addressed meetings in the public square to keep up the public morale in the return to the age of candles and oil lamps. A young lawyer, educated in the United States, took occasion in one of these meetings to attack religion as the "opiate of the people." Our pastor asked permission to speak, as soon as he had finished, and then gave the public a brief resumé of the part played by evangelical Christians in working for better social conditions and in attacking evils like slavery. He cited the Anabaptists, the Puritans, the Quakers, and concluded with the Social Creed of the Federal Council of Churches. He added that the lawyer who had just spoken was an ignoramus in religion. This was but one indication that the evangelical churches in Puerto Rico are a growing power in the life of the island.

There is perhaps no field in Latin America

where there has been greater progress in public education, and where the level of public intelligence is higher. I know not how we should have raised the educational standards of the ministry to meet these new conditions, if twelve years ago we had not founded the Evangelical Seminary as a joint enterprise of six denominations. The number of students is small because of the reduction in our budgets, and because we can make room for scarcely any new pastors. Nevertheless there are few cooperating institutions whose work is so satisfactory to all participating bodies.

PROGRESS IN PUERTO RICO

There has been a remarkable development of evangelical Christianity in Puerto Rico in the past thirty-five years. When the Americans arrived there was only one Protestant church (Anglican), and that was for English-speaking residents. Now there are over two hundred evangelical churches and practically every one is pastored by a Puerto Rican minister. Puerto Ricans are in responsible executive positions in connection with most of the church work and there is a vitality and a maturity in the evangelical churches that could hardly have been expected from the almost mediæval Catholic background of the people. The influence of American public education has greatly assisted the work of the Protestant mis-

sionaries and they have had abundant support from secular agencies, social and economic.

The evangelical churches in Puerto Rico still lack much in self-dependence, initiative, consciousness of social responsibility, and awareness of social and religious movements throughout the world. They are just now wandering off into an emotional, "pentecostal" movement, partly for lack of adequate direction of their spiritual energies. Their encouragement to ecclesiastical maturity has not been pushed as fast as their progress in economic and social assimilation to the world at large. Great advance has been made in church cooperation between most of the denominations; but Lutherans and High Church Episcopalians

have so far declined to face the realities of a common Christian task and fellowship, and continue to maintain their ecclesiastical isolation. It must be admitted that some of the other denominations expect their representatives to keep up denominational fences, and incite the churches to carry a considerable amount of denominational excess baggage, because of financial rewards for denominational loyalty.

The evangelical churches of Puerto Rico need a prophetic Christian leader, with spiritual power and with social vision, to interpret Christianity for the difficult social and economic conditions of the island. There has not yet arisen a Puerto Rican Kagawa.

GEO. W. HINMAN.

UNITED STEWARDSHIP COUNCIL STATISTICS FOR 1933

A blank was sent to the officials of the communions named below and the statistics are from their replies. Gifts reported are from living donors. Interest and legacies are not included. Denominational benevolences include budget benevolences and such other contributions as are made for denominational missionary and beneficial

work outside of the budget. The statistics are for the denominational fiscal years.

Gifts for All Purposes in some cases contains gifts from the living donors which were given either for nonbudget denominational benevolences or for non- and interdenominational benevolences.

Communion	PER CAPITA GIFTS				TOTAL GIFTS				Membership in United States and Canada
	Denomina- tional Be- nevolences	Other Be- nevo- lences	Congre- gational Expenses	All Purposes	Denomina- tional Be- nevolences	Other Be- nevo- lences	Congre- gational Expenses	All Purposes	
1 American Lutheran Conference	(13) \$2.57	.....	(19) \$10.51	(19) \$13.07	\$2,452,089.00	.....	\$10,033,509.00	\$12,485,598.00	954,677
2 Baptist Convention of Ontario and Quebec	(4) 5.10	.....	(3) 13.13	(2) 23.20	285,909.00	.....	1,018,432.00	1,304,341.00	56,000
3 Baptist, North	(19) 2.04	(3) \$.63	(16) 11.62	(16) 14.28	3,037,413.00	\$936,755.00	17,310,357.00	21,254,530.00	1,489,836
4 Baptist, South	(25) 1.22	.....	(23) 5.51	(23) 6.73	4,951,011.23	.....	22,390,477.23	27,341,488.46	4,066,140
5 Church of the Brethren	(15) 2.55	(9) .33	(25) 3.33	(24) 6.70	381,716.00	45,000.00	575,000.00	1,001,716.00	149,914
6 Congregational-Christian	(18) 2.06	(3) .63	(5) 15.98	(10) 18.67	2,139,924.00	652,391.00	16,623,466.00	19,415,781.00	1,040,119
7 Disciples of Christ	(24) 1.34	(15) .06	(24) 5.19	(25) 6.59	2,244,579.06	100,000.00	8,703,010.55	11,047,589.61	1,673,763
8 Evangelical Church	(16) 2.47	(5) .53	(10) 15.26	(12) 18.46	569,086.17	123,267.58	3,508,062.13	4,200,416.50	229,314
9 Evangelical Lutheran Augustana Synod of N. A.	(7) 3.69	.....	(6) 15.83	(8) 19.52	879,403.67	.....	3,774,171.27	4,653,574.94	239,611
10 Evangelical Synod of N. A.	(23) 1.77	(13) .17	(12) 14.26	(14) 16.20	467,021.71	46,000.86	3,757,542.04	4,270,564.61	263,411
11 Lutheran, Other Synods	(22) 1.81	.....	(21) 7.55	(22) 9.36	156,194.00	.....	651,972.00	808,166.00	86,291
12 Lutheran Synodical Conference	(10) 2.89	.....	(18) 10.60	(18) 13.50	2,751,533.00	.....	10,077,192.00	12,828,725.00	950,144
13 Methodist Episcopal	(16) 2.47	(11) .19	(13) 14.12	(13) 16.78	9,665,488.00	759,400.00	55,172,718.00	65,597,606.00	3,908,262
14 Methodist Episcopal S.	(12) 2.69	(11) .19	(22) 7.33	(20) 11.77	7,147,442.00	518,500.00	19,453,550.00	27,124,492.00	2,653,063
15 Moravian, North	(2) 5.88	(7) .40	(7) 15.56	(4) 21.84	103,661.04	7,135.44	274,497.25	385,293.73	17,639
16 Presbyterian in Canada	(9) 3.24	(2) .71	(11) 14.71	(11) 18.66	584,414.00	127,382.00	2,649,551.00	3,361,347.00	180,174
17 Presbyterian, U. S. A.	(6) 4.12	.....	(4) 16.10	(6) 20.22	7,908,302.00	.....	30,871,100.00	38,779,402.00	1,917,148
18 Presbyterian, U. S. (S.)	(3) 5.39	.....	(14) 14.07	(9) 19.47	2,532,278.00	.....	6,604,595.00	9,136,873.00	469,310
19 Protestant Episcopal	(21) 1.94	.....	(2) 19.00	(5) 20.95	3,604,880.24	.....	35,257,742.04	38,862,622.28	1,854,918
20 Reformed in America	(3) 3.58	(1) .81	(1) 19.19	(1) 23.53	568,779.00	128,695.00	3,050,451.00	3,748,015.00	158,981
21 Reformed, United States	(11) 2.78	(10) .21	(17) 11.13	(17) 14.12	962,538.74	71,870.26	3,846,486.00	4,880,895.00	345,704
22 United Brethren in Christ	(20) 2.02	(14) .12	(20) 9.11	(21) 11.24	807,426.00	46,955.00	3,647,112.00	4,501,493.00	400,431
23 United Church of Canada	(5) 4.32	(8) .34	(9) 15.28	(7) 19.93	2,684,698.00	209,703.00	9,514,506.00	12,408,907.00	622,540
24 United Lutheran Church	(14) 2.56	.....	(15) 12.30	(15) 14.86	2,621,018.00	.....	12,560,972.00	15,181,990.00	1,021,164
25 United Presbyterian	(1) 7.17	(5) .53	(8) 15.45	(3) 23.15	1,271,223.00	93,871.00	2,738,860.00	4,103,954.00	177,265
	\$3.10	\$.39	\$12.70	\$16.11	\$60,778,032.86	\$3,866,926.14	\$284,070,331.51	\$348,715,381.13	24,928,319

Compiled for the United Stewardship Council—HARRY S. MYERS, Secretary, 152 Madison Avenue, New York City, December, 1933.

The figures presented in the table above should not be taken to be an exact statement of the year 1933, as the several churches have varying dates to close their books.

For these twenty-five denominations in the United States and Canada, the total for the year in a period of depression was \$60,778,032 given for denominational benevolences, \$3,866,926 for

other benevolences, \$284,070,331 for congregational expenses and for all purposes \$348,715,381.

The number of members reported in the twenty-five churches is 24,928,319 but the total of all the Protestant churches would probably be approximately 35,000,000. It is not difficult to see in which order of precedence the churches stand to per capita gifts to benevolences and local expenses.

How Home Missions Help Youth*

By DANIEL K. POLING, Princeton, N. J.

THE Rev. John Sharpe, known in the coal fields of Southern Ohio as the Children's Bishop, when he employed me the second season as a Daily Vacation Bible School teacher said, "I hope your time and efforts are going to be val-



AN INTERESTING CLASS OF BOYS AT THE D. V. B. S.

uable to us but if we could not help you I would not ask your assistance."

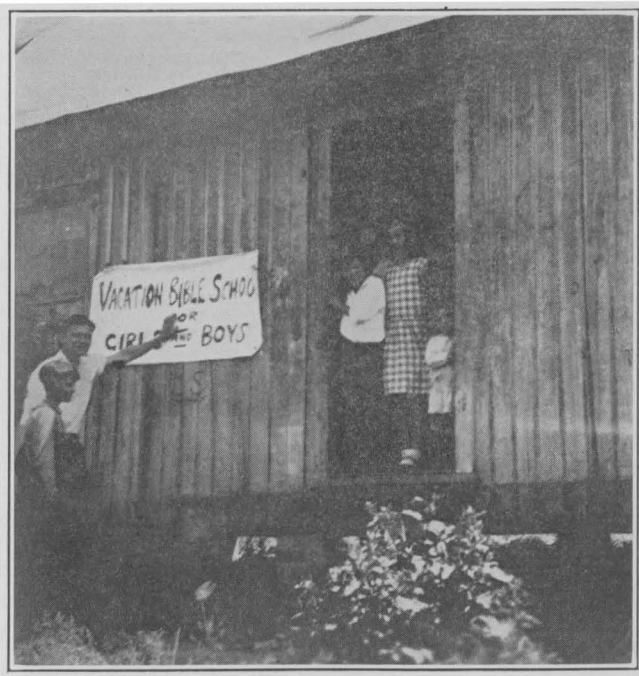
Let me describe the work of which he spoke.

The Vacation Bible Schools are composed of pupils ranging from children of two and three years of age to young men and women of nineteen and twenty. They attend school five days a week for three or four weeks. In the morning, for two hours and a half, they are taught the Bible, hymn singing, craft work and sewing. The afternoons are spent in hiking, picnicking, ball games and other forms of recreation. In this way the long summer days are filled with the best kind of work and play.

Picture a two-room dwelling which, during and directly after the World War, housed a miner and his family but now serves as a church. This particular building is located up the hollow beyond the coal mine. It is surrounded by many similar structures, some inhabited but all dirty in varying degrees. The front room, which is equipped with rickety, home-made benches, is used for the Bible School. A stove is in the middle of the floor and just beyond is a small raised platform with an old foot-pedal organ. There are two doors leading into the yard and two windows which provide light and ventilation.

Into this room crowd seventy-five boys and girls of all descriptions—some white, some dark, some with faces of cheer, some with faces of gloom, some clean, some dirty, some ready to be good, some prepared to be bad, but all happy to be present. After all are seated a few shy ones peep in at the doors. Their particular characteristics are tousled hair and running noses. Outside, mothers shout and quarrel; and fathers, since there is no work this day, sit around under the trees playing cards and talking.

Such conditions were in the mind of Mr. Sharpe when he said to me, "I hope your time and efforts are going to be valuable to us but if we could not help you I would not ask your assistance." He



WHERE WE HELD THE DAILY VACATION BIBLE SCHOOL

recognized the need of the privileged young people of the church for what home missions can do for them. I too find this to be true from actual contact with privation, ignorance, intolerance, lack of opportunity and sin. We did our best for the people thus bound but they too added greatly to my life.

Because of them, I came to appreciate my greater privileges. I became sincerely thankful for my Christian opportunities. Gratitude helps

* An address given at the Annual Home Missions Conference Dinner, New York, January, 1934. Mr. Poling is the son of Dr. Daniel A. Poling, President of the United Society of Christian Endeavor.

to form character. One's being expands and takes on proportions beyond his former capacity. Life is seen as an asset to be used for the advancement of others.

As a result of my increased sense of gratitude, I immediately became concerned for those with whom I dealt. There welled up within me the desire to assist the men and women, the boys and girls of the coal fields to a higher plane of life. I wanted to count for something in their behalf.

Then suddenly I came to realize that in my own strength I could give them nothing of lasting benefit. I began to feel sharply my own insufficiencies. The outcome was that I became a closer and more receptive companion of Christ. Slowly but surely, I came to depend upon Him for strength and guidance. I found that He was able to do for me and

the others that of which I was incapable.

These things home mission work did for me. It made me thankful, giving me an appreciation of my Christian advantages. It aroused my concern for the less fortunate. It disclosed my own inabilities and turned "my eyes to the hills from whence cometh my help." It gave me a truer standard for character and for a personality in which spiritual values are placed first.

Young people of the church, by the very nature of youth, may be slow to recognize their spiritual needs but experience in the mission field has a method all its own of disclosing these needs. They are revealed and satisfied as, participating in the fulfilment of the Great Commission, one comes into closer communion and into a working companionship with Jesus Christ.

Developing the Assets of Redmen

By ELSIE P. HERNDON, Tuba City, Arizona

LONG ago I learned to measure the progress of today with some yesterday. About forty years ago, in the years of my earliest contacts with the Indians of Arizona, a young man who was educated in Hampton Institute, feared that I might become discouraged by the slow progress of his tribe. He assumed the responsibility of a scout of the Trail of Progress and called out from the ambushes of his wary, and sometimes suspicious friends: "Do not be discouraged, we are climbing the Hill of Progress." That young brave planted a desert cactus in my flower garden. This well illustrates how the native Indian genius and gifts have been embellished and have become vibrant and responsive to changes that Christian education had introduced into the life of these native Americans. The desert cactus, planted on a stump of a desert mesquite tree in a mere handful of good earth shows the native instinct in its search for water and sends a taproot down deep into the earth until it finds living water. Then it lives and grows and flourishes and becomes the miracle among the garden of flowers, putting forth its blossoms of marvelous beauty. The cactus does not change one whit from its original stock but uses every asset to develop its inherent and distinguishing characteristics. So the Indian Christians, like the young brave, have sent a taproot down into the Water of Life, the true source of strength and character. Then the missionaries go to their gardens and point to native Christians

who are doing exactly what the desert cactus has done in my flower garden.

Who says that religion is an opiate and deters the progress of the tribes of Redmen? Say this, if you will, of other religions, of pagan sun worship it is far too true, but it is never true of the Christian Indians who follow Jesus Christ.

One of the best qualified Indian teachers I know, a Roman Catholic, was speaking to me of some of the distinguished men and women who are admired and trusted in their tribes, and who have never suffered from an inferior complex but are proud of their blood. She declared that missionaries have been first and foremost in the development of these leaders and have made them torchbearers of all that is to be desired by her race in the onward march of the Redman in the United States.

As I view a glorious sunset of cooperative work with my missionary husband, I find great joy, not only in reminiscences but in present-day experiences. Twenty-six pupils of the Tuba Boarding School were baptized and received into the church Sunday, March 4. Eleven returned students brought letters from distant schools and renewed their pledge to serve Christ and their people in the Navajo land. One girl said that her older sister and her father wished to be baptized. They live fifty miles from Tuba but they would like to come to the mission for this public acknowledgment of Christ.

Mountain Preacher and Mountain Problems

By the REV. L. C. KELLY, A.B., D.D.,
Pineville, Bell County, Kentucky

WHEN one lives in the mountains long enough for the scales of preconceived ideas to fall from his eyes he will come to see that the greatest need is for religious leaders to measure up to the moral and spiritual demands of the situation. They must rightly relate their lives and message to the moral and spiritual problems that affect the entire life of the mountaineers. The correction and cure of other problems wait for the dynamic of a new moral authority and spiritual power in the preachers and their churches. There is need for strongly organized forces of Christian men and women that will make crime and lawlessness and wickedness in high places unpopular.

Many benevolent minded people have sought in many ways to help solve the mountain problems, by schools, hospitals, nursing centers, clinics and community centers. But unless they strengthen the moral and spiritual fiber of the character of the people they all "build a cozy nest on a rotten limb." I believe that the key to the solution of the problem is the God-called native mountain preacher. It is the profound conviction of some of us, through past experiences and past failures, that by patient efforts this task of evangelizing and character building will be done by the people themselves under the leadership of their own native men with the prayerful cooperation of friends in other sections. Denominational leaders are convinced that this is the key to the solution of the problem of missions on the foreign field and also in the mountains of America—in some ways a more difficult field.

We have already made a start toward the solution. For eight years we have gathered from twelve to seventy of these mountain men for a month's study of the Bible, English, Church Problems, Church History, and Missions. We have noted their hunger and have seen them grow.

The God-called man of the mountains has many problems and obstacles to overcome, one of the worst of which is the evil influences of unworthy men in the ministry. As a rule all preachers look alike to sinners and they have no respect for any. Such men think less of preachers than of men in any other walk of life. This is due in large measure to a certain type of preachers who are known

for their immoral and unworthy manner of life. They have been potent factors in lowering the moral and spiritual ideals of the churches.

Outsiders seem to forget, or never to have discovered, that we have preachers and preachers in the mountains. We have the "Holy Roller" preacher, the "Mock Humility" preacher, the "immoral" preacher, the "afraid" preacher, the "Open-your-mouth-and-God-will-fill-it" preacher, the "under-bidder" preacher, the "free-lance" preacher, and the God-called preacher.

The immoral preacher will get drunk, wink at crime, beat his debts, preach while under the influence of liquor, commit fornication—in fact do many other things that no honest non-Christian would do. He is usually a great contender for the "faith" and a great aspirant for public office. He performs marriage ceremonies and in a number of ways reaps some benefits from wearing the name "Reverend." He has been a blight on Christianity.

The "Holy Roller" preachers, as a rule, are long on emotions and short on moral standards. Many do not seem to know the difference between carnal feeling and spiritual fervor. They preach perfection and practice carnality. They set themselves to break down every effort and program of other creeds and sow seeds of religious radicalism in the minds of people. They cultivate the soil for agitators, whose stock in trade is mob-psychology. Their boisterous ways of worship have more or less affected the entire rural church life of the mountains.

The "Mock-humility" preacher wears a large bump of feigned-inferiority. In this way he sows the seeds of mental and moral blight deep into the hearts of his followers.

The "Under-bidder" preacher will nose in and undermine his brother pastor by offering to take the church for less than they are paying their pastor.

The "Afraid" preacher is timid about condemning popular evils, and is afraid to preach missions, or stewardship, and other vital things touching daily life and work.

The "Open-your-mouth-and-God-will-fill-it" preacher is one who has gone to seed on inspiration. He is against education and teaches that

when God calls a man to preach He will put the message in his mouth and inspire him with any needed knowledge.

The "Free-lance" preacher is tied on to nothing. He baptizes his converts with no church authority,



REV. R. B. MOYERS, FONDE, KENTUCKY

This pastor held four revivals during 1933 and had 608 professions of faith. Uneducated, yet when preaching he is inspired with great power and spiritual wisdom. He and his wife, by his side, have five children.

fills school houses and is an ecclesiastical "Wild ass' colt."

The "God-called" preacher, on the other hand, feels that God called him to be a Christian before he called him to be a minister. He is honest to the core and self-sacrificing almost to a fault. He is devoted to his task and does an immense amount of work under the most trying circumstances, with no thought of material reward. This type of mountain preacher is usually sound in theology and full of evangelistic fervor. Many are possessed with great physical strength but few have received any special training. Many can scarcely read. They have had no opportunity to go to school because most of them married early and have growing families. But they are capable, responsive, hungry hearted and teachable, and have many qualities of leadership. Some of these men who have been pastors for years will sit spell-bound each summer in the English class at the Clear Creek Mountain Preachers School as the teacher talks about the simplest rudiments of the English language. To see forty or fifty grown men studying primary English is both a pathetic and an inspiring task. These under-privileged men are the potential leaders of a great people.

These God-called men have not only had to battle against bad religious conditions, for which unworthy preachers are responsible, but they have had to fight the wolf from the door daily and to feed and warm their families by their own hard toil. They have had to fight against all sorts of bold, aggressive sins; ignorance, prejudice, worldliness in its rawest forms, blood-thirstiness, carnal passions, broken homes, selfish exploiters of the weak, vote venders, doctrinal Bolsheviks, and reli-

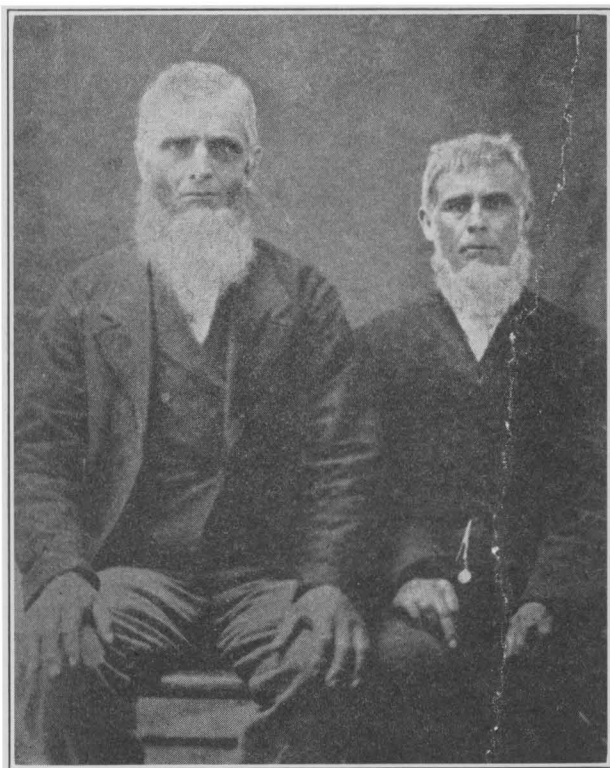
gious disorganizers. They have fought handicapped as no other preachers of their day. They have preached the best they could, inspite of tired body and untutored brain. They have had few books, because the ever-present wolf has made it impossible for them to buy books. They have preached the funerals of the murderer and the "moonshiner" along with those of the ordinary sinners. One man who digs coal for a living conducted fifty funerals last year. That meant that he lost fifty days from work for which he did not receive one cent. Another man was obliged to remain away from the Preachers School because he had nine girls to feed.

Education alone is not sufficient and some of these handicapped men have power with both God and man.

"A Mountain Preachers Day" was put on at the Clear Creek Springs Assembly and a fine, up-standing mountain preacher arose and said:

"My brethren, I beg pardon for my language. I never saw inside a grammar. I never went half through the first reader."

For six years he has been a faithful student at the Preachers School and today is one of the most



TWO GREAT OLD-TIMERS WHO HELPED TO HOLD THE FORT FOR MANY YEARS OF USEFULNESS

useful and most sought after evangelists in all the mountain. With his heart, mind and personality, proper training could have taken him to the top.

When asked what the school had done for him,

another younger pastor replied, "It ruined me. It ruined all my old sermons and it ruined me financially. I had not been here three days before I saw that I had to prepare to preach. I mortgaged my home and took my family to New Orleans Bible Institute for a year. I lost my home but I found myself. I'm not sorry. I would do it again." He continued:

"Last night I was out yonder on the mountain praying! As I prayed I heard voices. I heard mountain mothers crying to God that their children might have a chance in life. I heard children crying for the Bread of Life and for an opportunity to be somebody. I heard preachers praying for help in their task. My brethren, have you heard these voices? Have you been haunted by them?"

One fine man after another arose from the audience and told what the school had meant to him.

"It has inspired me to a new determination to get a better education."

"I have learned how little I knew about the Bible."

"It has shown me that I am as big as I will ever be and have as big a work as I will ever have unless I can get more training."

"It cleared up my thinking about predestination and freewill."

"It made the Bible a new book to me."

"It made me more of a missionary."

"It prepared me to take full-time pastorate."

"It means to me greater Scriptural knowledge, larger vision, deeper consecration, delightful fellowship, spiritual strength and greater love and sympathy for my brethren in the ministry."

It took us five years to win the confidence of these mountain men. When we had been here two years we criticised one of the country pastors in our church paper. We have learned better since. At the end of that week we looked down the street and here came said pastor leading his entire flock of some two hundred people. He perched on the

courthouse steps, read the article and for nearly two hours preached against the author of the article who was an interested member of his audience. Today he is one of our best friends and attends the Preachers School when he can.

A wonderful change has come over many of these mountain preachers since we first began eight years ago. At the start we employed one of their best men whom the preachers "confided" to work three months, persuading them to come to Clear Creek Springs to study the Bible together. Twelve came and in four years that number had increased to sixty-eight regular students and fifteen occasional visitors.

When the school was first proposed the question was how to get them to come. Now the question is how to pay the bills. All this work has been carried on by voluntary contribution. The men pay what little they can and some have to have help for their families at home while they attend the school. To perpetuate the work, and reach out for more men, we have organized The Society for the Instruction and Training of the Mountain Preachers, with annual membership dues at five dollars. The cost per capita varies with the number of men, with one hundred men we could furnish everything for twenty dollars per man for thirty days.

The secret of their great enthusiasm and interest in the school is twofold. They have come to see that it is their one and only change for training. It is not something imposed by outsiders. It is theirs and we have sought from the first to develop their sense of responsibility for the success of it. They elect their own faculty. It has made them more socially minded. Each year, in the middle of the session, we have a conference on public affairs to discuss with them social, economic, health, law-enforcement, and religious problems of the mountains.

We are all sure that God has been back of this work, under it, in it and through it. Each year we can thank God and take courage.

Kagawa's Prayer

Heavenly Father, who dost lead us by Thy marvelous hand, we believe that Thou art infinitely wiser in Thy control of our lives than our own intelligence. Throwing aside all regret or longing and wilfulness, cause us to press forward in the path which Christ trod. Lead us by Thy marvelous hand. Bless the world afresh through our suffering and sorrow, and as Thou didst cause salvation to be spread abroad in those ancient days, lead us too who are so weak within ourselves. Enable us who seek Thee to bestir ourselves in Thy service and to seek afresh Thy guidance. Through our Saviour Jesus Christ. Amen.

The Present Crisis and Opportunity in Spain

By HARRY STRACHAN, Valdepenas, Spain
Director of the Latin America Evangelistic Campaign

SPAIN is passing through a crisis of such overwhelming import as almost to threaten a civil war of extermination. There is a strange combination of clerical and monarchical forces, with their roots grounded in the historical past of the nation. An evidence of the grip of the clergy upon the country is the overwhelming defeat of the Republican party in the recent elections, accomplished through the influence of priests upon women voters. The newly established republic, in its joy over the victory that recently brought it into existence, in conceding a vote to ignorant women, placed power in the hands of unscrupulous and ever-vigilant clergy. The existence of its recent-won liberty is threatened. Here is a tragic enactment of the drama of Samson: confidence betrayed by the tool of the Philistines, with resultant captivity, blindness and premature death. Another contributing factor to the debacle has been the unexpected alignment of the more conservative Republicans who, in their dread of communistic excesses, have joined forces with the clerical and monarchical parties, thus playing into the hands of their opponents.

On the other hand are the forces of liberty—liberty crushed through long centuries of persecution and oppression and bloodshed—and yet within its prison of enforced silence, quietly gathering force until, like the imprisoned lava of a modern Vesuvius, its eruptive force breaks all barriers. The destructive tendency seems to have incarnated itself particularly in the anarchist-communistic movement, which by means of the bomb, and other murderous weapons, almost created a reign of terror throughout the country. Fortunately, by drastic measures taken at the time of the recent election, it has been held in check, but the spirit keeps spreading slowly but surely, and no one can tell when a fresh outbreak may take place.

Evangelical Forces at Work

Here is the background under which the evangelization campaign is being carried forward. Mr. Palomeque is one of the most valued teachers from the Bible Institute in Costa Rica. He is a Spaniard of exceptional gifts and has an interdenominational perspective: above all he is filled

with the Spirit, and with an untiring passion for preaching the Gospel. All this lends special emphasis to his ministry, and gives him acceptance among the evangelical churches in Spain, particularly at a time when the nationalistic spirit is so strong.

Our ministry is to a large extent being confined to a revival movement among the churches of the Peninsula. During the past few months we have conducted evangelistic services all over the Galician territory, where the Brethren have several centres of work. Chief among these centres are Marín, Santo Tomé, Vigo, Combarro, Grove, Coruna, Ares, Ferrol, Gijón, Lugo and Bande. In practically every place thus far visited labors have been blessed both by the conversion of sinners and the consecration of believers. Over sixty invitations have come for meetings from other sections of the country, so that intensive evangelistic opportunities await us for which we request special prayer.

A Communist Filled the Church

Although the political situation is full of great uncertainty, and restrictive measures are still in operation, nevertheless opportunities have already been opened which have demonstrated possibilities for Spain like those in Latin America. For example, during a fourteen-days' campaign in Marín, the church was filled each evening with those who were almost entirely church members and Protestant adherents. It seemed impossible because of prejudice, to secure the attendance of non-evangelicals. The challenge to a debate, however, by a communist, who had almost succeeded in burning the Marín church drew well over 200 workmen to their own hall as also a considerable number of believers. The communist was discomfited in his endeavors to cast ridicule upon the Bible, and such a strong case was presented by Mr. Palomeque on behalf of its inspirations, as to win from almost all present a strong round of applause. Better still, in response to Mr. Palomeque's invitation to attend his last discourse in the church the following evening, such a crowd gathered as to pack both church and vestibule and even overflow into the outside patio with people who had hitherto been impossible to reach.

Among those present were the Mayor and several other representative men of the city.

Other meetings were not only valuable because of the crowds reached with the Gospel but much more because of the possibilities suggested for the future. We were privileged to preach at one of the great fairs which take place in all parts of the country. Since the establishment of the Republic these fairs have been largely used, particularly by the Brethren, as a means of spreading the Gospel among multitudes of people. They afford the opportunity of preaching to great crowds drawn from all over the countryside, and also permit of a distribution of the Scriptures, resulting in their dissemination throughout all the country villages and hamlets from which these people come. When one considers the tremendously important fact that these fairs are celebrated all over Spain, and each day of the year, Sundays included, can be used in this ministry of preaching and distributing the Scriptures to those who are drawn from every nook and corner of the country. With a well coordinated plan, and a consecrated band of workers, the possibilities are overwhelming. The Brethren are planning an intensive effort of evangelization along these lines by means of a Bible coach.

The Youth in Dance Halls

Another new phase of work, which offers wonderful opportunities of reaching the youth of the country, is the dance hall. All over the country, sometimes even in the smallest villages, are these dance halls which are sucking into their vortex countless multitudes of young men and women. We had opportunities of reaching this class of young people who would seldom or never be reached with the Gospel elsewhere. On each occasion the number present was between three and four hundred and, considering the circumstances under which we preached, the attention was good. A number listened with real seriousness to messages that disclosed the pitfalls of sin, at the same time setting forth the attractions of the life in Christ Jesus. Excellent opportunities were afforded for distributing Gospels and Scripture portions. The communists and socialists are securing most of their recruits from the youth of both sexes. Never was there a greater need for the Church of Christ to imitate this example and to pray for this work.

We have been making a special endeavor to reach the youth of the evangelical churches, many of whom are being drawn into worldliness. In many churches we have seen what might be termed a revival movement among young people. One church, where the pastor was in despair about the condition of the youth, a real awakening took place, resulting in the formation of a special band

of seventy-four young men and women to carry the Gospel to surrounding districts. This enthusiastic group during a week of special services on the opposite side of the bay, rendered yeoman service by their attendance and help in song, and by the distribution of literature. Largely due to their enthusiasm, we had about 700 people present at an open-air meeting in the plaza of Sangenjo. Their songs, as they crossed the bay in a large fishing motorboat, were carried across the waters and resounded among the hills, attracting the townspeople and villagers to an evangelical open-air meeting such as had never before been witnessed there. Mr. Palomeque and I had addressed this large crowd, comprising many unfriendly to the evangelical faith, but all of them listened with attention. Then the young crusaders, following our departure for another meeting several miles distant, remained for over an hour singing hymns to the interested crowd, and made a liberal distribution of Gospel literature. This same group worked enthusiastically in distributing handbills for our first theater meetings, and distributed Gospels and tracts.

Theater Meetings in Spain

In the campaign in Spain, we employ the same methods as those used in Latin America. In our efforts to cooperate with all evangelical workers, we seek to reach by means of theatre meetings the great unevangelized and, in most cases, indifferent masses who will not enter evangelical places of worship. By breaking down prejudice on the one hand, and winning them to a new interest in the Gospel story we endeavor to woo them to the Saviour and thereby to His Church and service. Owing to the tense political situation at the time of our arrival which led the authorities to prohibit all public meetings, we were at first obliged to limit our ministry to the churches. With tension relaxed, due to the enforcement of drastic measures against communistic excesses, a larger amount of liberty was granted, of which we were not slow to avail ourselves. Thus permission was secured from the authorities to hold two great public meetings in one of the large theaters of Pontevedra. This city is one of the bulwarks of Roman Catholicism in Galicia. One of the outstanding evangelical workers sought for four years to obtain a foothold in this fanatical city, but was finally obliged to retire without having achieved his purpose. Thus no evangelical church was found in this most important city, and our joy was great, therefore, at having permission for theater meetings. Owing to the enthusiastic efforts of the young people in sowing the entire city with handbills, inviting all to our meetings, we found at the theater a dense crowd in front of the doors.

The theater was packed to the last available seat, with about 100 people standing throughout the discourse. The interest was splendid for a first night in such a place, and although we had two interruptions, one occasioned by a group of rowdy boys and the other by some communists, yet these were only momentary. Our second night was even better, and an interesting discourse on Sowing and Reaping by Mr. Palomeque was greeted with applause—and this in fanatical Pontevedra!

At the close of the second meeting, Scripture portions, tracts and Testaments were distributed by the young people of Marín. We were besieged for copies, even the police and the theater pro-

prietor pleading for a copy of the New Testament. Tremendous facilities are thus offered for distribution of the Scriptures at theatre meetings and in the open air. Pray that these may be greatly blessed to the salvation of souls. We covet earnest prayer also that the door may be kept open from all political interference, in order that these efforts may be continued. The reactionary party that has managed to secure the reins of government in the recent election is pledging itself to such a return of favors to the Roman Catholic Church as may hamper evangelical activity.*

* Any interested in this campaign in Spain may communicate with Miss E. B. Long, 828 Windsor Square, Philadelphia, Pa., who will furnish literature and information.

PRAYER FOR SLUM CLEARANCE*

Almighty God, Father of all mankind, Thou who hast signally blessed the human family as the cradle of divinity, and hast granted to us the security and strength, the joy and comfort, and the supporting goodness of our homes, do Thou forgive us that we have been content to accept these precious gifts of life, but have taken little thought of those whose lot confines them to the slums of our cities.

Give us, we pray Thee, a vivid sense of the little children condemned to live in crowded tenements and to play amidst the traffic in the streets, deprived to the simplest elements of human health and happiness, robbed even of the common heritage of pure air and sunshine. Make us conscious of the preventable disease which breeds in the narrow alleys, and in the dark inner rooms where sunlight never comes.

By our very hope of Thy mercy, as we sit concerned by the sickbeds of our own little ones, may we be willing in love to share the anxiety, the anguish, and the grief of the parents of the poor as they watch by their sick or mourn the death of those who need not have sickened or died but for the conditions in which they are obliged to live.

In the very measure of our longing for a happy home for our dear ones, with space for gracious living, free from the special strains and irritations, and the moral exposures of crowded quarters; by our pleasure in the joyous play of our happy children in God's out-of-doors, do Thou lay upon our conscience the plight of countless families whose lives are cramped and thwarted for lack of space and air in which to live and play and grow in wisdom and in stature, and in favor with God and man.

By the very anguish of our prayers for our own children, that they may be saved from sin, and that they may grow in grace and goodness, into the glory of manhood and womanhood, into the stature of the fulness of Christ, do Thou make us ashamed of our toleration of the slums, which in disproportionate measure continue to make criminals and prostitutes of many boys and girls who never had a chance. Oh, God of love and justice, we acknowledge before Thee our personal and corporate responsibility for the sins of such perverted lives. By our very hopes of heaven, oh God, help us truly to love our neighbors as ourselves, and to know no peace of heart until all Thy children shall enjoy equal opportunities for health and happiness, and for the very salvation of their souls.

As we bow in reverence before Thee, our Father, in these solemn moments of prayer, we dedicate our wills to Thine. Grant us grace at this time to gird ourselves for action. May we lay hold upon the special opportunities which are now offered in our land for the clearance of slums and the erection of homes more fit for the children of God. As we go out from Thy House to do our part in this heroic task of Thy Kingdom, grant to us, we pray, a very special sense of Thy nearness and Thy love, inasmuch as we would do it unto Thee.

For Jesus' sake, Amen.

* This prayer, written by the Rev. James Myers, Industrial Secretary, Federal Council of the Churches of Christ in America, is for use in churches and home missionary societies. Even if your community is rural, you can help by prayer, and through understanding the conditions surrounding industrial classes in our cities.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

MISSIONS IN THE HOME

A request has come for suggestions as to the cultivation of missionary interest among children in the home. The matter is of prime importance, since the fundamentals of all life-development must be included in early home-conditioning.

The absolute essential for developing missionary-mindedness that will become permanent is a matter of atmosphere—the parental attitude of mind. The mother, as the parent of greater contact, must have not only the Spirit of Christ and a passion for missions but thorough information as to down-to-date conditions, needs and current policies for the work and the great results of Christian missions. As these change from year to year, summer is an excellent time to prepare for the fall opening—by reading or by attendance at some good conference if this is impossible. This preparation must be kept up year by year and should cover the various phases of children's work as outlined by the national leaders.

Next comes the matter of providing suitable reading matter and seeing that it is used. James E. Knowles says, in *The National Kindergarten Association*:

Most children experience an insatiable desire for reading between the ages of eight and twelve. They pass through a period of what might be called the explorative period. It is the time when they are driven through curiosity to find out as much as they can about their world. The desire to read often becomes so intense that the child is liable to give his entire spare time to cheap, trashy stories in his ardent search for a "thrill." Providing the right kind of books in the home and suggesting reading for the child to get from other sources is, without doubt, the right procedure to follow

in developing a desire for good literature..... Perhaps one of the very best ways in which to encourage the reading of good literature, and certainly a very profitable way, is to maintain a family reading circle. A few moments devoted to reading aloud from a good book or magazine, followed by a brief discussion by the members of the group, tends to encourage good reading more than anything else that can be done. The selection may be criticized as the members of the circle see fit and upon the points which they deem necessary. Very much good may be derived from a miniature forum of this kind.

Each denominational board has ample information as to the missionary books and magazines adapted to the various ages, and the usual plan of basing the whole round of reading and study for a given year upon one theme lends itself to the family reading circle idea. Economy in these times of reduced finances may well begin somewhere else than on the library table.

Auxiliary devices in the nature of recreation may also be used—missionary puzzles, games, contests, etc. Attention is again called to the little "Handy" manuals mentioned in the September, 1933, number of *THE REVIEW* (furnished by The Church Recreation Service, Delaware, Ohio) in which are featured numerous games suitable for family circle or home party.

Parents should see to it that children attend their church missionary organizations and study classes, helping to form such an organization if the church lacks them, not forgetting that example is more powerful than precept.

Undergirding all these plans should be the normalizing of missions in home conversation and attitudes of mind so they will appear natural as an inevitable

corollary of the Christian life and faith, instead of being exceptional, occasional or optional. They are an essential in the pattern of our Christian life, and if we truly esteem them so, none of the foregoing endeavors will be too strenuous, because we shall consider them so well worth while.

The Pastor's Missionary Round Table

A cooperative plan for pastor, missionary education committee and woman's society in the Baptist church at Galesburg, Illinois, has proved valuable in the matter of creating more general interest and bringing "the brethren" into the picture. It was properly termed "The Fireside Reading and Discussion Groups," the round table occurring twice, at two-week intervals, as the high light and climax. Several outstanding study or reading books were chosen as rallying points for discussion, others being added as the several groups might desire, the keynote of the endeavor being:

To read a book of worth;
To discuss it with friends;
To find Christian solutions of problems;
To apply solutions to daily living—
These are paths which lead to the broad highway of Christ-like character and service.

The reading groups were very carefully organized, one person in each of seven sections of the town being selected to invite other Baptists of the section to meet at a designated home to read together the assigned books and to shape up the discussion toward conclusions that might be reported at the round table to follow. Most of these neighborhood groups met five or six

times. On the two round table evenings an inexpensive supper was served at the church, after which the discussions were held with the pastor either conducting or leading out. In some instances the groups at table had been formed by having the guests draw numbered slips with a discussion topic or question at the top; the six or eight persons who found their slips bore the same number to seat themselves at one table and talk about their topic with a view to presenting a group view at the round table. In this way it was hoped to get every one to thinking and talking missions as well as to get a precipitate of definite findings originating with the laymen. These round tables are reported to have been both lively and stimulating, with no dull moments. Conclusions representing group thinking were particularly calculated to motivate toward group action later, especially as the discussions were all controlled by the master query, "What Can We Do?" The announcement for Nov. 8 was as follows:

WHAT CAN WE DO AS INDIVIDUALS
about

1. World peace,
2. Race prejudice,
3. Industrial conditions,
4. The applications of Christ's teachings to daily living.

For Nov. 22 the question was asked: *What Can We Do As Churches* about the same four topics. The records kept of these discussions doubtless contain valuable points to show missionary administrators "which way the wind is blowing" at the home base.

In the School of World Friendship, which had its usual six sessions beginning on January 1, less time than usual was needed for the detailed study of the two books used for the round table and so more time could be given to the expressional projects which are, after all, the high potency of any mission study.

God grant us wisdom in these coming days,

And eyes unsealed, that we clear visions see

Of that new world that He would have us build
To life's ennoblement and His high ministry.

Bird's-eye View of the Mission Study Books

A new venture in the Granville Baptist church last February was the giving over of the mid-week prayer meeting, preceding the opening of the annual School of World Friendship, to a project entitled "Around the Library Table with the Study Books." This was a plan to acquaint everybody with all the new study books, only one of which would be intensively considered by each person later. A round table with green cloth, a bowl of flowers and missionary books and magazines was the center of interest, all lights in the prayer meeting room being turned out except the soft-tinted reading lamps brought in from near-by homes for the purpose. The meeting owed its initial interest to this colorful atmosphere. Five good speakers, chosen from the various interests and age groups of the church, sat around the table and in an informal way rose in turn to review in eight-minute speeches the outstanding books assigned. A very large audience had gathered in response to the announcement and expressions of keen interest were numerous.

June Brides

Miss Elizabeth I. Fensom, of the Baptist Literature Bureau, 152 Madison Ave., New York City, reports a prize-winning program received from Grace Baptist Church of Camden, New Jersey, which may be produced with simple stage scenery but very entertaining and illuminating results. Costumes typical of the several countries were made of inexpensive material and the stage settings required only screens, draperies improvised from house furnishings, and a few borrowed curios. A third of the stage was partitioned off with folding screens, this portion being transformed—by means of Chinese panels, a Persian table scarf and some oriental draperies—into a Chi-

nese, an Indian and a Mohammedan room respectively. For the Chinese scene a low stool was used for the bride's seat while her mother hovered around putting the finishing touches on the girl's toilette. For the Mohammedan scene a low divan, improvised by draping an automobile cushion with purple cloth, was used. The remaining third of the stage represented the American home—hat and suit boxes scattered about, the wedding veil in a box on the table, a chair, a couch, etc.

The devotional period, preceding the sketch, was based on Revelation 19: 6-9—"The Marriage of the Lamb." Lohengrin's Wedding March was played previous to the opening of the curtains and "O Promise Me" was sung as a solo after they closed. Stories of weddings may be obtained from such books as "Eastern Women: Today and Tomorrow," "Lady Fourth Daughter of China," "Friends of Africa," and also from denominational magazines and leaflets on the several countries.

In the opening scene the American bride holds up her veil and says: "Isn't it just beautiful, mumsie?" In a natural conversation, easily improvised by any local group, mother and daughter talk of the charming church wedding to be celebrated the next day, the good qualities of the husband-to-be, the new home in prospect, etc. The mother insists that the young woman shall lie down on the couch now and get "forty winks" so that she will be sufficiently rested to attend the missionary meeting that afternoon—the last before she changes her name. Pulling a letter from her apron pocket, the mother hands it over saying it has just come from a former dear girl friend now down in Africa, who evidently had planned its arrival previous to the wedding. Exit mother, carrying away boxes and packages.

Reading this letter aloud as she lies on the couch, the bride-to-be comments on her satisfaction that she is not to be wedded under any such circumstances as

are described by the missionary and promises herself to read the letter to the audience in the afternoon. Presently the young woman falls asleep. The letter tells of an African girl of very tender age who had been chosen by a man with ten other wives—the selection having been made when on a visit to her father, Chief Mubefe, when she was but a tiny child. The visits of ceremony bringing gifts, the drinking of wine and the carousing, the all-night dancing of men and women separately, the prospect of having to work for this old man when she wants to marry a young man, etc., are graphically described.

While the American girl sleeps on, scenes in other mission lands are described and the screens shutting off the rest of the stage are removed as required to show these scenes. The pianist plays "The Song of India" when the first episode reveals Jyoti sitting on the floor with her jewel and paint boxes decorating herself as she recites a revealing monologue. The text for this is obtainable from the Literature Headquarters, 733 Muhlenberg Building, Philadelphia, Pa.—"Jyoti, a Monologue of a Bride of India" (price, 2 cents).

To the music of a Chinese melody, the next scene discloses a Chinese bride and her mother. Their dialogue may be adapted from a chapter in "A China Shepherdess," by Margaret Applegarth, or its data may be obtained from such a book as "Lady Fourth Daughter."

The last screen is removed during the playing of a Turkish melody and brings to view Zahia, the Mohammedan bride and her schoolmate. The sketch entitled "Zahia" is obtainable from the Baptist Literature Headquarters (price, 3 cents). As the parts would be quite long for entire memorization, they should either be condensed or else read as a letter purporting to have been written by Zahia to a schoolmate. The same may be done with Jyoti's long letter from her absent sister.

In the last scene, the real American bride is aroused by

her mother in time for the missionary meeting. She exclaims over her strange dream, saying she never before realized how fortunate she was to be married in a Christian land and that she intends to tell the friends at the meeting all about it that they may know how much they owe to the changes brought about by Jesus Christ.

Good Ideas

A *Three-Plus-One Luncheon* is described in *Women's Home Missions* (Methodist). The entire membership of the women's society was divided into threes, one strong member on each group serving as chairman. Each group then met to arrange the details of a table for four and to determine what non-member they should go after to fill the fourth place. If not successful in their first choice, they went after another woman, and in the event of final failure the place remained empty. For the luncheon, groups formed in order according to the numbers on their tables and entered the dining room under arches made of autumn leaves and flags. One member in each group took all four plates to the kitchen for self-service, another took care of the needs as the luncheon progressed, while the third removed the plates and served the dessert. At each plate had been placed an envelope and pencil with instructions that the member place in the former all or as much of her dues as possible. After a program feature on giving, the treasurer, carrying a lighted candle and accompanied by the secretary, went from table to table collecting the envelopes and lighting the individual candles wherever dues had been paid. Opportunity was given for each group to introduce its new member. The dues and the lighted candle were then placed at the foot of a large map of the United States on which were plainly indicated the Home Missionary institutions in which the society was interested.

A *Chest of Joash Canvass*. This method of conducting an every-member canvass was used

by the Presbyterian Church of Jeannette, Pa. The Joash Chest idea, taken from 2 Kings 12, was announced by January 1, referred to frequently in the pulpit and described in a leaflet distributed to the membership. The week preceding the canvass, each member received a card with a cut of the chest. Two Sundays were taken for the filling of the chest, sermons setting forth the needs being preached to create atmosphere and the benevolent attitude of mind. Canvassers went forward for consecration to the work. Minister and church officers first filled in their pledge cards and dropped them into the chest, then the congregation followed suit. The number of prospects to be reached in their homes was reduced from 950 to 200. The people were enthusiastic over this method of conducting the canvass, as it spiritualized the business end of the church work.

Methods for Increasing Interest

The *Friends' Missionary Advocate* gives worthwhile suggestions for accentuating interest among their membership of all ages. Among the points are mentioned:

Having a missionary committee write to the different fields and get personal replies to be read in Sunday school or missionary society.

Conducting imaginary trips to the Foreign Field, with visual aids to understanding.

Having individuals make suitable mottoes of quotations to be exhibited in the Sunday school.

Assigning incidents describing actual missionary experiences, to be memorized and repeated by various children.

Asking volunteers to learn the names of missionaries and their fields, a Missionary Album containing pictures and brief biographical sketches being available.

The June METHODS will deal with "How to Awaken Interest in Christian Work for Orientals in America."

BULLETIN OF The Council of Women for Home Missions

ANNE SEESHOLTZ, EXECUTIVE SECRETARY, 105 EAST TWENTY-SECOND STREET, NEW YORK

Jesus said, "Consider the lilies of the field, how they grow—"

"Verily, verily I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit."

"I am the Resurrection and the Life."

Child's Pentecost

I know the Holy Ghost is glad
When we enjoy the things He made:
No artist could be cross and sad
Who thought of rabbits in the glade,
Or shining button-buds new born
Within the branches of the thorn.

They say He hovered as a dove
Above the One who loved Him best:
I think He dwells in feathery love
With little birds of many a nest—
Darts with the seagull through
the spray,
Is merry in the tomtit's play.

His skill it is that guides the hand
To draw the curve, to sew the seam:
And His the wit to understand
Hark sums, and His the dream
Of fairy things, unnamed, un-
known,
Seen in the woods when we're
alone.

Come, Spirit! not with sudden wind
Or fighting flames of Pentecost,
But in the breezes small and kind
By which the baby boughs are tost.
Come! with Thy touchings soft
and bright,
And lift the leaflets to the light.
—Evelyn Underhill.

A Prayer for Courage to Face Reality

God of all power and Ruler of all
worlds,
Save us, we pray Thee, from empty
sentiment,
From the impulse to cover naked facts
With a false clothing of cheap and
tawdry affection.

Give us a resolution to know the truth
at any cost,
And, having known it, to transform
it into another truth, another
realm of reality,



IN THE SPRING FOREST

From the German.

In which thy will shall reign; that so
cruel facts may be seen to be
merciful facts,
And this harsh world become thy
Kingdom of Heaven.

—From "A Book of Prayers for
Use in an Indian College."



Concerning Eva
Clark Waid Me-
morial for World
Peace. Excerpt
from a recent letter
written by Miss
Emma Jessie Ogg,
Chairman, to Home

Mission Boards:

In view of increased emphasis upon
nationalism and the increasing ac-
tivity in munitions plants in the
United States, as well as in foreign
countries, it seems particularly essen-
tial that those of us interested in
World Peace should lend our every
effort toward furthering peace. In
view of this special need for Christian
women becoming peace-minded and
peace-acting, the members of the Com-
mittee on Eva Clark Waid Memorial
for World Peace feel it laid upon
them to bend their strength toward
promoting peace. To this end it is
suggested that every denomination
affiliated with the Council make a
united effort to reach each individual

connected with its missionary organ-
izations.

Will you endeavor to have each of
your local societies hold a peace meet-
ing during the year, preferably in Oc-
tober or November, using the simple
peace program just prepared, or such
peace program as your denomination
is promoting? In order that there
may be wide participation in this plan,
it is urged that you ask each society
to use one hundred stamps, one cent
each (10 members each to use 10
stamps or 20 each to use 5 stamps).
If this idea can be carried out fully,
it would mean the completion of the
Eva Clark Waid Memorial Fund for
World Peace and would place the
church women in a position to cooper-
ate more effectively for World Peace
through the Council.

We are sending this to you now in
order that you may channel out to
your constituency—

1. At special spring gatherings you
are holding;
2. For inclusion in programs of local
societies being set up in the
spring for use next fall and
winter;
3. Through letters to local societies;
4. Through your missionary magazine
, or other publicity channels.

On request we could send to you a
hundred Peace Stamps to be sold for
a penny each. With every hundred
stamps, there will be a sheet of news

items concerning preparation for establishment of World Peace.

Each Christian should ask, How much today am I advancing international good will, and peace on earth?

Work and pray ceaselessly for peace. *Prayer is the greatest weapon for peace.*

Fuh-tz of Hunan, China

Little Fuh-tz of Hunan, China, writes very thoughtfully to the American Christians, asking:

What is this that I hear about my people being shut out of your beautiful land, America (Mei-Kuo)? They say something about exclusion of us and of Japanese. I hear some folk talk about war between peoples. All I know about that is that war makes everybody unhappy and kills friends and relatives.

Some of my Chinese friends live in your country—in San Francisco, Cleveland, New York City. I hope to study there when I grow big. Is it true that this next year many of you will study how to make your people and my people better friends?

Most respectfully,

FUH-TZ.



FUH-TZ

Oriental in the United States is the theme for home mission study in 1934-35. The texts are:

For Adults

Oriental in American Life, by Albert W. Palmer, President Chicago Theological Seminary; author of "The Human Side of Hawaii," "The New Christian Epic," etc.

An informative study that starkly reveals the international

implications and foreign backgrounds of a home mission subject. Dr. Palmer, out of his long experience among Orientals living in the United States and Hawaii, has shown how the relations between Americans and their neighbors of Oriental origin are bound up with Far Eastern problems of the most critical importance. He describes the work of home missions among the Chinese, Japanese and Filipinos on this continent and points out its bearing upon the solution of great world issues.

Cloth, \$1.00; paper, 60 cents.

For Young People and Seniors

Out of the Far East, by Allan A. Hunter, author of "Facing the Pacific," "Youth's Adventure," "Social Perplexities."

A book of adventures in Christian friendship with Orientals in our midst. Mr. Hunter's intimate knowledge of the Far East and of Oriental young people living in America enable him to answer these questions in a way that youth everywhere will find stimulating both by individual reading and for group discussion.

Cloth, \$1.00; paper, 60 cents.

Land of All Nations, by Margaret R. Seebach.

A reading book of biographical sketches about people of various races living in the United States. Two sketches of Orientals.

Cloth, 50 cents; paper, 25 cents.

Gold Mountain, by Philip F. Payne, Assistant Secretary, Presbyterian Board of National Missions; in Charge of Oriental Work.

If you think Orientals are inscrutable, this book of stories will show the warm, human side we neglect to discover and cultivate. Their romantic history in America begins almost with our Forty-Niners on the Pacific Coast and ends with American-born Chinese and Japanese who are unable to speak anything but English, or live and work anywhere but in America. For reading by Junior High School students.

Cloth, \$1.00; paper, 60 cents.

For Junior Children's Reading

Rainbow Bridge, by Florence Crannell Means, author of "Ranch and Ring" and the stories in "Children of the Great Spirit."

A charming reading book that will be sure to please juniors. The Miyata children are startled by the announcement of their father that they are going to America to live. From the moment they embark until the story closes there is one exciting adventure after another. Delightfully illustrated.

Cloth, \$1.50; paper, 75 cents.

For Leaders of Primary Groups

Oriental Friends in the United States, by Katharine Smith Adams, formerly Director of Religious Education in Christ Church, Greenwich, Connecticut.

A Friendship Press text containing units of work on the Chinese, Japanese, and Filipinos. Teaching suggestions are given, as well as source material and suggestions for worship. Ready in May.

Boards, \$1.00; paper, 75 cents.

For Primary Children

The World in a Barn, by Gertrude Chandler Warner, author of "Windows into Alaska."

Probably the most popular children's reading book published by the Missionary Education Movement in recent years. Very appropriate for use with the theme of the year, as several of its stories relate to Oriental children in the United States.

Special price, \$1.

Oriental in the United States Picture Sheet.

A folder of pictures to be used in making posters and notebooks and for classroom use.

25 cents.

Picture Map of the United States, 30x 50 inches, to be colored by the children.

Pictures of Orientals in the United States or of home mission work may be pasted on the map at appropriate places.

50 cents.

Paper Dolls. The three sets: Friendship Cut-Outs; China Paper Dolls; Japan Paper Dolls.

Furnish excellent Oriental dolls to use in connection with any study of these races in the United States.

25 cents each set.

Our World-wide Outlook

A Missionary Newspaper of Current Events

EUROPE

Christian Youth in Germany

The Young People's Union of the German Baptists was dissolved early in February and other Free Churches have been forced to take a similar step. The *Wahrheitszeuge* (organ of the German Baptists) explains that the dominant purpose of the Christian youth organization now dissolved was to lead the young people to Christ and to church fellowship, and to build them up in their faith. Uniforms, parades, etc. were altogether subordinate to these ends. The State has now taken over control of the physical and political training of the young so that Baptist and other Free Churches have been obliged to dissolve their young people's unions. Sunday School work, devotional meetings for the young, and all the traditional forms of church work for childhood and youth are not interrupted.

Russian Church in Paris

The Communist control in Russia may have a bearing upon the relationship of Eastern and Western churches. Paris, which is now the political and ecclesiastical center of Russian emigrants has nearly twenty parishes, a theological college, a religious-philosophical academy, and the Russian Student Christian Movement. While the Russians carefully preserve their individuality in religious matters, since the Church is to many of them the last spot where they can feel themselves still Russians, there is a small but influential group which is deeply convinced that exile is a unique opportunity for the proper study of Western Church life; and that the time is ripe for real friendship and cooperation between Eastern and Western

Christians. This group looks forward to making contacts with all branches of Western Churches but particularly with the Anglican communion. The Anglo-Russian Fellowship of St. Alban and St. Sergius, has branches in England and in France and the Paris branch of the Fellowship has a Seminar on the Oxford Movement, and is making an effort to interest wider circles of Russians in reunion.

—*The Living Church.*

John Calvin's Anniversary

American Presbyterians and Scottish Calvinists are invited to join French Protestants in observing the four hundred and twenty-fifth anniversary of the birth of John Calvin. The celebration will take place on July 10 at Noyon, a short distance from Paris, where the birthplace of the great reformer has been transformed into a Calvin museum. The ceremony at Noyon will be the beginning of a series of celebrations marking the four hundredth anniversary of the publication of Calvin's great theological work, "The Institutes of Religion." The Huguenot Society of America has promised its cooperation in the anniversary ceremonies, and it is hoped that official representatives will attend from most of the Presbyterian Churches of the world.

Scotch Three Penny Bits

The receipts for the first eleven months of 1933 being quite inadequate to maintain the work of the Church of Scotland on the present basis, the moderator, Dr. MacLean Watt, issued an appeal for a million "three penny bits" as a Christmas offering to stave off defeat. There was widespread response. Someone at once anonymously sent in a

check equivalent to 3d from every communicant in the presbytery of Mull. Another unknown member sent in 3d for every inhabitant of his native parish. Another, having read of the death of a venerable peeress with 70 descendants, calculated that he had some 80 relations, and sent in the three penny bits for all of them. It is estimated that the response to the appeal was not less than £6500, while private efforts brought in another £3000. A million three penny bits exactly would have brought in £12,500. The actual year's expenses were paid for in full, but the budget was not met by about £4000, since the assembly had ordered the past deficits liquidated at the rate of £5000 per annum.

Religious Interests at Geneva

Seven international religious organizations now maintain offices or headquarters in Geneva, Switzerland. Here is the list:

International Missionary Council.

World's Committee of the Y. M. C. A.

World's Committee of the Y. W. C. A.

World's Student Federation.

World Alliance for International Friendship.

Life Work Committee of Stockholm Conference.

European Office for Inter-church Aid.

It is proposed that the World's Sunday School Association shall also establish an office here because "the religious education forces represented by it are tremendously concerned with issues such as world peace, disarmament, anti-opium activities, protection of women and children," all of which are of concern to the League of Nations.

—*Missions.*

Six Thousand Pastors Refuse

In Old Testament times 7,000 men refused to bow the knee to Baal. In Germany the number is nearer 6,000. What had come to be regarded as an unimpeded march toward a totalitarian state, is finding its first serious check in the reported revolt of 6,000 Lutheran pastors, who object to the "Aryan clause" in the Christian Church. They refuse to have the Bible, and especially the Old Testament, revised so as to conform to Nazi doctrines. With true Luther spirit, they are protesting against the curtailment of religious liberty. On the first Sunday in January, according to press reports, from thousands of pulpits in Germany they proclaimed to their congregations that "resistance to tyranny is obedience to God."

The New York Times makes this observation, pointing out that this is of more significance than a mere modern phase of the historic struggle between Church and State: "The Protestant pastors are saying things that drive at the very heart of the Hitler doctrine. To fight for freedom of religious thought is to fight for freedom of thought. . . . Civil freedom has disappeared. This religious revolt gives the opportunity, with good cause and on a fair pretext, to show resentment and resistance to the excesses of the Nazi movement." The world is finding out that 2,000 years have not changed the truth that "where the Spirit of the Lord is, there is liberty."

—*Missions.*

Brazilian Baptists in Portugal

In 1907 Brazilian Baptists organized their first National Convention and appointed a Board of Foreign Missions. Millions of Portuguese live in that country, so these Brazilian Baptists began operations in Portugal. In 1911 the Brazilian Baptist Convention appointed Rev. John J. Oliveira and his wife as the first missionaries to Portugal, fully supported by Brazilian Baptist churches. Six houses of worship have been erected, and a theological school is at present estab-

lished in Lisbon, under the direction of Dr. Hatcher. Native Baptists are showing themselves capable leaders and are doing a notable work. Their latest achievement was the dedication of a church house in the city of Leiria, the gift of two native Portuguese, which in the United States would cost not less than \$75,000. More than 400 attend services weekly in this new house of worship. Portuguese Baptists are also supporting a missionary in Africa.

—*Watchman-Examiner.*

A Missionary Centennary

The Rhenish Mission this year celebrates the 100th birthday of the veteran missionary Nommensen, who was born on a small island near Schleswig, in the same year when the two American missionaries, Munson and Lyman, were murdered in the jungles of Sumatra. He was honored with a decoration by the government of the Dutch East Indies and a doctor's degree by the university of Bonn, but nothing seemed to him so big and so important as the fact, that after he had passed his long life as the first missionary among cannibals amid constant dangers, the Christians of Sumatra numbered 180,000.

Danish Mission Society

In January this society was also one hundred years old. *The Dansk Missionsblad* published facsimile pages of the number of Jan. 1, 1834, and gave the history of the leaders who have had the editing of the mission paper in hand.

It is to the credit of Danish Christians, that Protestant missions began more than 200 years ago, when a Danish king sent out the first Halle missionaries, Ziegenbalg and Pluetschau. Again, a Danish king, Frederick the IV, and later Frederick VI, provided for the spread of Christianity in East and West India, and among the northern Finns and the people of Greenland. The latter king ordered the founding of A Collegium de Cursu Evangelii Promovendo (a

course for the promoting of the spread of the Gospel) which is still active, and is now 220 years old.

This society was founded by Pastor Bone Falck Ronne in June 17, 1821, assisted by the gifts of the royal family. Until the society had its own work established in India and later also in China, its monies were sent to the mission house in Basel where Danish students received their training.

AFRICA

Situation in the Congo

The Rev. Emory Ross, Executive Secretary of the Congo Protestant Council which includes thirty-five Protestant missions working in Belgian Congo, came to America last December, presenting the serious situation in Equatorial Africa. Religio-political coalitions threaten the continuance of all evangelical work. Dr. Thomas S. Donohugh, Secretary of the Board of Foreign Missions of the Methodist Episcopal Church, and chairman of the African Committee of the Foreign Missions Conference, says: "There is an urgency about this appeal from the Belgian Congo. The Roman Catholic Church recognizes this opportunity to such an extent that it has put 500 additional workers in the Congo in the last three years. During this period Protestant Missions have suffered a decline, and there is real danger that they may be crowded out of the field, although they have gathered a constituency of approximately 500,000 in the past fifty years, one of the largest proportionate in-gatherings in the history of missions. The need and opportunity for carefully planned and wisely administered religious education is apparent, and if the need is not met quickly it may pass away from evangelical Christianity."

Dr. John R. Mott is going to the Congo for a series of Conferences in June.

Consecrated Gasoline Cans

In conducting a communion service at Bailundo, West Africa,

Rev. Henry A. Neipp found that there were only four cups for use among several hundred native Christians. In this same district he had just waged an energetic war against tuberculosis which is responsible for a high death rate in Angola. He at once set to work on the problem, and solved it by having native tinsmiths cut up empty gasoline cans and make them into cylindrical cups one and a half inches high and three fourths inches wide. Next the cups were made rust proof by paint and disinfected in boiling water.

Chief Tshekedi

Chief Tshekedi of the Bamangwato tribes, British Bechuanaland, whose banishment a year ago aroused international attention, has been reinstated in office and was warmly welcomed by his people.

The Christian chieftain was banished by a local British court for flogging a white man who had mistreated native women—a flogging it was acknowledged that he richly deserved. The Chief was subsequently reinstated by King George.

Prince George of England, who is making a tour of South Africa visited the chief in March and received a royal welcome. Prince George shook hands with Tshekedi and his mother, Queen Semane, whose dramatic appeal to the king on her son's behalf, brought about his reinstatement.

African Girl "Wayfarers"

"Wayfaring" is a movement among Negro girls in Africa somewhat similar to the "Girl Guide" organization in Europe. The Girl Wayfarers Association is a Christian organization, non-Christian girls not being eligible for membership. The aims are to help the girls of non-European races of South Africa to become better Christians by training them in habits of truthfulness, obedience, helpfulness, industry and courtesy; teaching services and handicrafts useful to others as well as to themselves; promoting their physical development, and making them good home makers, capable of bring-

ing up good children. There is a junior branch under the name of "Sunbeams."

There are four Wayfarer laws:

1. A Wayfarer does her duty to God.
2. A Wayfarer helps others and is a friend to animals.
3. A Wayfarer always does her best in work and play.
4. A Wayfarer is clean in thought, word and deed.

Honors are obtained in the five main ways: (1) The Home Way includes proficiency in household arts. (2) The High Way calls for familiarity with surroundings, nature study and athletic training. (3) For the Health Way, nursing hygiene, mother craft and child nurse vocations are stressed. (4) The Hand Way calls for skill in basketry, simple toy construction, pottery, house decoration. (5) The Heart Way requires an acquaintance with the Old and New Testament and the memorization of chosen passages.

In a recent rally at Pietersburg, South Africa, Lady Clarendon, wife of the Governor General said: "Wayfaring is one way of learning what God wants us to do, and remember always, that it is not color that counts with God, but character. Already a great company having learned in the Way themselves, are working to bring Light and Hope and Joy to their own people.—*E. M. Schaffer.*

—*Congo Mission News.*

Statue of Livingstone

The big bronze statue of David Livingstone which will soon be standing near Victoria Falls is having its passage guaranteed by the kindly hands of Scots, and others, out of regard for the work and character of the missionary whom it represents. The Union Castle Steamship Company will carry the statue free to Beira, and the Rhodesia Railways and the British South African Company have agreed jointly to bear the cost of railway transport over the former's system. It seems probable that the unveiling of the statue may be arranged for August of this year. —*L. M. S. Chronicle.*

Mission Centennial

On April 18, one hundred years ago, the first five missionaries of the Berlin Mission Society landed at the Cape of Good Hope, and on September 24 of the same year founded Bethany, the first mission station in Orange Free State. The work at present is carried on through fifty-five main stations, with 436 outposts and 1,156 preaching places, organized in five synods. The field is manned by 113 European workers, of whom fifty are ordained missionaries, and by nine hundred native workers, of whom fifty-two are ordained pastors. The total baptized membership is 76,827. Twenty-five thousand nine hundred and forty-five pupils are enrolled in 369 schools.

—*Lutheran News Service.*

Football with Hymns

In "Modern Industry and the African," J. Merle Davis says:

If outlets for recreational and emotional instincts are not provided for the African he will devise his own. The sports day of a Christian village in Northern Rhodesia revealed a lack of adequate channels for expressing enthusiasm. The football umpire, who was a mission evangelist, carried a large Bible, as badge of authority, and held it aloft as the signal for opening play. Between quarters the players stood in line and sang hymns or beat drums.

The spectators sometimes greeted the winning team by singing "The Son of God Goes Forth to War," while the defeated side would be consoled with "Art thou weary, art thou languid, art thou sore distressed?"

—*Missionary Herald.*

WESTERN ASIA

Palestine Becoming Modern

Norman Bentwich, a Jewish writer of Palestine, calls Great Britain the deliverer of both Arabs and Jews from the misgovernment of the Turks. Here are some of the benefits that came with the British mandate: Many good roads have been built. Jerusalem has four asphalt roads radiating from it. Automobiles are numerous. It took one whole day before the World War to travel the distance which now can be covered in one hour. It is possible to motor from Dan to

Beersheba in five hours. Old railroads have been improved and new ones have been constructed. There are now 774 miles of railways in Palestine. A survey has been made for a line to run through the Jordan valley. A railroad has been projected to run from Haifa to Bagdad. Haifa is being made a safe harbor for the largest vessels. Important sanitary measures have been inaugurated. Malaria is being stamped out by draining the marshes. There is a campaign against trachoma. Good drinking water is being provided. Jerusalem will have an abundant supply of good drinking water by 1935. Civil and religious courts have been established. There is freedom of conscience and worship. No discrimination exists on account of race, religion or language.

—*Presbyterian Advance.*

Twelve Centuries of Depression

The National Council of the Episcopal Church says that in Palestine the depression has lasted 1,200 years instead of five, and that the need is obvious for restoring spiritual and intellectual life after these centuries of Moslem domination. In a total population of something over 1,000,000 there are more than 90,000 Christians, and the majority of them are of the Eastern Churches, Orthodox, Armenian, Syrian and others. The Anglican group numbers about 5,000. Episcopal work among all these, with a staff of thirty-five clergy and numbers of lay workers, native and foreign, includes over forty churches and missions, seven hospitals, fifteen schools. Work among Moslems is mostly in the initial stage of removing prejudice against Christianity, largely through medical and educational work.

Student Government in Beirut

"The American Mission School for Girls has been trying an experiment," writes O'Hara M. Horne in *Syria News*. "The top class seemed steady enough, and after testing them by giving them charge of the school

twice from six o'clock until bedtime we put the class in charge for an entire day. They did everything, except teaching the classes, from ringing the rising bell at six in the morning, until they rang for lights at nine o'clock that night. They conducted prayers, both in the upper school and in the primary department, dismissed classes, proctored study hours, took the girls in to meals, asked the blessing, kept order in the dining room and elsewhere, conducted the recreation period, all with a quiet dignity which made us proud of them. This was not done by a few outstanding students, but some part was assigned to every one of the thirty-five in the class."

Spiritual Gains in Arabia

The Arabian Mission, Reformed Church in America, sends this encouraging report:

The spiritual gains this year have been enormous. Let me cite them: Five adults and two children baptized, two or possibly three baptisms in the near future, earnest enquirers in practically every station, good news from those who have confessed Him, and all of this spread throughout the various stations of the Mission. With the above, we have reminded ourselves that new territory has been reached by missionaries; Dhofar and Taif by men and Nejd by women for the first time. New buildings have been erected, greater crowds attend preaching services, giving greater opportunities for the presentation of the message. The health of the missionaries has been good on the whole, insuring a greater continuity of the work. We are deeply thankful for these manifestations of the presence of His Spirit in our work, and our prayer is that the year to come may be another of spiritual progress for all of us.

—*Christian Intelligencer.*

INDIA

Transformed in Thirty Years

A singular demonstration of the transforming power of Christianity was given in some cities of North India by the visit of a choir composed entirely of Lushai young men and women, arranged by the Student Christian Movement. The Lushais are a primitive tribe living in the mountainous regions of

Assam. Thirty years ago they were head hunters. Now most of these people have become Christians, and the changes which Christianity has wrought among them are marvelous. Their superb music made a deep impression in all the places they visited. Besides singing their own Lushai songs, they rendered selections from classical music, such as the Hallelujah chorus from Handel's Messiah, and brought fresh spiritual uplift and encouragement to many who heard them sing.

Music for Head-Hunters

At the meeting of the Naga Baptist Association a former head-hunter told how the veteran Dr. E. W. Clark taught the head-hunting tribes of Assam to sing many years ago. He said:

The hymns differed so from our war songs, which were sung in a monotone and accompanied with much motion, so that it was impossible for us to sing and yet stand still. So Dr. Clark devised a simple folk-dance to the tune of "Jesus Loves Me" and by this method we learned many other Christian hymns. After a long time we learned to stand quietly while we sang, and now we are proud of the songs that Jesus has put into our hearts.

One of the outstanding features of the Association meeting was the singing of the 3,000 delegates present.

Duel With an Idol

Rev. Clarence Wolsted, of Manamadura, South India, tells of the picturesque way one bold Hindu convert professed his Christianity: "Having made his decision, Jeyavelu announced it to his family and friends. Said they: 'Some terrible disaster will come to you. Make peace with the gods before they take revenge on you.'

"What gods?" asked Jeyavelu. They pointed to the idols, whereupon he ran and pushed one over on the ground. The family expected to see him struck dead instantly, but nothing happened. Evening came and still nothing happened. The father and mother did not expect their son to survive the night. However, next morning Jeyavelu was as

robust as ever. Jeyavelu called on the villagers to leave the useless stone image and join the Christians. The villagers replied, 'Beware or the terrible Karuppanasamy will get you.'

"We will try him out," said Jeyavelu, 'I will go and sleep beside the fierce Karuppanasamy for several nights. If he is able let him kill me.'

"Some Christians feared that some fanatical Hindu might strike a blow in the dark to avenge the god.

"But Jeyavelu slept beside the much-feared idol night after night, proving that idols are only stone." —*Missionary Herald*.

A Christian Sadhu

A sadhu of Mangalore, a convert of the London Missionary Society, has taken the name, "Lover of the Cross," and wanders all over India preaching the Gospel. He has developed the power of song, and intersperses his address with Indian lyrical music. His theme is the Victorious Life by obeying the word of Jesus, to "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." He has been tested by persecution, but holds fast to his message. —*Ralph Robertson*.

Building for God

The Bishop of Accra, while resting under a tree, in an isolated district, noticed a little building about ten feet long, with a cross on it. Further inspection revealed that this was a church within which was a rough altar, a hand-made cross, and three little bamboo seats. As the bishop stood in the tiny sanctuary, a man rushed in, hot and dirty. He had heard of the bishop's arrival, and had come from his work on the land to ask for a blessing.

"And who are you?" asked the bishop.

"I am the owner of the house," he answered, "I built it with my own hands, and I am the leader of the Church."

"And how many Christians

have you in your congregation?"

"Only one at present, but when we had our harvest festival every seat in the church was full. When I came to live here I was the only Christian in the place, and no one would listen to me, but I thought if the people see that I build a house for the Christian God they will take notice of my message. I shall never rest till they have found the Lord Jesus for themselves."

—*The Golden Shore*.

Harvests in Pasumalai

To an outcaste village ten miles from Pasumalai, India, came a widow who had chosen the Christ-way while living in Ceylon. So devoted and love-filled was her life that soon twenty others came to the church in Pasumalai for baptism, saying, "We want the Saviour which she has." About a dozen of Pasumalai's finest lads, mostly from high-caste homes, who have lived for several years now with Christians, have decided to become Christians themselves. "We wish to renounce idolatry," they said, "to worship a god of justice and love, and to unite with Christians everywhere in following Christ." —*Missionary Herald*.

Learning Through Fellowship

A Burmese college girl writes in *Koinonia* of what she learned through the fellowship in the Gospel Team.

I am by nature a cheerful person and have no difficulty in getting along with people. But now that I know what it is to be in a group, bound together in the love of Christ with one purpose—one for the others and all for Christ—I can see that my idea of Fellowship before, was pretty shallow. I am now learning to go deeper in fellowship with Christ, and my brothers and sisters. Now I know what it is to have freedom in Christ.

One of the Karen leaders discovered, as follows:

This Indian tour tested me and gave me many opportunities to detect my own defects as a Christian. Seeing and acknowledging my own faults and failures, is half as good as reaching the goal. Indeed, "Thy dress to consume and thy gold to refine," has come home to me with added force. To be specific, I can love those who

are loving to me. My circle of friendship included those of the same mind and views. But this trip taught me to love those whose views are diametrically opposite to mine. To love all at all times has been revealed to me as the true Christian spirit.

Still another was "checked up" with this thought: *If you had enough of the love of Christ, you would not be irritated.* "It took agony of prayer and thought to see it. It cost much struggle but oh the joy of surrendering the irritability to Him who can really take it away! Personally, it was easy for me to see that if others have enough of the love of Christ, they will not be irritated but it was hard for me to discover this truth for myself."

CHINA

Encouraging Facts

The new Directory of Foreign Missions reveals a decided advance of Christian missions in China, especially during the last two years. It also shows a marked advance in cooperation. For example, the Church of Christ in China is the outgrowth of mission work done by 16 separate denominations from six countries, not including the efforts of the Chinese themselves. In 1932 this body had 821 organized churches and 1,204 other preaching places; 334 ordained Chinese pastors, 1,088 evangelistic workers and 120,676 members. Into the southwestern province of Yunnan and into Manchuria, or Manchukuo, the Chinese Home Missionary Society, composed of 100 auxiliaries, sends its missionaries. Ninety-eight per cent of all monies contributed in 1932 came direct from the Chinese.

The Christian Educational Association is composed of 11 provincial education organizations. Its membership is made up of educators from almost all denominations. The Christian Publishers' Association represents 20 separate publishing houses. Six of the largest missionary societies working in China have united to promote economy in financial transactions, forming the Associated Mission Treasurers. The Na-

tional Christian Council represents 24 organizations, and equally important are other co-operating groups. Here are some of the resultant facts: there is one Christian Chinese to every 1,000 population. Of the present outstanding Chinese leaders, one is a Christian to every six non-Christians. And, as an indirect influence of Christianity, in 1920-21 the Chinese people contributed 66% of the \$37,000,000 spent in this great constructive work. Eleven years later, in 1932, the Chinese contributed 95% of the \$73,000,000 spent for famine and flood relief.

—A. L. Warnshuis.

China Inland Development

Since 1927 the establishment of self-governing, self-supporting churches has been the basis of all policies of the China Inland Mission. Some dead wood was cut out, but since then there has been a new spirit manifest.

Today, of thirty-four churches, ten are wholly self-supporting while others are yearly progressing toward this end. On the other hand employed workers are comparatively few: the churches of the whole field are only employing twenty-four workers, men and women; of these, fourteen are entirely supported from church funds and others only partly from foreign sources. It should be added that there are a number of voluntary workers giving whole or part time in the service of the church. In the case of one church, wholly served by voluntary workers, the mission has confidently handed over to it the property in recognition of its spirituality and efficiency.

—*The Chinese Recorder*.

School on Wheels

"Vaseline, aspirin, castor oil and iodine"—this is not a college yell, just four of the twelve medicines which go into wooden boxes and are carried from Paotingfu School by young men who have successfully completed a course in first aid and lay "doctoring," and who go out during summer vacation to the villages where they vaccinate and give aid to people who receive them hospitably. "Road work" is an effective form of social service, and might be called a "school on wheels." Students use their bicycles to carry important news

items, written in legible hand in simple language, to be posted on the walls of village schools or churches. These villages have no mail service or newspapers; even the teachers and well-to-do farmers know nothing of what is going on in the world outside. To combat the evils of drink, gambling, drugs and the like, and to introduce ideas of hygiene, the students again jump on their bikes and pedal forth with charts, books and illustrated lectures. —*Missionary Herald*.

Christian Broadcasting

The Chinese Recorder gives an account of the opening of a Christian radio station in Shanghai. The station is located in the heart of the city, its studio being a part of the Christian Literature Society building. At present, the programs can be heard in Shanghai, Hangchow, Ningpo and Soochow. An increase in power to make these broadcasts available throughout Eastern China is to follow. The programs are carefully prepared, and include discussions of social problems, character building talks for children, health talks given by mission doctors, short talks on "World Trends," home betterment talks, sermons, personal testimonies, and much music. Family prayers are broadcast every morning.

Toward Self-Support

The Episcopal Missionary District of Shanghai is undertaking to gradually achieve support of its thirty native clergy, all but three of whom are supported by the National Council. The diocese now offers to accept a steadily diminishing amount for this work for twenty-five years according to a carefully worked out scale, until, after 1958, the Chinese work in the diocese will be self-supporting. The plan as worked out is the result of many years of study in China and in the foreign missions department, and will make it possible for each congregation to do its utmost, yet have what it lacks made up from the central fund until full support is reached.

JAPAN-KOREA

Christianizing a Custom

Typically Japanese is the ancient custom of placing offerings on the "god-shelf" in memory of the departed, and of repeating the gifts at frequent intervals. A Christian woman in Sendai, whose little daughter died three years ago has an offering box in which from time to time she places money she would have spent for a toy or some other article or entertainment for the little girl if she had lived. On the anniversary of her daughter's death she presents the whole amount to the Church as a memorial offering.

Children's Bible Clubs

There are now thirteen Children's Bible Clubs in Pyongyang City with an enrolment of about 1500, with half a dozen additional such schools in country places, bringing the total number of children enrolled to above two thousand. The Bible is the basis of all studies except arithmetic. Nature study and First Aid are also taught, and there is a daily prayer hour. One period a day is devoted to physical exercise.

The leaders of these Bible Clubs are students of the Union Christian College of Korea. Thirty of them direct Clubs daily and teach in the afternoons and evenings. However, a few clubs are led by the students of the Boys' Academy, Theological Seminary, and Women's Higher Bible School. Some local church young people assist also.

Rev. Francis Kinsler in writing of this work says: "News of what we are doing has spread far and wide and the advertisement thus received is now a bit disconcerting. A letter came from a distant country town saying that twelve young boys there heard of our clubs and wanted to make connections with us. One boy wrote from the far Northeast, Ham-Kyung Province, to know the price of board and room in the Bible Clubs; two boys put in their appearance from the territory of one of our itinerating missionaries, desiring to begin study at once. We

have requests to begin clubs in Seoul district and in the North Pyeng An Presbyteries."

Memorial to Gospel Ship

Through the sale of the *Fukuin Maru*, Gospel ship of the Inland Sea, five new churches are being erected on the islands. Mrs. Topping, daughter of Captain Luke Bickel who gave his life for the Islanders, reports the dedication of the third of these churches. Christians came for the ceremony from many neighboring islands; many town dignitaries as well. The Secretary of the Japan Baptist Convention was there.

Each of the five memorial churches has helped to finance its own construction, and all these funds were secured in less than a year. —*Missions*.

"Fellowship House," Kyoto

North of the campus of Imperial University in Kyoto stands a house with a metal sign bearing the inscription "Fellowship House," is open to students daily from ten till ten. Fellowship House is the home of a missionary family of the Presbyterian Church who have been assigned to work among students. The location is strategic for student contacts, as nine or ten institutions of high school or college rank lie in this neighborhood. The house is built as an ordinary missionary home, but with a large, double room which serves as library, study, class room, recreation center and on occasion church and auditorium. Many levels of fellowship are known at this house, but the one "with the Father, and with his Son Jesus Christ" is the high goal which the name suggests.

On the first Sunday of each month a union student worship service, organized and conducted by the Christian young people of the city working in conjunction with the student associations, is held here, and on other Sundays a more informal service is held, which takes its name from the fact that after a brief address usually by an outside speaker, a round table discussion

is held amid the sipping of Japanese tea and the munching of thin wafers, and the speaker is plied with questions from his audience.

Here all varieties of political belief, from anarchy to fascism, have been aired, and here philosophies from materialism to the reputed synthesis of Zen Buddhism and Hegelian idealism have been defended. Usually, however, the conversation works around to religion where again many views have been presented. Strangely enough, although there have been many who were indifferent to the claims of religion, and some who were antagonistic, yet there have been none to champion either Buddhism or Shinto. The only earnest defender of the former concluded his argument saying that while he was a Buddhist he was also a Christian.

—*The Christian Graphic*.

An Educator's Appraisal

The recent death of Leigh Hunt, an educator who organized "American Mines of North Korea," recalls his testimony printed in the *Los Angeles Times* in 1927:

I am one hundred per cent for the missionaries. While I am not in the least fitted to appraise the value of their religious teachings in these oriental countries, I believe I am competent to express an opinion on the general results of their work, as I have had ample opportunity to observe them in Africa, China and Korea. Briefly, I respect them as the pioneers of a better civilization in these backward countries. It has become quite fashionable for globe trotters to criticize the missionaries and to point to them as trouble makers. Rather are they peacemakers as I view them, but unfortunately they are often used as a pretext by designing men for making trouble. . . .

Little credit given for their great accomplishments. . . . When the true story of the missionary in the Far East is written he will be given credit for blazing the trails into many wild places for commerce to sneak in after all danger was past.

—*Korea Mission Field*.

ISLANDS OF THE PACIFIC

News from Formosa

From here and there in different parts of Formosa come reports of activity among young

Christians. The past year has been one of organization, and next will come a constructive program. The account of a recent meeting in Taichu will give some indication of the kind of things young people plan to do. Six things are listed as important work for their society to sponsor. 1. Evangelism; preaching in city streets and outlying villages. 2. Religious education; cooperation with Sunday school program, form Bible-reading groups. 3. Divide into groups for purposes of visiting Christian homes; holding cottage prayer meetings. 4. Athletics; ping-pong, swimming, hikes. 5. Music; church choir, village or city street hymn evangelism. 6. Assist in marriage and funeral services.

—*The Chinese Recorder*.

Stamps for Religious Work

The Dutch East Indies Government has printed a set of official stamps for use on letters, the profit on which goes to the Salvation Army for their work among lepers and beggar boys in Java and Sumatra. It is the first time in history that profits from stamps will go to religious work. There are four stamps in the series, showing the Army at work in different ways. They are sold at a slight advance on cost, and are cancelled at the post offices with a stamp urging the public to buy "Salvation Army stamps, and so help the work in our land."

—*Philippine Evangelist*.

The Philippine "Code"

Evangelical churches of the Philippine Islands formed a code thirty years before political parties ever thought of the idea. This was the "Evangelical Union of the Philippine Islands." The first missionaries sent to the Philippines, Dr. James B. Rodgers and Dr. David S. Hibbard, who arrived in 1899, were soon followed by missionaries of seven denominations from America. In addition there were two Bible Societies and the Y. M. C. A.

In 1901 the churches on the field formed the Evangelical

Union of the Philippine Islands. The preamble states that its purpose was to secure economy, comity and efficiency in their service for the Kingdom of Christ in this archipelago." They divided up the islands and provinces among the denominations, and gave to each a portion of territory where it alone was responsible for the establishment of the evangelical faith in the hearts of the people. Manila was necessarily common ground.

This Union has functioned so well that practically all evangelical churches at work in the islands have either united with it or cooperated in a wholehearted way. The British and Foreign Bible Society turned over its work to the American Bible Society, and withdrew for the sake of economy and comity. The Union is now called the National Christian Council.

—*Presbyterian Advance.*

NORTH AMERICA

Cent-a-Meal Plan

This plan, launched early in February by the Student Volunteers, has met with enthusiastic response. It offers a unique way of sharing in the cause of missions. A Texas Student Volunteer in sending to headquarters a list of fourteen Cent-a-Meal contributors writes: "Most of us in the above list are planning to pause for one minute of prayer for missions each time we drop in a penny." Two Union presidents are putting into the boxes an additional amount equal to every nickel spent on candy, movies or other "luxuries."

So many pennies have been put in the Cent-a-meal boxes of the United Church of Canada that the government has had to ask the church officials to release them more frequently. There were not enough left for business purposes. Uncle Sam is asked to mint an extra supply. Almost a thousand attractive wooden boxes have been placed in the United States, and the money so received will be apportioned equally among the following causes: (1) The Current Budg-

et of the S. V. M., (2) The Movement's Twelfth Quadrennial Convention (1935-1936), (3) Christian Missions Abroad.

Philanthropy Drops, Relief Rises

A "Fund-Raising" firm of consultants, which keeps a record of public gifts and bequests for religious and philanthropic purposes, reports that such gifts in 1933 were \$6,411,311 as compared with \$14,777,747 in 1932. Gifts for all forms of philanthropy dropped from \$176,008,914 to \$142,543,547. Organized relief rose, while gifts for education fell from \$59,498,928 to \$14,552,988. Bequests far exceeded direct gifts. The reports cover New York, Philadelphia, Chicago, Baltimore, Washington and Boston.

—*Christian Advocate.*

For Friendly Relations

The years since the foundation of the Friendly Relations Committee in 1911 have seen the first survey of foreign students in the United States published, the first guide book for incoming students from abroad prepared, the plan of special gatherings for foreign students by Chambers of Commerce, civic organizations, and church Federations initiated and national organizations of Chinese, Japanese, Korean, Filipino, Latin American, East Indian and Russian students in the U. S. A. developed. The Friendly Relations Committee has also pioneered in holding international conferences and institutes, attended annually by more than 500 foreign students from 60 countries.

Here are some of the things the Committee is doing today:

Provide port service and friendly welcome for foreign students in New York, San Francisco and Seattle. Nationwide plan of field visitation dealing face to face with foreign students, faculty and other leaders on all matters affecting the life of students from other lands.

Meet emergency needs of foreign students due to disturbed conditions in their homelands,

the depression in this country or other circumstances beyond their control. This means care of the sick, financial assistance, securing of employment, etc.

Maintain relationship with government, churches, the "Y" and civic bodies in behalf of foreign students.

Promote friendship and a spirit of conciliation between racial and national groups of students, and pre-eminently, between all foreign students and Americans through discussion groups, forums, and international week-ends in suburban churches.

Child Labor

It is estimated that the new industrial codes have released 100,000 children under sixteen years from industry. Another 30,000 boys and girls sixteen to eighteen years have been removed from especially hazardous work. On the other hand, there are still approximately 240,000 children under sixteen years working in occupations not covered by codes. Those children are employed largely in industrialized agriculture, such as the production of sugar beets, cotton, tobacco, and truck farm products, in street trades, especially newspaper selling, and in domestic service.

Following a custom of nearly 30 years, January 27-29, "Child Labor Day" was designated by the National Child Labor Committee.

—*Watchman-Examiner.*

Methodist Schools

Dr. Frederick Carl Eiselen, Corresponding Secretary of the Methodist Board of Education, in his annual report gave the latest student enrolment of Methodist educational institutions as follows:

	Students
Universities	33,177
Colleges	16,896
Graduate School of Theology .	932
Junior Colleges	631
Affiliated Colleges	438
Secondary Schools	2,950
Training Schools	308
Unclassified	41
Schools for Negroes	2,932
Total	58,305

Dr. Merrill J. Holmes reports that public high schools for Negroes are rapidly increasing in the Southern states. College enrolment in Methodist schools for Negroes has increased from 855 in 1923 to 2,699 in 1933. During the past school year there were 4,018 students enrolled in these schools, 2,699 of whom were of college rank, 374 in professional schools, 487 in high school departments, and 463 in special courses.

—*The Christian Advocate.*

Lutheran Laymen's Movement

The Laymen's Missionary Movement of the United Lutheran Church in America, with headquarters in Washington, D. C., has done much to promote stewardship education. In fact, that is its major objective. Executive Secretary Arthur Black has just announced comparisons of the total requests for Every-Member Visitation literature in 1931-32-33. In the first year 1,821 pastors out of 3,500 ordered pamphlets. The following year there was a slump to 1,700; but in 1933—notwithstanding depression conditions—1,878 parishes of the United Lutheran Church gave their people promotional literature.

Another work in which the Laymen's Movement takes pride is the Student Beneficiary Assistance. Eighteen of its boys were graduated from seminaries in 1933. At the close of the year, sixteen of them had been placed in full-time service in the Church. They came from all sections of the United States and are serving both in the United States and Canada.

Moslem Sabbath Recognized

Moslem children in the Bronx, New York, need no longer go to school on Friday, since a Bronx court has recognized the Mohammedan Sabbath. The decision is regarded as a precedent. The test case was that of Mrs. Smith-Bey, native of South Carolina, who was charged with keeping her four children from school every Friday since Christmas. In court she wore a red

turban and on the turban was a blue crescent. Three fezged gentlemen—on their vests the symbolic numeral 7 pierced by a crescent—appeared in Mrs. Smith-Bey's defense. They took their oaths not on the Bible but by Allah, holding up two fingers of the right hand and five of the left. They invoked to their aid the principles of religious liberty set forth in the Constitution.

—*N. Y. Times.*

Hindu Missions to America

According to Hinduism, the benighted condition of the people of the United States calls for the "Ramakrishna Mission of Hinduism," with India as its headquarters, to maintain ten independent mission centers in the cities of our land. These centers are to be found in New York (2), Washington, Providence, Boston, Chicago, Portland, Ore., San Francisco, Hollywood and La Crescenta, Calif. Swami Nikhilanda, in charge of one of the New York stations, is authority for this list of "mission fields."

—*Lutheran News Service.*

Negro Achievements

Dr. George Washington Carver, once a slave, equipped a laboratory at Tuskegee from old scraps which he rescued from trash heaps; he has made land, which produced a net loss of \$16.25 an acre, annually pay a profit; has made synthetic marble from wood shavings; insulating walls for houses from peanut shells; fertilizer from the muck of swamps; milk, butter, cheese, candy, instant coffee, pickles, sauces; oils, shaving lotions, wood stains, dyes, lard, linoleum, flour, breakfast food, stock foods, face powder, shampoo, printers' ink, axle grease and tan remover from peanuts and 118 products from sweet potatoes.

Levi Dawson, leader of the Tuskegee choir, has lately consigned to Leopold Stokowski, leader of the Philadelphia Orchestra, the first symphony ever composed by a Negro writing Negro music. Mr. Dawson was graduated with first honors by

the Horner Institute of Fine Arts in Kansas City, Kansas, but because he was a Negro he was not allowed to sit on the platform the day that Henry J. Allen, Governor of Kansas, distributed the diplomas. Yet one of his compositions was played on that occasion!

The 1930 "Who's Who" includes the names of 97 Negroes who have achieved distinction, and made the world better for having contributed something toward its advancement.

—*The Presbyterian.*

Indian Contributions Increase

Notwithstanding the drouth and grasshopper plague of the summer of 1933 and the increasing poverty of the Indians in South Dakota, the Indian field gave five per cent more last year than in 1932 for the Episcopal Church's program; and its quota payments were proportionately more than the payments in the white field.

—*The Living Church.*

Youth Movement in Canada

Believing that something is fundamentally wrong with our present human society, religious leaders in the Dominion of Canada are launching what is to be known as "The Christian Commonwealth Youth Movement," which is a carefully planned attempt to band together the older young people in a nonpartisan and undenominational movement, towards spiritual advancement. It is announced that this is not to be a new organization, but a social-religious movement, having as its objective "a serious, adventurous, modern crusade to achieve a new society." There is to be no interference with existing organizations, but the movement will be an "all-uniting agency," spiritually, in all worthy efforts to make a Christian land. Machinery is to be kept at a minimum, and the movement is to be fostered and encouraged largely through the churches.

Observers everywhere point out that there are two marked developments among young people in recent years. One is a

very pronounced dissatisfaction with things as they are; the other is willingness to enlist wholeheartedly in a movement that can challenge their enthusiasm and energy.

—*Christian Observer.*

LATIN AMERICA

Spiritual First Aid

Seven hundred pounds of books were recently sent to Puerto Rico as the gift of several pastors and seminary professors to Presbyterian pastors of that island. Thirty-four ordained Presbyterian pastors, all native born, are in charge of the Presbyterian parishes in the eastern part of Puerto Rico. They are well educated and mentally alert. In the poverty of their people they share and share alike, courageously facing the problems of sheer existence, involving constant battling with poverty, tropical diseases, illiteracy, and religiously underprivileged areas. Their libraries necessarily are meager, and the library of the Union Theological Seminary at San Juan is itself sorely inadequate and too remote to be of practical service to its graduates in the other end of the island.

Ferment in Mexico

W. A. Ross, Presbyterian missionary in Coyoacan, Mexico, writes that things are on the move in that country, the only question being *in what direction?* In spite of government attempts to eradicate God from the minds of the people—renewed efforts to this end are being made—the people are thinking and that is a great gain.

Wholesome and hopeful currents are seen in the following instances cited by Mrs. Ross.

On New Year's Eve, most of the evangelical churches were full of worshippers, thanking God for blessings of the year and interceding with Him for larger ones for the year to come. I know of churches that are perfect beehives of activity; I know of a small prayer band that meets almost daily for intercession for the coming of Christ's Kingdom, of another group meeting weekly for the same purpose. A man politically prominent declared that Christ and not Lenin

would save Mexico. Once or twice each week there appears in one of the largest daily papers in Mexico an editorial by an internationally-known Protestant Mexican in which moral, social, educational, even political questions are discussed from the evangelical point of view.

There seems also among the women a marked development of interest in the study of the Bible, evangelism, social reforms, the betterment of their homes, and better still, a deepening in their prayer life and a greater sense of responsibility for the unsaved.

—*Presbyterian Survey.*

Encouragement from Guatemala

The work of the Guatemala Presbyterian Mission was never so prosperous from a spiritual point of view as it is today. During the Christmas season there were over forty conversions in three churches of which Rev. Paul Burgess has charge. The growth in native leadership is keeping pace with the growth in numbers. Twenty years ago there were two struggling evangelical churches in Guatemala City. Today there are seven. In Quezaltenango there was one. Today there are thirteen.

There is scarcely a section in the western part of Guatemala that does not have an evangelical Christian on its Board of Aldermen, and in several towns there are Protestant mayors.

Montevideo Church Dedicated

The dedication of Emmanuel Methodist Episcopal Church, Montevideo, last December was an event in Uruguayan Protestantism. It was built without expense to the Board of Foreign Missions, the cost being contributed locally.

The service was marked by the presence of many guests of honor, including Bishop Juan Gattinoni, Dr. Pacheco, rector of the National University; official representatives of the government and leading members of the Pan-American Conference, including Secretary Cordell Hull. All services are in English.

—*Christian Advocate.*

Argentina Responds

When the Evangelical Union of South America last year faced

a critical financial situation a letter was sent to all the churches in South America, which directly owe their foundation to this Union. The situation was explained to them, and Scripture was quoted, reminding them that the churches founded in Paul's missionary journeys had contributed "to the necessity of the Saints at Jerusalem." The spirit shown in the response is illustrated in the following letter from an Argentine church:

This church has had a special service today to give thanks for all the blessings received through the kind and self-sacrificing brethren in your country during the last thirty years. Truly God has been with us. We have been able to carry the Gospel to neighboring towns where today there are flourishing and active churches.

Although our church is passing through a difficult time financially, in answer to your letter, very gladly and with much brotherly love we send today to the Treasurer of the Mission a check for \$75. We send this little help trusting that the Lord will fill you with His richest blessing.

—*South America.*

Christ Our Contemporary

"Jesus Our Contemporary" was a theme which packed a large theater in Lima, Peru, with leading men and women of that non-Protestant city. The speaker, George P. Howard, native of Argentina, spoke in his mother-tongue, Spanish. A Lima paper, *Inca Land*, said of the meeting:

Every seat was taken and people were standing around the sides and in the aisles nearly half way to the platform. It was a never-to-be-forgotten experience as we looked out over that audience of diplomats, business men, university professors and students, working men, women of every class of society, who were listening, many of them for the first time, in conservative Catholic Lima, to a good old-fashioned Gospel sermon put in modern language so that they understood it. They got a vision of Jesus as the manifestation of God, interested in every problem of human welfare, and possible as a present-day experience in the life of every man. It was a far different view of Jesus than the ordinary person in this country has, who thinks of Him as having been dead all these centuries and as existing only as an image to be worshiped in musty temples or carried in religious processions. It is impossible to measure the far-reaching effects of that lecture, but it is certain to open up a new field of work here in Peru.

Our Missionary Bookshelf

Recent Books Reviewed for the Readers' Information

The Christian Message for the World To-day: A Joint Statement of the World-Wide Mission of the Christian Church. 203 pp. \$1.50. Round Table Press. New York. 1934.

One could not expect unity of thought and aim from a group as diverse in their theological outlook as those who are responsible for this interesting volume. Nine chapters, by nine authors, deal with the Christian message and how it is to be presented in the world of today and to the mood of our own generation, in the present economic crisis, and with Communism and Fascism bidding for world dominion. The writers are: E. Stanley Jones, Kenneth Scott Latourette, John A. MacKay, Francis J. McConnell, Basil Mathews, Francis B. Miller, William Paton, Henry P. Van Dusen, and Luther Allan Weigle.

Although in the Foreword we have a clear statement of their common ground of faith, the question recurs again and again, as one peruses the book, how far these writers can walk together before their ways of thought part asunder. Their witness does not entirely agree either as to the purpose of missions, the content of the message, or the goal of history and of redemption. One of the writers says: "The appearance of the Church Universal does not await either a catastrophic apocalyptic event or the birth of an organizational genius." *We can do it ourselves, if we will!* In the chapter on The Purpose of Missions we have once more the theology of "Re-thinking Missions" presented in a diluted form. One could not wish for a stronger presentation as to the heart of the message than that by Dr. John A. MacKay on "The Gospel and Our Generation." He says: "God

gave Jesus Christ to history in a way in which He gave no other historical figure. In Him the Word became flesh, the interpretative, creative Word of God. God incarnated Himself in Jesus for a redemptive and creative task, so that he was uniquely the Son of God. . . . Between reason and the Cross there will be an unending conflict. Otherwise, the Cross would cease to be the cross. But when before the Cross stands not a detached spectator, but a man, broken because he has looked into the abyss of the human heart, his own and others; the words 'Behold the Lamb of God who taketh away the sin of the world' sound as a Gospel of hope."

The final chapter on "The Missionary Motive," by E. Stanley Jones, suffers from an inadequate conception of the meaning of the Atonement; otherwise it is challenging. The crisis of missions and of God's judgment in the world today are indeed inescapable. One wonders, however, whether the striking symbol on the jacket of the book represents a red and rising, or a lurid and a setting sun. "We must work while it is day, for the night cometh when no man can work." S. M. ZWEMER.

China: Laymen's Foreign Mission Inquiry Supplementary Volumes ii and iii. Edited by Orville A. Petty. 8 vo. pages 225 and 725. \$1.50 each. Harpers. New York, 1933.

Volume ii consists of Regional Reports of the Appraisal Commission, and volume iii comprises the digested material provided by the "Fact-finding experts" who preceded the "appraisers." In view of the somewhat ambiguous language used in both volumes, it should be said again that the "seven Boards"

in the U. S. A. rendered only a "cooperation" of courtesy, not of participation, in this "Inquiry." Missionaries of all Boards cordially assisted the "Fact-finders" to find the facts. The volume of Regional Reports, apart from the "Background," by Dr. Rufus M. Jones, which was unfortunately crowded out from "Re-thinking Missions," is chiefly a recasting of the material in the Fact-finders' volume, with some additions, and, as little more than an overflow volume for the Appraisal, is the least valuable of the three volumes in relation to China.

The larger Fact-finders' volume shows an immense amount of personal investigation as well as study of the extant literature, in which much of the matter can be found but only by repeating the research. The collected and collated information thus supplied is of great reference value, not too largely vitiated by attempts at "appraisal." Therein lies the marked contrast with "Re-thinking Missions," the purposed helpfulness of which has been so largely lost through the permeating evidences that the Appraisers were quite as strongly influenced by preconceived theories and judgments as by the Fact-finders' reports and their own observations.

The Fact-finders' volume has deepened the reviewer's impression that the great mistake of the Laymen was the sending of the second Commission. A collation and condensation of the Fact-finders' reports, with their comparatively objective and unprejudiced "findings," would have done far more to further the cause of missions. At the same time the Fact-finders' reports are manifestly prejudiced

Any of the books noted in these columns will be sent by the REVIEW publishers on receipt of price.

against the "conservative" and the "traditional"; they give too much weight to testimony from certain critical sources; they do not make a just allowance for hampering conditions and inadequate force and funds and they offer "counsels of perfection." Yet the volume contains many valuable papers, such as those on the Inquiry as a whole, Major Problems of China Evangelization, Church and Mission, the Missionary, Relations with Governments, Rural Reconstruction, Industrial Problems, Leadership, Education, Religious Education, Medical Missions, and China's Women and Work for them. In swiftly changing China, statistics rapidly lose value, but there is much in this volume which will not prove ephemeral.

C. H. FENN.

The Protestant Churches and the Industrial Crisis. By Edmund B. Chaffee. 8 vo. \$2. Macmillan. New York. 1933.

This book is a challenge to the Church to study the industrial conditions and to apply the Gospel of Christ to their betterment. The Labor Temple, New York, is in the center of industrial unrest and is the subject of criticism because of the radical and even atheistic element that is permitted there to express opinions and to carry on propaganda. The pastor of the Temple doubtless makes mistakes of judgment and in the lack of evangelistic preaching but he writes with understanding and sympathy gained from his knowledge of the industrial problems. His twelve chapters deal with the relation of religion to economics, unemployment and crime. The author's view of the Kingdom of God is social and economic rather than based on individual regeneration but he points out the need to manifest Christian love and sacrificial service. But the Cross of Christ is the manifestation of God and the Way of Life.

Maidee of the Mountains. A Story of Present Day China. By Mary Brewster Hollister. 153 pp. \$1.50. Revell. New York. 1933.

"Maidee of the Mountains" is a refreshing book. Moreover it is intensely interesting. It is re-

freshing because it gives a vivid picture of a wholesome mountain girl carried off by raiding soldiers without descending into unnecessary realism. The plot is exciting enough to satisfy young people with its communist plots and its bandit invasions, yet it makes one understand without explanations why China is in chaos today. One closes it with the impression that with the fine idealism that is at work the forces of good will win.

The book ends a little abruptly. There are situations one would have liked to have seen carried farther and it lacks a bit of the charm of *Lady Fourth Daughter*, Mrs. Brewster's Mission Study Book, but her characters are real. The book is valuable to everyone who wishes to understand China. The reviewer is glad to have read it.

JEAN C. COHRAN.

Mahatma Gandhi, His Life, Work and Influence. By Jashwant Rao Chitambar. 266 pp. \$2.00. Winston. Philadelphia. 1933.

This account of the outstanding Indian character is so readable, so full of the rapid movement of current happenings, that one reads on unaware of the clock. It is a fair and accurate account of the stirring activities of India's greatest leader, coming from the pen of a Christian nationalist who is the first Indian Methodist Bishop, a much loved figure to many also in America.

Dr. Chitambar makes frank avowal of his conviction that India's political future lies within the British connection, with responsible self-government on a dominion basis. But the author shows that he is completely sincere in his devotion to India's welfare and in his admiration for Mahatma Gandhi. In his preface he says: "I lay this biography of her selfless son as a humble tribute at the feet of Mother India."

Bishop Chitambar's estimate of the man and his work is one of discriminating admiration. Admitting that Mr. Gandhi's political plans have ended in comparative failure, he nevertheless hails him as one who has "made an indelible impress on the na-

tional life of India," and as one whom "succeeding generations will rise up and call . . . blessed. A great religious leader . . . a true patriot . . . a symbol . . . a representative of India's right to the fullest freedom."

While removing the myth of Christian allegiance from Mr. Gandhi, whose true Hindu status is clearly presented, the biographer admits him to be in many respects "a follower of Jesus Christ as a 'teacher from God'" and a man whose religion might be called "Christianized Hinduism." In a revealing letter (printed in facsimile) from Mahatma Gandhi to Mrs. Chitambar, giving reasons why he still remains a Hindu, are three challenging questions: "Why do you think that an orthodox Hindu cannot follow out the Sermon on the Mount?" "Are you sure of your knowledge of an orthodox Hindu?" "Are you sure that you know Jesus and his teachings?"

Mahatma Gandhi has done much to bring Jesus' teachings into world prominence. As Bishop Chitambar says: "His acknowledgment of his indebtedness to the Christian religion should act as a stimulus to the Christian workers to make Jesus Christ and His teachings known everywhere." The attitude of the Christian Church should be one of friendliness towards the Mahatma and the Nationalists. Moreover Mr. Gandhi's emphasis on religion will help to meet the wave of materialism and secularism now in evidence in India. Dr. Chitambar finds in this unique Hindu's life-work and the new spirit abroad in India a challenge to the Christian Church "to demonstrate by her life that in Jesus Christ India's problems will find their solution and that the Christian religion both *satisfies* and *works* This is the time to move forward."

In the final chapter on "The Indian Outlook," Dr. Chitambar reveals his concern for the example set by the West. "What the world needs today is not more *battleships* and *airships*, but more *friendships*." He

pleads that in the "Land of the Free," the colored races shall "enjoy the public privileges and benefits which are his by right of his character and citizenship."

Christian missionaries in Asia will be grateful for the further evidence of this book that Christian leaders in the younger churches are no less ardent patriots than are the leaders of the older indigenous religions; and that the sacrificial message of the Cross has awakened new multitudes in India.

B. C. HARRINGTON.

The Chinese—Their History and Culture. By Kenneth Scott Latourette. 2 vols. Maps. 8 vo. 506 and 389 pp. \$7.50. Macmillan. New York. 1934.

These are two unusual volumes of an unusual race. The Chinese and their history are unique and wonderfully interesting—and perplexing. Like their picturesque and difficult language they need a skilled interpreter, and they have this in Dr. Latourette, the Willis James Professor of Missions and Oriental History of Yale University. Formerly he was a missionary in China and later educational secretary of the Student Volunteer Movement. A previous volume, "The History of Missions in China" gave us the most complete and up-to-date and the sanest record of the Christian movement in China and now these two monumental volumes give a clear and reliable picture of the Chinese. The first volume deals with the people themselves, their home, their origin, their history from 221 B. C. to 1933 A. D. The second volume takes up their racial characteristics, their government, their economic and social life, their religion, art, languages, dialects, education and literature. The whole study is a masterpiece—accurate, up-to-date, interpretive and well written. In such a condensed record of facts there is little room for the personal narratives and incidents that add human interest. The author has evidently done an immense amount of work in research, and the bibliographies of Chinese and foreign books at-

tached to each chapter are exceedingly rich. Comparatively little space is devoted to Christian missions and little to the Boxer Uprising, or even to Sun Yat Sen and his reform movement. We might have expected each of these topics to be dealt with more fully on account of their influence on Chinese life and history. A tremendous amount of valuable information has, however, been collected, skillfully arranged and packed into small space. For the general reader and any who desire a reliable introduction to things Chinese, these volumes will take the place of Dr. S. Wells Williams' "The Middle Kingdom"—long the most reliable and comprehensive work on China and the Chinese, in English, but now out of date.

Dr. Latourette's valuable volumes are too condensed to be interesting reading but they are rich in information. Many of the facts—as to dynasties, historical events, divisions and development might be made more easily accessible in charts. There are almost no annotations giving authorities for statements but these will be found in the text and may be looked up in the bibliographies. The index is very complete and sixteen pages are devoted to proper names and Chinese words with their corresponding Chinese characters—valuable only to students of Chinese. The outline map in Volume II shows only the political boundaries and divisions, the principal rivers and railroads, the Grand Canal and a very few leading cities.

As the reader studies this history and culture of the Chinese, he is impressed by their remarkable character and is filled with hope for the future.

Rusty Hinges. A story of doors being opened in N. E. Tibet. By Frank Doggett Learner, F. R. G. S. 150 pp. 2s. China Inland Mission, London, and Philadelphia. 1933.

The China of the missionary's labors is Tsinghai, an administrative area founded in 1928 out of parts of North Tibet and West Kansu provinces, with its provincial capital at Sining, a

city of 150,000, and the terminus of an important caravan route from Lhasa, the Tibetan capital. Here he made many friendly contacts with peoples who could not be reached through the Chinese language. There were Mongols coming on pilgrimages to the famous Kumbum monastery; wealthy Mohammedan traders from Kansu; and chiefly Tibetans whose extensive lamaseries surround the city—Sining, known as "The Door of Tibet." The author writes: "I had noticed the Tibetans, going and coming, but beyond gifts of Christian literature in their own language nothing was being done to bring the Gospel to them." It was with this burden on his heart that Mr. Learner went on furlough to England where he presented the need and opportunity so effectively that he returned with funds for a Gospel Inn at Sining and permission to devote himself to work for the Tibetans in their own language.

This small book makes no pretensions to literary style but it is clearly and interestingly written, containing information about this remote people and their strange customs. The author shows a real appreciation of the personalities residing in these unwashed nomads, clad in sheep skins worn fur-side in, "and verminous withall"; their faces reeking with the rancid butter as protection against the cold. Their ready hospitality enabled him to know them intimately, as he sat with them around the tent fires, drinking buttered tea, thrusting his hand into the common pot for the inevitable mutton stew, and sleeping on the tent floor with the family at night.

Mr. Learner writes not solely as a missionary but also as a traveler in an unfamiliar part of the world. One chapter tells of a trip to KokoNor, the beautiful inland sea into which seventy-two rivers drain their waters, making the exploring of its surroundings a task not to be lightly undertaken. Another chapter describes the two great religious festivals held yearly at the

famous Kumbum Monastery, the Devil Dance and the curious Butter Festival for which the idols, great and small, are formed of the always useful and plentiful butter. The Tibetan's reputation for being the most religious people in the world is well shown, not only by their long and difficult pilgrimages to various lama-services, where the rapid turning of prayer wheels may win them untold merit, but every act of every day, in tent or saddle, is performed to the constant accompaniment of their one prayer formula, "*Om mani padme hum*," as the rosary beads slip ceaselessly through their fingers.

With this natural religiousness, Mr. Learner found his Tibetan friends disposed to listen with interest to the Gospel story, as they heard it from their host in the hospitable atmosphere of the Gospel Inn; and many were quick in recognizing the better way even when not at once prepared to break with the old.

The author's expressed aim is "to create a keen missionary interest in the mysterious land of Tibet." ALICE FENN.

Come Holy Spirit. By Karl Barth and Eduard Thurneysen. 287 pp. \$2. Round Table Press. New York City. 1934.

It is not clear whether all the sermons gathered in this book were by Barth, selected and arranged by Thurneysen, or whether some of the sermons are Thurneysen's, as is probably the case. As President Richards, one of the translators points out, all represent the Barthian school. He says:

The sermons are not popular, clever, eloquent pulpit discourses such as the modern audience is accustomed to hear and to applaud. . . . They cannot be easily comprehended, because they are so different in form and content from any sermons that have ever been published in this or any other age. They must be read and pondered again, until the truth in them becomes spirit and life in the reader.

The aim of the sermons is to give God's answer to man's primary needs—his deep, inward, spiritual needs—which must be satisfied before any other needs can be satisfied. The sermons, therefore, do not soothe or please or flatter the reader. He may

lay them aside without reading them to the end, because he is made to feel, as never before, his worthlessness and helplessness—the worthlessness even of the best that he thinks and does. Not only the sinner but the righteous man is brought to judgment and must cry for mercy. Therefore the reader may say to himself: "Can I do nothing that is acceptable to God? Nothing that is worth while? Does not this lead to hopeless despair? Am I not robbed of all power of moral endeavor?"

That is precisely the effect that the preachers intend to produce in the reader or the hearer. For man must be overcome, humbled to the dust, before God can lay hold of him, lift him up, mould him to and for His eternal purpose.

It is good to see the Barthian theology at work in this way in actual evangelization, but one feels that there is more to the Gospel than here appears, more joy and freedom and fellowship, and one turns again to the wealth of the New Testament and its fulness of life and truth, as from shadows to sunlight.

R. E. S.

Sangre Judia. By W. M. Montaña. 82 pp. Lima, Peru, San Agustín. 1933.

This remarkable little book, by a Bolivian writer and publisher, Dr. Walter M. Montano, is called forth by the recently renewed Jewish question in Germany. The author looks upon the Jews as God's "chosen people" and approaches his subject from the Biblical standpoint. He gives a history of Jewish persecutions throughout the world and shows that they were foretold in Holy Writ. He devotes considerable space to the Zionist contentions, to which he seems sympathetic, and also treats of the final judgment, the Coming of the Messiah, the Israelitic Restoration, the hope of the Liberator. He closes with a prayer to Christ, as follows: "Blessed Christ, my eternal King, lead me by the hand to that place of everlasting splendor, the home of Thy Father, which Thou hast promised to Them that are Thine, saying, 'Let not your heart be troubled, ye believe in God, believe also in me. . . . I am the Way, the Truth and the Life; no one cometh to the Father, but by me.'"

THEODORE BENZE.

The Day's Worship. Edited by Charles B. Foelsch. 16 mo. 385 pp. 75 cents. United Lutheran Publication House. Philadelphia. 1933.

These excellent devotional readings include Scripture passage, comment and prayer for every day in the year. Each day's selection will take less than five minutes to read but the result may make an eternal difference. The daily readings are grouped under general headings for each week—The Eternal God, Salvation, Providence, Sin, Conscience, the Atonement, Prayer, Meekness, Christmas, etc. All are Biblical, reverent, practical. An index shows the many authors of the comments—mostly American Lutherans.

New Books

Civilization of the Old Northwest. Beverley W. Bond, Jr. 543 pp. \$3.50. Macmillan, New York.

The Church Looks Ahead. Edited by Chas. O. Schofield. 400 pp. \$3.00. Macmillan, New York.

Kidnapping the Constitution. Lucy W. Peabody. 110 pp. N. A. Lindsey & Co. Marblehead, Mass.

The Larger Parish—A Movement or an Enthusiasm. Edmund deS. Brunner. 95 pp. 50 cents. Institute of Social and Religious Research. New York.

The Trail of Life in the Middle Years. Rufus M. Jones. 250 pp. \$2.00. Macmillan. New York.

Annals of an Indian Parish. Stephen Neill. 68 pp. 1s. Church Missionary Society. London.

"Lu Taifu." Charles Lewis, M.D. Robert E. Speer. 216 pp. \$1.00. Board of Foreign Missions, Presbyterian Church, U. S. A. New York.

The Pilgrim Path: A Story of an African Childhood. Godfrey Callaway. 153 pp. S. P. G. London.

The Eclipse of Christianity in Asia: From the Time of Mohammed Till the Fourteenth Century. Laurence E. Browne. 198 pp. 10s. 6d. Cambridge University Press. London.

India and Oxford: Fifty Years of the Oxford Mission in Calcutta. 79 pp. 1s. S. P. C. K. London.

"To What Purpose?" Marshal Broomhall. Illus. 88 pp. 1s. C. I. M. London.

Japan Illustrated. Illus. 958 pp. ¥15. Nippon Dempo News Agency. Tokyo.

Suggested Methods for the African School. Harold Jowitt. Illus. 304 pp. 6s. Longmans, Green. London.

China's Geographic Foundations: A Survey of the Land and Its People. George B. Cressey. Illus. 423 pp. \$4.00 McGraw-Hill. New York.

The Dutch East Indies: Its Government, Problems and Politics. Amry Vandenbosch. Map. 385 pp. \$3. Erdman. Grand Rapids.

The Empty Quarter: The Great South Desert of Arabia Known as Rub' al Khali. H. St. J. B. Philby. Illus. 457 pp. 21s. Constable. London.

Tanganyika and Its Future (World Dominion Survey Series). Julius Richter. 112 pp. 3s. 6d. cloth; 2s. 6d. paper.

The Republics of South America. Kenneth Grubb. 153 pp. 3s. Royal Institute of International Affairs. London.

Modern Samoa: Its Government and Changing Life. Felix M. Keesing. 506 pp. 16s. Allen and Unwin. London.

Taming Philippine Headhunters: A Study of Government and of Cultural Change in Northern Luzon. Felix M. Keesing and Marie Keesing. 288 pp. 10s. 6d. Allin & Unwin. London.

West African Culture. O. T. Faulkner and J. R. Mackie. 168 pp. 8s. 6d. Cambridge University Press. London.

South and East African Year Book and Guide, 1934. Edited by A. S. and G. G. Brown. Atlas. 1193 pp. 2s. 6d. Low. London.

Jesus Christ and World Evangelization. Missionary Principles: Christ's or Ours? Alexander McLeish. 188 pp. 2s. and 3s. Lutterworth Press. London.

The Use of Material From China's Spiritual Inheritance in the Christian Education of Chinese Youth: A Guide and Source Book for Christian Teachers in China. Warren Horton Stuart. 202 pp. Oxford University Press. New York.

The Doctor Abroad: The Story of the Medical Missions of the London Missionary Society. Ernest H. Jeffs. Illus. 80 pp. 1s. Livingstone Press. London.

Religious and Cosmic Beliefs of Central Polynesia. 2 Vols. R. W. Williamson. 309 pp. 25s. Cambridge University Press. London.

The Living Religions of the Indian People. N. Macnicol. 10s. 6d. Student Christian Movement Press. London.

Pagan Survivals in Mohammedan Civilization. Edward Westernmarck. 188 pp. 8s. 6d. Macmillan. New York and London.

Life Beyond Death in the Beliefs of Mankind. James Thayer Addison. 308 pp. 8s. 6d. Allen & Unwin. London.

Communism and the Alternative. A. J. Penty. 128 pp. 3s. 6d. Student Christian Movement Press. London.

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Obituary Notes

Robert A. Long, lumberman and philanthropist, of Kansas City, Mo., died after an operation on March 15th at the age of eighty-three. Mr. Long was president of the American Christian Missionary Society, the Brotherhood of Disciples of Christ, the Christian Board of Publications and a trustee of Bible College of Missouri. He gave at one time over a million dollars to the Christian Missionary work of the Disciples of Christ.

* * *

The Rev. Dr. James Boyd Hunter, since 1920 editor of *The Christian Intelligencer*, New York, died of a heart attack at his home in River Edge, N. J., on March 18.

Dr. Hunter was born in Scotland, on April 5, 1863, and was brought to the United States at the age of 4. He was graduated at Princeton in 1889, and from the Union Theological Seminary in 1892.

After holding various pastorates in New York and in Jersey City he became editor of the official weekly of the Reformed Church in America.

* * *

Miss Ella Cecilia Shaw, who died in Nanking, China, December 22, 1933, at the age of seventy-one, went as a missionary of the Methodist Church in 1887. Her first interest was direct evangelism for women. In city and country, she spent the best years of her womanhood going from village to village, taking a Bible woman with her, but always herself teaching from house to house, and praying in the homes of the people. She was the sister of Dr. W. E. Shaw, member of the Methodist Board of Foreign Missions.

Mrs. Thomas Moody, for forty-four years an American Baptist missionary in the Belgian Congo, died on November 17th just as she and Mr. Moody were about to leave the field and to retire from active service. In the past thirteen years more than 10,000 Africans in this mission have been won to faith in Christ.

* * *

Rev. William Ellsworth Strong, D.D., for 24 years a secretary of the American Board of Commissioners for Foreign Missions, died March 7th after a long illness. Dr. Strong began work with the A. B. C. F. M. in 1907 following his father, Dr. E. E. Strong. He was editor of the *Missionary Herald*, then editorial secretary, then foreign secretary. His book "The Story of the American Board" is recognized as the official record of the first 100 years of its work.

* * *

President Gintaro Daikuhara of Doshisha University, died on Friday, March 9, at the Prefectural Hospital, Kyoto, after an appendicitis operation.

President Daikuhara was born on January 4, 1869, in Nagano Prefecture, he was the son of Shinichi and was later adopted by Koichi Daikuhara. He was graduated from the Agricultural College, Tokyo Imperial University, in 1894; appointed Engineer of the Agricultural Experimental Station in 1895; Lecturer of the Agricultural College, Tokyo Imperial University, 1909; became Professor of the Kyushu Imperial University in 1921 and the President in 1926-1929. He was elected president of the Doshisha on November 1, 1929, thus succeeding Joseph Hardy Neesima, the first president and founder.

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Look for Our Special Numbers

This year THE REVIEW plans two special numbers dealing with the study topics for 1934-5.

THE ORIENTALS IN AMERICA

The home mission topic is up to date and will be dealt with in our JUNE number and will include articles, illustrations and statistics concerning Chinese, Japanese, Koreans, Filipinos and East Indians in America. Among these articles are the following:

Who Are the Orientals in America—A. W. Palmer

Oriental Views of American Life—Various Orientals

How Can We Understand Orientals?—Chas. R. Shepherd

Outstanding Work for Orientals—Various Authors

Intimate Glimpses of Chinese in America—Philip F. Payne

Oriental Students in United States—Chas. D. Hurrey

Some Christian Orientals in America—Various Authors

CHRISTIANITY IN JAPAN, TODAY AND TOMORROW

The foreign study topic is most timely and interesting and will occupy our October number. Among the subjects to be discussed there are the following:

The Influence of Christianity in Japan—S. H. Wainright

Japan—A Problem or a Challenge—Chas. W. Iglehart

A Japanese View of Christian Missions—E. C. Hennigar

Some Outstanding Japanese Christians—H. W. Myers

Present-Day Religion in Japan—A. K. Reischauer

Christ and the Youth of Japan—W. C. Lamott

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THE CHINATOWN CHALLENGE	<i>Edwar Lee</i>
STORY OF A CHINESE IMMIGRANT	<i>Theodore F. Savage</i>

Dates to Remember

- June 7-12—General Synod, Reformed Church in America. Grand Rapids, Mich.
- June 20-27—General Assembly, United Presbyterian Church. Oxford, O.
- June 20-27—Summer School of Missions, Winona Lake, Indiana.
- June 21-27—General Council of the Congregational and Christian Churches. Oberlin, O.
- June 26-27—Union of Reformed Church in the U. S. and the Evangelical Synod of N. A. Cleveland, Ohio.
- July 5-Aug. 12—Winona School of Theology, Winona Lake, Ind.
- July 20-25—World's Woman's Christian Temperance Union Convention, Stockholm.
- July 30-Sept. 8—Summer Seminar on Education and Culture Contacts. Dept. of Education, Yale University, New Haven, Conn.
- August 4-10—Baptist World Congress. Berlin.
- August 21-24—Tenth National Convention, Evangelical Brotherhood, Evangelical Synod of N. A. Milwaukee, Wis.
- August 21-26—General Conference, Seventh Day Baptist Churches. Salem, W. Va.
- September 4-9 — National Baptist Convention. Oklahoma City, Okla.
- September 12-21—United Church of Canada, General Conference, Kingston, Ont., Canada.
- October 4-13 — General Conference Evangelical Church. Akron, O.
- 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.

WHICH?

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CONTENTS

- PART I. The Problem Stated
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PART IV. An Adequate Leadership (The Actualizing Force)
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Personal Items

Mr. John T. Manson, of New Haven, Connecticut, has been elected the 18th president of the American Bible Society since its foundation in 1816. Mr. Manson is a layman of the Presbyterian Church, U. S. A., a director of a number of business corporations including the Equitable Life Assurance Society.

The Rev. Howard Smith, American missionary, of the American Christian Alliance of Pengshui, Szechuan Province, was captured by Communists on May 10th. Miss Helen Clark, a British missionary, was also seized, but is reported to have escaped.

The Communist leader demands \$100,000 in Chinese money from Chang Hsueh-liang for Mr. Smith's release. The Reds occupied many roads, endangering other missionaries.

E. Stanley Jones, "ambassador of Christ to the peoples of Asia," recently visited for three days Asbury College, at Wilmore, Ky., his alma mater that sent him out to India in 1907. Of more than 1,200 graduates, forty per cent have entered Christian service.

Dr. Jones expects to spend a portion of each year in China conducting an intensive campaign among the educated classes to counteract the growing menace of Marxian Communism.

Mrs. Ella A. Boole has accepted the presidency of the World's Woman's Christian Temperance Union. She will give her time and energies now to promoting the temperance work around the world.

Dr. Samuel M. Zwemer, of Princeton, editor of the *Moslem World*, has

accepted an invitation from the World Dominion Movement, London, to give addresses at the Mildmay Conference on World Evangelization, June 12th-19th and will return early in July. He expects to sail from New York on June 1st and his address while abroad will be: Care of Founder's Lodge, Mildmay Conference Centre, London, N. 1.

Carlton M. Sherwood, for fifteen years associated with the International Society of Christian Endeavor, and Editor of *The Christian Endeavor World*, resigned March 31st.

President Herman C. E. Liu of the University of Shanghai started on his return to China on February 17. All over the land President Liu told what Christianity has done for China, and his lectures, coming from a cultured Chinese, carried conviction with them.

Rev. Willis R. Hotchkiss is now returning to his field in Kenya, Africa. This district, of which he was one of the discoverers, has changed from a jungle to one of the most productive tea areas in the world. Its capital, Nairobi, has 50,000 inhabitants, 20,000 of whom are English settlers, and all modern conveniences, including a railroad and weekly air service from London.

Dr. Karl Barth, Swiss theologian, and professor in the University of Bonn, Germany, has been dismissed from his chair because of his criticism of the Nazi policy which would make the Church an arm of the government. He expects to visit America and to lecture here in the coming autumn.

Dr. O. R. Avison has retired from the presidency of Chosen Christian College, Seoul, at the age of 74 and Dr. Horace H. Underwood, a Presbyterian missionary, has been elected his successor.

Dr. Sidney Gulick, Secretary of the Federal Council's Department of International Justice and Goodwill, has completed twenty-five eventful years of service with the Federal Council, after having been a missionary in

(Continued on page 257.)

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Editorial Chat

Here is our *special*—"The Orientals in America" number. You will find it informing, interesting, stimulating. Will you pass on word to others so that they too may send for copies and read them. The "Ways of Working" and Home Mission Bulletin contain valuable material on the same topic. Why should not every church and every missionary society have copies for distribution? Do not let this good feast lie untouched and become stale.

* * *

As usual some of the best items on our "Bill of Oriental Fare" were crowded out of this June number. Those that did not come in time we expect to use in July—One is by Donaldina Cameron, the "Lo Mo" of San Francisco's Chinatown; another is by a Korean on the Koreans in America; there are also some interesting stories of work for Orientals. Watch for them.

* * *

Occasionally the REVIEW prints mistakes—and is caught. Sometimes these errors are due to the "printer's devil," at other times to the source from which the news comes—periodicals, authors, letters; sometimes the Editor's "blind spot" is responsible. In our May number, page 218, appeared the pictures of four American Board missionaries to India. They should be labeled (left to right) William W. Scudder (not John), and John E. Chandler, early Madura mission workers; Samuel Fairbank and Allen Hazen, Marathi missionaries. We do not place the blame for the error—it is enough to point out the correction.

* * *

A reader informs us that the poem "Then Let Us Pray," which appeared

in our April issue (page 179), was written by Grace Noel Crowell.

* * *

Intelligent and large hearted readers occasionally write to encourage us by telling how much they enjoy and value the REVIEW. Here are two recent letters:

"I wish to express appreciation for the splendid department that Mrs. Aitchison is editing in THE REVIEW. I wish that many more women were subscribing for this magazine."

MISS LILLIAN C. GRAEFF, *Woman's Missionary Society of the Evangelical Church.*

"I have enjoyed the material in this magazine and have gotten so much out of it for the missionary programs for our Sabbath school that I can not get along without it. I told our Sabbath School Board that I would be lost without it because of the real happenings on the mission fields; the stories are fine for relating to Sabbath school groups, and this material, if brought across in the right way, makes people missionary minded."

ANNA MILLER, *West Aliquippa, Pa.*

Will you pass the good word along?

* * *

The advertisements in the REVIEW are worth noting and may help to supply your need. We believe they are all reliable for we investigate before accepting any advertisement. They offer opportunities.

Personal Items

(Continued from 2d cover.)

Japan under the American Board for 25 years.

* * *

Dr. Ralph E. Diffendorfer, corresponding secretary of the Board of Foreign Missions of the Methodist Episcopal Church, sailed April 7 for an extended official tour in Central and South America. He plans to visit, personally, every piece of work conducted by the Methodist Board in these lands.

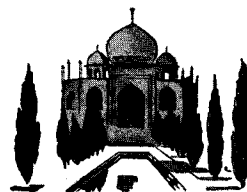
(Concluded on page 320.)

AGENTS WANTED

THE MISSIONARY REVIEW can be sold in quantities to every Missionary Society. It furnishes information in brief, interesting form for leaders and discussion groups. Why not act as our Agent in your church or community? You can advance the cause of Foreign Missions, and at the same time earn a liberal commission.

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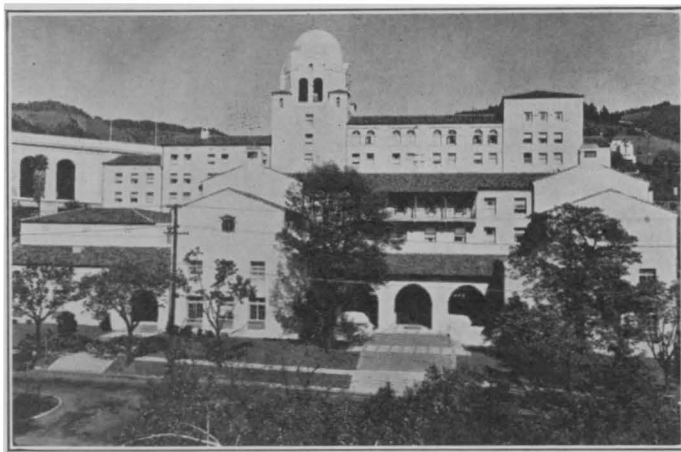
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AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVII

JUNE, 1934

NUMBER SIX

Topics of the Times

THE SECRET OF PERMANENCE

On what do the permanence and power of Christian missions depend? On institutions, or organizations, on strong continued financial support? Some missions and work are criticized on the ground that the results are not permanent because they depend chiefly on preaching the Gospel and Bible teaching but establish no large schools or colleges, no well-equipped hospitals or large well-organized churches. Such institutions are good but in themselves they do not insure permanence. Any physical institution may be destroyed in a night or may be taken over by a hostile government. The secret of permanence is life. Good seed (the Word of God), planted (in prayer) and nurtured (by the Holy Spirit), until it takes root and bears fruit, is the best assurance that a work will abide. This was the secret of the permanence and progress of the work of Christ and His apostles. The gates of death and all the opposing forces of the devil could not prevail against that work. Everything that God provides may be an asset but sometimes we have been tempted today to look upon physical equipment, large institutions, elaborate organization and financial strength as an evidence of permanence, rather than on life, implanted, nurtured, spreading. Men can demolish institutions. They cannot destroy life—God given life.

WHY THIS INTEREST IN ORIENTALS?

This number of THE REVIEW is devoted to the "Orientals in America," the topic which missionary-minded groups in churches of all denominations are to study during the coming year. Half a dozen books on the same subject have been published at considerable expense by The Missionary Education Movement. Since the total number of Orientals in the United States is only about 275,-

000 out of a population of over 125,000,000 people (a little over two-tenths of one per cent), why should so much attention be given to this small group of Asiatic races who have come here to earn a living, to gain an education or to find a home?

Christians are interested and every intelligent American citizen should be interested in these Orientals—Why?

(1) Because they are fellow humans. They may not be of the same blood or general appearance as Occidentals but they are men and women of the same human family, with similar natures, appetites, weaknesses and possibilities.

(2) The fact that they are different in education, in habits and in ideas, makes them the more interesting, and we can learn much from them. Since America is a "Melting Pot" of many races and nationalities it behooves us to study the ingredients and to learn how they can best be assimilated so as to make a strong nation.

(3) Because many of these Orientals are American born and are therefore citizens of the United States with all the privileges and responsibilities of citizenship. They need to be understood, to have sympathy and fair treatment—which many of them do not experience.

(4) Because they may be either an asset or a liability in American life. If they learn to love their new home, and to sympathize with our highest ideals and methods, they will bring strength; if they are alienated by abuse they may become dangerous and disturbing elements in society; or a source of weakness, as clay mixed with iron.

(5) Because these Orientals who have come from China, Japan, Korea, India and the Philippines have influence in their home lands—our neighbors across the Pacific. The most important events of the future will probably transpire around the Pacific Ocean and it behooves America to cultivate friendly contacts with these nations.

Many Orientals and their children will return to their former homes and some of them will there occupy positions of importance—in politics, in education, in business and industry and in religion. It is worth while to give them Christian opportunities and to make them friends.

(6) Because many Orientals in America have come under such helpful influences that they have either remained here to help America or they have returned home to bring blessing to their own people and to the world. Among these are men and women like Toyohiko Kagawa of Japan, Huie Kin of China, Pandita Ramabai of India and hundreds of others known and unknown to fame.

(7) Finally these Orientals, as strangers in a strange land, need Christian friendship, teaching and influences; they are men and women with immortal souls for whom Christ died and whom He included in His commission when He directed His disciples to proclaim the Good News to all nations, by word and life. We have an obligation to understand them, to love them, and to witness to them of the abundant life that Christ has made possible.

For self-interest and for human interest, in acknowledgment of our debt to them and to Jesus Christ, in view of their achievements and their possibilities, there is good reason to study the Orientals in America, to use the knowledge thus gained and to share with these people all the blessings we enjoy.

A CHALLENGING PROGRAM IN MEXICO*

At the invitation of the evangelical forces of Mexico, representatives of most of the Protestant Mission Boards working in Mexico spent the week March 14-21 conferring both in union and in denominational gatherings with the Mexican Christian leaders in reference to the future of Christian work, in view of the perplexing changes of government regarding Christian schools and other activities.

Besides the educational conferences in Mexico City, there were meetings of various groups in the interests of union enterprises, including the National Christian Council of Mexico, the Mexico Committee of the Committee on Cooperation in Latin America, the Union Publishing House, the Union Theological Seminary. A group visit was

also made to the Oaxtepec Rural Normal government school.

The most important meeting was one on education since a series of recent rulings by the Federal Department of Education had raised fundamental questions about the continuance of mission schools. The increasing tendency of the central government to make education a monopoly of the State creates difficulties for every private school. Some seem to detect a trend, under the name of socialistic education, to impose materialistic and anti-religious instruction not only upon the official schools but also upon private schools. A decided anti-religious tendency is noted in states like Tabasco which expresses itself in a campaign against everything religious.

In view of the present situation, it is found necessary to establish a new line of action for evangelical educational work as soon as possible. Instead of this meaning a curtailment of Christian activities, a careful study of conditions showed a large field of need completely open for such work. It was therefore decided to organize and intensify four types of evangelical work.

1. One line will be through Christian social centers, chiefly in rural districts, with an intensive program of economic, social and cultural improvement, good citizenship, education of the surrounding community, active evangelism and religious training. The activities will include lectures, medical dispensary work, minor industries, domestic economy, hygiene, reading-rooms, teaching the care and education of children, cooperative production, religious studies, guidance in Christian service and training in the spiritual life.

2. Another type of service will be through student hostels established in educational centers such as Mexico City and other state capitals. Here students attending government schools can be offered the surroundings of a Christian home with individual guidance in life problems.

3. The program calls for the emphasizing of Christian literature. More anti-Christian literature is in circulation. Books, magazines and pamphlets should have a larger share in evangelical work than ever before.

4. One fundamental element in all phases of the task is evangelical religious education. This can no longer be given in the school but it can and must be improved in the home and church. Christian education, in terms of life and character, must permeate the entire evangelical program.

The Union Theological Seminary is also to be reorganized and relocated, emphasizing the development of rural leadership and preparing ministers for the anticipated government requirement that religious workers must do a certain amount of manual work.

* The Mission Boards working in Mexico have been the first to carry out the suggestions of the last meeting of the Foreign Missions Conference, that secretaries unitedly should visit fields of work and consult with representative leaders of the national forces concerning the new program of Christian service which is demanded in these fields by new conditions.

The following board secretaries attended the Mexican conferences: Dr. W. G. Cram and Miss S. L. MacKinnon of the Southern Methodist Church, Dr. Thos. S. Donohugh of the Methodist Episcopal Church (north), Dr. John A. Mackay of the Northern Presbyterian Church, Miss Lela E. Taylor and Rev. Roy G. Ross of the Disciples, Dr. Robert M. Hopkins of the World's Sunday School Association, Samuel G. Inman of the Committee on Cooperation in Latin America. The Congregationalists, Friends and Baptists were represented by specially appointed missionaries. S. G. I.

Evangelical missions must shift their programs since the Mexican Government is preparing to do much of the educational and philanthropic work for which the missions have carried responsibility. Christian workers are now able to devote more time to their primary spiritual work. They will be able to mingle with the new vigorous forces that are transforming the life of the people and by friendly ministries will be able to bring the spiritual forces to bear on the social program and to show how Christ's teachings affect actual life situations.

These are the merest outlines of a far-reaching program. To one who has been familiar with the evangelical work for many years, it seems that there has never been worked out up to the present time such a challenging Christian program and never could Christian forces outside of Mexico be asked with more enthusiasm to help support this program.

SAMUEL G. INMAN.

THE INDIAN PROBLEM TODAY

The American Indian is still a problem. So is the Negro, and the Oriental in America. Can we omit from the list the migrant workers, mountaineers, miners, slum dwellers, farmers, the idle rich, youth, parents? They all present problems which are unsolved because every individual represents a problem until he is properly adjusted to life.

But the Indian is, in an especial sense, an American problem because his ancestors were original tenants—much sinned against—and the descendants have been considered the wards of the Nation—too often exploited. It seems unbelievable that after four hundred years of contact with supposedly superior white civilization, and after a century and a half of Governmental supervision and missionary influence, the Indian is still to so large an extent uncivilized, uneducated, and unadjusted to modern life.

The Hon. John Collier, U. S. Commissioner of Indian Affairs, is endeavoring to correct some of the evils that hinder Indian progress, and to this end is sponsoring the Wheeler-Howard Bill now pending in Congress. This bill (as described in our April number) is the subject of considerable debate and difference of opinion among statesmen, missionaries and Indians. It may have an important bearing on the future of the Indian for it includes plans for promoting community life on reservations, with self-government and protection. It is confessedly an experiment to do away with the evils of the "allotment system" and exploitation by greedy white men. Mr. Collier says, in a letter to the editor:

On coming into office the administration was faced with the most serious of all human problems—the disintegration of a people, morally and spiritually, through

economic and physical handicaps. . . . Does the average white American citizen realize that the death rate among his red brothers is twice that among his own people? From tuberculosis alone, in one western state—Montana—a recent survey shows that the death rate of the Indian population over a six-year period (ending 1931) shows *twenty-seven* times that of the white population of the state, one county being excluded. . . .

In economic conditions too, there has long been urgent need of saving action. In 1887, in an effort to reform the system pronounced "accursed," the Government instituted land allotment. The aim back of this was to reform the Indian by inculcating in him the white man's way of living. To that end the reservations were broken up from vast tribal tracts into individually owned pieces, and the Indians were told to farm these pieces as the white man did and to give up their old tribal habit of operating their land in common. This system, however sincerely it may have been instituted, has been a source of economic loss to the Indians which is rapidly bringing them to ruin. From its beginning in 1887 to the present time, two-thirds of the Indian-owned property has passed to white ownership as a result of the forcing on an inexperienced race the responsibilities for individual ownership and operation of property. . . . In ten tribes recently studied it was discovered that the average per capita income was no more than \$47 per year. What can be expected of a people so frightfully handicapped by poverty and disease? . . . Is not some drastic measure of reform imperatively needed? . . .

The Wheeler-Howard Bill

The plan put forward in the Wheeler-Howard Bill is as follows: to repeal the land allotment laws which have made it not only possible but unavoidable in many cases for the Indians to sell their lands at sacrificial prices; to set aside an appropriation of \$2,000,000 a year to buy back for the tribes, lands which they have lost; and, since these lands are chiefly operable in large units such as forest and range tracts, to make it possible for Indians now living on widely scattered allotments (no one of which in itself is sufficient to yield its owner a living) to consolidate these scattered tracts into large contiguous areas; and last, to make available to the Indian owners of such tracts modern credit facilities, such as are available to white business men, and to supply them with technical advice in matters of administration and operation.

However, reform cannot rest entirely on economic provisions. It requires also attention to the human side of the Indian situation. How can reform be put into effect when the Indians themselves have no voice in the management of their affairs, no hand in the management of their own money, no voice in determining what local conditions shall be as to the health and education of their children, no right even to assemble, no normal human responsibilities in fact? . . .

The Wheeler-Howard Bill offers the Indians the opportunities so long denied them to function as citizens. It will give to those Indians who so desire the right to organize municipal self-government under certain provisions of Government supervision. It will aim at instructing the Indian as to the best civic and moral methods to employ in operating these municipalities, and it is hoped that, with the years, they may become capable of functioning in our Government as independently as white men do. . . .

The Wheeler-Howard Bill does not, as has been charged, attempt to "segregate" the Indians in any way whatsoever. It does not take any land away from any group or individual to give it to landless groups and individuals. It does not in any way cut the Indian off from contact and association with his white neighbors. Least of all does the bill even by indirection militate against

Christian work among the Indians. Instead of doing any of these things, it will secure more land to the Indians and it will prevent them from losing to white people that which they already have. It will immeasurably raise the educational opportunities open to them, making available to Indian youths training comparable to that considered indispensable to the children of white men. It will not impose the slightest restriction on the freedom of any Indian to come or go as he wishes. . . .

Within recent years the Indian was actually subject to segregating physical restrictions making it impossible for him to leave his reservation without a white man's permission. Those restrictions have now been removed, but his terrible mental and spiritual segregation remains. Should that not also be lifted? The present administration believes that it should.

There is no question as to the evils connected with the present system. The great question is as to how the root of the evil can be removed so that the Indian will be protected from exploitation and given an opportunity and incentive to take his place as an intelligent, useful American citizen. They need economic development, education in the laws of health, basic intellectual and moral training; incentive and ability to perform the duties of citizenship, and recognition of responsibility and relationship to God. Tribal dances and superstitious rites should be discredited as unwholesome relics of the past, while the best characteristics of the Indians are recognized and developed. They should not be exploited either morally or financially, nor should any shortsighted policy be adopted that tends to keep them segregated and under different laws from those that govern other citizens. The Wheeler-Howard Bill, with some modification, promises to help solve some features of the Indian problem but there are others that can only be solved as individuals—White and Red—become intelligent, Christian citizens in a Christian environment.

PROGRESS AMID DIFFICULTIES IN TURKEY*

The Turkish Government is extremely nationalistic and is so jealous and suspicious that very innocent things get people into trouble. For instance, note the expulsion of Professor Edgar J. Fisher, Dean of Robert College. The Government prepared its own textbook of universal history, five volumes in Turkish, and ordered that no other text of history shall be used in any school. All foreign schools must use it and it must be taught by Turkish teachers. The book describes the Turkish race as the originator of all civilization. Last year there appeared in an American educational periodical a none too flattering critique of this unique history. The writer, in fairness, ac-

knowledged his indebtedness to Dr. Fisher for furnishing translations from this Turkish history. That was enough. Although Dr. Fisher has never said or written anything against the Government the mere furnishing of a translation, which was used by some unknown writer, was enough to condemn him. The Government informed Robert College that Professor Fisher would not be allowed to return to Turkey.

The tenth anniversary of the Republic offers evidence of the remarkable progress made in these ten years, but any conscientious report would hardly be flattering enough to please the Turkish Government. One example of the striking progress is, however, in education—in schools of all types. The present régime has given great attention to them, so that Turkish schools are better housed and furnished, better taught, and better disciplined, than ever before. But the teaching in these schools is selfish and narrowly nationalistic. The teachers frequently fail to receive their pay, and many blocks are put in the way of real progress. The Government's attitude toward many of the foreign schools has been one of petty interference and of scarcely concealed opposition.

Other signs of progress are the better marriage laws, strict monogamy, and the emancipation of woman. But in the interior of the country polygamy is still practiced with little concealment, and the veil is by no means lifted from women in most towns, and in practically all of the villages.

INTERNATIONAL FRIENDSHIP HOUSES

A large number of students have been coming to America from foreign lands and, as a rule, have attended schools and colleges in large cities such as New York, Chicago, Boston, Philadelphia, San Francisco and Los Angeles. To create understanding and friendship between them and American students, and to furnish accommodations in wholesome surroundings, three large International Houses have been built by private philanthropy—one each in New York, Chicago and Berkeley. In many other cities and in some colleges and universities there are hostels and club houses that bring these foreign students under Christian influence.

The number of foreign students has decreased in recent years and the number of foreign students in the International Houses is from one-third to two-thirds less than eight years ago. In the New York International House, for example, the number of Oriental students has decreased from 154 in 1926 to 51 in 1934. This is largely due to the economic depression. These Houses of Friendship are important cultural centers, with an atmosphere of brotherliness at home and abroad, but they are not open to evangelistic efforts.

* All the Mission boards and societies have been forced to cut down their missionaries' salaries; then, after the 20% to 40% cut has been made, the fall in the dollar cuts off a third of the remainder. The American consular and diplomatic officials are paid on the gold basis—but not missionaries!

Who Are the Orientals in America?

By PRESIDENT ALBERT W. PALMER, D.D., LL.D.,
Chicago, Illinois
Author of "Orientals in American Life," etc.

ORIENTALS are people who come from the East. The word grew up in an English and European setting where Arabia, Persia, India, China, Japan and the Philippines were normally approached by going further and further east. Hence people from all these lands were called Orientals, those around the end of the Mediterranean Sea being considered as in the "near" East and those in India, China and Japan as in the "far" East. We still use these terms in America though, as a matter of fact, Japan, China and the Philippines are in our near East or rather, since we normally go west to visit them, our "near west," and we might as well call them Occidentals as Orientals! All of which only shows that the line "East is East and West is West" is by no means as true as the poet thought it was!

However, "Orientals in America" still means to us the people of Asia, especially those of China, Japan, and the Philippine Islands. There are Arabs, Persians and East Indians in America but their number is small and they do not affect social conditions or create any race problem of importance. There are 6,400 Koreans in Hawaii but the number on the American mainland is very small, so that we here confine ourselves to the three larger groups, the 75,000 Chinese, the 140,000 Japanese and the 50,000 or 60,000 Filipinos. All three together, total only about 275,000, not a very large block amid a population of 125,000,000—only a little over two-tenths of one per cent.

Why bother about such a small minority? Why should a series of textbooks about them be prepared and their study be urged upon all the churches?

The answer is that, while their number is relatively small when compared with the whole American population, they represent a larger and more important proportion in certain areas like the Pacific Coast where a very real and sensitive racial adjustment problem has arisen because of them. They also have a vital relationship to their homelands and so, for good or evil, they help to color and condition our dealings with these trans-Pacific neighbors of whose importance we are becoming increasingly aware. Moreover, missionary work has been carried on among them for

over half a century and has now come to a period of fruitage and of new opportunity which makes it an important enterprise for the churches to understand and carry forward.

The statistical tables which accompany this article reveal at a glance the spread of Orientals throughout the continental United States and the areas of their greatest concentration, as reported by the census of 1930. To these figures should be added those for Hawaii: 27,179 Chinese, 139,631 Japanese and 63,052 Filipinos, or 229,862 out of a total population of 368,336 in the territory. It should also be noted that these figures deal with race, not with national allegiance. About half of them are American-born and are therefore American citizens by birth-right. This applies to those born in Hawaii just as much as to those born on the mainland of the United States.

What are the characteristics of these people? Much alike as all Orientals may look and seem to us, they have their distinct differences of which they themselves are very conscious. The Chinese and Japanese have much in common in that both use the same written characters, though they pronounce them differently; they employ related art forms and think largely in terms of Confucian philosophy and Buddhist religious concepts. The Filipinos, though probably akin to the Japanese in blood, with a considerable Chinese admixture, have been largely Christianized and have a culture which owes more to Spain and, since 1898, to America, than to Japan or even China. In general the three groups, though often living in adjacent parts of American cities, are quite as separate and distinct here as in their homelands across the Pacific.

The Chinese in the United States are characterized by industry, thrift, capacity for sustained toil, and commercial genius. They are excellent students and, in spite of a passion for gambling and some addiction to opium, have an excellent reputation for good behavior, and their criminal record is well below the average for the total American population. The economic and social walls which racial discrimination has raised against them have tended to shut them up in

"Chinatowns," which if they were Jews would be called "ghettoes." Lack of economic opportunity has also driven some of them into under-world trades or turned their attention toward China as their land of hope. The proportion of women among them is relatively small—only 15,000 women to 60,000 men, because their roots are still in China and the immigration laws do not permit them to bring their wives from China. This strengthens the tendency to be Asiatic-minded and the tumultuous and revolutionary conditions in that country also attract their interest and arouse their hope.

The Japanese, on the other hand, consider America their home and are not minded to return to Japan, except as visitors. They have come largely as families with a goodly proportion of women (57,000 females to 81,000 males) and among their large group of American-born children the balance of the sexes is nearly equal. They do not ordinarily accept segregation, though Los Angeles and other Pacific Coast cities may have a "little Tokyo," but scatter on farms and in the urban communities. They are industrious, thrifty, especially good at "stooping-over" agricultural pursuits like raising strawberries and vegetables, and are exceedingly intelligent and zealous for education for their children. They take on American ways rather more promptly than the Chinese in their clothes, their houses and social customs. Adaptability is their middle name!

Oriental Characteristics

A widespread legend has it that the Chinese are honest and the Japanese dishonest, but this is one of those perverse racial generalizations which are quite without adequate foundation. Unprejudiced observers who really know both races do not draw any such comparisons. They recognize that the Chinese, out of a long commercial training, are ordinarily loyal to their contracts while the Japanese, who have only recently emerged from feudalism, are more strongly bound by ties of personal loyalty, honor and good will. The Japanese are noted for cleanliness, a high sense of personal honor and dignity, love for children and skill in controlling them and a deep sense of gratitude for favors received. Like the Chinese their criminal record is decidedly better than the average of the population and they practically never trouble the associated charities or the Juvenile Courts.

The Chinese began coming to California during the gold excitement of 1849. Crowded out of the mines by discriminatory taxation they found marginal occupations so far as possible where they would not compete directly with white men. They became laundrymen, cooks, vegetable peddlers and

railroad builders. Even so, their competition and increasing numbers struck terror to the heart of the white workingman and, after a period of persecution and agitation, the Chinese exclusion law was passed in the early '80s. Since that time their number has gradually declined until the last census when it has begun to rise, due to the natural increase from children born in this country.

The Japanese came later, faced a racial attitude already fixed toward the Chinese, aroused the same fears of an Asiatic inundation of cheap labor and became the object of anti-alien land laws and exclusion agitation which finally came to a climax in the federal immigration law of 1924. This gave Asiatics no quota, thereby excluding all except a few special classifications. Both the Chinese and Japanese have resented these exclusion laws which, although they have calmed the fears of the Pacific Coast, have not been in accord with the ideals of Christian diplomacy and have been needlessly and foolishly irritating to peoples with whom we shall have to live around the Pacific Ocean for centuries to come and whose friendship we should seek to win and not to alienate.

The Filipino in America

Now, last of all, comes the Filipino. He came first to Hawaii as a laborer in the sugar-cane and pineapples and now appears in the United States proper as a student and a gang-laborer in the lettuce, asparagus and sugar beet industries. He is lithe, cheerful, adept at "squatting" types of agriculture and he operates in gangs under a boss who is both employer, labor leader, boarding-house keeper and sometimes friend and relative all rolled into one.

In the cities the Filipino is a young man away from home. He likes good clothes and social gaiety. He is fond of music and dancing and has a Spanish cavalier attitude toward the ladies. Not having many women of his own group (only one to every fourteen men) he makes friends with women of other racial groups—Mexican, Italian, Polish and others—and this sometimes decreases his popularity with the men of those groups.

Being the latest comer he is the least popular and most objected to, and he has a certain irresponsibility and recklessness which go with youth and would doubtless be less noticeable in a community of normal age and family composition. He has, however, a Spanish and Roman Catholic background and his friends think that in some ways he will make the adjustment to American life more easily than Chinese and Japanese because of that. He is able to get by the immigration authorities so far because, while not a citizen, he is rated as a "United States national" and not excluded. When Philippine independence ar-

rives he will probably find himself just another Asiatic without a quota. Meantime he is very much in need of friends. The missionary work, long under way with Chinese and Japanese, has scarcely been started among the Filipinos, who, as young men in a strange land greatly need homes, guidance, friendship and Christian influences.

The need for missionary work among all these Orientals is imperative and the outlook is very promising, especially among the young people born in the United States and growing up in our public schools. This so-called "second generation" of American citizens of Chinese or Japanese ancestry is one of the most appealing and praiseworthy groups of young people in all the land. Whatever may have been the background of their parents' religious ideas—Buddhist, Confucianist, Taoist—they are growing up in a civilization

which predisposes them to Christianity. To them Buddhism is alien and not readily intelligible, whereas Christianity fits in with the ideas and ways of thinking to which their education has predisposed them.

The way is therefore open and ready for a great Christian forward movement among these young Americans of Oriental ancestry. Already the Japanese Young People's Christian Federation has every year at Berkeley, California, the largest convention of Christian young people of any race on the Pacific Coast.

It is therefore a very timely and strategic thing for the missionary leaders of our country to turn the attention of the American churches to a home missionary task which right within our own gates has something of the romance of foreign missions and at the same time is filled with hopeful possibilities.

I. Regional Distribution of Orientals, Census of 1930

Area	Chinese			Japanese			Filipino		
	Total	Male	Female	Total	Male	Female	Total	Male	Female
New England	3,794	3,233	561	352	277	75	358	329	29
Middle Atlantic	14,005	12,503	1,502	3,662	2,740	922	2,882	2,568	314
E. North Central	6,340	5,421	919	1,022	755	267	3,027	2,859	168
W. North Central	1,738	1,431	307	1,003	662	341	784	708	76
South Atlantic	1,869	1,477	392	393	278	115	861	780	81
E. South Central	743	589	154	46	32	14	50	48	2
W. South Central	1,582	1,237	345	687	432	255	839	663	176
Mountain	3,252	2,675	577	11,418	7,036	4,382	1,391	1,279	112
Pacific	41,631	31,236	10,395	120,251	69,559	50,692	35,016	33,034	1,982
United States	74,954	59,802	15,152	138,834	81,771	57,063	45,208	42,268	2,940

II. Oriental Population in Twenty-five Typical Cities, Census of 1930

Cities	Chinese			Japanese			Filipino		
	Total	Male	Female	Total	Male	Female	Total	Male	Female
Baltimore, Md.	438	346	92	29	.....	.....	99	97	2
Boston, Mass.	1,595	1,346	249	69	.....	.....	108	98	10
Buffalo, N. Y.	110	91	19	17	.....	.....	5	.....	.....
Chicago, Ill.	2,757	2,408	349	486	355	131	1,796	1,715	81
Cleveland, O.	570	486	84	45	.....	.....	11	.....	.....
Dallas, Tex.	10	.....	.....	51	.....	.....	1	.....	.....
Denver, Colo.	154	121	33	349	225	124	88	.....	.....
Detroit, Mich.	710	586	124	103	83	20	605	568	37
Kansas City, Mo.	108	91	17	26	.....	.....	189	179	10
Los Angeles, Calif.	3,009	2,228	781	21,081	12,597	8,484	3,245	3,021	224
Milwaukee, Wis.	176	157	19	10	.....	.....	37	.....	.....
Minneapolis, Minn.	221	175	46	38	30	8	133	127	6
Newark, N. J.	667	622	45	11	.....	.....	77	.....	.....
New Orleans, La.	267	197	70	34	.....	.....	328	255	73
New York, N. Y.	8,414	7,549	865	2,356	1,748	608	1,797	1,599	198
Oakland, Calif.	3,048	2,011	1,037	2,137	1,241	896	572	497	75
Oklahoma City, Okla.	112	97	15	9	.....	.....	7	.....	.....
Philadelphia, Pa.	1,672	1,474	198	138	98	40	549	492	57
Portland, Ore.	1,416	990	426	1,864	1,088	776	499	484	15
St. Louis, Mo.	484	393	91	31	.....	.....	91	.....	.....
San Diego, Calif.	509	387	122	911	521	390	394	314	80
San Francisco, Calif.	16,303	12,033	4,270	6,250	3,607	2,643	4,576	4,158	418
Seattle, Wash.	1,347	969	378	8,448	4,741	3,707	1,614	1,563	51
Tacoma, Wash.	89	.....	.....	1,193	676	517	61	.....	.....
Washington, D. C.,	398	325	93	78	.....	.....	294	255	39

Oriental Students in America

By CHARLES D. HURREY, New York
*General Secretary of the Committee on Friendly
Relations Among Foreign Students*

"I AM convinced that Christianity is not the religion for China," said a Chinese student in a recent conversation with me. One of his fellow countrymen, with communistic leanings, concurred in this view and added: "Why is it that communism has won a million followers in China while Christianity lags far behind?" When I challenged them to indicate what they found wrong in the teachings and example of Jesus Christ, they promptly replied, "Nothing wrong in Him, but the system is bad." One of these students is a product of a mission school; the other is not; both are men of first-rate intellectual ability and pleasing personality. How far do they represent the opinions of the other 1,200 Chinese students in North America?

Communism, nationalism, and Christianity are competing today for the allegiance of 4,000 Oriental students in the United States. For the moment nationalism holds their primary loyalty. Chinese and Korean students regard the Japanese as enemies, and they are not generally disposed to follow the injunction of Jesus and love them. The Japanese are willing to be loved, but not inclined to swerve from one hundred per cent loyalty to the "manifest destiny of their empire." East Indian students find more hope of present and future salvation in Mahatma Gandhi than in the "churchanity" of the Western world. Seven hundred Filipino students, while grateful for any good received from American sources, are restive under the deferred hope of complete independence.

No doubt some Oriental students have come expecting too much; having enjoyed happy fellowship with their missionary teachers, they are sensitive to seeming neglect. Others have a chip on the shoulder; they are looking for trouble and they find it. But after making due allowance for this minority, we must admit that there is in our American attitude and conduct abundant cause for irritation and disillusionment. Most of us still act as if we had nothing to learn from the ancient philosophy and culture of the Orient. We assume that the Oriental will come to us, learn our language and manners, eat and dress as we do, in short, become Americanized. Do we not still talk of the "missionary enterprise" as if it were something which we are "putting over" in the Far East?

If our Christian experience is to be shared with others, should we not trust them to express their convictions according to their genius and in their own way? Perhaps the Oriental student in America should not join one of our denominations; maybe we should give him much more support in building up a Christian movement among his fellow students in America. Why not call him into conference with our Mission Boards? Is it not amazing that so few Orientals are teaching in our colleges?

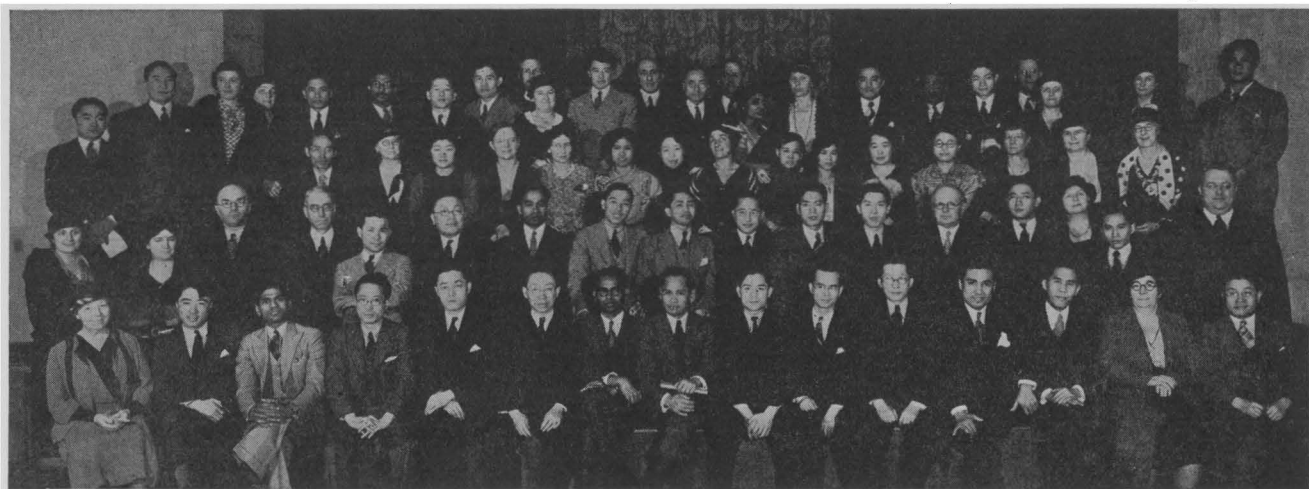
The Chinese, Japanese, Korean, and Filipino national Christian associations are eager to influence their fellow students to live the Christian life. Their leaders are seldom asked how American missionary enthusiasts can help them realize their objective. They are often asked to dress up in native costume and appear at missionary teas, make speeches, and provide entertainment for American church organizations. We are in danger of exploiting these students for our own pleasure. I believe that 4,000 Oriental students returning to their mother lands can do more than twice that number of missionaries to mould the life of their people according to the pattern of Jesus. Hundreds of the most influential Christian leaders in the Orient today were members of the Christian associations in America a few years ago.

Most of the Oriental students in America are sympathetic with the aims and methods of their Christian associations; they read the monthly bulletins of their societies, use their directories, welcome the letters and visits of the secretaries, and attend various conferences. A minority are professed followers of Christ and take an active part in Christian association meetings. It is through these associations that the American people can best manifest their helpfulness.

Some of the results of Christian contacts made by Orientals in America are seen in the large number of those who have returned to their home lands to take up service there.

Dr. Toyohiko Kagawa of Japan does not hesitate to give credit to Princeton Theological Seminary and his contact with American Christian home life, for their determining influence upon his life.

Dr. Herman Liu, President of Shanghai University, attributes to the American church and



MEMBERS OF THE THIRD ANNUAL CONFERENCE OF THE ORIENTAL STUDENT CHRISTIAN FEDERATION OF NEW YORK CITY, APRIL 13, 1933. DR. E. STANLEY JONES, WELL-KNOWN MISSIONARY IN INDIA, SPOKE ON "THE PLACE OF THE ORIENTAL STUDENT IN THE RELIGION OF HIS OWN COUNTRY"

home influences his decision to dedicate his life to Christian education in China.

Dr. S. J. Theodore, an influential professor in Madras Christian University, earned his way through Cornell and Yale Universities, much of the time living with a Christian family. In spite of discrimination in street cars, barber shops, restaurants and churches, he maintained a remarkably sweet spirit, and is today one of the foremost Christian educators in India.

Popularity and fraternity membership at Yale University did not turn the head of Y. C. James (Jimmy) Yen. He was president of the Chinese Students' Christian Association and a welcome guest in many American homes. Service with the Y. M. C. A. among Chinese laborers in France gave him a vision of service which is being fulfilled today in his outstanding leadership for popular education in China.

Ask Dr. Hugh Cynn to name the determining influences in shaping his career and he invariably mentions his loyal American friends of the Methodist Church and the Y. M. C. A. in California and throughout the United States. He is one of the three most prominent Christian leaders in Korea today.

Hon. Camilo Osias, Commissioner from the Philippine Islands, delights to tell of his student days in Illinois and Ohio when he was impressionable and homesick, and enjoyed the hospitality of Christian people in home and church. College friendships in America won him to fixed purposes of Christian service to his people.

The Christian movement among Oriental students in the United States is by no means destitute of real friends. In practically every community where there are students from the Orient, the churches, Christian Associations, and various clubs are actively in contact with them; many

receptions and dinners are arranged; talented foreign students are frequently invited to address American audiences. American made plans and programs are carried out in American fashion, until the student naturally feels that he is being used by Americans in their way rather than according to his own desires.

Leaders of Mission Boards and local missionary societies will get ahead much better with Oriental students if they will offer such cooperation as will enable Oriental students to promote their Christian program according to Oriental methods and ideals. In short, the inquiry, "How can we Americans help you Oriental Christian students realize your ideals in your way?" will meet with an enthusiastic and cheerful response. It is not Americanization of the Oriental nor denationalization of him that we seek, but rather the mutual deepening and enrichment of Christian experience through cooperative effort.

An illustration of how things may be done in Oriental fashion in America, to make the Orientals feel more at home, is shown by a recent Japanese dinner in New York at the Nippon Club. The entire arrangements and program were exquisitely Japanese — food, decorations, music, speeches, all flavored with the courtesy of Nippon. The little group of Americans present entered heartily into the conversation, manipulated the chopsticks and admired the motion pictures of Japan. It was a delightful program initiated and conducted by the Japanese Students' Christian Association.

The Filipinos in New York enlisted the cooperation of a few Americans in giving a dinner in honor of Theodore Roosevelt, former Governor of the Philippines. Native costumes, special refreshments, music and speeches made the occasion memorable for Americans as well as Filipinos. It

was a Filipino event by Filipinos and chiefly for Filipinos, of whom more than 150 were present.

A church in Maplewood, New Jersey, each year in May invites ten students from as many countries for a week-end. They participate in a picnic on Saturday afternoon, are entertained in private homes, speak to various Sunday school classes and attend church service. Sunday afternoon each foreign student leads a discussion group on his country. In the evening each foreign guest gives a farewell message at the Young People's supper.

We have come to the day when America needs to be a receiving, as well as a sending country, to be taught and to follow rather than always to be teacher and leader.

Inquiries addressed to hundreds of Christian Oriental leaders regarding the dominant influ-



DELEGATES TO CONFERENCE OF ORIENTAL CHRISTIAN STUDENTS, 1934

ences determining their careers called forth glowing tributes to their American teachers, their fellow students, and their friends in the United States. For many the inspiration of a Christian home revolutionized their life purpose; others recall the memorable messages and fellowship enjoyed in student conferences. Not a few remember with lasting gratitude the financial and moral help extended in their hour of desperate need.

It is our duty and high privilege to invite Oriental students to our Mission Board offices and into our counsels. They should be made familiar with our changing plans and policies. Much of the hostility and prejudice against foreign missions can be avoided and overcome by adequate and early conference and fellowship. We are the hosts, they are guests; initiative rests with us. Why should any Oriental student return to his native land without having had opportunity to get the latest facts concerning missionary policy and methods?

Let us face reality. Comparatively few more American missionaries will be sent to Japan, Korea, and the Philippines; more will probably go to China and India, but this number will be

smaller than in the past. Our business, political, and educational relations with these countries are daily becoming more intimate and extensive. Exchange visits are on the increase. More Oriental teachers are being invited to American universities; friendship tours of school boys and girls are on the increase; future statesmen of the Orient are now studying political science in this country and, slowly but surely, young Americans are planning a year or more of study and travel in the Orient.

Making Christ known and followed in the Orient and Occident is a joint enterprise—not something to be imposed by one group upon another. Once the Oriental students discover this attitude on our part they will unite with us in building a world society according to the vindicated principles of Jesus Christ.

In all of our dealing with Oriental students we should remember that they are inevitably under a handicap: first, because they are conspicuous in our college life on account of external racial characteristics; second, they are victims of our law's discrimination, which requires them to carry full time day work as students or be deported; the law denies them the right to work full time as apprentices, for or without wages; third, prevailing racial and color prejudices on our part often humiliate them in their social relationships in America; fourth, their financial resources are often inadequate and the accompanying distress results in embarrassment and often times harsh criticism of American civilization; fifth, the American-born Oriental finds it almost impossible to obtain a satisfactory position in this country, although possessing ability and training, the equal of that of white Americans.

Oriental students are most grateful for suggestions and introductions which enable them to know influential American citizens and to obtain information not available within the curriculum.

If we wish to improve our cooperative relationship with Oriental students, we must practice the Christianity which our missionaries preach. This will mean speedy recognition of racial equality; repeal of discriminatory legislation, and the early granting of citizenship rights annually to a limited quota of Orientals; the abrogation of unequal treaties; the absolute prohibition of the manufacture and display of films which are an insult to the people of the Orient; the elimination of an attitude of patronage and condescension toward cultured Oriental tourists and students.

Thus putting our own house somewhat in order we shall be justified in expecting the Orient to listen to the Gospel; otherwise it will seem to them like "sounding brass and a clanging cymbal."

Is America's Influence Anti-Christian?

By ARTHUR A. YOUNG, New York

Editor of "The Chinese Christian Student"

MISSION BOARDS have sought the causes for the slow progress of Christianity in the Orient, but too often they have overlooked the Oriental students in America. Eventually these men become influential leaders among their own countrymen and are far-reaching factors in the success or failure of Christian missions in the Far East.

Unfortunately many Oriental students lose their faith in Christ and Christianity while studying in the United States, as has been shown by a recent survey conducted among Christian Oriental students.* It proved conclusively that among Oriental students more Christians are unmade, rather than made during their residence in the United States. Why is this?

Christian missionaries brought the first Oriental students to America. A Rev. Mr. Brown discovered Yung Wing in Macao and saw him through Yale—the pioneer Oriental student to start the movement that brings hundreds of Chinese students to America yearly. Joseph Hardy Neesima, the first Japanese student in America, was brought into contact with a Christian in the United States and, after receiving his education, he returned home and founded Doshisha University. Today the percentage of genuine Oriental Christians in American colleges is so small that we wonder why the movement that brought them here in the beginning failed in later years to win more of them to Christ.

Back home in the Orient missionaries have represented the favorable side of American life so as to cause the students to anticipate with delight a more intimate contact with Americans. "Before I came, I thought America a Christian nation. Now I know it's different," is a common experience among Oriental students.

Even on board the steamer coming to the United States the weakening process begins. At the Grand Central Terminal, an Oriental student enters a restaurant, and waits and waits and waits, but no one comes to serve him. In the South, one of his countrymen gets his first hair-

cut, and pays three dollars for the experience. A sign on the campus reads, "Three rooms vacant," but when the Filipino applies, he is told abruptly, "No rooms vacant." If he attends a church supper and has a fine time these same people fail to recognize him as they pass him on the street.

Twenty-nine reasons were given by Oriental students why they lose their Christian faith while in America. These reasons include everything from "Too few Christians" to "America's passion for misrepresentation"; from "race prejudice" to "corruption and crime"; from "church too fundamental" to "church indifference to social problems."

Race prejudice is cited more than any other factor as a cause why Oriental students lose faith. One expresses disappointment to see that "some churches do not allow colored people to enter" and wonders "if they remember that Jesus Christ Himself was not of white skin." Others say: "If Christ Himself tried to enter America He could not do so under present immigration laws."

Filipino students are most vocal regarding lack of opportunities in the United States, particularly employment. Here is a typical statement:

"Talk of Christianity but when it comes to practical life very few Americans are mindful of the fact that we Filipinos are Christian and subjects of the United States, and therefore should at least be given a chance to enjoy the privileges accorded to Americans."

Even flags seen in churches have tended to weaken the Christian faith of Oriental students. One Korean student confessed that the sight of them made him feel more patriotic toward his country, and, therefore, less a universal Christian. Chinese and Japanese students place much emphasis on America's commercial spirit, and the luxuries and pleasures so dominant in her civilization.

Professors and university textbooks have played their part in this influence on faith. "Most certainly, I have lost it," wrote one. "For one thing there is the influence of the university. Such courses as anthropology, comparative religion, philosophy, psychology, sociology, sciences, and others do not tend to make a person believe in organized religion."

* The survey was a joint effort of the Chinese Students' Christian Association, the Japanese Students' Christian Association, the Filipino Student Christian Movement in America, the Korean Students' Christian Federation, and the Hindustani Students' Association in America.

One might think that Orientals in theological seminaries would be so entrenched in their Christian faith that no American contact would weaken it. But from the replies received it is safe to say that a number have become skeptical and have even lost their faith in Christianity since their studies in America, or their Christian faith has been weakened.

The chief criticisms are: too many denominations; lack of the true spirit of Christianity towards strangers; some churches show that the teaching of Christianity has become the second aim. Dances and other social activities predominate.

A Chinese student at a well-known theological seminary lists four reasons why "my faith has been considerably weakened":

1. The childish controversies over theological conceptions instead of helping to live a good Christian life takes away attention from matters of great issues of life.

2. The shattering of the ideal built up on the good life of the missionaries in the East. Christians in this country, with a few notable exceptions, do not stand the test of ideal Christian life that we in the East look up to.

3. The fact that such a large majority of the Americans do not even outwardly take any interest in church work.

4. Christians in general do not take Christianity seriously, and do not make any special effort to remove the evils of American society. That a Christian nation should allow race prejudice, lynching, and other discriminative treatment of different races shows that there is something wrong with American Christianity.

Such condition among Oriental students in America, men and women who hope on their return home to lead their people in new heights of progress, do not augur well for the future of Christianity in the Far East. There are a number of organizations laboring on behalf of foreign students in the United States, notably the Committee on Friendly Relations Among Foreign Students. But their efforts, from the Christian evangelistic point of view and the results, are insignificant. Why do not American Mission Boards, which concentrate their work on fields afar, pay more attention to the foreign students here? This is a field calling for intelligent tillage, and one that is deserving of the fullest possible cooperation.

How to Improve the Influence

There are ways to improve the situation. Not long ago seventy-five Oriental students in New York City met, with the aid of Columbia University and the Friendly Relations Committee, at Riverside Church, and talked the matter over for a whole day with missionary and church leaders. It was agreed that something must be done and effective methods of approach were discussed.

Personal contacts come first. A Filipino girl said, "My Christian faith has been strengthened through contacts with men and women in Chris-

tian conferences and conventions, in Christian homes and institutions. I have also received inspiration from many helpful messages that I have heard."

A Chinese student felt his Christian life much enriched because he "met good and sincere American Christians in a family in St. Paul." Some American invitations are resented by Oriental students because they seemed to indicate something of patronage and superiority. They are sensitive on this score, and dislike to be always receiving favors with never returning them. On college campuses it is better for a church to say, "Welcome to All," and not, "Welcome to Oriental Students."

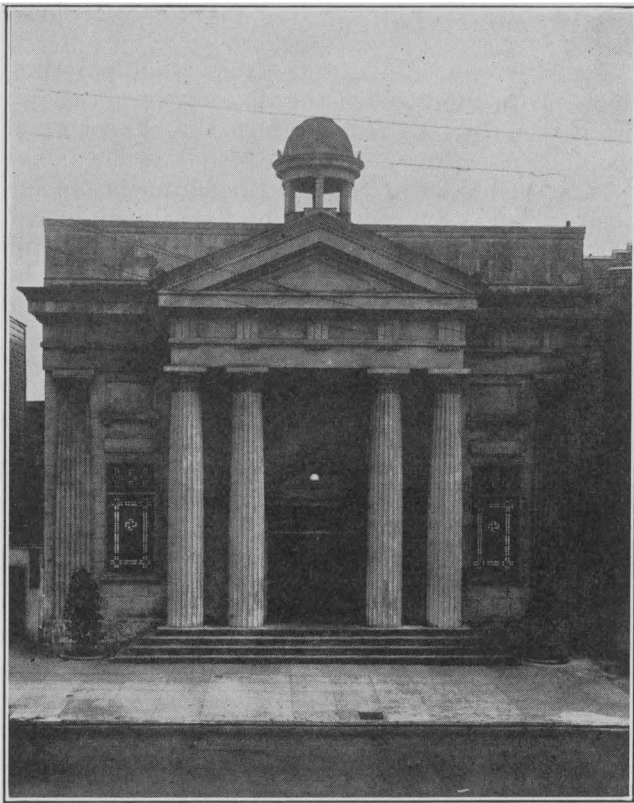
As speakers in churches these students often make contacts that help strengthen their Christian faith. "My weekly attendance at Sunday School and speaking engagements in various churches made me realize the value of real Christian fellowship," says a Korean student. The problem is to get good speakers. Some foreign students utilize the occasion to lambast mission work in their home lands and should realize that criticisms are more effective when made to church leaders than to congregations.

Success in strengthening the Christian faith of Oriental students depends primarily on a strong religious foundation. Many have not been firmly grounded in the Christian faith and are only "school Christians." "My faith remains unshaken; no devil can change my faith in God," writes a Filipino girl in California.

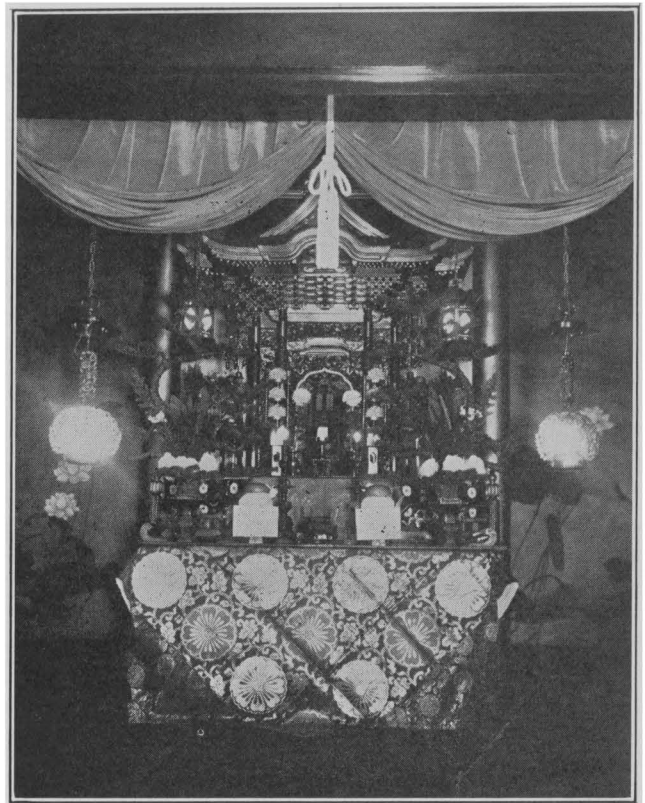
A Chinese student says: "My faith has been strengthened not in spite of but because of the discouraging and sometimes humiliating experiences I have gone through since my arrival in beautiful U. S. A."

An East Indian finds that America's materialism is a reason why he should be a better Christian. "The rush for money," he writes, "and the pains taken to keep up external appearances, have worked a reaction in my own heart about the shallowness of this over emphasis on storing up of riches in the world."

The most bitter anti-Christians in the Orient are those who were once in the fold and have lost faith through disillusionment. Jack London was a great fighter against strong drink because he himself was once a drinker and became disillusioned. Oriental students who come to America as Christians and go home as anti-Christians form a challenge to the Christian Church—a challenge that ought to be met. These men and women will undoubtedly be leaders at home, influencing the thoughts, tastes and habits of their countrymen for years to come. They will do much to mar or mould the Christian Church in Oriental lands.



NISHI HONGANJI TEMPLE, SAN FRANCISCO



ALTAR OF THE NISHI HONGANJI BUDDHIST TEMPLE

How Some Orientals Worship in America

By FLORENCE C. EVEMEYER

FAR too many have thought of the crossing of ships bearing religion over the Pacific as a one-way passage, and that as Christianity bound for Asia. But in mid-ocean the craft of Christendom has been passed by ships from the Orient bringing to America their religions. What kind have they brought? How shall we regard them?

The Chinese were the Oriental pioneers brought here by capitalists of both races. The first were "coolies," a name inflicted upon them, for there is no equivalent in Chinese, no caste nor class it represents. It is a tribute to their strength that they survived the rough treatment they received in the frontier labor conflicts. Chinese have outlived hard blows for over 4,000 years.

Taoism and Confucianism

In the 6th century B. C., Lao-tse taught Taoism—contemplation and reason, avoidance of force as

a means of regeneration. The Five Relations—Father and Son, Ruler and Ruled, Husband and Wife, Elder and Younger, Brothers and Friends—of the Confucian code, holds a large place in the background philosophy of life of both Chinese and Japanese among the educated classes today.

But the common Chinese needed some one with compassion near to their daily lives. Making Buddha a divine being, and Kuan-yin a Goddess of Mercy, China's masses gave answer to Confucian philosophy and Buddhism's socially destructive dream of Nirvana.

In the Chinatowns of Vancouver, Seattle, Portland, Los Angeles and picturesque "Little Asia" of San Francisco, where one-fourth of the 74,000 Chinese in the United States are found, there are also the Chinese temples. As the old priest drew aside the curtain to show the "lady gods," there was Kuan-yin, fresh incense telling of re-

cent worship. Her story could offer comfort only to the few.

Then came the Japanese. Prior to 1641, Japan permitted unrestricted residence of all nationalities and as a result her entire social and economic structure was shot through with Chinese customs and philosophy. Reacting strongly, Japan passed total exclusion laws and for two hundred years it was a crime punishable by death for a Japanese to leave his country. Now they are the world's great travelers and their first large emigration was to the United States.

Shinto and Tenrikyo

"Wherever Japanese are, there is Shinto," said a Japanese. Today, Shinto as a religion is practically extinct. As a State ritual, a divine patriotism, it is very much alive. As worship, it consists of forms of respect and deification of humanity, particularly the Mikado, heroes and ancestors.

Out of desire that Shinto assume more religious aspects to meet their spiritual need, Tenrikyo was born—"Ten," numeral; "ri," reasons; "kyo," religion. It is sometimes called the Christian Science of the Japanese. In the year 1838 at the age of forty, Miki Nakayama, claimed to have had a revelation at Jiva, Nara Prefecture, and wrote the principal document called the Holy Psalms or "Ofedesaki." Tenri-no-Mikoto, a supreme deity is singled out of ten other deities, who preside over the different functions of the human body. It is henotheism, the belief in one God, but not to the exclusion of other gods.

The foundress warns that all disease results from wicked hearts. Egotistic desires are the source of all misfortune and malady. She calls them the "Eight Dusts"—coveting, grudging, passion, hatred, enmity, fury, greed and haughtiness. These check spiritual progress. Unless one cast them off, he cannot return to his true self, have his illness cured, his unhappiness converted into joy or his soul saved. One may have accumulated "dusts" in a previous existence.

But getting rid of dusts is not sufficient. There must be "Hinokishin"—service to God and man. "Tenrikyo," says a Japanese, "is an instrument of the State, most faithful to the Sovereign and a slave to public welfare."

Though persecuted, this sect has grown rapidly in recent years, and has now about 5,000,000 followers in 10,000 "churches" of Japan. In 1928 the Overseas Department officially sent its first missionaries across the Pacific. Today there are thirty centers of Tenrikyo in North America—Vancouver, B. C., Seattle, Tacoma, Portland, Salt Lake City and larger cities of California. It was represented at the 1933 World's Fair at Chicago.

Tenrikyo worship differs from Buddhist worship. To a quiet place the discourses go with the person that he may discern the character of his listener. Hence the movement of Tenrikyo is called a hidden mission. Preaching is not entirely absent, but the sermon is seldom heard. The principal ceremony of Tenrikyo is Otefuri and Kagura. Otefuri is a prayer, accompanied by gestures of both hands, according to a formula taught by the foundress—

O my God, deliver me from evil.
O our God, we earnestly ask thy deliverance
for the purification of our fellowmen and
for the edifice of Kanrodai (buoyant peace).

Kagura is a harmony of singing, dancing and music with instruments. The singing is performed by two readers of the Divine Songs, while the dance is by six dancers wearing the black cloth, with fans representing the colored sun. All these are men. Eight performers, of which three are women, play the harp, the lute and the violin; five men play the flute, the drum, the bell, the gong, the kako and a pair of wooden blocks. The object of the singing and dancing is to show unutterable gratitude to God.

Sikhism from India

The first people to come to America from India were soldiers and policemen from Hong Kong and Shanghai. They came to Canada from the Panjab. The number has now dwindled for immigration has been cut off, and emigration has taken place. Those remaining are identified with the cultivation of raisins around Fresno, rice at Sacramento, and cotton in the Imperial Valley.

Most of these people are Sikhs. About the time of the Reformation in Europe, Sikhism rose in the Panjab under the leadership of Baba Nanak as a protest against caste, sectarianism and symbol worship. They preached the unity of God and the brotherhood of man, combined Hinduism and Mohammedanism and called themselves "Sikhs" or disciples. Guru Gobind Singh, in the 17th century, sought to make them free from outside attack by organizing them into a strong military party called Khalsa. He instituted the baptism of the sword as a means to membership.

At Stockton, California, the Sikhs have built a two-storied temple with a hall for meetings and residence for the priest on the ground floor. Upstairs is the prayer hall at one end of which is an altar on which is kept the Granth or sacred book containing the precepts of Sikhism. Rich carpets cover the floor, and above is an ornate canopy with pictures and texts on the walls. Their scriptures are read and expounded twice daily by the priests.

Similar temples are found in Vancouver and

Victoria, and in each lumber mill, owned by the Sikhs, there is a temple. Wherever you find twenty Sikhs, there you find a temple if only an old shack. They rarely change their headdress, shave their faces or cut their long hair, for this is part of their religion.

In the large centers, full time priests officiate. They are elected annually and receive salaries, must be men of high moral character educated in the Gurumuki language.

Japanese Buddhism

On April 6th, for the first time in the history of the six Japanese Buddhist temples in Los Angeles, the full Buddhist ritual was conducted in English by the only American priest in the United States. It was their Lord Buddha's birthday. In the same week Christians celebrated the resurrection of their Lord Jesus.

The worship was in charge of Americans. The central image on the altar was the Buddha, with angels carrying the sacred lotus flower in the fret-work design across the top. The appointment and service of the altar was suggestive of the Roman Church in the burning of incense and the intonation of the *sutras* (precepts). Flowers symbolized the transitoriness of all things, their perfume, the vanity of life. The priest wore a black robe instead of one of orange used in Ceylon and India. Around his neck was the Buddhist rosary of 108 beads (same as the Hindu), representing fifty-four virtues, and fifty-four vices to be avoided. Many of the people wore over the wrist the half-size rosary representative of the Wheel of Life.

The following Sunday in the largest temple of the city, the Honganji,—speeches, pantomimes, playlets and dances were given on the platform, the shrine being completely veiled from view. From one till eight the interest of the people never flagged, and the climax seemed to be reached in an allegorical story told by the Japanese Buddhist priest, and applauded with vigor.

But it was the conference for Americans that was unique. The only American Buddhist priest, a man about thirty-five years of age, proved to be an erstwhile Episcopalian rector who informed us the Mahayana Buddhistic Society sponsoring the Lord Buddha's celebration, represented the solid front of Buddhism; that in presenting Buddhism to America, Buddhists know what the Christians in the Orient have found out—"sects must go."

Pamphlets on "Who is Buddha?" were distributed by the hundreds while the only American priest stood at the door giving out his card with name prefixed by "Rev." and suffixed by "D.D.," to the people as they passed out. It was announced that he would officiate at the dedication,

April 28th, of the Nichiren temple—gift of the Southern Manchurian Railway to the Chicago World's Fair and now removed to Sebastopol, Sonoma County, California.

Nichirenism from Japan

We drove up to the Nichiren temple, located in a community of homes, both American and Japanese. Again the Buddhists show keen sense of religious strategy in location. A one-story, yellow stucco, set off by dark green cypress trees occupied a corner lot, with a spacious playground, and the priest's home. With assistance from headquarters in Japan, members and friends had erected this attractive little "church" for \$10,000 four years ago.

A portrait of Tanaka reminded us of the powerful society in Japan called Kokuchukai, of which Mr. Chigaku Tanaka is president. Composed of laymen, its object is to present practical religion as revealed by Nichiren seven hundred years ago and a revival occurring forty years ago. A Japanese said it is often called the Salvation Army of Buddhism because it "pounds the gong and appeals to the masses." Drawing back a curtain, the figure of Nichiren was revealed, back of which Buddha was represented on a panel.

The whole altar was gorgeous in gold and red. A *tengai* (sunshade for nobility in India), suspended from the front section flanked with dobans on the sides produced the desired ornateness.

"Calling aloud the name of Saddharmapundarika Sutra, your passions, retribution and sufferings, at once turn into the three virtues—Truth, Wisdom and Emancipation. The aim of the Nichirens is to pray to the Original Buddha in the heart; to repeat the name of the Saddharmapundarika Sutra in the mouth; to carry on the religious practice in the body; pray for the universal submission to Buddha and unitedly endeavor to propagate his laws until all shall realize heaven here and now."

Seven hundred years ago, Nichiren was strongly imbued with the idea that Nichirenism would spread from East to West, his followers are working earnestly to make it come true.

In writing this article the thought has persisted: Suppose I were an Oriental in the Orient writing: "*How Some Americans Worship in the Orient.*" How patient and understanding we must be on both sides of the Pacific! God's witness is in many places among many peoples. These old religions could not have survived without some truth in them. So, as we come in contact here and abroad, may it be our strong hope that this divine truth wherever found, may be captured by the power of Him who said, "*I have come that they might have life.*"

"In Christ There Is no East or West"

By ALLAN A. HUNTER, Hollywood, California

Minister of Mt. Hollywood Community Church (Congregational); Author of "Out of the Far East," and "Social Perplexities"

A FEW summers ago a Japanese visitor to the Pacific coast, prominent in the student Christian work in Japan, 'phoned an American pastor in California that he would mail his letter of introduction from a mutual friend in Tokyo, but that he would take the train that afternoon for San Francisco. Sensing something wrong the pastor hurried down to the hotel and persuaded Yoshio Endo to return for lunch. He confessed that he had not wanted to see any more Christians of the California variety. He had come across the Pacific on a pilgrimage of friendship. Understanding that Christians were dedicated to the building of world fellowship, he had gone to a swimming pool conducted by a Christian institution only to be told that Orientals were not admitted.

Yoshio went to a superior official who was "sorry, but nothing could be done about it." People would withdraw their support if Japanese were allowed in the plunge.

A few hours later my young Japanese friend was crawling circles around his host in a non-Christian one—the neighboring city park swimming pool. He stayed over Sunday and spoke at the church services. Some of the young people had a good time showing him around and thus, by good luck, that "pilgrim of friendship" went back to his country with a good taste in his mouth. But suppose that first raw impression had gone unchallenged. It would have been broadcast on the campus in Japan. A whisper in Los Angeles might have been magnified into a hostile shout across the Pacific, undoing years of missionary work. Our home base, let us never forget, is a sounding-board. A negligent act under Christian auspices here can sometimes speak so loud on the missionary field that the people over there can scarcely hear what our missionaries say.

The problem is not so much what we do as it is what we don't do. Like the priest and the Levite preoccupied with other things, we often fail to notice the inarticulate suffering of the man at the side of the road. The suffering of the Oriental on the Pacific coast may not catch our attention, but it is deep, and organized Christianity must bind up its wounds.

Much is said today about a "square deal." How would you wish to be treated if you should go to teach or to do business or to travel for pleasure in China or Japan? There are as many types of Orientals as there are of white Americans. How can we win them as friends rather than alienate them as enemies? Read what a pastor in California has to say on this subject. It is interesting and challenging.

The most conspicuous wound is cut by economic discrimination. "If a job is available, it always goes to an American. I may be a citizen of the United States, but the employer classifies me as a foreigner. In the job market we second-generation Japanese don't have a chance." That sums up the mood of most of the seventy-three thousand or more Americans of Japanese ancestry on the West Coast. If there is one Japanese employed as a teacher in grade or high schools of California this writer has not been able to lo-

cate that person. Chinese—you could count them on one or two hands—are employed in schools having a preponderance of Oriental pupils but no Asiatic teaches in any ordinary white school. There are a few Japanese and Chinese on the university faculties and one of these has distinguished himself in biological research. Again, a county hospital is proud of a Japanese diagnostician on its staff, and a young optometrist of Berkeley claims that race prejudice is no barrier to his practice. A Hindu lawyer has made a name for himself espousing the cause of oppressed workers. Despite such brilliant exceptions, this generalization—pretty well holds: west of the Rockies your typical Oriental is up against a color bar that means for him less bread, cheaper clothing and poorer shelter—and a sense of injustice that is a bar to his Christian faith.

What can be done? A layman interested in a young Chinese paved the way so that his friend

was employed and accepted socially among the employees without embarrassment. A director of religious education in Southern California early this year advised vegetable field workers on strike, some of them Filipinos, not to use violence; late that night he faced twenty-seven revolvers aimed at him by a lawless mob. In definite ways, that mean economic security and self-respect, we of the Christian Church can pull wires and make a stand in behalf of underpaid and disheartened Orientals in our midst. That command of Jeremiah calls for all sorts of social engineering: "Never wrong or ill-treat a resident alien." We can work for organized political pressure which will guarantee the Oriental laborer's rights under the NRA. We can do our part in protecting Orientals or Americans of Oriental parentage from unfair economic competition. When there was a hue and cry to punish "Japan" for invading Manchuria, unrelated Japanese fruit stands on the West Coast often paid a heavy penalty. White patriots imagined they were striking blows for justice and world peace by refusing to patronize vendors with Asiatic features. To counteract this indiscriminate boycott the members of one church were asked by their minister to remember that sniping at a few Japanese in the community would not be upholding the Kellogg Pact or the League of Nations. If the militarists in Japan are to be penalized let there be an intelligent, organized movement, not a blind unfocussed reprisal. Will the ruination of a few local vegetable and fruit vendors (some of whom are really American citizens) spike a single Japanese cannon?

Newspaper Propaganda

At Easter season this year there began to be circulated in a Southern California city a pink newspaper urging a "holy," economic war against Orientals: "Keep Glendale White!" In huge type the public is being warned that every time it purchases from a Japanese fruit stand or flower shop, it is contributing toward a bigger navy for the Mikado. This propaganda may further the interests of a few Nordics competing with the Asiatics, but will it help to advance the cause of Christ either on this or the other side of the Pacific? Will not the silence of unprotesting ministers of Glendale counteract many of their missionary sermons and make it harder for young Americans of Oriental ancestry to believe in the Kingdom of God?

Another economic obstacle we impose upon the Japanese in some of our western states is legislation which makes it difficult for first-generation Japanese to own land or have access to land. Those born here, being American citizens, are immune to this discrimination, and perhaps there

is little that church members now can do to change the anti-alien land laws, but we can at least be aware of the unusual difficulties under which first-generation Japanese labor.

The social discrimination against Orientals is not the open sore it used to be, but there is still much to be done before the Japanese, Korean, Chinese, Hindu and Filipino will feel no self-consciousness among us. Consider these young fellows from the Islands who try their hand cutting lettuce and end up in our city hotels as "bus boys" or elevator operators. These erect, well-dressed boys crave wholesome social life. But they are practically a womanless group. Very few churches offer them spontaneous, unpatronizing fellowship. It is not enough to herd them into a church social and make an obvious fuss over these fellow Christians. They resent the thought of American condescension, and some of them know perfectly well that others are nervous lest their daughters fall in love with some romantic Filipino, in case hospitality is offered. Surely these lonesome boys can be treated as friends without fearing they will become sons-in-law. The usual terror about intermarriage should be answered by educating the church young people to choose life mates on the basis not of mutual magnetism alone but on the lines of cultural congeniality and common background and purpose. The gambling and vice dens sometimes are more actively on the job of offering fellowship to those socially starved youths than are we with our Christian homes. Instead of protecting our family life, maybe the conventional barbed wire only shuts God out!

The Japanese and Chinese youth do not suffer from an acute lack of girls of their own race, as do the Filipinos. But they need more normal social contacts with young people of other races through the church than we are giving them. Organized Christianity should lead the way in breaking down racial barriers. Actually, the schools seem to be doing more than the churches to bring young Orientals into happy relationship with young white people. There are Japanese who are presidents of high school student bodies, but in the same cities you do not find these young leaders of Oriental descent heading the League of Youth or the Epworth League in a white church.

One wonders if the time is not here or rapidly coming, when for the sake of the spiritual life of the white as well as the Japanese people, racial lines should be obliterated. There is a growing group of Americans brought up in home mission churches whose cheekbones and pigmentation alone are Japanese. They are not attracted to the ordinary services in the Japanese church. They may be a little too old for the young people's

meetings, or feel out of place in the regular morning services.

Here is a challenge for white churches within range of second-generation Japanese to seek out these unchurched Christians and make them feel at home in the young married people's clubs. Small groups can be developed within the church, where these Japanese-Americans will be able to talk and pray over their problems frankly with white contemporaries. Shared, first-hand experience in front of a grate fire among friends is what they most deeply need.

A Hollywood teacher and his wife have built up a most interesting and significant comradeship between young Americans of various races. Two members belong to a Chinese family famous for its motion picture connections. These go on beach parties and join in the Saturday night discussions with the Japanese members,—as if there were no Manchukuo.

After Kagawa's visit to America nearly three years ago, the members of the local Kingdom of God Movement (Japanese) were invited to have their usual six o'clock morning prayer service in a white church. Americans and Japanese came from long distances to worship and during the breakfast which followed, the enthusiasm was so great that a plan was formed to repeat the experience three or four times a year. The Chinese are now included, both generations, and the latest meeting was held in the Chinese Presbyterian church, attended by Japanese, Chinese and Americans of many denominations. A young Chinese, about to return to his work as dean of a university in South China, made a plea for uncompromising Christian war-resistance. Japanese and Americans made the same commitment, and messages pledging continued effort in this direction were forwarded to Christians in China and Japan. An American "student-mover" led the group in a period of silent prayer in memory of Takahashi, the young secretary of Kagawa's peace movement,

who wrote just before his death last November, "I die to atone for Japanese militarism's sin against China. I die to become a seed of peace."

The Lord's prayer sometimes becomes more real when it is repeated together in three languages.

Such encounters of spirit with spirit wait upon the initiative of American Christians. It is surprising how few Japanese or Chinese women of the older school have any close acquaintance with American home life. One American woman who started in her church a small class in English for Japanese women, found the contact fascinating. Americans all too easily forget who it is that must take the first step toward understanding and hospitality.

Most of us can do far more than we dream of doing through such person-to-person contacts. "Who knows but that your neighbor is your better self wearing another body? See that you would love him as you would love yourself. He, too, is a manifestation of the Most High."

But there is also an inescapable political obligation. It is all very well for us to brag how Admiral Perry more than eighty years ago opened the gates of an ingrowing kingdom to the outside world. Ten years ago we slammed our own door in the face of that proud people. They may be more polite than we are but our Exclusion Act rankles deeply within the Japanese heart. We who sing "*In Christ There Is no East or West*" can never rest until our country does the courteous thing by the Japanese. To be permitted entrance on the quota basis would mean less than two hundred incoming Japanese a year, but this would satisfy Japanese honor. Would it not enhance our own? The interests of American working men would not be seriously jeopardized by such a small number of competitors.

If we white Christians on the coast follow Jesus Christ and treat the Orientals in good faith as members of God's family, we need not fear the consequences.

THE MESSAGE OF PENTECOST

The Holy Spirit is God at work in the world. One cannot read the verses dealing with the beginnings of the early Church without feeling that he has entered a factory, a workshop, where power is expressing itself. Things are being done. Something is being accomplished. Debate has given place to deeds and everywhere there is movement. It is this quality of power that is missing in the Church today.

The supreme questions are: Where does spiritual power reside? How may it be released?

Spiritual power resides in the living Christ. This is the answer of historic Christianity. Pentecost brought to the early Church the unalterable conviction that Jesus Christ was not only alive but actively present in the world.—Rev. Hugh T. Kerr, D.D.

Promoting Interracial Understanding

By the REV. CHARLES R. SHEPHERD, Th.D.,

Berkeley, California

*Author of "Lim Yik Choy," etc.; Director of Chinese Missions,
American Baptist Home Mission Society*

"TO THE Western mind the Oriental seems to wear a mask. There is something inscrutable about him—his face, which seems so unresponsive, his eyes which tell no certain meaning . . . a kind of uncanny, depersonalized, robot-like regimentation which is not quite human, and might prove sinister in a crisis."*

Whether we like it or not, this statement by Pres. A. W. Palmer is undoubtedly true, and in it lies the secret of most of the difficulty which the Westerner has in understanding the Oriental.

But hold on a minute, lest at the very outset we be misunderstood. The statement is true. But what is the statement? That the Oriental wears a mask? That he is inscrutable, unresponsive, uncanny, and possibly sinister? Not that. Read it again. It is that to the Western mind all this *seems* to be true of the Oriental.

Dr. Palmer continues by asking, "What's behind the Oriental mask?" It would have been better had he said "What's behind this apparent mask?" For in the 200 pages which follow, he painstakingly and sincerely engages in an avowed effort to "see beyond race differences to those universal traits and problems, those common emotions, needs and aspirations, the recognition of which alone can make us understand each other across the barriers of race." As he does so he constantly reveals to his readers the fact that, after all, the so-called mask is more a product of preconceived notions and biased opinions on the part of the Westerner than the outcome of any essentially undesirable characteristics of the Oriental himself.

In other words, whatever may be the cause, there is a dimness in the eye of the Westerner that has the effect of making the Oriental *seem* to wear a mask. Once that dimness is dispelled the Westerner discovers how exceedingly admirable, genuinely likeable, overwhelmingly human and "after-all-very-much-like-us" the average Oriental is.

The Oriental himself undergoes the same experience in his effort to understand and appreciate

the Westerner. The first foreigner in China was to the Chinese every bit as much a monstrosity as was the first Chinese who appeared in California. According to ancient Chinese conception, the universe was peopled with two kinds of beings, "yan"—human beings, and "kwei"—spirits, mostly bad, therefore devils. Before the foreigner made his appearance in China there was but one kind of human being, or "yan." This being had black hair, dark brown eyes, spatulate nose, dressed like a civilized being, and spoke a language which was understood by those who dwelt about him. Then came other kinds of beings. These had light colored hair—in some cases red—blue or grey eyes, protuding noses; they dressed in weird-looking apparel and jabbered in a high-pitched jargon that no civilized being could possibly understand. These beings certainly could not be "yan"; for whoever had seen or heard tell of such human beings. No, they could not possibly be "yan." There was only one alternative. They must be "kwei" or devils; and since they came from foreign lands where none but barbarians dwelt they must be "faan kwei" or "barbarian devils." Nothing unkind was meant by this term, merely a logical explanation of an otherwise inexplicable phenomenon. Bobby Burns, when he wrote his immortal "Ode to a Louse on a Lady's Bonnet," of course was not thinking in terms of East and West; but just the same he unwittingly expressed a veritable "open sesame" to mutual inter-racial understanding when with an irreverent chuckle he scribbled those lines:

Oh wad some power the giftie gie us,
To see oursel's as others see us!
It wad frae monie a blunder free us,
And foolish notion.

Whoever today aspires to understand and appreciate men and women of an alien race, be he Oriental or Western, must approach his task in just that attitude of mind—or he must fail.

We laugh at the conclusions of the Chinese in regard to Westerners but we are just as illogical. We say, because the Chinese do many things differently from us, they do them the wrong way. For

* From the Foreword to Prof. Albert W. Palmer's recent book, the admirable study volume, "Orientals in American Life."

instance, Westerners returning from the Orient are apt to state that a Chinese mounts his horse from the wrong side. Who said it was the wrong side? He mounts from the right side. We Westerners mount from the left. We think the Chinese queer and uncivilized because they eat with chopsticks. The early Chinese thought us barbarian because, instead of having our food cut up in little pieces before being brought to the table, and then being conveyed to the mouth by "quick fingers" which is the Chinese word for chopsticks, we have our meat served in huge chunks, slash at it with knives and stick prongs into it. (Incidentally, the term "chopsticks" is not Chinese, but Western, indicating the sticks used in eating chop suey; and chop suey is not originally a Chinese dish, but a weird mixture invented by Chinese in America for consumption by Westerners.) An erring Negro—or was it a white man?—was once asked what the county jail was like. He replied, "It all depends on whether you are on the outside looking in, or on the inside looking out." If we would understand the Oriental we must abandon from the outset the rather egotistical assumption that we, in the way of doing things, in mental attitudes, and in philosophical and ethical conceptions, are unequivocally right, and the Oriental undeniably wrong.

First-hand Knowledge

To understand a race of people one must know something of their language, their literature, their cultural and ethical systems and the historical and philosophical backgrounds of their habits and customs. We tell the Oriental who comes to our shores that he must learn to read and speak our language, to study our literature and adopt our customs if he ever expects to appreciate our civilization; yet how many of us are willing to take the same steps in order to understand the Oriental in our midst. Among the missionaries in foreign lands there are many noble and painstaking souls who give themselves unstintedly in their efforts to understand the people whom they are striving to help. They study diligently the language, literature and customs, endeavoring always to find whatever is good in the native civilization, culture, philosophy and religion, to the end that they may build upon that foundation the more excellent structure of Christian civilization. But, alas, there are still too many who are either intellectually and temperamentally unsuited to such a task, or else are un-

willing to undertake it. The pity of it! To be fair in one's condemnations or commendations one must have first-hand knowledge; yet how many of us who rave about the grave errors of Buddhism, Confucianism and Hinduism could write an intelligent statement of the fundamental tenets of any of these systems of belief? A thing is not necessarily good because it is American, nor bad because it is Chinese; nor is an idea necessarily true because we may have heard it in Sunday school, or false because it originated with a priest of Krishna. "Prove all things," said the apostle Paul, "hold fast that which is good." There are many things about the ways and thoughts of an Oriental which to the Westerner seem queer, objectionable, or even wrong, which come to take on quite a different complexion when viewed in their proper historic and philosophic perspective. Truly, if we men of different races would understand and appreciate each other we must at least make a sympathetic effort to study each other's cultural and spiritual backgrounds.

Brotherly Love

And how can this be done so long as we stay at arm's length from each other? To understand a race of people we must live among them; for only by so doing can we view daily their many-sided actions and reactions, sense and appreciate their philosophical and spiritual conceptions of life, feel the pulse of their emotions and listen to the heart-beats of their hopes and aspirations.

What a host of books have been written concerning other races by men who have obtained most of their information (or misinformation) from other books, have added to it from interviews with those who have first-hand knowledge on the subject, and then have attempted to spice it all by taking a flying trip through the domain of those about whom they write, accompanied by numerous banquets and much handshaking! But, alas, true inter-racial understanding and appreciation does not come that way.

We men of different races, if we are to understand one another, must approach each other with open minds, without prejudice or hide-bound preconceptions. We must be willing to live together, to study each other and the background of each other's civilization, to give and take, to seek out grounds for mutual agreement rather than disagreement. And above all, we must go about the task in the spirit of brotherly affection.

Loved with a love so wonderful, redeemed at a cost so infinite, there is but one proof of our love that will suffice. Hereby perceive we the love of God, that "He laid down his life for us," that we accept and rest in; but the claim which grows out of that love, alas, we are slow to admit. "We ought to lay down our lives for the brethren." Of that we stop short. We accept the love of God, we accept the gift of salvation, but of the third great purpose of religion—a power in us for the conversion of the world—we are content to remain in untroubled ignorance. This is the great hindrance to Christianity—un-Christ-like Christians.—*Mark Guy Pearse.*

A New Deal for the Orientals

By PARDEE LOWE, Berkeley, California

THE proximity of the Orient, the paradox existing in the traditional policy of friendliness towards the Far East and its thoroughly hostile attitude toward the Orientals in the United States, the absolute failure of the majority of Americans (including the Government) to understand the aspirations of those born of Asiatic blood but reared and educated as Americans—all these factors tend to make mandatory the need for what may in the popular term of the day be called “A New Deal” for the American-born Orientals, particularly the Chinese.

The Chinese have been in the United States longer than other Orientals, have experienced the worst phases of racial persecution, have suffered the longest period of segregation and exclusion from normal social intercourse with their fellow citizens of non-Asiatic descent, and have passed through more complete stages of social transition, until today as a separate racial group, they are headed toward gradual but inevitable extinction.

Many have written at length about the proximity of the Orient and its relation to the United States for weal or for woe. We must not lose sight of the truth of their observations in this terribly complicated and interrelated world. America is indissolubly bound to Asia by links stronger than iron, and each passing day's events tends to bring the two continents closer together. The waves of the Pacific that wash both continents carry upon their crest to China the modern developments of American communication, her newest inventions, her desire to dispose of her excess goods and raw products—the result of a highly-gearred, mass production industrial machinery and a lopsided agricultural economy—and the poignant hope that her political doctrines will be accepted and adopted by the Chinese nation as a bulwark against the advance of the Bolshevism of Russia, and as a weapon to check the militaristic aggressions of Japan.

In return, the same waves bring to the United States the backwash of all the aspirations of the multi-colored races of the East and the nationalistic animosities of countries newly infected with the Western virus of “Power and Powder.” No American King Canute can stay the advance of these waves. The masses of Americans, led by an alert intelligentsia, look out through the por-

tals of the Golden Gate upon a continent which only yesterday seemed to represent the American “Promised Land” of economic exploitation, but which now appears to bode ill for humanity as the Armageddon of the future. So anxious and worried are the Americans about the situation in the Orient that they have totally ignored “the forgotten men and women” in their midst—a highly selected group composed of the Orientals born in this country and whose connection with the land of their birth may be traced as far back as the days of '49, and the winning of the West. What a paradox! For in this contradiction lies the seed of much of the future trouble in the Pacific or the means of its eradication.

The first fact which presents itself is that America's present policy towards the Orient does not accord with her attitude towards Orientals residing here. There exists an unbridgeable chasm between what America preaches and prays for in the Far East and what she practices towards her own Chinese citizens. Taken as a unit, these two policies are highly contradictory, if not absurd. This reason alone would justify the demand for a “new deal.” Permit me to outline the absurdities:

1. America encourages democracy and self-determination in China by means of the Open Door Policy, the Nine-Power Washington Treaty, the Stimson-Hoover Doctrine of non-Recognition, not to mention loans of commodities and plenty of moral encouragement; yet, on the other hand, she denies the right of naturalization to those Chinese immigrants who have exhibited the highest qualifications for citizenship—namely, the courage to emigrate to a strange land, the ability to perform the most arduous tasks as roadbuilding and clearing the wilderness, the manliness to withstand all manner of physical persecution and mental intimidation of an alien race, and the intelligence and independence of spirit and self-determination to forsake old ties for a new and, for them, a desirable allegiance. To make matters worse, not only are the privileges of naturalization denied alien-born Chinese but even the natural rights of the American-born have been constantly jeopardized by certain fraternal organizations and civic groups who have gone on record as opposing the granting to them the rights of citizenship.

2. An Open Door is insisted upon by the American Government in China, even though such insistence entails constant danger of serious friction with Japan; yet, in practice, she denies to American-born Chinese the right to enter the "Open Door" into the realms of livelihood where they may compete with their fellow-citizens of non-Chinese descent without racial discrimination. This situation is deplorable. American employers refuse to hire American-born Chinese even though they may be grandchildren of Chinese immigrants who aided in the development of the West. Labor unions reject their membership. Business and professional men bitterly oppose their entry into certain lines of economic activity. Excluded from the American "Open Door" of economic opportunity, some of the American-born Chinese revert to enterprises developed by their elders, such as laundries and chop suey restaurants, and immediately bring upon themselves the charges of "clannishness," "unassimilability," and "un-Americanism." The remainder of the group face the alternative of either returning to China or of remaining in America as objects of charity or as workers on such public work projects as have been sponsored by the CWA. This is the economic dilemma of the native-born Chinese: rejected by America and useless to China, they represent men without jobs as well as men without a country.

Racial Discrimination

3. America clings tenaciously to her privileges of extraterritoriality in China because it gives to her citizens the personal advantages pertaining to one who presumably shoulders in the Orient the White Man's Burden, which burden now assumes in the eyes of the Chinese the meretricious proportions of a common peddler's knapsack; yet, in her own land, she returns the favor and confers upon the Chinese the right to live in their own districts. But what a favor! Behind the velvet glove proffering this gift is the iron hand of compulsion. There remains no choice for the Chinese, be he American or China-born, he must live with his family in the ghettos established by the dominant race by agreements between real estate operators or property owners. Few Chinese can live in any decent, healthy, self-respecting residential neighborhood in any of the large centers of population on the Pacific coast.

4. In the public schools, the American-born Chinese children are taught the fundamentals of American citizenship. They learn so well that the land of their forefathers becomes a hazy myth. They recite the Declaration of Independence; they know the essential features of the Constitution of the United States; they grow up to be 100% Americans—and then they find that for

them, because of their racial heritage, the provisions of that sacred document do not apply. They are men and women without a country. They can return to China but their upbringing and education have so thoroughly de-Chinified them that they are treated as Americans—and not as Chinese. If they remain in the United States, they must forego the rights of every citizen to a normal family life, for there are not enough eligible American-born Chinese women to provide them with wives. In many of the Pacific coast states they are prohibited from marrying outside of their own race, even though they may be highly qualified to do so. Neither are they permitted by the Immigration Act of 1924 to return to China, marry one of their own race and bring her to America. Is it any wonder that the American-born Chinese are beginning to question with bitterness the principles of American democracy with which they have been so thoroughly indoctrinated? American legislation and race prejudice virtually deprive them of an economic livelihood, a normal home life, and complete citizenship.

Some Evil Fruit

Slowly but surely the present short-sighted discriminatory policy of the American Government towards the American-born Chinese is bearing evil fruit. Worried members of the group are already alienating themselves from the land of their birth and their affection. Like derelict ships, without any anchor, they are adrift. The shores of America and the shores of China seem equally hopeless to them. What a tragic waste, what a pity! Born in America of Oriental parentage, educated in the American public schools, gifted with the moral and mental qualities of the West, anxious to improve relations between the land of their birth and that of their forefathers, no other group in the Pacific Basin is better qualified to serve as the trained interpreters of the Occident and the Orient.

The nations of the Orient have not been slow in expressing their appreciation of the value of the American-educated Oriental. The government of China has always recognized the social value of these Western-trained Chinese, for the outstanding leaders of her foreign service today are men, like W. W. Yen, Wellington Koo, Alfred S. K. Sze, C. T. Wang, and the late Dr. C. C. Wu, who received their training and education in the United States. Even Japan, who has been so quick to imitate America in the things of science and industry but so slow in copying the latter's method of diplomacy, is beginning to shift her emphasis from the Japanese and European trained diplomats to those American-trained. A case in point was the selection last year of a

former California Japanese schoolboy and University of Oregon graduate, Yosuke Matsuoka, to the position of Japan's chief spokesman at Geneva during the critical days preceding Japan's resignation from the League of Nations.

The greatest defect in the American Government's policy toward the Far East today is its failure to understand the individual value of the American-born Chinese and the social benefit that will accrue to the land of their birth if they are sagaciously employed. A change today is mandatory. The American policy in the Far East and her treatment and attitude toward those Orientals domiciled upon her shores must be brought together in harmony. The right hand of one policy must not work at cross purposes with the left hand of the same policy. There can no longer exist any unbridgeable chasm between the two policies if America wishes to insure peace in the Orient.

How can the United States hope to understand the people of China who have never come to this country, if she cannot understand after 80 years of contact those few selected members of the Chinese race who immigrated to the shores of America, who toiled amidst unbelievable hardships, and who inured themselves to persecution and discrimination in order to become thoroughly Americanized? How can she expect to sympathize with the aspirations of a race of people who represent one quarter of the world's total population and who must of necessity play a major rôle in the affairs of the world, if she denies consistently those same human aspirations to the Chinese born and raised here?

The answer is obvious, "America cannot!" And, if she cannot understand, what lies before her in the Orient in the years to come? The misunderstandings in international relations between America and the countries of the Orient are still small in number and not insoluble. If given brilliant and wise statesmanship, they may yet be peacefully resolved. But suppose that America continues her discriminatory policy towards the resident Orientals. Suppose the latter are alienated or expatriated. Suppose (and this is no longer a supposition but an established fact) the economic relations increase between the two countries. Suppose, at the same time, China following American and Japanese example, establishes high protectionism at home and practices ruthless dumping abroad. Suppose all these events come to pass; then, there can be only one solution when controversies reach the breaking point—that is, war. But this war will be different from all others in that it will be on a racial basis. It will be the most cruel and inhuman war ever waged by mankind because racial preju-

dices, already strong, will be fanned to a red-hot heat, and because modern methods of devastating warfare will unleash such forces of wholesale destruction that it is easily conceivable that the very race of mankind may be wiped off the face of the earth.



CHINESE STUDENTS IN CALIFORNIA

There is at least one silver lining to this cloud—that is, the spiritual strength and moral courage of the second and third generation Chinese in America who are now entering into young manhood and young womanhood. There are enough of them who have been born and educated as Americans, and who have experienced enough soul-satisfying friendships with members of the Caucasian race, to counteract the general racial prejudice and discrimination. They are the ones who are now striving to interpret the best qualities of each racial group to the other in the face of insurmountable odds. Upon their eager shoulders falls the job of maintaining friendship in the Pacific. Their task will not be impossible if the Christian Americans as a unit are willing to reverse the traditional trend of Oriental race prejudice, are tolerant of the many mistakes made by these unofficial ambassadors, are helpful in their efforts to aid the native-born Chinese to attain the full stature of their American citizenship, and stand ever willing to encourage them in their hopes of attaining that eternal friendship between the East and the West. If the American-born Chinese receive such cooperation from their fellow citizens of non-Chinese ancestry, then America may rest assured that they will do their part to further America's desire for a peaceful Pacific even as they sacrificed themselves and their fortunes in 1917-1918 to help America make the world safe for democracy.

Gei Chuck, The Chinese Cook

By the REV. PHILIP F. PAYNE, D.D.,
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*Department of Missionary Operation, Presbyterian
Church in the U. S. A.*

WALKING up Grant Avenue from Market Street in San Francisco, one suddenly realizes that he has left the United States and has arrived in the heart of old Cathay. The roofs of the buildings curve upward at the eaves and corners, so as to make it impossible for any stray devil or evil spirit to slide down the roof and enter the house or shop below. The streets are narrow, although not quite so narrow as those in China. The houses and stores are packed tightly together, and many of the inhabitants live



DRAGON IN CHINATOWN, CHASING THE DEMONS

in one or two room tenements, poorly lighted, with little or no ventilation. Consequently tuberculosis is the worst devil in every Chinese community. He does not slide down the curved roofs; he lives eternally in the dark homes and hovels. But strange as it may seem, the Chinese dragon and the Christian missions are working together to drag him from his lair, and to set the Chinese in America free from his deadly clutches.

Down Clay Street, just above Grant Avenue, walked an old Chinese cook. He had long since cut off his queue, that symbol of servitude made compulsory by the Tartars nearly three hundred years ago. He wore American-made trousers and shoes, but he still clung to the black alpaca jacket, which, although Chinese, is not repulsive to the American people. His name was "Look Lai."

But no one called him Look Lai, because he had bought his immigration papers from another Chinese whose name was Gei Chuck. Consequently in America he was Gei Chuck.

The depression had descended, and Chuck had lost his position as cook in the restaurant. He wandered from employment office to employment office but there seemed to be a dozen cooks applying for every opening. He had grown hungry and weak from his vain search for work. He could not secure a position under any of the relief agencies or government projects, because the law plainly stated no alien could be employed with funds raised from taxes, sale of state or municipal bonds, or any public funds. His old employer had promised him work for the summer at a Christian Conference and had agreed to advance out of his next summer's wages \$5 each month, from January until June.

Chuck had carefully counted out his money for January, had paid his room rent and had \$2 left. It was now January twenty-ninth, and Chinese New Year had begun. Chuck had bought a loaf of bread every second day, since the first of January. Each day he tried to sleep till noon. Then he arose, ate half a loaf of bread, drank plenty of water with it, and then put away the other half loaf for the next day. On rare occasions he was able to get a real Chinese meal at night by washing dishes in a chop suey house.

On down Clay Street walked Chuck. He had a couple of dimes left in his pocket to last him the next two days. All of a sudden he heard Chinese music and the sound of many running and dancing feet. He hurried along with the crowd. The weird music was coming from Waverly Place, and in the center of a large crowd of Chinese stretched the big paper dragon. Four Chinese men, clad only in their undershirts and trousers, crouched under the huge form of the dragon, their feet dancing to the music and their heads and hands making the dragon go through queer contortions. Crisp bills, ranging from one to twenty dollars dangled on strings from the windows up and down the street, for the dragon to swallow as he went through Chinatown, and thus chase the devils away for another year.

Gei Chuck hastily crowded up near the dragon. He spoke to the man next to him. He knew the man well, for he had seen him many times at church on Stockton Street.

"What is the dragon going to do with the money he collects this year?" asked Chuck.

"He is going to give it to the Chinese hospital to help cure the many children of tuberculosis."

"Jesus He help sick children too. I hear that in your church. Chuck he give a little and help sick children. Because soon Chuck catchum Christianity. Jesus He good for China boy."

Chuck took the two dimes from his pocket. He held out one in his knotty old fingers. A hand reached out of the dragon's mouth and swallowed up the dime. Chuck walked away, mumbling to himself, "Jesus He help little children. Chuck he catchum Christianity pretty soon."

America has always looked on the Chinese either as a queer people with yellow skins and slanting eyes who wear strange clothes and do weird things, or as a plague like the locusts which swept into Egypt by the millions to devour the living of every one.

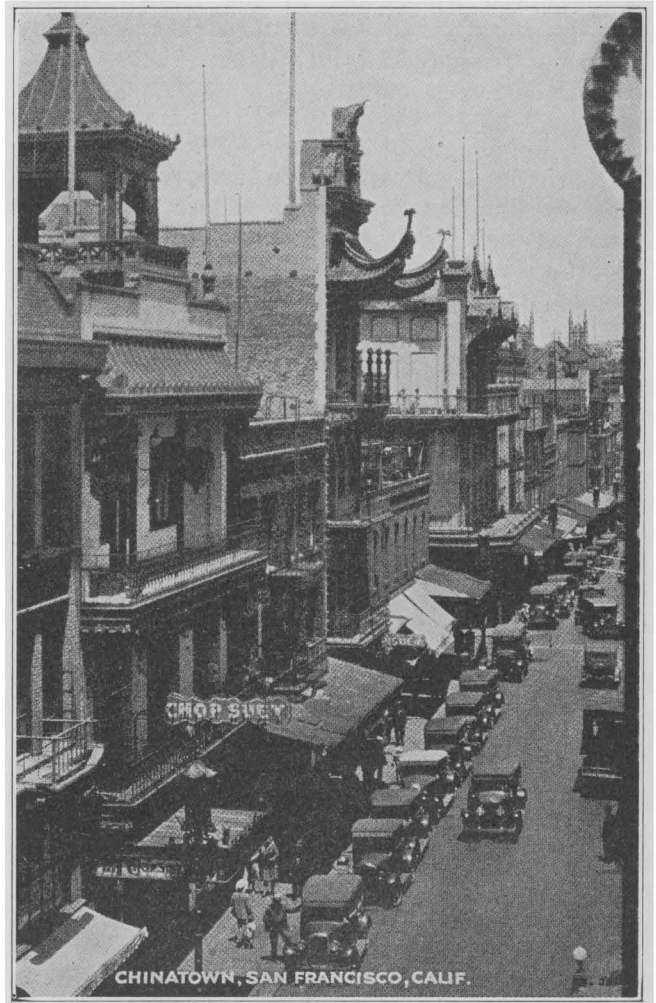
But no one seems to have ever read in our papers about the Chinese Missionary Society, composed solely of Christian Chinese in America, which has built twenty-eight churches in South China. These churches now have a membership of four thousand four hundred and sixty-nine and raise an annual current expense budget of forty thousand dollars. This same Missionary Society has established seventeen schools where children may learn of Jesus Christ, the Friend of yellow as well as white people. In these South China schools, thirty-seven hundred Chinese boys and girls attend regularly.

Also, few people seem to realize that today China is choosing her leadership from the Chinese who are educated in the United States. These young men who are attending American universities, will lead China tomorrow. They will determine the destinies of four hundred and twenty-seven millions of souls in the Far East. In our hands rests one of the greatest opportunities ever offered any people, in shaping the lives of these young people who come to us to learn how to operate a nation and how to make a country successful and prosperous. It is a magnificent challenge. It is also an enormous responsibility.

The Chinese are returning to China these days. Fifty years ago there were one hundred and thirty-five thousand in America. Today there are only seventy-four thousand. Our Alien Land Laws, our Exclusion Acts, our breaking of treaties, our persecutions, give them no great incentive to stay.

True, the Chinese do organize tongs, nine of

which are fighting tongs and are a menace to any community. But forty of the tongs are family tongs, or brotherhoods. True, some Chinese still smoke opium. We white men taught them how, and then through opium wars, compelled them to buy the deadly drug. True, they do have public houses and slave girls. With the Chinese population in America chiefly pagan, this is not surprising. But as more of these men are becoming Christian, the slave trade must die out. And the



THE NEW AND BETTER CHINATOWN

Chinese in America have many characteristics that could well be copied by us, such as honesty, trustworthiness, generosity, loyalty — far outweighing and outnumbering their faults.

May we continue, then, to give of our prayers, our time, our money, that as China seems to forget our lack of courtesy, our injustices, our un-Christian laws, and these people from old Cathay return to their mother country, they may take back not alone our greed for gold, but much of the good we have to offer, the chiefest of which is Christ.

Our Opportunity in America

By VIRGINIA KADOIKE,
San Francisco, California

TODAY there are about seventy thousand Japanese Americans in the United States who stand on the border line that separates the Orient from the Occident, their faces turned toward the newer culture with its freedom and individualism.

We who have spent our lives in close daily contact with the Western culture have not yet fully succeeded in promoting better understanding and amity between the two nationalities. While our Oriental characteristics bar us from becoming genuine Americans, yet sincere understanding between the Japanese and the Americans is not an impossible dream. Friendship—unselfish love—is too strong to be swayed by race prejudice.

The Japanese Town, as it is commonly called, existing in many cities quite independent of the surrounding communities, is perhaps the root of the obstacles which keep the Japanese from fully accepting American ideas and customs. These communities which have retained some of the older qualities show how difficult it is for the Japanese to change their national traits.

Within the community itself, a definite line has been drawn between Buddhists and Christians. Although Buddhism has been greatly modified in its forms and teachings by the influence of Christianity, the two groups pursue their own courses, each undisturbed by the other.

English is the language of the rising generation. Sunday Schools, church services, and the meetings of the various organizations are all held in English. Still, one of the greatest handicaps in our relation with Americans is our inability to express ourselves. Although this obstacle is slowly diminishing year by year, the Japanese Americans are facing a greater problem in speaking and understanding their own language. Today, there are approximately seventy Japanese language schools in California in which attempts are being made to rectify both these defects.

The difficulty in understanding the Japanese sermons led to the organization of young people's English services, which are now being encouraged

in various churches. The first and the most successful one organized under the leadership of Mr. Claude Estill in 1931 is the Monterey Junior Church. These English services, held entirely in English with an American speaker, are controlled by the young people. The Junior Church is not only promoting a deeper sense of reverence and faith in the hearts of the young people but is helping the parent church financially and spiritually, and has brought the old and the young people closer than ever before. It has helped to unite the parents and their children in working toward one goal—"For Christ and the Church."

The touch of older culture, with its characteristics totally different from the new, has thus been handed down to us by our parents, bringing new obstacles in the progress of the Japanese Americans. The meeting of two civilizations, one with its formal traditions and customs and the other with its independence, cannot exist without producing conflicts and problems.

In adopting ourselves to our environment, we realize better our worth in society. We are feeling with a keener sense our mission as Japanese Americans—the message of friendship which our lives must convey.

The Monterey Junior Church, in bringing before its second generation the various American speakers has brought about a closer contact with the American people and a deeper understanding between them.

We find in the Christian religion a reality which passes all boundaries for in Christ there is no East nor West. Our skin may be yellow, our hair may be black but in Christ our hearts beat as one; a real unity of spirit and faith binds all Christians together. Through the church, I believe, lasting friendship will be established. To us, America stands for standards and ideals, cultural and moral values. It is the home of the second generation Japanese. Our greatest task is to imbibe the best from each of our two civilizations, from yesterday and today, and to make a distinct contribution to American national life.

If you want to follow Jesus Christ, you must be ready to follow Him to the ends of the earth, for that is where He is going."—Robert E. Speer.

The Second Generation Japanese

By the REV. FRANK HERRON SMITH, D.D.,
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*Superintendent of the Pacific Japanese Mission, the Methodist
Episcopal Church*

THE Japanese language is read from the right to the left, and not from left to right, like English, so that the back page of a Japanese newspaper corresponds to the front page of an English paper. Now Japanese-Americans have come to occupy such an important place in the Japanese community in America that all their newspapers give at least their back page to the young people. This is printed in English and would be the front page of an English paper. This is a good illustration of the extent to which Japan and America are complementary.

At the Easter season the English section of one of our three San Francisco Japanese newspapers gave a picture of the activities of our average young Japanese-Americans. The Spartans, the champion basketball team among the Japanese of Southern California, were defeated 33 to 29, by the San Francisco Y. M. B. A. (Buddhist) Protos, and are next to tackle the Y. M. C. A. Quintet, Northern California champions. The J. A. A. U. (a non-Christian Japanese Athletic Union) will climax its basketball season with an informal sport dance Saturday night at the Trianon Ballroom. R. Grigorio's eight-piece orchestra will furnish the music. Special Easter programs were announced for Oakland, San Jose, Fresno, Livingston and Loomis. One thousand people attended a Japanese picnic at Marysville. Parlier Buddhists plan a Buddha Fete. Stockton second-generation American citizens hold an open forum which is also attended by Walter Tsukamoto, a lawyer, Dr. George Takahashi of Sacramento and Saburo Kido, a lawyer, T. Murayama, a newspaper man, Dr. T. Hayashi, a dentist and S. Togasaki, an importer, all from San Francisco.

These American-born sons and daughters of Japanese immigrants are actively engaged in many phases of life. Of the total Japanese-Americans some 50,000 are living in California, 9,000 in Washington, 2,000 in Oregon, 1,600 each in Utah and Colorado and 750 in Arizona. They slightly outnumber their parents, the real Japanese who came across the Pacific. While those from Japan proper are not allowed naturalization, the children born here are American citizens with all the rights, duties and privileges of citizenship.

The highest birth-rate was in 1921, so that the largest group is now thirteen years of age.

What Are They Doing?

No nationality represented in polyglot America is making a greater sacrifice to educate their children than the Japanese. In spite of their very limited financial resources, they send their children to school. These children make fine records and some are on the honor rolls of almost every high school on the Coast. Last year 173 were enrolled at the University of California at Berkeley and many more at the University of Southern California, the University of California at Los Angeles, the College of the Pacific, the University of Washington and other institutions. Their student life is usually happy, though there is some social discrimination against them. In the larger schools they have societies and club-houses of their own. One of the basketball stars at Berkeley in recent years is Ted Ohashi who is respected and liked by all. Nogami, a Sophomore, is on this year's baseball squad. In wrestling and boxing, also in swimming, they are very clever. The two largest and heaviest boys among all the high school football players in Portland in 1933 are Japanese-Americans.

After they graduate, life often becomes very difficult and many are thwarted in their ambitions. It is especially unfortunate that many are compelled to enter the competition of business during these years of depression. The American banks, companies, department-stores and other business organizations will employ very few. The large Japanese banks and shipping companies with branches in America do their bookkeeping and an important share of their business in the Japanese language which few Japanese-Americans master. They get a smattering of the language of their fathers in the Language Schools which are conducted in every large center of Japanese population, but the hours of study, after the regular school periods or on Saturday or Sunday, are too few. Many young men are obliged to set up in business in a small way for themselves and will probably be grateful twenty-five years from now that they were forced to be independent

rather than employees of some firm where they could not exercise their own initiative. In Los Angeles alone, seven young lawyers, born in Hawaii but educated in America, are making a living, and some young doctors, dentists, optometrists, pharmacists and preachers are securing a foothold. As surgeons and dentists these young people seem to have inherited the skill in the use of their hands which is making Japanese surgeons famous. There are as yet no school teachers in America though many have entered that profession in Hawaii. Twenty-three Japanese have positions as professors in various American universities. With two exceptions these scholars are Japanese-born. Within a few years they will be displaced by Japanese-Americans, as they use English so much more perfectly and many more universities will be seeking experts in Oriental lore.

Many young college men, who have prepared for other lines of work, are finding employment in fruit, vegetable and flower markets, especially in Southern California. Some now feel that the years they spent at university were wasted. In such agricultural communities as Loomis, Florin, Livingston and Brawley, many young men are taking over the rich land developed by their fathers. Some, like Tom Matsumoto of Newcastle, are branching out for themselves. Few are dependent and almost no Japanese, either of the first or second generation, are found on the charity rolls of any county or city. It is said that 70% of the crime of America is committed by the children of immigrants, mostly those from Southern Europe, but few Japanese of either generation are law-breakers. The Japanese population is one and five-sevenths per cent of that of the state of California but only five-sevenths of a per cent of that of San Quentin Penitentiary. No Japanese-American has yet been committed to San Quentin, though there are a few in the Folsom State Prison. Like their parents, they are industrious, enterprising and self-respecting and we believe they will make their way in our economic world.

Are They Japanese or American?

After eight years of most intimate association with these young people I believe that they are fully as American as the children of German or Swedish immigrants, and their attitude toward Japan is much the same as that of the children of European parents toward Europe. Because they have the black hair and slightly dark skin of their ancestors it is difficult for many Americans to realize this fact and they make no distinction between them and their parents. They are growing taller because they follow American customs and those who are indoors are becoming whiter of

skin. Not only are they patriotic Americans but they are politically minded. In 1930 the number of those who could vote was estimated at 4,000. Mr. Takimoto, the Secretary of the Japanese Association of America, estimates that fully 20,000 will have the franchise by the time of the next presidential election and 50,000 by 1951. They are well informed and intelligent citizens. The disabilities from which the group is suffering in our western states, and from such laws as the unfair Oriental Exclusion Act are receiving careful study. Citizens' Leagues have already been organized in the chief centers and a National Convention is held each year. The 1934 gathering will convene from August 30 to September 3 in the magnificent Civic Center of San Francisco. Speakers will include Hiram Johnson, V. S. McClatchy, the leader of the exclusion movement, Chester Rowell, Wm. Gibbs McAdoo and Paul Scharrenberg. At Seattle, Clarence Arai, a young lawyer, has been a local candidate for office so that it is easily within the bounds of possibility that we may have a Japanese-American Congressman from California by 1954. These young citizens open their meetings by singing "America" and repeat in concert the "Pledge of Allegiance" to the flag.

Are They Religiously Inclined?

The partial census made by Dr. E. K. Strong of Stanford University, shows that 77% of the first generation declared themselves Buddhists and 18% Christian. For many of them this means the kind of funeral they would prefer. Among the second generation young people only 39% declared themselves Buddhists, while 52% professed to be Christians and 9% reported no affiliation. About 5,000 of the 68,000 real Japanese in America belong to some Christian church, while approximately 20,000 are Buddhists and 43,000 are practically without evidence of religious faith. On the other hand, of the 70,000 Japanese-Americans, approximately 20,000 are affiliated with some Christian organization and as many more are under Buddhist influence. Many of the young people are compelled by their parents to attend Buddhist meetings but their comprehension of Buddhism is chiefly historical. There were recently about 100 Buddhist priests working in America. There are no American Buddhist leaders of character and ability and the Japanese leaders are, for the most part, priests who have come from Japan and cannot use the English language. One priest at Stockton is a Stanford graduate and several have studied at the University of Southern California or at the Pacific School of Religion. Their programs are usually social and athletic with oratorical con-

tests and banquets and an occasional Buddhist ceremony. This year the Buddhists are planning a great excursion to Tokyo and as many as one hundred Japanese-Americans may go. Movies, dances, dinners and bazaars are being used to raise the money for the travel expense.

The Japanese-American Christians are fortunate in that they command the services and the sympathy of the strongest American religious and educational leaders of all denominations on the Coast and the programs at their conferences present the best talent. In the earlier stages the Japanese Sunday schools were largely conducted by friendly Americans, but today this work is carried on almost entirely by the older Japanese young people themselves. In San Francisco the Methodist group is now supplying superintendents for both the Reformed and the Church of Christ Sunday schools. James Hirano is superintendent at Oakland, Henry Yamamoto at Alameda, Henry Takahashi at Berkeley, David Takagishi at Loomis and so on throughout this field. Each church has senior and junior Endeavor Societies or Epworth Leagues, clubs for various age groups, boy and girl scouts and other organizations found in an up-to-date American church. In many of the larger churches an English worship service is held in the period between the Sunday school and the Japanese worship hour.

Interdenominational Young People's Christian Conferences are held each autumn at Berkeley, Los Angeles, Seattle and Denver and are supported by most of the Protestant groups. The Berkeley Conference, which held its ninth session in 1933, is the oldest and the model for the others. Last year it had 546 registered delegates with 700 in attendance Saturday night and Sunday afternoon. The young people themselves make all the arrangements and finance the whole undertaking with a small registration fee and small charges for food. Americans assist by furnishing free lodging and breakfasts to many of the out of town delegates. These great fall conferences are supplemented by smaller regional conferences in the spring.

These Christian Conferences have done more to unify our Japanese-Americans and to mould their spirit than any other agency. The spirit of the group can be evaluated by the central themes of some of the recent gatherings. "Jesus' Way All the Way," "Send Out Thy Light," "Lord, Teach Us to Pray," "Face to Face with the Living Christ"; and this year, "Go Ye Therefore," are some of the mottoes reflecting the high ideals of these leaders. There is no more consecrated, sacrificial, earnest, cultured group of young people anywhere than these second-generation, Japanese-American Christians.

THE FAR-REACHING INFLUENCE OF WORK FOR ORIENTALS

Two years ago Pastor Tsuda and I made a list of eighty-four pastors whom we have sent back to the Methodist Church in Japan, all wholly or partially trained in the Pacific Japanese Mission Conference. Recently, in addition to many laymen, we have been sending back an average of two pastors a year. Last year H. Arima, converted and trained in our field, returned home and was immediately appointed to the important church in Sapporo. All the general officers now employed by the Japan Methodist Church are the contribution of the Pacific Mission Conference.

Bishop Motozo Akazawa, the President of the Japanese Church Federation and the Chairman of "The Kingdom of God Movement" of which Kagawa is the chief evangelist, was converted at Honolulu through the efforts and prayers of H. Kihara, one of the early pastors who had himself been converted in San Francisco and became the greatest pioneer of the Japanese Church in Korea and Manchuria. Young Motozo Akazawa was sent to Hawaii to sell saké, but after his conversion he could not continue that business and so came on to California. He became student pastor at San Jose and received his early training in the College of the Pacific.

C. J. Tagashira, the Religious Work Director for Japan, was converted at Sacramento, educated at Berkeley, did his graduate work at Boston University, on a scholarship given him by the Board of Home Missions, and was called to Japan from a Methodist pastorate in Portland.

The Hon. Yosuke Matsuoka, one of Japan's leading statesmen and her representative at Geneva last year, is largely the product of mission work in America. After some time as a school boy in the Oakland Mission he was transferred to Portland where he was the Secretary of the little Japanese church. With the aid of friends he was able to graduate from the University of Oregon. Last year on his way home from Geneva, he was in Portland on Palm Sunday and preached the sermon in the Japanese Methodist Church there. He made the church a present of money to provide suitable rooms for the young people.

—FRANK HERRON SMITH.

The Filipinos in America

By JOSE G. DESEO, Stockton, California

Pastor-Director of the Filipino House of Friendship

THE status of Filipinos in America has caused consternation in the minds of many, especially among the Filipinos themselves. The general understanding is that Filipinos are neither aliens nor citizens of the United States, but are wards enjoying full privileges afforded to citizens with the exception of the right to vote and hold public office. In some states, however, the above does not hold true. California, for example, considers the Filipinos as aliens and, therefore, they are placed under the same category as other Orientals. Such a discrimination, considering seriously the political relation of the Philippines with the United States does not seem consistent with the simple principle of justice. It doesn't spell good political sense to classify as alien one who owes allegiance to the country. California's highest Courts of Justice have even gone to the extent of challenging the authenticity of the Filipino racial origin, declaring that they are not Malaysians but Mongolians. Poor Filipinos, they even have to exchange ancestors in order to satisfy some American whims and humor.

There are in continental America approximately sixty-five thousand Filipinos, thirty-five thousand of whom live along the Pacific Coast. There are six major reasons for the presence of the large number of Filipinos in America. First, it is due to the fact that the Asiatic Emigration Law does not take within its jurisdiction the Filipinos. In spite of this fact other Asiatic groups, such as the Chinese and the Japanese, outnumber them three to one.

The second reason is the Filipino's love of the romance of adventure. It is the dream of every high school boy in the Islands to sail the sea after graduation for America, the famed land of great opportunities for life improvement.

The third reason is the educational advantages offered by the colleges and universities and the fine opportunities for self-supporting students to find remunerative part-time employment while attending school. The majority of the Filipino students in America obtained their education via the kitchens of American homes and public restaurants, factories, or shops, and in some cases by clerking in government or private offices.

Fourthly, and perhaps the most important rea-

son why Filipino laborers come to America, is to improve themselves economically and then to return home to engage in business. This is accomplished by signing a contract for a period of two to four years to work in the Hawaiian sugar plantations. Free transportation is offered and upon arrival in Hawaii they are provided with free quarters. At the expiration of their contracts, the laborers have accumulated a little fortune, but instead of returning to the homeland as originally planned they set sail for the American main land.

The last reason is the exaggerated propaganda carried on by steamship companies throughout the breadth and length of the Islands, picturing to the young Filipinos that America is the eternal land of "milk and honey." It is needless to say here that those who have come to America with that state of mind find out that life is not as rosy as it has been described by the high-powered salesmanship methods of these steamship companies.

The Filipinos have a strong Roman Catholic background and have been drilled and indoctrinated into the rigid discipline of that church. Because of this experience at home they are generally eager to accept a more liberal teaching that will give them a freer avenue for self-expression. In America, therefore, these Filipinos are more inclined to align themselves with the Protestant forces, and seek entrance into Christian churches that afford them more freedom in religious thinking and more social opportunities. The desire for a larger human fellowship is so overwhelming that the tragedy comes when that intense desire is repulsed by the nonreciprocal attitude of these whose friendship and comradeship the Filipinos covet. The once brilliant flame of goodwill, that so characterizes the simple hearts of the Filipinos, thus becomes dull and an attitude of superficiality and skepticism toward things religious is developed.

In other cases, there is a complete departure from the church—a most unfortunate situation. The Filipinos must learn to overcome their sensitiveness and the Christian Americans must learn to appreciate the Filipino's peculiar behavior. On the basis of these apparent differences they

must discover a common ground for interracial understanding. This is a real challenge to the Christian Church, and to accomplish its purpose Christians must learn to bleed. Thus and only thus can the Church expect to maintain its highest position as a sanctuary and refuge of truth and justice and love and bring back to the fold of human and divine fellowship those Filipinos.

In large cities in America, where a considerable number of Filipinos are found, some churches have already awakened to the tremendous challenge that the Filipinos present in religious ministry. In spite of depleted budgets, added sacrifices are being made to face the challenge and some kinds of fellowships have been organized for the purpose of Sunday worship. An American with a real interest in Filipinos is generally placed in advisory capacity to help in the administration of such fellowships and in some cases a Filipino pastor is obtained to pilot the movement.

Chicago has gone one step further. The Protestant churches, through Church Federation,

have not only organized a Filipino church but also a community center that gives adequate ministry to the social, educational and religious needs of the Filipinos of that city. The members of its board include some of the influential men and women of the Church. There is urgent need for such a general ministry on the Pacific Coast and it will pay the Christian churches to follow suit.

In Stockton, California, the center of the largest Filipino population, Dr. and Mrs. M. A. Rader who, for twenty-five years were missionaries in the Philippines, and Dr. N. A. Christensen, pastor of the Central M. E. Church in that city, and other interested Americans have established the Filipino House of Friendship, a center which has a strong social, educational and religious program to meet the immediate needs of the Filipinos. Such a friendly overture, on the part of the Church will not only regain the Filipinos to their lost faith but will mean the development of a larger Christian fellowship and a new and deeper appreciation of interracial friendship.

The Needs of the Filipinos

By T. W. BUNDY, Seattle, Washington
Director, Filipino Christian Fellowship

THE Filipino has come to America largely in response to the demand for a cheap labor on the farms and in the salmon canneries of Alaska. One to two thousand are here for educational advantages and support themselves by working as house-boys in American homes.

During the summer Filipinos are found in nearly all the farming and fruit growing sections of the Pacific Coast, while thousands go to the fish canneries. In the fall they return, to live in the so-called "housekeeping rooms" in the poorer, slum sections of our cities. In one corner is a gas plate on which they cook their food. Their neighbors are the down-and-out whites, drunks, dope fiends, prostitutes, the dregs of human society. For entertainment they may go to the pool halls, dance halls where white girls are their partners, gambling dens, or the cheap movies. Many of these are run exclusively for their benefit. They do not live in such an environment from choice, but their economic condition compels it.

The Filipino Christian Fellowship of Seattle was organized in 1927 to minister to the Christian young people: to help them in their problems; give assistance in securing work and in making the adjustment to the new life in this land.

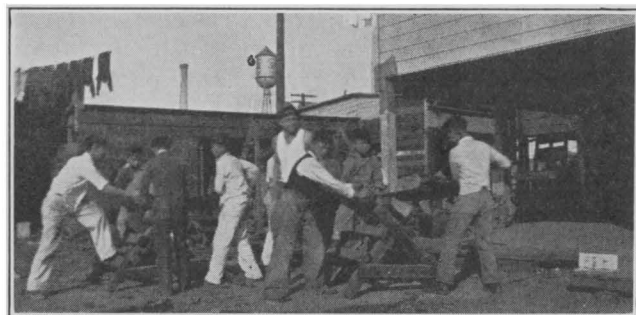
Also to evangelize this great throng of Filipinos who are constantly passing through the city. It is composed of a fine group of consecrated young people, young men and women of high Christian ideals, most of whom are high school or college students or graduates. Our local Fellowship, feeling its responsibility for the Filipinos everywhere, is reaching out to other localities where there are groups of Filipinos and is organizing them into like groups.

If this, and similar missionary work, follows the course taken among the other Oriental groups, it will result in the establishment of Filipino churches. Already they are marrying, and there are quite a number of Filipino children. More adequate facilities are needed to reach the many who go to no church, Catholic or Protestant. The First Methodist Church permits us the use of its facilities at certain hours. Some day we hope to have facilities that will allow us to carry on a seven-day a week program of a religious and social nature. Thus we are trying to lay the foundations for a permanent work to help those Filipinos who will some day return to their homeland to carry back with them the best that is to be found in the Christian life of America.

The Story of Chung Mei Home

By W. EARLE SMITH, San Francisco, California

ACROSS the Bay from San Francisco, on a tract of land facing the beautiful Golden Gate, stands the Chung Mei Home for Chinese Boys of which the Rev. Charles R. Shepherd is superintendent. *This is the only institution of its kind in America.* It is unique in pur-



BOYS WORKING AT CHUNG MEI HOME

pose, in spirit and in history. Starting ten years ago with seven little boys, it now shelters more than sixty young sons of Cathay, ranging in age from three to seventeen years. Chung Mei Home is not an orphanage, a reform school or detention home. It undertakes to provide a Christian home, care and training for under-privileged Chinese boys—orphans, half-orphans, boys from needy, broken or unfit homes, and the so-called delinquent or problem boy; in fact, any Chinese boy who has not had a good start in life.

The history of this Home, though covering only ten short years, is full of romance. The idea of self-help is always held up before the boys. "We cannot expect others to help us," they are told, "unless we are willing to do our best to help ourselves." They have accepted this challenge and have put their shoulders to the wheel with enthusiasm. Before the Home was two years old its phenomenal success called for extensive enlargement. The first \$2,000 of the sum needed for enlargement was raised by the boys themselves. Two years later (in 1928) plans were made to move the work to a better location, and a splendid five-acre tract of land was bought in El Cerrito, six miles north of the present location. *The entire cost was raised by the boys* through their musical performances, work in the woodyard and other activities. Plans were then started for a new building; but before the project could be launched the financial flurry, followed by the de-

pression, made it impossible to proceed. For six years this large family of Chinese boys, and those caring for them, have cheerfully stayed on in the old building in the midst of undesirable surroundings, and through their woodyard and concerts have raised nearly \$20,000.

One of the approaches to the new bridge over San Francisco's famous Bay will be built right through the old Chung Mei property, and but little more than a year remains before the Chung Mei boys must find shelter elsewhere.

Since the founding of the Home in 1923 more than two hundred boys have found shelter beneath its roof. A number have stayed over a period of years and are now giving splendid account of themselves elsewhere. More than a dozen are continuing their education in high school, and several are in college.



The boys come back to visit and never fail to express gratitude for what the Chung Mei Home has done for them. Eddie Tong, after graduation from high school, remained to render valuable help in the Home, continuing his work at the University of California and has now accepted a place on the staff of one of the Baptist schools in China.

East Indians in United States

By the REV. THEODORE FIELDBRAVE, M.A.,
Berkeley, California

*An East Indian, Formerly with the American
Baptist Home Mission Society*

OF ALL peoples the East Indians have the least desire to emigrate beyond the seas. Their love for home, their social and domestic customs, and some of their religious beliefs stand in the way of a migratory instinct. Despite this fact, there are at present over two million Indians scattered over the world outside of India. All Indian emigration is now either very strictly regulated or definitely suspended.

The East Indians in North America may be divided into four groups:

1. Farmers on the Pacific Coast (about 3,000).
2. Students scattered throughout the country (about 500).
3. Skilled workers, traders and merchants of the Middle West and East (about 1,000).
4. The Hindu Swamis and Yogis (about 25 or 30).

The Hindu (the word Hindu in America stands for race and not for religion) emigration to this country began sometime in 1905 when there was no immigration restriction to America. They came to both the Atlantic and the Pacific seaboard. Those who entered from the Atlantic coast were chiefly seafaring Mohammedans from Bengal. These men preferred factory work to farming, and are now distributed over the big industrial centers of New York, Detroit, Chicago, Pittsburgh, Milwaukee, St. Louis and New Orleans. In Detroit, the Ford Company and the General Motors Corporation have engaged hundreds of them at various types of factory work. Some Hindus took to trade in perfume and incense, still others were employed in railway shops, lumber yards, grocery stores, tailoring concerns, barber shops and restaurants.

The Hindus who entered through the Pacific gateway came in large groups at various times,

but their greatest number entered California in 1913. They are Sikhs and the Mohammedans from the Panjab, North India. We all know more or less about Islam, its growth and power as a world religion.

These Sikhs number about 2,000 on the Pacific coast, and their religion is called "Sikhism." There are over three million followers of this faith in

India. Guru (religious teacher) Nanak, the founder, was born in 1469 A. D., and so was a contemporary of Martin Luther. He was a great religious reformer who sought to reconcile and reform both Islam and Hinduism. The general name "Sikh," means "disciples" of the one true God. Their holy book, "The Garanth Sahib," ("Mr. Book") is the size of our Bible and they believe in it implicitly. Unlike the Hindus, the Sikhs do not believe in caste, child marriage, or idolatry, neither do they practice seclusion for women.

Their tenth Guru (teacher) Govind Singh, required them all to take a common family name, *Singh*, ("Lion"), typifying their spiritual kinship and their genuine brotherhood.

Hence, they are called "the Lions of the Panjab."

A unique feature about the Sikhs is that wherever they are located in any large numbers they build a temple for themselves to worship. Their mother church, called "The Golden Temple," is located at Amritsar, Panjab. Other temples, built outside of India, are located in Hongkong, where there are over 2,000 Sikhs, and in Vancouver, British Columbia, where they number about 1,500 counting their women and children. They built a temple at Stockton, California, many years ago, but in 1929 this was removed and they erected a more beautiful one in its place.

A singular fact is that in America almost the

Mr. and Mrs. Fieldbrave are the only Christian workers among the four thousand East Indians in the United States. He was born in Lucknow in a Christian home, his grandfather having been a Methodist minister and his father a Presbyterian minister, and is himself a Baptist. He came to America to complete his studies and has become an American citizen. For fourteen years he worked successfully for his fellow countrymen as a missionary, and is now seeking to establish an Indian Christian ashram in America where Hindus will learn to know and follow Christ.

entire Hindu population is male, as the United States Government has never allowed, except in very few cases, the families of the laboring men to enter. The Canadian Government has recently permitted wives and children to join them if they so desire.

American missionaries, whose work is very strong in the Panjab, have been partly responsible for the presence of Hindus on the Pacific coast. They were told that America was a Christian country, a rich and large country, and a free country that offers opportunity to all. California

Others were employed at "squat labor," where hundreds of Hindus work on the farms, orchards, cotton fields and vineyards throughout California.

The agitation and anti-Asiatic feeling, and the discriminatory land laws enacted against the Orientals on the Pacific coast, were not primarily directed against the Hindus, largely because they form such a small group.

The anti-alien land laws of 1910, 1913, 1917, 1923, and the famous Immigration Exclusion Act of 1924, made all Orientals ineligible to American citizenship and the "Barred Zone Immigration Act," of 1917 stopped Hindu labor immigration from India. Since that time on, the Indian farmers and laborers have been reduced to common every-day laborers. Their present economic condition is pitiable, and presents a challenge to Christian America, to be at least friendly and helpful to the sons of India who are like sheep without a shepherd. While America has the right not to grant citizenship to the Hindus as a race, it seems un-American and un-Christian to cancel citizenship legally and in all good faith, granted prior to the Exclusion Act.

The Exclusion Act of 1924 has also changed the status of the students. It is estimated that during 1920 and 1923 nearly 500 students entered this country from India, and with the exception of a few who returned home these are still in the country, working or attending some school. Now students are admitted as "non-quota immigrants," must be over fifteen years of age, must attend a school, college, seminary or university approved by the Secretary of Labor, and must return home after finishing his schooling in America. Facing these regulations, they come in reduced numbers, young, full of life, hope and ambition, to get the best, to make the best and to give the best. They stay only for a few years, but they are the future leaders of India.

What kind of impression do they take with them about our country, its religion, its civilization and its people? Not what they bring counts as much as what they take with them. What a challenge the students from India throw at us Christians! And so do the 3,000 Hindus in California.

They need "sympathy" and "friendliness" of Christian America; but sympathy without action is hypocrisy, and friendliness without service is worse. We shall never be able to claim China, Japan, India and the rest of the Orient for Christ, no matter how much money, nor how many men we send there, unless and until, we can show the "Orient" within our borders how to "live" for Christ.

The fourth group of the Hindus in America is made up of the Swamis and Yogis. There are



MRS. FIELDBRAVE WITH TWO HINDU STUDENTS AND THE PRIME MINISTER OF CASHMERE (ON A VISIT TO AMERICA)

was represented the best part of America, because it is like the Panjab in climate, products and in general aspect. Although the majority of Indians on the coast have come directly from India, some have come from Shanghai, Hongkong and Manila where they had been working as watchmen, policemen, or in military service.

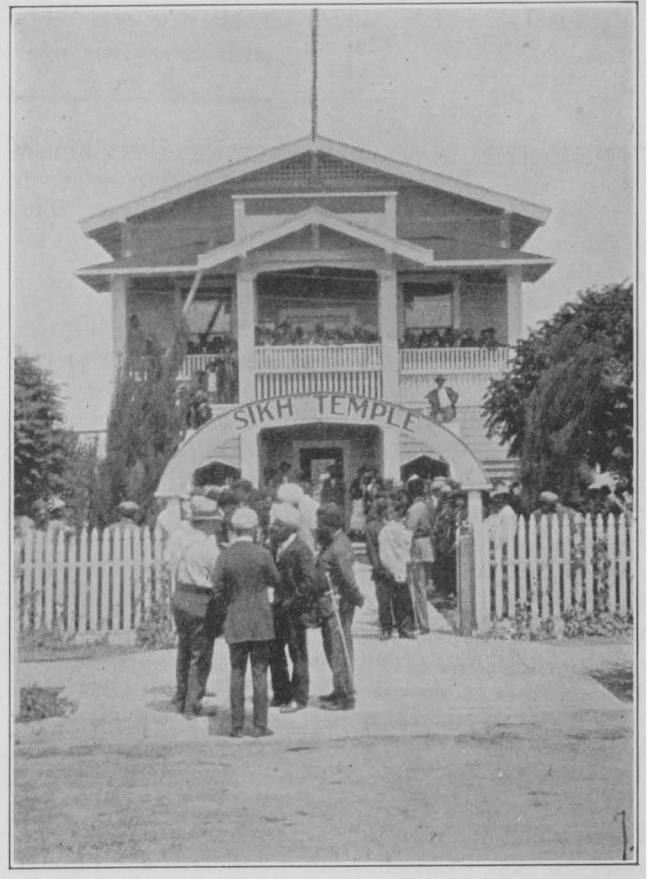
At first these men were hired as farm laborers, and others were set to work on railroads. As most of them were agriculturists in India, they naturally took to farming and some of them became prosperous. It is estimated that in 1919 and 1920 nearly 2,500 acres of good farm lands were owned in many parts of California by Hindus.

two sets of Swamis or Hindu religious teachers in this country. The one group may be called the foreign Hindu missionaries to America. These Hindu preachers and teachers come, as our missionaries go to India, to preach and propagate Hindu thought and religion. They are supported by the "Ramakrishna Mission," which was established by Swami Vivekananda after he had attended the Parliament of Religions in Chicago in 1893. He was the first from India to offer "Vedantism," a system of Hindu philosophy (Vedanta means the end of knowledge) in a most palatable form for American consumption. America has, indeed, proven a congenial soil for the nurture of this idealized Hinduism. Numerous ashrams have been built where educated American men and women go to hear these Swamis preach or teach. They also give lavishly to support their Hindu ministers.

The other group of Swamis may be termed "homemade," for they are the product of America and most of them have taken up this profession for what they can get out of it. They have discovered that Americans, especially women, are curious creatures and will "fall for" anything or anybody who looks odd or mysterious. Thus, Hinduism in America, with all its ramifications, is the response to the stimulus which is American.

A unique piece of Christian work has been carried on for fourteen years among the Hindus on the Pacific coast. The American Baptist Home Mission Society in 1919 appointed a Christian Hindu as the first missionary to the Hindus in America, and this unique work has been carried on by him and his cultured and consecrated Indian wife until May 1st, last year, when the Society was obliged to discontinue it for lack of funds. No Christian work in America is, perhaps, so difficult, and yet more unique and far reaching than this. Success is not measured by the number of converts counted or church edifices built. Millions of dollars are spent to support

Christian missionaries in the Orient while at the same time these Orientals who come to California suffer from "race prejudice," our pet national sin. The imperative task of every true follower of Christ is to evangelize the world. This includes



AT THE OLD SIKH TEMPLE, STOCKTON, CALIFORNIA

the people of every color, clime and country. America, while busily engaged in the glorious task of saving the Orient for Christ, may lose her own soul if the Christianity within her own borders is not revitalized.

THE GOSPEL — MY ADVOCATE

I sinned. Then straightway, post haste, Satan flew
Before the presence of the most high God
And made a railing accusation there.
He said: "This soul, this thing of clay and sod,
Has sinned. 'Tis true that he has named Thy name;
But I demand his death, for Thou hast said:
The soul that sinneth, it shall die. Shall not
Thy sentence be fulfilled? Is justice dead?
Send now this wretched sinner to his doom;
What other thing can righteous ruler do?"

And so he did accuse me day and night,
And every word he spoke, O God, was true!

Then quickly One rose up from God's right hand,
Before Whose glory angels veil their eyes.

He spoke: "Each jot and tittle of the law
Must be fulfilled; the guilty sinner dies!
But wait; his heinous guilt was all transferred
To Me, and I have paid his penalty!
Behold My side, My hands, My feet! One day
I was made sin for him, and died that he
Might be presented guiltless at Thy throne!"

Then Satan fled away. Full well he knew
That he could not prevail against such love,
Since every word my dear Lord spoke is true!

MARTHA SNELL NICHOLSON,
Wilmington, California.

The Challenge of Chinatown

By EDWAR LEE, Berkeley, California

Immigration Interpreter at Angel Island, California

THE great problem confronting the Chinese churches is one of bridging the gap between the old and new generations of Chinese. The solution lies in effecting an adjustment in organizations, and in better religious education.

Sixty or seventy years ago many missions were founded in order to convert some of the hordes of Chinese immigrants that were coming to the western coast. The difficulties must have been great, especially in view of the fact that shortly after the founding of these missions there appeared the agitation for Chinese exclusion which engendered hostility and suspicion. In spite of the handicaps, the converts became a nucleus of a small but active Christian minority in the community. In those days, for a Chinese to become a Christian was a daring adventure, but nevertheless this minority group, alienated from the dominant group, busied themselves starting churches, missionary societies, and schools for the study of English. San Francisco, as a center of social and religious life for the Chinese on the Pacific coast, likewise became the Jerusalem for the Christians. These missions steadily gained strength and character so that even the San Francisco earthquake and fire (1906) which destroyed all of them, led to building greater mission projects.

Just as these missions reached the point of greatest usefulness, the older or first generation of Chinese in the United States was passing and the first phase of the work came to an end. The work was no longer to win the mass of Chinese immigrants, for immigration had fallen off. The old group was looking out across the Pacific, longing to return home. Toward that end they labored and spent their energy, accumulating money for the trip home and in missionary efforts in the homeland. Energy directed into that channel became a strong factor in establishing Christian homes, churches, schools and hospitals in the Kwangtung Province from whence they had come. But unfortunately they did not think of the second phase of the work for with the coming of the second generation, the nature of the mission work had changed, and, not being aware of the problem, no new technique has been evolved. The problems of the second generation of Chinese in America is a study by itself. On them will depend

whether they will be an asset or a liability to the greater American community. In their minds are staged great conflicts of cultures. The older generation's contribution to America included the building of railroads, the cultivation of new lands and furnishing men for domestic work. The new generation is different. They inevitably adopt the external mannerisms, sentiments and characteristics of Americans, while inwardly, as one student puts it, "The younger generation leads a truly double and romantic life of the East and the West. They study Chinese and speak English, admire Confucius and adore Jesus, read Chinese literature and enjoy dancing to American music; and they celebrate two new years."*

The Christian churches in Chinatown have fallen into evil days—evil in the sense that there is too much unholy and wasteful denominational competition and in that they are unalive to the duty of serving the present age. The first weakness was due to rivalry on the part of missions trying to outdo each other in physical buildings and on the part of the Chinese in directing most of their efforts to missionary work in China with no surplus energy left to look after interests in America. The second weakness is due to their backwardness and self-complacency which is causing ossification of these once active and progressive missions. They have failed to realize that the preaching of other-worldliness and dependence on emotionalism are no longer adequate in winning the new generation. The old Chinese faith has practically long been forsaken and the temples are no longer active religious centers. The Christianity as practiced in most of the churches of Chinatown, though it served the old generation, is often unacceptable to the well educated young Chinese. Here is the danger of the development of a godless generation, without the old moral and religious restraints and with no new vital faith to take the place of what was discarded. Precisely here lies the challenge to Christian leadership to help revive these deteriorating missions.

In what way can these Chinese churches effectively deal with the second generation and at the same time satisfy the older generation? A

* Ching-wah Lee on "Second-Generation Problems," 1922.

program that is adequate must bridge the gap between the generation born in China and that born and raised in America. To affect a renaissance of these churches, they must be purged from the spirit of formalism which is causing their downfall. The young people, educated and trained no longer wish to follow their forebears in three-legged economic pursuits such as being cooks or runners of chop-suey houses and laundries. Many capable sons and daughters of cooks and laundrymen have attended universities, trying to rise above their submerged economic status, but because of racial prejudices have not been able to reach a standard of living commensurate with their ability. The problem therefore is not only that of saving souls but is also that of presenting a Christian social message that will comfort them and spur them on to higher things in the midst of toils and conflicts.

San Francisco's Chinatown, a community occupying a small area, has seven Protestant churches,* and one Catholic church and center, besides Salvation Army, and branches of the Y. M. C. A. and Y. W. C. A. Denominational pride or prejudice prevents one group from uniting with others or using the facilities of another denomination.† Duplication is not only a tremendous waste of financial resources, but is also a great waste of intellectual resources in that the division of enlightened leaders prevents the formation of a working majority within each church to plan progressive work. A few old members in each church, strongly indoctrinated to love their particular denominations above social progress, are stumblingblocks to the leaders trying to promote church union. The Mission Boards that once vied with each other in building these churches

(bigger than necessary in most cases) now, in time of depression, find themselves with white elephants on their hands. To lessen the evils of overlapping and wasteful competition, these churches, with the cooperation of the Boards, should consolidate into two or three churches.

One weak spot in the Chinatown churches is the preaching. The fact that the pulpits are occupied by men of the older school results in worship services offering no appeal to the younger generation. No attempt is made to give the services proper spiritual atmosphere or to raise the standard to a higher level. The sermons are as a rule dry and unintelligent to young Chinese; the prayers long and generally are made up of petitions for favors instead of spiritual communion with God. The same familiar hymns, sung from week to week and in both tongues simultaneously, also jar sensitive nerves. Is it any wonder that those of the second generation, who attend church go away bored and hungry? Furthermore, the teaching of the Bible, without interpreting it in the light of today, often causes them to reject it altogether. The preachers, often without any professional training or ability to stimulate, are hardly qualified to lead any youth movement. They are apparently unmindful that each generation must come to faith in the light of the best available knowledge of the day. One cannot put new wine into old skins lest they burst. Such is the plight of the churches in Chinatown.

But despite their shortcomings, these Chinese churches afford the best opportunities to young people for self-expression as well as for spiritual and moral development. Therefore, a church that will pioneer the work of the second generation and provide opportunities for their spiritual realization will render a great service to Christ and to humanity. This is the problem and the challenge of Chinatown.

* Denominations represented are Baptist, Independent Baptist, Congregational, Episcopal, Methodist, Presbyterian, and Cumberland Presbyterian.

† The Hip Wo School project, sponsored by Congregational, Methodist, and Presbyterian churches is the only notable exception.

METHODIST WORK AMONG THE JAPANESE IN AMERICA

The Pacific Japanese Mission Conference has organized work at Mesa and Phoenix, Arizona; Denver, Pueblo and Las Animas, Colorado; Bakersfield, Berkeley, Florin, Perkins, Fresno, Selma, Reedley, Brawley, Livingston, Loomis, Marysville, Gridley, Los Angeles, Oakland, Oxnard, Palo Alto, Mountain View, Riverside, Sacramento, San Francisco, Sunland, San Jose, Santa Maria, Vacaville, Fairfield, Winters, West Los Angeles, California; Seattle, Spokane, Tacoma, Wapato, Washington; Hood River, Salem, Portland, Oregon. There are 32 organized churches. This work is cared for by 23 Japanese ministers, three Japanese-American ministers and 6 Japanese-American assistants. There are also three Americans, besides the superintendent, partially or wholly supported by the Board of Home Missions. In addition there are scores of volunteer helpers who receive no salaries. The churches at Oakland, Berkeley (United), Livingston, Seattle and Los Angeles are fully self-supporting. The subsidy to the others varies from \$5 to \$45 a month. In the past eight years the total membership has increased from 2,279 to 4,056 and the Church School enrolment has grown from 2,609 to 4,438. Self-support has increased from \$31,713 to \$65,338 in 1932 and in 1933 the total gifts amounted to \$47,689.

—FRANK HERRON SMITH.

The Story of a Chinese Immigrant

Huie Kin, the Boy Who Became the Founder of the First Chinese Church of New York

By the REV. THEODORE F. SAVAGE, D.D.,
New York
Executive Secretary of the Presbytery of New York

NO FABLED hero of a magician's tale ever had a greater contrast between humble beginnings and an active life than did Huie Kin, who came from China to America as a poor lad; and whose ministry of eighty years came to a close in January of this year. He first saw the light in a little Chinese village of four lanes, fourteen houses, and seventy souls—called the "Village of Perpetual Peace." Later he became a dominant figure among his countrymen in the greatest city of the new world; the founder of the Christian church which today bears his name; a beloved minister for nearly fifty years in the rush and turmoil of New York City. Whether he often sighed for that peace he seldom told his friends, but he loved the memories of that simple agricultural life with its strong family background.

As a youth Huie Kin was given the opportunities of a simple education in the Chinese classics, but perhaps an ambition was stirred within him because of the name given him by his parents, which translated means "Light of Scholarship." Tales of the outside world came occasionally to the village of Perpetual Peace. A neighbor knew someone who had once been in Australia; later came tales of gold discoveries in a mythical land of California. Finally some of the youths of the village became restive and four of them, including young Huie Kin, then fourteen years of age, announced their desire to come to America. With rare foresight his father consented and mortgaged his farm for \$30 to pay the passage. Then, in 1868 these four lads, two of

them only fourteen, started out across the Pacific in a small sailing vessel. About two months later three of them arrived in San Francisco, the oldest having died on the way.

Young Huie Kin's first job was as a house boy at \$1.50 a week, and later he tried his hand as a farmer's helper. He was fortunate in attracting the attention of several Christian people who saw in him real possibilities and assisted him to secure more education. The Rev. James Eells, pastor of the First Presbyterian Church of Oakland, befriended the lad, and soon after received him into membership in that church and put him to work in a mission Sunday school. That conversion was genuine and brought forth fruit many hundredfold.

The young man was given a college training and after his graduation from Lane Theological Seminary a call came to take charge of the mission work among the Chinese in New York City. Thither he came in 1885 at the age of thirty-one. The mission had started in 1868 at the Five Points Mission and

in 1879 came under the general supervision of the Presbyterian Board of Foreign Missions. Huie Kin took charge of the Chinese Sunday school of the University Place church, of which Dr. George Alexander was pastor. Thus began a life-long friendship, which caused the Chinese Christians of New York to think of Dr. Alexander as their father in Christ.

Work among the Chinese had many encouragements and encountered many difficulties. It was conducted in one rented building after another



THE REV. AND MRS. HUIE KIN

until in 1908, through a remarkable combination of circumstances a building was secured at 225 East 31st Street. It had been formerly occupied by the East Side Republican Club and was admirably adapted to the work, having, in addition to a large auditorium and basement for social purposes, a number of classrooms, and a whole floor which could be used to house young men recently arriving from China. Rev. Huie Kin had married a remarkable Christian woman and the living quarters for the minister and his family were on the top floor. Two years later, in 1910, the First Chinese Presbyterian Church was organized.

Through the ministry of this church Mr. Huie Kin has exerted an influence upon many of the Chinese who have come to New York and upon the life of China of far greater proportions than any membership statistics can indicate. A list of those who have participated in the work reads like a Who's Who of modern China, including such men as Dr. Wong Chung Way, now a judge at the Hague; Dr. C. T. Wong, formerly Minister of Foreign Affairs of the Chinese Republic; Mr. James Yen, founder of the mass education movement of China, and Mrs. Margaret Chan, Secretary of Lord Lytton's Commission to Manchuria, who was for several years pianist in the New York church. The founder of the Chinese Republic, Sun Yat-sen, as a young man, lived for some months with Mr. Huie at the building on Ninth Street, and while he was there he worked out many of his political ideas, and practically wrote there the draft of what later became the constitution of the Chinese Republic.

Mr. Huie not only was engaged in preaching and teaching, but devoted much of his time to welcoming newcomers to America, giving them a hand of friendliness as they became adjusted to new conditions. He spent much of his time in caring for the sick and needy, and was a frequent visitor at the Presbyterian Hospital encouraging Chinese, who were too afraid of American ways, to seek medical assistance.

The Huie Family

Not the least of the achievements of Mr. Huie has been the establishment of the Huie family. Not long after he came to New York a volunteer worker appeared at his mission, Miss Louise Van Arnam. True love seemed to know no racial barriers and these two came to Dr. Alexander to tell him of their desire to join their lives. He cautioned them and warned them, stating that back of each there were thousands of years of absolutely different traditions and cultures, and difficulties would undoubtedly be in store for them; but, when their decision was unaltered, he finally

agreed to marry them, and all testified that no marriage seemed more truly blessed by Heaven. Mrs. Huie was as devoted to the Chinese work as was her husband and became a true mother to the Chinese of the city. Nine children came to bless them, and their achievements are most impressive. Here is their record:*

Irving Van Arnam, B.S., New York University; Major in Engineering Corps in the World War; formerly Deputy Commissioner of New York State Highways; engineer, New York City; married Miss Irene Gartland of New York City; two children.

Harriet Louise, B.A., Hunter College; married Mr. Fuliang Chang, Ph.B., M.F., Yale University, M.S.A. University of Georgia, formerly Dean of Middle School of Yale-in-China, now Secretary for Rural Work, National Christian Council of China, Shanghai; five children.

Alice Ordainia, B.S., Teachers College, Columbia University; married Mr. Y. C. James Yen, B.A. Yale, M.A. Princeton, D.Sc. St. John's University, Director of Mass Education Association, Tingsien; five children.

Caroline Alida, B.S., M.A. Teachers College, Columbia; married Rev. Y. Y. Tsu, Ph.D., Columbia, B.D. General Theological Seminary, Secretary for Religious and Social Work, Peiping Union Medical College; four children.

Helen Pierson, B.A., Cornell; married Mr. Paul C. T. Kwei, B.A. Yale, M.A. Cornell, Ph.D. Princeton, Professor of Physics at Central China University, Wuchang; three children.

Ruth Gorham, Wooster College; married Mr. Henry H. C. Chou, B.A. Oberlin, Ph.D. Columbia, Dean of the College and Professor of Education at Yenching University, Peiping; three children.

Dorothy Esther, B.A. Hunter College, M.A. Columbia, Associate in Bacteriology, Peiping Union Medical College; married Dr. Amos Wong, M.D., St. John's and John Hopkins, Assistant Professor of Obstetrics and Gynecology, Peiping Union Medical College; one child.

Albert Van Arnam, B.S., C.E. College of the City of New York; engaged in engineering work, New York City; married Miss Janet Lockwood of Greenwich, Conn.; one child.

Arthur Kin, B.S. Lafayette College; engaged in publishing and printing, New Haven, Conn.; married Miss Isabel Lockwood of Greenwich, Conn.; one child.

Huie Kin's life was supremely happy and he could look back upon a service in his chosen profession in which he not only attained distinguished recognition, but maintained the love and affection of all who knew him. He exerted a blessed influence on an untold number of lives, and completed his days in peace, returning with his wife to the land of his birth, to be near his daughters in his old age. At the end he thus attained the ambition which is that of every loyal Chinese and, among members of his family, slipped away peacefully in his eightieth year. The members of his New York church immediately requested Presbytery to change the name of the church to the "Huie Kin Memorial" that there might be a continued reminder of his faithful ministry.

*These family statistics are taken from the Rev. Huie's "Reminiscences" (1930).

Second Generation Difficulties

By SUMILE MORISHITA ODA,
Berkeley, California

IN THE public schools of America the second generation Japanese children have been praised for their good conduct and high scholastic standing. They are neat and clean. They have caused little or no trouble by juvenile delinquencies.

They have every right of citizens, given by the Constitution, yet because of their appearance,

would like to enjoy this recreation, which so many of the young people do, they must go after ten o'clock at night.

In some of the largest cities on the Pacific Coast, Japanese cannot use the swimming pools of the Y. M. C. A. and some other places have the same rule.

At the University of California, no Japanese can pay their registration fee until proof of their citizenship is established, before the University lawyer. If one is not born in California the fee is almost \$50 more. This discrimination hurts. They are forced to take military training at the University of California, but when they apply for training in the Naval Cadet corps, they are refused.

The problem of renting or buying homes in the better sections of the city is another difficulty with which refined second generation Japanese are confronted. In Los Angeles, a splendid newly-wedded couple, the husband a professor in a university and his wife a graduate nurse, had to move five times in three months before they could find an apartment where the neighbors did not object.

In Walnut Grove and Florin, two country towns where there are many Japanese children, they are segregated into schools and so cannot learn to speak good English.

Another difficulty is that in most families the parents speak Japanese and the children English. As a result parents and children can with difficulty talk over matters of personal importance without the danger of misunderstanding on both sides.

Many exceptionally capable second generation Japanese students have been trained in universities in engineering and architecture and other fields but they find no positions available in American firms. If, however, they overcome their natural timidity and develop their personality and do better than the white Americans, there is a place for them.

The second generation are, however, fortunate in having the heritage of both Japan and America. With this dual heritage, they have the responsibility and privilege of working toward the bringing about of a better understanding between these two nations which border on the Pacific.



Photograph loaned by Dr. Frank Herron Smith
YUKI KUWAHARA

Religious Work Director at the Japanese Methodist Episcopal Church, Los Angeles

they very often confront serious difficulties. Racial discrimination is heart breaking for the Japanese are extremely sensitive and proud and their children are not without that quality.

A few examples of the discrimination which they have to overcome may be cited.

Japanese are prohibited in some localities from seeking seats on the first floor in theatres. In Oakland they are not allowed on the skating rink at "Rollerland" during regular hours. If they

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

Of One Blood—Or Many?

"Perhaps the greatest home mission fields in this country are those which are marked off by the barriers of race. We have learned to tunnel through mountains and to bridge rivers. We have built roads across the desert and by these roads missionaries have made their way to the most distant points on our missionary frontier. We have penetrated the regions most difficult of access in Alaska, where missions are being served both by boat and by airplane; but no one has yet been able successfully to cross the barriers of race."—*"God and the Census," by Robert McLean.*

"The race problem is a human problem. Until we think of all citizens as human beings, with human rights, human interests, and human possibilities; until we insist on equality of opportunity, equality before the law, equal sanitary provisions, equal protection of persons and property . . . until we become conscious of a human brotherhood and cease to exploit the weak we are not even in sight of our goal."—*Dr. J. L. Kesler, Vanderbilt University, Nashville.*

"Go to church?" said one Chinese laundryman. "Go to church, China. No time to go to church, Amelica. On Sunday Amelicans come for clothes."

America, America!
The shouts of war shall cease;
The glory dawns! The day is come
Of victory and peace!
And now upon a larger plan
We'll build the common good,
The temple of the love of man,
The House of Brotherhood!

Between the various statements of things as they are and the final declaration of the ideal for America lies a great field of endeavor where every Christian is under obligation to invest himself to the limit of his strength and his means. With the possible exception of the Negroes, nowhere is racial prejudice stronger than in the American attitude toward the Chinese and Japanese, against whose peaceable invasion we have erected our immigration barriers—and incidentally done much to paralyze missionary efforts in those lands. By what Christian policies can we ameliorate this attitude toward Orientals in our home land?

The Department of Home Missions known as Christian Americanization seeks, through a very simple organization and almost no expenditure of money, to enlist church members in definite forms of neighborliness among the foreign-speaking people of their communities. The ideal is every church member a neighbor, as Jesus interpreted that word. Three of the most common avenues of service are teaching groups in homes, centers or churches; helping any who desire to become citizens; just being a friend, with all that word implies. There can be no hard and fast rules by which to go, for we are dealing with personalities, and each one is different, but in these intimate relationships, Christian men and women have marvelous opportunities to interpret democracy and a vital Christian faith to neighbors, many of whom have come to America seeking the best it has to give.

The Chinese Mission School in San Francisco is crowded to capacity. Kindergarten and primary children, nearly all from non-Christian homes, learning day by day songs and stories of Jesus, carry them home to father and mother. Among the students are 50 young men most of whom come from villages in China where the name of Christ has never been heard. . . . A Bible class in the Japanese Baptist church in Sacramento, be-

ginning two years ago with four members, now numbers 45. From that group many from strong Buddhist homes have been baptized and are earnestly seeking to win others. One lad has won his father and mother and wants to train for Christian service, as do others in the class. The Japanese Woman's Home and a church in Seattle with a membership of 400, Sunday school enrolment of 500, and nine outstations are included in the home mission program of work among Japanese.—*"Home Mission Facts and Folks," Baptist Board of Missionary Cooperation.*

The Place of Dramatizations

Good Americanization plays are effective in creating atmosphere and the right attitude of mind towards foreigners in our midst. Here are several which, though not new, have stood the test of time:

"America for Americans" (10 cents).

"Christ in America"—a pageant of Home Mission opportunity, with Chinese, Japanese and Hindu impersonations prominent (15 cents).

"The Striking of America's Hour"—a pageant of Christian liberty, with a ringing call to the higher patriotism and a challenge to American Christianity (20 cents).

In "Christ in America" the Chinese character says:

I thought it would be easy to find your Christ in America. Before I left China I had known one of your missionaries there whom I had admired. In this land I expected to find all women like her. . . . I entered one of your great universities. At the first reception I attended, many talked to me of our queer manners and customs but no one spoke to me of Christ. I thought they were waiting for me to ask to be taught, and so I said to one of the teachers, "Tell me more about Christ. I have heard only a little." Her face flushed and I saw that I had blundered. "We do not speak of these things in a social gathering," she answered. . . . She did not mention the subject again."

The Japanese girl says to Columbia, after commenting on the

loveliness of the western coast—rivaling that of her own land—so that she concluded that all joy would be hers in America:

I expected to hear the name of Jesus on every tongue. I thought it would be easy to lead my brother to church in America, where I expected to find all the people Christians; but he has never heard the name of God from American lips except on the fruit farm, and then only with oaths and curses. Now he sneers and says, "The Americans send their religion across the sea to us because they have no use for it themselves."

"America for Americans" is a wholesome play of world friendship and good will for boys and girls, and while much shorter and simpler in presentation, has a forceful message. All three may be obtained from the Literature Headquarters of the United Lutheran Church, 723 Muhlenberg Bldg., Phila., Pa.

"A Daughter of the Samurai"

This sketch is intended to introduce and create interest in the book of the same name with a view to its study or reading later. Before the curtain goes up, some one reads a brief introductory sketch explaining that the author, Etso Inajaki Sugimoto, is a teacher of Japanese language and history in Columbia University and has written the story of her own childhood in a Japanese home, her girlhood in a mission school in Tokyo, her marriage to an American merchant, her brief but happy life in this country, her return to Japan as a widow with two little girls and finally her triumphant struggle to obtain permission to return to America to educate her daughters. The sketch makes us acquainted with the author as a little girl who is very much disturbed about her beloved Japan and has taken her troubles to her Honorable Grandmother. The grandmother enters and is seated, after which the little girl comes in, bows low and is also seated.

Girl: Honorable Grandmother (pointing to a large colored map of the world in a book), I have just learned that our beloved land is only a few tiny islands in the great world, and I am much, much troubled.

Grandmother (studying map): It is quite natural, little Etsubo, for them to make Japan look small on this map. It was made by the people of the black ships. Japan is made large on the Japanese maps of the world.

Girl: Who are the people of the black ships?

Grandmother: They are the red barbarians who came uninvited to our sacred land. They came in big black ships that moved without sails.

Girl: I know; Ishi sings it to me:

They came from a land of darkness—
Giants with hooked nose like mountain
imp;

Giants with rough hair, loose and red;
They stole a promise from our sacred
master

And danced with joy as they sailed
away

To the distant land of darkness.

I wonder why they are called black ships?

Grandmother: Because far out on the waters they looked like clouds of black smoke rolling nearer and nearer, and they had long black guns that roared. The red barbarians cared nothing for beauty. They laughed at the Japanese boats, whose sails are made of rich brocade and their oars of carved wood inlaid with coral and mother-of-pearl. They talked like tradesmen and did not want to learn the hearts of the children of the gods. (Pause.)

Girl: And after that? And after that, Grandmother?

Grandmother: The black ships and the red barbarians sailed away. But they sailed back many times. They were always sailing, and now the people of our sacred land also talk like tradesmen and no longer are peaceful and content.

Girl: Will they never be peaceful and content again? The honorable teacher said that sailing ships bring lands nearer to each other.

Grandmother: Listen! Little Granddaughter, unless the red barbarians and the children of the gods learn each others' hearts, the ships may sail and sail but the two lands will never be nearer.

—Mary Brown, Downey Ave.
Christian Church, Indian-
apolis.

This little volume (price, \$1.00) will not only enable its readers to see Americans as a native-born Japanese living in our land sees us but will go far toward enabling us to "learn each others' hearts."

"The Orient Steps Out," by Mary Jenness, is also particularly valuable, being a new book for Vacation Church Schools, "for girls and boys and their teachers." (Cloth, \$1.00.)

Using Missionary Magazines

We announced an afternoon with young people all around the world—looking at the fine things they are doing, the way they are responding to challenges of present-day needs. We had eight speakers from our own junior and senior societies, with a member of the woman's society as announcer and timekeeper. The program was carefully planned, and every item of information was taken from recent numbers of THE MISSIONARY REVIEW OF THE WORLD.

After a ten-minute introductory talk, based on three articles—"Students Facing God and Life," "Youth's Need of Christ," "Youth and Religion in America," in the May and July numbers of 1933, seven women followed with interesting news items of movements among the youth in America, Japan, China, Korea, Burma and Europe. They told of the response young people are giving to the race-relations problems; the evangelistic bands of students who are touring Burma, India and Korea; the Christian Youth Movements of Norway, Bulgaria and Hungary; student Christian pronouncements in German universities; student conferences in the Latin quarters of Paris; youths' responses to Sunday school missions and to national missions. These facts and many others were put into as stirring five-minute talks as our society has ever listened to. Incidentally THE REVIEW found its way into homes it had never visited before, and the marked articles were not the only ones read with interest.—Emmabelle D. Piereson, Presbyterian Church, Upper Montclair, N. J.

"Editing Missions," "The Woman's Friend," or "Women and Missions," or whatever the desired magazine may be, makes a bright and profitable program and also a good setting for securing subscriptions. The leader, as the editor-in-chief, gives an editorial taken from a recent number of the publication (it may be either *bona fide* or synthetic); then she announces the

different features of a typical issue, such as: the leading article; a story; a poem; the devotional page; the news column; departmental features, etc., choosing the brightest and best features from several recent numbers. This is also an excellent way to bring the magazine into action instead of allowing it to lie unused from month to month, as when daily papers and new novels crowd it out.

A Chain of Visits

The every-member financial canvass has become an accepted function in most churches of late years; but our Lutheran brethren conducted a visitation campaign with a different object and technique. They say:

One of the greatest needs existing in our missionary organizations today is a consciousness that we are part and parcel of a great fellowship, linked up with other groups in like service and with the same purpose for the one cause—the spread of the Gospel. Growing out of regret that there should be any group, however small or remote geographically from others, which feels alone or discouraged, a plan has been proposed to have every adult organization in the land visited by some one not a member of that group—an ambassador bringing a message of friendliness and cheer . . . between Easter and the middle of May. . . . We need to remind ourselves that God's plan for realizing His purpose to share His Son with the whole world has not changed. He has no other method for revealing His Son than through the individual lives and personal efforts of His children. You and I hasten or retard His purpose and His plan as we give ourselves in devotion, service and support, or as we withhold such gifts.

The volunteer visitors—doubtless carefully chosen with a view to fitness—are expected to prepare themselves in mind and heart for the task, familiarizing themselves thoroughly with material furnished as a guide to their message so there may be no sense of strain in delivering it. A letter is sent out to the president of each adult group asking that he or she issue to the members of the group a call to the observance of a special day of prayer for missions. Daily intercession through the months of May and June is to be pledged. The visitors get into personal touch with the groups

they are expected to visit and make arrangements to be with them on their regular meeting days or at a special called meeting, so that as nearly as possible the entire membership may be present to hear the message. Results of the visitation are later reported to the state secretary the data obtained to be used to increase, improve and intensify the missionary work of the denomination. In this way literature finds its way into the various homes, missionary interest is awakened or deepened and the membership of all the societies involved is to be increased as much as possible.

"The last public address of Dwight W. Morrow," says the canvassers' instruction sheet, "contained this statement: 'It is impossible that the difficulties which rest upon you can be any greater than the difficulties which rested upon the noble men and women who founded these organizations with less adequate resources than you have, even in this period of depression.' These words were not spoken with reference to the work of our missionary organizations but how applicable they are!"

Not since the First Missionary sent out His disciples two by two has this plan of personal visitation been improved upon as a Kingdom method.

MISSIONARY READING FOR YOUNG PEOPLE

In line with the suggestions last month for missionary education in the home, the following books are recommended as having proved their merit and their interest for youth:

For the 'Teen Age

- As It Looks to Young China (Hung), cloth, \$1.00; paper, 60c. Friendship Press.
- The Young Revolutionist (Buck), cloth, \$1.50; paper 75c. Missionary Education Movement.
- The Boys' Life of Kit Carson (Seymour), cloth, \$2.00. Century Co.
- One Girl's Influence (Speer), cloth, \$1.00; paper, 75c. F. N. Andrews, Pub., Plainfield, N. J.
- Girls Who Achieved (Kirkland), cloth, \$1.00. Harper Bros.
- More Fireside Stories for Girls (Eggleston), cloth, \$1.25.

Bells of India (Higginbottom), cloth, \$1.50. Fleming H. Revell.

Ann of Ava (Hubbard), cloth, \$1.00; paper, 75c. Missionary Education Movement.

Uganda's White Man of Work (Fahs), cloth, \$1.00; paper, 75c. Missionary Education Movement.

The White Queen of Okoyong (Livingstone), \$1.50. Doran.

The Moffats (Hubbard), cloth, \$1.00; paper, 75c. Missionary Education Movement.

For Juniors and Primary Children

A China Shepherdess (Applegarth), cloth, \$1.75. Judson Press.

Totem Tales (Crane), cloth, \$1.00. Fleming H. Revell.

Junior Stewards of the Bible (Wallace), board, 75c. Fleming H. Revell.

Off to China (Sweet), cloth, \$1.00; paper, 75c. Friendship Press.

Windows into Alaska (Warner), board, 75c. Friendship Press.

Greatness Passing By (Hulda Niebuhr), cloth, \$1.50. Scribner.

Additional books will be mentioned later.

A GOOD RECITATION Was That Somebody You?

Somebody made a monthly pledge
Testing his purse to utmost edge;
Somebody paid it through the year,
Brightening the world with Christian cheer.

Was that somebody you?

Somebody handed cheerfully in
Money to help God's cause to win.
Somebody kept his promise to pay,
Writing his check on each scheduled day.

Was that somebody you?

* * * * *

Somebody's pledge was only a scrap,
Paper that no value mayhap.
Somebody's soul grew shriveled and small;

Failing, he grieved the Lord of all.
Was that somebody you?

Somebody let the year slip by,
Heedless of payments piling high.
Somebody said, "No more delay;
Quickly I'll settle that debt today."
Was that somebody you?

—Anonymous.

Jesus Christ, so full of life and love, is my closest Friend. His pierced hand is ever leading me on. He lives in the hearts of countless persons, transforming and ennobling their lives. And so with reverence I introduce to our eager, questing and struggling youth this Jesus whom I have come to know and love.—Kwan Hsi-pan, Canton Christian College, *The Spirit of Missions*.

BULLETIN OF The Council of Women for Home Missions

ANNE SEESHOLTZ, EXECUTIVE SECRETARY, 105 EAST TWENTY-SECOND STREET, NEW YORK



From the New China.

JESUS WASHES THE DISCIPLES' FEET
John 13: 5-11

Jesus said: *This is my commandment that ye love one another, even as I have loved you.*

If ye know these things, blessed are ye if ye do them.

To say to Orientals that the Way of Jesus of Nazareth is unique is not enough. To believe in Him as the very Son of God and Son of Man comes to the persons and groups and peoples who grow in the knowledge of Him from year to year, as His teachings and life are tested by the everyday experiences of living. To come to know Jesus as Lord and Saviour of Life is the fruitage of true discipleship. *But who say ye that I am? And*

Simon Peter answered, Thou art the Christ, the Son of the Living God.

To make known the uniqueness of the Way, the Truth and the Life of Jesus is not the complete story. His universality needs equal consideration, especially in presenting Him to persons who do not know Him, or know Him only from hearsay. Everywhere we all are "set in families," and we can understand the familiar or intimate ways and teachings, such as the washing of the disciples' feet, that is, we understand if we abide long enough with Him to win understanding. Most missionaries learn early in their work that if the Truth and Life of Jesus are without hindrance and with patience presented in a whole-hearted and whole-minded way, He is understood and loved for His own sake by intellectual and simple-minded alike.

Jesus belongs to the Orientals and other "strangers" in our midst as much as to Americans. The old Holiness Code, which was part of the heritage of Jesus, recorded: *"The stranger that sojourneth with you shall be unto you as the home-born among you, and thou shalt love him as thyself; for ye were sojourners in the land of Egypt: I am Jehovah your God."*

Chinese Christian Missions in New York City

BY K. C. YEUNG

Pastor, Huie Kin Memorial Presbyterian Church, New York

In this period of world-wide economic depression the Christian work among the New York

Chinese seems very discouraging. About seven years ago there was in Greater New York a total of fourteen Chinese Sunday schools, and of these three were missions with five regular paid workers of which three were ministers. In these Sunday schools there were about 600 or 700 already Christians. The average attendance was about sixty per school. At the present time there are only eight schools, three paid workers, one minister, and the school attendance averages about twenty-five at each. To make the picture complete, formerly there were also the Y. M. C. A., the Y. W. C. A. and the kindergarten for children. The Y. M. C. A. was dissolved seven or eight years ago, while the latter two stopped last year. At a glance the Chinese Christian work does seem degressive. Let us trace some causes for this degression.

A few years after the World War, business in general was very active and the Chinese restaurants in New York were doing their share, thereby attracting many Chinese to this city to work. With the depression hardship came to many and the Chinese are no exception. In 1924 the passage of certain immigration bills put an iron door against many would-be Oriental newcomers to America. The so-called anti-Christian movement in China in 1922, the depression, and the opening of private English classes during the last three or four years by individuals to earn a living, give some light as to the decrease of the number of Chinese in New York and correspondingly also the Christian work. In these times of depression with the high cost of living,

many were forced to return to China.

Notwithstanding the conditions we are in today, we should not be discouraged; Chinese Christians who are with us now are not discouraged. Take for example in our church, the members bear \$700 extra in addition to the regular expense during the year. The Chinese Christian Union of Greater New York, which was disbanded several years ago, was reestablished in 1933. Chen Woo, who was a laundryman, started a mission when he went back to China. It now has 180 scholars and an attendance of approximately 300 for service. Some members of the Trust God Mission went back to China and started missions. Two other members of our church sent funds home to support Mass Education for Adults. These signs are encouraging and fruitful.

As I see it, the Chinese Christian work needs some kind of a "new deal" in order to keep abreast with the time. Jesus the fisherman knows that to fish He must go to the streams where there are fishes. He should have the necessary equipment as well as Himself, the fisherman. In New York Chinatown are located most of the Chinese business houses and on Sundays, Chinese from neighboring communities invariably flock to Chinatown—a very good stream for fishing.

In general the Chinese in New York as well as in other parts of this country are different from what they used to be. Their thinking mind is different. They have had better education than their parents. They have seen how aggression is being applied upon China. New York Chinatown is not the proper place to receive this new generation of Chinese. "Fishing equipment" in the form of a church with Y. M. C. A. activities near Chinatown, it seems to me, would be the most ideal means to serve the present needs.

Before concluding I wish to express the hope that some of the American friends who so

generously contributed toward Christian mission work in China will reserve part of their fund for use for Chinese Christian work in New York.



MRS. P. C. CUYUGAN

Jottings from a Foreign Student's Experiences and Observations

BY ESPERANZA ABELLERA
CUYUGAN

Mrs. P. C. Cuyugan is President of the Filipino Women's Club of New York. Mr. and Mrs. Cuyugan were trained for Christian leadership by missionaries in the Philippines. Both have been students at Columbia University. They are leaders in the Filipino church of Brooklyn.

Countries and peoples are never exactly as they are pictured in books. They are not even as painted on canvas. Certainly they are not as portrayed on the screen. This I find to be true, at least in my own experiences. My conclusions are a result of some seven years of observation in America.

As a girl in Philippine schools, run in the English (United States American) manner and tradition, I had my illusions about America. Through history and literature, I learned much about these great United States. With the Stars-and-

stripes overhead, I was taught to sing of the "land of the free and the home of the brave." For all alike, this El Dorado of the New World was held out as a land of practically limitless opportunity.

Books and teachers alone are not responsible for my illusions. The entire world today finds in Hollywood a most prolific source of "information." Its products, exported abroad in ever increasing quantities, are for some people the only means through which they acquire their "knowledge" of America.

Other purveyors of American enlightenment there are, besides. At home, I came in contact with missionaries, business men, army and navy people, tourists and others. Each group presents a different portrait of American life.

When, therefore, I landed on these shores, I had in my mind a rather complex, uncertain picture. That it needed considerable retouching in many places, I soon found out.

In the realm of human relations, there is perhaps no place in the world where a wider and more successful experiment has been tried than in the United States. This nation has truly been a fruitful laboratory for the testing of the Christian principle regarding the essential equality of all peoples and the oneness of the human family. From the beginning it was destined to be so. True, the melting-pot has never really melted, and perhaps will never melt. The test, nevertheless, has not proved to be a failure.

Absorbed in his own affairs, the rugged American individualist shut himself up in a shell of isolation. What need did he have to know the others around him? He forced upon himself a dangerous provincialism.

What could these foreigners want except to take away from him much of the fruits of his labors, undermine his hard-earned prosperity, and drive him to a low standard of living? At first it just did not occur to him that the student, the business man,

the artisan, came not only to take but also to give. He was oblivious of the fact that these same foreigners were his collaborators in building up the material prosperity he now enjoys.

Instances of racial discrimination are numerous. It is a matter of common knowledge that certain minority groups suffer more from this than others.

Metropolitan centers are excellent schools in the study of race relations. New York City, despite its cosmopolitanism and its democratic atmosphere, is one outstanding example, particularly in the sense that the so-called equality of opportunity does not truly exist for all races.

Exclusion laws against certain races are found in the statutes of a number of states. The federal government itself is no exception. They all have the same basis: racial discrimination. It is a wonder that the relations of this country with those nations is as friendly as it is.

Few things can be as unpleasant to one whose complexion is other than white as experiences one frequently undergoes looking around in search of a room or apartment. As is customary, "ads" are inserted in the newspapers and the "vacancy" sign prominently displayed. These notwithstanding, the bell is nearly always answered with: "The place has just been let out," "I rented the room just now," "The rent is so much" (an amount double or treble the actual price is usually quoted), or, "We take only white people in here." Otherwise, without as much as a word, following a quick, scrutinizing look from the landlady or superintendent, the door is slammed in one's face.

Illustrative of the fact that ignorance is largely responsible for a great deal of misunderstanding between nations is the attitude that again and again I have observed among all classes of Americans toward, for instance, my country. For nearly four decades the Philippines have been under American sovereignty. Yet everywhere I have

gone I have found individuals and groups who, because of a surprisingly appalling lack of knowledge of the Islands and the people, have consistently opposed our emancipation from the United States. I have found, too, that these people, when properly informed about us and our national aspiration, are nearly always in favor of Philippine freedom. . . . But there are evidences that the American people as a whole are becoming more world-minded, a happy augury for the future, to be sure.

Helping to counteract these misunderstandings, which arise from a general lack of knowledge of my country, has been one of my great opportunities since coming to this wonderful land.

I am a proud and grateful beneficiary of many American institutions. The memory and possession of all these I count among my choicest blessings.

In reciting the foregoing experiences and observations, I do not feel that I should offer any apology for any undue emphasis I may have given the various points illustrated. I will say, however, that in writing the article I never for one moment thought of discrediting America and her institutions. Rather, it is my purpose to bring out the fact that, like any other nation, America is a nation of human beings; that, therefore, she should be so understood and appraised by those who, like me, might have the privilege of sharing in her life at its best—in those things that it has to offer for the enrichment of mankind. I am, in other words, pleading for amity and understanding among the peoples of the world. I want to see a wider and fuller application of the teachings of the Great Master of men who said:

"Now are they members, yet but one body. That there should be no schism in the body; but that the members should have the same care for another. And whether one member suffer, all the members suffer with it; one member honored, all the members rejoice with it."

Personal Problems of Foreign Students in America

Except from article by Joseph Van Vleck, Jr.

The foreign student in America is a phenomenon as old as our oldest colleges, but it is only during the past twenty-five years that his great significance for international education has been truly recognized.

Beginning with the twentieth century the number of students coming from Oriental lands steadily increased until during 1917 to 1922 the maximum annual enrolment in the United States was approximately 2,000 Japanese, 2,500 Chinese, and 1,800 Filipinos.

The post-war period saw a significant immigration of European students to America, especially from France, Russia and Germany. The total enrolment of foreign students in the United States last year was a little over 8,000; judging from census returns already received from 50 per cent of the colleges and universities, the total this year (1933) will not exceed 7,500. They represent one hundred different countries and are pursuing a great variety of studies; a majority still continues in arts and letters; in the professional course, engineering, agriculture, medicine, and education lead in popularity in the order named.

It would be difficult to exaggerate the vital meaning of student migrations to the cause of mutual understanding and friendship. In the Orient today American-trained nationals are dominant in the spread of Western ideas of education, public health, recreation, and social welfare. Similarly, foreign students in America have interpreted to us the life and problems of their people; with the utmost frankness they are pointing out the weaknesses and blunders of our civilization in its impact on the rest of the world. If world-unity and peace are ever to be realized we may count on the foreign student as an indispensable factor in the attainment of such a goal.

For further information, consult Committee on Friendly Relations Among Foreign Students, 347 Madison Ave., New York, N. Y.

Our World-wide Outlook

A Missionary Newspaper of Current Events

NORTH AMERICA

Student Religion

In regard to the religious situation on American college campuses *The Christian Century* says: "Whatever happens to the nature of college students' belief the percentage of church membership holds up well during college years. Fifty-five per cent of graduate students claim church membership as compared with 60 per cent of freshmen. A study of the responses of the 2,789 college students who once attended religious services but had ceased to do so, reveals that 54 per cent stopped before arriving at college. Thirty-seven per cent stopped because their interest was not held by the activities of the churches, and 33 per cent because they did not believe the things that were taught there."

These facts are drawn from 7,500 questionnaires returned from the 15,000 distributed in the twelve institutions. Since 90 per cent of students questioned have retained their belief in God, and 60 per cent "considered themselves religious" it appears that the dropping away from church membership and attendance does not mean loss of belief in God.

Leaders Read the Signs

Forty professional men, realizing the serious condition in our national life and believing there must be a changed attitude toward God and His program for the country, have covenanted together in a league of prayer and personal work. Their own experience became marvelous, revolutionary, and their lives more effective. This small circle soon grew to thousands. It ran into all walks of life and carried the message for spiritual regenera-

tion to inner circles of the White House and Capitol. Men, women, laymen and ministers signed and asked to be permitted to take the covenant to others.

The movement has grown quietly, yet rapidly, until it is now known as The Christian Crusade, with an office in Washington. This is the simple but vital covenant:

Believing Jesus Christ to be the only Lord and Saviour and Supreme Revealer of God—Father of us all—I promise henceforth during this year to live a simple, sincere, active Christian life, realizing with God's help fellowship with Christ, and to encourage others in a league of daily prayer; and I will endeavor each day to read and meditate upon the Holy Scriptures, and at least once a week make a personal effort to encourage or draw someone nearer to Christ.

Many Feeble Churches

"There are at least 85,000 feeble churches in the United States which are unable to support the full-time services of either a trained or an untrained minister," says the Institute for Social and Religious Research. "The data indicate that a church must have about 350 members in order adequately to support a well-trained minister. Only 12 or 13 per cent of Protestant churches meet this demand."

The report further states that there are in Protestant pastorates as many trained ministers as there are churches that can support them. This means that there is a large oversupply of untrained men—40,000 to 50,000 of them in 1930. This serves to perpetuate the number of feeble and inadequate churches and keeps the level of the ministry "about equal to the wages of semi-skilled workers."

—*The World Call*.

Largest Protestant Church

A Negro Baptist church in New York City claims to be the

largest Protestant church on earth. It is the Abyssinian church, which has a membership of more than 11,000 and recently celebrated its 125th anniversary.

—*Watchman-Examiner*.

Sixtieth Anniversary of Rescue Work

Donaldina Cameron and her rescue of Chinese slave girls inspired a celebration at the famous Home in San Francisco on May 3. Miss Cameron's biographer prepared the manuscript for a dramatic presentation in the First Presbyterian Church on May 4, entitled "Pictured Years." A Chinatown banquet sponsored by the young people was a part of the celebration honoring the 60th anniversary of the beginning of this work. Miss Cameron has been active during more than half this period, and is commonly credited with having rescued 1,500 girls.

Gangdom Strength

In a statement before the United States Senate Judiciary Committee, Attorney - General Cummings said that the armed forces of gangdom outnumber the 200,000 men in the army and navy. He estimates that the armament of crime, in revolvers, machine guns, and sawed-off shotguns, exceeds the total arms equipment of America's soldiers and sailors.—*Alliance Weekly*.

Student Gospel Teams

The Moody Bible Institute in Chicago has revived the practice of putting out student gospel teams, and during the spring recess five or six such teams visited Illinois, Indiana, Michigan, Wisconsin, Iowa and Missouri. This activity was in addition to regular church, mission and visiting work by students in and

around Chicago. Each group consisted of a speaker, a vocalist, an instrumentalist, and in some cases vocal groups. As many as seventy-five churches or pastors welcomed the idea as a movement that would revive communities, and promote the saving of souls. The Institute hopes to enlarge the scope of the work during the summer and, if possible, to make it a permanent feature of student training.

Living Epistles

An American Christian went into a Chinese restaurant in Toronto to eat his lunch and engaged the Chinese waiter in conversation. Happening to have a copy of the Gospel of John published by the Scripture Distribution League, he passed it on to the Chinese waiter with the request that he read it. The man accepted it with thanks and read the cover aloud, which states—"His Triumph, The Greatest Conflict in History"—as evidence he could read English. He promised to read the booklet and asked the customer if he went to Sunday school. Receiving a reply in the affirmative he seemed pleased and brought in the soup. Before that course was finished he was back at his elbow, and in his broken English again inquired if he went to Sunday school, as though he had not heard aright. When he was told yes, with reproach in his voice, he said: "But you did not say your grace."

—*Evangelical Christian.*

LATIN AMERICA

Mexican Women's Auxiliary

An entire issue of *El Heraldo*, a Mexican church paper, is devoted to the Mexican Women's Auxiliary. This Protestant Episcopal organization has committees on religious education, social service, supply work and the press, all of which report work and plans. The paper has an article on the Auxiliary as a force in deepening religious life, and another on definite plans for the coming year. Two points are stressed: to propagate the faith and to give money.

Facts About Hispaniola

In Hispaniola (the new name for Haiti) education is in general in the hands of the Roman Catholic Church. French teaching Orders have it in charge. The great mass of the population is unschooled and must be so, for there is scant opportunity to be anything else. The Episcopal Church has twelve day schools, with 1,100 pupils, but this is in a population of 2,500,000, 85 per cent of the number being illiterate.

Rev. George L. Richardson, D.D., Rector of All Saints' Church, Peterborough, N. H., made a four-day visit to the island, and reports:

It is the largest of our foreign missions in point of baptized members;

The work is so well established in the favor of the government that the Bishop was recently awarded a decoration in recognition of eminent services rendered to the people of the Republic;

The President and his Cabinet still further testified their appreciation of our Church's work by attending officially the Thanksgiving Day service of 1933;

The clergy serve for stipends of from \$40 to \$60 a month (now subject to ten per cent reduction) and minister to three or four stations apiece; and

Hispaniola in spite of the poverty of its people paid in full its missionary quota last year.

—*The Living Church.*

The Maya Civilization

In the Smithsonian Institution at Washington is an exhibition of Maya fabrics and tools of present-day manufacture—objects which probably do not differ essentially from those of 500 years ago. The collection shows that the culture of the modern Mayas has deteriorated very little during the centuries since their greatness, and that they are not to be thought of as a disappearing remnant of a once-great people. They are today in a curious process of evolution, passing from old tribal customs through many intermediate stages into a state resembling cosmopolitan civilization. Yet some of the tribal groups are still in the most primitive stage.

A community about halfway between these stages is Chan

Kom, situated not far from the archeological site of Chichen Itza. In this village all practical activities are closely associated with magical and religious observances. These, in turn, are curiously compounded of simplified Christian rituals and the pagan religion practised by ancient temple-building Mayas. Superstitious remnants of the past are inextricably mingled with modern ideas and ways.

Peru's Bible Convention

The annual Bible Convention and Synod of the *Iglesia Evangelica Peruana* (Peruvian Evangelical Church) was held last year at an altitude of 15,000 feet, in Morococha, one of the best known mining centers of Peru. Here is one of the strongest groups of believers in the whole of Peru, who have been the means of spreading the Gospel throughout this region. Many *serranos* come in search of work in the mines and find light for their souls; they, in turn, become Gospel bearers as they return to their *pueblos*.

At this Convention, the Christians, with some hundred and fifty others, forty of whom were official delegates from nearly as many congregations, filled the Government School Hall, loaned by the municipality. It was apparent that these workers had come to realize fully their responsibility for the expansion, government and support of their Church. Toward this goal new steps were taken, one of the most important being the appointment of a Synod Board formed by nationals only, who will look after the advancement of the Gospel in this section of their country, with as little financial help as possible from foreign sources.

—*The Neglected Continent.*

Peru's Youth Movement

A band of young men and women in Peru, called the "Apra" has all the glamor of a crusade. Their leader, Haya de la Torre, for fifteen years has fought to weld together the youth and the disinherited of the land for the purification and the re-

demption of their country. Back of the movement is a purpose profoundly religious. Haya was educated in a Presbyterian school, and while he could hardly be classed as orthodox, he owes much to the things learned in that school. Catholics, Protestants and non-believers work together in the *Apra*. There is a willingness to sacrifice; a sense of mission and destiny.

The *Apristas* propose to remake the social and economic life of Peru, safeguarding the rights of the lowliest Indian, and assuring the finest privileges of the nation to all alike. The *Apra* claims to number among its constituents fully eighty per cent of the population of Peru, and its bitterest opponents do not deny that today *Apra* could easily win any fair election. Barring unforeseen accidents, Haya de la Torre may be the next president of Peru.

—*Advance*.

EUROPE

Clearing Away Slums

England is resolved to get rid of its slums. Plans already provisionally accepted by the government provide for the demolition of 266,851 unfit houses, inhabited by 1,240,182 people, and for the building of 285,189 new houses to replace those demolished; and it is anticipated that the program will be further extended. The capital cost is estimated at £165,000,000, equivalent to an annual payment of £3,100,000 by the government and of £1,070,000 by the local authorities concerned. Manchester proposes to clear 15,000 slum dwellings, and Liverpool, 11,000. Leeds has the largest program, involving 30,000 houses. The government proposes to introduce a further Housing Bill this fall, giving local authorities new powers to acquire, compulsorily, property for reconditioning.

—*The Advance*.

World Wide Bible Testimony

The Fraternal Union for Bible Testimony, which later became The Bible Testimony Fellowship, was organized in London in 1923. This is a union of evan-

gelical believers representing all branches of the Christian Church, and bearing testimony to "The Holy Scriptures as the fully inspired and wholly trustworthy revelation of God to men," and to the great evangelical doctrines.

The Fellowship, in planning their Conference in London last month, sent out the following official call:

The undersigned believe that in our day a Testimony to the Holy Scriptures is urgently needed, which shall aim to recall the world's attention to the Bible and seek to reestablish among all people a reverent regard for the Book as being the Message of God to men.

We feel that such work will lead to a new and sustained interest in the Bible, and to such a great response to its Message as shall result in spiritual blessing and moral uplift both to the individual and to the nations.

The Bible Testimony Fellowship is therefore calling a Conference from which will go forth a clear and powerful call to the world to return to that reverence for the Bible, which shall result in earnest reading, belief in its saving claims and obedience to its invaluable teaching.

—*S. S. Times*.

Wesleyan Mission, London

No city mission has so varied and so numerous agencies as the London Mission of English Wesleyans. There are eighty-six centers where mission work is being carried on in poor and crowded sections, areas where once stately mansions have now become sordid tenements. One of the ministries is a "Cripples Guild"; another, rest centers for unemployed. It was found that men came each morning without breakfast in order to leave what little food their cupboards held for wives and children. Accordingly, 50,000 breakfasts were served to children, and thousands sent with their mothers to seaside or country.

There is also a rescue work for girls, led by a woman 80 years of age; there is medical work with five doctors, two dispensers, and nurses working full time.

—*S. S. Times*.

Protestant Strength in Paris

Paris has Protestant Sunday service in 138 places. *Le Christianisme au XX Siecle*, a Prot-

estant weekly, gives in every issue a list of the Sunday services held in Paris. A late issue has the address of no less than fifty-nine Reformed Churches with the names of the pastors and the hours of service; twenty-four Lutheran churches; thirteen Methodist and Baptist centers of worship; in addition there are twelve mission centers of the Salvation Army and other evangelizing agencies, and ten places for *Reunions de Priere*. In addition Protestant services are conducted in the German, English, Armenian, Danish, Dutch, Hungarian, Swedish, Russian and Rumanian languages.

—*The Presbyterian*.

Finnish Mission Society

The seventy-fifth anniversary of the Finnish Mission Society has just been celebrated. The origin of the society runs along lines similar to that of the missions of the neighboring Scandinavian countries, and is closely connected with the awakening which swept over Finland in 1830 and the years following. About that time two pastors who represented separate viewpoints in regard to matters of conversion and a prominent layman became acquainted with Dr. Johannes Gossner, who himself was destined later to lay the foundation of a great mission in India.

When the 700th anniversary of the introduction of Christianity in Finland was observed in the churches, the government granted permission to raise an offering for missions in all of the churches. At last the time was ripe to found a missionary society and, with the cooperation of men who are famous in their country, the Senate authorized the founding of such a society on Jan. 19, 1859.

It took ten years before the first Christians could be baptized—but in 1920 a mass movement began and in the year before 474 people were baptized. In 1932 the number of accessions amounted to 2,106. In the first 50 years the members were 4,798 but in the last report there were more than 28,000. The so-

ciety has 16 stations with 193 preaching points, 50 ordained missionaries, together with 284 native workers.

The society has extended its work to Hunan province, China, organized in 1902. There are 4 main stations with 34 additional points. The number of Christians is 1,800. The society also carries on a mission among the Jews in Bukowina.

Paganism in Germany

While some nationalists in Germany are seeking to restore old Teuton pagan worship, Sir Philip Gibbs believes that the majority of Germans are hostile to the attempt by Dr. Alfred Rosenberg to reinstate the old German gods. Protestant and Catholic churches are said to be crowded as never before, and Sir Philip believes that any frontal attack on religion in Germany will be a most dangerous policy for the Nazis, and will lead them to the precipice.

A Wholesome Requirement

A law which might spare us much anxiety and trouble is in effect in Bulgaria. No child who attends school in the grammar grades or high school may see a picture unless accompanied by parents, except when a picture proves to be of historical or literary value. Then the Ministry of Education approves the picture and it is advertised that school children of certain ages may attend. If a child is seen in any picture house without his parent, and the picture has not been approved by the Ministry of Education, that child's conduct grade may be lowered one or more points. If it is lowered but one point the student is barred from entering the University at Sofia. However, this point may be regained before graduation from high school by good behavior.

—*Christian Advocate.*

The Greek Church in Balkans

The Orthodox Church in the Balkans consists of four self-governing churches, those of

Greece, Rumania, Yugoslavia and Bulgaria. All have endured centuries of Turkish oppression, yet have preserved their national and religious life. Now, as a result of the rapid penetration of Western secularized civilization, and new conditions created by political and social changes, they are all experiencing transition and readjustment. Under Turkish rule, missionary zeal was almost entirely annihilated among Balkan Christians, whose interests were so thoroughly concentrated upon national liberation that the life of the Church became almost completely identified by them with the life of the nation, to the detriment of the universal character of the Christian message. But the great proportion of the people remained faithful to orthodoxy, although communism and anti-religious sentiment began to penetrate after the War. The Brotherhood of St. Paul distributes religious literature, organizes conferences, retreats and schools, gives special attention to young people. A new organization, "The Mission of the Greek Church," makes its main object to counteract communist propaganda.—*The Living Church.*

Along Polish-Russian Border

For almost a quarter of a century efforts have been put forth to evangelize and train in Christian doctrines the people along the Polish-Russian border. Against every sort of difficulty and opposition this labor has prospered, until there has resulted an indigenous Church of Christ ministering to native people in their own tongue. It is organized as the Union of Churches of Christ and has the official recognition of the Polish government. Dr. K. J. Jaroszewicz is president of the Union. It already has over 200 established mission churches and over 300 ministers, missionaries and volunteer workers engaged in its activities. In normal times the Union could be self-supporting and carry on its own extension program, but the membership is having a struggle even to exist. Many of the best missionaries

are spending their days in fields or factories, laboring to provide daily necessities. This lessens their pastoral and pulpit effectiveness, and prevents extension work in surrounding territory.

—*The Macedonian Call.*

AFRICA

Five Converts to Islam

The following item appeared in a recent issue of an Arabic newspaper published in Cairo: "Five Christian Egyptians (whose names are listed) went to the Shareia Court of Shebim el Kom and announced their conversion to Islam. The proper legal steps were taken and their names changed."

"Religious liberty" is guaranteed in Egypt's Constitution, but it works only one way—liberty for Christians to become Moslems. Last summer when it was discovered that influences were being brought by missionaries to convert a Moslem girl to Christianity, the whole country was in an uproar which lasted four months.—*Hermann A. Lum.*

Training for Baptism

Young African tribesmen are not admitted to the Church in Liberia without careful training. A class of forty "hearers" was recently formed, to be under regular instruction for a year before they are made catechumens, and another period of training before they are baptized.

A simple and dignified ritual in keeping with native customs marks their admission as hearers, the earliest stage. The questions they are asked are these, translated into two languages:

What do you want? (The answer, I want God's cross.)

Will you promise to keep God's laws?

Will you promise not to use pagan charms?

Will you promise not to use divination, nor to obey a diviner?

Will you promise not to sacrifice to spirits, and if others sacrifice meat, will you promise not to eat that meat?

Will you promise to have one wife only (or husband), to be faithful, and not to follow any other?

Will you promise to pray to God every day, to come to church on Sunday, and to come when they call you to hear God's word?

Expansion in Nigeria

The Sudan United Mission opened four new stations in Nigeria last year. It has now 40 stations reaching 50 tribes. A notable feature of its work is the increased share taken by the people themselves, making itinerations on their own account and building churches. That at Forum holds some 500 people. In the last seven years 46 new stations have been opened. The Bishop of the Niger reports that in 1932 the church contributions rose from £43,689 to £50,082. Communicants increased from 17,350 to 19,450, but paid workers dropped from 1,645 to 1,582. He deplores that the great bulk of the people are still pagan and that many of the Christians show little zeal in evangelistic work.

There is a movement toward unity in Nigeria. One step in this direction was the formation of the "United Mission of Southern Provinces" in 1929.

One Hundredfold

Mrs. M. L. Hack of the American Board tells of a Chindau girl who was sold three times by her heathen father. Then she ran away, walking 200 miles to Mt. Silinda School, East Africa. She became the first girl teacher in an out-station school; she broke native superstitions and underwent the first major operation performed in her part of the country; when the depression came she volunteered to keep on teaching "God's work" without pay. She has now taken into her home a two year old motherless child to bring up, and she faces a second serious operation.

—*American Board News*.

Boy Scouts on Gold Coast

The Boy Scout Movement has made remarkable progress on the Gold Coast. There are now 32 Scout centers and over 3,000 officers and scouts. More important than the numbers is the spread of the Scout spirit, and the enthusiasm with which young Africans lead their troops. Very few Europeans have any part in the work; the responsi-

bility rests almost wholly on African chiefs, and natives who appreciate what is being done. Training classes are held annually on a forty-acre site given by Accra chiefs to the Scout Association four years ago. A monthly magazine is published.

—*The Church Overseas*.

A Century in Basutoland

The Paris Missionary Society is celebrating 100 years' work in Basutoland, its oldest field. In 1933 the number of baptisms increased to 3,000. The average for former years was about 2,000. During the last ten years Roman Catholics have increased by 205,000. Three hundred and fifty new mission stations have been opened among the natives with 40 churches for the Europeans. The presence in South Africa of a large Indian population—some have come to Natal under a system of indentured labor, and have not been repatriated as had originally been intended; others are "Bombay traders" (mostly Mohammedans) who are to be found in many towns and villages—has created a special problem.

The people of South Africa are looking for a name for themselves. "African" is an inaccurate designation, since it calls a part by the name of the whole. The term "Bantu," though it means merely "the people," is gaining the field in intellectual groups and scientific studies, and is the linguistic designation of the language of the majority of the peoples of larger South Africa. — *World Evangelization*.

Isoko's Lay Readers

A group of lay readers has been commissioned by the bishop in the Isoko country, to conduct services, exercise pastoral oversight, and hold classes in and for their churches. There are now between fifty and sixty of these men doing effective work. Rev. J. W. Hubbard has given them a short training course in the Old and New Testaments, the use of the Isoko Prayer Book, and simple doctrine based on the Apostles' Creed. It also included how

to read in church, how to prepare and preach a sermon, and how to look after the church and church compound from a sanitary point of view. Every evening the lay readers were required to talk personally to the people of Aviara on the Christian life; and at week-ends they went to village churches of the district, preaching, doing personal visiting and holding services.

—*C. M. S. Outlook*.

Seeing Things as They Are

Baptist missionary Charles E. Smith, from the newest Baptist station, Kikongo, makes the situation vivid by comparison:

"What would you say to having only two pastors for Massachusetts, Rhode Island and Connecticut; or eight pastors for each of the states of Michigan, Illinois and Wisconsin; or but twenty for the whole of California? Suppose that there were no paved roads, no automobiles, but just narrow winding paths; then suppose that each of these pastors had not only to look after the interest of the churches in these areas, but the educational work as well, including the supervision of 203 outpost schools; and the feeding, clothing and instruction of 280 central school pupils, to say nothing of the construction and repair of buildings and the upkeep of property. Suppose, in addition, the wife of one of these pastors was responsible for the health of the station family of 487 people (workmen, school children and all) and thousands of others within a radius of six days' journey."

—*Watchman-Examiner*.

Villagers Ask for a Missionary

A few years ago four men from an African village walked eighty miles through the bush to the nearest mission station to ask if their village, too, might have a missionary. They had been sent as a deputation by their chief and the people of their village; they humbly proffered their request, then walked the eighty miles home again. Until recently this request has had to remain unfulfilled. At the

conference of Moravian Missions at Tabora last fall a plan was worked out for the beginning and maintenance of outstations in three places, with a start toward a fourth. The cost of each new place will be about £20 for the first year, and a smaller sum for each following year.

—*Moravian Missions.*

WESTERN ASIA

In the Holy Land

Palestine has twenty-three Protestant missionary organizations, with a number of independent forces in addition. Roman Catholic work is chiefly among Armenians, Abyssinians, Copts, Nestorians and Jacobites. The whole number of missionaries is 232. In Jerusalem, with a population of 90,407, there are sixteen missionary societies with 105 missionaries, making one missionary for 861 persons. There are fifty Protestant schools with 4,281 pupils. Spiritual work leading to Christian conversions is extremely difficult. The Moslems number 73 per cent of the population, and the Jews 17 per cent. Any Moslem becoming a Christian loses his family, social, political and business standing. There are said to be only twenty-five known Moslem converts in all Palestine.

Slavery Today

The *Nautical Magazine* for last December describes a modern slaveship seen crossing the Red Sea in August. "A fast and beautiful *dhow* making the crossing from Africa to Arabia had some accident to her halliards, which brought down the mainsail. A liner came alongside, and the officers had the opportunity of seeing a thing usually hidden by the darkness of night—a modern slave-ship fully loaded. There appeared to be between two and three hundred Negroes seated in rows on benches on the *dhow* with their ankles fastened to the flooring.

"The liner's wireless sent out the news of the slaver's location to the Red Sea guard ship; the *dhow* repaired its halyards and

the packed human cargo was hurried off to Arabia for sale and dispersal over the face of the desert."

INDIA

United Evangelism

Madras has for the first time witnessed the united efforts of the Indian Church in evangelism. During the week of January 7-14 a program, prayerfully planned for months in advance, was put into effect, *e. g.*, to bring a Christian greeting into every home in Madras by a personal visit; to distribute to each home a tract or pamphlet suitable to the standard of the people; and to invite to, and to conduct, special meetings with lantern slides, lyrical preaching and lectures in public halls and reading rooms. This work was divided among four local groups. Volunteer workers came forward from all the churches. In order to meet the special needs of non-Christian students, a professor prepared a special salutation and 7,000 copies of this were circulated among college students in the city. The press was also used. Articles appeared in *The Madras Mail* and *The Hindu* during that week. Christian organizations like the Y. M. C. A. and S. C. A. also had their part to play, and cooperated with the churches. From reports of various groups a hearty welcome was accorded the plan. Many were found eager to receive the message.

Church Union Lags

Negotiations for the union of Anglican and free churches in South India which started in 1919 are being continued, but progress is slow. The joint committee of representatives officially appointed by the Anglican Church, the United Church of South India and the Methodist Church met in Madras last February, to consider the modifications suggested in the scheme of union by the central bodies of the three negotiating churches.

There is impatience in some quarters that the committee has not yet got down to more prac-

tical action, planning finance, dioceses and adjustments of organizations, but it should be remembered that this is the first union between episcopal and nonepiscopal churches which has ever been planned, and that in many lands people are watching and discussing it, for the repercussions of such a union will be felt in every Protestant church. In view of the diversity of traditions, a union may require years of cautious consideration.

Indian Revisers of Bible

Indian Christians are taking an increasing share in translations of the Bible into their own language. The chief reviser, and most of the group which prepared a recent revision of the Bible in Urdu were Indians. The revisers of the version in Gujarati are mostly those dealing with their mother tongue; their leader, Himmatal, is connected with the Irish Presbyterian Mission Press. In Marathi, Rao Bahadur Athavle has published an independent translation of the New Testament which has won much praise. Pandita Ramabai had made an earlier version in the same tongue. The Bible in Nepali is chiefly due to the late Rev. Ganga Prashad Pradhan of the Church of Scotland Mission who spent most of his long life upon this great work.

—*World Evangelization.*

Uplift for Outcasts

An interesting development is in the number of Hindu agencies which are working for the uplift of the outcastes. Two eclectic groups—the Brahmo Samaj and the Ramakrishna Mission, which try to combine what they believe to be good in Hinduism, Islam and Christianity—are taking active measures to provide schools for the depressed classes. The Brahmo Samaj is carrying on nearly 500 schools of different grades, and the Ramakrishna Mission has some 90 centers in all parts of India in which it is undertaking social and religious work. The large and influential Arya Samaj, with nearly a million members, has placed the removal of untouchability among

its main objectives. The Hindu Mission began work in 1925 definitely with the aim of stemming the tide of conversions to Christianity among outcaste and aboriginal peoples.

In contrast with this constructive work is the "Self-Respect Movement," which is largely destructive. It condemns the social and religious evils of Hinduism, and by scorn and satire endeavors to undermine them. The caste system, child marriage, the power of the Brahmans, and the oppression of the untouchables, are abuses which the movement desires to banish from Indian life.—*The Church Overseas*.

Gandhi Warns Missionaries

Mahatma Gandhi is reported by the *Free Press* of Bombay as saying: "I believe in the equality of all the great religions of the world, and from my very early days I have learned to honor other religions as I honor my own religion, and have no difficulty at all in inviting and taking the cooperation of organizations that belong to other religions."

Referring to the untouchables he said: "There is a wrong way of giving help; I am painfully aware of that: that is, when your friends come with the intention, either expressed or implied, of seeking to convert these children. That is the wrong way, and I cannot possibly say that in this case your help will be welcome. . . . If you believe in your heart of hearts that Hinduism is not a gift of God, but a gift of Satan, you cannot help us, and I cannot ask your help."

Christian Sadhu in Himalayas

A Christian Sadhu named Sadhu Paul from Travancore, South India, has been preaching and visiting Christians in a number of places in the northeastern Himalayas, remaining a few days in each town. In September he arrived at Nepal, where Sadhu Sundar Singh was tortured and imprisoned. There, as he was passing through a parade ground where about 400 troops

were drilling a policeman arrested him. He supposed he would be treated as Sadhu Sundar Singh had been, but was released. In each place visited, he distributes tracts and Gospels.

"Preach the Lord Jesus"

The Hyderabad District of the Methodist Church reports the following advance for 1933: Over 1,400 young men joined in an evangelistic campaign to 690 villages. Caste people were greatly impressed by the bold witness of these outcaste youths. Adults received into the Christian Church numbered 1,981. A baptized Christian community has grown to 89,882 in 55 years since the Mission was started in 1879. Caste inquirers pleaded: "Sirs, preach the Lord Jesus. We never get tired of Him. The more we hear of Him the more we desire to be with Him."

—*Dnyanodaya*.

CHINA

Shanghai's Record Year

Shanghai now stands the second diocese of the Episcopal Church in China in numbers, having a total of 9,378 baptized Christians. Total contributions of \$52,000 again exceed all previous records. There are three new churches. Grace Church, Shanghai, rebuilt; St. Stephen's, Yanghong, built with materials from a church burned during the Japanese attack of 1931; and a small new country church at Szekyau financed entirely by the local congregation. The diocese now has five independent parishes, receiving no American support.

These advances are in spite of a ten per cent cut in salaries, but whether the same activity can be maintained is the problem. Only half a dozen of the city churches can hope to attain self-support in the next ten years; country evangelism must be carried for a generation at least, and the Chinese church cannot possibly take over the financial maintenance of high grade schools and hospitals.

—*The Churchman*.

Why Names Are Changed

Much confusion as to names of mission stations has naturally arisen when Lanchow became Kaolan, Hanchung became Nancheng, and Hangchow became Hanghsien, to mention only a few of the changes. The explanation is, however, simple. After the establishment of the Republic in 1911 it was decided to abolish the old system of administration by which certain cities called "fu" and "chow" had jurisdiction over a number of other cities which were designated "hsien," and to reduce them all to one level as "hsien," or counties. Thus it became an anomaly to designate the "fu" and the "chow" by names which recalled their fallen grandeur. Fortunately, all these cities had also a "hsien" name, known well enough to the people in that district, though not universally throughout China, and in 1933, after a period of transition, these "hsien" names were definitely adopted by the Chinese Post Office, and will gradually supplant "fu" and "chow" names altogether.—*China's Millions*.

The Challenge of Christianity

Dr. T. Z. Koo, who is closely identified with the Christian Student Movement, not only in China but throughout the world, and is known for penetrative thinking, in a recent address mentioned some contributions of the Christian religion to Chinese life which go deeper than the surface. To give them the true perspective he first fills in the background of Chinese culture. "Confucius did not deny that there is spirit or God but he did say that such a spirit is so far away, why waste time speculating about the nature of the spirit? You will never know very much about him. Therefore, the reasonable thing is to take your time and learn how to live rightly with your fellowmen. Thus when you make a people live on their own level as man to man, you take away the power ever to rise above that level. Bring into such a situation Jesus Christ, and we realize

that here is God, who is not distant, but who can come so closely to us in Christ that we perhaps can say, with some of the sages and prophets of old, that we can walk with Him. Here we have God with whose spirit our spirit can come into fellowship and communion.

"Again, our culture has produced some very fine things in the way of ethics; and, I think, the Chinese people as a whole owes to this fact its continuity. But, when you live merely by the ethical code, you either become cynical or a hypocrite. That is what happened to the Pharisees. When Christianity appears, something new comes in. Whereas formerly we merely adhered to a code, now we have surrendered to a *personality*.

"The third point is in the fact that we as individuals in China receive little consideration because we are mere units in the large group, whose interests we must serve. The Christian message coming into that background tells us we are precious in the sight of God—our Father. When we realize all this means something almost explosive comes into our lives. It is not mere accident, that so many new currents of life in the Far East today can be traced directly to men and women who have come to know Christ.

"Finally, in the Christian religion is a distinct challenge to rise from the plane taught by Confucius—'Return with justice those who hate you' to Christ's standard—'meet your enemy with love'; to rise from this plane of mere justice, and move a step ahead and deal with each other also in love. Tremendous are the implications of that for us in our modern life today."

—*Bible Society Record*.

Churches Rebuilt

The Chinese Church at Kiangwan, near Shanghai, which was entirely destroyed by bombs during the Japanese-Chinese conflict has been replaced by a new one, only half as large, but opened with great rejoicing by a congregation that overflowed and

stood around outdoors for the service.

Another Shanghai church that was injured in the Japanese troubles was not rebuilt on the same site, at Santingko, but in a more convenient place at Yanghaung. The people themselves secured all the money to buy land and erect a church seating 150, and another building with living quarters and parish hall.

Year Book Abridged

Although it covers a two-year period instead of one, the China Church Year Book has been reduced to about half the customary number of pages, in the hope that the reduced cost may make it possible to greatly increase the sales. The first part of the volume in eight chapters describes the general situation of the Chinese Church. The thirty succeeding sections deal with the various aspects of evangelism, educational and philanthropic work, and agencies related to the church, followed by a calendar of church events, laws affecting the church, publications since 1931, a directory of church officials and pastors, institutions of higher education, hospitals, etc., together with a summary of recent statistics of church and Sunday school work.

Abolish Sedan Chairs

Canton municipal authorities have decided to abolish the sedan chair on the ground that it is inhuman, and contrary to the modern spirit. It is apparently realized that the carrying of sedan chairs is degrading. The ricksha has been supplanted in large cities of Japan by the cheap cruising taxicab, and obviously the Chinese do not like to have foreigners call attention to the fact that Chinese human beings are still used as beasts of burden, while the Japanese have been delivered from this form of degradation. All the accompanying discussions have called attention in general to the exploitation of the Chinese.

—*China Weekly Review*.

The Church of Christ Advances

Dr. Cleland B. McAfee cites two evidences that a distinctively effective Christian Church exists in China. Commissioners of the General Assembly, as also members of synods, when they convene, repeat in unison the following covenant:

In the presence of God our Heavenly Father we enter into a solemn covenant to exert ourselves to the utmost to make this meeting of the General Assembly a sacred, solemn and spiritual fellowship, and to be fellow-workers with God and bound to one another by ties of mutual respect and love. Throughout all its sessions we will strive in this spirit of cooperation to increasingly strengthen the work of our Church, so that the name of God may be glorified and Jesus Christ may be manifested as the Head of the Church, and the Universal Church of all ages as His Body, sharing a common breath of life and filled with the richness of His abundant life. May the Kingdom of God come to earth even as it is in Heaven.

An unknown contributor to a Shanghai paper writes: "A few impressions will remain in the writer's mind: First, a really Chinese church is at work, tackling its own problems. In critical decisions the conscience of the Chinese commissioners was true to the highest things. The church is looking to the future, and facing difficulties bravely. If time is wasted in discussion, it is gained in fellowship. The inspiration of being at a gathering representing the church all over China cannot fail to move individuals, and make them feel that they are part of a great whole. Now the Assembly is over, and it is for every delegate to return home, strengthened by Christian fellowship, to face once more his or her own task in the light of new experiences."

Christ, the Complete Saviour

A Chinese preacher, familiar with the religions of Confucius and Buddha, is said to have represented the difference between the mission of the Lord Jesus Christ and that of these heathen teachers as follows: "A sinner was found lying in a deep pit, unable to save himself from its mire. Confucius came to the edge of the pit and said, 'Poor

fellow, I am very sorry for you. Why were you such a fool as to get into that pit? Let me give you a piece of advice: if you get out, don't get into it again.' A Buddhist priest is next heard saying to him 'Poor fellow! I am very much pained to see you there. I think if you could get up two-thirds of the way, or even a half of the way out of this mire, I would be able to lift you out the rest of the way.' But the man was helpless. When the Lord Jesus Christ came to him, He lifted him up by grace through faith, and set his feet upon the rock."

—*Episcopal Recorder.*

To Christianize the Troops

There is an interesting movement on foot in some Chinese military circles for putting troops under regular Christian instruction. Groups of soldiers are now being marched to the mission churches in at least three cities, Nanchang, Changsha and Yochow. At Changsha there are three or four places in the city where regularly numbers of men are gathered every Sunday for Christian preaching. One or two companies march to Trinity Church in Hankow for an early afternoon hour of instruction.

—*Presbyterian Advance.*

Harvests of Manchukuo

Rev. W. T. Cook of Sinpin, Manchukuo, notes an improvement of conditions within the past year, both materially and spiritually. "Last year at the Bible Institute I asked the students to indicate which ones had during the year met with robbery in one way or another. About one half held up their hands. This year the census indicated only one in eight had been molested. This was partly due to a bumper crop, sufficient to feed every one; and partly to the stabilizing influence of a small Japanese garrison. The harvest in the church is a more surprising one. Because of constant war and robbery, only 4,000 Christians remain out of 6,000. Those with means have

moved away, yet the poor ones remaining have been ready to support a pastor if one could be found. They have carried on by themselves with the remarkable result that it took four whole days to examine all the candidates in a single church for baptism and enrolment. Twelve were baptized and forty enrolled as catechumens under instruction for full membership. In spite of disturbed conditions the enrolment this year of over forty surpassed our expectation and all previous records. Their spirit also was exceptionally fine as shown by their promptness, their readiness to cooperate, and their eager desire to learn the Christian Way of Life.

JAPAN—CHOSEN

Student Housing Problem

One of the problems facing higher education institutions in Japan is to provide successful, adequate and healthful housing for the thousands of young men who flock to colleges and universities each year from all parts of the empire. This problem was emphasized in the study made of Christian education in Japan by a joint commission in 1932, consisting of American and Japanese educators, working under the International Missionary Council.

The Rikkyo Brotherhood is undertaking an experiment to solve this problem in a small way by providing not only comfortable and healthful housing for out-of-town students, but also comfortable surroundings for their members during their college life. Before launching a permanent program there is to be a six months' period of experimentation with a rented trial house. This study of the needs and problems of such a housing venture will show whether the raising of approximately Y200,000 to construct the permanent student chapter house project is justified.

—*The Living Church.*

Kagawa Deplores Militarism

As he was nearing the Philippine Islands for a month of

speaking and conference engagements, Toyohiko Kagawa wrote:

If only Japan will repent, and establish permanent friendship with China! There is no other way than by the Law of Love. And not only in the relations between China and Japan, if we hope for a progressive uniting of all the cultures of the nations and races of the whole world, there is no other way than through the principle of redemptive love. The law of redemptive love is the fundamental law of the universe. Kropotkin's instinctive love is not enough. Instinctive love does not transcend race. It is the redemptive love that Christ lived and practiced that alone transcends race. This type of redemptive love must grow in us, and in co-operation with the spirit of the universe we must labor to save the unhappy peoples of the world. Since the Japanese nation was unable to sense this great redemptive love, I suffer the sorrows of the Prophet Jeremiah. Forgive us! You sons of Confucius and Motzu forgive us in the name of your great peace-loving sages! Some day the Japanese will cast away sword and gun and awaken to the love of the Cross. Just now I can think of nothing but to beseech your pardon. And there are an uncounted number of young souls in Japan who like myself are asking for pardon,—this is my message to Chinese brothers who may read this book.

—*Kagawa Fellowship Bulletin.*

The Omi Brotherhood

In February, the Omi Mission as it entered its thirtieth year came to an end, and was succeeded by the "Omi Brotherhood." The change, which is in name only, was made in the interest of clarity. There is no change in purpose, principles or personnel. The Mission has grown from the microscopic effort of one "foreign" teacher and a couple of his pupils to an organization of more than two hundred workers; its various industrial departments have made positive contributions to social betterment in Japan, in addition to earning the financial support for the entire enterprise; its efforts in tuberculosis treatment, progressive education, and rural evangelization have had international influence; and in spite of successful industrial experiments none of its members has amassed personal wealth. It has operated for more than a quarter-century as a Christian community in which

four nationalities have cooperated upon equal terms.

One of the reasons for the change of name is that the indigenous character of this organization seems better expressed by the word "Brotherhood," which, in its extensive sense, seems to connote the primitive and essential meaning of Christianity in a way that the term "Mission" does not achieve. In the organization the term brotherhood is understood to include both sexes.

—*Omi Mustard Seed.*

Street Evangelism

Mr. Dwight L. Malsbary, a Presbyterian missionary who has been teaching music in Pyengyang for five years, writes that he and a Seminary student encountered three men on the street who were emerging from a drunken orgy. They spent fifteen minutes trying to impress upon them that God has a remedy for sin. One of the men asked the men to call at his house and tell him more. They gave him a copy of John's Gospel and ten days later they called. The man was not at home but his son told them his father had become a believer. Asked how long ago, the son replied: "About a week or so ago someone on the street asked him to believe and he said he would, and he came home, told us about it and now besides my father, my wife and I, my sister and brother, all believe. We all went to church for the first time in our lives last Sunday."

—*Pyengyang News.*

Do Ministers' Sons Go Wrong?

The blind evangelist, Pastor Kil, is known the world over. His son has graduated from the Seminary, and last year became the pastor of the mountain village church of Kok San. He found the church split with factions and in an unhealthy condition, but undaunted, started to build it up. He has not only greatly increased the attendance, and brought in many new members, but has started an evening

Bible Institute for about forty men and women who are unable to make the hundred-mile journey to Pyengyang to study. He has inspired the young men of the church to evangelistic zeal, so that they have started a group in a near-by village, walking the three miles out and back each Sunday to hold services for them; and a few weeks ago these boys raised money and bought a building for their group, which now numbers forty or fifty. Young Kil's sermons show his father's spiritual power, and in addition he has a beautiful singing voice. The people say "there never was anyone like him for personal work; he's always at it."

—*Pyengyang News.*

Not Rice Christian

In a small village near Seoul, Chosen, a Christian church has been closed for several years because its members had become indifferent. The church bell had been rented to strangers. The Presbyterian Mission sent a Korean Bible woman to the district to endeavor to return the flock to the fold. After two months 30 persons met in the long-closed church. The bell was returned to its own belfry. At the same time the Bible woman's salary ceased. She was invited to go to another church which had raised money for the support of a Bible woman. Here is her answer: "My little children here are just getting on their feet and learning to walk. Can I say to them, 'There is rice for me there and none for me here, therefore, I will go where there is rice?' The Lord won't let me starve. I'll work on here."

—*Presbyterian Banner.*

ISLANDS OF THE PACIFIC

Philippine C. E. Union

The earliest Christian Endeavor society known in the Philippine Islands was organized at San Fernando, La Union, on December 28, 1904. From that date there have been approximately five hundred Junior

and Senior societies, with a membership of about four thousand. For years these societies functioned separately, each evangelical church having charge of its own organization. In 1925 the Northern Luzon Christian Endeavor Union was organized which federated some sixteen societies in four provinces. A few years later its membership had grown to thirty-two regularly organized senior societies with an equal number of junior societies. The Western Visayan Christian Endeavor Union and the Manila union were later organized. Finally on December 22 to 24, 1933, the first national Christian Endeavor convention was held. Fifty-three registered delegates and many visitors made up the attendance. A second national convention is planned for two years hence.

—*C. E. World.*

New Interest in Rural Affairs

Since last April every municipality in the Iloilo district, P. I., has had a rural institute. Probably 10,000 people have been reached with instruction in practically every phase of country life. This interest in the farmer and the *barrio* man has spread to municipal, provincial and insular government officials. Bureau representatives and district health officers take part on institute programs while town presidents widely advertise the meetings and urge *barrio* lieutenants to attend.

New Work in D. E. I.

Consolidation is the order of the day in the Dutch East Indies. In 1930 the 330,000 Batak Christians in Sumatra framed a constitution as a Batak Church. The congregations of Central Java took a similar step two years later. In 1932 a general synod was organized in eastern Java. The Salvation Army reports 300 professed conversions on the north coast of Java. The Christian and Missionary Alliance are opening three new fields in East Dutch Borneo.

—*World Evangelization.*

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

ANNOTATED LIST OF BOOKS ON ORIENTALS IN AMERICA

PREPARED BY MISS MAY HUSTON

Associate Secretary, Department of Missionary Education, Northern Baptist Convention

Chinatown Quest. By Carol Green Wilson. Stanford University Press, California. \$1.00.

The story of Donaldina Cameron's life-long battle to end the traffic in Chinese slave-girls in America. "Lo Mo," as she was called, worked to rebuild the lives of the girls she rescued and has been richly repaid by the host of happy women she has sent out into lives of usefulness.

The Ways of Ah Sin. By Charles R. Shepherd.

A vivid and thrilling story of similar work for Chinese in San Francisco. Out of print but may be found in many libraries.

Lim Yik Choy. By Charles R. Shepherd. \$1.50. Fleming H. Revell, New York.

The story of a little boy orphaned in China and brought to America by an old uncle who dies shortly after the arrival of the pair in the United States. The narrative carries him through many experiences, and sends him back to the land of his birth, to take up a career of consecrated Christian service.

Huie Kin Reminiscences. Published in China; may be ordered through the Presbyterian Book Store, San Francisco. \$1.25 plus postage.

An exceedingly interesting life history of a Chinese boy who came to America when he was fourteen and later became a Presbyterian minister in New York City.

When the East Is in the West. By Maude Madden. \$1.50. Fleming H. Revell, New York.

True stories revealing the Japanese heart and soul in California. Excellent for illustrations to be used in programs or study classes.

Land of All Nations. By Margaret R. Seebach. Cloth, 50 cents; paper, 25 cents.

Biographical sketches about people of various races living in the United States. Two of Orientals.

Next-door Neighbors. By Margaret T. Applegarth. \$1.25. Fleming H. Revell, New York.

Thumbnail sketches containing several stories of Chinese and Japanese children in America.

A Daughter of the Samurai. By Etsu I. Sugimoto. \$1.00. Doubleday Doran, New York.

A background book showing the life of a Japanese girl of the Samurai class reflecting the many-sided life of Japan in the transition period.

A Daughter of the Narikin. By Etsu I. Sugimoto. \$3.00. Doubleday Doran, New York.

Another beautiful story, the plot of which is laid in Japan but touches American life, thus making it an excellent reading book for this year's theme.

The World in a Barn. By Gertrude Chandler Warner, author of "Windows into Alaska." \$1.00. Friendship Press, New York.

A popular reading book for primary children, containing several stories about Oriental children in the United States.

MISSION STUDY BOOKS—GRADED READING

The new books published by the Missionary Education Movement are the more welcome because of the limited number of readable volumes. These books should be placed in school and public libraries as well as in homes and churches.

For Adults

Orientals in American Life. By Pres. Albert W. Palmer; author of "The Human Side of Hawaii," "The New Christian Epic," etc. Cloth, \$1.00; paper, 60 cents. Friendship Press, New York.

An exceedingly interesting and informing book that grows out of the author's own experiences with Orientals both in Hawaii and on the Pacific Coast. It is a keen, sympathetic study of their problems in the effort to fit into the life of this country and of the possibilities of their development in the right environment. From the first chapter on "The Transformation of Chinatown" to the last on "How the Church Can Help" the book is filled with vivid, deftly drawn pictures of Oriental life.

For Young People and Seniors

Out of the Far East. By Allan A. Hunter, author of "Facing the Pacific"; "Youth's Adventure"; "Social Perplexities." Cloth, \$1.00; paper, 60 cents.

Stimulating adventures in world friendship. Well written and admirably adapted for groups of young people because of its youth approach and the author's first-hand experience with Oriental young people both in the Far East and in this country.

For Junior-High Grade

Gold Mountain. By Philip F. Payne, Assistant Secretary, Presbyterian Board of National Missions; in charge of Oriental Work. Cloth, \$1.00; paper, 60 cents.

A delightful story of Chinese who heard of the discovery of gold in the mountains of California; their efforts to become miners; the opposition they

Any of the books noted in these columns will be sent by the REVIEW publishers on receipt of price.

met; the problems of adjustment and the results of Christian work among them. Also stories of Japanese, their characteristic traits, and their response to the Christian message.

For Juniors

Rainbow Bridge. By Florence Cran-nell Means, author of "Ranch and Ring" and the stories in "Children of the Great Spirit." Cloth, \$1.50; paper, 75 cents.

Any Junior will be thrilled by the adventures of the Miyata children who left their home in Japan to come to America. From the moment they embark until the story closes there is one exciting adventure after another. Delightfully illustrated.

For Primary Boys and Girls

Oriental Friends in the United States. By Katharine Smith Adams, formerly Director of Religious Education in Christ Church, Greenwich, Connecticut. Boards, \$1.00; paper, 75 cents.

This book for leaders gives suggestions for teaching and worship as well as source material on Chinese, Japanese and Filipinos.

Helps for Leaders of Adult Study Groups

A Course for Leaders of Adult Groups Studying the Orientals in the United States. By Margaret I. Marston, Educational Secretary, Woman's Auxiliary of the Protestant Episcopal Church. Paper, 25 cents.

This pamphlet is at once a helpful guide to Dr. Palmer's book and to the use of other materials on the general subject of missions among Oriental peoples in America.

What Do You Think About Orientals in the United States? 10 cents each; 60 cents per dozen.

Brain-teasing questions and check lists of thought-provoking statements of fact and opinion. Contains material for six sessions. An invaluable aid in stimulating general participation in group discussion.

A Course on Orientals in the United States. Paper, 25 cents.

For groups of young people and seniors. Based primarily on "Out of the Far East."

For Leaders of Junior High School Groups

A Course on Orientals in the United States. Paper, 25 cents.

Based on "Gold Mountain" and other books.

For Leaders of Junior Groups

Japanese Here and There. By Margaret E. Forsyth, Associate in Religious Education, Teachers College, Columbia University, and Ursul Moran, missionary in Japan. Boards, \$1.00; paper, 75 cents.

A Friendship Press text on the Japanese both in Japan and in the United States. Gives suggestions for procedures and activities on School Life; Home Life, Earning a Living.

Orientals in the United States Picture Sheet. 25 cents.

A folder of pictures to be used in making posters and notebooks and for classroom use.

Picture Map of the United States, 30 x 50 inches, to be colored by the children. 50 cents.

Pictures of Orientals in the United States or of home mission work may be pasted on the map at appropriate places.

Paper Dolls. 25 cents a set.

The three sets, Friendship Cut-outs; China Paper Dolls; Japan Paper Dolls, furnish excellent Oriental dolls to use in connection with any study of these races in the United States.

Additional helps in the way of magazines, programs, leaflets on fields, also plays may be secured by writing denominational boards.

Reference Books on Orientals

An extensive bibliography will be found in Dr. Palmer's "Orientals in American Life." Mention is made here of a few.

Paradox in Hawaii. By David Livingston Crawford, President of the University of Hawaii. \$2.00. Stratford Co., Boston.

An exceedingly constructive and authoritative study of economic and educational tensions in Hawaii.

Can Nations be Neighbors? By David Livingston Crawford. \$1.50. Stratford Co., Boston.

A somewhat new approach to the problem of international relations by one who, from inti-

mate acquaintance, knows the several racial groups of peoples in the Pacific area.

Immigration. By Lawrence Guy Brown. \$3.00. Longmans Green Co., New York.

A discussion of cultural conflicts and social adjustments arranged for a one semester course. Contains chapters on the Chinese, Japanese and Filipinos and is an excellent reference volume on the whole immigration question.

Filipino Immigration. By Bruno Lasker. \$4.00. Chicago University Press.

This is the most comprehensive study of the subject based on a careful survey made by the American Council of Pacific Relations that has yet appeared. It throws light on many of the factors involved in this problem which the American Congress will, without doubt, have to face.

Resident Orientals on the American Pacific Coast. By Eliot Grinnell Mears. \$3.00. Chicago University Press.

An exposition of the present situation of the Chinese and the Japanese resident in continental United States. Legal sources have been consulted and are quoted quite extensively. Contains many charts and tables, thus making available an immense amount of information.

Japanese in the United States. By Yamato Ichihashi. \$4.00. Stanford University Press, California.

Ranks as the most comprehensive and authoritative resource book on the subject. Written by a professor of Japanese history and government in Stanford University, it contains invaluable information about Japanese immigrants and their children.

Foreign Students in America. \$1.75. Association Press, New York.

A mine of information on foreign students and their problems, prepared by the Committee on Friendly Relations among Foreign Students.

Valuable Booklets and Leaflets

Further Development of Race Contacts in Hawaii. By Romanzo Adams, 15 cents.

The Peoples of Hawaii. By same author, 50 cents.

The Chinese Population in Hawaii. By H. L. Shapiro, 30 cents.

Aliens in the United States. By Joseph P. Chamberlain, 20 cents.

Memorandum on Chinese Students in U. S., 10 cents.

These and other valuable material may be secured from the American Council Institute of Pacific Relations, 129 E. 52d St., New York City.

Second Generation Orientals in America. By William B. Smith, 25 cents. Missionary Education Movement. New York.

Magazines

MISSIONARY REVIEW OF THE WORLD for June and July.

The denominational magazines contain valuable material.

The Chinese Christian Student, Japanese Student Bulletin, Filipino Student, Korean Student Bulletin.

These four magazines available at \$2.50 per year from Committee on Friendly Relations, 347 Madison Ave., New York City.

An Oriental View of American Civilization. By No-Yong Park (Pao), Ph.D. 8vo. 128 pp. \$1.50. Hale, Cushman & Flint. Boston. 1934.

This "friendly critic" is a Chinese, a Harvard Ph.D. who measures American life, manners and thought with a Confucian yardstick: the Doctrine of the Mean. His criticisms are frank and intelligent, though in some cases unbalanced. He points out the faults of Americans—lack of reserve, amusement craze, speed mania, extravagance, love of advertising, greed for gold, "idolatry," materialism, lack of respect for parents, unworthy ambition and laxity in morals. He calls attention to the lack of "Chinese politeness, Japanese modesty and European polish." Race prejudice is another fault. Women are criticized for aping the men and their vices.

American virtues, as Dr. Park sees them, include boundless energy, good sportsmanship, progressiveness, optimism, organizing ability. Women are admired for their versatility and freedom from convention. The

American home, school and government, also come in for criticism and appraisal but all is said with a sense of humor and a desire to be just and friendly. He sees America's greatest hope in her youth and the mixture of races. The book is one which Americans should read with relish and profit. Many of Dr. Park's remarks give us reason to stop and think. Here is one: "In old days, the Christian missionaries used to tell us Chinese that it is a heathen practice to worship idols or to bow down to wood and stone. Maybe it is. But the worship of the idol is harmless when compared with the worship of an actress."

Four books recommended by Dr. Geo. Hinman:

Japanese in California. By E. K. Strong, Stanford University Press, 1933. \$2.00.

The Second Generation Japanese Problem. By E. K. Strong, Stanford University Press, 1933. \$2.00.

Very accurate and informing in most respects but inaccurate in the account of the Protestant work being done.

Oriental Exclusion. By R. D. McKenzie, University of Washington. Chicago University Press.

This is a 1927 book and very fine for the period it covers.

The Japanese Problem in the United States. By H. A. Millis, 1915.

Probably the best of the older books.

MISCELLANEOUS BOOKS

A Bibliography of Negro Migration. By Frank Alexander Ross and Louise Venable Kennedy. Columbia University Press. New York. 251 pp. \$5.00.

Of making surveys there seems to be no end, and yet they are the basis of conclusive thinking in regard to many pressing problems in home and foreign missions. This Bibliography is the fifth volume on Negro Migration produced by the Department of Sociology at Columbia University. Earlier volumes dealt with the facts. The constantly increasing presence of colored people in our northern cities consti-

tutes one of the most vital present-day sociological problems. The migration of any large group of human beings is a matter of concern to the social scientist. Invariably there is compulsion, usually economic. When the migration is not toward a frontier but from one heavily populated region to another even more heavily populated, there is certain to be economic and cultural conflict. And when the emigrating group is of a minority race the effect not only upon the newcomers but also upon the inhabitants of lands both left and sought is enormous. This bibliography is very complete, carefully indexed and bears witness to the importance of the subject.

S. M. ZWEMER.

Totaram. The Story of a Village Boy in India Today. By Irene Mott Bose. 8 vo. 117 pp. \$1.90. Mac-Millan. New York. 1933.

This pleasing story of a village boy in India is from the pen of a daughter of Dr. John R. Mott. Mrs. Bose, who was formerly a Y. W. C. A. worker in India, has caught the atmosphere of village life and shows a real understanding of the language, some customs and folk-lore familiar to the Indian boy. The result is not a missionary story but is a successful attempt at sympathetic interpretation. After all, a boy in India is very much like other boys except for his surroundings, his early training, his beliefs and his customs. The differences make him more interesting but the similarities make him more understandable.

Jothy. The Story of the South Indian Jungle. By Charlotte Chandler Wyckoff. 305 pp. \$2. Longmans Green. New York. 1933.

This missionary, the daughter of a missionary in India, shows intimate knowledge of South Indian life such as is only possible to one born and brought up among the girls of an Indian village. Miss Wyckoff has written an attractive story that gives an understanding view of Jungle life. She thus opens the way for a delightful contact between American children and their

brothers and sisters in a far different environment. The word pictures, illustrated with pen and ink drawings, bring us into fellowship with an Indian child's experiences at weddings, festivals, travel by bullock cart, home life, and school adventures. The story has a Christian as well as an Indian flavor.

Modern Industry and the African.
By J. Merle Davis. 425 pp. Macmillan. New York.

Socially, nothing is more important in these momentous days for Central Africa than correct, sympathetic understanding of the widely varied elements entering into its amazingly rapid change of this generation. Religiously, the missions have a responsibility in this connection comparable to that borne by governments politically. The Church is therefore tightly tied into the study now under review.

J. Merle Davis, formerly associated with the Y. M. C. A. in Japan and director of the Institute of Pacific Relations, is now head of the International Missionary Council's Department of Social and Industrial Research with headquarters at Geneva. Created largely through the efforts of Dr. John R. Mott, this department's first major undertaking was an inquiry, generously financed by the Carnegie Corporation of New York and the Phelps Stokes Fund, into the effect of the copper mines of Central Africa upon native society and the work of Christian missions. Associated with Mr. Davis in this enquiry were Chas. W. Coulter, Professor of Sociology at Ohio Wesleyan University; Leo Marquard, history master at Grey College School, Bloemfontein; Ray E. Phillips, missionary and welfare worker, Johannesburg; E. A. G. Robinson, fellow of Sidney Sussex College and Lecturer in Economics in the University of Cambridge; and Miss Mabel Shaw, O.B.E., Principal, Livingstone Memorial Girl's School, Mberesbi. This group spent the second half of 1932 in Africa, mostly in the two Rhodesias and South Africa, with a short visit in the Katanga Province of Congo Belge.

The scope of the enquiry is reassuringly broad. The sociological problem is covered in the report by Mr. Coulter, the economic problem by Mr. Robinson, and the problem of government by Mr. Marquard. Mr. Davis deals with the historical background at the opening of the report, and closes it with the final hundred pages devoted to the problem of missions.

The social factors in the situation are in a state of flux. Thousands of men and hundreds of women are being drawn from tribal environments into mining areas where family and tribal sanctions and customs are largely overlaid by increasing deposits of urban life. Men at the end of their contracts or in a time of general depression, such as the present, go back to their tribal areas there to conform externally in many ways but write an inner seething that spells fundamental change in this generation. Family life is disintegrating through long periods of marital separation, disease is coming in, morals are lowering, racial bitterness is growing. These and other disabilities can hardly be outweighed in the specific benefits conferred by association with the mining developments; greater individualism, manual skill, some slight education, larger cash income, three-pound increase in average bodily weight, more bicycles, phonographs, sewing machines. This social side of the problem makes specially insistent demands upon Christian missions.

The very full treatment given the economic and governmental aspects of the problem deserve careful study by all who would understand modern Africa. There depicted are samples of the great wealth currently being produced by that continent, and of the industrial penetration which is making itself felt throughout its length and breadth. The delicate and difficult problems faced by governments are also set forth, with some of the successes and failures registered. What a complex and contradictory picture it

all is! That is Africa in 1934.

When we come to the part played and to be played by Christian missions in the solution of all these problems we come close to the heart of the whole question. For this reason was the inquiry made. African religions are weakening, are likely soon to be largely swept away. Christianity should replace them. Is it? Will it?

This inquiry reveals a not too happy picture of the past. It seeks to point a more hopeful way for the future. Of its 75 specific recommendations we reproduce six here in whole or in part:*

No. 3.... The missionary who ministers to the natives on the copper belt should be equipped with training in social welfare, recreation, social hygiene and community planning, and be prepared to understand the bearing of the social needs of the people upon the growth of the Church both at the mines and in the rural areas, and to plan his work with the problems as a whole in view.

No. 14. The Commission wish to call attention to the poverty of the social life of a native community which is cut off from its rural and tribal environment. It considers a major task of the Church to be to enrich this social life, to organize it in wholesome channels, and to strive to create a new network of native interest which will serve as a foundation for urban native society.

No. 19. Missions are urged to study how the essentials and standards of the Christian way of living can be disentangled from the inessentials and peculiar standards which have grown around them during 1900 years of European civilization, and how they can be readapted to the present social and economic needs of an African people.

No. 38. Missions are urged to address themselves to the task of inculcating a Christian faith that evokes a greater depth of moral conviction and loyalty to principle—a faith that will hold the native Christian when subjected to the new and tremendous moral strains of the copper belt. His position is rendered all the more perilous by the absence of his own social and moral controls and by his sudden introduction to a pagan European society.

No. 43. The Commission believe it to be of the highest importance that the missionary work of the Protestant Free Church societies on the copper belt be united under the care of one missionary society. In carrying out this policy, however, certain conditions would require to be met....

No. 58. It is recommended that in work for every type of community

* Pages 377-389.

the central educational emphasis of missions should be directed toward preparing Bantu youth to serve the needs of the Bantu rather than European society.

These may give the tense, but a reading of the lot is necessary before a full view can be had of this inquiry and report. It is a thoroughly scientific document warmed, as to the future, by the Christian's grounded optimism as regards the Church and its mission.

The past is depicted; a future is sketched. The inquiry is made, the report is out. Now what? From mines, governments, missions—what answer?

EMORY ROSS.

The Christian Mission in the Modern World. By William David Schermerhorn. 8 vo. 360 pp. \$2.50. Abingdon Press. New York. 1933.

This modern history of Protestant Christian missions opens with a brief history of the rise and growth of Christianity, and the evangelization of Europe up to the Reformation. Then there follows a list of the various Protestant missionary agencies and a brief study of the progress of Christianity in various lands—geographically considered. There are ten outline maps, an index, and a bibliography which is useful but not very discriminating.

Dr. Schermerhorn has spent five years in India and has been a teacher in Garrett Biblical Institute, Chicago. He was also one of the group that visited the mission fields to study the younger churches in foreign lands. This history of missions shows that the Author is sympathetic with the attitude of the Laymen's "Re-thinking Missions" and seeks to present the subject from a "modern" viewpoint, but with "the conviction that Christ is Saviour both of men and of nations."

The volume is interesting for its facts rather than for its opinions. While most of the facts presented are familiar to students of missions, it is an advantage to have them marshalled in a clear and concise presentation. Conservative Evangelicals and historians will not agree

with the author in some points. In general the volume is lacking in definite information as to great personalities that have had a significant part in the missionary movement. For example, reference to the Student Volunteer Movement includes no information as to where or by whom it was founded, and as much space is given to the recent Laymen's Inquiry as to the S. V. M. which has proven its value for nearly half a century.

Each field is taken up separately with some information as to its land, people, language, history, government and present conditions. There is very little reference to the non-Christian religions but considerable attention is given to the present economic and social problems. The progress of Protestant missions in each field is described briefly but with little reference to great missionary pioneers. There is little mention of Carey and Judson, and none of Hudson Taylor, Eliza Agnew, Laws of Livingstonia, Henry Jessup of Syria, or Bishop Pattison. More space is devoted to some of the modern developments and their leaders—like J. W. Pickett, of India, and Frank Lauback, of the Philippines; almost no attention is given to the growth of woman's work in missions.

Dr. Schermerhorn says in conclusion that his survey has shown certain things: (1) That the essence of Christianity is to share. [Is it not rather to witness and teach?] (2) That Christian Missions are restricted and impoverished by enemies within and without its rank. [But the enterprise receives its life, direction and power from the Holy Spirit.] (3) That the progress of Christianity has been marked by periods of expansion, arrest and reform. [It is also marked by definite and repeated spiritual revivals.] (4) Important lessons are learned from past experiences. [These are worthy of attention.] (5) We are coming to grips with present-day social and economic problems. [This is needed but should not be over-emphasized.]

Charlotte R. Willard of Merzifon: *Her Life and Times.* Ernest Pye, Editor. 211 pp. \$2.00. Illus. Revell, New York.

Miss Willard was a woman of high adventure, a professor of Carleton College who spent a sabbatical year in a mission station in Asia Minor and found her work so worthwhile that she devoted her life to the cause. She was a missionary of the American Board from 1898 to 1930 in Merzifon, Anatolia, Asia Minor and her contribution to human welfare was remarkable—Miss Willard as teacher in Anatolia College, principal of the Girls' School, director of the King School for the Deaf, author, publisher, manager of mission buildings and property, caring for twelve hundred orphans and for thousands of sick soldiers, courageously and successfully daring great danger and hardship to rescue forty-eight Armenian girls that had been "deported," providing industries for destitute women and children, visiting officials and villagers and everywhere radiating love and hope and Christian faith. She also had her quiet times for prayer and Bible study and knew well her God and her fellowmen.

Dr. Pye, the editor, has artistically woven together the tributes written by many hands. One of the most significant chapters is "The 'Joy Nest'—Its Rules and Motto," a social experiment made by four Turkish girls. Light is given on such questions as: Can Christian missions succeed in a Mohammedan country? Why and how did the Turks almost annihilate the Armenian nation in 1915? What is the missionary doing for international and inter-racial peace and goodwill? How can a school which is forbidden to have direct religious teaching winsomely present Jesus Christ as the Divine Saviour from sin? What obligation and opportunity does the Christian Church now have for bringing the good news of Jesus and His redemptive love to the ambitious, progressive, war-harassed, bandit-ridden and economically depressed peoples of the new Turkey? C. H. DERR.

Personal Items

(Concluded from page 257.)

Dr. Cheng Ching-yi has resigned as General Secretary of China's National Christian Council. Dr. Cheng was both prophet and leader of the "Five-Year Movement," and his successive elections as Moderator of the General Assembly of the Church of Christ in China from its inception, indicate his outstanding ability. He now plans to place his services more widely at the disposal of the United Church of Christ.

* * *

Dr. Philip Allen Swartz, minister of the First Congregational Church, LaGrange, Ill., has been elected Secretary of the Federal Council of Churches. His major responsibility will be the financial problems of the Council.

* * *

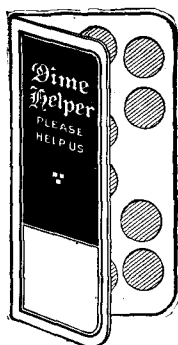
Miss Alice Pettie Adams, founder of "Hakuikai," a social center in Okayama, Japan, who has six times received recognition from the imperial government, is now to have a bust placed on exhibition beside other notables, including Premier Saito.

* * *

Dr. Conrad Hoffman is visiting Egypt and the Near East. Some six weeks have been spent in visitation of different mission centers in Palestine, and for study of the Zionist Movement and the Jewish problem as it exists in that area. He hoped also to visit Beirut and Baghdad.

Obituary Notes

Dr. J. Charles Humphreys, a worker of the Baptist Foreign Mission So-



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ciety in China for sixteen years, died in Germantown, Pa., March 31. Dr. Humphreys had served at Yachow, at Ningyuenfu and at Chengtu where he served on the faculty of Union University Medical College. Because of ill health he retired in 1925.

* * *

Mrs. Hugh Taylor of Muang Mam, Siam, died near the end of February from a fever while traveling to Luang Prabang. Mrs. Taylor went to Siam as a Presbyterian missionary in 1893.

* * *

Dr. Ahmed Fahmy, an Egyptian who was a medical missionary in China for over thirty years, died recently. He was the son of Moslem parents, and became a Christian at the age of eighteen.

New Books

Christian Missions and a New World Culture. Archibald G. Parker. 321 pp. \$2. Willett, Clark. Chicago.

Can I Know God. Frederick B. Fisher. 140 pp. \$1. Harpers. New York.

An African Prophet. The Ivory Coast Movement and What Came of It. W. J. Platt. 2s. 6d. Student Christian Movement Press. London.

Contemporary Religious Thinking. Edited by Frederick G. Bowers and Robert W. Searle. 212 pp. \$2. Falcon Press. New York.

God and the Cosmos. Theodore Graebner. 352 pp. \$3. Eerdmans. Grand Rapids.

Gems of Gold. R. E. Neighbour. 378 pp. \$1.50. McMillen-Neighbour. Elyria, Ohio.

Modern Industry and the African. J. Merle Davis. 425 pp. Macmillan. New York.

The Queensgate Mystery. Grace Pettman. 190 pp. 1s. 6d. Pickering & Inglis. London.

Religion in Shoes: Brother Bryan of Birmingham. Hunter B. Blakely. 186 pp. \$1.50. Presbyterian Committee on Publications. Richmond.

Reconstruction of Religious Thought in Islam. Sir Mohammed Iqbal. 186 pp. \$2.75. Oxford University Press. London.

Totoram. Irene Mott Bose. 117 pp. \$1.90. Macmillan. New York.

The Use of Material from China's Spiritual Inheritance in the Christian Education of Chinese Youth. Warren Horton Stuart. \$2.50. 210 pp. Oxford University Press, Shanghai Agency.

The U. S. and the Caribbean Area. Dana G. Munro. \$2. 322 pp. World Peace Foundation. Boston.

Ways That are Dark. Ralph Townsend. 336 pp. \$3. Putnams. New York.

The Letters and Journals of Samuel Marsden, 1765-1838. Illus. Maps. Edited by John Rawson Elder. 580 pp. 42s. Kieck. London.

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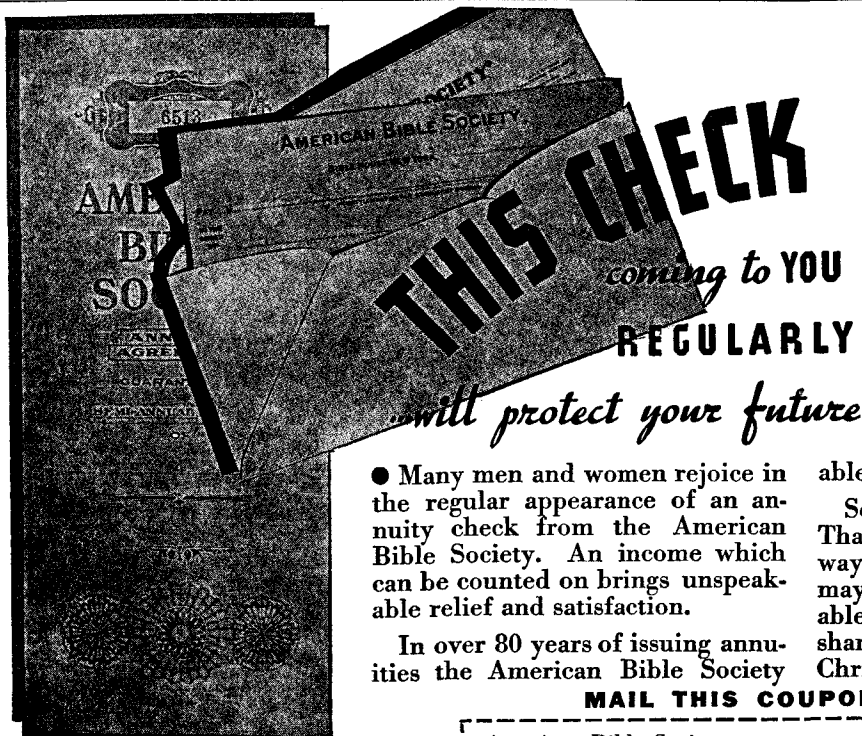
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By Albert W. Palmer, *President Chicago Theological Seminary; author of "The Human Side of Hawaii," etc.*

An excellent general study of the various oriental people in the United States today. Contains a chapter on Hawaii that is unique. Cloth, \$1.00; paper, 60 cents.

Out of the Far East

By Allan A. Hunter, *author of "Facing the Pacific," "Youth's Adventure," etc.*

A book of adventures in Christian friendship with Orientals in our midst. Shows the handicaps Orientals must overcome and appreciates their struggles. Cloth, \$1.00; paper, 60 cents.

Japanese Here and There

By Margaret E. Forsyth, *Associate in Religious Education, Teachers College, Columbia University, and Ursul Moran, missionary in Japan.*

A Friendship Press Text for juniors, dealing with Japanese both in Japan and in the United States. Contains stories and lessons. Boards, \$1.00; paper, 75 cents.

Rainbow Bridge

By Florence Crannell Means, *author of "Reach and Ring" and the stories in "Children of the Great Spirit."*

A delightful reading book for children under twelve. Tells the story of a Japanese family that came to America. Illustrated by Eleanor Frances Lattimore. Cloth, \$1.50; paper, 75 cents.

Oriental Friends in the United States

By Katharine Smith Adams, *formerly director of Religious Education in Christ Church, Greenwich, Connecticut.*

A Friendship Press Text for primary pupils containing units of work on the Chinese, Japanese and the Filipinos. Gives teaching material and suggestions for worship. Cloth, \$1.00; paper, 60 cents.

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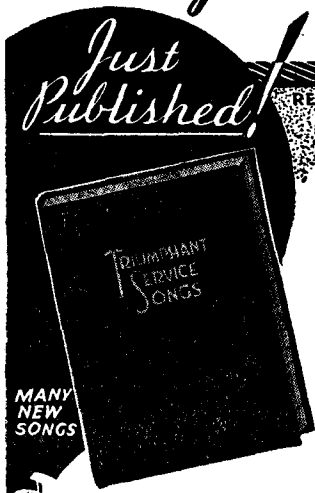
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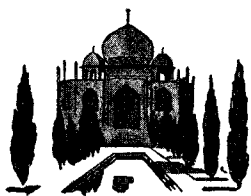
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GENERAL AGENTS

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Dates to Remember

July 5-Aug. 12—Winona School of Theology, Winona Lake, Ind.

July 20-25—World's Woman's Christian Temperance Union Convention, Stockholm.

July 30-Sept. 8—Summer Seminar on Education and Culture Contacts. Dept. of Education, Yale University, New Haven, Conn.

August 3-10—United Presbyterian Missionary Conference. New Wilmington, Penn. Write to W. D. McClure, 707 Publication Building, Pittsburgh, Pa.

August 4-10—Baptist World Congress. Berlin.

August 5-12—Foreign Mission Week of Southern Baptist Convention, Ridgecrest, N. C.

August 10-17—Conference on Worship. Silver Bay, Lake George, N. Y.

August 21-24—Tenth National Convention, Evangelical Brotherhood, Evangelical Synod of N. A. Milwaukee, Wis.

August 21-26—General Conference, Seventh Day Baptist Churches. Salem, W. Va.

September 4-9—National Baptist Convention. Oklahoma City, Okla.

September 12-21—United Church of Canada, General Conference, Kingston, Ont., Canada.

September 29—Fifth Young Women's Congress for United Lutheran Church. Dayton, Ohio.

September 30-October 3—Ninth Biennial Convention of The Women's Missionary Society of the United Lutheran Church. Dayton, Ohio.

October 4-13—General Conference Evangelical Church. Akron, O.

October 17—United Lutheran Church in America. Savannah, Ga.

Personal Items

Dr. W. A. Visser 'T Hooft, a young Hollander, succeeds Dr. John R. Mott as head of the World's Student Christian Federation.

* * *

Rev. and Mrs. Charles E. Hurlburt have recently celebrated their golden wedding. Mr. Hurlburt, as Director of the African Inland Mission soon after the death of its founder, Peter Cameron Scott, was instrumental in establishing the work in Kenya Colony, guiding its extension into Tanganyika Territory in 1909, pioneering further advance into the Belgian Congo in 1912, and in the development of the work in French Equatorial Africa and the West Nile District of Uganda.

* * *

The Rev. J. F. Persson, a missionary of the Methodist Episcopal

Church in East Africa since 1907, has been elected an honorary life member of the American Bible Society, in recognition of conspicuous service in the revision of the translation of the New Testament into Tswa, spoken in Portuguese East Africa and in the Transvaal.

* * *

Dr. Francis Shunk Downs, pastor of the First Presbyterian Church, Berkeley, California, has accepted the invitation of the Chosen Mission to participate in the Golden Jubilee of the beginning of Presbyterian missionary work in Korea, to be held in Seoul, the first week of July. Dr. Downs will visit various mission stations in Korea, China and Japan, and will fill different preaching and conference appointments, meeting with groups of missionaries and national church leaders in each one of the three countries.

* * *

The Rev. Zenan M. Corbe, D.D., was recently elected Executive Secretary of the Board of American Missions of the United Lutheran Church in America, to fill the office made vacant by the death of the Rev. Dr. F. F. Fry. When he was executive secretary of the West Indies Board he established a congregation of West Indian Negroes in the Harlem section of New York City and more than 650 members are now enrolled in this church.

* * *

Dr. O. R. Avison, having reached the age limit for missionary service, has resigned both as president of the Severance Medical College and of the Chosen Christian College. As his successor to the office of president of the Medical College, Dr. K. S. Oh, Vice-President, has been elected, and Dr. D. B. Avison succeeds him as vice-president.

* * *

Dr. H. H. Underwood, has been elected president of Chosen Christian College and Mr. Yu Uck Kyum succeeds him to the vice-presidency. Dr. Underwood is now on furlough but expects to return to Seoul in September.

(Concluded on third cover.)

AGENTS WANTED

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THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, *Editor*

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JULY-AUGUST, 1934

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Editorial Chat

Already there has been a large demand for our special "Orientals in America" number. Send your order for extra copies *now* before the supply is exhausted. Other valuable articles on Orientals appear in this number and more will follow.

* * *

The present issue of *THE REVIEW* is a double number—July-August, as announced. There will be no separate August issue but the special October number will be extra size, with some unusually valuable articles on Japan. Send in your orders early. It will be published September 25th. (See back cover for partial list of articles.)

* * *

Here are a few of the comments of readers showing why they find it worth while to read and recommend *THE REVIEW*—will you help us to extend the usefulness of the magazine?

* * *

"The June issue is an extremely interesting number and ought to do much good."

CHAS. D. HURREY, *General Secretary, Committee on Friendly Relations Among Foreign Students, New York.*

* * *

"*THE REVIEW* gets better all the time—the June issue is splendid."

AMELIA D. KEMP, *Women's Missionary Society, United Lutheran Church, Phila., Pa.*

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The small children of scores of American parents in China, Japan, Africa, India and many other countries are receiving their entire elementary education from Calvert School in Baltimore.

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MRS. W. F. GARVIN, *Tulsa, Okla.*

* * *

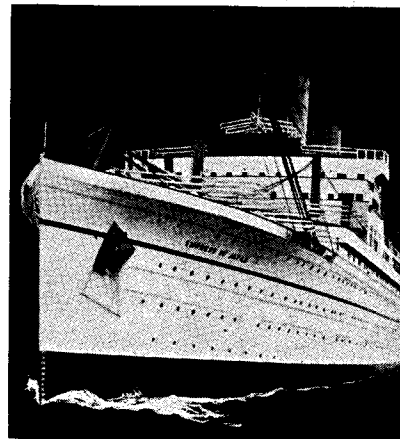
"I wish to express appreciation for the splendid department that Mrs. Aitchison is editing in *THE REVIEW*. I wish that many more women were subscribing for this magazine."

MISS LILLIAN C. GRAEFF, *Woman's Missionary Society of the Evangelical Church.*

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Orient

with SPEED
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ECONOMY



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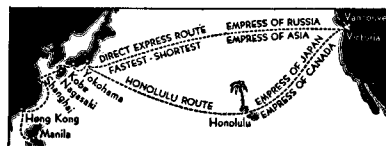
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Canadian Pacific



YOKE YEEN JEONG—SAVED TO SERVE



Donaldina Cameron, Lo Mo, nemesis of Chinese slave owners, discusses with Immigration Inspector, J. R. McGrath, the fate of little Chole Lee, just arrived from China. Carol Green Wilson, an interested spectator, is the author of "Chinatown Quest," the story of Miss Cameron's long fight against the traffic in Chinese slave girls.



GROUP OF WOMEN AND GIRLS AT CHINESE MISSION HOME, SAN FRANCISCO, CALIFORNIA

WORKING WITH GIRLS IN CHINATOWN (See page 327)

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVII

JULY-AUGUST, 1934

NUMBERS SEVEN-EIGHT

Topics of the Times

AFTER COLLEGE—WHAT?

It is reported that some one hundred and seventy thousand young men and young women were graduated in June from American colleges, universities and technical schools. What will they do with the training they have received? How well have the teachers, their courses of study and the scholastic influences prepared them to take their places in the world so as to render effective service for God and man? A college or university is to be judged by its output—by the ideals, the purpose, the preparedness and ability of the graduates to meet life's problems and to make the most of their opportunities.

Among the factors that greatly influence the output are the home, the church, and the personal character of the individual student. In the same soil and rain and sunshine grow both weeds and roses. The most important factors are the seed sown and the care in cultivation.

A professor in a state college recently sent us the results of a questionnaire answered by the same group of students at the close of each of the four years of their course. This questionnaire reveals some things about the influence of that college on the minds and characters of the students. The following are some of the revelations shown by the contrast at the end of the first and the fourth years of their course.

	<i>Freshmen Per cent</i>	<i>Seniors Per cent</i>
Belief in a personal God	84	60
Belief in evolution	15	72
Belief in Bible inspiration	75	35
Belief in Bible miracles	88	46
Belief in answers to prayer	85	65
Use tobacco	40	80
Approve of women smoking	17	54
Disapprove of gambling	62	26
Consider "petting" an evil	73	70
Consider dancing harmful	50	8
Against Sunday movies, etc.	60	77

	<i>Freshmen Per cent</i>	<i>Seniors Per cent</i>
Attend church regularly	70	27
Belief in pacifism	11	58
Think all Christians must be church members	83	35

While these answers may not be typical of all colleges and universities, they show the general trend of modern education. Is it strange that only a small proportion of graduates seem to put God first and are ready to offer their lives for sacrificial Christian service? Much of college life is taken up with sports, with humanistic philosophy and materialistic views of the universe. While many students have ideals of service for humanity, a large proportion seem to have as their chief ambition money getting. Comparatively few have learned to look for God's plan in their lives or listen to hear His call to Christlike living and service either at home or abroad. A very large proportion of the students for the ministry and the missionary volunteers come from the smaller denominational colleges.

But there are many of these Christian colleges and there are thousands of students who learn in them to see God at work in the universe and to seek His plan for their lives. Christian parents will do well to enroll their sons and daughters in the school of Christ which will prepare them for His service.

THE NEW LIFE MOVEMENT IN CHINA

The Chinese acknowledge that present-day China shows many signs of weakness and decay. Theoretically the principles and ideals set forth by the late Dr. Sun Yat Sen offer a program promising to promote progress—if these principles can be carried out successfully. The chief difficulty is that this program does not take sufficiently into account foreign influences—like Ja-

pan—that hinder its fulfilment, or the moral weaknesses of human nature as seen in Chinese leaders themselves—the selfishness, dishonesty and ambition that lead to corruption in politics and business. Some Chinese statesmen have expressed the conviction that China's greatest needs are the moral strength and high standards found in Christ alone.

Recently Gen. Chiang Kai-shek, the most prominent military and political leader in China—and a professing Christian—has launched what is called “The New Life Movement.” This has found many advocates and adherents among the Chinese who see in it a new ray of hope for rejuvenation and moral progress. It is not avowedly Christian, but advocates Christian ideals of life. Dr. Chu Chia-Hua, Minister of Communications, says in *The People's Tribune*:

Our country is in a perilous condition. The economic situation in the rural districts has grown worse until the population is confronted with the spectre of bankruptcy. Political inability and social unrest have sapped and lowered the vitality of the nation. Communists have played havoc with life and property as well as our cultural and spiritual inheritance in the regions which they infest. At the same time, the great forces moving the present-day world have caused us to lose our balance. What is worse, many of our countrymen are trying to destroy the foundation upon which we had built the superstructure of our civilization.

The New Life Movement, therefore, answers the urgent demand of the whole nation. We are naturally most anxious to find a way out of the difficulties which beset our path. It is our duty to arouse our fellow-countrymen to work together in starting a new life, at the same time bringing about the renaissance of the Chinese nation.

This Movement is based upon the spirit of the Chinese people as revealed in its history, and its aim is to enrich and deepen that spirit. Unfortunately, since the Sung Dynasty, the splendor of Chinese civilization has been dimmed, and the Chinese today have lost confidence in the historical mission of their race. It is true that with the introduction of Western civilization many reform movements have been started, but they have been launched either with a veneer of slavish imitation of Western civilization, or with entire disregard of the historical background of China.

Our late leader, Sun Yat Sen has shown that if we want to renew the strength of our nation, we must revitalize the old moral values, which are wisdom, loving kindness, and courage and which, stated in other terms, are loyalty, filial devotion, kindness, love, faithfulness, justice, peace, and harmony. These constitute the essence of the spirit of the Chinese people as revealed in history which is ages old. The purpose of our late leader was to enrich and deepen that spirit through moral influence, and to replace the principle of might with the principle of righteousness. General Chiang Kai-shek in selecting propriety, justice, integrity and the sense of shame as the basis of the New Life Movement, is also prescribing the right remedies for prevailing diseases, for to those who want to cure the ills of China, the spiritual heritage of our race is a perennial source of inspiration. All of us who are in this movement should observe courtesy and decency in our intercourse with other people, should have a sense of justice, a sense of shame, and scrupulously refrain from fraudulent practices.

Dr. Chu goes on to say that this Movement should begin with the daily life of the individual and culminate in the harmonious development of all his faculties, it should also, starting with the individual, eventually permeate the whole nation. “If we cannot do things, we cannot acquire real knowledge. If we cannot regulate our own life, we cannot regulate our country. If we cannot regulate our daily life, we cannot regulate our whole personality.” The New Life Movement aims at the orderly development of the life of the nation through spiritual influences and through readiness to make sacrifices.

Many movements have been started in China with various objectives—the class-war movement, the proletarian literary movement, and others that are nothing more than depreciated theories smuggled in from foreign countries. They do not improve the daily life of the individual, but make victims of innocent youths. The New Life Movement aims at the salvation of the individual and of the nation.

Dr. Chu continues:

The problem of education is closely related to the present Movement. Politeness and courtesy are gone, order and discipline have disappeared, and the sense of responsibility is a virtue conspicuous for its rarity. Flourishing like noxious plants are corruption, confusion, and the sense of futility and world weariness.

During the National Education Conference of 1928 the Chung Shan University, together with the Departments of Education of Kwangtung and Kwangsi Provinces, brought up a proposal to base national education upon the Three Peoples' Principles, so as to effect the renaissance of the Chinese nation. With this end in view, for the last two or three years, the Ministry of Education has endeavored to reform public education in China. General Chiang's purpose in starting the New Life Movement is to remould the whole social fabric so as to develop the Chinese people.

Any other reform movement that is to be permanent must include the education of the youth. But reform and education are not sufficient. New life calls for a spiritual “new birth,” and that comes only through the Spirit of God working in human hearts.

The elements of truth and strength in this “New Life Movement” are not rooted in Chinese history and ethics, however good these may be. Many would-be leaders in Germany are defying Teutonic history and tradition and advocate discarding all that is foreign—including the Bible—whether true or false. China, Japan, India, Germany, Italy, Turkey, cannot reach their goal by making a god of nationalism. Truth must be accepted because it is true, and life is begotten of life. Since there is one true God, He alone can give life. How can man-made standards, either ancient or modern, be substituted for the eternal God and His Way of Life as revealed in Christ?

The fruits of righteousness come from the roots of true spiritual life.

THE CENT-A-MEAL PLAN

"Many a mickle makes a muckle." The widow's mites have been more effective in the long run in the work of the Kingdom of God than the millions of dives. Some missionary workers are not discouraged when streams of benevolence cease to flow abundantly. They pray to God to touch the hidden springs that never dry up, knowing that He is able to bring water even from the rock.

When the large gifts ceased and deficits faced the missionary work of the United Church of Canada, many small gifts were sought, backed by sacrifice and prayer and the Cent-a-Meal Box Plan was adopted for missionary offerings. What has been the result? In reply to our inquiry the Rev. George A. Williams of Toronto, who promoted the plan in the United Church of Canada, writes:

"The Cent-a-Meal Box was originally devised, not to take the place of any system now being used, but rather as a simple means of making it possible for people in times of depression to supplement their contributions, and more particularly to reach people who do not contribute through the Duplex Envelope, and in many cases are not found frequently in church. We discovered that less than 50% of our church membership contribute regularly to missions, and it was to reach this unproductive field of noncontributors that we devised the Cent-a-Meal Box.

"The plan has been introduced in 1,930 parishes and 125,000, or one-quarter of all our families in the United Church of Canada, are now using them. We did not get started until late in the year 1933 and have not a complete report as to the amounts received from the boxes, but we discovered that we have through this means raised at least \$100,000. We have succeeded also in enlisting the support of a great number of new contributors and in some cases, after using the box for six months, these new contributors use the regular Duplex Envelope. In one church where 150 boxes were in use, 50 new contributors began to use the envelope system at the beginning of this year.

"There are also many indications of the educational and spiritual value of the use of the boxes. Thousands of children have learned to say "Grace" at the table, using the words on the box, "As we partake of Thy bounties, O Lord, we would be mindful of the needs of others." This method has offered an opportunity to teach Christian stewardship in the homes and has made the missionary work more real to the members of the family. It is a constant reminder of our obligations as well

as of our blessings, and is a concrete expression of thanks for daily mercies.

"We are finding that in this the second year many are adopting the Cent-a-Meal Plan who refused to take it a year ago. In other cases, however, the interest is waning. We expect to receive considerably more this year than last, as many churches started on the system towards the close of the year. We feel, as a United Church, that it has been a great blessing to us. Had it not been for the \$100,000 received from this means we would have been under compulsion to curtail our work again in 1934. The Cent-a-Meal Box made it possible for us to close our books with the very small deficit of \$32,000 on the budget of \$2,615,000."

* * *

This same plan has been promoted by the Student Volunteer Movement and has been a real blessing. Mr. Jesse R. Wilson, General Secretary, writes:

"The idea in the Cent-a-Meal Plan of contributions for financial support was adapted to our needs as an appeal primarily to students and friends whose help students might enlist. Plain, unvarnished, substantial wooden boxes were secured large enough to hold 150 pennies. On the front of each was pasted a label which reads:

In Gratitude to the Giver of All Good Gifts

I (or we) dedicate

A - CENT - A - MEAL

for

1. The Current Budget of the S. V. M.
2. The Movement's Twelfth Quadrennial Convention.
(December 28, 1935—January 1, 1936)
3. Christian Missions Abroad.

All gifts received will be apportioned equally among the causes listed.

On the bottom of the box is another label reading:

A-Cent-A-Meal as a thank-offering to God for the joy and strength and courage of every day.

When the box is filled, open by scraping off this label and cutting along edges of hinged wooden flap. Push in end just to the left of the nail hinge. Remove contents and send by check or money order to THE STUDENT VOLUNTEER MOVEMENT.

Seal box again (with extra seal provided inside) for further use.

"As the money reaches our office it will be apportioned as follows:

"1. One-third to the current expenses of the movement in support of its missionary, educational and recruitment work in the colleges and universities of the United States and Canada.

"2. One-third to the building up of a Twelfth Quadrennial Convention Fund. This convention will be held December 28, 1935 through January 1, 1936. This will initiate the commemoration of the Fiftieth Anniversary of the beginning of the movement—1886-1936.

"3. One-third to some Christian missionary projects now being carried on by Student Volunteers, the project to be determined by the General Council of the movement."

This plan appealed readily to many of the student constituency as affording an interesting and practicable method of contributing to the work. Some 1,400 boxes have been distributed. Names and addresses for most of these are on file, and statements about the movement have been sent to them at intervals of some six weeks.

Recently a call has been made for funds collected, but with the suggestion that such funds should be sent only when the box is "stuffed like a Thanksgiving turkey." Some fifty-two have sent in gifts. The general secretary says:

"We believe the plan has had some real educational value. It has deepened interest in the movement in a circle much larger than that represented by actual participants in the plan. It has created an expectancy with regard to the Twelfth Quadrennial Convention. It has called forth prayer for missions and has focussed peoples' minds on the necessity of giving to Christian causes in even though only in small amounts. The gifts will enable us to bring encouragement and help to Student Volunteers at work under various mission boards throughout the world."

MAKING MISSION CONFERENCES EFFECTIVE

A series of foreign mission meetings were held (April 10 to 25) in Hackensack, New Brunswick, Elizabeth, Plainfield and Bridgeton, New Jersey, and Allentown, Bethlehem and Easton, Pennsylvania, with as speakers Rev. Frank T. Cartwright, D.D., Miss Olive E. Jones, Hartman A. Lichtwardt, M.D., Rev. Cleland B. McAfee, D.D., Rev. J. Roy Strock, D.D., and Miss Sue E. Weddell.

The messages given were of very high character. The conferences with ministers on the conduct of missions and with mission study leaders and church officers were well attended and developed much interest.

One of the leading pastors at the close of a round table meeting remarked: "I have got more out of this morning's conference than from any similar meeting that I ever attended."

The hope was expressed in a number of centers that the conferences could be made an annual

feature with the confident expectation that the attendance would greatly increase when people realized the value of the meetings.

The total attendance at conferences was 9,052; at schools and service clubs 6,727; the grand total addressed was 21,852. The cities were much smaller than those approached last year and the conference character of these meetings was in distinction from the mass meeting type. In the main the attendance comprised those who were already committed to Christian missions and their support.

There are four areas in which further study and planning are needed to make these conferences more effective: (1) In the educational technique which will make it possible to register results in churches in each community. (2) A new study of ways in which the younger generation can be inspired with the missionary passion and their enthusiasm enlisted. (3) More definite plans for reaching members of the church who are interested in the changes that are taking place which condition the effectiveness of missionary work and which call for modifications in the program. These forward looking people need to be informed of the changing strategy in missions and the support of the whole church enlisted for such changes as are inevitable. (4) The inclusion of features in the program of home base promotion as will reach the people not interested in missions at present but those potentialities ought to be enlisted. Many people should be able to give time to the promotion of additional interests. If the missionary forces are sufficiently awake to the possibilities in this field they can secure increasingly large amounts of time for the development of a program that will enlist them in definite activities for the advancement of Christian missions. Christian missions should become a hobby in the best sense for many who in the years ahead will have opportunities for devoting themselves to new interests which they have never had before.

The campaign committee has begun to formulate plans for a continent-wide series of united missionary conferences for next fall and winter. Tentative plans involve a team with Dr. T. Z. Koo as one of the speakers for cities on the Pacific coast during October, for the mid-West in November, for Canada in December, for New England and the Atlantic states in January and February, and for the South in March.

There is a very favorable response to the united approach exhibited in these missionary conferences. It becomes increasingly apparent that these united missionary meetings are of great significance in the effort to portray the missionary enterprise in its true proportions.

New Lives for Old in Chinatown

By DONALDINA CAMERON,
San Francisco, California

Superintendent of the Presbyterian Mission Home

WHILE in early days Argonauts from the wide world over were following veins of glittering gold woven by old "Mother Lode" through canyon and crest of California's lofty Sierras and fair valleys, another smaller group of pioneers, mostly women, actuated by higher and nobler motives found and followed a richer vein of purer gold than ever rewarded the weary labor of those who followed the far-famed Mother Lode.

Sixty years ago, three devoted American women met in a little "upper chamber" on the edge of old Chinatown, San Francisco. Those were the intensely materialistic early days of which Bret Harte wrote:

I know thy cunning and
thy greed,
Thy hard high lust and
wilful deed,
And all thy glory loves
to tell
Of specious gifts ma-
terial.

Mrs. John Gulick, a missionary of the American Board returning from China to New England, was one of that early group. When parting from her two friends she confidently assured them, "God will honor your faith." Imbued with hope and courage Mrs. Ira Condit and Mrs. C. H. Cole, both Eastern women whose missionary zeal sent them forth to serve Chinese women and children

in the little Western China on the Pacific Coast, passed the torch to other women and a group was organized for service.

Miss S. M. Cummings, appointed as missionary, was established in a wee three-room Mission

Home that became the nucleus for the greater spiritual building that was to rise and through future years was to become a power house. Its cornerstone was laid on the rock of faith and prayer offered in an obscure Chinese Mission House in old San Francisco.

Deep shafts went down year after year into the subsoil of old Chinatown, releasing wealth of precious gold for mintage that has borne the King's Image and Superscription far and wide for the relief of China's deep spiritual poverty. To other peoples and countries far and near, the light, the truth and the way of life have been made known because a little group of women,

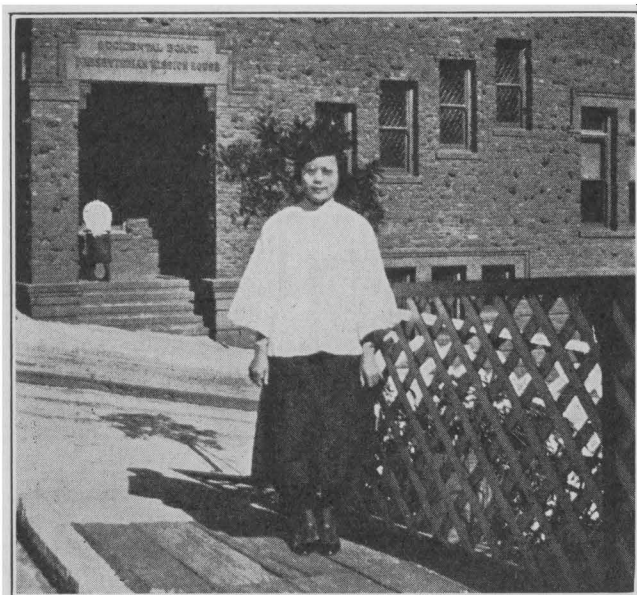
with deep love and high courage in their hearts, discovered, mined and minted our Western Chinese "Mother Lode." Redeemed and revived lives are their enduring monument today on both sides of the world.

The first small group, augmented by other



AMERICAN AND CHINESE HELPERS IN THE MISSION HOME

dauntless spirits, were the vanguard of the great empire builders on this far-flung coast. They surely were envisioned in Isaiah's prophetic assurance, "I will go before thee and make crooked places straight, I will break in pieces the gates of brass and cut in sunder the bars of iron." These words were spoken for King Cyrus, but are always and forever the heritage of all true servants of the King Eternal.



CHINESE MISSION HOME "920" SACRAMENTO ST.,
SAN FRANCISCO, CALIFORNIA

Those who serve God have infinite resources; so His servants have always received from Him a golden goblet brimming over with Water of Life to share with a weary, thirsty world. In sharing, the marvel and glory of refilling is wrought and refreshment for the great task given.

* * *

We invite you to meet the family of Mrs. L. Q. whose life story proves this truth. What family has no hidden skeleton in its attic or ghost that haunts its soul in quiet moments? We try to draw a curtain across dark moments in life and firmly close doors to keep away shadows, but only the full light from the face of Jesus Christ, when all of life is turned over to Him, can fully dispel these haunting shadows. So it has been with the life of this happy Chinese wife and mother.

The Story of Ah So

Ah So came to the United States ten years ago, sent forth by her mother to find in Kum Shan (Gold Mountain) wealth for her family living in dire poverty in China. This daughter had little value in the eyes of that pagan mother. There were brothers that must, of course, be taken care of. Then there was an old helpless father who

too must be fed. There were little sisters of no practical value, though they might be in later years; so the eldest girl was offered a ready sacrifice, but the cost of her own life was greater than Ah So dreamed.

God knew that strong unselfish soul and His Spirit followed her. The Arm that is never shortened in its saving outreach gathered Ah So from bondage of body and spirit, lifting her into liberty, and shedding into her soul a radiant light that has illumined many other lives.

In the deep of tragic surroundings, alone and friendless in a far country, bartered for gold by the one who brought her from her own home in China to America, Ah So poured out her heart to the woman whom she still honors with the sacred title of "mother." This letter, written in Chinese and found by those whom a Father's love sent in quest of lost Chinese girls, is an open window into the soul of one of the finest ever discovered.

*Letter from Ah So to Her Mother Found in Suitcase
After Arrest in Fresno February 7, 1924*

To My Honorable Mother, Greetings:

I have left you for several months. I hope you are well and so my heart will be at peace. I received your letter and heard about the children. I am very glad to receive this news.

Your daughter has come to America. I have been ill for several months and have not yet recovered. . . . The man, Huey Yow, who brought me to California, compelled me to pay him one thousand dollars. I have already done so.

Mother, you must be sure to take good care of yourself and not worry. This illness of your daughter is not very serious. In a few days probably there will be two or three hundred dollars sent you for New Years.

Your daughter's condition is very tragic, . . . Daughter is not angry with you. It seems to be just my fate. In ancient times, the Chinese legends say, there was a man, Man Jung, who wept under a bamboo tree out of filial reverence for his parents. Another man, Wong Cheong, was going to Peking to see the Emperor to ask redress for wrongs done his parents, and it was so cold he must sleep on ice. These two great heroes left their honorable names behind them as examples of filial piety.

After I have earned money by living this life . . . I will return to China and become a Buddhist nun. If, having earned money for my mother, I am able to expiate my sin also by becoming a nun, I shall be grateful to my mother. By accomplishing these two things I shall have attained all the requirements of complete filial piety.

If people treat me kindly, I shall be kind to them. Even if they treat me unkindly, I shall still be kind to them. Since I have not done evil to others, why should others do evil to me? At home, a daughter should be obedient to her parents; after marriage to her husband; after the death of her husband, to her son. These are the three great obediences.

Be sure not to have any trouble with Ah Ging and Meung Ping. As in the building of a house there are twelve beams and you do not know which is the strongest, so in a family you cannot judge which will be the most dependable one. A son is a human being, and so is a daughter. At home, everybody looks down upon a daughter. How is it now? When I was at home, mother, you looked down upon me as a daughter. Since daughter

came to California, by right she should forsake you. But, in thinking it over, the greatest virtue in life is reverence to parents, so I am keeping a filial heart. My present misfortune is due to the sins of a previous incarnation. Now I may be somebody's daughter, but some day I may be somebody's mother.

Years have passed since that letter was written and discovered. Release of body, mind and spirit came to Ah So; after long seeking and much inward conflict with fear, depression and distrust, faith and love triumphed. God spoke definitely to Ah So through His own Word and a broken life was given over to be rebuilt, a new stone was laid in the "Temple not made with hands, eternal in the heavens."

A life renewed and other lives renewed by it is revealed in the following letter written by Ah So ten years after her former letter was penned. This letter came addressed to the foster-mother of her loved Mission Home family in San Francisco.

* * *

DECEMBER 28, 1933.

My Dear Lo Mo:

It has been a long while since I have written you, but there has not been a moment in which I have not thought of you and friends at the Mission Home. I hope this Christmas has been a joyous one.

Lo Mo, I am so happy that you have found such a wonderful place for the fifty dollars. Your suggestions are always for the best and where it will receive the most good. I am happy to have you carry out your plans.

We came back to America last year in May. We felt that a living was much easier to make in this country than China. With these small children, it will take a long while before they are able to care for themselves. We stayed with friends while our home was being built. I have been busy, very busy since then. Mary and Eva are in Hong-kong going to school. We felt it was an opportunity for them to receive a Chinese education, something that they could not attain here. They are cared for by their Ki Neang and Ki Yea, who are both Christians.

My sister is also staying with them. They are always thoughtful of you too. They are all living in our home. My sister has become a Christian. She and my adopted girl were baptized this Christmas. I adopted this girl from my father-in-law who wished to take her as his second wife. Upon hearing this, I immediately took her to my home. She is now going to school with my two girls and sister. She is happy and I have named her Wai Goy. This is interpreted as God's love, and I love her.

My mother died before our return to China. Before her death she said she could not entrust the two smaller brothers and two sisters to anyone excepting myself. On my return I tried my best to fulfill her wish and care for them. One of the sisters is married and the other one staying with the three girls.

The two smaller brothers are in a Christian home for children. These two boys have not yet been baptized but want to become Christians after they grow older. My married sister is baptized and a Christian woman. I am very grateful and thankful to God that my husband is willing to care for these smaller brothers and sister and help them.

On November 3d this year we had another baby girl. Her name is Ruth. William is well and goes out with his father on the truck every day. He enjoys working with

his father. Paul is growing to be a big boy. He has a cold now and does not feel so well. He is running around and is learning to talk.

I am taking care of my brother-in-law's son. He is a little boy about ten years old. He minds very well and wishes to become a Christian and live a Christian life.

Mae (our daughter) will graduate from the University of Washington this coming June. She wishes to return to China to do work. She studies bacteriology at the university.

Lo Mo, when I look at my three children, I always think of you and your workers at the Mission Home. If it were not for your help, I would not have what I do. I am again very thankful to you. When these children grow up, I hope they will do God's work and be His disciples. There is a lot of His work to be done in this world especially in China where so many are suffering both mentally and physically. Mary and Eva will return to this country next year and finish their work and then return to China.



A TRAGEDY AVERTED—AH SO AND HER FAMILY
(See page 328)

The girls and I are getting along fine. You need not be worried of that. I am again grateful and thankful to God for His help.

I hope you will take good care of yourself and please give my love to teachers.

Lovingly yours,

AH SO.

The latest word comes, as a Sixtieth Anniversary greeting to the Home through which her own life and the lives of others have been redeemed.

Dearest Lo Mo, teachers and friends:

Congratulations on your sixtieth anniversary. Would like to come and celebrate with you but it is too far, cannot come. I am wiring telegram for memory of the school, Lo Mo, teachers and friends. Hope God will bless the school as long as the world lasts.

MRS. L. Q.

Yeen Jeong

"Faith is the substance of things hoped for, the evidence of things not seen."

Contrast the childhood of a life without God, then follow its growth and maturity as it first touches through the faith of another, and then by its own faith knows and walks with God in ever

deepening companionship to the place which it now holds, giving the Water of Life to other thirsty souls.

Yeen Jeong spent her childhood in northern Siskayou the companion and sole comfort of an older sister who was the unhappy victim of an old-time arranged marriage with a husband who in age, habits of life and disposition was utterly unfit and unworthy of the lovely child wife he had purchased. With all the devotion of a tender loving heart Yeen Jeong's sister guarded the little child turned over to her when their mother returned to China.

The Western lumber camp where these sisters lived offered no incentive for the finer things of life, but there had been instilled in the heart of the elder Chinese girl during two short years when as a little child her life touched the life of a noble American Episcopal Deaconess in old Chinatown, a love and longing for the better things of life which prompted her to learn to read and write, and later lead her to correspond with the Presbyterian Mission Home, groping for help and comfort in her own sad life.

When at last the inevitable crisis came and her loved little sister needed protection, Mrs. Wong had established friendly relations with those who could do for Yeen Jeong what she alone was unable to do. She secretly sent her sister to the Mission Home to ask protection and guidance.

It was well that she did thus safeguard the one she loved for not long after her own life was suddenly transplanted beyond the withering influences of evil and sorrow, but she was spared to know the joy of having placed her dearest earthly companion on the way to that fuller life so much of which she herself had failed to attain in this world.

Yoke Yeen Jeong arrived at the threshold of the Presbyterian Mission Home at 920 Sacramento Street a bewildered child of fifteen whose life had been cramped and thwarted by untoward circumstances and darkened by the cruel perversity of older people who hindered instead of helped an unusually bright and eager mind to unfold; but so wonderful is the alchemy of love that her sister's devotion kept Yeen Jeong's courage and hope alive until she found sanctuary in the Home where gradually all the deep longings of her disappointed childhood came to fruition.

Grammar school was quickly completed in the Home School; then came four practical helpful years of high school work, at Lux Technical School, where valuable lessons in home economics prepared Yeen Jeong to help herself through service in domestic work, thus she managed to win through high school, gaining the love and confidence of many friends, and finishing as president of her class.

So the seeds dropped many, many years before in the heart of her sister began to yield flowers in Yeen Jeong's life.

Now she stands on a new threshold, no longer the fearful timid child in search of shelter from a ruthless fate that seemed to pursue her sister and herself; but a confident intelligent girl, knowing the security of Him in whom she had come to believe and put her trust, asking guidance for "the next step." Desiring to pass on her new-found blessings Yeen Jeong asks, "What shall I do next, to prepare for life?" What shall be her special line of service? Constantly the cry from Oriental countries for more medical missionaries stirs our hearts, and we hear again Peter's challenge, "Silver and gold have we none; but as I have give I thee; in the name of Jesus Christ of Nazareth rise up and walk."

Teaching, journalism, other possibilities were considered but medicine seemed the way that offered greatest opportunities for practical service along with spiritual opportunity. Through her own steadfast efforts, working in an American home, making intelligent use of her technical Lux School training Yeen Jeong managed to finish Junior College. Stanford University accepted her though only a very limited number of women students are admitted to Stanford. Yeen Jeong bravely began the impossible task of "working her way" through college, but the heavy pre-medical course she had undertaken proved more than even she could carry, and just as the way to her goal seemed closed friends rallied to her help.

Mrs. H. B. Pinney, former president of that noble group of Presbyterian women, "The Occidental Board of Foreign Missions," still carrying on the spirit of its early organizers, though now merged in other Boards of the church, came to the aid of this former protege of the Mission Home, and another retired president of the same Mission Board, Mrs. Cyrus Wright whose life had been poured forth from girlhood in the great cause of Missions, took up the task of helping Yeen Jeong help herself through college. It was a happy reward after two years to see their ward lead the long procession of black gowned graduates through the beautiful "Quad" of Stanford University on Commencement Day. Yeen Jeong was now ready for the last step in her long climb upward. Consultation with a few friends and the sympathetic Dean of Stanford Medical School led Yeen Jeong to decide upon the Women's Medical College of Pennsylvania, where so many medical missionaries and Christian Chinese doctors have received their training.

First there came one quiet year of Bible study in Philadelphia. Then with the continued help of Mrs. C. S. Wright, and the Presbyterian Scholar-

ship Aid Fund, also some help from Mrs. Milton Stewart of Pasadena and other friends Yeen Jeong completed her medical course.

Longing to return to her own Chinese associates in the West, application was made for an internship at the Los Angeles Hospital. No Oriental internes had been accepted at this hospital for seven years; but Yeen Jeong's excellent credentials and the solicitation of many friends won her a place which she has acceptably filled for the past year. A position was offered our young doctor immediately at the close of her hospital course which she is now filling.

At the Sixtieth Anniversary Celebration of her old Mission Home, Yeen Jeong drove from dawn till late afternoon over the wide reaches of the San Joaquin Valley and the hills that divided her present place of service from San Francisco, that she might meet and greet the friends of her early girlhood, and especially the faithful friends whose representative she hopes to be before long among her own great nation in China.

Could we have a happier, more satisfying seal placed on years of service for God and the world than that of a life given freely, thoroughly trained, and with loyalty to God and His Great Commission, placed at His service largely through the generous help of the former president of the Occidental Board? The prayers of all friends of missions are earnestly asked for this young Chinese doctor, Yeen Jeong.

To a friend she herself quoted Tagore's lines acknowledging the source from which her blessings have flowed:

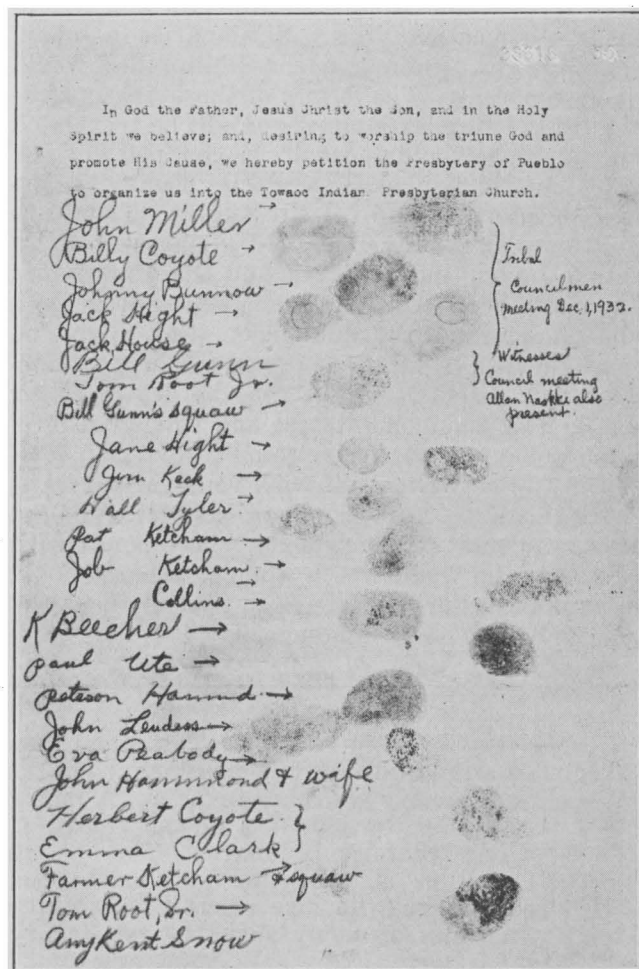
Thou hast made me known to friends whom I knew not,
Thou hast given me seats in homes not my own,
Thou hast brought the distant near,
And made a brother of the stranger.

Dr. Jeong now lives a life in harmony with the lines written by one far greater than the Indian poet: "Thou lovest righteousness and hatest wickedness; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."—*Psalm forty-five.*

Ute Indians Petition for a Church

ON NOVEMBER 1, 1933, a large company of Utes and Navajos gathered in the assembly rooms of the Towaoc Indian School, Colorado, for the purpose of meeting a commission from the Presbytery of Pueblo in response to a petition by Utes for the organization of a church. After a full discussion of the matter on the part of the Indians and the visitors, and after a confession of faith in Jesus Christ, made by those who were ready to unite with the church, and the baptism of those who had not already been baptized, the Towaoc Indian Presbyterian Church was formally organized with eighty charter members. Fourteen were baptized. The first name on the petition for organization was that of the Chief of the Tribe, John Miller. His name was followed by the names of all the other chief men who are members of the Tribal Council. Most of the signatures were made by thumb-print.

The missionary in charge of this field, Mr. Russell, says that the eighty charter members do not by any means include all who would like to unite with the church. He looks for a very encouraging ingathering during the coming year. The new congregation is greatly in need of a church building which will contain accommodations also for recreational and other activities. The only building available at the present time is the Government school. The Utes are very poor and unable to provide the funds and it would greatly encourage this new Indian congregation if some friends of the Indian work would contribute money to establish a church building for them, making it the center of further evangelizing efforts.



NAMES AND FINGER-PRINTS OF INDIANS WHO SIGNED THE PETITION FOR A PRESBYTERIAN CHURCH

Strengthening Ties Between Orientals and Americans

By JAMES TOOKER FORD, Los Angeles, California

A "JAPANESE Christian Correspondence Club" was formed in Los Angeles a few years ago, composed of a few retired ministers. Names of Japanese students were sent by missionaries and letters were exchanged between them and members of the club in order to foster a friendly international spirit and to promote Christian life. Delightful letters from some of the Japanese young men show intelligence and refinement, excellent English, and fine penmanship. This plan helps to create a cordial feeling between the American and Japanese nations. It would seem to be advisable to broaden this work to include laymen and women of America and Orientals of other nationalities. Missionaries in Japan, China, Korea, India and the Philippines would gladly cooperate. The letters of those unacquainted with the English language might be translated but the work should generally be confined to those who know English, as missionaries usually are too busy to interpret and rewrite letters. There are multitudes of young men and young women in China, Japan, India, Korea and the Philippines who have been trained in English schools, and who understand the language, who might be greatly helped by kindly personal contacts. Americans and Orientals might thus be drawn closer together by common interest and Christian love. A missionary of the American Presbyterian Mission in China, writes: "I wish you every success. There should be care taken in the selection of the correspondents: Men should correspond with men only, and women with women. There should be no appeals for money. Both parties should be able to use the same language."

A member of the faculty of the Arthur T. Pierson Memorial Bible School of Seoul, Korea, writes: "By interpreting Christ, as He is to be lived in daily life, some may be able to give these young people real living messages."

From Hangchow, China, a missionary writes as follows: "The plan is not only possible, but is also desirable. Our boys have good English and our American friends who may not be acquainted with the conventional Chinese politeness, which has been developed for a thousand years, will always find that naturalness, simplicity, and good 'horse-sense' will make them understood."

In carrying out this plan for creating a better feeling of friendliness between Americans and foreign peoples, personal facts, interesting items from our daily life, description of surroundings, and views on national and international events and problems, should be followed by the deeper matters of the religious life, and at the right time the presentation of Jesus Christ as the Saviour of man and the Revealer of God. This will be welcomed by many. It is foreign missionary work which can be done without leaving home. The writer can testify to the blessing that follows thus coming into touch for the Lord's sake with young people of a foreign land. It is a task to write a thoughtful, joyful Christian letter to a foreigner but as many as six letters a year is not an insuperable task, and it pays. Women correspondents are more easy to get than men, but men are needed to correspond with men. Missionaries will gladly supply names for correspondence and a pastor can select two or three persons fitted for this work.

Every book in the New Testament was written by a missionary. The New Testament epistles were addressed to missionary churches. The Book of Revelation was a message to seven missionary churches in Asia. A map of the first century Christian world is a tracing of the missionary journeys of the Apostles. Of the twelve Apostles chosen by Jesus all except one became missionaries. The one who did not become a missionary became a traitor.

The Bible is a foreign missionary book. The true Christian Church is a missionary Church. Those who love Jesus Christ and who long for the coming of His Kingdom have, even in times of depression, the missionary spirit.

What Christ Has Brought to China^{*}

By DR. T. Z. KOO, Peiping, China

Dr. Koo has been for several years identified with the Christian Student Movement, not only in China, but throughout the world. He is widely known for his lucid and penetrating Christian thinking, whether before the League of Nations or in the conferences of groups of students both in the East and in the West.

I WOULD like to give some account of the contribution that the Christian religion has brought into Chinese life, as seen through the eyes of a Chinese Christian. I suppose, especially as you attend missionary conferences here and there, you have been told of the excellent work that the Christian religion has done in China through its colleges. You have also heard of the good work done through the mission hospitals, through the churches, and through the other Christian benevolent institutions. I am not going to repeat the good things that the Christian religion has already brought to China through those agencies. It is rather my wish to share with you some of my own more personal readings of the meaning of the Christian religion and its contribution to Chinese life.

The first great contribution of the Christian religion to my country will be appreciated, if I give you a little touch of the background of our culture for many hundreds of years. Chinese culture you have heard described as being predominantly humanistic. Now, what do people mean by culture being humanistic? Very briefly put, if you go back to the books of Confucius and to the teachings of his particular school of thought, you come across something like this: Confucius did not deny that, in this universe, there is spirit or God, as we would say. But he did say that such a spirit is so far away from us, why waste time speculating about the nature of the spirit? You will never know very much about him. Therefore, the more reasonable thing to do

is to take your time and learn how to live rightly with your fellowmen. If you do that, you have done your duty. In another part of his book, he says something like this: Yes; these gods are there; honor them, but keep away from them.

Teachings like this have left an indelible effect

upon the development of Chinese culture throughout these twenty or more centuries since his time. In other words, the effect was gradually to cause the quest of the Chinese people for God gradually to taper off, until, when we come to the present time, we find it rather difficult to find the words in our language to describe the attributes of God.

In other words, our culture has developed, not on the plane of life of man with God, but on the plane of life of man with man. That is why people say Chinese culture is humanistic in its main trends.

The trouble with that plane of life is that when you make a people live on

their own level as man to man, you have taken away the power ever to rise above that level. You have condemned the people gradually to lose vision in life, to lose the creative capacity in life. It may take centuries to find it out; but any people who leave God out of their life will find it out sooner or later.

It is into such a situation that you bring God in Christ; and, as the knowledge bursts over some of us for the first time, we realize that God is not distant but can come so close to us in Christ that we can say, with some of the prophets of old, that we can walk and talk with Him. We have a God with whose Spirit our spirit can come into fellow-

What Christ means, or may mean, to the Chinese is best illustrated by this story of what He means to one Chinese—Dr. T. Z. Koo. Here is a man, educated in Chinese history and ethics and in Christian philosophy and science, who has been widely used not only as a missionary to his own people but as an emissary to the League of Nations and to other races. He has recently been touring the United States as a Christian missionary to American college students. He is a convincing evidence of the value of Christian missions. Dr. Koo has been invited to return to America this autumn to conduct a series of United Missionary Meetings.

^{*} From the Bible Society Record. Part of an address at the one hundredth anniversary of the Bible Society work in China.

ship and communion. God who was distant has come near; God, whom we were told was unknowable, has become known to us in Christ. And when you call people, who have swung to the humanistic trend, to come into contact with the living Spirit of the Lord of the universe, then you have given something back to that people that is bound to revolutionize life in that part of the world.

That is the first great contribution that Christian missionaries and other agencies have brought into life in China.

Chinese Life and Ethics

The second great contribution I would like to mention is that Chinese life is one that is lived on a very high ethical plane. We have been taught to live rightly, man with man, and because we are taught to live rightly our culture has not produced much that could be described as theology, that is, the science of God. But our culture has produced some very fine things in the way of ethics; and, I think, the Chinese people as a whole owe to this fact its continuity. Our people have lived through many invasions; we have weathered many political storms; we have maintained our integrity as a living people down to the present day. Why? Not because we had armies; not because we had great power in absorbing other people; but because essentially the whole background of Chinese life is based on ethical conceptions.

But, unfortunately, living by ethical codes, high as it is, has its penalty also. It is a life that can get very, very dry. When you live merely by the ethical code, you either become cynical or you become a hypocrite. That is what happened to the Pharisees. They tried to live by rules and regulations, and you know how Christ described them. People whose life is pitched on that plane alone sooner or later find themselves in that condition. When Christianity comes into this picture of ethical rules and regulations, something new comes in.

Perhaps, the easiest way to show the contrast is to give a little illustration. Our Eastern minds prefer to think concretely, in pictures rather than in abstract words. You can think of a little boy going to school. When that boy enters school, he has to know the rules and regulations of the school, so that he can pass through without infringing on too many of them. Suppose, while he was learning these rules and regulations, at the same time this schoolboy comes unconsciously under the personal influence of one of the great masters on the staff of that school. He is still the same boy; it is the same school; but it is no longer the same life, so far as that boy is con-

cerned. In that life you still have the rules and regulations; but there also has come into that life a personal influence. The rules and regulations of the school are dry bones; they have no transforming power in the life of that boy; but the influence of that great personality on the staff of the school, once it touches that boy's life, unconsciously begins to work changes.

What Christianity has brought to China in the person and Spirit of Christ we can think of as the personal influence in the life of that boy. We still must know our rules and regulations as far as ethics are concerned; although I have been a Christian many years, yet the whole background of ethics still is there. But, on top of that, I am not now merely adhering to a code; I have surrendered to a Personality. I have given myself not only to something that is dead, but to some One who is living today.

The third point I want to mention, is the fact that, in the social background of China, for instance, we as individuals receive very little consideration in the old social system, because we are mere units of a family clan, sometimes composed of many, many people. Our interests as individuals are not important. We must all serve the interests of the clan. That is why sometimes you hear people say that life is cheap in the East. Not that we think lightly of taking life. Killing a man is repugnant to us; life is not cheap in that sense; but it is cheap in the sense that your individual life counts for very little, except as a part of a larger clan. In that kind of atmosphere we grow up, and we do not have a very high, exalted idea of our own worth and value as individuals.

That is a little of the background. Now think of the Christian message coming into that background. You begin to see another great contribution, because here comes Christ to give us the wonderful news we describe as the Glad Tidings. In what way is it glad tidings to us? He comes and tells us how we, insignificant cogs in this family system in China, are also the children of God—precious in the sight of God, our Father. God,—our Father? We,—precious in his sight? What an idea! What tidings! Indeed, when we realize the full significance of this "Good News," something comes into our life which has almost an explosive force.

You have heard people criticize the missionaries; especially some of your business men say that the missionaries you send out to my country are at the bottom of all the revolutions and troubles of China. They mean, of course, that as an unfavorable criticism, to discredit missions. I wonder if they realize that there is valuable truth in what they say. When you bring to China this message of Christ as our Elder Brother standing

before God, and tell us that we are as precious to God as Christ is precious to Him, you have implanted in the heart of some of us a new sense of dignity as individuals, and a fresh longing to do something with ourselves. That is what I meant when I said that it puts something into our life that has explosive force. It is not mere accident, that so many new currents of life in the far East today can be traced directly to men and women who have come to know Christ; men and women whose idea of their own manhood has received a fresh vision of its possibilities as we see it in Christ Himself.

The Challenge of Christ

My last point, when I think of the contributions of the Christian Church, is the fact that, in the Christian religion seen from the Chinese angle, you see a distinct challenge and call to rise from our present plane of life to a higher plane of life. What do I mean by that? Again let me give you in a word or two a little of our social background, which will explain the point I have in mind.

When you think of life in my country at the present time, how is it expressed? Take the social and ethical systems of China. What is the prevailing tone of the ethical life in China today? One sentence uttered by Confucius many, many years ago expresses it very well; and that sentence is translated thus: "Return with justice those who hate you." In other words, meet your enemy, or deal with your enemy, justly. Otherwise, how are you going to deal with friends? It is a perfectly logical, reasonable attitude of mind, and you will see in it the old order described by Jesus—"an eye for an eye, a tooth for a tooth." Meet your enemy with justice.

In that background again Christ comes with a message,—“If you love only those who love you, what, after all, is that?” You must do more; you should love your enemy,—even your enemy! It isn't enough that we meet an enemy with justice, we must meet our enemy with love. What does that mean? Meet our enemy with love. Do you see what I mean when I say that, if we face these things honestly and squarely, we feel in our heart that we are being pulled and pulled and pulled to rise from the mere plane of "an eye for an eye, a tooth for a tooth," from the mere idea of dealing justly with each other, to the plane of dealing also lovingly with each other, even our enemies? What a tremendous implication there is in that challenge I have had reason to know these past months. I live in the City of Peiping, which was the objective of the Japanese armies invading

North China last year. There is the enemy, right at my doors. The call of the nation is, "Kill them, hate them, because they are your enemies." The call of Christ is: "Love your enemy." There is nothing theoretical about that situation. The enemy is right at my doors to be loved and here is the Master's command, "Love your enemy." How are you going to bring the two together?

That is just what Christianity bids us do, to rise from this plane of mere justice, and move a step ahead and deal with each other also in love. Tremendous are the implications of that for us in our life today.

Now, the glory of the Bible to me is that it contains the record of a life which has enabled me to see these things. I know that people hold many theories about the Bible, its origin, its inspiration, verbal and otherwise. But all these questions pale into significance when one realizes the preeminent wonder that here in the Bible is recorded the revelation of God Himself. A Biblical scholar is interested as to how this record has come about, and rightly so. But to the man struggling with life, the fact that the record is there is enough. If you go through our Chinese literature for the last two thousand years you will find in it here and there intimations of God, vague descriptions of God, yearnings after God. We can almost parallel some of our literature with the Old Testament literature included in the Bible, until the time of Christ. We have nothing to parallel the Gospels. In the Bible we have a revelation of God Himself, and because the Bible is the record of that revelation of God in Christ it can never be replaced by any other book.

So today, wherever I go, I always have two very intimate companions with me. One is a little pocket Testament, so worn now that it is falling to pieces. While I do not know very much about the world-wide work of Bible distribution, but as to the value of the Bible to myself, I can speak from personal knowledge.

I hope you have caught something of the enthralling attraction which Christ and God in Him have for some of us who see Him for the first time. In Christ, we see a bit of the glory of God Himself which we find only vaguely intimated in our own literature. In that sense the words of Christ, "I come not to destroy but to fulfill," are so true of what is happening in China. He has not destroyed any of the real values that we have known in the past, but He has lifted them up, sanctified them, and made them mean more to us than before we knew Him.



ONE DAILY VACATION BIBLE SCHOOL GROUP IN PASADENA

Here is a significant venture in home missionary work. The intermingling of fifty different denominations, and twenty-five different nationalities, and all degrees of social status, have done much to bring about a better feeling and spirit of friendship. In this group which includes three colors, and many nationalities, far-reaching consequences in the promotion of world friendship, religious tolerance, and sympathetic understanding is taking place.—HOMER H. ELLIOTT, *Whittier, Calif.*

Twenty-Five Nationalities Enrolled

By the REV. HOMER H. ELLIOTT,
Whittier, California

A SIGNIFICANT home missionary venture in world friendship on the Pacific Coast is the system of Daily Vacation Church Schools at Pasadena, California. Thirty-five denominations are sponsoring a city-wide system of schools ministering to over 2,400 pupils of twenty-five different nationalities and races. The twenty-five or more schools are held in churches chosen so as to contact as many different denominations and nationalities as possible. During the past thirteen years 24,728 pupils have been enrolled with an average of twenty-five nationalities in attendance. Special missionary schools have also been set up for particular racial and institutional groups of under-privileged children.

This enterprise, especially unique because of its missionary aspect, is under the Council of Religious Education, a city-wide enterprise sponsored by many denominations. This Council conducts a cooperative all-year program, including Leadership Training, Elementary Division Council, Parent Education, World Friendship Schools, a Workers' Library, and the Vacation Church Schools. Mrs. H. O. Clarke is the Executive Secretary, and the teachers are all paid, having been especially trained in a spring institute.

These schools are graded to meet the needs of the pupils from the kindergarten through the junior high school. They open immediately after the close of public schools and continue for one

month. The curriculum puts special emphasis on Bible study and missionary and evangelistic education. Other subjects include world friendship, music, dramatics, civic, and home education, and Christian patriotism.

The inter-racial and inter-social playtimes and fellowship activities are features of the work. As white, black, yellow and brown children from many countries, rich and poor, strong and weak, mingle together, the seeds of world friendship and peace, social and industrial democracy, for which the Christ stands, are sown in a remarkable way. This inter-mingling of many denominations and nationalities including all degrees of social status, produces many results in wholesome and more sympathetic relationships. It will have far-reaching consequences in the promotion of tolerance, world friendship, peace, and interracial understanding. Through it all Jesus of Nazareth, the living Christ, who loves children, and invites them to come to Him, is recognized as the Head of every school, and in these schools many have learned to love and follow Him.

Hundreds of homes have also been evangelized through these contacts. Many children with no church affiliation have made their first Christian contact through the Vacation School and have later joined a Sunday school or church. In the last eight years 1,254 such children are known to have become affiliated with Pasadena churches.

A Challenge from the Near East*

By W. HAROLD STORM, M.D., Muscat, Arabia
Missionary of the Reformed Church in America

WE ALL love adventure. The thrill of adventure fills us with enthusiasm. Without this we are apt to grow unconcerned and indifferent.

Over the radio recently I heard the siren from Admiral Byrd's ship far down in the Antarctic. There was an exchange of programs between the men on board the ship and the studio in New York. Since I have often been in isolated places on the Arabian Desert I could understand the thrill that must have come to those men isolated amidst the ice floes of the Antarctic as they once again came into touch with home.

The life of a desert missionary doctor is full of adventure. Exploring new places, visiting Bedouin encampments for the first time, living with the desert Arabs, these experiences leave no dull moments. There is the thrill of meeting a caravan in the southeastern desert of Arabia, where the law is that every man is your enemy until proven otherwise. No two caravans will pass until they have become assured that they are friends.

A camel boy will run up beside my camel and say that he has seen someone approaching. I look, but a quarter of an hour passes before I can see anything and then it is only a speck on the horizon. Later this speck turns out to be a lone camel-rider. We make for one side of a sand dune on our right as he makes for the opposite side. We find him kneeling down by his camel pointing his gun towards us. My guide rushes out waving his long sleeved gown in the air as a signal for the other man to advance. He rises and leads his camel forward a few paces, halts and shouts in clear Arabic: "May I advance in your faces?"

This is the Arabic way of asking if it is safe for him to approach. If the guide answers in the affirmative, the stranger asks, "May my camel advance in your faces?" If a second time the guide assures him that it is safe, then the man advances with his camel and our guide goes out to meet him. When they are assured that they are friends the two caravans come together.

What would happen if they are not friends? In that case they would never reach the point

where they would come together because long before that they would engage in a battle royal.

There are many adventures on the lonely stretches of desert hitherto unexplored—scarcity of water, sand storms, lost paths and revolts among camelmen. Even Bedouin food involves adventures for one never is quite sure just what the next mouthful may contain.

All cannot go to Arabia and all cannot be desert doctors but there comes to each of us the task of living adventurous lives right where we are. That depends much on how we respond to the challenges that face us. We cannot avoid these challenges nor would we want to escape them. Let us face them honestly and courageously.

In the Near East, in Turkey, Egypt and Persia, we are witnessing phenomenal changes. These countries are rife with nationalism. The wheels of progress are grinding on and youth is at the helm. Nationalism demands our sympathy and respect, but if unbridled it involves much danger. One can hardly keep pace with young Turkey as she moves forward under her spirited leader, Mustafa Kemal Pasha. From a defeated and crushed people she has risen in a short space of time to command the respect of the whole world. Practically the same can be said for Persia and Egypt. Syria and Iraq are also finding and expressing themselves in many ways as their youth awakens to new hopes and aspirations.

In Arabia we find quite a different situation. Here nationalism is not rife. Conditions are more fixed and primitive. In spite of this the youth are speaking and reaching out to find expression for their feelings. Many are out of sympathy with the old and are seeking something new. Not a few of the young men are giving up the binding religious customs of their elders, such as rigid fasting during Ramadan. They are awakening, but the question now is: Whither bound? Some cling to the old customs and remain under the old cloak; others keep to the old but try to change the cloak; a few throw off the old entirely and they know not where to go. It is the challenge of this last group which is so important. Since they have given up the old beliefs they are in more or less of a receptive mood. Much hinges on what they learn and accept in the near future.

* An address given at the Florida Chain of Missionary Assemblies, 1934.

This change of attitude on the part of the youth is calling forth outspoken opposition on the part of their elders—a fact that makes it much harder for them to find adequate satisfaction in their attempt at self-expression. In Muscat I was invited to sponsor the first athletic club in that city. The young men were delighted that some one would take an interest in them and help them. A letter shows in what position they found themselves because of the attitude of their elders.

This letter reads in part:

It is with great regret to say that the club is looked upon, unfortunately, by many respected fathers if not all, with contempt and is regarded as a resort of idle talk and joke; hence it remains stagnant, being deprived of their stirring support. Many of these good elders, if not all, consider and express that sports are under no circumstances becoming the dignity of any one. They are, namely the sports, in their opinion but childish diversions which any promising youth should eschew. We are, therefore, trying our best to extricate this thought and manifest to these good elders the noble effects the sports are producing on us.

The youth of America are living in momentous times. We are face to face with living issues. All is not as it ought to be within our churches, and in many of them the missionary enthusiasm is waning. Some believe that the chief cause is the economic situation, but the great reason is a general spiritual apathy. Thus we are handed the task of entering the game when, in many quarters, no gain is being made or ground is actually being lost. Great hope is expressed in the youth and much is expected from them, as is evidenced by the increased emphasis on young people's work.

The youth of the Near East are awakening and are challenging us to awaken and shoulder our responsibilities. We, who know Christ and have had the advantages of Christian homes, schools and friends, must hear the Macedonian call of our fellows of the Near East. They are building for tomorrow; quickly before the building is completed they must learn that, "Other foundation can no man lay than that is laid, which is Jesus Christ."

We must also shoulder the more difficult task of helping to re-awaken a sleeping church in America.

Into whichever field we enter there will be a price to pay. Anything of value requires a price. The extent to which we are willing to pay depends on the value we place upon it. The greater the value, the greater the price.

An Arab Woman

Let a young Arab woman speak. I had only been in Muscat a few days when a messenger came running over to the hospital saying that Mirash was dying. He was our only Christian

convert in the whole province of Oman. I rushed over to the men's hut and found it empty. During the night a fanatical Mohammedan brother had come and stolen the body, carrying it to his own hut with the idea that if Mirash died in his house, he could tell to the city that Mirash had died a Mohammedan. He could then claim the widow, would be in a position to dictate as to her future and would gain money from her remarriage.

We went to the brother's house and found the door barred. Finally, through a friend we were admitted and spent the last few hours with Mirash before he was called home. The brother refused to allow him to have a Christian burial and tried to get friends to help him bury Mirash. They all refused, saying that since Mirash was a Christian during life they would have nothing to do with him now. The brother was about to tell us to bury Mirash when the mother stepped to the doorway and with a face like stone and, pointing to the rocks back of Muscat, said, "I would rather have my boy carried to those rocks and the birds eat his body than to have the Christians bury him." The brother became more fanatical and finally got help to give Mirash a Moslem burial.

As my colleague and I came back from the cemetery we noticed a great commotion about the courtyard. They were forcing the young widow through the Mohammedan ceremony of widowhood. In our section of Arabia, as the men come back from the cemetery they bring the widow out to the threshold of the door and throwing over her a black cloth they ask her to repeat the first chapter of the Koran, thus declaring her intention to follow the religion of her husband. Then she is ushered back into a dark room where for four months and ten days she remains in utter seclusion. She sees no one and food is handed through the door. After that she is brought out and the oldest male relative has the right to arrange a wedding.

We found the relatives forcing the young widow through this ceremony. In front of her were a fanatical group of men and behind her an equally fanatical group of women. A religious judge was trying to force her to repeat the required words. My colleague stepped up to the old man and said in Arabic, "There is no compulsion in religion." The judge looked around and said, "You are right, we will let her speak for herself."

At these words Miriam stood up and faced the crowd of men who had been jeering at her and said, "I am a Christian and am going to be a Christian."

That was over three years ago. I remained on in Muscat for two years and saw Miriam nearly every day. She was ostracized by all her friends and relatives. Poisoned food was sent to her. A fanatical brother threatened her life if he should

ever see her on the street. But under conditions like these she remained true, never once denying her Master. She willingly went through all this because Christ meant so much to her. She was willing to pay the price even if it should mean death. Today out there in Muscat she is the only baptized Christian in the whole province of Oman. She sends a challenge to us.

Are we willing to pay such a price? If we are, it will mean changes for some of us. We will be asked to give up some things that we have long cherished. It may mean doing some things of which our parents and friends will not approve. We all seek adventure. Life itself is adventurous. The Christian life is one full of adventure. There is adventure in faith and in tackling the seem-

ingly impossible. Then we realize, as we go along, that with God nothing is impossible.

As we accept the challenge and take our places let us remember the words of our Captain.

"He that loveth father or mother more than me is not worthy of me."

"There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

"Greater love hath no man than this, that a man lay down his life for his friends."

Religion and Young People Today

Youth has ceased to live the sheltered existence of former generations and is today exposed to the great currents of social and political life.

The main reason for the participation in politics on the part of youth is that its own future is threatened.

Youth passes and rejects the established (dis-)order. It believes in some sort of revolutionary change in the present structure of society.

Youth seeks a new sense of security and of self-confidence by entering into the modern mass-movements.

Youth has little use for "civilization," or ideals, and returns to more "primitive" realities.

The new primitiveness of youth implies that it is less inclined to reject religion in the name of "Progress" or "Philosophy" or "Science" and more inclined to judge it on its own merits.

The most formidable barrier between religion and youth has been the wide-spread notion that modern science and modern philosophies of life had knocked the bottom out of positive faith. Mystery seemed to belong increasingly to the past. But as the facts of life rather than the theories about life claim attention again, this superficial view breaks down and the forces over which man has no control are again recognized as dominant realities.

If youth seeks anything in Christianity, it seeks in it a message of authority and power. Christianity begins to be taken on its own merits again. The outstanding one is that it proclaims a God Who is the measure of all things, by Whom all things are measured and Who is Himself measured by none. . . . Youth asks rightly that the claim of truth shall be proved in life as well as in speech.

Youth seeks in Christianity power to give them victory over the experience of impotence, of fear and nothingness, which comes so naturally to them in their present perilous condition.

A Christianity which reduces itself to a way of life or to a "philosophy of life" is too pale, too spineless, to answer such searching questions. But the message of Jesus Christ, with its uncompromising demands and its offer of total renewal of life gives the answer which can meet their deep need.—*Dr. Visser 't Hooft, in the C. S. S. Review.*

The Response of Youth

By EZRA P. YOUNG, St. Petersburg, Florida

AFTER hearing a youthful missionary talk recently a sub-deb tripped up to the speaker and said, after the manner of seventeen:

"That was a *swell* speech. Did you see our gang on the back seat? Well, we came prepared to be bored and ready to walk out in time for a dance, but when you started telling stories we decided to move up front and hear you out. We didn't know a missionary talk could be so interesting."

This took place at a young people's mass meeting, part of this year's Florida Chain of Missionary Assemblies program. The speaker had carried his audience with him through the vivid missionary experiences of several years in a needy foreign field.

Two days later an attractive girl appeared in the study of the pastor of the church and said: "We have been thrilled by these missionary speakers, and we want to do something ourselves. But if we cannot go to the mission field, how can we serve?"

The minister met the challenge of youth.

"Right here in our own state," he said, "are men and women who know almost as little about Christ as the people in inner Africa and far-off China. There are Negroes exploited and discriminated against; there are children in the interior without benefit of education and recreation, for whom the Government is trying to provide satisfactory leaders; in the swamps of Florida not far south of here are the Seminole Indians, living on the edge of civilization in a state almost as primitive as the tribes of Mongolia. Right here at our back door are people who need strong and courageous young hearts to help them!"

The result of that conference between youth and the clergy was a dedication of a good share of that young woman's time and energy to volunteer leadership in recreation and handwork among the poor children of a part of Florida seldom seen by the average tourist—the great interior country of flatwoods and turpentine camps. Life has taken on new meaning for that society girl whose calendar had been filled with a mad whirl of social

engagements with which, to use her own words, "I was fed up."

When some of the missionary speakers went to a reputedly sophisticated university recently for a two-day program for Christ there was some doubt as to their being able to interest the students.

"You cannot say anything that will thrill these youngsters. They simply will not respond to your message," was the warning note sounded.

A young doctor, just returned from six years of service in Arabia where he was the first American doctor to penetrate into Bedouin camps in the remote parts of that country, related his simple but fascinating story of long caravan treks, camel trail clinics and oasis operations performed on the running board of his car.

A Filipino girl told what Christ had meant to youth in the Philippines and of the hard-

ships they were willing to undergo to be true to their new and living faith.

A young man, who had spent three years as a leader of boys in Turkey, witnessed to the likableness of a much misunderstood people and told of their great desire for enlightenment and fellowship.

These stories were all vivid and concrete, and when the speakers had finished they were surrounded by students—supposed not to be interested in missions—who put intelligent questions to them for a full hour before they let them go! Not satisfied with this, the speakers were invited to visit their fraternities for informal discussion, in one of which the president of the house suggested that they would like to do something concrete to show their interest in the youth across the sea. "Missions," he said, "have always been to our minds something vague and far-away, to be carried on by a lot of dear old ladies who feel sorry for the 'heathen.' But now we realize that across the sea are people who need our help. We have caught a world vision these two days, and now we want to do something about it."

In one city in the south a young woman wrote to a friend, who was a member of the visiting

Are the young people of today susceptible to the missionary appeal? Read what Mr. Young says and you will have the answer. They are eager for some worthy challenge. Is not the reason why they have not responded because Christ and His heroic and worthwhile appeal have not been presented to them with sufficient sincerity and clearness? This is a challenging and cheering report.

missionary team, and said: "Five of the girls in our set have gotten together and decided to take a stand against drinking and smoking. The situation is terrible here; it is getting so that girls who do not do these things are simply not invited to parties, and some feel that unless they have some sort of engagement every evening they are in danger of being social failures. The coming of these missionaries—many of them young themselves—and the things they stand for, have encouraged us to champion these principles. We are praying that your messages may reach the hearts of our friends!"

In Jacksonville, at a mass meeting of young people, a high school boy bent forward eagerly to catch every word of the address given by a cowboy missionary from New Mexico. In imagination he traveled with this new hero along dim trails into mountain fastnesses where men waited in lonely cabins for the message of Christ. He saw the missionary rope a steer and ride a bucking broncho, in order to melt the heart of a fast-riding, hard-boiled son of the plains. Here was a new thrill, and the boy decided to ask this man whether he, too, could serve as a Christian leader among the cowboys. That same day a boy of eighteen living in Jacksonville, leaped from a bridge to his death in the St. Johns River. His horrified companions, who stood helplessly by at the time of the tragedy, explained that "Bill was crazed with drink; he had tried every thrill, and he was bored with life." Bored with life at eighteen because he hadn't found any cause bigger than himself and his own pleasure!

A Japanese Christian young woman won the heart of an American girl with her singing and a beautiful friendship was begun, which opened up a whole new world of interest and possibility for service to the American girl. A bundle of provincial prejudice against Orientals was thrown into the discard. This small Japanese young woman, who had to stand on a chair to be seen by her audience, did more for Japanese-American friendship in a month's tour of Florida than the average diplomat could do in a year. Her singing of "Saviour Like a Shepherd Lead Us" at young people's mass meetings not only convinced youth of the worthwhileness of an enterprise which could nurture such a beautiful life, but it also won young people for Christ.

If the next Peace Conference could be delegated from among the intelligent youth of the world, who still think in terms of the sacredness of personality, we could all be beating our swords into plowshares. Talk with youth in any nation in the world today (including those dominated by dictators), and you will be impressed with one thing—their passion for peace.

One of the criticisms of today's youth is that

they are indifferent to the Church's world program. In a city of the south five hundred young people listened attentively to a symposium of home and foreign missions. Such an impression was made that there was a carry-over the next day into the local high school where the teachers were requested by the students themselves to give the periods over to a discussion of what had been said the day before. It was reported that no previous topic had created such a contagious and sustained enthusiasm.

A young woman, who has been a teacher and a friend of youth in a Chinese University, speaking in a wealthy community, told how she had eaten Chinese food in order to save enough money to help provide a poor Chinese lad with an education. The story was related with not the slightest trace of self-pity—it was all part of a radiant experience—and it reached the heart of at least one girl who had been pampered and spoiled through every one of her seventeen years. The idea of giving up something for somebody else had apparently never entered her little head. Here she saw, for the first time, self-sacrifice presented as a glorious and rewarding adventure; it was a new kind of religion to her and surprisingly attractive. She sought an interview with the missionary and later thought seriously whether there was something she dearly loved that she might give up for this great cause. She decided on her motor car—a bright red roadster, fast as the wind, and she loved the thrill of power it gave her to sit behind the wheel! The girl in her was wistful as she took her farewell ride in the big red car. Her friends were inclined to laugh at this dramatic renunciation, but they changed their attitude when they realized that she was dead in earnest and that she too had forsaken some of her old gods. Her heart was deeply stirred and something beautiful had come into her life.

We make a grave mistake when we present Christianity to youth as an easy-going religion. We cannot blame the indifference of youth when we fail to captivate them. How often do they come to the church hungry for the Gospel and we give them current events? They are eager for a great cause to champion with all the eagerness of their youthful vigor and we urge them to sell tickets for church suppers! They come seeking answers to the frank and penetrating questions and we hide behind an ecclesiastical vocabulary, for many of us have never faced life courageously ourselves. They come longing for Christian fellowship and we turn the church into a glorified amusement center and deceive ourselves into believing that we are giving them the "abundant life." They long for a test of their courage that would make Christian discipleship difficult of attainment and we soft-pedal principles and go

around whispering about sin as if it were a word gone out of style. We aim too low in our appeal to youth and they sense it. They dislike our moral and spiritual timidity.

The reason why the missionary program interests youth is because it involves risk and new experiences. Youthful hearts have a magnificent latent courage that thrills to dangerous but worthwhile enterprise. Every library for growing boys and girls should contain such inspiring missionary biographies as "The Life of John G. Paton," "The Splendor of God," "Shepherd of Aintab," "Life of Livingstone," "Mary Slessor of Calibar," "The Moffats," Janet Miller's "Jungles Preferred," Albert Schweitzer's "Hospital at Lamberene," Stanley Jones' "Christ of the Indian Road," and other recognized works. They are not only thrilling but they are also informing; and such a series read

carefully by youth at the impressionable age might very easily change the whole character and aim of their lives. Some of the older missionary books are especially thrilling because of their stories of heroism.

There was a striking title in a recent religious magazine: "Wanted—Courage to Grasp Thorns." In America life, even in the church, is too easy for most of us. What we need once more is an inrush into Christian hearts of the "courage to grasp thorns." Youthful hearts have that courage; they need only the magic of fearless and unselfish leadership to set that courage aflame. But so long as the church makes the error of trying to remove the thorns it will not inspire the courageous way of life—the thorn and Cross way of life—which, when presented vividly, comes as a vital and compelling challenge to youth.

CHRISTIAN STRATEGY IN A CHANGING WORLD

BY PROFESSOR BASIL MATHEWS, Boston Mass.

The Christian's duty in respect of nationalism is to transcend it; not from outside, but from within. Our task is to re-create our nation as it is into the nation that God wills it to be, so that it can offer its own special gift to the world of nations. This is the true foundation of internationalism, far greater than any supercilious cosmopolitanism that has no loyalty to mankind as a whole because it has none to home and nation. Our ultimate loyalty is a spiritual one, to the Kingdom of God; but that loyalty must begin to be incarnate and concrete and passionate in the home and the nation before it can be real in relation to mankind.

If the values that we see in Christ govern the use and the invention of the tools that science is ready to put into our hands, we shall not be making poison gas, tanks, bombing airplanes, submarines and machine guns. We shall concentrate on the perfection of medicine and surgery and their spread throughout the world; on the irrigation of deserts to grow crops for the famine-stricken in India and China; on the engineering of roads and bridges over which foods and medicines will be carried to multitudes dying of drought and disease; and on the control of rivers such as those that today sweep uncounted thousands of our Chinese fellowmen to death. We shall so mobilize the forces of goodwill and so relate the men of spiritual vision and of political and economic capacity to the affairs of mankind that the elementary material needs of all men will be met by a sharing of the gifts of God among all classes and nations in an interdependent world. . . . We shall enter on a new discovery of beauty, and make the loveliness of God's world in nature and in all the arts available to delight the soul of all peoples. We shall, above all, . . . give our lives and use all the tools that are to our hand for spreading among all men the truth of this good news of the Kingdom of God. . . .

Those tools of science lie ready to our hands. Just as the Roman roads, and that gift of the *Pax Romana*, the free passage of ships over the Mediterranean Sea, served Christ through Paul, so the ocean liner and the automobile, the new air routes across Africa and Asia, the cable and wireless, the printing press and the technique of medicine and surgery, can be made by us to serve Christ in the spread of His good news and in the practice of His spirit everywhere. . . .

Communism challenges our accepted social and industrial traditions. So do trenchant, persuasive prophets of skepticism like Bertrand Russell. They declare for what they hold to be a higher social good, and are ready with a concrete program. The standards of Christ really challenge those traditions even more drastically, but the Christian community on the whole fails to give a strong fresh lead. As Nicholas Berdyaev says: "The only thing to pit against integral communism, materialistic communism, is integral Christianity."—*World Tides in the Far East*.

A New Day in Giving^{*}

By ROBERT E. SPEER, D.D.

WE ARE facing a very grave, transitional situation in the matter of the support of educational, philanthropic and missionary agencies which are dependent upon private gifts.

It is interesting to observe the divergent attitudes and judgments of those responsible for the administration of these agencies. Some think that the golden age of private benevolences has passed. They point out that the supposition that the noble tide of private philanthropy which we have known in America for fifty years was a natural and permanent phenomenon is fallacious. So far from being a natural, human development, it was distinctly a phenomenon of American and British life. Most of the countries of the world have known nothing comparable to it. There has been no such development of humane and missionary undertakings maintained by private benevolence in other lands. It was inevitable, some believe, that this movement should ebb, and they are reconciled to what they think to be a new and more permanent condition. They think that their agencies have crossed the top of the hill and henceforth must adjust themselves to a reduced and still further declining basis of support.

This is true probably with regard to some of the activities that we have known, but there are others of which I do not believe it is true. Their work is obviously still undone, and there will be sincere men and women who will recognize the duty of carrying it forward and seeing that the necessary tasks are adequately maintained until they are accomplished. At the same time we must clearly recognize the elements in the present situation which are of the gravest concern to all agencies dependent upon private, benevolent support.

First, it is to be noted that the enlargement of government functions is absorbing tasks formerly dependent upon voluntary service. Old age pensions, widows' pensions, unemployment relief and insurance, the care of dependent and delinquent children, education itself are a few of the forms of humane relief and service which governments are increasingly taking over. And there are now serious proposals that the care of the health of the

entire population should be made a state concern. What national resource is there that is comparable with the physical and moral health of the nation? If it is a proper function of the state to husband its resources of lumber and mineral it is asked, how much more its resources of men and women? One may approve or disapprove of the extent to which the state is taking over social, educational and philanthropic activities, but the principle, whether for good or for evil, is going to affect radically the continuance of many of the agencies which have grown up in these fields. And even where the government does not actually take over a particular form of activity, the general development affects the popular mind, and will increase the difficulty of raising funds for work akin to, but beyond the bounds of, the functions which the government is assuming.

In the second place, the increased tax burdens are diminishing the ability to give of the very people who have been the main supporters of the philanthropic and missionary agencies. The increased income tax rates will more than offset the benefit of the exemptions allowed on account of contributions, and the increasing inheritance taxes are already beginning to affect, in the most serious way, the flow of legacies which has been one of the notable features of private giving in America. The great bulk of American giving is that of a small minority of the population, and it is this minority which is feeling most the diminished ability to give, due to increased taxation.

In the third place, both the increased costs and the rise of the standard of living affect the ability and the willingness of people to give. The margin between income and what are regarded as necessary living expenditures is steadily reduced. It has been from this margin in the main that private gifts have come. Furthermore, the whole level of living has risen, and those things are deemed necessary today which were regarded as dispensable luxuries in the past, and it is this very type of expenditure which represents the heaviest costs. The increase in the price of sports and pleasures has been far greater than the increase in the cost of food and clothing.

In the fourth place, a new psychology is certain to arise from the substitution of the ideal of

^{*} An address given at the Lawyers' Club, New York, Friday, April 13, 1934.

leisure for the ideal of work, and of the ideal of self-indulgence for the ideal of self-sacrifice. It is well that we have escaped from the terrible pressure of the days when labor worked twelve hours and six days for a dollar a day. But the idea of a three or four hour day and a five day week, which many are advocating, is the product of a point of view and will be itself the cause of a point of view which would be sterile as regards benevolence and sacrificial giving.

In the fifth place, there is undoubtedly a hard-headedness as to the survival of the unfit which supplements the increasing soft-heartedness as to the undesirability of discipline and control. It has taken a long time for the biological ideas to seep into social thought, but they have gone very deep as W. G. Sumner hoped that they might. He opposed all forms of legislation that protected or preserved inferiority. If a man did not have will enough to save himself from drunkenness and wreckage, according to Sumner's view, the sooner he was allowed to get himself out of the way the better. We have today to deal with an attitude which feels no vivid personal responsibility for others. And we have to deal with another attitude which feels so responsible for others that it wants them to be let absolutely alone. Both these attitudes are fatal to the ideas and ideals which have provided the wealth of benevolence which has been the glory of the last fifty years.

There is a sixth influence, about which some may disagree. We have lost a great deal in recent years by the promiscuousness and the generality of some of our giving programs. Composite funds in which the separate causes are merged so that the donor gives to the fund instead of to a concrete cause have their advantages. Some donors can best be enlisted in such giving; but there are disadvantages in the loss of personal motivation and knowledge of concrete necessities and the sense of individual responsibility.

One other element in our present situation is the question as to whether genuine religious faith has waned or whether, even if it has not—as I do not believe it has—it may not have suffered from failure to relate itself definitely and directly to expression in adequate and sustained benevolence.

No doubt there are many other aspects of our present situation which might be mentioned. No doubt also there is much to be said in qualification of these things, but it is enough for our purpose to realize that there is a problem here of vital concern to all. The problem which we are facing is not to be dealt with by any tricks, good or bad, nor by any devices learned from advertising or the psychology of salesmanship. What we need is first to see clearly that there may need to be a shift of method, and second, that there must

be a clear observance and tenacious grasp of sound, fundamental principles.

It would seem that the day of the large gifts may be over. If income and inheritance taxes absorb the wealth which has been available for philanthropic causes in the past, then the loss must be made up by the larger number of small givers. The new attitudes of mind which are ahead of us may be inhospitable to such a scheme, but it is the reasonable and necessary method.

The Fundamental Principles

As to fundamental principles I name only four. The first would be principles of work and thrift. It is these principles that have made our country and have made the world. It was not leisure and luxury and indolence that cut down the forests and broke the soil and trod the thoroughfares through the wilderness and laid the foundations on which the nation and its life are built. Leisure is not a sound ideal of human life unless men know how to use it creatively in a way that makes it the equivalent of work, yielding an enlargement of the spiritual wealth of the nation in mind and character. Only from ideals of work and thrift will the streams of large public and private charity flow forth.

The second principle is that of trusteeship. It has been spoken of as stewardship, and that is the right idea, but that word as well as the word trusteeship has been worn dull. The idea, however, is the central idea of friendship, of service, of patriotism, of humanity. Fritz Kreisler is a fine illustration of it in the use of talent and time and money for the enrichment of human life.

In the third place, the true motives of life are personal: Love, kindness, brotherliness, pity, good-will—these are the motives without which giving will be thin and poor.

Lastly, we need to work with the conception of solidarity. It has been a shame that we have surrendered it as far as we have to negative and destructive movements. Christianity began with it, with the noble conception, thousands of years ahead of human thought, of humanity as an organic body, rejoicing, suffering, ennobled, shamed together, every member bound to each other member. This is the true ideal of a true nationalism. And it is the ideal which rejects all false nationalism and racial and party division as against the unity and the solidarity of mankind.

If we are going to try to perpetuate the good of this great era of giving which lies behind us, and if we are going on to a better day, it can only be on sound and right principles. If we stand on these, we need not be afraid of the result because their guarantee and their adequate fruitage is assured by God in whom they have their home.

When Home Mission Income Drops

The gifts to the work of many home mission enterprises have decreased from thirty to fifty per cent in the past five years. This has been understandable but it has been little less than a tragedy to those related to the work. Salaries have been slashed below the point of decent and efficient living; work has been closed and workers recalled; help has been withheld from struggling churches; communities have been deprived of Sunday schools and other religious privileges. These are disappointing, if not discouraging, results of the economic crisis through which we have been passing. But there are also beneficial results that come from necessary economies. These are worth considering, not to make us satisfied with decreased giving but to teach us certain lessons in stewardship and to encourage us in the conviction that God is standing by His servants and that in the work of Christ true spiritual results are not dependent on the amount of money expended. The following contributions throw much light on the subject.

Needed Changes in Technique

By ERNEST M. HALLIDAY, D.D., New York City

*General Secretary of the Church Extension Boards of the
Congregational and Christian Churches*

PERIODS of financial distress multiply the difficulties of home missionary work but they also emphasize the necessity of continuing it. The heavy hand of depression, keeping agricultural products down to very low levels, and factories closed or on part-time schedules, causing wide-spread unemployment, has resulted in startling decreases in pastoral support for many home missionaries who in normal times look to the fields they serve for a large percentage of their salaries. Many of these representatives of the churches, whose pay is inadequate in the best of times, have been brought to such straits that it has been necessary for Home Mission Boards, by small emergency grants, to relieve them of their most pressing necessities.

Donors as well as mission workers have felt the depression severely so that the contributions of churches and individuals have fallen off at the very time when increase was most needed. Returns from legacies have also been seriously depleted by shrinkage in estates, and income from investments have suffered to a considerable extent. For the Church Extension Boards of the Congregational and Christian Churches the total income, including repayment of building loans, was 23.3 per cent lower last year than the year before and fell 53.5 per cent below receipts of 1928.

In this emergency the budget has been cut again and again. Administration and promotion appropriations have been drastically reduced. Salaries of secretaries, superintendents, and other general workers, office staff, and of missionaries receiving their entire support from the Extension Boards, have been lowered from 10 to 19 per cent. Field supervision has been curtailed and aid to pastors

cut down. Churches have been, and are being abandoned; others have been yoked, with resultant inadequate service to all; still others have been left without pastors for longer or shorter periods, with chief dependence upon student summer service. Despite all economies we have not escaped a deficit. It has been necessary therefore to draw heavily upon reserves which may serve to cushion the fall for a brief period but will soon be exhausted. Then but two possibilities present themselves: further decrease in expenditures and a crippling of the work, or increase in income.

In some respects the falling off of income has not been an unmixed evil for it has resulted in administrative economies, closer scrutiny of appropriations, elimination of certain doubtful fields and a new stimulus to cooperation, both within and outside the denomination. But while some limitation of diet may not be fatal and, may even prove salutary, too great limitation results in emaciation and ultimate starvation. As a matter of fact the lessons we are learning under pressure ought to contribute to efficiency.

What are some of the foreseeable changes in home missionary technique? First of all, we must look more and more to interdenominational cooperation for the achievement of our task. At present we are hampered by a meager program, spread over too wide an area. We should seek to restrict the work more geographically and to make it richer in its elaboration; it should be more intensive, less extensive. There is no longer any justifiable place for competition between evangelical home missionary churches. There must be more withdrawals from overlapping fields and more reciprocal exchanges. If local groups insist on having their own special organizations, they must finance the work out of their own pockets. Release of funds accomplished in this way should be used for the intensifying of work at other points where it is sorely needed.

The second point in our future program is the combining of forces to carry out certain united

enterprises. This may be done in such a geographical unit as Alaska, or in an ethnic unit as the Spanish-speaking work in the Southwest, or in a logical unit as in the case of specialized city and rural service, or in service units as in the case of ministry to farm and cannery migrants. Such fields are not so organically bound up with denominational machinery as to make cooperation impracticable.

A third field of readjustment lies in the adaptation for effective appeal of the newest developments in visual and oral presentation, such as the moving picture, the phonograph and the radio. Similarly, the possibility of procuring "electrical transcriptions" which will run for fifteen minutes without change opens a fascinating field for the development of preaching services in places which cannot afford a settled minister. The use of this method also promises stimulation of lay leadership in the parts of public services other than the sermon. The use of the radio is also a possibility, although at present the expense and other problems raise difficulties.

Cooperation with leaders in governmental and philanthropic enterprises may also be increasingly developed. County agricultural agents, superintendents of schools, librarians, health authorities and others make splendid allies for the church in home mission fields. With the return in the last few years of between one and two millions of people to the soil, rural church work assumes new significance. In many rural communities developments may well be in the direction of the so-called "Larger Parish" where the ministry of the church will be over an entire area and will be carried on through the activities of several religious work specialists.

America can still be saved from the destruction which has overtaken other civilizations in other ages if only we Christians do not fail to do our part to promote the Kingdom of God throughout the land.

Economy with Efficiency

By the REV. EDWARD DELOR KOHLSTEDT, D.D.

Executive Secretary of the Board of Home Missions and Church Extension, Methodist Episcopal Church

AMERICAN Boards of Home Missions are engaged in a task, altruistic in character and unattempted by other agencies, that ought to challenge the utmost endeavors and resources of organized Christianity. This task includes the unselfish purpose to ensure to those living in underprivileged rural and urban communities, the manifold ministries of the Christian Church. This contribution toward the enrichment of humanity's heart, home and community life is made pos-

sible by a development of the sharing spirit that is characteristic of those to whom the Gospel of Christ has become a reality. Their heritage, locality, environment and relationships enable them, directly or indirectly, to engage in various types of missionary service.

The scope and significance of this task ought to be considered in any attempt to appraise the economy and efficiency of home missions. Christian agencies seek to portray the attractiveness of Christian ideals of life; to reveal the ethical implications, economic obligations, personal and social significance of applied Christianity; in short, to illustrate the meaning of a functioning faith, vitalized by an experimental knowledge of realities in the spiritual realm. The composite character of such service, as well as the relative value of factors that determine the status of individual and collective life, must be appreciated in order to justify the validity of the missionary's claim to moral and material support. Throughout the vast areas embraced by Continental United States and her distant dependencies, home missions maintain territorial contacts and foster activities that are characterized by both home and foreign field environments, problems and opportunities.

Christianizing the United States is a perennial problem to the Church of Christ: changing conditions, migrating multitudes, pagan philosophies of life, and crime cultures of appalling proportions, test the material, mental and spiritual resources of American missionary agencies. Prevalent economic problems, however distressing, are less disturbing than America's character crisis. This is evidenced by unsavory revelations of our United States Senate committee hearings, in the field of finance; exploitation of the masses for selfish surpluses and the gratification of corporate greed; subtle trickeries of dress suit racketeers and the brazen effrontery of machine gun gangsters; perversion of public office to propaganda methods that clash with the fundamentals of democracy; unwarranted racial discriminations, economic and social injustice; and other trends that threaten the stability of our social structure. It calls for arousal and action by America's Christian constituency.

The summons of an unfinished task cannot be ignored with impunity. Unmet rural and urban missionary needs must be Christianity's constant concern. Dr. John McDowell, recently Moderator of the Presbyterian General Assembly, reminds us that there are 10,000 American rural communities without a Christian church, 30,000 with no resident pastor, and 13,400,000 American children under twelve years of age, receiving no religious instruction of any sort. Hundreds of rural communities and polyglot city centers throughout

this fair land are devoid of positive religious activities. Dr. E. R. Fulkerson, a careful interpreter of social trends, sounds this note of warning:

The theory of democracy is beautiful, but two fundamental facts must obtain if any democracy is to stand: first, a working majority of the voting units must be kept intelligent; second, that same working majority must be kept moral or democracy is doomed. The danger spot in the United States is the city problem. Growing cities are holding the balance of political power. There is a studied purpose on the part of corrupt politics to defeat constructive legislation touching moral issues. If we fail to keep our communities up to par, the very life of the nation is threatened.

Epworth Community Church, located in the oldest section of Denver, Colorado, is a convincing exhibit of the possibilities of constructive home missionary service. Once a congested urban area of broken homes and socially destructive saloons, so lawless that twenty-nine churches closed their doors and moved to better parts of the city, an amazing transformation of community life and spirit has been wrought by a strong Christian social service program, fostered by the Methodist Episcopal Board of Home Missions and Church Extension. This institutional church was enabled to remain in and adapt its ministries to changing community needs so that, instead of the worst, as might be expected, this section of the city now boasts one of the best juvenile delinquency records in Denver. This missionary project also commands the sympathy and support of the City Community Chest.

Interdenominational achievements in the field of home missions are more numerous and effective than the claims of partially informed critics indicate. Board secretaries are constantly checking the possibilities of closer Christian cooperation. The development of joint enterprises, as well as the practice of church comity, is a continuous process. However, not only theoretical ideals but practical problems that require the exercise of faith and patience, must be reckoned with: the unalterable objective of an adequate religious ministry to underprivileged communities involves much more than a numerical reduction of denominational establishments; credal convictions, denominational backgrounds and loyalties cannot be changed over night; an exchange of properties is more easily accomplished than the transfer of folks from one denomination to another. Nevertheless, despite delicate and difficult factors that thrust themselves into the foreground of the picture, church comity and interdenominational home missionary exhibits are multiplying with remarkable rapidity.

Depleted resources for home missions, during the past five years, have registered results that must be appraised both negatively and positively.

Impoverished treasuries, starvation salaries, the scarcity of facilities and supplies, the discontinuance of justifiable projects that were nearing the stage of self-support, the desertion of effective missionaries who had dedicated their lives to selfless service in the name of Christ, constitute a decidedly adverse influence upon the general work of the Christian Church. In view of the fact that benevolence and missionary agencies are always the first to suffer and the last to recover from the blight of economic crises, plus the further fact that so large a proportion of our missionary contributions are appropriated toward the maintenance of workers, most of whom have very meager if any other sources of support, the disadvantages to be reckoned with ought to be apparent even to casual contributors to missions. The heroism of many missionaries, under these circumstances, is illustrated by the following communication from a home missionary superintendent, in response to the announcement of another inevitable mid-year cut in current maintenance appropriations:

I don't envy you your task of using the knife. I suppose some of these men can walk a little farther in their pastoral calling. I suppose old clothes will wear a little longer. I have been able to help some of them by gifts of clothing I happened upon. They will continue to borrow, greedily, any books that come within their reach. I have scattered my own library pretty widely. I suppose the boys and girls can wait a year or two longer for an opportunity to go to college. There are some compensations in living among these marvelous mountains, when there are no funds for vacations. There's just no use going on like this, but I cannot help translating into terms of human living just what these maintenance cuts mean. I know that, whatever happens, these men will keep on. They will ride the lonesome trails. They will climb over the mountains and find their way out to the lonely ranches. They will keep on preaching. Necessity is upon them. They will stay by the field. They will share with their people and keep strong in other human hearts the spirit of courage and hope, even when their own hearts are heavy. I know you will do the best you can for them. God bless you.

Depression values to home missions must also be acknowledged, if we are ready to appraise our present missionary situation from both the negative and positive viewpoints. Certain worthwhile advantages have accrued that we will do well to ponder with reference to future administrative policies and procedures. Among them, the following may be mentioned:

(1) There is a greater discrimination on the part of missionary contributors. Since more limited resources involve greater sacrifices, contributors are naturally more concerned about the justification of such investments, hence likely to demand dependable data relative to the projects they are asked to support. While official surveys reveal the fact that church members are the most generous givers to general philanthropies as well

as to denominational causes, current conditions make the exercise of painstaking discrimination imperative and increase the likelihood of more selective missionary investments.

(2) A thorough scrutiny of projects and proposals, by missionary agencies, uninfluenced by merely sentimental appeals, must be made for similar reasons. When resources are abundant, there is a tendency to undertake more work than may be warranted, because of the urgency of the appeals. Recent years, with their excessive exactions and financial limitations, have witnessed the severest sifting process with reference to both personnel and projects, within the memory of contemporary home mission administrators. There is a growing conviction that fewer but better projects, and not so many but adequately equipped workers, will ensure more permanent missionary progress.

(3) There is a greater determination to adapt modern missionary programs to the current needs of our modern world, at home and abroad. There is an evident purpose to break with purely traditional but unfruitful types of missionary work, as well as with unjustifiable denominational emphases; to accord a conscientious recognition of missionary responsibility in the realms of social service and Christian cooperation; to scan with greater eagerness the possibilities of interdenominational activity in hastening the process of local and world wide evangelism.

Other values might be included in this summary, but the matter of major moment to the Kingdom of God and to genuine Christian progress is the dominance of spiritual incentives in the human heart, the actual enthronement of Jesus Christ.

In the Present Emergency

By the REV. R. A. HUTCHISON, D.D.

*Secretary of the Board of American Missions,
United Presbyterian Church of North America*

LIKE other mission boards, we have felt what people generally call "the depression." In fact, we have detected here and there a depression complex. In the past four years the income of the Board has dropped off gradually to almost one-half what it was before. This has led to the adjustment of the work to our income.

About three years ago our Board, seeing the distressing situation ahead, resolved to buy no more property and not to finance any new building involving heavy outlay until we had taken care of the salaries of missionaries. Very few mission fields had any local money for such an undertaking.

It was not long, however, before it became nec-

essary to curtail the existing work. In the Negro and Mountaineer missions we were able to transfer much of the educational work to the county and state. In this and other ways these expenditures were reduced from one-half to two-thirds. We came to the conviction that the real work of a mission board is evangelistic and missionary and not secular education, to the extent attempted previously.

Work among foreigners was likewise curtailed in extent and expense. The work among Americans suffered severe reductions in the number of stations, as well as in salaries. At first we were led to require the local fields to pay more toward the missionaries' support, but we soon came to realize that the local fields, like the Board, were not able to pay as before. We began to reduce our appropriations, at first ten per cent and then another ten per cent in the presbyteries, and fifteen per cent more in overhead and administration.

This experience has not been altogether a calamity but has brought some helpful results. In church buildings, the idea has changed from putting up a big stone church with a large appropriation from the central Board to the erection of a more modest edifice. Sometimes a portable chapel has been the solution. In most cases the stone church, formerly demanded for a home mission station, has disappeared at least for the immediate future. Some congregations, by the use of local free labor of church members, have put up wonderfully fine and suitable buildings with little cash outlay.

Perhaps the greatest benefit has come through the turning of thoughts from the material equipment to the divine equipment required. The Centenary, New Era and New World church equipment has been overshadowed in the thoughts of the people by the necessity of spiritual endowment. "Not by might . . . but by my Spirit"—is becoming more and more the recognized key to home mission progress.

Much of this change in sentiment is due to the continued financial shortage during these recent years. So long as money was plentiful there was a continued demand for larger church buildings, thoroughly equipped with Sabbath school rooms, ladies' parlors, session rooms, gymnasium, kitchen, Boy Scout room, and other facilities. We still believe that such activities ought, if possible, to be provided for in the building; we do not think of limiting the church work to the old-time one-room building, although much of the present-day strength of the church has been developed in such plain and inadequate buildings.

Few new congregations have been organized in the last three or four years but many home missionaries testify that the very lack of elaborate

equipment turns the thoughts of the pastor and people to God as the real source of Power. Under these conditions Sabbath schools grow in numbers, Young People's societies develop in vitality, missionary enterprises are conducted with unusual success, and enthusiasm increases for the salvation of souls and the extension of the Kingdom. Under these conditions there has also developed a deeper sympathy and closer cooperation between the Home Mission congregations and what we usually designate as self-sustaining churches. There was a period not long ago when some home mission congregations were really better housed and equipped and the minister more liberally supported than a neighboring congregation which did not receive aid from Home Mission funds.

All in all, the period of financial depression has, in many cases, been marked by a wholesome, reviving spirit. To be sure, the work has been greatly hampered. The cords have not been lengthened so much, even though the stakes have been strengthened. In the period just before us, even though the Home Missions finances are not so large as formerly, there is ground for hope that the workers will press on to greater results.

Our prayer is that the current of the enterprise will run even deeper than it did under former more advantageous material resources. There is still much territory to be occupied and there is an increasing desire on the part of many to enter the new fields. As we face the many serious moral and spiritual problems, we are facing a new frontier in Home Mission work.

The Vital Need of Home Missions Today

By the REV. FRANK KINGDON, D.D.,
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Pastor of the Calvary Methodist Church

PROFESSORS Thomson and Geddes, in their discussion of General Biology,* compare the life of an individual organism to an arched bridge, rising from a basic level to a short middle stretch and then descending again. There is in any living experience a continual see-saw between waste and repair, nutrition and reproduction, work and rest, the issue of which is that processes of senescence, slowly or quickly, gain on the processes of rejuvenescence. These arcs of experience vary in their lengths with the many types of life, from the brief career of the summer bee to the possible two centuries of an elephant. These strangely diverse life-histories have to be interpreted in terms of their environment, and Weismann has demonstrated that length of life is an adaptive character, defined by the ability of the organism to adjust itself to the external conditions of its life. It is this idea upon which I would lay emphasis as a source of illumination for any consideration of the validity of Home Missions. They will continue to live as they maintain ability to adapt themselves to those conditions in the midst of which they have to work. The need of Home Missions is flexibility enough to serve a changing world always at the points of its greatest need.

* Life: Outlines of General Biology. p. 759.

In the midst of the swiftly moving vortex of our contemporary events the Church has a tendency to be rigid. This is not peculiar to it alone, but is characteristic of all institutions, for by their nature they have a tendency to inertia that registers in the crystallizing of their original impetuses into set forms. The Church exists to persuade men of the supreme validity of a certain Way of Life, therefore it deals primarily with ideas and methods. When ideas petrify they become dogmas and when methods set they become institutional machinery. A Church that worships certain ways of saying things and habitual methods for doing its work becomes an ecclesiasticism, i. e. a church existing as an end in itself, producing men who are slaves of dogmas and disciplines, i. e. ecclesiastics. The Church can be saved from this hardening of its arteries only by continually renewing the vitality of its impulses through new expressions and approaches adapted to the immediate needs of its environment. It must talk the language of its day. It must be able to detect the vital spots of its generation's life and to minister to them.

We must remember, however, that the accent of our speaking voices can only echo that of our inner thoughts. Unless a man's thinking of religion in the deep places of his own mind has the

breath of immediate reality upon it, his public presentation will never be quite free from an evident mustiness, as of something remembered rather than presently felt. An apostle of home missions remarked in my hearing recently that we cannot have great missionary giving from people whose faith means so little to them that they do not think it worth-while to spend money to get the message to other people. That is the heart of the matter. The Church will never die from the circumference in, but its wider activities will immediately shrink when it begins to weaken at the center. Something has died within us before our outer works reveal decline. The "dark places," which are throwing all our missionary enterprises into the shadow, are in our own pews not in the fields themselves that call for the shedding abroad of the Light of the Gospel of Christ. The current reticence of the Church is a startling symptom of its own poverty. This, however, may be just as definitely the result of our failure to come to grips with the actual issues of our day as of a peculiar inability to catch the inner imperative of a commanding communion with Christ. To this aspect of the question, therefore, we will turn our minds, seeking to find whether we are actually giving our religion a virile work-out on the sinewy giants oppressing the spirits of men now or are only shadow-boxing with the ghosts of yesterday's tyrants.

What are we trying to do in home missions? The answer is that we are trying to Christianize our own country. But just what does that mean? Does it mean that we are working to produce a land of inhabitants who are so devoted to hymn-singing that they substitute by popular demand, "Are you washed in the blood of the Lamb?" for "Who's afraid of the big, bad wolf?" Incidentally perhaps, but not as the full dispensation of the Day of the Lord. A Christian country, presumably, means one in which all the agencies of society are in a grand conspiracy to help every individual in all his relationships to realize the most glorious possibilities that are in him.

Now, suppose we should ask ourselves, as if we were looking at our country for the first time from such a point of view, where the most unchristian areas in our experience are, what should we say? Stop here and write your own answer to the question. It will probably be nearer the truth than mine. It is sure to be of more value to you personally for it will reveal those places at which you can probably serve men most effectively.

The answer that at once suggests itself is a geographic one. There are certain places that can be located on a map where men have fewer chances for the best in life than they have elsewhere. Obviously, there are here fields that call

for sacrificial endeavor that will produce results quickly seen and emotionally gratifying.

The eyes of a little girl in the Cumberland Mountains look out at me from the paper as I write. I saw them nearly a year ago. I have not seen them since, nor any picture of them, but they never leave me. They are twisted from malnutrition and dull for lack of opportunity. She tells through their eloquent silence the whole heart-rending story of sections of our country swamped with poverty and gritty with disease. No one can love our Lord Christ and leave her to her lot. Let us lay our plans for a new society, but not all their grandiloquence can rid us of the immediate responsibility to carry food, clothing, learning and inspiration to that dwarfed body and starved heart.

That Submerged Tenth

In these United States, one cannot recall those who are without the good opportunities for a full experience without remembering, with a kind of dull ache of the spirit that is never quite comforted, that submerged tenth of our population shut off from an equitable share in our opportunities because of a skin black with the light of many suns. If we come in the spirit of our Master we come not to be ministered unto by these fellow-humans but to minister to them, and that means a filling up at once of the lack that is in their communities.

Similarly one might write of those centers of population where men are herded into incongruous medleys of race and tongue without either hope or beauty. There is an urgency about the Spirit of God that cannot put off the pressing cry for help. Here, again, we must come, and at once, or every vile trade that flourishes on human weakness will hold undisputed sway.

Besides these are those places where something other, and less, than the religion of Jesus Christ is taught as the most excellent of ways. We cannot sit idly by while fellow-citizens of ours hear only of some second-best. In His footsteps, Who came not to destroy but to fulfill, we try to walk out to every last home that has not been lighted by the radiance of His presence.

These are areas of need as plain to perceive as a field white unto harvest ready for the skill of the reaper; and it is natural that, throughout a period that took for granted the fundamental premises of our social philosophy, our home missions program should be directed mainly to them. Yet we may develop expert techniques for dealing with these specific groups and still leave our major objective unserved. The critical places are those where the power of this country is actually centered.

Unless we can put the Spirit of Jesus in command of the enterprises that set the conditions of our lives, whether our state be controlled by proletarian or plutocrat, we shall fall short of developing a Christian country. Our warfare is against the world rulers of this darkness, the enthronement of selfishness in high places. The extra responsibility of our day arises from the fact that the conflicting interests inherent in the present organization of our social experience are so plainly dramatized by the obvious inequalities they produce. The world in which we live is at enmity with the Christian ideal because those ideas that control the citadels of effective power among us are essentially pagan. They are such as tyrannize over the minds of men instead of setting them free.

The areas of life that are so finally unchristian as to poison our whole experience are not geographical but ideal. Home missions, therefore, without paralyzing their ministry to the obvious dire needs must recognize and come to grips with these intangible but powerful forces of injustice, or else abandon their main end and be satisfied with a secondary one. We must change the mind of our generation or pass on to the next a world essentially unchanged. This does not mean that we shall cease to serve the outcast, but that we frankly recognize that our chief, and much more difficult, task is to persuade men that the Spirit of Christ can be enthroned where the character of our life is really defined. The hurdle which stands in the way of our having a Christian land is the tacit assumption of conventional points of view that mould our destiny by unchristian motives which work out to practices that divide rather than unite men's interests.

We begin, for example, by accepting the idea that the goods of life belong to those who have material wealth. The easy objection to this may spring from nothing more than envy, but the more searching argument is that such a state of affairs produces the dual effect of economic exploitation and a distribution of power on the basis of other than socially useful considerations. Children are born into communities where they are deprived of a chance to live a normal life because it is to the economic advantage of those controlling them that such a state of things shall continue. Every fifth child in the United States is undernourished, not because we are a nation without compassion, but because men seeking profits are thereby inoculated against the consideration of the social results of their policies. By every standard of the Gospel this is anti-Christian, yet it will persist as long as we leave the fundamental premise unquestioned. Poverty exists because men work and profit by a philosophy that makes human welfare a secondary consideration.

A similar analysis of the race situation in North America will bring us to the same sort of conclusion. The Negro problem is in the white man's heart. It is created, not by the physical fact of the existence of groups of black men, but by the attitude of the dominant group who maintain such an organization of life as to precipitate it. The Negroes seem exotic to us because we have a view of life that allows some human beings to seem to us to be other than we are.

Into every discussion of human affairs there comes sooner or later the spirit of nationalism loaded with dynamite. In a recent discussion of statesmanship, that takes full account in a reverent spirit of religion as a factor in human affairs, one of our own most intelligent statesmen has written almost incidentally, "Closing down some factories would be of grave national concern, not only because of the resulting unemployment, but also because some factories are needed in time of war."* The interesting fact about that reference to war is that it is so casual. It takes it for granted. That attitude is characteristic of the thinking of the world. At this moment it is being emphasized by the growth of Fascism, tariffs, international armaments and the discredit of the League of Nations. By any reckoning a narrow patriotism is opposed to that human brotherhood which is a distinctive insight of the Christian view. Yet here it is as a dominant psychological factor underlying our human affairs.

Along with these influences in our life we must put the growth of the idea of determinism in its various interpretations. The economists of the extreme right expound theories of economic laws which work impersonally and to which we must adjust ourselves if we are to succeed, while the Marxians to the left insist with equal fervor upon their own kind of materialistic determinism. Ours is a world of law, we are told, and so the conditions of life work themselves out regardless of our control, free-will being a sort of major illusion. That we can understand the forces that move us but cannot control them is the basic idea of secularism in all its manifestations. It cuts the nerve-centres of high enterprise and leaves men at the mercy of their baser passions of greed and combat.

When we think about home missions going up against these ideas we are conscious of two points of tension. One is institutional and the other social in the wider sense. Our traditional ways of doing missionary work have made no place for such considerations as these, therefore all the forces of inertia will suspect us when we introduce them. It will be hard to persuade supporting churches that these are legitimate areas for missionary activity. Even when we have swung them

* "America Must Choose," by Secretary Henry A. Wallace, p. 18.

to our point of view we shall be facing a still more potent difficulty for we shall find the churches at odds with the social complex in the midst of which they must live and from which they must draw their support. Some men will say that we are subversive and dangerous. Nevertheless, the simple fact remains that we cannot bring forth a Christian nation without getting at these roots of our unchristian practices with their inhumane consequences.

What I am suggesting is that we must map our home missions programs in terms of the intellectual climates in which men live as well as of the physical conditions of their experiences. Into the chaos of contemporary thinking we must set ourselves the task of injecting a statesmanship of the mind which can discern where the crucial points of influence are and bring the resources of our interpretation to bear upon them. Communism, for example, is not merely the philosophy of a limited but regimented minority party; it is also a moral and intellectual force, some phases of which are distinctly on the side of our ideals, but others of which are in conflict with us. Take, as an instance, its treatment of the Negroes in the United States. When the Communists meet they insist on the same treatment being given the colored members of their conventions in the hotels and elsewhere as is given the white members.* Let a group of church people meet, however, and the whites use one set of hotels while the colored delegates use another. In other words, the practice of those officially charged with the work of Christ's Church is less Christian at this point than is that of those who disclaim all religious loyalties. Yet this kind of action is precisely the kind that is most determinative in producing ultimate social change.

Such situations are many and seem to indicate those areas in which our home mission leadership must set itself the triple task of changing the mind of the Church itself, of developing techniques of social conduct conformable to the mind of Christ and of aggressively meeting situations precipitated by the applied vision of organized groups working to their own ends.

To capture the imaginations of certain powerful groups we need evangelists of the Christian philosophy. I mean by this men definitely set aside by the church to specialize in ideas, brood-

ing men acquainted with the long story of human thought and able to bring the fundamental Christian point of view to expression without rancor or special pleading in such a way as to win the consent of minds that are being continually subjected to other ways of looking at the world and its problems of conduct. We are under obligation to bring the profoundest thought of which we are capable to its most excellent expression as a guide to the minds of men.

As is indicated by the above illustration of the Communists we need also evangelists of brotherhood. The extraordinary complexity of our current life is continually creating situations that call for applications of the Christian ethic in practical ways. The average Christian would appreciate guidance in meeting his own adjustments and, if given it, would thereby become a much more powerful factor for righteousness. We owe to ourselves, and to the society of which we are a part, the best collective expression we can give to what Christian brotherhood actually means.

In the same field of action we are in need of evangelists of racial justice. When certain Negroes, charged with crime, were being tried recently they were helped by various groups in our American community, but no professedly Christian agency was on hand to aid them in getting a just trial. What a dramatization of the Christian spirit it would have been if an able lawyer had been commissioned in the name of our Lord and by His people to secure an absolutely fair hearing to these men whose condition was directly chargeable to the inequities of our society itself! This same sort of practice could be applied to many local events and to some that involve the dealings of great nations with small.

There are subtle forces, deeply seated in accepted practices and places of power, that must be overcome if we are to produce countries fit to be called Christian. A home mission program that meets the immediate needs arising out of current social practices is useful and appealing but it stops with scratching the surfaces of our paganisms. A program that is really to change our world must build itself in terms of changing fundamental attitudes. In other words, we must recapture the stirring expectation of conversion in human experience. Men must be regenerated in a way that will affect all the relationships of their lives, both personal and social. It is a big demand. But who would expect such a one as Jesus Christ to ask us for little deeds?

* The Student Volunteers for Foreign Missions and many other Christian organizations insist on the same equality of treatment.—
Editor.

Is A Better Day Coming for China?

The Proposed New Chinese Constitution and Its Significance to Christian Progress

By DR. COURTENAY H. FENN, New York
Recording Secretary, Board of Foreign Missions,
Presbyterian Church, U. S. A.

THE latest of a long series of "drafts" of a permanent constitution for the Republic of China was made public on March 1, 1934. The others have represented evolutionary stages in the development of one of the greatest political experiments of the age, the attempt to create a *bona fide* republic out of an aged and decrepit monarchy, absolute in name though rather an oligarchy in fact. Among the largest nations of the world in area and far the largest in population, China's experiment seemed almost fantastically futile in view of the fact that ninety-five per cent of her four hundred million people could neither read nor write. Many confidently predicted, from the proclamation of the republic in 1911-12, that it would prove a dismal failure, a republic only in name, establishing—if it really established anything—a tyranny of temporarily dominant military leaders under a banner of license rather than of liberty, with an exploiting and down-treading of the common people even worse than that of the Manchu Empire which had just been overthrown.

According to unfriendly neighbors and even some of her friends, this pessimistic prediction has been too sadly fulfilled in the twenty-two years of the Chinese Republic's history. Civil wars under many leaders, several attempts to restore the monarchy, both sporadic and organized banditry, sectional jealousies, personal animosities, conflicting ideals, radical theories, selfish gain-seekings, have combined to impede the progress and prevent the success of the new Republic to a greater degree even than the unneighborly aggressions of other nations, which have professed considerate friendliness but practiced ruthless enmity.

This responsibility for failure has been frankly acknowledged by some of China's most thoughtful and influential leaders, who have demonstrated their unselfish patriotism in their courageous advocacy of thoroughgoing reforms. None of China's leaders are more earnest or consistent reformers than that prominent official and military commander-in-chief, General Chiang Kai-shek, and Madame Chiang, both of whom see China's one hope of salutary reform in the faith and life

of Evangelical Christianity, which they have adopted for themselves and would gladly see all China adopt. Many other high officials in the Nanking Government also realize that all of China's cultural inheritance together will not serve to make her a stable republic or a great nation without the backbone of a true religious faith. As providing the essential conditions for such a development in a constitutionally regulated society and political system, this latest draft constitution should make a distinct contribution to China's "Better Day."

This new constitution for the Republic has been in preparation by the Legislative Yuan, one of the five departments of the existing government, for about a year. Authorized by the Fourth National Congress of the governing People's party, the Kuomintang, it is now offered for general criticism before final revision and adoption by a National People's Convention called for March, 1935. It follows the National Reconstruction Program of Dr. Sun Yat Sen, and is expected to bring to an end the period of "political tutelage," and to establish a real democracy.

The constitution contains 160 articles in nine chapters. The Republic is to be based on Dr. Sun's "Three People's Principles" of National Sovereignty, Popular Liberty, and People's Livelihood. The territory of China can only be changed with the consent of the People's Congress. The people's rights are limited by their duties, which are to meet the needs of the social order and the public welfare. The endeavor of the drafters has been to swing to no extremes, but to provide for popular self-government under a president and other officials with definitely limited powers.

One of the editors of the "Bulletin of China's Foreign Relations," published by the International Relations Club of Nanking, comments:

It is probably wise to adopt only moderate principles for the improvement of political, economic and social life of the country. China will have to overcome enormous difficulties before a permanent condition can be firmly established. The people must be thoroughly educated in the exercise of their constitutional rights and duties. Faithful and competent officials, particularly impartial and authoritative judges, must be appointed to apply and

interpret the various provisions of the new constitution. After all, the leaders of the Central Government must fully realize the significance of a constitution and be ready to uphold it whenever there is an attempt to destroy its authority.

The constitution establishes Nanking as the national capital and the national flag is to be made up of a red background with a blue sky and white sun in the upper left corner. It declares all persons of Chinese nationality citizens and all citizens equal before the law, irrespective of sex, race, religion, caste or vocation. It assures to all liberty in accordance with the law, a prompt and just trial when accused, freedom of association and assembly, of speech and publication, of privacy of correspondence and liberty in religious belief. It guarantees the right of private property, of petition, of election, of competition for civil service. It requires of all the duties of paying taxes and of performing military service and public labor when necessary to preserve public interests or safety.

Chapter III sets forth Dr. Sun Yat Sen's economic system, "to ameliorate the production, distribution and consumption of wealth so as to effect the sufficiency of the people's livelihood." The land is to belong to the people as a whole, and persons having the right to ownership of lands shall bear the obligation of using such lands. Mines and natural forces are to belong to the nation, and increases of value not due to labor and capital are to be publicly shared through the collection of a tax. There are to be income and inheritance taxes, a rational system for the distribution of profits and the limitation of interest and rentals. Prices of necessities are to be regulated and cooperative enterprises encouraged. The labor of women and children is to be limited and protected. Reliefs and pensions are to be provided for those who have suffered in military or civil service. The State is to provide for land reclamation, farm credits, grain conservation, agricultural education, improved living conditions and extensive road building.

In Chapter IV provision is made for an equal opportunity in education, the aims of which shall be "the cultivation of higher personality, promotion of living ability and nurture of healthy citizens." All children are to receive free education, and special adult education is to be offered. All public and private schools shall be subject to the State and carry on its educational policies. The central government's expenditure on education shall not be less than 15% of its total budget and that of cities and districts not less than 30% of the local budget. The state shall encourage and help with grants successful private schools. All schools shall offer scholarships and prizes to help the deserving needy. The state is to encourage

research and inventions and shall protect historic remains.

Chapter V provides that each district or municipality shall elect one delegate to the National Congress by "universal, equal, direct and unnamed suffrage" of all Chinese citizens over 20 years of age; those over 25 years being also eligible for election to office. Congress shall meet triennially for one month, to elect or recall the president or vice-president and the members and officers of the Executive, Legislative, Judicial, Examination and Control Yuans (Departments), to initiate legislation, adopt or amend the constitution and consider problems submitted by the National Government. The functions of the members terminate with adjournment, before which they elect a People's Committee of 21 members, with ten alternates, all to be over 45 years of age and distinguished for service rendered the nation. They are to hold no concurrent posts, but act as the National Congress *ad interim*, or call a provisional Congress for special emergencies.

Chapter VI defines the relations of the central and local governments. The Central Government, among many other usual powers, is to have control of the naval, military and air forces, which are to be conscripted and trained in accordance with law. It has the power to declare war, make peace and conclude treaties.

According to Chapter VII, the president and the five Yuans shall be responsible to the National Congress. Any citizen over 45 years of age may become president or vice-president for one or two terms of six years. The president is to represent the Republic in foreign relations. The functions and interrelations of the five *Yuans* are too intricate to be set forth here, except as indicated by their names. The function of the Examination Yuan corresponds somewhat to that of the Board of Censors under the Imperial Government. It is to determine by means of examination, (1) The qualification of public functionaries for appointment; (2) Their qualification for candidacy, (3) The qualification of professional and technical experts. The functions of the Control Yuan, whose fifty (or less) members are to be distributed on the basis of locality, character and scholarship, are to conduct audits and serve as the highest supervisory organ of the National Government. Thus far these last two Yuans, provided also in previous provisional constitutions, have been little in evidence. The Executive Yuan has exercised most government functions.

According to Chapter VIII, Provincial Councils, composed of a popularly elected member from each district or municipality, serving for three years, are to be convoked semiannually for one month, to elect a governor from among five nominees of the National Government, adopt a

budget, propose provincial bills to the Legislative Yuan and pass provincial ordinances. No active military man may be a candidate for governor.

Chapter IX concerns itself with District and Municipal government. The local magistrates are to be elected by the people and serve for three years, the passing of civil service examinations being requisite for candidacy. District Assemblies will number from 9 to 17 members, self-governing Municipal Assemblies from 11 to 29 members, the functions of both being defined in the draft.

A tenth chapter deals with the process of amendment and related matters.

Any "Better Day" for China should include the establishment of true religious liberty. This seems to be guaranteed by the proposed new constitution. Twenty years ago, when the Republic's first constitution was drafted, discussion waxed hot over a demand for such liberty. Christians, Buddhists, Taoists and Mohammedans joined together to defeat the Confucianists, who insisted that their system be adopted as the "national religion."

The intervening years have witnessed a great advance in every aspect of religious liberty save one, in which such liberty has been more circumscribed than before. In education "religious freedom" has been interpreted as freedom *from* religion, rather than freedom *for* religion. Chinese educationalists have undertaken to separate education completely from religion, especially in the case of children under fifteen or sixteen years of age. There is nothing in the new draft constitution which changes this interpretation so as to give private schools full liberty to teach religion and maintain worship in all grades. The Christian Church asks no preferential treatment but hopes that, in the course of time, the full religious liberty and universal education promised in the new constitution will be so liberally interpreted and administered as not only to promote national unity and stability, but also to further the work of the missions and the Church in establishing China's "Better Day" on the only sure foundation of enlightened morality inspired by strong faith in the only living and true God.

Baluba Medicine and Religion*

By ONAR HARTZLER, Kabongo, Belgian Congo

THE Baluba tribe situated on the sources of the Katanga Province of the Belgian Congo, has many kinds of *bwanga* or medicine. They also call the secret societies *bwanga*, but the real medicine is that made by the *nanga* or doctor.

One kind of medicine is called the *lusengo* (loosayngo). This is the horn of a small antelope filled with dirt, sweat, fingernails, hair, skin and other filth, said to be consecrated by the doctor. These are protection only to the person who made or bought them. The large horns are kept in the houses, and are licked before eating. This, they believe, makes them immune to any poison that might have been put in the food by an enemy. The small horns are put on strings about the neck of the owners, or in their very curly hair. These are believed to be safeguards against bodily illness.

Another kind is the *kihudji* (keehohdjee) which is a small nut shell filled with the same general concoction as the horns. These are strung about the body and are also for the purpose of guarding against illness. The many kinds of medicine called *bwanga* are bought from the doctor and

cost anywhere from a few cents to twelve or thirteen dollars. As the highest paid workers get little more than two dollars a month, a person may easily pay half a year's wages on a little medicine which may be of some help psychologically but whose help physically is worse than nothing. They take some of this medicine in sacks and bury it in front of their houses in a *kite* (keetay) to keep the spirits away from the house.

One kind of fetish is the small figure of a woman with the arms akimbo. If a man leaves his wife on a trip or *vice versa*, the one remaining keeps this fetish. They believe that it tells them whether the absent one is behaving himself or not. Another kind is called the *bwanga bwa ntambo*, or lion medicine, a concoction bound in the skin of a young lion or leopard in the shape of a horn. In the large end is placed a piece of wood from which four or five horns are protruding. When the people want protection they put one finger in the open end of the horn, and then lick the finger.

Another medicine is called the *bwanga bwa mbo*, buffalo medicine. This is made to the accompaniment of chanting, yelling, dancing and the beating of tom-toms. If a man has this medi-

* From the South Africa Missionary Advocate.

cine he believes that he and his gun are invisible. To belie this, however, a few months ago, a man who had a lot of this medicine was killed by a buffalo.

The methods of curing are almost as primitive, usually consisting of a string bound between the sick member and the heart as tight as possible. They have some herbs, but they use these very rarely, and usually only for the trial by ordeal.

The villagers believe there is no natural death. They say that if anyone dies, someone has killed him. As soon as someone dies, all his relatives come together and begin to yell and scream, thus supposedly expressing their grief for their beloved (?) relative. If anyone does not do this, the death of the deceased person is placed at his door. If everyone cries, the nearest relatives go to the witch-doctor and constrain him to receive their present of a chicken and consult the forefathers. The witch-doctor then takes his bag of bones, and by throwing them makes them fall in conjunction to one another. Then he says that because they fell in a certain way, such and such a man has killed the relative. The man so pointed out has to pay a large fine, or be killed. Into this enters the trial by ordeal. Of course, the witch-doctor gets the lion's share of the price paid. This belief of the blood revenge and blood price is almost the same as that of the desert Arabs.

At the crossroads, and at the boundaries of the cheffries, is usually placed a pile of grass, upon which each traveler drops his blade of grass, as a wish for good luck along the road.

The people have quite a few names for God. They have many stories of the creation. The most credited one is that *Leza* (layzah) created all inanimate things, and then *Shakapanga* came along and created all animals and men but he left them to the mercy of the spirits of the dead. We Christians show them that *Leza* and *Shakapanga* are one person and that He has been with them all the time. Other titles are *Budangulu*, the gatherer of the hills; *Vidye Mukulu*, the Original Lord; *Nkungwabanze*; *Kapole Mwine Bantu*, the Holy Lord of Men, *Kapinanmwanabo*. Most of these names have no exact equivalent in English.

Many people have a small hut about two feet high in front or at the back of their houses. They say that the spirits of their fathers dwell there and when they want to worship or pacify them, they make some mush in the evening, and take it to the hut. There they build a small fire, chanting all the while. Then they put the mush in front of the hut, crying *Tata! Tata! Father! Father!* After chanting another song they go away.

It is these beliefs and superstitions that we have to fight against. It is a very long work and slow, and with new secret societies coming in with

lewd performances, it is still harder. Many of their customs are all right but many more of them are wholly wrong. We teach them to regard those that are good and replace the evil ones with Christian customs. The difference between the face of a Christian and that of an ordinary man is very striking, for the face of the former is filled with joy and peace, while that of the latter is filled with fear, the fear of death.

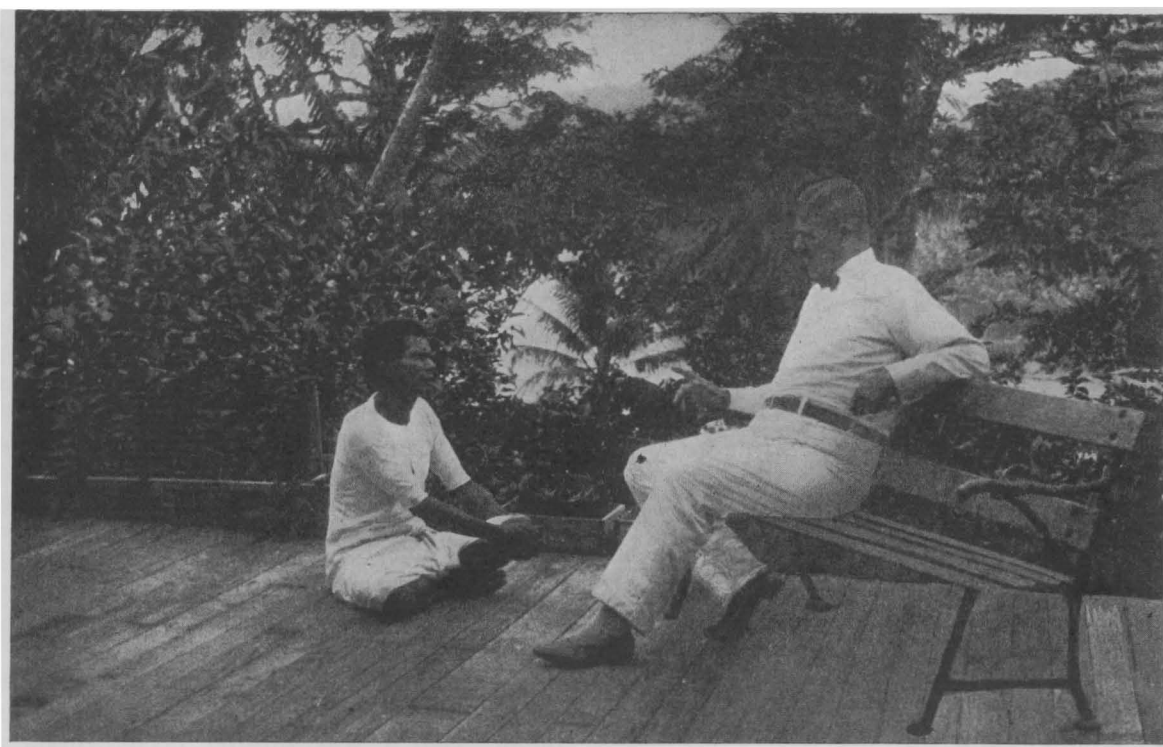
CHRIST COMING TO THE CONGO

Life is very full in Congo Belge. The interchange of ideas is baffling. All the books prepared for use at home are not at all suitable for Congo schools. Not only must everything be translated—that would be comparatively simple—but there is little that is useful when it is translated, because its whole background is incomprehensible to a native reader.

Curiously enough, they have a compensating advantage over us in their understanding of the Bible—or parts of it. Life in ancient Judea was much more akin to their customs than to anything we can conceive of in comfortable modern America. The moral problems of the Old Testament are their problems, and the religious background of Israel is only a step removed from their traditions. Proverbs are as significant to them as to the Hebrews, and the man who has one for every occasion is the winner of every argument. New Testament life was more complicated than that of their fathers, but its counterpart is taking form about them now, and Christ points the only road of hope for them today as He did to His own generation.

The teaching of the Gospels is the most fascinating and thrilling adventure of the day. Their questions are eager and will not be denied. So we study together to reach the fullest understanding, and new meanings come to us daily as we work. For example: here is the parable of the grain of mustard seed, that unknown species which grew so big that it overshadowed all the plants in the garden. They told me of a kind of pepper plant which grows like that in their gardens. But what is the meaning? I had always thought of that marvelous plant as signifying how God's kingdom is to fill the whole world. But they reminded me that those seeds in the parables were planted in the heart, and so we came to this sense of the parable, that as the plant overshadowed everything in the garden, so does the Kingdom, when it has taken root in the heart, grow to be the biggest thing there, overshadowing every thought and purpose, every seedling idea and every nurtured plan.

GEORGE W. CARPENTER,
Baptist Mission, Kimpese, via Matadi.



CHARLES W. ABEL INTERVIEWING A PAPUAN CHRISTIAN HELPER AT KWATO

From Darkness to Light in Papua

A Review of the "Life of Charles W. Abel, of Kwato"—Forty years in the South Seas*

By DELAVAN L. PIERSON

MUCH has recently been written about New Guinea—or Papua as it is called to distinguish it from the Dutch half of this great, unexplored island. The savage life of the people of the interior furnishes an interesting and picturesque theme for travelers and anthropologists. The rich variety of products, including gold, rare woods, and unusual fauna and flora, have made it a fascinating field for the study of natural history; and the social life, superstitions and customs of these isolated primitive people have been a fruitful theme for such writers as Margaret Mead, J. H. Holmes, W. J. V. Saville, Wm. E. Bromilow, A. R. Pratt and others.

The missionary history of New Guinea has been enlivened by the thrilling experiences of such pi-

oneers as William G. Lawes, Samuel MacFarlane and James Chalmers. With the last of these missionaries Charles Abel was associated for eleven years before Chalmers was killed and eaten by the cannibals thirty years ago. Abel was himself a unique character and had an unusual career. He added an important chapter to missionary history and proved that by the power of Christ cannibals and children of cannibals can be transformed into intelligent, friendly and useful men and women. The dangers and difficulties that Abel encountered and overcame show the heroic stuff of which he was made. Moreover, he took with him a young bride to this forbidding field where her courage and practical common sense helped to make her husband's work more effective and saved many a critical situation.

The famous Chalmers, the Great Heart of New Guinea, or "Tamate" as he was called by the na-

* "Charles W. Abel of Kwato," by Russell W. Abel. 8 vo. \$2.00. Fleming H. Revell Co. New York. 1934. Copies of this strong and stirring biography may be ordered through any bookseller or from the office of the MISSIONARY REVIEW OF THE WORLD.

tives, wrote to Mrs. Abel (referring to her husband): "I met him two years ago, and he sustained all I had heard about him. I am astonished at your fearlessness in having him, only I fancy he is worth taming. I have always had a liking for wild savages myself! They are worth looking after, and then there is, as you will experience in your undertaking hereafter, the joy of seeing them tamed, meek and lowly, and in a proper state of mind!"



A PAPUAN WAR CANOE

It seems strange that, after forty years among the primitive people of New Guinea (Papua), with many thrilling experiences and dangers among cannibals and warring tribes, this noble missionary should finally meet his death by a blow from a speeding motor car in the outskirts of London. But Abel had lived his life and had done a work such as few men can look back upon. His wife, his two sons and two daughters are now carrying on with remarkable success in the same field in the South Seas.

This biography of Charles Abel, by his younger son is a stirring story. It begins with the account of his boyhood in England; takes the youth through some severely testing times among the Maoris and "gum diggers" in New Zealand in the pioneer days; carries him back, fully awakened, to complete his studies in an English college and then describes his checkered, and often exciting, career through forty years in Eastern Papua.

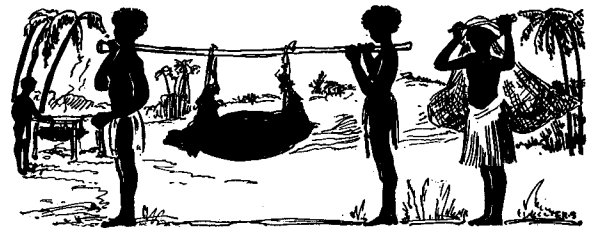
Abel himself had an ambition to go out to the mission field as a lay worker, rather than as an ordained missionary of the London Missionary Society. As he says in one of his letters:

"I did my best to join the society as a layman; and although I see now that, all things considered, it was best for me to come as a qualified "Reverend," I strongly protest, however, against my usefulness and influence being limited in any degree by that title. My ordination to the work of a missionary to a savage people should bear with it no disqualification to engage in any necessary work for Christ's sake. Nothing in His Name can secularize me. If I am true to my great trust—the conversion and uplifting of my people—whatever work I touch is spiritualized. I would gladly renounce my ordination so that I might be free to put forth all my energies in Christ's service."

In this story we learn not only how a successful Christian mission was first started among unfriendly savages, but we see how it developed and became a civilizing influence which reached far into the interior. The Papuans are divided into many languages and tribes; the chief occupation of the men formerly was warfare, with the making of weapons and war canoes, while the women cultivated their gardens. They had little or no religious belief but were, and still are, weighed down with fear and superstition. Sorcery is held responsible for many deaths. While their morals are low in their primitive state, their tribal laws and customs which guide conduct make an interesting sociological study. The Christian Papuans are a lovable people, have great mechanical ability, a remarkable ear for music and a deep sense of gratitude for kindness.

Abel sometimes questioned whether he was welcome among these people as a representative of Christ and was tempted to discouragement, but he showed his true spirit when he wrote:

"In those early days of my work I often had the miserable feeling, which was more than a suspicion, that I was forcing myself upon people where I was not wanted. However, there was no doubt in my mind, as I looked about me upon that heathen community, that, little as I was wanted, I was sorely needed; and I remembered how often my Master must have been tolerated where He was not welcomed."



A PAPUAN VILLAGE SCENE

How Abel gained the friendship of these savages is told in this biography:

There is no doubt that the missionary's fearless espousal of justice did much to establish Abel in the eyes of the natives. They could not doubt his disinterested friendship. They refused to think of him, as in one case it was pointedly suggested concerning a venerable veteran missionary, that perhaps the reason he had come so far afield was that his own country would not have him!

"When I saw Taubada face revolvers pointed by his own angry countrymen, in order to speak out for some Papuans, I knew he was truly our friend," testified an old native eye-witness of an incident at the mines. Walking through the forest many years later in the same vicinity, Abel came suddenly upon a party of women at a bend in the track. The women immediately threw down their burdens and vanished into the surrounding scrub. One of the mission carriers cried out:

"It is not a white man, it is only a missionary!"

As he repeated this information the women began to reappear, shamefaced and embarrassed.

"Oh, Taubada, we thought you were a white man!" they apologized.

The character of Charles Abel stands out clearly, not by laudatory adjectives which his son and others might have used to describe him, but by the story of deeds he performed and the letters he wrote revealing his innermost soul. He had rare and practical good sense, deep religious faith, a definite vision for the Papuans, remarkable courage, a wonderful capacity for friendship and an irresistible sense of humor which enlivened even the most gloomy and trying situations. This sense of humor often illuminates the pages of the biography.



A WATER VILLAGE AT PORT MORESBY

He was a man who did not know how to acknowledge defeat in any work that he believed was the work of God and that he was called upon to do. He appealed to his own Papuan boys to stand by him in a very difficult task of transforming a pestilential swamp into a wholesome athletic field. We read:

Loyally, and for his sake entirely, they went at their work with a will, though it seemed a hopeless proposition with the tiny handful of workers left to battle with it. "We are laying the foundations of character," wrote their leader, while we lay the foundations of a large model village upon the swamp.....the work is moral as well as manual."

He was first of all an ambassador of Christ but he realized the necessity for giving the primitive people not only elementary education, but also for preparing the people for honest, useful lives by teaching suitable industries to take the place of their dances, heathen feasts and savage warfare. He wrote:

"We ought to be willing, if necessary, to strike out on altogether new lines. We should be prepared to abandon cherished ideas as to what constitute the duties of missionaries placed as we are.....We are not here to make savages religious. We are here to make these weak, foolish, superstition-bound people, strong Christian men. We shall have to come much more in touch with the life of these people, outside our strictly spiritual work, before we shall succeed in this. We shall have to come down to that level in which we find them so full of sorcery and fighting and immoral dancing, and supplement our great message, and make our religious work a real thing by meeting them in the common affairs of their daily life."

At another time Abel wrote to his missionary colleagues, in defense of his views on industries:

"It is the poverty of the material we have to work upon in a country like this which creates the need for an industrial auxiliary to our mission.....We have robbed the people of an incentive to much work. Are we going to supply them with no other incentive, or are we to be satisfied in letting Christianity take root in the inertia which it has created?"

He had the conviction, which many are today voicing, that too much paraphernalia and too elaborate ideas are pressed upon such primitive people so that Western standards are often confused with Christian ideals. Referring to housing difficulties on the mission field, Abel wrote:

"Let us remember that the Lord's work is in more than buildings; it is in the hearts of our people, and perhaps He sees that we had better do deeper work before we go so far ahead with the material things. There is so much emphasis put upon service, charities, and machinery in the Christian world today that you do fight a bit shy of too much paraphernalia."

He had no desire to foist on the Papuans a spurious civilization. One of his aims as a missionary is revealed in another letter:

"I don't think God means me to leave these people to flounder into a form of civilization which is grotesque and spurious, but feeling as I do, and seeing as I do, I must use my influence in directing them to a new condition of life which is healthy and sound and progressive....."

One of the difficulties in Papua is that many languages and dialects are spoken over a comparatively small area. Abel learned several of these languages but worked chiefly in Suau. He translated much of the Bible for these people and the difficulties encountered are revealed in an early extract from his journal, at the time of his first attempts.



THE MEMORIAL HOUSE OF PRAYER AT KWATO

"Translating all the evening. I approached the Sermon on the Mount again with a feeling of great awe. I spent more than an hour over the phrase "poor in spirit" with McLaren's sermon in mind. There is no equivalent in Suau, of course, but a language formed, as this so often is, of words made up of a sentence, gave Dageola and me an answer to our special prayer in arriving at, *se nuatudobidobiuioidi*; literally, "those who think themselves down." It implies humility; it is an act of self-belittlement. It will be easy to read poverty of spirit into this term. I am delighted with the discovery."

The results of these forty years of heroic service were rewarding, for savages were transformed

into earnest, witnessing Christians. One incident is related as follows:

Abel had occasion to speak strongly to the Christian Papuans and to chide them for their failure to live up to Christian ideals. His words bore traces of disappointment. The meeting was being held just before a communion service. When Abel had finished speaking Daniela, a one time war-like savage chief of Lilihoa, rose to his feet and said:

"Your words are true, Taubada, and we hear them. But remember that we are very weak. We do not forget what God has done for us. There are scars on my body that Paolo of Logea (and he pointed to another chief who had turned to Christ) inflicted," yet now he is my brother for we are one in Christ. A few years ago I sought for vengeance and yearned for Paolo's life. I captured and ate his people as he did mine, and as he did my wife. See the change today for we shall soon kneel together and remember how Christ died for us. Because He died, there is no malice in my heart. We are brothers."

Russell Abel, the author of this stirring life story, was born in New Guinea about thirty years ago. There he was educated by his mother in the midst of primitive surroundings, without schools or contacts with the emoluments and advantages of so-called civilization. With only a year or two of additional schooling in Australia, he prepared for college and was graduated from Cambridge University, England, in 1928, having specialized in science and anthropology. When a student in the university, his father, who was always a vital force in his children's lives, showed that he understood the subtlety of intellectual pitfalls and was not afraid to sound a warning note. He wrote to his son:

"Most anthropologists seem to be men without any spiritual vision. I expect you will hear a lot of things on this subject which would make our precious faith look foolish. . . . "Hold fast to that which is good." If you keep near to Christ you will see too plainly how chargeless a life is theirs who only see with their eyes, and only believe the things which they can handle."

Russell Abel, like his father, has visited America several times on the way to Papua and has proved himself a most acceptable speaker, with the same sense of humor and gift for graphic description that his father possessed. Mrs. Abel, with her two sons and two daughters, is now engaged in mission work in Eastern Papua under the New Guinea Evangelization Society* of America and the Kwato Extension Association of England. These are cooperating missions with an interdenominational and international board of directors. It is a work, like the China Inland Mission and the Dohnavur Mission, conducted by faith and sacrifice, with full dependence on God, acceptance of the inspiration of the Bible, and surrender to the Lordship of Christ as the Son of God and only Saviour of men.

WHEN FUNUSUI WAS SICK*

We thank God for the high spiritual tone in the One Pusu school (Solomon Islands, South Sea Evangelical Mission).

The other night a big Kwara'ae man named Funusui came to have a verse of Scripture explained to him. He told his life story, and I was amazed to find that he had been a Christian for only one year. His brother was the big *fata'abu* (witch doctor) of his district, and he (Funusui) was to have become a witch doctor also. He became very sick, and his people offered sacrifices of pigs to their *akalos* (evil spirits). The spirit had told the *fata'abu* that Funusui would be better in six days, but he still continued very sick. He said in his Pidgin English:

"Me countim every day make six; now me no get better, and me say, which way devil gammon long me all same?"

During his illness he thought a great deal about the little he had heard of the Gospel, and decided that if he could get to a Christian village he might get well. Some heathen who lived near by, at that time made a big feast, to which he knew some Christian men would go to preach, so he sent a small boy there to ask a certain Christian relative of his to come and see him. Under God's hand this relative was there doing the Lord's work, and, of course, came to visit Funusui. The Christian pleaded with him to come to "school," and to accept Christ.

"All right," replied Funusui, "you Christian men come tomorrow, and take me go."

But his own brother, the witch doctor, had decided that as Funusui was going to die, he would like him to die in his house, so he sent men to get him. Thus it happened that the two parties, the messengers of Life and the messengers of death, met at the sick man's house at the same time on their respective errands. "I have set before you the way of life and the way of death. . . . Therefore choose life" (Deut. 30:19). Praise God he chose life. The Christian men helped him down the mountains to their village, and that evening the Christian teacher, Moses Lau-bi-na, gathered his people together to pray for Funusui's healing. Later, at the side of the sick man, the teacher prayed for hours, and although he had been ill for six months, he began to recover that night, and in six days was well.

It was not long before he came into definite touch with the Master, and he has gone on with Him ever since. At first his wife was unwilling to leave her heathen relatives, but later she came with her children, and accepted the Lord too.

D READ.

One Pasu, Solomon Islands.

* Gifts for this work may be sent to Mr. Walter McDougall, Treas., 156 Fifth Ave., New York.

* Reprinted from *Not In Vain*.

A New Project for Christian Education

By the REV. J. ROBERT HARGREAVES
St. Paul, Minnesota

*Field Representative of the Joint Committee of the
National Church Councils*

THERE are signs of a moral and spiritual awakening in many parts of America, even though this is not particularly noticeable in the churches. In the past, revivals of religion were rather closely confined to limited circles while the present revival (believe it or not) is more widespread. The Church of Jesus Christ was never intended to be an end in itself. It is a means to an end, the establishment of the Kingdom of God among men. The splendor of a great stationary engine is not in the mechanism or in the great fire under the boiler but its usefulness is in proportion to the power which is distributed to all the machinery of the factory. Machinery that requires less concentration of power in the boiler room is considered a greater triumph. The factory does not exist for the sake of the engine. The Church of Christ has a work to do but its methods are modified through the varied agencies which it has inspired. This growing variety of religious activity should be recognized by the present church leadership. All effective work that promotes moral and spiritual life is of religious value. In some instances we need to offer the prayer of Elisha: "Lord I pray thee open his eyes that he may see. And the Lord opened his (the servant's) eyes, and he saw and behold the mountain was full of horses and chariots of fire round about Elisha."

An increasing number of public schools are changing the emphasis from the academic instruction to cultural education as a means to life development, this is not simply a passing gesture; it is a trend which is gaining momentum. Recently a city school system in Massachusetts discarded its reports on curriculum subjects as not properly indicating the results of school training. A large elementary school in Minneapolis has for some time been reporting on character traits rather than on efficiency in such subjects as arithmetic, geography, and languages. In this rather courageous and significant venture, it is interesting to note that in the first year class of the associate Junior High there was not one failure among the pupils in this school.

In the whole educational program, including some extra school activities, emphasis is being put

on spiritual values as expressed in every-day conduct. In very many centers, including some localities with small church privileges, this emphasis is teaching the art of living together in the spirit of 1 Corinthians 13.

In one city district, where the little church had been closed, it was discovered that in the school of about 700 pupils a very efficient moral and spiritual training was being carried on under a decidedly Christian principal. This was influencing every class and was with full sanction of the department of education. An increasing number of teachers try not only to adapt pupils to the school and its curriculum, but exert an influence on the pupils' home situations, yet cannot proclaim their achievements in this direction. A short time ago a principal explained a program she was trying to work out to assist a girl in meeting the needs of an over sensitive and exacting mother. In another school, where there were many underprivileged children, the principal and teachers were endeavoring to provide proper emotional guides which were lacking in the several homes. The unselfish abandon with which some of the teachers seek to adapt their program to unfortunate and backward pupils is an encouragement to Christian faith. In one school supervisor's room the most prominent trophy was the letter of a child written by hand on some scratch paper and fastened to the wall with a pin. A little girl had been declared incapable of making use of school advantages but the supervisor had been unwilling to accept the verdict without further effort. After a careful study of the child's background she was readmitted and the best modern methods were used to awaken her dormant powers. The letter was an indication of the teacher's success and was the girl's expression of appreciation.

Such incidents are a type of many expressions of Christian ideals in an ever increasing variety of activities. We have no statistical blanks on which to record such ventures and triumphs.

Other extra ecclesiastical forces are also exerting spiritual influences and are reaching many whom the church does not touch directly. The Extension Department of the State College and

the School of Religion of North Dakota recently conducted a seminar to study the character building objectives of such organizations as the Scouts, Camp-fire girls, Parent-Teacher Councils and the farm youth clubs. Those sessions revealed not only the increasing variety of approach, but also increasing efficiency in furthering the interests of the Kingdom of God. In the country districts some situations depend for correction on the work of 4-H clubs. During the long continued depression the disadvantages of the farm industry has been somewhat over-emphasized, so that the drawbacks in the farm life have become, in many homes, the main topic of conversation. Many of the youth have no consciousness of their advantages and opportunities. They are unhappy with their lot but see no way out of it. There is now systematic effort on the part of club leaders to change this unfortunate attitude. Local improvements are being made; partnership activities are being worked out between parents and boys and girls; young people are being encouraged to make the best of their situations and to help solve the problems of others. Letters come showing the results of this effort to reestablish hope and family happiness. Outstanding Christian people are now engaged in this leadership and are keeping in mind the spiritual value inherent in all their work. A new attitude towards animal life will also develop. It seems strange that with the advance of science there has been no general attempt to introduce anæsthesia into animal husbandry. The same cruelties practiced hundreds

of years are still in vogue. Veterinary science has advanced and now humane consideration for the suffering animals should spread throughout the farms. We have hope that through farm youth clubs a sentiment may develop which will result both in painless butchery and in painless operations. Unnecessary pain in the case of a defenseless animal is as wrong as unnecessary pain caused to man. This change in sentiment has not been brought about by direct church effort but it may be furthered through specialized emphasis on the application of Christian principles to all phases of life. Never before have the practical implications of Christianity been brought so near to realization. Talking about behavior has seemed to have little influence on our behavior tendencies. We must integrate the precepts of Christianity into the practices of everyday life.

Where does the Christian Church come into the picture? We should constructively recognize the life and work of these specialized agencies. We must encourage and sustain their efforts to understand the main objectives of these groups studying the full program and possibilities inherent in these specialized activities. Wise parents seek to adapt themselves understandingly to the ventures of their independent children and look upon their success as the enlarging of the family interests. Thus church leadership may further the Kingdom of God by a sympathetic and constructive interest in those projects which help to carry out God's will for man.

The Influence of Filipino Women^{*}

By ESPERANZA A. CUYUGAN

THE movement in favor of woman suffrage which started in North America during the last century, has recently achieved a victory in the Philippines. Last November the insular legislature finally granted to the Filipino women the much-coveted franchise. By this law every woman in the archipelago, who is 21 years of age or over, will have the right to vote and hold political office, beginning January 1, 1935.

This is the first time that an oriental country has so honored its women. Not even a nation as modern and westernized as Japan has been so progressive. The Filipino woman has gained a

distinct advantage over her eastern sisters; at the same time this carries with it corresponding responsibilities.

But though the vote has heretofore been denied the woman by her brothers, she considers herself as on a plane of equality with him for that has been her traditional rôle. Unlike her contemporaries in the East, she has always occupied an exalted position and in every activity, except in politics, she has been on an equal footing with men.

With the door of opportunity open, she has entered every field that man used to consider exclusively his own. She can be found in practically

^{*} An address given at the Florida Chain of Missionary Assemblies.

every profession—in medicine, dentistry, nursing, law, and teaching. She is invading even such “masculine” careers as engineering, surveying, architecture, agriculture and stock-raising. During the revolution she stood with men on the fields of battle. In teaching she occupies a very predominant position.



FILIPINO WOMEN AT WORK, HULLING RICE

The home is, however, still the Filipino woman's chief concern. There she reigns supreme. As the holder of the family purse, she is also the budgeteer and business executive of the household. This privilege she jealously guards for herself.

Outside of the home and the professions, she engages in a multitude of other activities—in business, in industry, in the arts. As a civic-minded citizen, she interests herself in everything that contributes to social betterment—in health, sanitation, morals, government and religion.

She makes her influence felt in the community and the nation through such well-known movements as the Women's Clubs, of which there is a national federation, the Young Women's Christian Association, Camp Fire Girls, Girl Scouts, Girl Reserves, Women's Leagues, and various other social, civic and welfare societies.

Her intellectual and cultural contribution to the life of the nation through the schools is, of course, incalculable. No less significant is the part she plays in authorship and journalism. In Manila, the capital city, alone, several important, widely-circulated journals are run exclusively by women. She is an indispensable collaborator in all the outstanding organs of the Filipino press.

But, important as these rôles are, more vital and far-reaching still is the function she exercises in

religion. She holds far more than the “balance of power” in this field, and is, in very truth, the nation's spiritual—as she is its moral—guardian. This is true in all civilized countries, particularly in those that have come under the sway of Christ.

History shows that woman, more than man, has kept burning the light of religion. Her devotion to its cause is boundless; her sacrifices for it are without number. She it is who constantly kneels at the family altar. Through her natural devotion to things of the spirit she has served as an ever-steadying influence of her mate. The Filipino woman, like her sister in every Christian land, has been the main standby of the Church. To a great extent, she has helped in spreading the Gospel throughout the Islands. She has helped to send messengers, and she herself has gone to dark corners of the archipelago bringing the message of salvation. Because of her unselfish, unceasing collaboration, her pagan brothers in many cities and villages, and in the remote mountain fastnesses, are being won to Christ.



FILIPINO NURSES IN DUMAGUETE HOSPITAL

A Japanese Christian Institute

By K. UNOURA, Los Angeles, California

EVERY achievement in the realm of human progress is the child of an adventure. Someone had dreamed and left others sleeping to follow the gleam. They braved the dangers and privations; they dared the impossible; and their deeds are as beacon lights along the trail calling others to follow. Who can read without thrill of the Pilgrim Fathers and their battles against the open seas without the guide of the compass?

From that historic day to this busy, bustling, present day of ease and comfort pilgrims have been wending their way from every land under the sun to this land of opportunity. Each has come with his secret ambition, his dream of achievement, for all come as adventurers. The Japanese joined the immigrant trail leading to the United States following 1880 when Chinese labor was restricted by law.

When the first group of the Japanese came to America in the year 1870 the Pacific Coast was still in its pioneer stage, for California was not admitted to the Union until 1850. Gold had been discovered during 1848 and the famous Gold Rush of 1849 followed. A great westward migration had started. The gold seekers were not interested in the ordinary tasks. So someone must cultivate the fields. To meet this need the Japanese were invited to come.

Being totally strangers in a strange land, they knew little or practically nothing of the language, customs, or the modes of living. These handicaps made them targets for unprincipled people who would prey upon newcomers and take advantage of their lack of knowledge in things American. Accordingly, many Japanese were embittered by treatment received at the hand of some Americans in those days. Nor has that method of treatment entirely ceased even to this day.

We are grateful, however, that all the Americans were not that way. For good Christian people in many communities recognized in these strangers an opportunity to render Christlike service. They have heard Jesus saying, "I was a stranger, and you took me in. Inasmuch as you did it unto one of the least of these . . . you did it unto me."

The story of the Japanese Christian churches in America is generally woven around the lives of some consecrated American Christians who had

the burning desire to share their Christian life with these strangers. The truth of this is re-emphasized in the history of the Japanese Christian Institute, in Los Angeles, which was established and nurtured by the Disciples of Christ.

Perhaps the largest Japanese community on the Pacific Coast, in fact in the United States, is in Los Angeles County, Southern California. It is estimated that there are at least 65,000 in this area and that fully 25,000 of this number reside in the city of Los Angeles. In earlier days the Japanese immigrants were almost entirely single young men. They needed Christian home influence and friendship, as well as spiritual guidance and comfort.

In 1904 Mr. B. F. Coulter, minister of the Broadway Christian Church of Los Angeles saw a vision and fostered a project, in friendliness, for these homeless young men who were coming in larger numbers in those days. Night school classes were organized for the study of English and the Bible under the leadership of a returned missionary from Japan. The group soon grew because of the evangelistic spirit within it and could not be accommodated within the limited space provided. In 1905 a new center was established, which also served as a home for these young men. In 1907 the Christian Women's Board of Missions undertook the responsibility of this ever growing and worthy enterprise.

On the first Sunday of April, 1908, ten Japanese men organized themselves into a church. The need for a Christian home was becoming felt so strongly that one was established at a new location. In the winter of 1909, work had progressed to the extent that a call was extended to Mr. Teizo Kawai, to come from Japan and become the shepherd of this little flock. Work grew more rapidly in the few years that followed and eventually the needs also increased, so that in 1911 the property on Wall Street near the City Produce Market was purchased.

Three years later a three-story brick building, with a basement, was erected on the Wall Street property by the Christian Women's Board of Missions. This building was the Centennial Memorial of the Christian women of this state. In November, 1914, hosts of friends gathered to dedicate this new Japanese Christian Institute. Suitable

equipment and facilities were provided for the physical, social, educational, and spiritual growth. Many enterprising young men began to establish their homes in the immediate neighborhood of the Institute. Soon it became advisable to organize sewing and cooking classes for the newly arrived wives of these young men, and a kindergarten was instituted for little children. Many other features of service were added to the program (e. g. dormitory with 17 rooms and 23 beds, cafeteria, barber shop, bath rooms, employment office, library, game room, gymnasium, and a chapel) which as we look back add a great deal of color to the story.

Up to this time the Christian Women's Board of Missions had supported the work but in 1919 this work became a part of the United Christian Missionary Society as it brought all mission boards under a united management in that year. No exclusion law was in effect and so a normal flow of the Japanese immigration had continued which helped to add new members to the Church. During this period such noted evangelists as Rev. S. Kimura and Paul Kanamori visited Los Angeles, and stayed at the Institute for a number of days, and many men and women were received into the Church. The evangelistic spirit was kept burning and the church life reached its peak. One time the membership was more than 300. In 1923, Mr. Kawai was released from the pastorate of Los Angeles Church to the rural districts of Southern California, and K. Unoura, the present pastor, was called from Berkeley.

Constantly through the years the staff of workers has included "returned" missionaries who for health or other reasons had found it impossible to remain in Japan. Because of their experience in the homeland of these people they have been better able to help in the problems of adjustment to American life. Mr. H. H. Guy was among the pioneers in this work and Mr. B. E. Watson came to work beside Mr. Unoura when he became pastor. Miss Polly Dye, of missionary parentage, who took charge of the kindergarten about this time has made an unusual contribution because of her close contact with the homes. The Kindergarten Mother's Club has helped to bring many of the parents into church fellowship. Miss Dye was also able because of her friends in other churches of the city to help bring about many friendly contacts. Soon after Mr. Unoura became pastor the church became self-supporting while the Missionary Society continued to support the educational workers.

This period is characterized as a time of rapid development of the second generation, leading to the establishment of the church of the future. The Sunday school grew from a mere handful to enrolment of 250 and thoroughly graded, the kin-

dergarten reached its peak of 65, clubs and recreational programs were organized for the growing boys and girls. Due to the rapid Americanization of these children, it was often difficult for parents to understand their children and to relieve this situation a Japanese Language School was established in the summer of 1925, which was supported by the parents. This is staffed by a group of teachers whose Christian interest and cooperation help develop Christian character in the children, as well as furthering the graded club work.

These children grew into youth and as the years passed have accepted more and more of the duties and responsibilities of the church. A leader was needed to give full time to the ministry with the oncoming generation of young people, and so in 1930 a graduate of California Christian College, Mr. Charles Severns, a well-trained young man was employed for this much needed service. By his wise advice and direction, in January, 1933, these young people organized themselves into a Young People's Church, with its own official board, and assumed a considerable amount of financial obligations. It is interesting to note that a graduate of the first kindergarten class who had been active in club and church school and is now a promising young business man of the city was chosen as president of this Junior Board. Most of its members, church school teachers and club leaders, have come through the various departments of the church.

The church and its many activities completely outgrew its first home on Wall Street. Finally, in 1929, it was possible through the efforts of the Mission Board and the generosity of California friends to build an educational building on a new site at 822 East 20th Street and many aided with its equipment. Plans were then begun for the new church which was completed in May, 1931. The women's missionary societies and councils of Missouri by \$25,000 of their Golden Jubilee Fund contributed the larger share to which was added gifts of California friends which made possible a beautiful two-story stucco church building. The Japanese members and friends contributed \$2,500 for furnishings. It has an attractive chapel with a pipe organ, a social hall, a church parlor with a fireplace, parlors for mothers and girls, a game room and a library, besides a playground in the rear, with four lots, extending 160 feet in front and 150 deep, full of light and fresh air.

We are grateful to those Christian pioneers who laid the foundation of this Christian enterprise, and for the fellowship of many American friends with their prayers and financial support; we covet the fellowship of American churches, so that in the end we may together establish the Kingdom of God on earth.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

PLANS AND POLICIES FOR PROGRAM MAKERS

Before shaping up your schedules or yearbooks for the autumn opening, glance over our bargain counter and see if there is not something you may profitably use. All our offerings are attested by practical trial in some department of church activity.

The Year's Keynote

Is this the time, O Church of Christ,
to sound retreat?
To arm with weapons cheap and blunt
The men and women who have borne
the brunt
Of truth's fierce strife and nobly held
their ground?
Is this the time to halt when all
around
Horizons lift, new destinies confront,
Stern duties wait our nation, never
wont
To play the laggard when God's will
was found?
No! rather strengthen stakes and
lengthen cords.
Enlarge thy plans and gifts, O thou
elect,
And to the kingdom come for such a
time!
The earth with all its fulness is the
Lord's;
Great things attempt for Him, great
things expect.
Whose love imperial is, whose power
sublime.

—*Lutheran Woman's Work.*

A Blue Ribbon Program

In the annual program contest conducted by Miss Elizabeth I. Fensom, of the Baptist Literature Bureau, the first prize was awarded to the "Co-Workers" of the Fourth Church, Minneapolis, who submitted "A Meeting on Time" that had been preceded by a *bon voyage* dinner listed on the program as "Dinner Time." The other items were:

Keeping Time—Group singing.
Right Now—Business.
Watchwords—Devotional.

About a Minute—A reminder of the lovely things in life that require only a minute to do and yet mean so much to those for whom they are done.

Grandfather's Clock—Song.

Telling Time—Brief talk on how time has been told through the ages.

In a Clock Store—Phonograph record.

Pastime—Charades of proverbs on Time.

Once Upon a Time—Missionary story.

Spare Time—Impromptu three-minute talks on "What I would do with 24 hours of absolutely spare time over and above what other people had."

For Such a Time as This—Inspirational address based on story of Queen Esther, and emphasizing the missionary appeal and the responsibility of Christians today.

Each guest was given an attractive mimeographed program appropriately decorated with outline drawings of an hour glass and a clock tower.

It is noteworthy that the program on "June Brides" recently exploited in this department won the second prize in the same contest.

The Missionary Committee and Its Work

It is surprising how many pastors are still leaving the missionary plans and interests of their churches to hit-or-miss luck, with a "catch as catch can," hodge podge result without focus or integration. Rev. Watcyn M. Price, of Wrexham, Wales, outlines the needs and duties of the church missionary committee. He says that this committee ought to represent every department of the church's life and activities, inclusive of the Sunday school and the young people. It should not only coordinate the several plans and have general supervision over them but radiate enthusiasm to them all as they make a drive toward

a common purpose. There should result a diffused instead of a specialized interest confined to well-defined groups. The Rev. Mr. Price writes in substance:

A really active missionary committee is versatile and conversant with the needs of each department of church life. They should be capable of directing the educational policy of the whole endeavor. They should recommend books and helps, music, pictures, arrange for lectures, missionary plays, concerts or any other kind of meeting for spreading real knowledge of the work and needs, inviting the membership to contribute such service as they are fitted for. Thus the choir might be advised of some good cantata or other special music; the Sunday school teachers have recommended to them a series of lessons suitable for the various ages and interests; a missionary library should be formed and popularized; mission study courses and schools of missions may be promoted; members can be asked to serve as collectors, distributors of magazines or notices of meetings, actors in missionary pageants and dramas, visitors in homes of the shut-ins, etc.

Such a committee as this can help to create a perfect harmony between all the different sections of the church and that on behalf of World-Evangelization. *Get the very best people to act on your committee.*

THAT ANNUAL BUSINESS MEETING!

Under the title of "Fun and Fellowship Inject Life into the Annual Meeting," *Church Business* describes the usual attitude toward annual reports, election of officers, etc., as "a bugbear to be avoided." Even if the dinner device to bring out the people is a success, the business meetings remain as dull as ever. The need is for an injection of more life into the session. Rev. C. Sumner Osgood, of White Plains, N. Y., writes:

One year we had a "Campfire Meeting." A preliminary letter was sent

to the officers and chairmen asking them to use the campfire idea in compiling their reports. . . . For the meeting itself, a campfire was easily constructed in the center of the room by concealing red lights under a pile of wood. We sat around this and sang, talked and enjoyed the refreshments—and held a business meeting almost without knowing it. The main items of the program were:

Warming Up (songs led by chorister).
The Spell of the Firelight (prayer by pastor).

Ashes from Last Year (minutes from last meeting).

Cord Wood (clerk's report).

Back Log (treasurer's report).

Seasoned Fuel (the church board).

Crackling of the Flames (choir report).

Live Coals (the Sunday school).

Smoke (men's club).

Flame (women's association).

Kindling (young women's organization).

Fuel Hunter (church visitor).

Sparks (Christian Endeavor).

Snappy Little Sparklers (Boy Scouts).

Bundles of Good Wood (committee reports).

Matches (pastor).

Bringing in the New Fuel (election of officers and new business).

Passing Around the Smiles (everybody).

Handing Out the Rations (refreshments).

Next year the idea centered around the U. S. Government. All formality dropped away when we began to think of ourselves as the U. S. Senate or perhaps as the President's Cabinet. Our metaphors were a little mixed and often not entirely governmental, but the program was a great success. The Department of the Treasury never had a better hearing. The Department of the Interior appropriately closed the meeting with refreshments. Our program included an opening by a U. S. chaplain (pastor), Bureau of Permanent Records (minutes), Bureau of the Census (clerk), Secretary of the Treasury, the United Songsters (choir), Department of Education (Sunday school), Secretary of State (foreign affairs—missionary committee), Youth Movement (Christian Endeavor), Department of Essential Industries (women's association), Commissioners of Good Works (men's club), Department of Visitation (church visitor), Distribution of Congressional Report No. 1929 (denominational handbook), Electoral College (election of officers), and Department of the Interior.*

An International Missionary Project

By MRS. MAUDE FAHS AURAND,
Wheeling, West Virginia

Our Interdenominational Missionary Federation in this city, consisting

* *Church Business*, The Duplex Envelope Co., Richmond, Va. Copyrighted.

of forty-two churches (two of them Negro) representing eight denominations, hold two union functions a year, one of a general nature in the fall and the other on the annual Day of Prayer. It was decided last fall to have a "World's Fair of Missions" with booths displaying missionary articles from many lands. Committees for the several booths were appointed from the different denominations, assigning fields, as nearly as possible, according to the special denominational interests, realizing, of course, that some denominations are doing work among many peoples.

The exhibits were remarkable for their variety and beauty, having been assembled from the collections of missionaries and world travelers as well. Many articles were of such value that the city gave special police protection. In addition to the booths, large charts were placed about the room giving missionary statistics of the various groups represented. At irregular intervals throughout the afternoon and evening of the exhibition, a musical program was presented suitable to the different countries and missionary talks given by as many missionaries as could be procured, refreshments being served from one special booth, these latter being characteristic of the countries. Thus, there were tea for China, coffee for South America, candy stuffed with dates for India, bread and butter sandwiches for North America, candied corn for Indians, peanuts for the Negroes, coconut for the islands, etc. Small portions only were served as this was a special food display as part of the exhibit—tea in real Chinese canisters, whole coffee beans in a South American bowl, Japanese lilies made from vari-colored paper napkins, decorations of artificial cherry blossoms, etc. Custodians of the booths and also speakers were, in many cases, in the native costumes.

An item of special interest from a near-by industrial center was the appearance of an Americanization group consisting of children of different nationalities dressed in the native costumes of their parents.

At nine o'clock all repaired to the auditorium where a formal pageant closed the day. No charge had been made for admission but an offering was received at the door. An audience of more than 800 people was present and at least 150 others had helped in major or minor degree to make the project a great success. The Negroes and the Negro music were taken care of by the colored folk themselves, the other musical numbers and the parts in the pageant being assigned among the several denominations.

Stamp Collecting as a Method

Miss Juliette Mather, editor of *World Comrades*, is featuring a department in her monthly called "The Stamp Corner" as

an aid to missionary interest among young folks. "Bob the Stamper" — himself a "fan" — exploits the stamp album as a key to history by way of memorial stamps, cancellations of various states and countries with changes in spelling of names as a clew to the past; to biography and literature, art and science, as great men in all lines are memorialized; to current events, like "A Century of Progress," but best of all to missions, as the features of foreign nations become a call to the heralds of the Great Commission. At the head of Boy's department is a jolly little cut showing the head of Uncle Sam in the midst of faces, Mongolian, Turkish, Negroid, Latin-American, etc. An article supplementing this is written by Una Roberts Lawrence telling how a devout man of her acquaintance, wanting to link up his study of the Bible with the family stamp album as a means of inculcating love for the Book of books in his grandchildren, wrote on each left-hand page a verse of Scripture to fit the stamps on the right, manifesting an ingenuity almost incredible. Thus miniature stamp scenes of mountains are correlated with "I will lift up mine eyes unto the hills," etc. Numerous stamps with cuts of wild animals are lined up with "For every beast of the field is mine," etc. The flower stamps and their verses are almost too beautiful for words, likewise the trees, the birds, the eagles (of which latter there was a whole page) and even the automobiles and other vehicles, whose balancing verse is, "The chariots shall race in the streets, they shall jostle against one another in the broad ways: they shall seem like torches, they shall run like lightning." (Nahum 2:4.) Equally ingenious is the page of airplanes, whose correlate is, "Thou liftest me up to the wind: thou caustest me to ride upon it." (Job 30:22.) For a page of Zeppelins there is this verse: "Who are these that fly as a cloud?" (Isa. 60:8). Ships, waterfalls, bridges, churches, charity stamps, special Negro stamps — all have their

counterparts from the Scriptures.

What a thrill this well-nigh universal hobby gives, and how fitting it is thus to capitalize a natural instinct of early youth and even mature life in the interests of Bible study and the spread of Christ's Kingdom throughout the earth!

Special Plans for the Young Folks

STEWARDSHIP DECLAMATIONS: From *World Comrades* comes also this device for inculcating the principles of Christian stewardship in the youth of various ages. A Stewardship Declamation Contest, in the course of its pleasing, friendly rivalry, "teaches tithing to the young people who study to participate, and through them to the adults who listen to their practice and presentation." Sunbeam Bands (small children) will memorize one or the other of two series of Scripture verses given in the magazine. Juniors will select one of the talks provided in a leaflet of stewardship talks and give it as a memorized declamation. Intermediates are required to select one or the other topic, "The Lord's Tithe" or "What the Tithe Can Do" and write a five-minute essay on it. Young people above that grade are required to give an original seven-minute talk on the stewardship of possessions, based on one of the following topics: "The Christian's Money Matters"; "The Frankincense of Giving"; "The Power of the Tithe"; "Filling the Lord's Treasury." Judges—wise folk not related to any of the contestants—are to be selected from outside the church, community and denomination, different sets to be provided for the several age groups.

THE RECOGNITION OF NEW MEMBERS IN A YOUNG WOMAN'S MISSIONARY SOCIETY: This plan comes from the United Lutheran Church. The chairman of the membership committee presents the new recruits to the president and the latter makes a suitable welcoming speech outlining the objectives and some of the details, then a flower is presented

to each young woman. After a hymn, "Lord Speak to Me," the older members get candles and form a circle into which the membership chairman leads the recruits. The president lights the candle of the member standing next to her and the light is passed on during the repetition of Scripture verses on Light. The president next steps into the inner circle, lights candles of new members, those of the outer circle stepping apart and making room for each recruit as she receives her light (lights in room all turned out during this ceremony). The president says that by the lighting of the candle as a symbol, each one may become a consecrated member of the circle, adding to its luster and receiving radiance in return. A closing prayer and a hymn, "Father of Lights," ends this impressive ceremony.

MISSIONARY SERVICE FLAGS FOR YOUNG PEOPLE: This may be used as handwork for juniors or even younger children. On a special flag, silver and gold stars are pasted and upon these are superimposed, one by one, small pictures of all missionaries whom the children have seen or studied about or who have gone out from their state, silver being used for those still living. As a variant from this, children may mount and frame cut-out pictures of missionaries and put them up around the room in which meetings are held.

CHINESE RHYMES FOR CHILDREN: This little volume is a successor to "Chinese Mother Goose Rhymes," by Isaac Taylor Headlam, and gives attractive rhymes translated from the Chinese for children from four to twelve years old. Conundrums in rhyme, illustrations on every page, a delightful oriental air and a childish lure make this a volume every child will enjoy. (Fleming H. Revell Co., \$2.00.)

BOOKS OF INTEREST TO PRIMARY AND KINDERGARTEN CHILDREN: "Children of the Great Spirit" (Indian, price, \$1.00); Chinese Children of Woodcutter's Lane" (85c); "The Treasure Ship Sails East" (\$2.00);

"Ah Fu—A Chinese River Boy" (50c); "Ah Fu and Me Too" (25c); "The Pilgrim's Party" (\$1.50).

KEEPING OUR COLLEGE STUDENTS MISSIONARY: A young missionary corresponding secretary tells in *The Woman's Missionary Friend* how her interest in her home church and its objectives was kept alive while she was in college. Now and then a friendly letter would come from some missionary-minded woman at home telling the church news and all about its local activities but adding eye-opening facts about the Church-at-large, especially in its missionary enterprises and new endeavors. Not infrequently an apropos clipping from a periodical was inserted. Once the young woman was asked to be friendly with a foreign student on her campus whom the lady back home knew to be lonely. Again she was told of a noted missionary speaker who was soon to address her student body and the hope was expressed that she would be sure to hear this speaker. This went on in an informal, friendly way all through college; and after her graduation the student said it seemed the most natural thing in the world for her to fit into the missionary life, so that in a few years she had become the corresponding secretary for one of the large branches of the work. There is a great art in keeping missions normal, not spectacular and occasional.

THE "COLLEGE ABROAD" MOVEMENT OF THE METHODIST CHURCH. A program is being carefully evolved to meet this need among young people. Youth is in power in the Orient. The growing spirit of nationalism requires native leadership. Young college graduates are the only ones trained to meet the demands of the new day dawning in the East. The question is not, "Shall the young people lead?" They are leading. The vital questions are, "Shall the young hand at the helm be Christian?" and, "What is our responsibility for these struggling young patriots across the sea?"

BULLETIN OF The Council of Women for Home Missions

ANNE SEESHOLTZ, EXECUTIVE SECRETARY, 105 EAST TWENTY-SECOND STREET, NEW YORK

FOR PEACE

In the Order for Morning Prayer, Daily throughout the Year there are three collects; the first of the Day, specially appointed; the second, for Peace; the third, for Grace to live well. And the two last collects shall never alter, but daily be said at Morning Prayer throughout the year, as followeth; all kneeling.

The Second Collect, for Peace

O God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries; through the might of Jesus Christ, our Lord. Amen.

"Whose Service Is Perfect Freedom"

Truly, in every age and every clime and among many peoples some men experience the truth of "service that is perfect freedom" while the many seeking freedom by violence against each other find themselves desperately bound. And there is no hope in them!

Listen to Rabindranath Tagore in "Fruit-Gathering" express the same truth in other language, yet the same experience caught in poetry:

"What is there but the sky, O Sun, that can hold thine image?"

"I dream of thee, but to serve thee, I can never hope." The dewdrop wept and said, "I am too small to take thee unto me, great Lord, and my life is all fears."

"I illumine the limitless sky, yet I can yield myself up to a tiny drop of dew," thus the Sun said, "I shall become but a sparkle of light and fill you, and your little life will be a laughing orb."

THE TRIUMPH OF GOODWILL

The Church School Union of Queens Village, Bellaire, and Bellerose, New York, presented The Triumph of Goodwill, a Pageant-Drama, by Jennie Cartland Callister, in Hollis Masonic Temple May 18, commemorating Goodwill Day. The cooperating schools were from two Baptist churches, one Evangelical Reformed, one Methodist Episcopal, one Congregational and two Lutheran churches. The pageant shows by historical scenes the futility of armed force and presents the claims of Goodwill as a method of maintaining peace among the nations. The historical episodes are bound together by well selected music. The play closes with an effective appeal for the release of Goodwill, and the whole assembly "pledging prayers and consecrating ourselves" to fulfill the mission of securing the triumph of Goodwill.

The various episodes were prepared by the church schools. The occasion was a community gathering of young and old in full participation. The admission fee of twenty-five cents doubtless covered the five-dollar royalty and other expenses. Mrs. Callister, who was present, spoke simply of the immediate need for practicing goodwill in our hearts, homes, communities, and nation. One of the young members of the community had prepared a poster on The New Patriotism. Invitation was extended to all present to participate in the NO MORE WAR parade on the following day. Further information concerning the pageant-play can be secured from the editor.

War Will Disappear When the People Decide that the Time Has Come!

The Marathon Round Tables 1934 have for objective to develop and clarify public opinion, to make public opinion function, and to decide how organized public opinion can protect the world against war. This can be achieved if men and women in each community, large and small agree to try the conference method in which by logic and agreement the best ways to proceed are found. The general subject for 1934 is "The Evolving Foreign Policy of the United States." Such questions as, Is isolation possible or desirable? Can we have permanent national recovery without international cooperation? Granted that the desire of the government and its people is for world peace and security, what policies have been in harmony with this objective? What policies have delayed its achievement? By what immediate steps could the government turn our policy toward this objective? What can individuals and local organizations do to uphold and strengthen the development of a constructive foreign policy? What are *you* doing in your community?

The Peace Service, "On What Peace Depends," prepared by Mrs. Pierson P. Harris, and published by the International Relations Committee of the Council of Women for Home Missions, Foreign Missions Conference Committee on Women's Work, and the National Council of Federated Church Women, is ready for distribution and use at a cost of 2c apiece or \$1.50 per hundred. They may be ordered from any denominational Headquarters.

COMMUNITY WORLD FRIENDSHIP WEEK

Did you ever try a World Friendship week in your community? In 1932, the Religious Education Committee of the Council of Churches of Canandaigua, New York, had such a week. Thus the program appeared as a normal part of the task of religious education. Cooperation with Parent-Teachers' groups added to the success of the week. The week's plans included sermons in all the churches the first Sunday morning on the theme "Religious Education as a basis of World Friendship." Union Young People's Service with lunch preceding was held, at which time the possibility of world peace in the present generation was discussed. Over seventy school pupils were in poster contests using the theme "World Friendship and World Peace." There were special movies such as "The Broken Lullaby," and for the children "Around the World in Eighty Minutes." In the history classes there was study of the growth of peace movements as in the Kellogg-Briand pact, the League of Nations, World Court. The grade school children dramatized "Good Will the Magician" and similar themes. Prominent citizens wrote on subjects related to World Peace for the newspapers.

In addition, there was a World Friendship Exhibit held in a vacant store room in the busy part of town. Here a large map of the world indicated the peace movements at work (and not the dangerous war areas), flags of all nations, books for teachers on World Friendship, posters by children of other lands, posters on peace and goodwill made by Canandaigua boys and girls. Transparencies of Dutch and Japanese life also made in the schools were hung in the windows. One's imagination readily supplies other details essential to the observance of such a week. As far as is known, "no individual and no organization refused to cooperate in this community project. The whole city was thinking and talking Peace."

Thus it is community spirit inspired by the thought of actual goodwill that binds a people together.

St. Matthew records that Jesus said, "*For where two or three are gathered together in my name, there am I in the midst of them.*" Jesus also said, "*Arise, and be not afraid! If ye know these things, happy are ye if ye do them.*"

VITAL HOME CONTACTS FOR FOREIGN STUDENTS

By far the most permanent and transforming contribution to the life of foreign students is made in our homes. Formal tea parties, luncheons and dinners are useful but not very effective in establishing real friendship. Guest students do appreciate an invitation to spend a week-end or a longer period with an American family.

In the suburban churches around New York, Philadelphia, Boston, Chicago, and other metropolitan centers, much enthusiasm for acquaintance with foreign students is being manifested. A well organized annual week-end conference in May has been promoted by the initiative of the Director of the Educational Department of Prospect Presbyterian Church in Maplewood, New Jersey. The Friendly Relations Committee Among Foreign Students in New York cooperates in discovering and enlisting ten foreign students, each representing a country. They are welcomed in Maplewood Saturday afternoon and

accompanied by the young people of the church to a picnic site in the country. Games, stunts, a steak fry help to get everyone acquainted. Each student is a guest in a private home.

The Sunday school hears brief messages from the students and each attends one of the classes. The guests participate in the regular Sunday morning church service for which an internationally known speaker is secured. After Sunday dinner the students may take short motor rides or hikes. Motion pictures are taken, and ten different forums are conducted, on as many different countries; these forums are led by the foreign students, and some lively questions and discussions result. A farewell supper in the parish house, with brief messages by the foreign students, closes the day's program.

The principal reasons for the success of this project are the early and careful local planning by the Educational Director; the budget appropriation, allowing a small grant to each foreign student, covering expenses; and careful selection of students by the Committee in New York.

Foreign students enjoy this sort of a week-end because they are not "being entertained," but are really contributing much to a better appreciation of their countries and culture.

Why not greatly multiply the number of projects of this kind? Let the Friendly Relations Committee, 347 Madison Avenue, New York, help you.



GUESTS ATTENDING CONFERENCE, MAPLEWOOD, 1933

Our World-wide Outlook

A Missionary Newspaper of Current Events

ISLANDS OF THE PACIFIC

In the New Hebrides

The Australian Presbyterian Mission in the New Hebrides reports that the government is making further efforts for the welfare of the native population:

(a) In Malekula two British subjects and a French citizen were fined for supplying alcohol to natives.

(b) A British subject, John Stephens, of South Santo, was sentenced by the British National Court at Vila to a year's imprisonment with hard labor for cruelly ill-treating a young girl worker on his plantation.

(c) Quite recently the people who at South Santo the Christmas before last were driven from their village and land by a young Frenchman, have been authorized to re-occupy their holding without molestation till the Land Court may deal with Santo lands.

Punishment of a minor nature has been inflicted by the Condominium Government Courts on some men who have supplied liquor to natives; but in some cases the illegal recruiting of native women remains unchecked. There seems to be no place where the Government can be said to be fully effective in the control of abuses.

Papuans Are Learning

Miss Mary Abel, of the New Guinea Evangelization Society, writes that in the work among 176 boys and girls at Kwato (one of the stations), eleven Papuan monitors, all Christian, are being given increasing responsibility, so that they may be able to take charge of the work. Miss Abel says:

This is by no means easy. The Papuan hates to appear different from his neighbors, and has the natural dislike of being unpopular. These monitors have to report anything they think to be wrong, and may have to punish those who do wrong, which does not win popularity. One of the girl monitors who had shown little true love for those under her, one day corrected one of the older school boys for breaking a law, and did it in a manner which caused a hasty retort. The next morning the monitor realized that she had failed her Master, and, though it cost her all her pride, she

confessed to the boy that it was through lack of love she had corrected him so harshly. Needless to say he was touched by this humility and acknowledged his fault.

Important Church in Samoa

For nearly ninety years there has been a Protestant Church in Apia for Europeans. Last year nine half-castes and one New Zealander joined this church. Rev. H. S. Perkins writes that in a year of political unrest, and the deepest depression in trade, the churches in his district have maintained their reputation for generous giving by raising for church purposes £200 more than last year. The total was equal to that of a good year in prosperous times.

This church serves as a bridge between Samoans and Europeans.

—*The Chronicle (L. M. S.)*

Largest Evangelical Church in Philippines

With a record of almost continuous state of revival for over thirty years, the church in Guijulan remains the largest, and in point of organization, one of the most effective of Presbyterian churches in the Philippines. The two Malahay brothers, Silliman students, organized meetings in their home in 1903, which, in 1909, resulted in the formation of a church with 448 members. The brothers have been the only pastors of this church, now numbering over 2,000. Much of this achievement is due to "Mother Malahay," who learned to read her Bible at the age of 70. All her children are active in Christian service, either as ministers or as officers in the church. A grandson, now in Silliman, asked for evangelistic work and was assigned a field about one year ago far to the south, where no permanent organization had been

established. With real Malahay spirit this young man, while pursuing his studies, has been instrumental in gathering a congregation which is now considered as an organized church.

—*Philippine Presbyterian.*

Philippine Council

The first report of the Philippine Council (founded 1933), eleven denominational organizations, has just been made public. It was formed by mission boards, realizing the need of united and continuous study of the needs, progress and opportunities of this field. It intends to review periodically all the work of cooperating boards.

The Philippine Council began functioning April 1, with E. W. Higdon of Manila as secretary. The Council advises the publication of a single Christian evangelistic paper in English. It recommends that lay leadership be prepared for communities that cannot support paid Christian leaders. The several denominations at home are urged to see that Filipinos in the United States receive more friendly attention from the churches, particularly in areas on the Pacific coast, Chicago and other centers.

The Council records its attitude toward Philippine independence:

In the establishment of a government in which the Filipino people should have both legislative and administrative responsibilities we believe that before independence is effected the following provisions should be safeguarded, namely, an international agreement neutralizing the whole island territory; a reciprocity agreement relative to duties and quotas on imports with equal economic advantages, thus avoiding an undue influence by a few American producers; a reciprocal immigration agreement based on quota policy now governing such relations with other peoples; a plan for protecting the rights of minorities in the Islands.

—*Christian Advocate.*

NORTH AMERICA

A Missionary Looks at U. S.

A missionary who returned to America after six years in India, and visited the churches in his own land writes: "Arriving in this country two years ago, I soon became convinced that India is in no greater need of Christianization than America. There seemed to be no place in the church where the Spirit of God could break out. A year in Teachers' College, New York, only increased the sense of urgency. There seemed need for a movement, like Indian Nationalism, which would cut deep into the life of the church, be purifying in power, and make Christianity frankly repudiate the guilt of our day; that would bring conviction, repentance and conversion, with a new content. It would be individual, as it only could be, but it must be as social as redemption, as Christ's Cross. Devoted ministers and laymen are saying something must be done, but often there is a feeling of futility. More than ever there is need of Christian awakening in America."

—*World Methodist Press.*

Membership Increasing

According to *The Christian Herald* annual report of church statistics, prepared by Dr. George Linn Kieffer, president of the Association of American Religious Statisticians in 1933, religious bodies showed a total net gain of 655,482. The total of membership in all denominations reached 60,812,874. The proportion of church members to the total population of the United States showed a gain from 46.60% in 1926, and 48.19% in 1932, to 48.37% in 1933. This seems to refute the magazine articles which endeavor to prove that the Church is losing ground.

The largest increase was by the Methodists with a total gain of 213,662. The Baptists were second, with a gain of 193,571. Other increases were shown by the Lutherans, 65,782, and the Roman Catholics, 53,426. Some denominations, apparently lost

ground, among them the Presbyterians, with an apparent decrease of 42,456, and the Congregationalist-Christians, with a loss of 22,213. In some cases this decrease is due to a clarifying of church rolls by a removal of inactive names. The Roman Catholic Church is still the largest single denomination in the country, with a total membership of 20,324,144, including all baptized children. Among Protestant denominational groups the Baptists lead, with a membership of 9,866,209; and the Methodists next, with a membership of 8,766,017.

The report shows a total of 299,518 ministers in the United States, while the number of churches is 242,011. That is, there are 2,493 more churches than ministers but many of these churches are small missions. The report shows conclusively that the Church is steadily progressing, and is still the nation's greatest going concern.

"Egg-a-Meal" for the Minister

Rev. George Dorey, D.D., of Regina, Saskatchewan, recently visited a church in the "dried out area" of western Canada, where for four consecutive years the crops have failed, with every indication for worse failure in 1934. Dr. Dorey found there is still interest in maintaining the church and Sunday school.

"One man said they had got a number of farmers to promise an 'Egg-A-Meal' for the minister's salary. This would mean nearly two dozen eggs a week per family to be turned in at the store where the minister and his family buy their groceries. Inquiring about the price of eggs I was told they were ten cents a dozen, with every prospect of being lower."

The Volunteer Movement

Interest in the Christian message and task, and especially in Christian missions, continues to grow in student circles, wherever the staff of the Student Volunteer Movement secretaries have been able to help. Reports indicate that the Connecticut Valley Student Volunteer Con-

ference held last spring was the best in years. The North Carolina, Georgia, and Alabama Conferences were interracial in character, and the South Carolina Union for the first time carried through a conference characterized by Christian interracial fellowship. Students were present from some twenty colleges and as many as 175 people were in some of the sessions.

No effort is made to conceal from students the fact that boards are not sending out many new missionaries. This situation is made a challenge to students to assume an ever larger share of responsibility for seeing that the Church goes forward with its God-given missionary task. There is a steadily increasing number of students, with a deep Christian conviction and a sense of world-wide mission, who are determined that the future shall be different from the present.

Meeting on Religious Liberty

New conditions in various lands are restricting religious freedom especially in regard to teaching the Gospel, including preaching and religious education, missionary schools and property rights.

Increasing restriction is due to nationalism, to a resentment or fear of the liberalizing influence of Protestantism, to the effect of a monopolistic religion—as Catholicism or Mohammedanism—to active irreligion, and to the monopolistic view of the state and to other causes.

An advisory group of the International Missionary Council was called to meet on May 10 under the leadership of Dr. Joseph P. Chamberlain, Professor of Law Drafting at Columbia University, to discuss these questions and the following persons reported. Dr. John A. Mackay on Mexico; Dr. Fred F. Goodsell on Turkey; Dr. Robert S. McClenahan on Egypt; Dr. Guy S. Inman on Peru; Dr. P. H. J. Lerrigo on Congo; Dr. A. L. Warnshuis on China and Miss Helen Clarkson Miller gave her observations in the Near East.

Christian-Jewish Seminar

Last April in Toronto the first Canadian Seminar on Christian-Jewish Relations was held. It was attended by leading Canadian laymen and clergymen, both Jewish and Christian. The speakers emphasized that only by a genuine desire on the part of both Jew and Gentile to understand and help each other can anti-Semitism in Canada be checked. Pleas were made for the cessation of antipathy and the creation of tolerance, sympathy and active cooperation.

Three round table discussions dealt with "Evidences of Anti-Semitism in Canada," "The Educational Problem of the Jews in Canada with Emphasis upon Cultural and Vocation Training," and "Are There Fundamental Differences in Moral Emphasis Between Jews and Christians?"

Need for Negro Doctors

In an 80,000-word report, made public by the National Association for the Advancement of Colored People, the Harlem Hospital investigating committee asserts that Negro physicians are ineligible to membership in the American Medical Association in one-third of the States. The report stresses the "need for an increase in the number of well-qualified Negro physicians," and calls upon American universities to "widen the existing opportunity for ambitious and well-qualified Negro students to enter medical schools." The committee points out that there are only one-fourth as many Negro physicians as there should be in the country, and only two medical schools for Negro students, Howard and Meharry, both of which "fall behind other Grade A schools in equipment and personnel."

—*The World Tomorrow.*

Seamen's Missions

The Seamen's Mission of Seattle reports some interesting facts: the reading room was visited by 170,000 men. Letters and packages received reached a total of 16,466 separate items

and 1,513 letters were forwarded. Seventeen missing seamen were located and brought in contact with their relatives. Free instruction in English was given in classes meeting twice a week for over five months of the year, and thousands of dollars was handled for the sailors. About \$92,000 was handled for seamen in one way or another. The attendance at some 250 services totaled 15,600.

In San Francisco, three hundred and forty seamen received Christmas gifts from the mission. There were 6,652 meals served and 6,000 loaves of bread were distributed. At this station 6,085 letters and 3,582 parcels and papers were handled for sailors. The relatives of eight sailors were reunited with their boys. Devotional services are held twice a week and on Sunday. They were attended by 9,634 persons. This home handled almost \$30,000 for seamen. Both these missions are maintained by Norwegian Lutherans.

On the "Oregon Trail"

The "Jason Lee Special" is a covered motor wagon which started from Boston, April 16, to follow the trail of Jason Lee from Boston to Salem, Oregon. Lee was sent out in 1834 by the Methodist Missionary Society as the first missionary of any church to the American Indians in that territory, and remained to found a white civilization in the Pacific Northwest. One hundred years ago he traveled with the outfit of Captain N. J. Wyeth, a fur trader from Boston. The "covered wagon" of the emigrant had not then come into use. Wyeth's company traveled on horseback, carrying little provision with them and depending for food upon their rifles. Deer, prairie fowl and buffalo by the million then abounded in the Indian country. Lee conducted in southern Idaho the first formal Protestant religious service in the vast interior lying west of the Rocky Mountains. He also drove the first cattle over the Rockies. Two years later Marcus Whitman took the first wagon over the

mountains. He settled near what is now Salem, Oregon, and began his missionary work. His arrival antedated the coming of any Protestant party by two years, and the planting of the first Catholic Mission by four years.—*Christian Advocate.*

LATIN AMERICA

Anti-Religious Textbook

The Federal Ministry of Education in Mexico (according to *The New York Times*) has introduced a "Manual of Anti-Religious Education" for use as an official textbook in primary schools and night schools for workers. The book contains chapters with such headings as "Why We Combat Religion," and "The School vs. Religion." The second portion of the book traces the history of religion, from the beginnings of Christianity to the present situation in Soviet Russia, explaining religion on a materialistic basis.

The book has been placed in all official schools, and an attempt is being made to have it required in private school curriculums. Mexico City booksellers, however, refuse to handle it, or even place it on display.

Progress Step by Step

In the face of difficulty and determined opposition, definite progress is reported by the Episcopal Suffragan of Mexico. Here are a few instances:

A new and well furnished parish hall for the Church of San Pedro Martir now serves as a social center in that village. Government decree has allowed the Bishop the use of an old church in San Sebastianito, which is undergoing repairs and will be in use soon. Use of an abandoned meeting-house in the village of Ayapango was secured from the Methodist authorities, for a small group of communicants in need of a church; their children were growing up with no religious training. Government permission for the repair and use of the building was expected soon. The new Calvary Church in the village of Los Reyes-Golox was consecrated before a gathering of four hundred people. The Church of the Incarnation, Amecameca, which was in ruinous condition, has been repaired. In Zoquipan the government has granted the use of a former Roman church. This was only a temporary building and was in deplorable condition but it responded

to careful treatment and is now a decent and dignified place of worship.

In each of these places church members have given material and labor with enthusiastic sacrifice.

Puerto Rico's Problems

The situation in Puerto Rico is made up of a variety of critical problems, such as poverty, overpopulation, disaster and disease following the hurricanes, and a political crisis where all factions are at each others' throats. Protestant Christianity also faces a crisis. There seems no way of protecting the island from a whirlpool of contradictory creeds. New sects continue to arrive on every boat, each teaching that all the rest are doomed. Black and white magic have also taken possession of some of the churches. One of the missionaries reports that in a church he visited Voodooism had cast a black cloud over a group of women. In another church an elderly woman teacher of a Bible class among the Jebaros uses a Bible by rubbing it over her body when she is sick. The result of such conditions is that the intellectual class is not in the church, although many are disciples of Jesus Christ.

—*Christian Advocate.*

The Gospel in Chile

The Presbyterian Board (U. S. A.) reports that its southernmost work in South America is located in Chile on the Pacific side of the Andes. The work centers, as does the life of Chile, in Santiago. Within its borders live nearly 700,000 people, one-seventh of the total population of the country. The swarming mass of the under privileged and illiterate who migrate to the city constitute one of Chile's major sociological problems.

While there has been much unrest, Chile has fared better than most of South America during the troublous days of 1933. Perhaps the worst aftermath of the crisis of last year has been the outbreak of hate and irreligion in protest against the callousness of the professing Christians who constitute the bulk of

society. The working people are insistent upon what they deem their rights, and their clamor is intensified by the extravagance of the old aristocratic families.

Young people's interest in Christianity is awake, and conferences are productive of leadership among youth. A large conference for young people is planned for Santiago, Chile, this year. At San Fernando in the south, the Mission Gospel Bus has had the voluntary assistance of young people constantly at meetings in outlying districts. This Gospel Bus traveled over 5,000 miles through the country during the year.

Through Bahia with the Bible

Mr. F. C. Glass, with two Brazilian companions, made a Bible campaign trip a few months ago through Bahia, a central state of Brazil as large as Spain and Portugal, and with a population of 4,000,000, largely Catholic but only so in name. Over difficult roads and through many difficulties, such as being mistaken for bandits, league after league of this state was crossed and recrossed, and everywhere the Bible was gladly received. Without fear, the people read the Scriptures at street corners, or in their own doorways. Some three thousand miles were traversed, and about six hundred Bibles and Testaments, and three thousand Gospels were sold, and many given away.

One feature of the journey was the twenty lantern lectures, given often in the open-air, and sometimes on the white walls of Roman Catholic churches, with the full approval of the inhabitants. At other places the best halls of the town were freely placed at the disposal of the evangelists.

EUROPE

McAll Mission Gospel Boats

An effective means of preaching the Gospel is conducted in France by the McAll Mission through its two canalboats, plying the rivers that converge in the neighborhood of Paris. The interior of each boat is given

over to a large meeting-room, while in the bow are the living quarters of the evangelist and his wife. Usually the boat ties up at a riverside town for a week or more at a time. Regular meetings are held on the boat which draw many people by their novelty. On a recent Sunday 80 people attended the service on one boat, and of these about two-thirds were unconverted seekers. Bible study meetings are held in the middle of the week, and Testaments are sold to new converts.

A large part of the evangelist's work is done outside of regular meetings. He has opportunity each day of making new contacts. Sailors and idlers of every sort are encountered on the wharves, and even while the boat is under way, the evangelist has a chance to distribute tracts to lock-keepers and to sailors on other boats met in the course of their travels.

Religious Minorities

In *The Presbyterian Advance* Dr. J. Ross Stevenson, President of Princeton Theological Seminary, pictures the need of the several scores of religious minorities in Europe. The Magyar Reformed congregations in Rumania, Jugoslavia and Czechoslovakia; the Lutheran and Reformed villages in Austria, in western Poland; the Protestants of Greece — both Presbyterian and Congregational — and a number of others have frequently been in the direst straits during the past two decades. Many are living close to the subsistence level. It is difficult to choose the strategic points to which aid should be brought.

Heart-rending cries for help come from Christians in all parts of Soviet Russia and, paradoxically enough, a large part of these appeals come from the eastern Ukraine, one of the most fertile areas of the whole vast country. The seizure of breadstuffs for feeding the urban populations has left the farmers with hardly enough to keep body and soul together. Without semblance of trial or any kind of legal procedure, men and women are snatched away from their families, to be held in prison, often for several days without food or blankets, sometimes to be as suddenly released, but often to be deported to the penal

settlements, or simply to disappear without further news ever being received of or from them. When an explanation is given at all, it is usually: "Guilty of religious propaganda." Yet religion is not stamped out. Everything that is done for these people is helping to sustain and further one of the most interesting post-Reformational religious movements in Europe. Moreover, the location of these active and fervent evangelical groups so near the frontier of atheist Russia may at some future time make them a factor to be reckoned with when the day of the "Glorious Return" dawns for Russian Christianity.

Oncken Centenary

An important centenary of this year was on April 22 and 23. One hundred years ago Johann Oncken and six companions were baptized, and formed the first Baptist church at Hamburg, Germany. This movement extended its influence over most of Europe, and even to the other continents. Millions of converts, lives radically changed, the New Testament message carried overseas by thousands of emigrants, foreign mission enterprises initiated and sustained in Asia, Africa and South America are among the fruits of the European Baptist movement, which may fairly be dated from the baptism of Oncken. He, himself, is an important figure in church history, and Hamburg counts him among its famous citizens. Oncken, when asked how many missionaries he had in Germany, replied, "Seven thousand." "You misunderstood the question; that is the number of your members, but we want to know how many missionaries." "Seven thousand," he rejoined. "Among us in Germany every member is a missionary."

German Protestants

News from Germany indicates a considerable measure of defeat of the forces in the Protestant Church devoted to the historic, universal and evangelical Christian faith. Propaganda, threats, ruthless force and the breaking of promises have characterized the battle against the brave pastors who have dared to put allegiance to Christ ahead of obedience to Chancellor Hitler and the

Reichsbishop. The constitutions of the various synods have been abolished by decree of the Reichsbishop. The actions of the Pastors' Emergency Federation and the Pastors' Fraternity in the Rhineland having been evidence of determined resistance to the racializing and coercing of the Church, means were taken to break up these organizations. The secret police provided the needed evidence of "disloyalty" on the part of leaders of these groups.

The selection of those students who are to be permitted to study for the ministry is announced to have been placed in the hands of the leaders of "Hitler Youth." If this is true, it represents the most sinister development yet in the tragic misfortunes of the German churches.

—*Federal Council Bulletin.*

Denmark a Missionary Land

Denmark has less than fifteen thousand square miles of territory, and about two and a half millions in population. It has only one Moravian congregation, namely, that of Christiansfeld in Nord Schleswig. This congregation numbers about 215 communicants, and a total membership of less than 300; a tiny church in a little land. In addition is the Diaspora center at Frederica, in Denmark proper. But these two centers are dynamic with missionary zeal. All over the land are organizations for the dissemination of missionary knowledge and the gathering of funds. Nor does the work stop here. The Societies seek recruits among the young people for volunteer work. The little Danish monthly missionary magazine consequently publishes from time to time the names and pictures of these recruits, and, almost invariably, there is likewise a written word from the recruit, telling of his experience in spiritual things, his home life, his upbringing, his finding Christ, and his call to mission service through the Lord's leading and under the direction of the Church. These young recruits visit various sections of the country, meet those who are

contributing to the support of the work, and then go out into the world to take up their work in the designated mission field. Twenty-one sons and daughters of Denmark are at work in the foreign field today.

—*Moravian Missions.*

AFRICA

Changed Sentiment in Egypt

The violent anti-Christian disturbances by Egyptian Moslem leaders has not only subsided, but the aftermath seems to be a more widespread and deepened interest in the Christian message. Mr. J. E. Kinnear, of the Nile Mission Press, cites a case as evidence of a marked change in attitude.

In October a Moslem parent brought his boy to a Christian mission in Cairo to have him enrolled. The principal of the school, interviewing him, carefully pointed out that Christian worship and Christian instruction held a central place in the life of the school. "Oh, yes, I am quite aware of that, and I don't mind at all," was the surprising reply. "I want to enroll him in this school of yours, and you can make a Christian of him if you like. In fact, I don't mind if you use force to do it!"

Another educated Moslem wrote a long letter for the Cairo press, from which are the following extracts: "We wonder why the missionaries are attacked now after they have been in the country for about a century, since their motives, their work and message remain the same. . . . We hold, with the missionaries, that conversion to Christianity is not a mere transfer of a person from one religious denomination to another; it is a complete spiritual change, including his feelings, deeds and sayings, and his mode of thinking, prompted by spiritual motives.

"Invaluable service has been rendered to Egypt and the Near East by missionaries; the first voice raised against immorality and prostitution and in favor of the liberation of slaves was the voice of missionaries. Attention was first drawn by missionaries to the danger of intoxication and drug-taking. It was the missionary who first made a good and

exact translation of the Bible into Arabic. It was they who established schools, institutions, hospitals, printing presses and orphanages in our midst."

—*Moody Monthly.*

In Kano After Forty Years

Kano, walled capital of Hausaland, is a city where Orient and Occident meet. Politically and commercially important, it has grown from one city to seven, including the original Hausa metropolis, the ghetto, the Syrian quarter, the European trading area and various other sections.

For the Sudan Interior Mission the special interest in Kano lies in the fact that it was the prime objective of three pioneer missionaries in 1893, two of whom laid down their lives in the effort to reach it with the Gospel. To occupy it for Christ has been a hope of the Mission ever since. After forty years of waiting, of prayer and effort, at last the mission is granted a site upon which it may establish itself in this city which is the key to the whole interior region. The work is being initiated by William H. Hockman.

—*Moody Monthly.*

Students Practice Evangelism

An evangelistic campaign under the direction of students has come to be recognized as a normal part of college training in mission schools. One such mission conducted by students of Bishop Tucker Memorial College, at Mukono, is worthy of mention. Three groups worked at three centers, five, eight and sixteen miles from Mukono. The objective was to arouse Christians to their responsibility as church members. On the Sunday preceding the mission, the leader of each party went to his allotted village to be introduced. Wednesday, he conducted a special prayer meeting. Saturday was given up to visiting. Printed letters of welcome to the Sunday services were distributed from house to house as evidence of the extent to which education has become general.

Rebuffs were few and large congregations assembled, some even climbing trees in their eagerness to hear. At the close of service a printed summary of the sermon was given out.

In this area, lapsed Christians number in the tens of thousands, with still other thousands of heathen at the very door of the church. It is impossible to claim much more than that a church has been planted, and the great need is for just such follow-up work as these students are doing.

—*C. M. S. Gleaner.*

Model Village at Kikongo

A beginning has been made on a model village project at Kikongo. A village has been staked out, and each family assigned a certain plot. A plan for the measurement and staking out of the houses has been furnished the village, and each house is built after that plan. A broad street lined with citronella grass runs through the center of this model village which has its own school and church, temporarily meeting on the veranda of the chief's spacious house. The natives are entering very enthusiastically into the plan. In addition, the agriculturist is now able to put his ideas into practice, and each student spends a part of the day in gardening. Married students have their own plots to cultivate. Classes are held twice a week in practical agriculture.

—*Congo Mission News.*

Cooperation in Madagascar

The following interesting information in *Dansk Missionsblad*:—

In Madagascar, where the Norwegian Mission Society has a large mission field, with over 100,000 Christians, there are also six other Protestant mission societies at work, namely two Norwegian-American missions, three English, (L. M. S., S. P. G., and F. F. M. A.), and the French Protestant Missionary Society, (M. P. F.).

In 1913 these seven societies held a conference which led to fruitful cooperation. While it is

a fact that the English High Church society (S. P. G.) withdrew, the remaining six have faithfully continued the work, under the direction of a committee, which has a seat in the capital Tananarive, and in which all are represented. It was agreed at the outset that each mission should have its well defined sphere of work and should obligate itself not to start congregations outside of it.

The conference has since then met in 1920 (in connection with the centennial celebration of the beginning of Protestant missions in Madagascar) in 1926 and again in August 1933. The head of the Paris Mission, Mondain, was elected president of the conference and the head of the Norwegian Mission as vice-president. The reports made at the conference gave a living impression of the important position held by the Protestant mission and church in Madagascar; but it was also strongly emphasized, that large areas of the island are still without the influence of the Gospel.

Among the subjects discussed at the conference were; "Increased Cooperation," "The Protestant Faith," "The Duty of the Church Toward the Young," "Protestant Literature." An important result of the meeting was a resolution that the two hymn books, one Reformed and one Lutheran, should be merged into a common hymn book for all the Protestant churches in Madagascar.

WESTERN ASIA

Communism and Veiled Women

Uzbekistan is an area of the Soviet Union which was once Mohammedan. Since the Bolshevik domination, women have been emancipated from wearing a veil, but according to a report from Moscow there has been a sharp clash over this time-honored Mohammedan custom. Eight members of the Communist party have been expelled for compelling their wives to don veils, while a ninth escaped with a reprimand when he allowed his wife to unveil her face.

In the ten years since the rule against veiling came into effect, a large number of women who cast aside their heavy horsehair veils have been murdered by their husbands; but fully 175,000 women in Uzbekistan have discarded the veil. Thousands cast their veils on bonfires at the annual women's day celebration on March 8. —*N. Y. Times*.

Ibn Saud a Shrewd King

Mrs. Dame, a missionary of the Reformed Church in America, visited Riyadh, seat of the court of Ibn Saud, in Central Arabia. In a recent issue of the *New York Times* she gave impressions of the Arab chieftain.

King Ibn Saud would command attention in any company. He is simple, direct, unaffected and undoubtedly sincere. At the same time he is shrewd, diplomatic and opinionated. He seems to have a firm hold on the affections of his people. His diplomacy is well known.

To keep several wives and concubines, as well as a dozen or more of sisters and daughters of various ages and dispositions all on good terms with himself and with each other presents no mean problem in the diplomatic line. I believe it is his boast that he has had 153 wives, and of the 150 who have been divorced not one went away angry at him.

A Visit to Kabul

Dr. R. J. H. Cox, of Peshawar was invited last year to accompany the English chaplain on a visit to Kabul, and gives an account of the visit in *The Church Missionary Gleaner*. No English chaplain had gone there since the second Afghan war, and it was exactly 101 years since a Christian Jew had gone as a traveler-missionary to Kabul. But it was not as a missionary that Dr. Cox was allowed to go. Promises were exacted that no preaching would take place, aside from Sunday services in the Legation, and even then agents of the Afghan Government were sent to the Legation, to satisfy themselves that no propaganda was being carried out.

Dr. Cox writes:

We spent a very interesting four days at the Legation. We visited the city, walking about freely with no escort. Anywhere in the country it is

safe to wander at will. Two of the most Christian things I saw in the city are, first the work of Sister Nelly, the Swiss nurse at the government hospital, who goes about her work like a saint of God in the midst of tremendous difficulties, and who shows Christ in her life and face; and second, the little Legation dispensary which is open to all comers and where the patients are treated free by the Legation doctor, for no apparent reason except that we are a Christian nation, and cannot go anywhere without imitating the Good Physician.

We met a very influential man, whose son came to our hospital last year and said that he had had a vision of Christ calling him to follow Him. He told us that he could only do this on condition we wrote a letter to the Governor of the North-West Frontier Province asking that he be given a good house in Peshawar cantonments, a good-looking European wife, some money, a motor car, European clothes, and especially a solar topi. He was told the story of the rich young man, and, like him, he went away sorrowful.

INDIA

Infant Mortality

Infant mortality in India is the highest in all the civilized countries of the world. In European countries out of every 1,000 children born, 930 or 950 live to reach the age of twelve months, whereas in India the number of deaths per 1,000 during the same period varies from 350 to 600 . . . The present state of affairs is not a reproach to Indian mothers themselves, the cause being such as poverty, lack of proper care of the pregnant and nursing mothers, lack of a first class midwifery service, unskilled midwifery by country *Dais*, venereal diseases, industrial employment of women, lack of pure milk supply, and insanitary and overcrowded dwellings.

—*Dnyanodaya*.

Andhra Christian Council

"We are witnessing today a movement toward Christianity, greater in intensity and extent than the Church has known since the Gospel first reached the shores of India," says Rev. F. L. Marler, Literature Secretary of the Andhra Christian Council. "If numbers may be regarded as an indication of progress, Christianity is advancing with greater strides in the Andhra country

today than it did in the Roman Empire during the first three centuries."

The field of the Andhra Christian Council covers the areas of South India, where Telugu is the predominant language. Out of a population of 25,089,775, the Christians now number 819,699. Deducting 85,760 Roman Catholics, the Christian population, with whose welfare the Council is concerned, numbers 760,903, scattered over 11,055 towns and villages. The Madras Presidency census report for 1931 shows that while the general population had increased by eleven per cent during the preceding years, the Christian population during the same period had increased by fifty-two per cent, as far as the Telugu language area is concerned.

There are twenty-one missions, churches and institutions in the Madras section and nine in the Nizam's Dominions, represented on the Council.

—*Watchman-Examiner*.

Village Improvement

A Marathi daily newspaper of Poona has recently paid tribute to the notable work being done for village uplift by an Indian Christian leader, Mr. D. S. Modak. The occasion of this press notice was a Rural Uplift Show at Saswad, 19 miles Southeast of Poona, on March 27. Three miles from here is the village of Pimpla, where improvements have been made on such ideal lines that the village has become a model for all others. "If the example thus set were followed the reformation of India would be accomplished," commented the Poona newspaper.

The population of Pimpla is 913, out of which 57 boys are attending the new school, built on spacious, well ventilated lines at a cost of Rs. 12,000. The streets of the village were in a terrible condition, but all have been thoroughly repaired, gutters being dug on each side. Dirt and dust have been removed, the village has been cleared up, and a small dispensary has been provided for the supply of free medicine. The Committee has

opened a library where daily papers, magazines and a few books on agricultural and sanitary subjects are kept. The villagers of Pimpla are interested in physical development, and have built a gymnasium where young men practice daily athletics and wrestling. Another feature very creditable to the villagers is that they have a scheme for procuring drinkable water from the springs close by. The most remarkable thing about this rural uplift work is the spontaneous and voluntary work done by the villagers themselves, without much outside aid.

—*Dnyanodaya*.

Ingathering of Pwo Karens

Charles L. Conrad, of the American Baptist Mission in Burma, in refuting the odium which some have attached to the "mass movement" of the past three years, describes it as no more than a normal expansion of the present seventy-four churches. These converts are not "outcastes," but are the same type as those already in the churches. They are not ignorant, but are able to read Burmese or Karen. Neither have they been immoral in their living. They have clear, radiant faces; strong bodies and clean minds. They are neither "rice Christians" nor political followers, but are the fruits of years of intensive, co-operative effort. The Pwo Karen Gospel Team, girls and boys, have been actively engaged; and the large ingathering has been partly due to their interest and effort. For several years past, the Pwos have been praying that ten thousand new members should be added to their churches in ten years. A year ago 800 baptisms were reported; this year there have been a thousand, while in one section there are five hundred more waiting for workers to come and baptize them. Some Burmans are coming into the churches with the Pwos, because they feel that this group will stand by them as they take the step out from Buddhism.

—*Burma News*.

Quarter Century of Progress

Chiengmai Leper Asylum has just passed its twenty-fifth year. Anniversary celebrations were held in January, when foreigners, officials, leading merchants, church members, students, all who could make the trip to the island, were invited. The growth of the institution has been steady, although its early years were full of discouragement. It was five years before there were sufficient funds on hand for the erection of permanent buildings, and many more years passed before adequate support was assured. Nothing had ever been done for lepers in Siam prior to the founding of the Chiengmai institution, and public sentiment at times was openly hostile.

Local self-government was established many years ago and this basic principle has been extended to practically every department of asylum life. Work is now accepted by every person as a part of his requirement. This was not true at first, and it was only after self-government had been in use many years that it was finally accepted by all. At the present time the force of workers consist of three full time men and the part time services of a medical man. All other work is taken care of by patients.

The spiritual growth is going forward. The asylum church pays the entire salary of an evangelist to an outside district, and makes frequent gifts to all kinds of Christian work.

—*Siam Outlook*.

The Dalai Lama

On Dec. 7, 1933, the head of all Buddhists, the Dalai Lama died in Lhasa, the capital of Tibet, at the age of 57 years. The priest next in rank, the Panchen Lama, fled from Tibet years ago and is now living in Mongolia. The successor of the Dalai Lama is a child that was born in the same hour in which the Dalai Lama died, since it is believed that the latter's soul immediately enters another body, in order to be among human beings. The time during

which such child is on the throne in Lhasa is always dangerous because it leads to great controversies as to who shall rule in its place. There is also the danger of inroads from other powers, since Tibet has always been desired as a sphere of influence, both by England and by Russia.

—*Neue Allgemeine Missionszeitschrift*.

CHINA

Protestant Missions in China

Among the 450 million Chinese there are only 450,000 Protestant Christian Chinese, conservatively estimated. Five thousand seven hundred and fifty-three Protestant mission workers are scattered in 601 mission stations in the whole country. In all China there are only 6,000 churches and chapels. In the 1,608 districts into which the country is divided, there are 293 with 146,500 villages entirely without any mission work; in 206 other districts with 103,000 villages there is very nearly no mission work.

—*Neue Allgemeine Missionszeitschrift*.

Christian Witnessing

A result of faithful Christian witnessing is given by the *Chinese Recorder*, in an account of Christian growth in Shansi Province.

A Christian girl was the sole witness in a government school. A teacher was interested and attended meetings at the church. As in the house of Cornelius, while she listened the Holy Ghost fell upon her and a miracle of transformation was effected; soon out of a wondering heart she was telling of what Christ had come to mean to her. The principal of the school, said to be communist in tendency, then attended the meetings, and within several weeks wrote a letter full of praise to God for His wonderful salvation. Meanwhile, a former student of the junior teacher in quite a different district, also from a heathen home, found the Way and is progressing in her knowledge of God. These are all burdened for their former school fellows and friends, as well as the scholars under their charge.

Result of Charitable Effort

The National Flood Relief Commission has just issued a

voluminous report for the year 1931-32. It administered nearly \$70,000,000 silver. Ten million people were relieved. Private contributions totaled more than \$7,500,000. A great variety of work was done. The total result is larger than that attained by any other charitable effort in China's history.

A Many-Sided Program

Rev. John Hayes, of Peking, a member of the Presbyterian China Council, says that the Kashing tent program conducted is the most complete program he knows of in China. The tent is a rural center. Farmers who come early to the market place hear the message; great numbers also attend night services. Many have become inquirers, and after instruction develop into staunch Christians. The Christian Chinese farmer is the salt of the Chinese earth, the bulwark of Chinese democracy, and the chief hope of Chinese society of the present day.

Again, the tent is a place where womanhood is elevated. One of the brightest hours of the day is from two to three in the afternoon, when missionary ladies with trained Chinese Bible women meet the hundreds of women who come with their children to hear about the Saviour. It is also kindergarten, primary school and Sunday school all combined. One of the most valuable fruits of the children's work is the organization of Sunday schools meeting in the church every Sabbath, where the children are taught more regularly and intensively. It is also a haven of peace for troubled hearts.—*Presbyterian Survey*.

JAPAN-CHOSEN

Laymen to the Rescue

An encouraging feature of the present work in Japan is the fact that laymen in the Japan Methodist Church are this year raising Yen 25,000.00 to meet the deficit caused by the reduction in appropriations, made by the three missions cooperating with the Japan church—the United

Church of Canada, the Methodist Episcopal Church and the Methodist Episcopal Church, South.

—*Wesleyan Christian Advocate*.

Peasant Gospel Schools

A recent experiment in Nagano City, partly a copy of what Kagawa has been doing for several years, is called the "Peasant's Gospel School." Twenty-five picked young men and women, from at least fifteen different scattered villages, assembled for a course of ten days' intensive training. About one-third of these young people, nearly all of whom had been reached by means of newspaper evangelism, were Christians.

The purposes in holding such a school were:

(1) To strengthen the Christian faith and practice of those already Christian, and to make them realize more fully the implications of their religion in their everyday life. (2) To bring before the non-Christian students a vision of a dynamic Christianity, which, unlike Buddhism, enters into daily moral, social and economic life. (3) To give all the students intensive training along such lines as would help them to lead in the reconstruction of their own villages along positive Christian lines.

As to results, many non-Christians felt the challenge of Christianity, which, unlike any religions they had known, had a definite relation to daily farm life. Two of the young men, on returning to their own village, started a weekly Sunday school. Others, on returning home, arranged for Christian specialists on rural reconstruction to speak in their own villages. Others are trying in a small way to bring to pass in their villages some of the ideal presented at the school.

—*United Church Record*.

Letting Their Light Shine

Last July a worker of the British and Foreign Bible Society and a native pastor in Hokkaido, Japan, visited Saghalin, the southern half of which is the farthest north territory of Japan. The northern half belongs to Russia. They had heard that many Koreans live in the Jap-

anese end of the island, and are employed in the lumber industries in the rapidly growing cities on the east and west coasts.

Not far from the northern boundary line the two Bible Society workers discovered a Korean Christian who used to be a colporteur in the Korean work, formerly carried on by the Society. This old man, cut off from all church connections, had gathered about him about a half dozen believers, who were letting their light shine in the darkness about them.

The two representatives of the Bible Society held meetings for three days in their village, and eighteen decisions for Christ were made. It was afterwards reported that this retired colporteur now has a Sunday school which has an attendance of thirty children. —*Forward*.

Opium Problem Grows

For the Japanese in Manchuria, opium is a vast business enterprise. Mr. U. Kikuchi, secretary of the Association for the Prevention of Opium Evils in Japan, says that "no less than 75 per cent of the Japanese nationals residing in South Manchuria prior to the 1931 outbreak were directly or indirectly connected with drug traffic." The production, manufacture and sale of narcotic drugs has been incorporated into a gigantic national industry, whose output rose from 2,498 kilograms in the year 1911 to 35,530 kilograms in 1928 in Kwantung alone, though that province is but a fraction of Manchuria. The number of licensed opium smokers increased from 2,799 in 1919 to a total of 30,858 in 1929; and the gross revenue which Japan reaped from her opium monopoly in this one province leaped from 1,724,844 yen in 1922 to 2,686,262 yen in 1929. A factory in Port Arthur is said to have an annual output of 70,000 lbs.

—*The Christian Century*.

50 Years of Methodism

Sunday, June 24, marked the fiftieth anniversary of the arrival of the first Methodist mis-

sionaries in Korea. In March, 1884, Dr. and Mrs. Robert S. Maclay, pioneer Methodist missionaries in Japan, were requested by the Board of Foreign Missions to investigate the mission prospects in Korea. They landed at Chemulpo, June 24, and, through the good offices of the Hon. Kim Ok Kyun, obtained permission from the Emperor to do educational and medical work. They selected a place near the United States Legation for missionary residences and Doctor Maclay was appointed first superintendent of the Korea Mission, in March, 1885. The Rev. and Mrs. Henry G. Appenzeller arrived on April 5th and a month later Dr. and Mrs. William B. Scranton, and Dr. Scranton's mother.

The celebration in Korea will extend from June 24 to April 5, 1935. On the same boat Dr. Horace G. Underwood, of the Presbyterian Church arrived in Chemulpo, so that both churches will celebrate the event in union services. A mass meeting in Seoul on April 5, 1935, will be the climax of the celebration.

GENERAL

Dye Treatment

The treatment of leprosy by intravenous injection of synthetic dye-stuffs is arousing so much interest among superintendents of leper colonies that the Mission to Lepers deems it wise to express a brief warning against too much optimism. Dr. Robert G. Cochrane, of the British Empire Leprosy Relief Association, recently wrote: "I do not think the time has arrived for this treatment to be used in a general way, as it is still very much in the experimental stage. . . . While the results are certainly encouraging, the number of cases was far too small to draw any definite conclusion. Dr. Gordon A. Ryrie, who has had charge of the experiments with these dyes at the Sungei Buloh Colony, Kuala Lumpur, Federated Malay States, recognizes "the danger of arousing undue expectations."

It is too soon to have knowledge of later results, and much further research is necessary.

—*Without the Camp.*

Y. W. C. A. Membership

Personal allegiance to Christ is the keynote of the new alternate basis of membership in the National Young Women's Christian Association, according to formal action taken at its thirteenth biennial convention, meeting in Philadelphia in May. On the old basis of membership a girl had to be a member of the church before she could be a member of the Association; under this newly adopted alternate basis she can become a member of the Association first. Any local Association that wishes to remain on the Evangelical church membership basis can do so. The proposed personal basis is an alternative.

Buddhist Missionaries

A United Press report states that a thousand Buddhist apostles, headed by twelve monks, are planning a pilgrimage on foot from India to Rome and the United States to preach their religion. These apostles, or "lions" as they style themselves, because they think it will take lion hearts to insure their safety on the journey, especially in Moslem Mecca and Jewish-Moslem Jerusalem, come from Tibet, China, India, Burma, Siam and Ceylon. One of their leaders is an Italian, who was educated in the United States, and in 1924 went to Asia, and finally became a Buddhist monk.

—*Alliance Weekly.*

Crusade Against War

Christians throughout the world are being urged to join in a crusade against war, and preparation for war, through a pastoral letter dealing with "the present international crisis," sent by officers of the Federal Council of Churches. "The churches of Christ around the world," says the letter, "should say to their respective governments that they cannot and will

not give their moral support to war as a method of settling international disputes. . . . The vast majority of the people of the world desire to live in peace with one another. Let them say so, and say so in such a way that their witnesses will be heard in the chancelleries of the nations."

—*The Presbyterian Advocate.*

Giving and Receiving

In *Home Missions Today and Tomorrow: A Review and Forecast*, published by the Home Missions Council, is the following comment on mission churches:

In the past we have frequently erred in the direction of an excessive paternalism in mission work. Too much has been done for people. Too little attention has been given to helping them to do for themselves. This is generally conceded today, and current policies look in the opposite direction. In a few fields we have had conspicuous success in developing leadership and capacity for self-direction. Cuba and Puerto Rico are notable in this respect. So, too, is the Negro field and some of the foreign-language work. The Indian field is an unfortunate example of relative failure in this regard, in spite of individual exceptions. Generally today there is a reasonable insistence on proper local participation in financing the work. This is made difficult by the generally low economic levels on mission fields. On the whole, mission fields contribute fairly according to their ability.

Surveys vs. Activities

"Today we are much given to surveys of Foreign Missions. Personally I am fed up on surveys. Twenty-five years ago we were in the midst of a great day for 'movements.' Every one was naively confident that by organizing movements he could change the world. There was a maximum of activity then and a minimum of thought. Today there is just the opposite. We have a maximum of critical thought with a minimum of activities."

HENRY SLOANE COFFIN.

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

World Tides in the Far East. By Basil Mathews. 12 mo. 184 pp. Paper, 60 cents; cloth, \$1.00. Friendship Press. New York. 1934.

Virile and gripping as everything is that comes from Basil Mathews, this book ranges the Far East and brings back arresting facts and inferences. If he has his way the book will soon be put out of date by the rapid movement toward "the cooperative rebuilding of life toward which its argument is directed." Meanwhile the chapter-headings are intriguing: *The Rhythm of China, The Unfinished Quest of Japan, China's New Secular Religions, The Secular Religions of Japan, etc.*, until one comes to the last, *The Tides of God*. Here is no mere record of incidents or movements but a proposal also of the forces that will master and direct those tides of the Far East until they become the tides of God.

Christianity in its essential character is more national than nationalism because it sees the higher goal of the nation as integral to the Kingdom of God; it is more human than humanism because it feeds the essential core of man's being—his soul—which humanism ignores; it is more communist than communism because it shares both the material goods of the visible world and the invisible and eternal treasure of the spiritual world.

Incomparably the most important work in the world is to share the gift of God in Christ with all mankind.

After all, missions in its largest and truest sense is the answer to the needs of the Far East as of the rest of the world.

C. B. McAFEE.

The Facts and Mysteries of the Christian Faith. By Albertus Pieters. 215 pp. \$1.25. Eerdmans Publishing Co., Grand Rapids, Mich. 1934.

This book is as certain as Professor Denny's book is doubtful

—as to the historical trustworthiness of the New Testament representation of Christ, and the truth of His miracles, His atoning death and His resurrection. The author was for some years a missionary in Japan and is now Professor of English Bible and Missions in the Western Theological Seminary of the Reformed Church in America. He has a singularly lucid mind and an assured and positive faith. He deals with the truth of the Gospels, the rational ground for faith in the miracles of Christ, especially His resurrection, and with the mystery of the Christian life and experience. The chapters are brief, clear and direct. Any reader can follow their reasoning. They "bear testimony," in Dr. Pieters' words, "to the Catholic apostolic, historic Christian faith. We do not look upon ourselves as giving utterance to 'opinions' on religion, whether our own or those of others. Our effort will be constantly to state, as the Christian faith, only what the great mass of Christian believers, of all communions, accept, and always have accepted, whether they were able to formulate it in so many words or not. There is such a thing as the Christian religion, one in its essential essence, however manifold in its form." Dr. Pieters' purpose is definite and constructive: "We believe the Christian religion, but we do not believe it ignorantly or thoughtlessly, and our earnest desire is, not only to lead men to faith, but to lead them to a well-grounded and intelligent faith."

R. E. S.

Lu Taifu (Charles Lewis, M.D.) A Pioneer Surgeon in China. Compiled by Robert E. Speer. 216 pp. Cloth, \$1.00. Presbyterian Board

of Foreign Missions, 156 Fifth Ave., New York, N. Y.

This little book is in part a biography compiled from family records, letters and reports from the mission field, and in part an autobiography dictated near the close of his life. Dr. Theodore Greene of Peiping, who secured the original dictation remarks, "Outstanding impressions have been the untiring energy of Dr. Lewis, his desire for the work to be as independent as possible, his lack of fear of any danger connected with his work." All these qualities, and more, shine from the portrait frontispiece of the book.

Born of sturdy Christian parents and reared on a Western Pennsylvania farm, Charles Lewis worked his way through college and medical school, chiefly by an intense belief in his work and an irresistibly persuasive salesmanship in peddling stereoscopes and views during vacations. Offered \$5,000 per year to carry the business to Australia, he preferred \$1,000 per year, after arduous training, to carry the Gospel of physical and spiritual healing to China. Throughout the years of training, he was consistently and effectively Christian, and his personal witness for Christ was the life-long expression of a radiant faith and a sacrificial devotion.

Going to China in 1896, he labored at Tengchow and Tsinan in Shantung. Driven out by the "Boxers" in 1900, he took service with the U. S. Army of pacification; then began in 1902 that life-labor of thirty years in Paotingfu which made Taylor Memorial Hospital one of the outstanding missionary institutions of China. There, on the foundation laid by the martyr

Any of the books noted in these columns will be sent by the REVIEW publishers on receipt of price.

doctor, George Yardley Taylor, and with the help of his own trained and inspired Chinese assistants, his skill and tireless energy built up a beneficent ministry to a vast and populous area. The railroad entrusted all its work to him; provincial and military authorities committed themselves and their families to his skill and paid for it with large gifts to the hospital.

In times of epidemic and plague, Dr. Lewis threw himself fearlessly into individual and group relief, however harrowing, perilous and apparently hopeless the situation, and his courage and fine judgment won out. He also lent himself to the saving of the Czechs in Siberia. A "mighty hunter" by way of recreation, he was as untiring in his personal ministry to the hundreds of patients in his hospital. Intensely practical, he yet dreamed of conquering other worlds in a medical missionary journey overland straight across Asia, carrying relief to the physically needy in the far interior and with it the word of Life in Christ. The dream was not realized; but the practical dreamer, when called to his reward in the summer of 1932, left behind him a tremendously active and fruitful work and memories of a skilful hand and a loving heart of one who had sincerely believed and proved that "it is more blessed to give than to receive."

COURTENAY H. FENN.

The Abyssinian at Home. By C. H. Walker. 213 pp. \$3.00. Macmillan, New York; Sheldon Press, London.

As a result of twenty years in contact with life in Abyssinia, and the compilation of an Amharic-English Dictionary, the author knows the people intimately and in this study of their life allows them to tell their own story of their home and environment. "As the real life of the Abyssinian is a closed book to the stranger, the difficulty lay in the making of conversation, nor is it easy to persuade a native to discourse at length on any given subject and to exhaust it in detail. Point after point, however, was gradually dealt with, and

the material grew. In most cases the talker was allowed to wander at will and to provide unconsciously a fresh base for inquiry."

Because the tale of birth, education, marriage, divorce, death, feasts, fasts, the church and its customs are all told by illiterate provincials, it gains in vividness but loses in style. We have in consequence a series of human documents rather loosely put together. *Islam* is used for *Moslems*, and there are other curious mistakes in regard to this religion. The book deals with Abyssinian Christian home-life and the influence of Islam is evident in many customs and traditions, as it is among the Copts of Egypt. There is an excellent glossary of Amharic words and a fair index.

S. M. ZWEMER.

The Church Looks Ahead. An Analysis and a Forecast. Edited by Charles E. Schofield. 400 pp. \$3.00. Macmillan, New York. 1934.

What is the present state of Protestant Christianity in America and what is the prospect for its future? The editor has sought answers to these questions from twenty prominent ministers and he gives them in this volume, adding his own. The symposium can hardly be deemed a cross section of American Protestantism, for of the twenty-one writers sixteen are Methodists, three are Congregationalists, and two are college and university professors whose denominational connection is not indicated. The symposium would have a broader scope if it had included some representative Baptists, Episcopalians, Lutherans and Presbyterians. However, every writer is a Christian leader and his viewpoint is catholic. The subjects cover a wide range, theology, sacraments, evangelism, missions, education, Christian ethics, the social gospel, personal religion, the Bible, the Church, religious journalism, city and country churches, church union, preaching and worship, pastoral work, etc. As might be expected the chapters vary in interest and value and the reader, like this reviewer, will probably chal-

lenge some passages. But the volume as a whole merits careful perusal, for there are evident a serious purpose to face the realities of the present situation and a courageous faith in the future of the Christian movement. The volume closes with a copious bibliography of pertinent religious literature, but the lack of an index is a defect.

ARTHUR J. BROWN.

The Negro's Church. By Benjamin E. Mays and Joseph W. Nicholson. New York. Institute of Social and Religious Research. 1933. 292 pp., appendix, index. \$2.00.

Strange as it may seem, this is the first serious social study of the Negro's most characteristic group expression — his church. Both quantitatively and qualitatively it gives insight into the structure and activity of 609 urban congregations in twelve cities, seven southern, three northern, and two border; 185 rural churches in four countries scattered in Georgia, Alabama, South Carolina and Texas. Origins of the Negro's churches are traced from the first congregation in South Carolina in 1773-1775 and the beginning of the African Methodist Episcopal Church in 1786 and disclose some of the "means of separating an unwanted racial group from common public worship."

A chapter given to the Negro ministry shows that 80 per cent of the urban pastors were not college trained and 72.3 per cent have neither college nor seminary degrees; that college men "get more than an even chance to become pastors of large churches," that college men in Negro seminaries are increasing but the total number of students in Negro seminaries have decreased in eight years, and that the number of college students contemplating the ministry is small in comparison with those entering other professions.

The Negro minister's messages are analyzed from verbatim reports of many sermons heard. Excerpts show twenty-six out of one hundred sermons "touched concrete life situations," fifty-four were predominantly "other worldly," and two

were highly doctrinal or theological. In more than 65 per cent of the sermons dealing with the present life and in many other worldly sermons, one is able "to glimpse the present social and economic problems that confront the Negro."

As to membership, "there is no uniformity among the churches for determining the basis of membership" but "honest and courageous efforts" are being made to keep adequate accounts of members. In the urban churches 35.6 per cent had less than 200 members, 48.7 per cent between 200 and 1,000 members, and 7.7 per cent had 1,600 or more members. There were more members per church in Northern than in Southern cities, largely due to migration of recent years, but in both sections more than half of the reported membership was "relatively idle, leaving the work to be carried by less than half."

In their programs urban churches have "from the beginning followed in general the pattern set up by the white churches . . . including those things common to most churches of the working classes and people of ordinary means." The authors believe the Negro is over-churched both South and North because available church money is too thinly spread for an effective church program.

In discussing the rural churches, the study shows that rural membership per church is much smaller than urban, but percentages of regular contributors and average attendance are higher. Rural pastors are more poorly trained than urban and the turnover of ministers is greater. The program of rural churches is much like that of the urban churches some decades ago. Sunday services led by a minister, midweek services and Sunday schools in the hands of laymen, and revivals comprise the main features.

Their church is the "most thoroughly owned and controlled public institution of the race" and hundreds of churches "operate sufficiently well to warrant commendation of critical

minds." The ownership and control provide opportunity for initiative, self-direction, personal recognition and for the common man "freedom to relax" as well as community and social center, stimulus to education and business. The Negro's Church has "potentialities to become possibly the greatest spiritual force in the United States."

GEORGE EDMUND HAYNES.

Angola—The Land of the Blacksmith Prince. By John T. Tucker, Maps, Illus. 8vo. 180 pp. 3s. 6d. paper. World Dominion Press. London. 1933.

Angola, West Central Africa, is Portuguese territory. As a mission field it is occupied by workers of the American Board, the Angola Evangelical Mission, the Baptist Missionary Society and nine other societies, in addition to Roman Catholics. This survey, with its clear maps, gives the human background and history, the product of mission work and the "Challenge of the Unreached." Great geographical areas are still untouched by any missionary work. For example in one district of North Angola are twenty-nine tribes with a population of nearly 1,000,000, with missionaries working among only three of the tribes. It is clear evidence that the missionary task, far from being completed, is only fairly begun.

Standards and Trends in Religious Education. Horthorne, Stearns and Uphaus. \$2.00. 230 pp. Yale University Press. 1933.

The Institute of Social and Religious Research is responsible for this latest in a series of four volumes, dealing with trends in Religious Education. It would be a tonic to pastors, Religious Education directors and all interested in knowing the facts to read and study the book. It uncovers facts by hunting them out and bringing them to the attention of others, showing the type of work done, the need for better teaching, the relation of the minister to Religious Education and the amount spent in education. It is surprising to learn that sixty-one per cent of

the schools spend nothing on religious education; twenty per cent spend less than \$1.00 per member, and the average is only 52 cents per year.

The trends in American colleges are also considered together with the church colleges, the university pastor, and types of instruction given.

JAMES F. RIGGS.

Japanese Festival and Calendar Lore. By William Hugh Erskine, M.A. Kyo Bun Kwan and Bethany College Book Store, Agent, Bethany, West Virginia. pp. 208. \$1.50.

The author is a student of Japanese customs and his little book on that subject has reached a fourth edition. Here is a supplement on all the complications of the lunar-solar calendar of Japan with notes on the feast days, the astrological value of the days and seasons and the poetry and superstitions connected therewith. Japan in this respect owes much to the Taoist calendar of China with its system of lucky days, magic octagons, and zodiacal rubbish. The third part of the book deals with oracles. "Metal-positive-monkey day" occurs six times in 1933 and is unlucky. "HIGAN are days of meditation, and come twice a year at the Equinox. It is the time when the sun is straight east and west in the morning and evening, and so the common people say that it is the day on which the western gate is opened and the souls of the dead are approachable for service. An extra serving of the meals of the day should be set before the Family Altar or on the God Shelf. It is a good day to serve the dead and attend to their graves, as their rewards of success and virtue are unlimited." One would imagine that in a land where illiteracy is the rare exception, such superstitions would rapidly disappear.

S. M. ZWEMER.

Church Union in Canada, Its Causes and Consequences. By Claris Edwin Silcox. 8 vo. 493 pp. \$3.00. Institute of Social and Religious Research. New York. 1933.

This is the report of an inquiry entered upon some two years ago.

The book is distinctive as the first independent review of this event in Canadian Church life. The late Dr. Ephraim Scott and Prof. E. Lloyd Morrow wrote from the Presbyterian standpoint, and the United Church case was presented by the late Dr. S. D. Chown. Now an outsider appears and after diligent research and examination reports the fruit of his labors. The Director, Rev. C. E. Silcox, was both painstaking and assiduous in this undertaking. Whatever the merit of his conclusions he has placed the churches under great obligation for the valuable information, ecclesiastical, social, and political he has gathered, making this volume in many particulars a reliable work of reference.

Certain important conclusions of the author are plain: 1. The Union is not complete. This is known in Canada. Press references to the United Church of Canada declare it to be a merger of the three bodies, Presbyterians, Methodist, and Congregationalist. In its reference to the non-concurring Presbyterians and in the complete statistical report of The Presbyterian Church in Canada readers will learn that only a part of the original Presbyterian Church was merged in the new body.

2. Union in the measure attained was born of bitter and protracted strife. Union did not spring from unity. Division in the Presbyterian Church manifested itself early and the opposition was strong and growing as seen in the second vote which in the interval of four years showed an increase for union of 600, and an increase of 23,000 against union (Page 173). This strife left, "a legacy of bitterness which separated friends, and broke churches, communities, and the nation at large into fighting factions" (Page 463).

3. Contention prevailed after union and is likely to prevail for some time in the form of litigation, as a consequence of the incorporating the United Church.

4. The ends sought by Union, prevention of overlapping and economy, have not been reached.

"In every city swept by non-concurrence, a large number of Presbyterian churches were more or less permanently weakened. . . . Non-concurrent minorities have been established, and with the exception of Halifax, new and often expensive buildings have been erected (304-5).

"The net result therefore in certain towns has been the establishment of twenty-two minority congregations to offset seventeen consolidations, a net aggregate increase of five churches in the 104 towns as a result of church union" (Page 323).

For this failure to make union complete and its ideals attainable through the United Church the author places a measure of blame upon the leaders in favor of union, but assigns the larger share to the non-concurring Presbyterians. Opinions here must differ. One weakness of the inquiry to us is the seeming assumption that the virtue of organic church union does not admit of question and that this scheme in particular merited unanimous support.

W. M. ROCHESTER,
Editor, The Presbyterian
Record, Toronto.

The Golden Rule Book. Compiled and Edited by Charles V. Vickery. 12 mo. 194 pp. \$1. The Golden Rule Foundation. New York. 1933.

Here is an excellent compilation of suggestions for a "practical recovery program for every household and individual." It links "The Old Ideal and the New Deal." After presenting some very definite lessons from the depression experiences, with many interesting illustrations from life, Mr. Vickery takes up our national wealth. By figures and charts he shows that America is far from poverty stricken since the United States, for only seven per cent of the world's population possesses 74% of the world's automobiles, 62% of the petroleum, 52% of the corn, 62% of the cotton and a disproportionately large share of other natural resources and modern manufactured products. Only $\frac{3}{4}$ % of the national expenditures go to the church, $1\frac{1}{2}$ % to schools, $8\frac{1}{4}$ % to crime, 22% to

luxuries and 14% to waste. Religion is estimated to cost \$964,000,000 and other philanthropies \$910,000,000 while tobacco uses up \$1,964,000,000 and intoxicants and narcotics \$2,325,000,000. Various luxuries, semi-luxuries and wasteful expenditures alone use up about six times as much as is spent on religious and philanthropic service for human welfare.

Mr. Vickery then goes on to show the present human need in America, the poverty stricken, the ignorant, the handicapped, the orphaned, the sick, the aged, the unemployed, the vicious. He pointed out the inadequacy of church and private charities—numerous as they are. It is the aim of the Golden Rule Foundation to coordinate and to cooperate with existing charities, making known the needs, gathering and distributing funds as they are supplied. Golden Rule Sunday, and Golden Rule Week with self-denial dinners, form a worthy and practical institution.

Many other valuable features are included in the volume—poems, giving alphabet, quotations on giving, a dramatic sketch, suggestions for Christmas and anniversary gifts, for supplementing the family income and for budgeting.

In the Secret of His Presence. By G. H. Knight. 8 vo. 230 pp. 3s 6d. Pickering and Inglis. London. 1933.

Every Christian feels the need for a life of quiet communion with God. The more busy the life the greater is the need for time to be alone with the Father, to hear Him speak and to speak to Him. This devotional volume will help make this spiritual experience real, fruitful, practical—for ministers, missionaries, teachers or any earnest lay Christians. The author, with simplicity and clearness, shows how quiet times may be made times of vision and of strength; how courage and joy displace fear, discouragement and disappointment. It is not a definite Bible study or a book of experience, but contains truth that will stimulate and nourish spiritual life.

New Books

- Something Happened. Mildred Cable and Francesca French. 5s. Hodder & Stoughton. London.
- The Eclipse of Christianity in Asia. L. E. Browne. 198 pp. 10s. 6d. Cambridge University Press. London.
- Samuel Marsden. S. M. Johnstone. 256 pp. 7s. 6d. Australian Book Co. London.
- Back of the Mountain. Mary Brewster Hollister. 155 pp. \$1.25. Revell. New York.
- Come Holy Spirit. Carl Barth and Eduard Thurneysen. 287 pp. \$2. Round Table Press. New York.
- The Discoverers of the Fiji Islands—Tasman, Cook, Bligh, Wilson, Bellingshausen. G. C. Henderson. 342 pp. 18s. Murray. London.
- A Survey of Religion in South Africa, 1933. 86 pp. 2s. 9d. So. African National S. S. Assn. Port Elizabeth.
- New Learning in Old Egypt. Erdman Harris. 99 pp. Association Press. New York.
- Hospitals Overseas. (Africa and the East Series) Illus. Map. 88 pp. 1s. C. M. S. London.
- Myths and Legends of the Bantu. Alice Werner. Illus. 336 pp. 15s. Harrap. London.
- A Short History of Religions. E. E. Kellett. 607 pp. 5s. Gollancz. London.
- Origins of Sacrifice—A Study in Comparative Religion. E. O. James. 314 pp. 10s. 6d. Murray. London.
- Charles W. Abel of Kwato. Russell W. Abel. 255 pp. Illus. \$2.00. Revell. New York.
- Thinking Missions with Christ. Samuel M. Zwemer. 140 pp. \$1.50. Zondervan Pub. House. Grand Rapids, Mich.
- The Romance of Labrador. Sir Wilfred Grenfell. 328 pp. \$4.00. Macmillan. New York.
- An African Prophet. W. J. Platt. 156 pp. 2s. 6d. Student Christian Movement Press. London.

The Living Religions of the Indian People. Nicol Macnicol. 324 pp. 10s. 6d. Student Christian Movement Press. London.

Glimpses of Uganda. K. M. E. Lil-lingston. 73 pp. Church Missionary Society. London.

Christ and Japan. Toyohiko Kagawa. 150 pp. \$1.00 cloth, 50 cents paper. Friendship Press. 1934.

The Eclipse of Christianity in Asia. L. E. Browne. 200 pp. \$3.50. Cambridge University Press. London. Macmillan. New York.

Fresh Springs—C. M. S. Story of the Year 1933. Phyllis L. Garlick. 127 pp. 1s. Church Missionary Society. London.

Grace, Child of the Gobi. Mildred Cable and Francesca French. 67 pp. 35 cents. China Inland Mis-sions. Philadelphia.

Gold Mountain. Philip F. Payne. 150 pp. \$1.00 cloth, 60 cents paper. Friendship Press. New York.

A Japanese Grandmother. Emma G. Lippard. 62 pp. 75 cents. Revell. New York.

The Rainbow Bridge—A Study of Paganism. John Strong Newberry. 346 pp. \$3.75. Houghton Mifflin. New York.

Second Hand—A Story of Mission Work in Japan. Emma G. Lippard. 158 pp. 75 cents. United Lutheran Pub. House. Philadelphia.

The Second Coming of Christ. Henry W. Frost. 251 pp. \$1.50. Eerdmans. Grand Rapids, Mich.

Suzuki Looks at Japan. Willis Lam-mott. 227 pp. \$1.00 cloth, 60 cents paper. Friendship Press. New York.

Twice-Born Men. Hy Pickering. 144 pp. 1s. Pickering & Inglis. Lon-don.

Whipping Post Theology or Did Je-sus Atone for Disease. W. E. Bie-derwolf. 305 pp. \$1.50. Eerdmans. Grand Rapids, Mich.

Personal Items

(Concluded from second cover.)

Dr. Samuel A. Moffett, of the Chosen Presbyterian Mission, has re-ceived from the Imperial Educational Association of Japan its gold medal for "distinguished service in the cause of education in Chosen."

* * *

Dr. A. E. Armstrong, Secretary of the United Church of Canada, has left to visit several mission fields of the church in Asia.

* * *

Dr. Robert M. Hopkins, Secretary of the World's Sunday School Associa-tion attended the meeting of Congo Missions, held in June with Dr. John R. Mott.

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Obituary Notes

Dr. H. T. McLaughlin, who went to Egypt under the United Presbyterian Board in 1898, died recently. He was the last of this church's pioneers to the Sudan.

* * *

Rev. J. H. Holmes, an L. M. S. mis-sionary in Papua for 28 years, died in London early in May. He had translated the New Testament into the language of the Naman tribes.

* * *

Mrs. H. V. Noyes, missionary for 48 years, died in Toronto, Canada, February 1. She was the mother of Dr. W. D. Noyes of the Eastern Cana-da Chinese Mission. Mrs. Noyes went to Siam in 1872 with Mrs. Samuel House to establish a girls' board-ing school at Bangkok. The work was successful and in 1876 she left Siam to work among Chinese in Cali-fornia, and then sailed for China with her husband.

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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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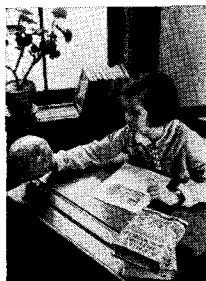
"We take this opportunity to express our appreciation of the magazine and of the encouraging and inspiring messages which it brings from the mission fields, and for the presentation of the needs of the work of the Kingdom of our Lord, at home and abroad."

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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

SEPTEMBER, 1934

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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,

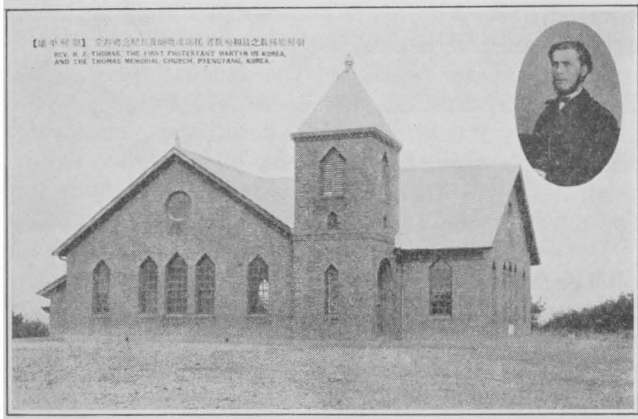
"Everywhere the leaves of this Book touch the shore a Christian community will arise."

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

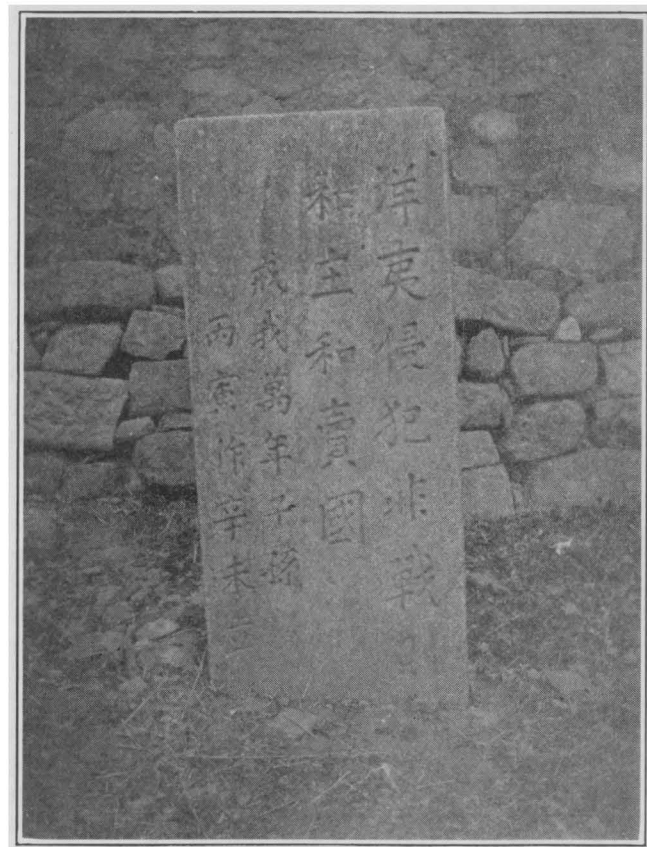
marriage has changed and the concept of "home" has been born. Many a child-wife still commits suicide; many a woman still treads a path through life only slightly wider and smoother than her mother's; many who hurry along the half finished new roads slip on unfamiliar footing, but the vision is there, 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."

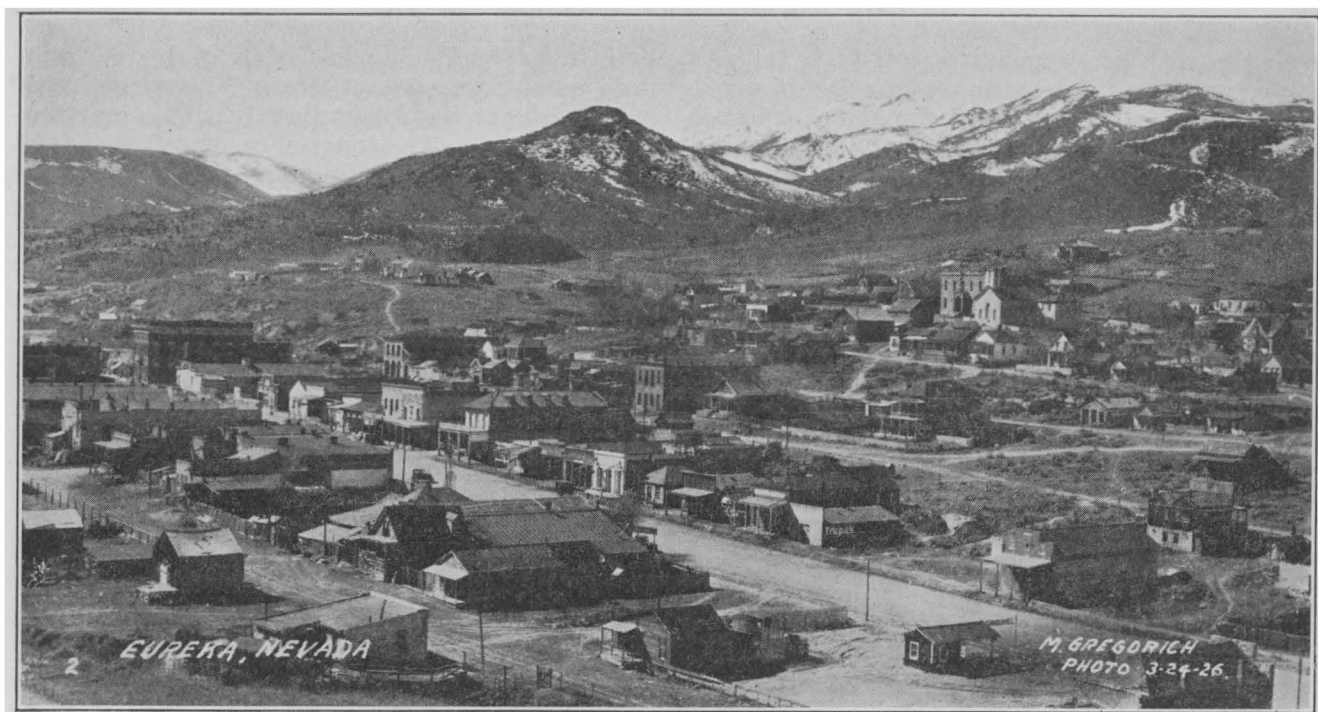
You must sleep on the Korean floor, your head on a wooden "pillow"; you must share the farmer-deacon's *kimchi* and rice, and walk with him along the dikes of tiny patchwork rice fields; you must visit him and his family in both drought and flood; you must know something of the "spirits" and "gods" he 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.*

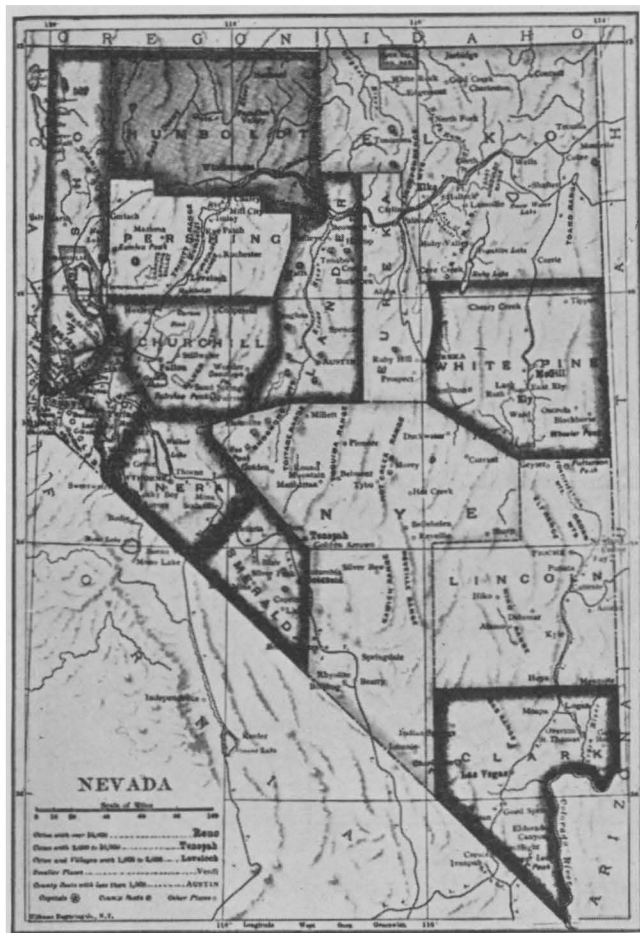
NEVADA, the "sagebrush" state, is a land of sunshine, beautiful mountains, and attractive deserts. It has a general elevation of 4,000 to 6,000 feet, with mountain ranges rising from a 1,000 to 8,000 feet above the general level of the plateau. The general surface of the country is barren, rocky, and 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.

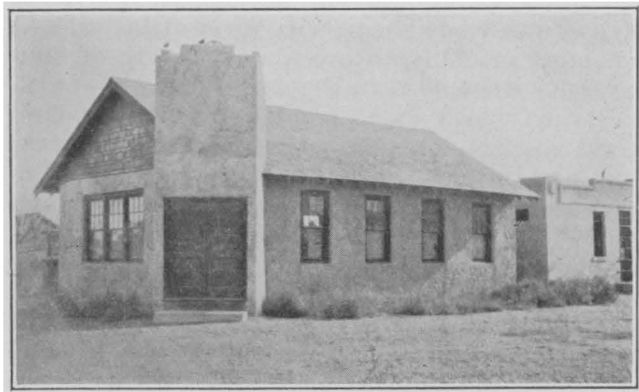
Christians at Work

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."

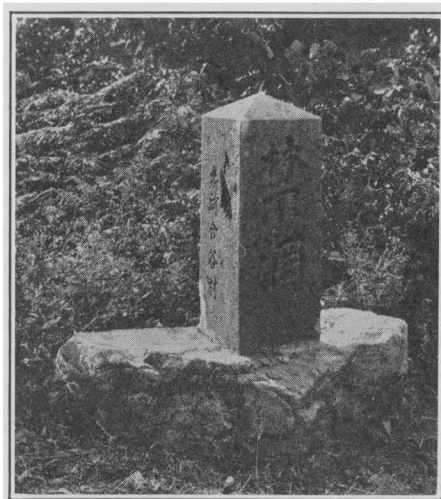
"I, for instance," said one delegate, "get very tired and to overcome this I drink two or three glasses of saké every evening. If I can't do this I can't work hard, and so will make less money."

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.

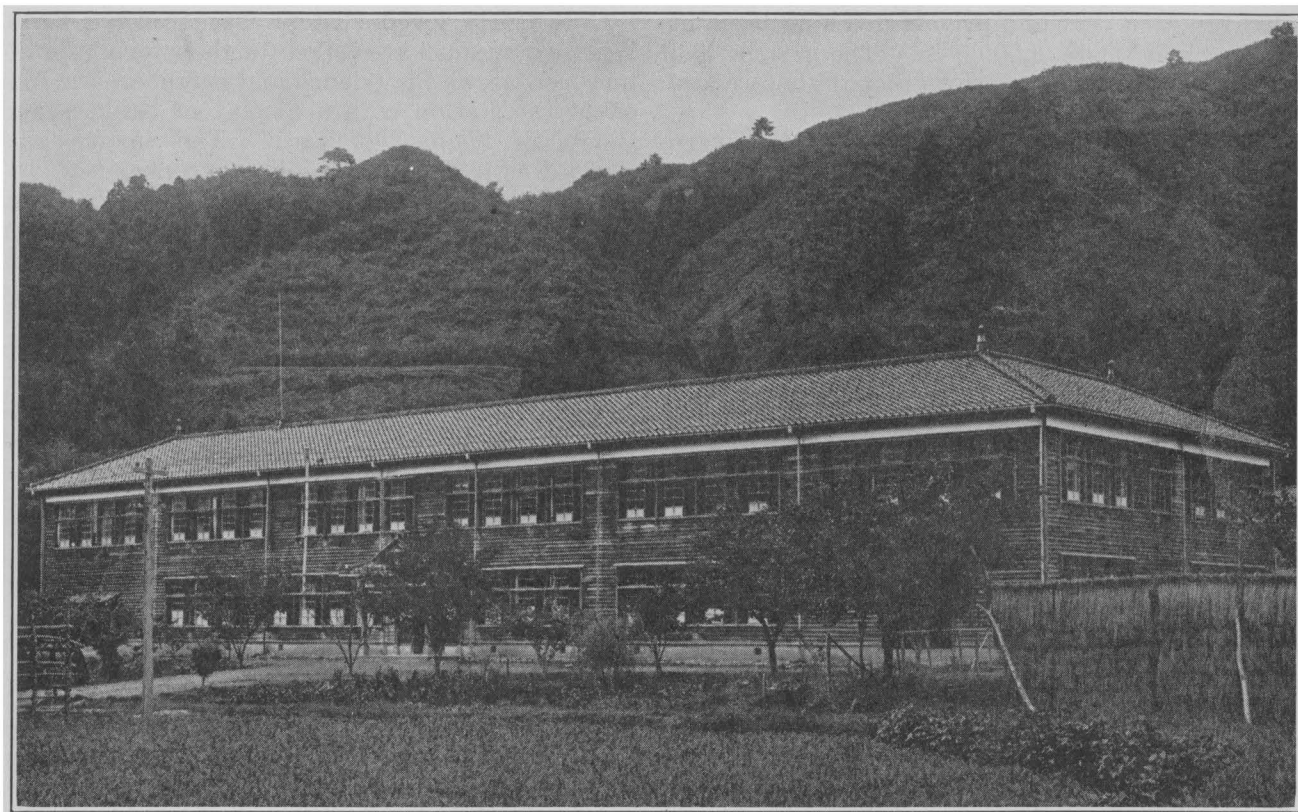
The years passed by and the fine school building with its fine children was a constant admonition and comfort. The fruit of their sacrifice was ever before them.

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.

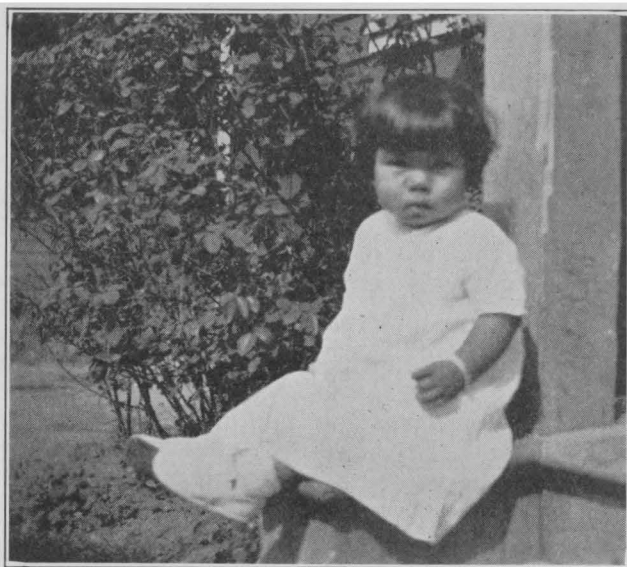
Every known kind of gambling goes on in this small town, practically all of it being illegal. Raids are made periodically but a code of warning signals exists between friends of the gamblers and the people in Locke, so that when the officers arrive the dens are closed and the men are innocently pitching "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

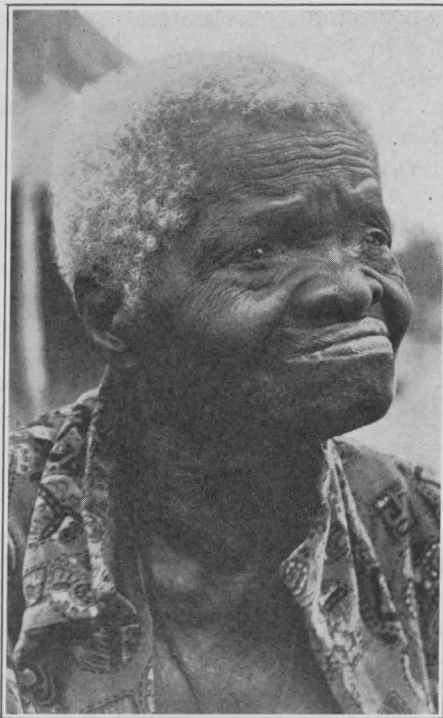
crude efforts of the witch doctors had failed so Mr. Arnot was invited to try his medical skill on Inamishi. When the white man succeeded, and the mother's life was saved, the chief and all his people were loud in his praises and they called the baby girl who was born "Munani"—Mr. Arnot's native name (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.

Oriental 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 Boetzelael 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 Boetzelael



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. Schaufler, gives a terse statement 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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<i>IMPORTANT FACTS AND FIGURES</i>	<i>Editorial</i>

Dates to Remember

- 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 2-3**—One Hundred and Fiftieth Anniversary of the founding of New Brunswick Theological Seminary, New Brunswick, N. J.
- October 4-13**—General Conference Evangelical Church. Akron, O.
- October 6**—Sunday School Teachers Recognition Day.
- October 10-14**—Sesquicentennial of the Methodist Episcopal Church. Baltimore, Md.
- October 10-20**—General Convention of the Protestant Episcopal Church. Atlantic City, N. J.
- October 16**—Institute on the Church and Social Relations of the Connecticut Council of Churches and Religious Education, Hartford Seminary Foundation, Hartford, Conn.
- October 16-21**—International Convention, Disciples of Christ. Des Moines, Iowa.
- October 17**—United Lutheran Church in America Convention. Savannah, Ga.
- October 17**—Seventy-fifth Anniversary of Hartford Seminary Foundation, Hartford, Conn.
- October 25-27**—National Council of Young Men's Christian Associations, Statler Hotel, Cleveland, Ohio.
- November 5**—Annual Spiritual Advance Conference, Philadelphia Federation of Churches.
- November 18**—Men and Missions Sunday.
- December 4-7**—Federal Council of the Churches of Christ in America, Biennial Meeting. Dayton, O.

Obituary Notes

Dr. R. B. Teusler, founder and director of St. Luke's International Hospital in Tokyo, died on August 10th of heart disease. Dr. Teusler was born in Rome, Georgia, 58 years ago. After receiving his medical degree from the Medical College of Virginia in 1894, he practiced in America and was a professor in a medical college until he went to Tokyo in 1900 as missionary of the Protestant Episcopal Church. He founded a small clinic which in 30 years has grown to be a five million dollar hospital. This was opened on June 5, 1933, in the presence of the brother of the Japanese Emperor and other officials. It has beds for 500 patients and a College for Nursing, accommodating 200 students. It is operated under the auspices of the American Protestant Episcopal Church but is directed by an interdenominational committee.

Dr. Robert Laws, the famous Scotch missionary to Livingstonia, died in London on August 6th. He was in his 84th year. In 1875 the *Ilala*, a little steamer brought from the mouth of the Zambezi, entered Lake Nyasa; of the eight persons on the boat Laws was one; in Nyasaland he made his home and laid the foundations of a great church and mission. In common with all Scottish ministers, he had a thorough preparation, being not only a theological graduate but also a Doctor of Medicine. As a missionary he was a practical preacher and administrator. Like Stewart of Lovedale, he laid great stress upon industrial training. When the jubilee of the Livingstonia mission was celebrated, Laws was still at his post. He had lived to see the one convert of 1881 become 10,000. He was moderator of the United Free Church in 1908. In 1923 for his public services in Africa he was made C.M.G. In 1927 he left Nyasaland for Edinburgh, where to the last his days were spent in the service of Africa.

James H. Ingram, M.D., an honorably retired missionary of the American Board, formerly connected with the hospital of the North China Union Medical College, was killed by bandits on June 15th, while at his summer bungalow near Peiping. Dr. Ingram was graduated from the University of Pennsylvania's Medical Department, and sailed for China in 1887. He was first located at Tung-hsien and did pioneer medical work. In 1919 he was active in relief work in Siberia and took under his care a transport with fifteen hundred sick Szechs. He was an authority on the derivation of Chinese words, was co-author with Geo. D. Wilder, of the "Analysis of Chinese Characters," and translated a number of medical books into Chinese. He was one of the survivors of the Siege of Peking in 1900 and was loved and honored by the Chinese and by his fellow-missionaries.

Dr. William C. Terril, who died May 4th in Portuguese East Africa, will be remembered for his pioneer work in cleansing the lepers. It was at Inhambane Camp, founded by Dr. Terril, that the first help was given to African lepers.

Rev. Penn E. Moore, Baptist missionary in Assam for 30 years, died at Pinehurst, Florida, May 3, in his 79th year. He had only two furloughs in these 30 years. After his retirement he collected and sent large sums for the support of the work in Assam.

Miss Frances E. Crooks, appointed to Burma by the Baptist Woman's Foreign Mission Society in 1906, died suddenly of a heart attack July 1st, at Bassein, Burma.

Mrs. H. E. Goodman, long president of the Woman's American Baptist Foreign Mission Society, died in Chicago, July 31. While president of

her Society Mrs. Goodman made two trips around the world, a journey through Africa, and attended the Jerusalem Conference.

Susan Reed Howland, 57 years a missionary of the American Board in Ceylon, passed away July 25th, in Claremont, California. She was born in Ceylon in 1849, and was graduated from Mount Holyoke College in 1872. She served for 52 years as principal of the Udivil Girls' School, Jaffna, Ceylon, and then for five years as missionary evangelist in connection with Udivil Hospital. More than a thousand girls passed through the Udivil school during Miss Howland's administration.

The Rev. Elliott Speer, Head Master of the Mount Hermon School for Young Men, was murdered on September 14th by some unknown person and without any conceivable reason. Mr. Speer was in his study at Mount Hermon, Massachusetts, when a shot was fired through the window, striking him in the chest and causing his death. Mr. Speer was born in Englewood, N. J., in 1898, the son of Dr. and Mrs. Robert E. Speer. The school was prospering under the leadership of this beloved and honored young principal. He is survived by a wife and three young children.

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DELANVAN L. PIERSON, *Editor*

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Editorial Chat

Here is our special number on Japan. When you read it will you also recommend it to mission study classes and others interested in Japan and its progress?

A few articles, planned for this number, are necessarily held over until November. Among them is one by Dr. Albertus Pieters on "Present-Day Shinto"—a most interesting and valuable contribution; another is on "The History of Omi-Mission"—a very unique self-supporting work. A third is the fascinating story of "The Gospel in the Japanese Press"—the story of newspaper evangelism; and there are others you will not wish to miss.

* * *

What will you do to help extend the usefulness of THE REVIEW? Some friends are giving subscriptions, loaning copies, recommending it to others, using it in churches and societies. Will you help? Here are what some readers have to say:

"May I tell you how very much I like the REVIEW and appreciate having it come to the house every month. I admire it and enjoy reading it for its lack of controversy, its attention to things specifically Christian and religious, and its simple, clear evangelical tone. I am not exaggerating in the least when I say that I get more out of it than all of the other religious, or so-called religious, periodicals I read. After some of the others have left me tired and weary, I can pick up THE REVIEW with delight to restore a pleasant taste. I am recommending it to all my friends who have not yet known the pleasure of reading it."

REV. W. SHERMAN SKINNER, *Bethlehem, Pa.*

* * *

"I have long admired THE MISSIONARY REVIEW OF THE WORLD and in my promotion work for the Presbyterian

Church (U. S. A.) as a furloughed missionary from Teheran, Persia, I have repeatedly urged people, especially ministers, to subscribe and read THE REVIEW."

REV. IVAN O. WILSON, *Dayton, Ohio.*

* * *

"The June number on the Orientals was perfectly great and I shall be glad to have the October issue."

MISS ALMA J. NOBLE, *Executive Secretary, The World Wide Guild.*

* * *

"THE REVIEW is so admirable in every respect I do not see how anyone can resist it. And how it is needed in these troublous times!"

MRS. ORRIN R. JUDD, *Brooklyn, N. Y.*

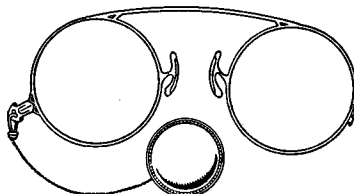
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* * *

A correction should be made in the personal item regarding Bishop John McKim, D.D., which appeared in our September issue. Bishop McKim was bishop of North Japan and has offered his resignation, which has not yet been acted upon.

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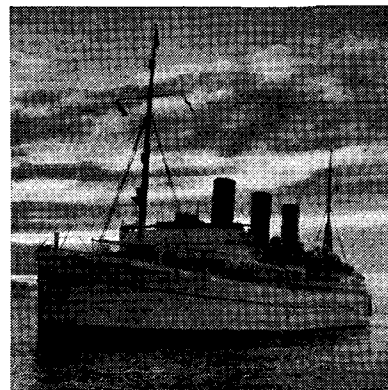
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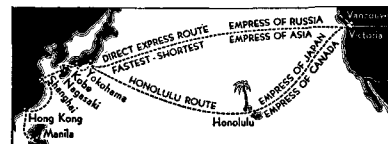
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A RELIGIOUS PROCESSION AT THE AOI FESTIVAL IN THE IMPERIAL PALACE GROUNDS, TOKYO



A CHRISTIAN CAMP FOR JAPANESE BOYS—WHERE BODY AND SOUL ARE STRENGTHENED

TWO VIEWS OF RELIGION IN JAPAN TODAY

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVII

OCTOBER, 1934

NUMBER TEN

Topics of the Times

THE IMPORTANCE OF JAPAN

Few Americans clearly understand the Japanese. Many distrust them, some fear them, others admire them, but few understand them. And yet it is increasingly important that we know their place in the life of the world, that we know something of their history and their characteristics, that we understand them and cultivate friendly relations with them.

The coming year is set aside by the Interdenominational Mission Study Committee for a general study of Japan and the Japanese. It is ten years since this has been the foreign mission study topic and great changes have taken place since then. It is eighty years since Commodore Perry effected a treaty with Japan, opening the country to foreign commerce and residence. The large number of valuable books, pamphlets and articles being published offer a golden opportunity for the study of this land and people of the Rising Sun. Here are some reasons for making the most of this opportunity.

1. The country of Japan is one of the most interesting and picturesque in the world. It is an island empire, like Great Britain, and has a geographical relation to Asia, similar to that of Great Britain to Europe. While the whole territory of Japan proper comprises only about 150,000 square miles or one-twentieth that of the United States (not including Alaska), the population numbers over 60,000,000 or 400 per square mile—ten times the density of population in the United States. And yet 80 per cent of the land in Japan is not fit for farming. Of necessity the Japanese must be an industrial, an industrious and a colonizing or expanding and emigrating people.

2. The Japanese themselves are intensely interesting and virile. That they are different from Americans and British, in their psychology, their manners and customs and religion makes them still

more interesting. None can deny that they are well educated, intelligent, ambitious, energetic and influential. They are intensely artistic and yet they are practical. They are philosophical and scientific and have a keen sense of humor. Their history, customs and religion are worthy of careful study.

3. The history of Japan is unique and fascinating. Japanese claim to be descended from "the Gods" and their present dynasty goes back 600 years. Eighty years ago they were isolated and exclusive; the masses were ignorant and superstitious. The government and civilization were primitive and she exerted no influence outside of her own small islands. Today Japan is the most literate country in the world. In eighty years she has made progress in government and commerce, in education and industries, in science and social reform such as required three hundred years for the nations of Europe. She has become the greatest force in Asia and her influence extends to all lands. Japan is America's neighbor across the Pacific—for good or ill—and we cannot ignore her if we would. There is no people with greater loyalty to recognized government and ideals and none more ready for self-sacrifice for honor or loyalty.

4. Japan's religions are important and interesting. Here is a people that profess three religions at once—Shinto, Buddhism and Confucianism. All are worthy of study for they have truth and beauty. In Japan Buddhism has assumed its purest, most philosophical form. And yet these religions or philosophies have no clear revelation of the Eternal God, no adequate moral law, no Gospel of forgiveness of sin or sure promise of immortality.

5. The progress of Christianity in Japan has been remarkable. In spite of fierce opposition in the early days, the number of disciples has grown

until there are some 260,000 evangelical Christians. Many of these are leaders in governmental positions, in education, in business, and in social reform as well as in moral and religious advancement. Most of the churches are self-supporting and Christianity is now considered as an indigenous religion.

6. Japan has a future. She is "leading the Orient—but whither?" Already she has extended her mantle of authority over Korea, Formosa, the Caroline Islands and Manchuria. Everywhere she goes Japan takes modern education, equipment, industrialism and commerce. Japan is now a militaristic nation, depending on a strong army and navy to protect her citizens and commerce and to carry out her program. But the Japanese people are a peace-loving race ready to be friendly with other nations. It is worth while to cultivate their friendship and to promote understanding and co-operation.

7. Finally and firstly, the Japanese are potential Christians. They have souls made for immortality; they are men and women for whom Christ died and to them He calls His disciples to declare His Gospel of Love and Life. Unregenerated the Japanese may become the greatest menace to the world's peace; regenerated they may become the most loyal disciples and the greatest missionaries of Christ that the world has known. They may become human mediators between the East and the West, between God and men.

It is worth while to study Japan and the Japanese. It is more worth while to win them to Christ and His service.

SECRETS OF SUCCESS IN KOREA

One of the outstanding examples of effective missionary work is that carried on for the past half-century in Korea. Both American Presbyterians and American Methodists have been in that field for fifty years and have had remarkable spiritual results. The Presbyterian Church has recently celebrated the beginning of Protestant missions in Korea by special anniversary meetings. The early history of the work in the "Hermit Nation" was reviewed, the remarkable progress was noted, the ideals and forces were revalued, and plans for the future were proposed. The keynote of the celebration was "What God Hath Wrought." Besides the Korean Christians and the missionaries, there were visitors from America, Japan, Manchuria, China, Siam and India. The historic spots, made memorable in the history of Christianity in Korea, were visited and the early persecutions, sacrifices and triumphs were recalled. These sites included those of the first chapel, the original mission hospital, the first Christian book shop, the homes of the

pioneer missionaries and the spot where the first Bible classes were held. From these small seedlings there have grown today many great churches, schools, hospitals, Bible Institutes, a Christian Literature Society representing an extensive work, and many thousands of Christian homes, as well as Bible Society work and the Y. M. C. A. and Y. W. C. A. activities.

In our next number of *THE REVIEW* we expect to publish a full account of this celebration, written by one of the special representatives from America, Dr. Francis Shunk Downs, of Berkeley, California.

The "Findings" of this Golden Jubilee Anniversary reveal the aims and principles that have characterized this Presbyterian Mission; they show the solid foundations on which the work has been built and some of the secrets of success. These findings are, in brief, as follows:

1. **The Place of the Christian Scriptures.** We record the conviction that the unique and dominant place given to instruction in the Scriptures has been the outstanding factor through these 50 years in the evangelization of Korea. Our commission being to proclaim the supernatural revelation of God's plan of salvation from sin, redemption through grace, the mission believes that the Bible should have the preeminent place in all our work.

2. **Biblical Instruction.** The very large development of the system of Bible classes and conferences and the short term Bible institutes in every station have been a prime factor in the conservation of the Church and in its extension.

3. **Self-support.** It has been accepted that the establishment of the Church as the God-given instrument for the proclamation of the Gospel is the responsibility of the mission, but that the financial support of the Church is the responsibility of the Church itself. Self-support is a basic factor in the establishment and proper development of the Church and its institutions.

4. **Standards of Christian Living.** We believe that Scriptural standards of Christian living should be asserted and maintained and that those coming short of standards should be dealt with sympathetically but without lowering the standards.

5. **Every Missionary an Evangelist.** We believe that every missionary should have a distinct evangelistic assignment of work.

6. **Missionary Spirit in Korean Church.** We believe that the missionary spirit in the Korean Church should be stimulated and that the whole influence of the members of the mission should be exerted in maintaining foreign missionary activity.

7. **Mission Educational Work.** We believe in the principle of "The Gospel for the people and education for the Christians," as a guiding principle helping to determine the purpose and purview of mission educational work, which is to be Christian education for the Church, not secular education for the public.

8. **Mission Medical Work.** We reassert our conviction that medical work should be continued and should be of a high professional order. We record the conviction that all of our hospitals should continue to make provision for bringing the Gospel message to all patients, and also for encouraging the whole medical and nursing staff to do personal work in presenting the Gospel, they having unusual opportunities to make a plea for acceptance of Christ.

9. **Christian Literature.** The mission regards the production of a well-written, strongly evangelical, up-to-date, Christian literature as of primary importance in the present stage of development of the Christian movement in Korea.

10. **Social Service.** The mission, realizing the seriousness of the many and far reaching social problems we are facing throughout the land, suggests that the members in each station seek to acquaint themselves with these problems and endeavor to awaken the Korean Church to a sense of its responsibility for more active effort to remedy these conditions.

11. **Christian Religious Education.** We recognize the importance of religious education, the content of which should be distinctly Christian. In the inception and development of the Christian life we would emphasize the responsibility of the Christian family.

12. **Women's Work.** Deploing the inferior position accorded Oriental women, we believe in distinctly women's work for women in order that they may receive adequate instruction and opportunities for leadership.

13. **Comity.** We believe that our efforts in comity have resulted in the elimination of strife, competition and waste. We reaffirm our belief in the great advantage to the work of the division of territory between the denominations.

14. **Devolution of Mission Institutions.** Rejoicing in the independent self-government of the Korean Church and its response to the principle of self support, we recognize that more and more the government, control and support of the mission institutions should become the responsibility of the Church, and we record our readiness to transfer these institutions to Korean control just as rapidly as proves to be possible and wise.

THE NEED FOR SPIRITUAL EMPHASIS

As long as the road is clear and smooth a driver is inclined to speed and to congratulate himself on his ability to control his machine. When the road is dark or rough, or when danger is threatening, a wise man drives carefully. At any time he will do well to make sure that his gas, his oil, his battery, his brakes are all right while he looks out for others as well as himself, and obeys the rules of the road.

In missionary work, as in personal life, when the outlook is encouraging, when income is steady and sufficient, when health is good and the whole organization is running smoothly then those at the wheel are tempted to be over-confident, believing that their aim is true, and their methods are beyond criticism, and that the results will be satisfactory. But danger may lie just ahead and a breakdown may be imminent. The Psalmist confesses: "In my prosperity I said: 'I shall never be moved.'" But he was wrong.

In days when incomes were increasing, new workers were being sent out, and mission work was advancing, then, too, many Mission Boards yielded to the temptation to be over confident. Activity was mistakenly thought to be a sign of vitality, confidence was considered an indication of wisdom and strength, bigness was confused with success. Expenditures were inclined to be

lavish; institutions were large and growing, and were looked upon as evidences of real power or of spiritual fruitage; approval of men was mistaken for the approval of God. There was need to stop and think; to examine the guide book, the sign posts and the road; to check up on the machinery and on our relation to the Source of Power. The recent and present dangers that threaten the work have caused caution; a slackening of pace has been accompanied by more prayer and a closer study of the essentials of safety and progress.

Some missionaries, executives and supporters of the work of Christ have always emphasized the prime importance of prayer, of dependence on God, of acceptance and study of the Bible as the Word of God, of faith in Christ and His atonement for sin as the Gospel message, and of sacrificial Christ-like life and service. Other workers at home and abroad have allowed secondary aims and activities to obscure the primary. The period of "depression," with all its hardships has thus led to a reemphasis of spiritual aims and realities—these include personal evangelism, Bible study, prayer, loyalty to Christ, spiritual unity and Christlike living. Mission Board executives are today emphasizing this need; so are the missionaries, and many well informed supporters of the work. We are beginning to realize more than ever that what we need most is new spiritual life, before we can have spiritual power and growth.

With this conviction in mind—more or less clearly—a National Committee for Religious and Welfare Recovery has recently been formed which it is hoped will reach out and enlist members in every section of America. The committee proposes to launch a campaign which has for its primary objective a mobilization of the religious and welfare forces. Every religiously inclined person is urged to attend a religious service on October 7th, which is designated as Loyalty Sunday. Its slogan is "Turning to God."

Walter W. Head is chairman of the committee of more than 200 nationally-known leaders of religious, educational and character-building organizations. On the list are 31 pastors, priests and rabbis, 20 college presidents, educators and editors, 79 national officers of church benevolent boards, and 45 prominent laymen of the Catholic, Protestant and Jewish faiths. The program for strengthening and undergirding the moral and spiritual forces of the nation include "Fellowship Monday," when all pastors, priests and rabbis, church and welfare leaders in each city and community, will be expected to meet and discuss how this objective may be attained. In "Mobilization Week," (October 1-6) every welfare organization will be asked to support the campaign for 100 per cent

church attendance on October 7. From December 9 to 16, International Golden Rule Week will have as its goal the practical application of the Golden Rule by every church member and citizen, sacrificing some of the customary luxuries to give help to the needy at home and in other lands.

Our conviction is that this program is too general and too shallow to be effective. Wholesale "cures" and half way measures are disappointing and inadequate. Repentance for sin, a real turning toward God by faith in Christ, and spiritual new birth are essential for individuals and for organizations, if there is to be an abiding change in the present conditions—individual, ecclesiastical, national and world-wide. We need to learn by practical experience the meaning of obedience to the two Great Commandments: "Thou shalt love the Lord thy God with all thy heart. . . ; and thy neighbor as thyself." These understood and put into practice will make a new world. But this is impossible without new life from Christ and an experience of constant guidance and power from the Spirit of God. Therefore spiritual emphasis is needed, and spiritual regeneration if we are to have success in the work of God.

THE BAPTISTS IN BERLIN

The Fifth Baptist World Congress was held in Berlin, Germany, August 4 to 10, and was a notable occasion. The attendance was larger than the gathering in Stockholm, in 1923, the gathering was eminently successful in spite of the fact that many thought the disturbed conditions in Germany made such a congress there inadvisable.

The impression was profound. German newspapers published many articles on Baptists but did not discuss the present issues. Such newspapers as the *Tageblatt*, the *Deutsche Allgemeine Zeitung*, *Der Tag*, and others had much to say of Baptists whose distinctive message was not ignored. They were not wholly inarticulate in respect to the resolutions passed and it was more a matter for surprise that so much was freely printed rather than that so much was suppressed. The radio was open on two occasions, one for a nation-wide broadcast which included addresses by Dr. Truett and Dr. Clifton Gray, Dr. J. H. Rushbrooke, a Chinese Baptist, an East Indian, and a South American.

There was no governmental interference with the program which had been drawn up nearly three years ago before the National Socialists came into power, nor was there any suggestion of modification though it was obvious that on such subjects as Nationalism or Racism, or the relations of Church and State, an international Baptists Assembly would express opinions which had

political implications. The views expressed were courageous and definite but the requirements of courtesy were observed in all discussions.

The Congress furnished an opportunity for promoting better understanding. German Baptists have been wounded by the tone of certain comments upon them by their brethren abroad. A resolution of the Executive Committee was adopted as follows:

The members of the Executive Committee rejoiced to hear that, in the present conditions of Germany, German Baptists have not compromised on essential Baptist principles, but have steadfastly maintained their witness to the spiritual freedom of the Church of Christ and the duty and privilege of the Church to serve all men of whatever race or nationality for whom Christ died.

Reichsbischof Mueller invited a number of the delegates to meet him in order that he might make the following statement (summarized): "There is no question of a compulsory incorporation of the Baptist churches in the Reichskirche."

German Baptists are a comparatively small and poor people, but they showed evidences of true hospitality and Christian strength.

Resolutions adopted at the Congress included those on The German Baptist Movement, Religious Repression in Russia and The Russian Famine; also resolutions on Peace, and on Charles Haddon Spurgeon, whose birth occurs this year. A resolution on Racism emphasized the fact that despite all differences of race, there is in Christ an all-embracing unity, so that in Him it can be claimed with deepest truth there is "neither Greek nor Jew, circumcision nor uncircumcision barbarian scythian, bond nor free, but Christ is all and in all." Another resolution was adopted on The Church and State, expressing the conviction that "any interference with the freedom of the Church is an intrusion between God and His people and that to limit the liberty of the Church is to hinder the working out of God's purpose of redemption for mankind through his people.

Dr. George Truett, of Dallas, Texas, was elected president of the Baptist World Alliance, the vice-presidents of which include, Dr. A. W. Beaven, of Rochester, and Dr. Simoleit, of Germany; the Rev. B. A. Nag, of India; the Rev. Manoel Avelino, of Brazil; Mr. J. A. Packer, editor of the *Australian Baptist*; Principal Nordstrom, of Stockholm and Dr. L. K. Williams, representing the Negro race. The ex-president of the Alliance, Dr. John MacNeill, was also retained as an officer of the Alliance; Dr. J. H. Rushbrooke continues as secretary, and Dr. Clifton Gray as honorary associate secretary. The next Congress is to be held in Atlanta, Georgia.

Japan, a Problem—or a Challenge?

By the REV. CHARLES WHEELER IGLEHART, D.D.

Tokyo

Missionary of the Methodist Episcopal Church

OF ALL the problems in our modern troubled world Japan stands in the forefront, at once the most civilized and the most provocative, the most perplexing nation in the East.

She is a problem to the countries of Asia. China seems to confront her at every point where a dawning national life desires expression. Russia has once faced her in battle and appears to be preparing for another encounter. Korea has gone under her yoke. As for the other countries of the Orient, they all look to her with a disillusioned fear. Thirty years ago not a liberal leader from Manila to Cairo but turned to Japan as the coming champion of a new Asia to save the tinted peoples from the oncoming dominance of the Western "powers." Today they fear as they see her join the West;—a power herself—adopting its grim philosophy of arms and of national expansion in what they deem the great apostasy of the East.

Japan is a problem to the West, as well. Reluctantly accepted as our peer in many fields, she is yet an enigma. Her reactions are different; her thinking seems remote from ours. Her economic competition is touching every exporting and importing nation on earth; her shipping, her manufactures, her international banking—all have their repercussions throughout the world.

The American people, too, view Japan as very much of a problem. She is our nearest neighbor to the west, but we do not desire her as a neighbor. She is most close to us in her organization of society, her development of material civilization, and in her view of life, yet of all the peoples of the East we like her the least. Racially she chafes us; economically she both serves us and irritates us with her cheap goods. Politically she puzzles us; and she is looked upon by many as the "enemy" of our pyramiding naval defense.

But if Japan is a problem to the rest of the world, how much more of a problem must life be as it presents itself to Japan herself! The visitor to that island empire finds himself fascinated by the life everywhere about him. The East is there, but it is interpenetrated by the West as well. Life is modern, to be sure, but it is mediæval, and it is ancient also. In the intriguing medley of a Tokyo street all the cultures of the earth seem to

have their place, while the history of twenty centuries is telescoped before our eyes. The buildings, the means of communication, the dress of the people, the art, the music, the literature, the medical science, the standards of ethics, the religious symbols—everything is in the melting pot, and the product is both East and West, and not quite either the one or the other.

While this is of engaging interest to the tourist, to Japan it is nothing less than a spiritual crisis involving life and death. Many times in the past she has had to assimilate one after another of the cultural streams that have come eastward across the world until they stopped at her shores. Her history has been a long succession of periods of receptivity to new ideas and then of incubation until she has made them her own. The last of these periods, during which she achieved national unity from a clannish feudalism, was abruptly brought to an end by the sharp prows of Commodore Perry's fleet—our act of coercion which resulted in all the dizzy changes of life and thought that make life the problem it is for Japan today.

She thought to save her life by taking on the protective defenses of the West; to learn the secret of power by science, education, and constitutional government; and to keep all her own best culture while adding what she might choose from the spiritual wealth of the world. But who among the sons of men has wisdom sufficient for such a task, and where in human history has any nation changed the course of fifteen hundred years' growth within the span of a single lifetime? What has happened is that with the confusion of the new and old, the East and West, all standards are in danger of being lost, and the splendid Japanese character, noblest of all the gifts of the past to her, has disintegrated.

The demands of an industrial life are exacting, —and Japan with her population half the number of ours crowded into her chain of rocky islands the size of California cannot escape the fate of a city, manufacturing civilization in the years ahead. But the resources for this, the iron, coal and oil are not to be had at home. Thus there has grown up the Manchurian myth, of a life or death dependence upon the undeveloped physical wealth

of the mainland next door. And for this Japan, who in all the two thousand years of her history never once fought a war against her neighbor China, has now in the last four decades three times taken up arms. Today in her policies she is daring the condemnation of the world, but she sees no alternative if she is to live.

Furthermore, her problems are not all at home. She was invited into an open world by us eighty years ago. Today the world is closing. Trade barriers, immigration laws, price wars, and political alignments in the West are a chilling negation to the expansive mood which we then asked her to share. Her head is swimming and fear clutches at her heart.

To the Christian every problem is a challenge, and Japan is a conspicuous example. Just because she so completely and extremely typifies the problems of modern life she offers us a challenging



ST. LUKE'S INTERNATIONAL MEDICAL CENTER, TOKYO

This work was begun in 1900 by Dr. Rudolf B. Teusler, a Missionary of the American Protestant Episcopal Church. He began in a one-room shack and in two years built a small hospital. Last year the large Medical Center was opened.

summons to solve them. By this we mean, the challenge to look within our own hearts, and to set our own house in order that we may be an example to her. For if we think we are spectators in this Far-eastern struggle we are making the terrible mistake, caused only by ethical blindness. The pattern of American life is more creative of standards in Japan than all the sermons preached by missionaries.

The noblest Japanese spirits are grieving over their people's worship of false gods. These are not the harmless, picturesque Shinto deities of mountain and glen and sky, but a modern trinity of gods of death—Moloch, the lust of the flesh; Mammon, the lust of the world; and Mars, the lust of power—have pushed the other objects of worship aside. Is every altar to this composite Anti-Christ torn down from our own hearts or from our own society today? A general repudia-

tion of this idol worship in America is Japan's first challenge to us.

Not only are we a pattern for Japan, but we share in the causes of her troubles and her sins. We need not dwell on the effect of our discriminatory tariffs. Quite legal they are, but by them millions of Japanese silk-raisers and laborers are thrown into a state of confusion and economic despair; as a result social disorders arise with which their government is powerless to deal.

By our immigration exclusion policy we rebuffed an unoffending friend and flung her back, stinging under legislation that was viewed as an insult, to a more determined accomplishment of "destiny" on the mainland of Asia. Our naval expansion—nearly one billion dollars having been voted this year—has left the entire world breathless with amazement, and has driven Japan to a frenzy of fear, in which state of mind she is ready to go into bankruptcy through over-taxation rather than leave herself the possible victim of our power. Our Atlantic and Pacific fleets have remained in the waters of the Pacific for three long, provocative years, with no apparent cause, except Japan. Can anyone doubt our share in the causes for Japan's militarism?

And Japan, whatever may be her sins in Asia, has yet to make her first move of disloyalty or unfriendliness to her neighbor-nation across the Pacific. The second challenge, then is that of Christian good sportsmanship. Let us lay aside our unworthy suspicions, and our haughty pride, and ourselves exhibit that trust of others coupled with inner integrity which we are asking of Japan. Here is a task at home worthy of the mettle of every true follower of Christ.

A further challenge is for us to cease thinking of Japan in impersonal national and political terms, and hold out to them arms of human friendliness as individuals. If we would do that our harsh judgments and our fears would disappear, for we would find them as lovably human as any people on earth. Missionaries in Japan rate high in life insurance actuaries, and very few have died a violent death. In fact they are usually treated as guests and kinsfolk from the day they arrive until they lay down their work, many of them to spend their last days in simple homes built from the slender funds of loving Japanese friends as a testimony of loyal gratitude.

Touching stories of kindness from neighbors, and even from strangers could be multiplied from the experience of almost any American Christian worker in Japan. We are convinced that this same almost romantic outburst of loyalty would be the reward of all American people if they were to make an investment of initial friendliness to the Japanese nation. If we won their hearts we

might save them from the madness of their present course.

And when we come to the Christian scene the whole situation is challenging. Christ is walking in Japanese society today just as surely as He is on the Indian road, or treading the highways of our commonwealth, and He is torn asunder when our hearts are turned away from His brothers of the East. There is scarcely an area of life or thought in Japan where His words and deeds are not making their creative imprint on character. No one can count the unknown Japanese disciples who love Him in the quiet, or perhaps in the timidity of their inner hearts, and who yearn for that evidence of loving fellowship from the West that would confirm their hopes that He is indeed the divine centre of a brotherhood that shall take in the whole world.

Of all the challenging voices from Japan, the Macedonian plea from the Japanese Church rings loudest in our ears. We pause to let pass before our memory the panorama of Japanese Christians whom we have known all these years and have admired for the purity of their lives and the richness of their faith. They flood upon us—sweet-faced little children, manly young lads, gentle maidens, young mothers, strong men on the farm and in the office and in the school, and many ripened saints who came into the faith before we did, and whom we shall never overtake in our soul's pilgrimage toward the City of God.

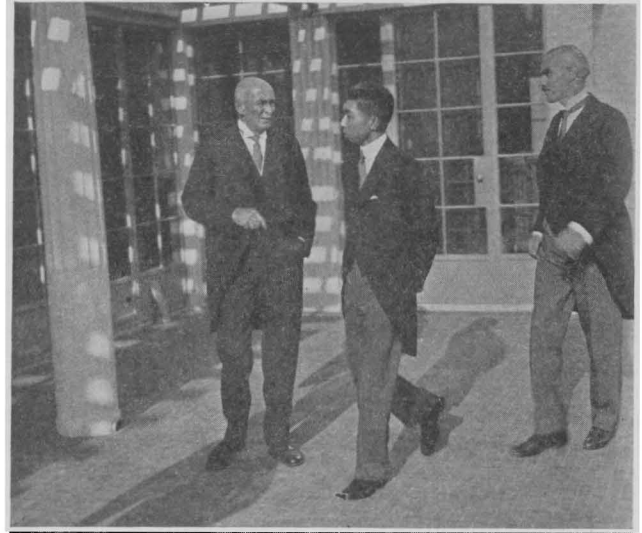
Think of the challenging gravity of their task. Insignificant in numbers—they enroll but a half of one per cent of the total population—they know themselves to be the leaven of Japanese society, the "city set upon a hill." They must maintain their own experience of Christian redemption against a pagan environment. And how deeply they meditate, how fervently they pray, how joyously they sing and how bravely they serve in their Church life!

Beyond this these Japanese Christians feel a sense of mission to save their people. Particularly does the Kingdom of God Movement undertake this colossal task. As the churches of the Protestant bodies swing into line under the challenging motto: "Thy kingdom come! In my heart; in my world!" the pulses of Christians in America who number half our total population and have not yet struggled our way up to that banner—must beat more quickly. Such daring calls us too to become heroes for Him. Kagawa, the God-appointed leader of the Movement says: "I call myself God's gambler, for I have staked my all on Him; and I can not lose."

In rural communities, and also in city factory life, the Japanese church is moving on to the conquest of poverty, degradation and sin by loving service and by the testimony of faith in the Christ.

Can we leave these Japanese Christians unaided by our comradeship in service and prayer?

In 1923, when Japan was broken by earthquake, we cast across the Pacific a bridge of silver gifts. It has never been forgotten, and today challenges



The late Dr. R. B. Teusler, head of St. Luke's Hospital, Tokyo, showing H. R. H. Prince Takamatsu of Japan, and the American Ambassador, the new Medical Center Equipment.

us to a greater feat. It is nothing less than the flinging of a golden span of personal love and sympathy and sacrifice across the yawning gulf of suspicion, fear and selfishness that divides us. Across such a bridge alone can our Lord move to win the world.

THIS IS THE CHALLENGE OF JAPAN.

The Burden of Japan

A Prayer

By TOYOHICO KAGAWA

Take Thou the burden, Lord;
I am exhausted with this heavy load.
My tired hands tremble,
And I stumble, stumble,
Along the way.
Oh, lead with Thine unfailing arm
Again today.

Unless Thou hold me, Lord,
The road I journey on is all too hard;
Through trust in Thee alone
Can I go on.

Not for self thus do I groan;
My country is the load I bear.
Lord, hear my prayer.
May Thy strong hand
Strike off the chains of my loved land.
God, draw her close to Thee!

—Translated by Lois Erickson.

INTERESTING FACTS ABOUT JAPAN*

AREA—Japan proper 152,357; total area (including Chosen, Taiwan, etc.) 265,129 miles (about size of California and Washington).

47 prefectures with 104 cities, 1,700 towns and 10,109 villages. 5 large islands—Hondo, Kiushiu, Shikoku, Hakkaido, Taiwan (Formosa).

POPULATION—83,456,929 (including 19,500 in Chosen and 3,993,408 in Taiwan, of whom 70% live in rural districts. 22 cities with over 100,000 inhabitants each.

The Japanese population is about one-half that of the United States.

RELIGIONS:

Shinto—Native religion, with Emperor Worship. 13 sects with 49,567 principal shrines, 62,883 minor shrines and 14,804 priests. This religion combines nature worship, with ancestor and hero worship.

Buddhism—Entered 550 A. D. 12 sects and 56 sub-sects; adherents, 49,500,000; 71,329 temples and 35,048 minor shrines; 54,650 priests and priestesses.

Confucian ethics are accepted by most of the educated higher classes.

Christianity—with 1,522 churches and 2,895 licensed Japanese preachers of Protestant, Roman and Greek Catholic Churches. Protestant Christianity enrolls about 230,000 members in some 3,000 Churches.

CHRISTIAN MISSIONS—First Catholic mission, 1549, by Frances Xavier.

First Protestant Mission, 1859.

First Japanese Protestant Church, Yokohama, 1872.

First Greek Orthodox work begun 1861.

Protestant communicants in Japan proper; 185,387.

64% of the missionaries labor among 82% of the population, while 93.6% of the foreign workers are stationed among 18% of the population—those living in cities.

PROTESTANT PROGRESS (In Japan—not including Korea, Formosa and the Mandated Islands):

Missionary societies, 60.

Missionaries, 1,130 (ordained men, 276; single women, 465).

Japanese force, 4,807 (ordained pastors and evangelists, 1,495).

Stations, 108; outstations, 764; organized churches, 2,205.

Communicants, 185,387; added in year, 15,510; total constituency (including Roman and Greek Catholics), 350,000.

Contributed by Japanese Christians (in 1932), Yen 2,364,148.

Sunday school enrolment, 225,303.

Christian school enrolment, 42,800.

Roman Catholics, 79,983.

Greek Orthodox Church, 38,104 adherents.

GENERAL INFORMATION:

Mythical period, "Age of the Gods."

Empire founded 660 B. C. (Time of Manasseh, King of Judah).

Legendary Period, 660 B. C. to 480 A. D.

Portuguese discovered Japan 1542 A. D. Xavier came in 1549.

Persecution of Christians began in 1617.

Japan opened to foreigners by Commodore Perry, 1853-1854.

Constitutional government instituted Feb. 11, 1889.

Edicts against Christianity promulgated, 1682; renewed in 1868; repealed, 1873

Currency—The Yen (100 sen) is normally worth about 50 cents.

* Compiled mainly from the "Statesman's Year Book" and the "Christian Movement in Japan."—EDITOR.

Japanese Views of Missions

Achievements, Failures, and Present Opportunities of Missionaries as Seen by Japanese Christians

A Symposium Arranged By REV. E. C. HENNIGAR,
Tokyo, Japan

Some Remarkable Achievements

By REV. S. IMAI

Pastor Central Tabernacle (Methodist), Tokyo

THE Japanese history, after the Restoration of Meiji, can be divided generally into three parts:

First: Meiji era1868-1912

Second: Taisho era1912-1926

Third: Showa era1926-

The chief characteristic of the first period was an uncritical attitude in imitating Western civilization. This expressed itself in economy as capitalism; in politics as democracy; and in religion as Christianity. Under such conditions, the thing which represented and promulgated the Western civilization most effectively in this country was none other than Christianity. The Meiji era is very significant as a rebirth of Japanese civilization. The leadership which came under the influence of missionaries, in that period, was a strong one. For this Japan can never be too thankful.

In the second period—The Taisho era—we find that, after the outcome of the World War, Japan began to take a more critical and sceptical attitude towards European civilization in general. Consequently, average minds in this country lost their uncritical attitude which they had maintained all through the first period towards the work of missionaries. This may be one of the chief reasons why the work of missionaries showed an appearance of decadence in comparison with that of the preceding period.

The third period—that is, the Showa era—is a self-conscious period. This is a time when we feel as though we have learned what we can from the West, and Japan of the past finds its positive self-assertion. Naturally, in all phases of our lives, the racial mind is in ascendancy.

It can be seen that one of the most general dangers, in such a time, is a tendency towards racial egoism as well as racial exclusiveness. The international expression of Christianity is world co-

operation. It does not necessarily come into conflict with racialism. But racialism is often apt to degenerate into isolated nationalism and also aggressive imperialism. It can only be saved by ethical ideas.

Protestantism has been in Japan for little more than 70 years. When we think of the time element, we should not mention failures—the achievements are really the wonders. It is remarkable to see that so many of the present leaders in Japan have received some sort of moral influence from missionaries in their lives. But, what will be the possible failure? For this, we might say that missionaries inevitably brought the nationalized Christianity with them from the countries whence they came. Many Japanese did not feel at home with it. This can be seen not only in Christianity but also in political and social institutions as well. Dress specially made for an adult does not fit children, and the dress made for Western people was too big for Japanese, in the beginning.

Missionaries are, of course, missionaries of Christian churches. But, at the same time, they naturally represent the countries where they come from. Consequently, the vicissitudes of the civilization in their home lands can not but influence their actions. Therefore, whether the missionaries can contribute to the future problems in Japanese lives depends greatly on the condition of their own countries—how strongly the Christian spirit is influencing the political and economic life of the country.

If each country in Europe and America were Christianized to its heart, the effect of missionaries from those countries would be multiplied.

Japanese consciousness, or, shall I say “Japanese spirit,” at present, shows rather a militaristic appearance. But 58 per cent of the people in Japan are farmers, and the farmers want peace more than anything else. The philosophy of Japanese farmers is a philosophy of peace, and their religion is that of peace.

The thoughts and practices of Ninomiya Sontoku, who is still the idol of worship of Japanese farmers, are one hundred per cent pacifism. It is a mistaken assumption to regard the Japanese

mind as essentially militaristic. Militarism is one of the evils which they have learned from the West. The true Japanese mind which is essentially peace-loving, longs for cooperation with the messengers of peace in Western countries. We need a missionary—a true prophet who would criticize Japanese militarism without fear and who would, at the same time, open his own eyes to the egoism as well as to the militarism rampant in all countries in the world in the present age. Japan needs the real cooperation of the West!

One very effective method has been that of English teaching. Many young men and women of this country have come in contact with the personalities of missionaries through their English studies and have had their eyes opened to Christianity. But, all through the three periods, the most effective element of the missionary work has been the personalities of the missionaries themselves. In other words, the thing which Japan wants most at the present time is the personality which is itself burning with the real spirit of Christ.

Success and Mistakes

By REV. WATARU SABA

Pastor of Omori Presbyterian Church, Tokyo, and former Moderator of the General Assembly

THE success of Christian missions in Japan is due to the fact of the superior personality of the early missionaries and their ability to make a great contribution to the culture of the then only half-open Japanese Empire.

Among the mistakes or weaknesses of missions we have to note that although the culture of this country has advanced until it stands on a par with the culture of other countries, and has thrown up some great personalities, the quality of the missionaries who come to these shores seems to be, if we may say so, rather deteriorating than otherwise. In view of this, it is only to be expected that the range of the activities of the missionaries, handicapped as they are by language and customs, will naturally shrink. Missionaries also find great difficulty in this day in attempting to do a really strong piece of work, standing as they do between the Mission Boards of the sending countries on the one hand and the Mission Boards of Japan on the other.

One feels acutely, therefore, that the missions—since by their aid the Japanese Church is approaching the place where it can stand alone—should with a great decision attempt a reorganization. Throwing aside a system of cooperation that is cooperative in name only, not standing apart from or ignoring the Japan Church, they should

form a Board which would unite the Mission Boards of the sending churches and the Japanese Mission Board. Going one step further, let the missionaries work under the Japanese Church, leaving the control of both personnel and finances entirely with the Japanese. In a word, the missions should cease doing something from the outside and should cooperate from within.

The Future Policy

By REV. YUGORO CHIBA, D.D.

President of the Baptist College, Yokohama, and Chairman of the National Christian Council of Japan

IT IS only seventy years since the Christian churches beyond the seas opened mission work in Japan. The great influence that Christianity has achieved in our country is a real source of wonder today, an influence not at all measured by the number of churches or number of church members. Christianity has driven its roots down deep into the thought and life of the people. Not only has it had a great influence of the general culture of Japan but it has touched and stimulated Buddhism, Shintoism and the other religions of the country.

To take one illustration near at hand, it is said that no less than fifty members of the Imperial Diet are either now active church members or have been connected with the church in the past. Fifty out of over four hundred is no small proportion. Also in the business world, the educational world, in science and art not a few leaders are Christians. We still remember that four or five years ago three of the five Imperial Universities had Christian presidents. Judging from this, if within the next few years the overseas churches were to withdraw their missions from Japan, while there would be some delay in the work and even retreat on some fronts, there would be absolutely no danger of Christianity dying out in our country. Christianity has driven its roots deep into the national soil and has become a national possession.

The primary reason for such a phenomenal advance in so short a time lies, of course in the nature of Christianity itself. It must also be recognized that the early missionaries were very wise in their policy. They did not limit their activities to merely preaching the Gospel in person. They set up a strong program for the education of a Japanese ministry. They selected the most promising men for study abroad and then used them widely in the work of evangelism. Certain bodies where the early missionaries limited their activities to direct evangelistic work and put Christian education definitely in second place show little progress.

As to the wisest policy for the future—in the evangelistic work the missions should gradually decrease the subsidies given to the Japanese churches. This will be in the interest of self-support and self-propagation. In the educational field, unless we are willing to abandon the high standards set up for Christian education, one of two things will be needed, either the overseas churches must continue their support for a period of time or else a way must be found to make the schools independent by securing an adequate endowment. At present our Christian schools are forced into a weak position by stress of economic circumstances. They are compelled, in order to secure income from fees, to take in too large a number of students (one school of middle grade takes over 1,000 students, over 60 in each class), and secondly, because they cannot give adequate salaries to teachers they are letting down their standards. In this way the schools are becoming commercialized and are departing from the high standards of Christian education. We hope that the overseas churches, who have given so self-sacrificingly of men, money and prayer for the evangelization of Japan, will carefully study how they may best crown their great contribution to our country.

The Past, Present and Future

By RT. REV. P. V. MATSUI

Protestant Episcopal Bishop of Tokyo

THE missionary enterprise in Japan has proved to be a great success. Since the coming of the first missionaries, nearly fourscore years ago, nearly three thousand churches have been established, most of them now self-supporting. There are 1,608 ordained ministers and 901 lay workers, while there are about 200,000 Protestant Christians. Yearly gifts to church work from native sources have amounted to Y 2,810,000. A large part of these achievements are due to missionary efforts of Christians in America and England. Their services in establishing self-supporting, self-controlling and self-expansive indigenous churches have been invaluable. They have prepared the ground for the future evangelization of the whole country. Moreover there are a number of native Christian leaders whose learning, knowledge and personality far exceed that shown by men and women in other communities, and because this is so remarkably the case Christianity in this country is honored and looked up to by the Government and the public as a trust-worthy religion.

It should also be noted that Christian influence upon the thought and ideals of the nation has been remarkably great. Education, for instance, espe-

cially of girls, and social philanthropic work, which is said to have been enormously developed in recent years in Japan, have practically all been started by Christians. The idea of brotherhood, the recognition of the proper place of women and children in the social order, the idea of monogamy and the number of international peace movements, all of which are advocated by the majority of Japanese today, are also of Christian origin.

2. Splendid as missionaries' achievements are, there are yet some mistakes in their work. Japan is one of oldest countries in the world. It has a history of three thousand years and its own civilization at its back. Without studying these things and knowing the fundamental thoughts and ideals of the people it is imprudent to preach; that is like sowing seed without adequate knowledge of the nature of the soil. Most of the missionaries I have known have made this mistake. This seems to be one of the reasons why Christianity has not penetrated the heart of Japan, and why there are many backsliders among converts.

A feeling of superiority on the part of missionaries as to race, wealth and civilization is another hindrance in approaching certain classes of Japanese. The material help which is so generously given by them and welcomed by some people is often the cause of dislike and opposition to others.

3. Japan still needs missionaries, whatever may be the impression otherwise. The nature of their work has changed with the growth of the Japanese Church, but it does not follow that the need for them has diminished.

Let me mention some of the spheres of work in which missionaries are still needed. They are needed, both men and women, for work among students. Hostels for students in the universities of the great cities are greatly needed and Christian hostels are the best. Then they are needed as school teachers, teaching English, for which there are opportunities open in all parts of Japan. An earnest Christian teacher is a great power. Also a limited number of specially prepared men are needed for the theological colleges. Christian missionary doctors are needed for the work of hospitals and dispensaries which should be opened in many parts of Japan outside the great cities. Women missionaries are still very greatly needed. In connection with the churches, especially the newer ones, there is a great sphere for district evangelistic work by women only. The opportunities for personal work and teaching are in most cases more than one missionary can fill. The high educational standard now open to the girls and young women creates a wonderful sphere and opportunity for Christian evangelistic work among them.

There is always work in connection with the churches in both town and country, to which all

missionaries can lend a hand. The ordained missionaries can act as ministers-in-charge in the younger and less developed churches, which as yet cannot support a Japanese pastor. They can direct much of the church work and evangelistic efforts, and be real missionaries in the district.

Every part of the field in the whole country needs men and women of deep spiritual experience and broad outlook, who are ready to come in the spirit of Him Who "came not to be ministered to but to minister." Men and women are needed who will reveal Jesus Christ.

Some Missionary Readjustments Needed

By REV. AKIRA EBISAWA, Congregational Pastor

General Secretary of the National Christian Council of Japan

NO ONE can doubt the achievements of the missionaries in bringing about the Christian influence upon the national life in Japan.

But it seems there are prevailing some doubts in regard to the future function of missions. We know that the time has already come for us to stop and think because the rapidly changing social situation and the growth of our national life make it imperative to re-examine our plan and program in the light of the new situation. Broadly speaking, there are two fundamental motives which necessitate and invite readjustments in the methods and policies of the missionary enterprise; i. e., the new discovery of the indigenous genius and the appreciation of the psychological differences between different cultures. We believe that the missionaries will have a wonderful opportunity for the next fifty years provided the new adjustment is consummated intelligently before it is too late.

It goes without saying that Japanese Christian churches would not be in existence at all unless the missions have been working in this country giving so many men and women and so much funds during the last seventy-five years. We admire and appreciate the wonderful work of the missionaries, judging from the results achieved by their productive and creative work.

1. It is generally recognized that they have helped to enrich the national culture with invaluable contributions through scientific, philosophical, ethical and religious thinking, all based on Christian civilization.

2. They have had wide influence in raising the living standards of the nation and in purifying the social customs, through their daily life which set the standard for Christian life even among those who are not professed Christians.

3. They have been wonderfully successful, more than in any other thing, in producing the prominent leaders by their professional contact, leaders not only in Christian circles but also in the wider sphere in every branch of social activity. We often try to imagine what a different world this would have been if the missionaries had not followed up the conquering military powers and the commercial forces of exploitation!

It is rather an easy matter to point out mistakes and even to criticize the work of others done in the midst of many hardships and dearly bought at great cost. We do not want what we say here to be taken as cold criticism. We all learn by mistakes and nothing under the sun is perfect. There has been some mistakes made by missionaries which it would have been far better if they could have been avoided.

Let us frankly call attention to some hindrances standing in the way of success. We shall summarize them in the following items:

- (a) Theological controversies and intolerance among workers.
- (b) Personal and denominational pride and isolation to the ignoring of the importance of united efforts.
- (c) Racial prejudice affecting the minds and customs of some workers, which deprive them of real personal respect.
- (e) Too much evaluation of work in terms of numerical and material standards on the part of the Mission Boards in the mistaken limitation of capitalistic investment.
- (d) Too much secularization of the Christian activities, alienating them from the real Christian way.
- (f) Absorption in trifling things and the lack of wide vision and far reaching insight.
- (g) Such a lack of appreciation and knowledge of the cultural heritage, social customs and psychological differences as to pass a superficial judgment on all things expressed in the vernacular.
- (h) Lack of real Christian internationalism.
- (i) Un-Christian behavior of the so-called Christian nations and some merchants in their dealings with international, political, economic and military policies, thus repudiating the ideals of Christianity.

Of all the various cultural movements—political, industrial, social, educational and communicational—now pervading the world, the Christian missionary enterprise stands as a prominent light-house, commanding the whole world with its glorious light. No other movement can compete with this enterprise in its extent as well as in its intent. The methods and policies might be modified but its value must not be minimized. The time for the

denominational missions attending to their own work with the duplication of the similar kinds of staffs and facilities may have passed, awaiting for a speedy readjustment.

There is a wonderful opportunity before the missions for more concentrated, coordinated plans and a more unified program, all in cooperation with the indigenous churches. The Japanese churches must strive for their own maintenance and expansion until the Kingdom is firmly established; and while they may go that way for next hundred years, the missions should have their large part in working along the lines on which hitherto they have been successful.

(a) Cooperation with interdenominational agencies. They should have tremendous future if they cooperate with the indigenous international agencies like the National Christian Council, Young Men's and Young Women's Christian As-

sociations, the Woman's Christian Temperance Union and the Sunday School Association.

(b) Cooperation in the rural work. There lies a large field as yet almost untouched by the Christian forces. General economic depression makes it doubly necessary to reach the farmers in their urgent need for spiritual guidance. The work has been initiated by the Council and the missions; but it will need the mobilization of all the Christian resources in order to fully meet the responsibility.

(c) Cooperation on a big scale with church work for residential sections. The missions can render a great contribution under their united capacity in opening a well equipped institutional church work to exert a strong influence over the multitudes morally, socially and religiously, on so large a scale as to appeal to the imagination of the citizens.

Are More Missionaries Needed in Japan?*

By DR. WM. MERRELL VORIES, Omi-Hachiman, Japan

IN THE old and generally accepted sense,—that a missionary is a foreigner temporarily sent to supervise a movement from abroad; possessing authority because of his position (not to say race), regardless of his abilities being superior or inferior to his native associates; living a life aloof from the community; using his mother tongue chiefly; always looking forward to eventual return to his land of birth; and in general remaining a "foreign" element in the work,—the leaders among Japanese Christians consider additional missionaries not only undesirable, but even detrimental to the establishment of a Christian Church in Japan.

We agree with them in this, and we would go farther and believe that it might have been better for the Cause of Christ in Japan if that type of missionary had never come.

It is hard for some American or the British supporters of traditional missions to conceive of the actual conditions in the "mission fields" today. Too many of them see no difference between illiterate savages and cultured peoples of Asia when it comes to attempting evangelistic work. As a matter of fact the culture developed in ancient China, and that spread over a large part of eastern Asia, was, and in some respects still is, far in advance of that developed in the West.

It is presumptuous for persons of inferior abilities

ties to usurp special authority and assume the rôle of teachers, merely because of their race, or religion, or possession of funds. Mission Boards should not send out men and women to the cultured nations on the same basis as to backward peoples.

Not all missionaries of the past have been of the objectionable type. Far from it. Many, in spite of the possibility of exercising authority and of living luxuriously, have from their own innate sense of propriety and their Christlikeness of character refused to be bishops or bosses or to in any way exalt themselves above the Cause. But this was often due to their personal virtues rather than to any virtue in the system.

It is a different proposition to have a fellow-worker from a foreign land, who brings to the Christian movement some positive contribution of ability, training, experience, devotion, or personal worth—and brings it without self-seeking or sectarian motive; who comes to a work ready to give his life to it—expecting to become a part of the community; asking no special privilege or consideration for himself; demanding no provision for his own comfort or security which is not available for the rest of the staff; ready to adapt himself to local conditions.

This kind of missionary is welcome anywhere. There will always be a place for such—so long as Christianity is true to its essential supernaturalism.

* Condensed from *The Omi Mustard-Seed*.

Influence of Christianity in Japan

By the REV. S. H. WAINWRIGHT, D.D., Tokyo
Manager of the Christian Literature Society

WE GRATEFULLY recognize the hand of God in the modern life of Japan. The Christian religion, in the course of half a century, has become one of the recognized religions of Japan. It was prohibited and condemned by public notices when the first missionaries arrived in 1859. Now Christianity is recognized by the Government, by the traditional religions and by the people. The property for churches and schools, for mission residences and hospitals and for other Christian uses is legally held and incorporated under Japanese law. The Christians, along with Buddhists and Shintoists, have their share of chaplaincies for prisons and other State institutions. The Home Department of the Government has called together for conference on a number of occasions the representatives of the three religions — Buddhism, Christianity and Shintoism. Fifty years ago the three religions would have been Buddhism, Confucianism and Shintoism, but since then Christianity has replaced Confucianism as a positive religion.

In visible results of Christianity statistics have a place. When I went to Japan, there were 23,000 Protestant Christians. There are now 232,000, not to mention the Roman and Greek Catholics. Since I arrived in Japan the Protestant communion has gained by a tenfold increase while the population has doubled. It might seem discouraging to be able to report only 232,000 Protestant Christians while the population has increased by millions, but the rate of increase is much greater with the church than with the nation. The population increases about one and one quarter per cent per annum, while the Protestant church membership increases about five per cent per annum. A mass movement may occur at some future time when great numbers will be admitted into the church.

Great changes have taken place in the national Japanese customs under Christian influence. Sunday has been made a legal holiday. Christmas is observed as a festival of giving by thousands in the great cities. There was a time when Christmas decorations were sold only by the Christian Literature Society but now the smallest neighborhood shops in the big cities put them on sale. The Christmas story has a fascinating appeal in the Orient.

Polygamy in the form in which it existed in Japan, is dying out. The newer day has an illustrious precedent in the Imperial Court life. The Shintoists have adopted the Christian custom of performing the marriage rite in the presence of the deity. The Woman's Christian Temperance Union began a work which is now taken over almost wholly by the national organization which calls itself The Customs Reform Society. This Society does not limit itself to temperance reform, but conducts powerful campaigns for the abolition of other national evils and is one of the liveliest organizations in the nation. The same may be said of the National Temperance League, perhaps the most powerful and effective temperance organization in the world.

Along with the reform of customs, Christian influence should be credited with the inauguration of social service and philanthropy, neither of which had any place worthy of mention before Japan was opened to modern Christian missions. The Salvation Army, conducted for the most part from England, has done noteworthy work in the field of social service and receives an annual grant from the Imperial Household. Dr. Kagawa, by his life in the slums, has interpreted Christ's mind towards unfortunate members of society. He and other Christian leaders have been in close touch with the labor population and have done something to impart to the labor movement an appreciable Christian influence.

All sorts of Christian charities have sprung up and, unlike the wooden thousand hands of the Goddess of Mercy (Kwannon), bring relief and blessing to the leper, the Eta class, the unemployed and other needy members of society. St. Luke's International Medical Center in Tokyo is an outstanding enterprise of the Christian movement.

Philanthropy is an increasing expression of the mind of Christ though practiced by many who are not identified with the Christian movement. The most outstanding recent instance is the thirty million yen foundation established by the Mitsui family. Benevolence in the Confucian sense is essentially a paternal virtue, and is exercised toward inferiors in the social organism. It does not feel compassion upon the multitudes, nor does

it make the weak a burden of the strong as a broad principle running through all society.

Christian influence has contributed much to the State, including converts in Cæsar's household. The wives of five of the Ministers of the present (Saito) Cabinet, including the wife of the Premier, and some of the Cabinet Ministers themselves were trained in mission schools. Parliament, since its organization in 1889, has not been without Christian leaders and Christian judges have been members of the Supreme Court. A wide knowledge of the Scriptures in Japan is shown by quotations from public speakers and writers. Japan's great Finance Minister, Junnosuke Inouye, in a speech at the Peer's Club just before his assassination, made use of Scripture when he said, "And whether one member suffers, all the members suffer with it." He referred to the world depression and the new dependence of the nations, each upon the others. Not only the Scriptures but Christian history is widely known among the Japanese. Augustine and Calvin, Luther and Wesley, are familiar names and something is understood about their place in history.

Striking a little deeper, one will find, in the less obvious realities, the deep impression Christ has made upon the thought life of Japan. The dictionaries and encyclopedias reveal this transforming influence. An intelligent Japanese man will refer to "personality" as if the term had been used traditionally by the Japanese, while as a matter of fact its vogue is of very recent origin. One cannot acquire in the shops pure specimens of Japanese ceramic ware if of recent manufacture. All the current styles betray the touch of the West upon the artist's designs. So it is with current ideas. Nothing is purely Oriental. A distinguished Shinto teacher in the Tokyo Imperial University expounds Shintoism as if the *Kojiki* were a Hegelian masterpiece!

As regards the deeper influence of Christianity upon modern Japan, the substance of the present situation was recently expressed by the former Minister of Foreign Affairs Baron Shidehara, who said that as Buddhism formed the spirit of the Heian period, so Christianity was the moving spirit of the recent period in Japanese history. Christianity possesses a great advantage over the traditional religions which are bound up with a passing order of society. The new Japan has created forms of national life according to Western molds by means of which Christianity finds it easy to give expression to its message. In the past the Christian religion has been a determining factor in the formation of those molds so freely adopted by Japan as a nation. To try to bring Christianity and the traditional religions together in any syncretistic enterprise would be a hopeless undertaking. Christianity has a deep affinity with

the new Japan and is the answer to its deepest need. All that Buddhism has been able to do in adjusting itself to the new order of things is to struggle against its own decadence and to copy the methods of the Christian propaganda in its own present-day activities.

Mission institutions, which now occupy an established place, are organs of the new Christian spirit. Christian Educational Work, the Christian Literature Society, and St. Luke's Medical Center, have a national prestige, a wide patronage and a fruitfulness which no one would deny. Their position is secure and they are the instruments by which the new Japan is being formed. These outstanding institutions are deeply permeated by the Christian spirit and if they should suffer decline through lack of funds the loss to Japan would be irreparable.

The Christian Church is becoming increasingly independent. It is far advanced in self-support and possesses the spirit of initiative and apostolic zeal for the spread of the Gospel. It possesses a spiritual quality as is revealed by early morning prayer meetings and other gatherings for the cultivation of the spiritual life. The Japanese Church cannot yet carry the load of institutional Christianity, created by the foreign missions. Out of its own resources, it cannot meet the requirements of the vast field of rural evangelism; nor can it afford at present to be cut off from the body of Christ in other lands.

In contrast to other Asiatic fields Christian success in Japan has been with the middle and intellectual classes. The creation of the new Japan is to be credited very largely to middle class intellectual population from which its leaders have come, in politics, in business and in education, as well as in the Christian movement. It is no accidental circumstance that Christianity has displaced Confucianism for the Christian triumph has been largely with the Confucian population. The Confucian background is more like that of the Old Testament than any other in the non-Christian world. Hence the response to Christianity has its source in a traditional background.

The national system of education had its origin with the Confucian population in Japan, though projected on a nation-wide and popular scale with open doors to all classes. Christianity has been preeminently successful in winning converts from among the student classes. Indeed Christianity in Japan is highly educational though not without the fervor of evangelism. The new slogan of the Church is significant, sounding as it does the call to *rural evangelism*. At present the cities are the centers of Christian activity and Tokyo, the capital, is probably more Christian than was the city of Rome in the third century after Christ.

The depth of Christian influence consists of

progress through more stages, owing to close contact with higher education than any other mission field, the higher education not only in Japan but in Western countries, resulting in a maturity of mind scarcely reached elsewhere on the mission fields. The work has passed through a greater number of stages, both in thought and practical methods, than elsewhere owing partly to the quickened movement of general progress in modern Japan. The Japanese Christian mind in a true sense is one with the Christian mind in the West and quickly reflects changes in Western thought and movement.

The Buddhist religion controls the masses of population and it is into this field that Christianity now proposes to enter. The fervent evangelism permeating Christianity from the beginning in 1859 is in part owing to the influence of American missions but also in part is accounted for by Japanese reaction, expressing a deeper religious consciousness than that of the Confucian mind. This may have its source in part at least in Buddhist mysticism. It is an interesting fact that the Japanese Christian ministry exhibits far

greater depths in prayer than in preaching. In the prayer life of Japanese believers Christianity has reached its highest level. One often hears an extraordinary prayer by a pastor, full of spiritual depth and fervor, followed by a very dull sermon. The vocabulary of prayer, molded largely by the Scriptures, and especially by the Psalms, is bound to be different from that of preaching in which the language of the people is used with its traditional coloring, in the use of which the Buddhists are more effective than Christian preachers. The younger generation readily understands Christian preaching and its phraseology becomes familiar to them in the schools of Japan where English is the major study. The Christian movement has, however, among its preachers a few whose word is with power.

Christian influence has produced a greater opportunity in Japan and in other Asiatic countries as well, than it has as yet fulfilled. The youth trained in the schools are more open minded and are in a better position to understand Christian preaching than the first generation to which the appeal was made.

Your Church — A Clock or Dynamo?

Some churches impress me as being first-class clock-towers. They have a certain amount of good machinery and some power to give a useful message. You can depend on them to tell the time and the seasons. They tell the time for Sunday services, the hour for the Women's meeting and the Men's Club. The seasons are indicated: Easter, Christmas and even the Saints' Days. They have a minister (servant) to wind them and see that they keep going and tell out the correct time.

We would lose something if the minister stopped working or if the clock or the church were removed. We need them to help us lead well regulated lives. But the clock-tower church exists largely for itself; its wheels go round and round, year in and year out, but they never move from their place to help others. Their range of usefulness is small. Stationary churches, with pastors satisfied with the duties of winding and oiling the works, seem never to get anywhere. They may be orthodox but they have very little power and a narrow field of service.

I grow impatient with this type of church and am in search of one that is a dynamo—charged with power to do things. A dynamo does not exist for itself but in order to make machinery accomplish some task worth while. Placed in a powerhouse it sends forth heat, light, and power through wires for long distances in every direction. It is a missionary force.

We may live in a town far away from the powerhouse so that we do not see it or hear it, yet we are ever conscious that it is there, working night and day to help by giving light, heat and power for all kinds of service. It may be stationary but the power that is stored up is constantly released for the benefit of the thousands all around. Its motto is "Not for self but for others."

Other dynamos are placed in ships, electric locomotives or automobiles. They are constantly on the move, conveying passengers and goods, hauling loads, distributing the necessities of life to other places, near and far. Their usefulness may react to the uttermost part of the earth. They are missionary dynamos.

The clock in the church-tower is useful but if we must choose between the clock and the dynamo, who would hesitate for a moment? Why be satisfied with clock-tower churches? Shall we not pray that the Spirit of God may make dynamos of our churches so that their spiritual power to help, to enlighten, to comfort, to save and to invigorate may be felt far and wide among all classes of people, not only at home but in other lands where there is need.

—Adapted from W. E. Gordon, in the "*Sahayah-Patrikai*" (India).

Some Japanese Christian Leaders

By the REV. H. W. MYERS, D.D., Kobe
Missionary of the Presbyterian Church, U. S.

Won by a Christian Woman

HIROSHI HATANAKA was born in Okayama in 1885. He was sent to the primary school and went as far as the third year in the city high school, when the death of his mother wrought a crisis in the boy's life. His mother, though not baptized, had been a Christian believer, while his father was definitely hostile to Christianity. After Mrs. Hatanaka's death, Miss M. E. Wainwright led the boy into the Christian life, and later took him to live as a son in her home. He went to Kyoto and finished his high school course in the Doshisha College.

From Kyoto Hiroshi went to America to study in Oberlin College and Seminary. While studying at Oberlin, Mr. Hatanaka helped to pay his way by acting as janitor and office clerk. In the summers he worked on farms, on the railroad, in the kitchen of a hotel and at anything he could find, and in this way earned money for his education and gained a wide knowledge of men. Later he worked for two years as Secretary in the Boys' Department of the Y. M. C. A. in the mill district of Pittsburgh where he had a good deal of experience with the rough neck element. When one youngster had to be dragged home by main force, his parents upheld the young Japanese Secretary who won the friendship of the family.

Returning to Japan in 1914, at the age of twenty-nine, Mr. Hatanaka served for a year and a half in the Osaka Y. M. C. A., spent a year in the army, and seven years as pastor of a Kyoto church. In 1923 he became President of Kobe College, but resigned this position after two years to become pastor of the Osaka Congregational Church, one of the greatest of all Protestant churches in Japan. He was thus the successor to the great Mr. Miyagawa, who had been pastor of this church for forty-three years.

A thorough scholar and an eloquent speaker, with brilliant mind and a lovable personality, Mr. Hatanaka combined social, intellectual and spiritual gifts. He is one of the most influential citizens of the great city of Osaka with its three million inhabitants.

It was the love and the prayers of Miss Wainwright that first won him to Christ and then won him to the Christian ministry.

The Salvation Army Leader

IF A great orator is one who can grip and hold an audience, win them to his beliefs and influence their lives, then few men have a better claim to this distinction than Col. Gumpei Yamamuro of the Salvation Army in Japan. He was the eighth child of a mountain farmer and was adopted by a relative who was better able to provide for him. When his new father refused to send him to Tokyo to school, the boy ran away



COL. GUMPEI YAMAMURO

with the intention of working his way through the higher schools.

Gumpei was converted to Christ in an out-door meeting when sixteen years old and immediately became an ardent Christian worker. He would sing over and over again the only hymns he knew: "Stand up, stand up for Jesus," and "Bringing in the sheaves," and sing wherever he could get anyone to listen to him. With little outside help he

worked his way through a Christian college—on several occasions nearly dying of starvation—but in this student period he won for Christ a number of young Japanese who later became eminent Christian workers.

Shortly after the opening of Salvation Army work in Japan young Yamamuro met some of the Army workers and read the books they gave him. He was deeply impressed with their spirit and methods, and asked to be allowed to join them. In the course of time was made an officer, was given charge of the training of new recruits, and was later made editor of the Japanese *War Cry*. This marked a new era in his life.

In his earlier work, Yamamuro distributed tracts among friends who complained that they could not understand them. So he went to work to prepare tracts and books that people could understand, and has written many that are intelligible, interesting and impressive. For many years he was the most prolific Christian writer in Japan. The most famous of his numerous books is "The Common People's Gospel," of which many hundred thousand copies have been sold since it was first published in 1900. Some years ago in a Korean city I met a godly Japanese judge, converted through reading this book before he had ever met a Christian minister or entered a church.

As a preacher Col. Yamamuro has mastered the art of bringing from his treasures things new and old. Bits of poetry, apt proverbs, quotations from Chinese classics, burning statistics, humorous experiences, joyous conversions all help to carry the Gospel message home to his hearers.

Perhaps Col. Yamamuro's most spectacular work has been on behalf of the girls virtually enslaved in the licensed quarters. The system today is bad enough, and its supporters are fighting a losing battle; but up to the year 1900 it was especially iniquitous. Recruiting agents would scour the country to find attractive daughters in homes of the poor; they would promise pretty clothes, good wages and easy work as waitresses, and lend the parents a few hundred yen, to be repaid from the wages of the daughter. Charges for medical service and new clothes and interest kept the debt up to its original figure, so that the girl was kept as a virtual slave as long as she was profitable. Sometimes in desperation these girls would run away; but the law was on the side of the keepers, and the police would aid in returning them to their "duty." In those days almost any morning paper would have an account of an exciting chase of the police in capturing some escaped girl. More, perhaps, than any other man, Col. Yamamuro worked and fought till he won for these wretched girls the legal right to leave their prisons, debt or no debt.

He is a man of prayer, an eminent soul-winner,

a preacher of righteousness, a social reformer and a friend of the poor. Many will rise up to call Col. Yamamuro blessed.

Mr. Kameshichi Nishiyama

MANY poor country boys leave the farm and move to town to go into business and make a fortune. Till he was thirty-five years of age, there was little to distinguish Kameshichi Nishiyama from thousands of other middle-class business men in Japan. Shrewd, industrious, sober, economical, and keen on making and saving money, he was just another ordinary, good business man, with neither time nor inclination for religion, and a special dislike for Christianity.

An annoying attack of rheumatism that would not yield to ordinary treatment was the means



KAMESHICHI NISHIYAMA

used to bring him to Christ. The Japanese all know that for rheumatism or a crick in the back there is nothing quite equal to a good massage. One of the commonest sights in the country is to see a dutiful small boy pounding vigorously on the aching shoulders of his old grandmother. The best masseur in Kochi was a man named Okamura,

a devout Christian, called the happiest man in Kochi, whose bright smile and bicycle are as well known as his skill in rubbing out aches and pains. When Mr. Okamura was called in, he began by explaining that it was a part of his treatment to talk of Christ while he worked. At first Mr. Nishiyama would have none of it, but when rheumatism became worse, he decided to take the treatment—Christianity and all. For days Mr. Okamura literally rubbed and pounded and talked until he had led his patient to a living experience of salvation in Christ.

This was about fifteen years ago, and from that time Mr. Nishiyama has been a power for righteousness in the city and in his church. He is a wholesale rice dealer, with oil, sugar, fertilizer and automomiles as side lines, with an annual business running into the millions. His eighty employees work six days in the week and are paid for seven days on condition that they attend church Sunday morning and evening. As a result all of his men are Christians, and the business has been greatly prospered. A large, beautiful room in his building is set aside as the chapel, and every morning the entire staff gathers for a half hour of worship beginning at five o'clock in summer and at six in winter. One of the employees is given the oversight of the religious needs of the men.

Mr. Nishiyama's partner, Mr. Yokota, started life as an errand boy whose entire capital amounted to two sen. He became a Christian through Mr. Nishiyama's influence, and is now a wealthy man, whose entire family are devout Christians.

Mr. Nishiyama is an elder and treasurer in the great Kochi church. He is a systematic tither, and a generous free-will giver as special needs arise. He is universally loved and trusted, and is one of the best business men as well as one of the best Christians in all Japan.

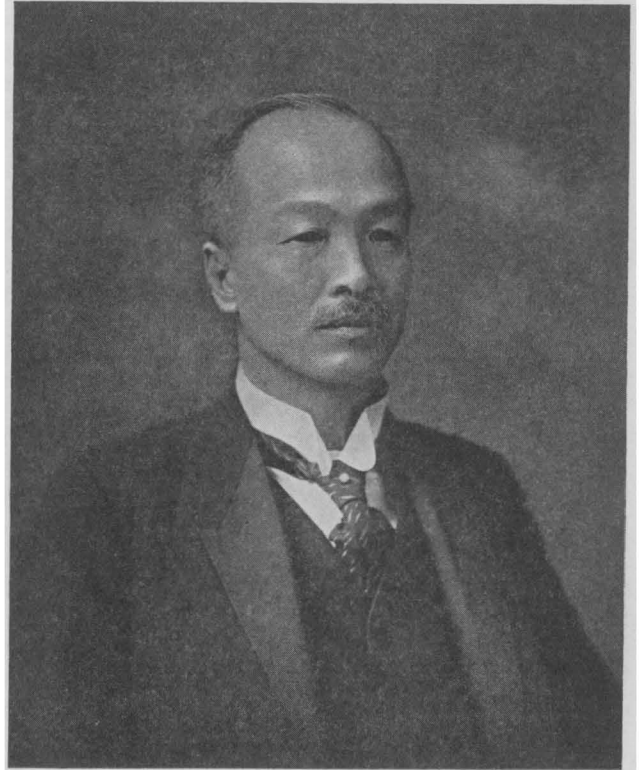
When the Wright brothers were making their historic flights at Kitty Hawk they were pestered by newspaper men eager to get a good story. One of the brothers put them off with the remark that among all the birds the parrots were the best talkers but the poorest flyers. Mr. Nishiyama is the most modest and retiring of men, and would sooner fly than tell the story of his life for publication.

A Christian College Graduate

GINJIRO KATSUDA was born in 1873 in Matsuyama, in the Island of Shikoku. He recalls with amusement how he hated to study, and was scolded and punished by his teachers for his laziness. One of the punishments

meted out to him was to stand for an hour with a cup brimful of water in one hand and a stick of lighted incense in the other, till both arms fairly ached. No Japanese teacher is ever allowed to slap a pupil or inflict corporal punishment, hence they devise various ingenious substitutes. Late he became an honored and enthusiastic alumnus of his Christian alma mater, Aoyama Gakuin of Tokyo.

On completing his college course he secured a position in Osaka at a salary of ten yen a month



GINJIRO KATSUDA

till the company went bankrupt, when he went to Kobe and found a similar position. After two years he went into the shipping business, where he soon found himself on the crest of the wave of prosperity. He made a large fortune which he spent with generous abandon; among his gifts is the beautiful "Katsuda Hall" and the principal's residence at Aoyama Gakuin.

Mr. Katsuda served many years in the Kobe City Assembly, in the House of Commons and in the House of Peers, and last year, at the urgent insistence of the Kobe Assembly became Mayor of the city. Unpretentious, friendly and genial, Mr. Katsuda makes friends and holds them, and is esteemed as a public servant who can be trusted. Such men though they are not baptized are the best justification of the Christian college in mission lands.

Christian Women Leaders*

By ELIZABETH H. KILBURN, Sendai

ABOUT one-half of the population of Japan are women, so bringing in a new order in Japan is certainly a woman's problem too. The following women are recognized as taking a very important part in the Christian Movement in Japan.

Furuta Sensei—A Religious Leader

Miss Furuta, is an example of how one woman encourages devotion to God through Christ in all whom she meets. It would be interesting to know how many young people and women this one earnest Christian has so far led to Christ during her ministry.

One winter's night, when the home in which she was rooming was totally destroyed by fire, the home of Mr. and Mrs. Alexander, Miss Furuta escaped, Mrs. Alexander did not. As she was escaping, she heard a voice saying to her distinctly, "Your work in the future must be evangelistic." From that time there has been no uncertainty as to her call. She has filled various positions since then but always with the evangelistic purpose.

Miss Furuta is at present national secretary of the Woman's Board of the Japan Methodist Church, and also conference evangelist. She is also superintendent of women evangelists of the Tokyo and Kevanto districts of the church, and gives counsel and strength to these younger evangelists. She is also superintendent of the association of Tokyo Christian women and is superintendent of the evangelistic department of the Japanese W. C. T. U. (both interdenominational groups).

Last winter a very unique opportunity to do newspaper evangelism opened up to Miss Furuta. The women's section of a popular morning newspaper introduced her through their columns as an experienced religious leader, inviting the readers to correspond with her if they had any problems or burdens on their hearts. The many answers that came in response to this showed that there were many people in Japan who had a longing to know Christ, the One who can solve problems and remove burdens.

Nobu Jo, Representing Service

Here is a woman whom one can never forget. The graceful lines of the kimono cannot hide her strong, almost masculine figure but she has a most gentle mother-heart. Her strength can always be relied upon by a poor, weak, fugitive prostitute, and her good judgment is recognized by the Kobe police for they bring many of their girl and wom-

en city problems to her. Over seven thousand would-be suicides have come to her after reading her sign boards:

WAIT A MINUTE. GOD IS LOVE

IF YOU MUST TAKE YOUR LIFE

COME AND TALK IT OVER FIRST

WITH NOBU JO (giving the address)

These signs have made her famous throughout the length and breadth of Japan, for the response to them has been unbelievable. Not only those who had decided to end all through suicide, but others who were unhappy and did not know where to turn, having seen the signs, came for help. "Wives cast out by concubines, girls running away from brothels to which they had been sold, children kidnapped by shows, women beaten by drunken husbands wives displaced by the jealous mother-in-law, girls hiding from the police, the wives and children of murderers, pickpockets and thieves"—scores come for help and comfort, and find Christ.

Nobu Jo has established a home where the girls and women can be provided for and protected. There are some eighty living with her all the time. Within the last few years her work has received public and government recognition, and now welfare organizations other than Christian are using these sign boards to prevent suicides.

In Japan there are certain popular suicide spots, such as a sharp turn in a railroad track or certain volcanoes. Hundreds of girls and boys throw themselves, often several in a day, in Mount Mihara. Within the last two years there has been a great increase of suicides in Japan, especially of young men. Many suicides occur out of protest against their country's marriage customs or their government's recent activities in world affairs. The police have tried to stop the tide but they seem to be powerless. One woman cannot do it all. We need many more women like "Noble Jo."

Mrs. Kubushiro, a Purity Worker

She tells her own story:

"My father was a Christian minister and so was my husband. In 1906, at the time of the San Francisco earthquake and fire, refugees came to Oakland where I was living, and among them came Chinese who were accused of setting up gambling dens and Japanese, accused of starting brothels. I was asked to interpret for Dr. Charles Brown and the chief of police who were to investigate the matter, and I saw for the first time Japanese girls who were in that kind of business. What an impression it made on my mind! The newspapers and magazines were using this to stir up anti-Japanese sentiment. 'Why? Why?' I asked. 'Japanese women and girls are generally to be trusted. When millions are living most

* From the *Woman's Missionary Friend*.

worthy lives, why do they urge Japanese exclusion because of the few?" Then the answer gradually came to my puzzled mind. Prostitution, in Japan, is treated as a matter of course. The moral standard is unequal. 'Chastity' is a word only for women and all laws are made by men. So they legalize and make profit from this vice. We must cut at the very root of the evil—legalized prostitution. For over ten years this question burned within me and hardened in my soul like gunpowder, till it exploded. Then suddenly a call came to work for the National Woman's Christian Temperance Union in Japan as its general secretary and I accepted."

This brave, determined woman is not working alone. There is a strong force of Christian women who come from all the different churches, and they are working together with the Purity Association (a men's group) for the abolition of licensed prostitution and also against the licensed sale of liquor. Already seven prefectures have entirely abolished the prostitution system and eight more have passed resolutions to do so. There are forty-eight prefectures in Japan so there is still much to do.

"The central government is also moving and the home department is making up its mind to abolish it. But the abolition of licensed vice is not the abolition of vice itself. We must work even harder if that should ever be accomplished. We must look after the army and navy, the young people in rural districts, students, boys and girls. We must study the question on a national scale in special reference to its rescue work problem and sex education. Young people must be protected, they must be given healthy amusements, marriages must be arranged early. Sex morality must be firmly established and deeply grounded into the national life, just as filial piety and loyalty to country have been established."

Mrs. Maruoka and Christian Economics

The business of getting a living is a very important part of human life. It seems strange that Christianity has neglected, to the extent that it has, this very important human interest. Many Christians have accumulated great wealth through manipulation of stocks, etc., while their brothers have received very little for the long days of toil with their hands. Christians have started many great social reforms; why have they not faced this question fearlessly? Competition has been the keynote of all business in the so-called Christian world for centuries. Kagawa declares, however, that as Christians we cannot recognize the necessity for cut-throat competition but that "co-operation" should be the guiding principle of all Christian economics. Women are the buyers in Japan as well as in the West, so without enlisting

their support cooperatives would be a failure. Realizing this, the Federation of Cooperatives has put in a very able woman, a Christian, Mrs. Maruoka, as head of the women's department. Her husband worked in the Ohara Social Problems Research Bureau. She says:

"I studied cooperatives, and as a housewife realized keenly that we women, the buyers, must have consumer cooperatives. I have been traveling about the whole country, for the women's side of the development of the cooperatives has become very vigorous. Rural cooperatives have grown greatly lately, and the rural women need practical domestic science. Their understanding and co-operation must be won; they must be called out and organized."

There is no necessity for the periodical depressions as the capitalistic world knows them. It is because our economic life is unchristian that we have these periods of suffering and also the ridiculously unequal distribution of wealth. Christian women must take their responsibility in this important part in bringing in the Kingdom.

Mrs. Kora—a Peace Leader

Mrs. Kora lost her position as teacher in the Tokyo Women's University (non-Christian) because of her peace activities. She told me something that made me hang my head with shame, for had not we Westerners almost two thousand years of Jesus' teaching as a background for our actions? "I entered Columbia University just at the time when America was entering the World War. I must have been very innocent before I went to America, for I thought all Christians were pacifists and that all thought war was wrong. The first Sunday I went to a large New York church and heard a very famous Christian preacher. To my amazement he urged his audience to go to war, 'For this is a war to end war,' he declared. I was disillusioned. I felt crushed. A light had gone out of my heart. If at that time I had not come in contact with a small group of Christians who were not afraid to be called cowards because they were pacifists, I should have lost my faith forever.

"I am facing the same thing now, only in some ways it is so different. There are so few of us here, and our whole background has been so different. Our government is different, too. During the World War, if an American could prove that he was a conscientious objector, he was excused from active service. But in Japan no one is excused. If we could feel that by sacrificing our lives we might help the cause, it would be an incentive to resist. But we should be given no public trial at all, in such a case—just be quietly put out of the way. . . . However, we must be true to our Leader, the Prince of Peace!"

Effects of Overlapping in Japan

By WM. MERRELL VORIES, LL.D.

Omi-Hachiman, Japan

Founder of the Omi Mission, 1905

THE only force that will bring the world to Christ is "faith working in love." The first and most fatal indictment of sectarian overlapping in the mission field is that it repudiates this force and exhibits, on the contrary, rivalry working in competition. In short it is a misrepresentation of Christ.

The second indictment is that overlapping in evangelical missions is not fair to the supporters of missions. There may be certain givers who understand that their contributions are designated for denominational aggrandisement, but the rank and file of conscientious and constant givers—many of whom make real sacrifices to give—nearly always make their offerings to give the Gospel message to people who otherwise would have no means of hearing it. To spend such gifts to maintain duplicate efforts in communities already being evangelized by some other Christian agency is to come close to being guilty of misappropriation of trust funds.

Most Christian people deplore overlapping and many believe that the practice has long been abandoned. Unfortunately it still exists in many parts of the field. Japan is no exception, though the majority of cases are doubtless left-overs from the former days of noncooperation. It seems almost impossible to persuade the promoters of any once established work to withdraw from a field, no matter how flagrant the overlapping. This shows a spirit unworthy of the representatives of Jesus Christ. Some denominational leaders still hold to definite policies of sectarian expansion regardless of overlapping, and without much apparent concern for the neglected districts.

Not long ago an official of one of the largest missions said to me:

"We are planning to enter your province" (at the time our mission was the only one here).

I replied that since there were more than a thousand towns and villages in this district still unmanned by Christian workers they would be a welcome reinforcement, and I offered to help them discover the most needy and strategic location.

"Oh, no," he explained, "We expect to go into your capital city."

"But," I asked, "do you know anything about the situation there? Have you made a study of

our province, so as to work there intelligently? Do you realize that the capital is a small city and the only place in the province in which overlapping already exists? It has unfortunately half a dozen struggling sectarian groups, none of them able to be self-supporting."

"But our mission policy," calmly replied this determined gentleman, "is to place a —— church in every provincial capital."

Within the past three years the same mission has started one of its churches in another small city of Japan already having three other Protestant bodies.

Some years ago a survey of the situation in Japan was made by a committee appointed by the Federation of Christian Missions. If the question had not been a vital one, the report of that committee would have been really funny. The committee men belonged to the missions who were guilty. They solemnly reported that after examining all the circumstances they considered no cases of overlapping then existed; but—and here came the amusing naivety—they added that were any new churches to be started in any of the cities already having from one to five or six denominations, it would constitute overlapping! Thus if A had six competing sects at work and B had only two, the addition of one society in B would constitute overlapping, whereas A with six would be guiltless!

A definite standard should be agreed upon as to what constitutes overlapping and how to avoid it if the will to cooperate is present.

Even in the largest cities more than one denomination generally confuses the situation if they do not cooperate.

If the local people, in any city, of their own choice desire an additional denominational church they can have it by paying for it—in complete self-support. But it should not be supported by mission funds.

The neglected rural field in Japan continues to wait for men and means, while churches in cities work in rival duplication.

An honest elimination of overlapping in mission work would not only release men and means for neglected areas, but would stimulate more support for the entire Cause of Christ.

The Unfinished Task in Japan

By the REV. GORDON K. CHAPMAN, Kobe

Professor in the Central Theological Seminary

"IS OUR distinctive missionary task in Japan completed?"

This question is often asked these days and a variety of answers have been given. Obviously, the answer will depend largely upon one's view with regard to the aim of missions. Most societies have found their chief inspiration in the Great Commission of Christ to His disciples. Has the Gospel been adequately proclaimed to the Japanese? One of the larger missionary societies states that its controlling aim "is to make the Lord Jesus Christ known to all men as their Divine Saviour, and to persuade them to become His disciples; to gather these disciples into Christian churches which shall be self-propagating, self-supporting and self-governing....." Has this aim been fulfilled in Japan? If not, there is still the unfinished task.

Measured by any standard, it must be admitted that the progress of Christianity in Japan has been slow. This does not mean that the influence of the Christian religion upon the life of Japan has not been great. This has been over and above the influence attributed to that common world culture which, though perhaps Christian in its origin, is not now necessarily a product of Christian missions.

The Christian movement in Japan is vastly larger than the actual church membership. Many prominent people, while not listed on the roll of any church, either claim to be Christians or accept the Christian ideals. "A Study of Japanese Attitudes Toward Christianity," published by the Institute of Pacific Relations, reports that Christian influence was recognized as very strong in the movements for temperance and against licensed prostitution; in social welfare and relief work; in the peace movement; in child welfare work; in the development of health agencies and sanitation; and for woman suffrage, for the education of women and for greater freedom in social fellowship between the sexes.

Dr. Toyohiko Kagawa asserts that Christianity has produced seven great social changes in Japan:

(1) Transformed home life. Concubinage is dying out and prostitution is gradually being abolished. The divorce rate is decreasing and women and children are being respected.

- (2) Increased respect for labor.
- (3) Growth in democracy.
- (4) Development of parliamentarianism.
- (5) Growing respect for human life and personality.
- (6) Consideration for the former outcaste classes.
- (7) Widespread philanthropy, so that even the Buddhists are imitating Christian social enterprises.

Dr. Kagawa also stated that "Christianity has laid the foundations of personal purity and monogamy; has cultivated the spirit of service, the spirit of love and universal peace; and has given basis to the labor movement." Missionaries were the forerunners in social reform, and many of the conspicuous leaders in the matter of social leadership and thought guidance have been Christians.

The influence of Christianity upon social policy in Japan has been very great indeed. Although Christians only represent four-tenths of one per cent of the population, a list of influential men in Japan shows 5% professing Christians. The labor movement was born in a Christian church and Christian leaders are still conspicuous in the unions and federations of laborers and farmers. While the influence upon industry has not been great there are conspicuous examples of executives who are seeking to humanize the industry over which they have control. There are some 246 Christian social service institutions in Japan. A number of Christians are employed in the Government social service system which embraces over eight thousand institutions with a wide range of activities, including social settlements, clinics, lodging houses, pawn shops, semi-public housing experiments for the poor, institutions for the rehabilitation of the crippled and the handicapped, public restaurants, markets, employment exchanges, etc.

The original movement for the improvement of agriculture was Christian in its initiation and some of the outstanding men today in agricultural economics are earnest believers in Christ. The Government maintains an elaborate system of agricultural extension which has done much to solve the problems of production and marketing. Over eight million farmers are enrolled in the various societies and with over eleven thousand advisers and technicians are employed so that all of the rural sections of Japan are benefited. Christian leaders have been instrumental in the organizing

of the "Peasant Gospel Schools," ninety-four of which were held last year in thirty-four prefectures. These are modeled after the Folk Schools of Denmark and are intended to select and train promising young men from the villages in a new program of rural development which includes, economic, social and religious features. The co-operative movement, which now includes over 14,000 organizations has received much of its inspiration from Dr. Kagawa and other Christian leaders.

Without doubt, it is in the field of education that the Christian enterprise has had its greatest formative influence. Mission schools were the pioneers in popular education and thus enabled Christianity to find a place of respect in the eyes of the nation, and did much to off-set the earlier prejudice against this religion. It has been said that "Christian schools pioneered in the essential basis of culture and set high standards which have had great influence in shaping the educational system of Japan." Mission schools were also the pioneers in education for women and thereby were partially instrumental in securing for womankind that full recognition to which she is entitled. When one thinks of the magnificent system of Government education with its 47,408 schools of all types, with over 260,000 employed teachers, it is possible to realize partially the significance of this contribution. Illiteracy has practically been banished so that the Japanese people have become a nation of omnivorous readers. Of the 145 Christian secondary and collegiate institutions in Japan, half are located in two great metropolitan areas. In addition there are 468 Christian kindergartens scattered throughout most of the prefectures. Of the educational institutions in Japan conducted by the various religious sects, fully half are under Christian auspices. While these institutions were originally evangelistic, it must be admitted that this purpose has now become but subsidiary, so that most of the students refrain from becoming professing Christians. One Christian leader asserts that "the students are only being inoculated with a mild form of Christianity which makes them immune to the real thing." With the Government so fully meeting the educational needs of the Japanese, it becomes a grave question as to whether the time has not come to withdraw from the general field of education, continuing to maintain only a few Christian schools that can make real contributions. Could not more effective service be done by concentrating on the evangelization of the students in the Government schools, as well as seeking to win their teachers to Christ? There are great possibilities in this field of effort as is shown by the fact that in one Imperial University thirty or forty of the teachers are professing

Christians, while in one metropolitan area, at least half of the students expressed a religious preference in favor of Christianity.

While Christian influence is strong in Japan, yet if one surveys the situation either as a whole or in detail, it becomes evident that most of the efforts lack the spiritual vitality which would make them effective. This is not hard to understand when we realize that the vast majority of the people are still believers in the old religions which have held their allegiance for generations. If the Apostle Paul were to visit Japan today, he would undoubtedly still be stirred to see the masses of the people given over to idolatrous practices. The Japanese are essentially pantheistic, and thus the various works of nature—mountains, rivers, rocks, animals, trees—are constituted objects of worship; even the fox comes in for a large share of propitiation. Like the Athenians of old, the people are so religious that they try to give all gods the worship which they believe to be their due. There is constant danger that even Christian workers will succumb to that temptation which presented itself to Paul when he visited Athens. Well kept temples and shrines abound everywhere and are eagerly patronized by the masses; even the intelligentsia are faithful in the performance of the various ceremonies connected with the respect and worship shown to ancestors and national heroes.

Japanese Buddhism claims over forty million adherents, with 71,310 temples, 6,982 preaching places, and over 150,000 professional religious workers. Under the influence of Christianity, modern Buddhism is undergoing a revival and is now imitating Christian social service. Sunday schools, the Salvation Army, and even uses Christian methods and language in its new propaganda. No less formidable is modern Shinto, which must be distinguished between State Shinto and Sectarian Shinto. While State Shinto is said to have its roots in the original religion of Japan, in modern times it has become more theistic and is now chiefly associated with ancestor worship and patriotic idealism. It has thus become the religion of patriotism which heads up in the lofty sentiment of the people toward the Ruling House, which is regarded as divine. By placing this type of Shinto under the ægis of the State and by financing and controlling its activities, the State is taking part in a religious movement. However, for convenience sake, it is declared to be "not a religion" or "something above religion," and pilgrimages to the shrines are fostered in the interests of patriotism. The Government recognizes 111,339 shrines with 15,199 priests in charge. While it is true that certain modern thought movements are tending to undermine the belief in the supernatural and cause particularly the

student class to forsake all religion, yet it is also true that new religions are spreading rapidly among the common people. These sects claim to have 14,269 places of worship, 101,597 teachers and over eighteen million followers. This is part of the religious situation in Japan where the Layman's Commission stated that there is no longer need of Christian missionaries to do evangelistic work.

The Japanese Christian Church is not yet strong enough to evangelize its own land. Including Catholics, there are probably not more than 280,000 Christians in Japan, two-thirds of whom are Protestants. To every thousand persons there are only about four believers, half of whom are said to be "non-resident members." Eight prefectures have less than one Christian in a thousand of the population; twenty-one prefectures have less than two per thousand; seven have less than three; four prefectures less than four; three have less than five and three less than six believers per thousand. Over eleven thousand towns and villages of less than 10,000 population are reported to be without Christian churches, and of the towns and villages of ten to twenty thousand population there are still 323 which have no Christian churches. Christian efforts have tended to concentrate work in the cities and larger towns in order to develop self-supporting churches. While fewer rural churches have reached full self-support, it is claimed that 70-75% of the believers and workers have originated in the country districts. Of one denominational group of 1,314 churches reported by the National Christian Council, 801 are urban while 513 are rural. Thirty-two per cent of the churches of

Japan are now fully self-supporting, 25% are helped by the national home mission boards, while only 43% are aided by foreign missionary societies. In numbers and in financial strength the Japanese Church is still relatively weak but in ethical, literary, political and industrial life and in social reform movements, its influence is very much greater than might be expected.

An analysis of the membership of the Christian Church reveals that it is in the main made up from the middle class; the majority of the members are students, clerks, business men, officials belonging to the various professions. Only 16% of the members are from the industrial class of farmers and laborers. The huge farming population of over 27 million, the laboring population of over five million, and the fishermen, numbering a million and a half, constitute the major unreached classes of Japan. Their evangelization constitutes the unfinished missionary task. There are desirable modifications in the programs of the churches which will enable them better to reach these classes, and at the same time to hold such groups as the students and other young people for whom a suitable youth program is desperately needed.

While it is rather difficult to determine how fully the missionary force, both Japanese and foreign, is adapted to carrying out aggressively the penetration of the unreached areas of Japan with the Gospel, there are certain factors which are evident. For one thing, during the last ten years, the missionary force has been decreasing. But the reduction has had little effect upon the work of the various educational and social institutions, for their staffs remain about the same. The tend-



JAPANESE STUDENTS IN TRAINING FOR EVANGELISTIC WORK. THEOLOGICAL SEMINARY, KOBE

Dr. H. W. Myers is in center of first row; Mr. Chapman is at extreme left, second row.

ency has been rather in the direction of eliminating qualified ordained workers who were chiefly engaged in direct preaching of the Gospel. Through retirement, one large mission had a net loss of thirty workers in ten years. Practically none of these workers were replaced, although the educational institutions of that mission maintain a full staff of foreign teachers. Comparatively few missionaries are able to give their full time to pioneer evangelistic work. The Japanese workers are mainly occupied with the work of existing churches and institutions and it is the exceptional man who is engaged in distinctively rural evangelistic work. Of some 1,013 missionaries, residing in 113 different places, only 86 are classified as rural workers. While the number of Christians is increasing, when it comes to the occupation of new territory, and the founding of churches in hitherto unreached places, the enterprise is certainly in a state of arrested development.

Many circumstances favor the spread of Christianity. Socially the Japanese are a homogeneous people, and there is an absence of strict caste divisions. They are a highly literate people with a voluminous press and literature. Japan is a land of order and safety which makes for stability of life. Religious liberty has been granted and the Government is exceedingly tolerant toward Christianity. Transportation and communication facilities are highly developed so that all parts of the country are easily accessible. But what is lacking are properly qualified workers, who, relying upon the equipment of God's Holy Spirit,

will make it their aim to press forward to occupy all the villages and towns of Japan for Christ. The call of the hour is for evangelism, and the peril is that the Church may substitute something else in its place. As one of the Japanese Christian leaders has said: "It would have been better if the emphasis of Christianity on the social gospel could have been delayed until Japan was a little further along in her church development, until we had become more thoroughly trained on the side of personal religion. . . . There is a great danger that the churches of Japan may attempt to build a house without a foundation."

Another Japanese leader put it: "No amount of social regeneration and improvement can save Japan. What is needed is a spiritual reformation which only Christ can give." As Dr. John R. Mott once said: "We are producing Christian institutions faster than we are producing Christian experience and faith; the discipline of our souls and the deepening of our acquaintance with God are not proving sufficiently thorough to enough of us to meet the unprecedented expansion of opportunity and responsibility of our generation."

A group of Japanese leaders connected with the National Christian Council has stated that it is their conviction that the Christian forces of the indigenous churches are today insufficient to undertake the task of evangelization and Christianization of the whole nation with its vast unoccupied areas. They continue to call upon the churches in western lands to send evangelistic missionaries to fellowship with them in this task; the unfinished missionary task in Japan.

A VERY UNIQUE CHRISTIAN SCHOOL

Under the influence of the late Pastor Uemura, Mrs. Moto Hani decided that a school with Christian principles would best promote her ideals. With a handful of young girls she started such an institution, and within twelve years Jiyu Gakuin, or "Garden School of Freedom" has become a model school for experiments in new educational ideals. Girls come there from all over Japan, but Mrs. Hani limits each class to forty. Her school is unique in Japan and, in some ways, in the world.

The 1933 commencement presented a record in graphic form of their daily school life—health statistics, school management, time and labor-saving devices, cooperative system and rural settlement work of the alumnae, dresses both foreign and Japanese, experiments in applied art, mural painting, book illustrations, musical compositions and self-government evident everywhere. The school has had no cook, no janitor, no office-worker from the beginning—all the work is done by the girls.

Mrs. Hani started a magazine, devoted to information for wives and mothers, called *The Housekeeper's Friend*, which later became *The Woman's Friend* and is today the most educational and uplifting periodical for women, with probably the third largest circulation among women's monthlies in Japan. It covers the whole field of everyday home life.—*Japan Christian Quarterly*.

Christian and Non-Christian Forces in Japan

DISTRIBUTION OF CHRISTIAN FORCES IN THE PREFECTURES OF JAPAN (Protestant work only)							BUDDHIST TEMPLES, SHINTO SHRINES; GOVERN- MENT AND CHRISTIAN EDUCATIONAL AND WELFARE WORK							
Prefectures	Population (1933)	Number of Christians	Per Cent of Population	Number of Churches	Japanese Pastors	Missionary Workers	Buddhist Temples	Priests	Shinto Shrines	Priests	Government Schools	Government Social In- stitutions	Christian Schools	Christian So- cial Work
Hokkaido	2,997,900	8,905	.29	102	67	22	1,071	972	483	254	2,136	325	16	4
Tohoku:														
Aomori	919,500	1,471	.16	25	17	7	309	271	808	169	962	78	10	1
Iwate	1,020,000	1,108	.11	22	16	6	583	460	991	263	1,018	112	7	2
Miyagi	1,201,200	5,390	.45	57	48	64	915	680	1,304	285	831	108	18	6
Akita	1,015,100	649	.06	20	18	5	677	549	1,307	317	885	120	5	4
Yamagata	1,111,200	1,187	.09	36	24	3	1,546	1,217	2,278	513	881	80	1	1
Fukushima	1,549,900	2,254	.14	55	38	6	1,613	921	4,138	455	1,415	198	9	1
Kanto:														
Ibaraki	1,533,300	1,683	.11	42	33	9	1,337	865	2,742	380	1,195	89	8	.....
Tochigi	1,172,100	989	.09	43	20	4	974	696	3,312	269	832	82	4	.....
Gumma	1,225,200	2,707	.22	30	32	6	1,217	827	1,276	200	695	112	10	4
Saitama	1,427,600	1,110	.07	42	29	1	2,244	1,449	2,312	372	943	265	10	.....
Chiba	1,512,100	1,663	.1	48	29	8	3,262	1,827	4,741	306	999	85	8	12
Tokyo	5,954,900	27,005	.45	312	250	303	2,543	2,046	1,847	423	1,737	1,250	122	107
Kanagawa	1,739,600	6,900	.4	69	54	47	1,563	1,308	1,254	215	706	439	23	15
Hokuriku:														
Niigata	1,982,700	1,480	.07	29	15	7	2,993	2,383	5,391	596	1,700	172	6	.....
Toyama	796,500	453	.06	15	11	4	1,469	1,223	2,663	160	684	126	10	.....
Ishikawa	760,400	1,037	.13	14	10	11	1,230	1,033	1,912	208	743	126	9	3
Fukui	630,100	766	.12	23	14	7	1,656	1,360	1,682	179	633	191	7	.....
Tozan:														
Yamanashi	649,000	2,233	.34	36	17	6	1,659	1,047	1,603	175	581	60	3	.....
Nagano	1,769,100	2,985	.17	71	41	27	1,537	1,232	3,349	343	1,215	227	18	1
Gifu	1,205,500	594	.05	21	16	10	2,192	1,860	4,714	286	1,146	136	6	2
Tokai:														
Shizuoka	1,872,700	3,223	.17	87	57	16	2,820	1,966	3,291	459	1,193	211	20	5
Aichi	2,714,100	4,014	.14	70	51	34	3,631	3,295	3,517	472	1,278	350	21	2
Mie	1,186,800	2,381	.2	21	17	8	2,250	1,876	721	538	935	162	4	.....
Kinki:														
Shiga	708,900	1,105	.15	27	18	8	3,188	2,457	1,917	319	590	96	14	4
Kyoto	1,639,500	8,274	.5	73	53	41	3,070	2,451	2,708	386	872	331	37	12
Osaka	3,824,300	13,210	.35	126	101	42	2,789	2,232	662	393	1,011	518	43	20
Hyogo	2,759,700	9,367	.33	119	94	190	3,055	2,468	4,810	443	1,401	383	44	16
Nara	603,600	649	.11	15	9	17	1,764	1,181	1,519	312	688	102	4	.....
Wakayama	856,300	1,624	.18	25	14	9	1,778	999	474	233	828	67	6	.....
Chugoku:														
Tottori	499,300	628	.12	15	10	3	423	385	850	222	502	51	5	2
Shimane	749,600	384	.06	18	12	1	1,317	1,077	1,371	506	570	74	1	.....
Okayama	1,310,900	3,602	.27	50	28	6	1,499	1,064	5,012	492	1,149	173	8	1
Hiroshima	1,736,200	2,142	.12	55	41	26	1,412	1,201	5,308	428	1,471	191	15	3
Yamaguchi	1,160,000	2,084	.17	30	24	12	1,271	1,157	862	335	901	162	7	.....
Shikoku:														
Tokushima	732,400	1,080	.14	17	12	7	595	472	2,714	219	679	72	2	1
Kagawa	752,100	833	.11	18	13	10	619	542	2,498	186	500	40	2	1
Ehime	1,169,200	3,492	.29	53	34	7	1,089	855	1,333	419	962	174	10	.....
Kochi	736,300	2,886	.39	14	9	6	252	186	4,658	301	738	111	4	4
Kyushu:														
Fukuoka	2,660,500	5,799	.22	92	70	28	1,659	1,428	5,002	468	1,166	258	17	1
Saga	695,500	405	.06	11	8	4	999	795	1,852	177	426	68	2	.....
Nagasaki	1,274,400	1,653	.13	27	20	17	466	402	1,420	246	839	146	8	3
Kumamoto	1,388,300	2,407	.17	27	21	10	1,056	795	4,289	288	1,141	86	14	7
Oita	963,300	1,228	.13	25	22	8	1,304	1,030	2,121	324	874	72	4	.....
Miyazaki	801,500	1,386	.17	24	15	3	207	190	743	271	505	74	3	1
Kagoshima	1,696,700	1,163	.07	25	17	4	178	154	1,571	387	1,009	51	2	.....
Okinawa	589,300	1,241	.21	17	11	.....	29	20	9	7	278	38	1	.....
							6,982*	.....	14,269†	101,597‡	.....	.....	.....	.....
	67,238,600	196,965§	.29	2,036	2,518¶	1,013	78,292	54,904	125,608	116,796	47,408||	8,442	613	246

* Other Buddhist preaching places. † Churches of various Shinto Sects. ‡ Workers of various Shinto Sects. ¶ Plus other evangelists.
§ Plus others, locality not designated. || Plus others, locality uncertain.

Data regarding the number of Christians, churches, Japanese workers are from the Yearbook of the National Christian Council for 1934; data regarding missionaries from the Japan Christian Yearbook, 1933; data regarding population from the Imperial Census Report, 1933.

Data regarding Buddhism and Shinto, social and educational institutions, are from the Imperial Census Report for 1933; data regarding Christian institutions are from the N. O. C. Yearbook for 1934 and the Japan Christian Yearbook for 1933.

N.B.—Educational Institutions include all from Kindergarten through the University.

The Youth of Japan—Whither?

By REV. WILLIS CHURCH LAMOTT, Tokyo

Author of "Suzuki Looks at Japan"

AS IN few other countries the youth of Japan are continually, and defiantly, in the public eye. As this is being written a group of young men are being tried for a series of assassinations. Brooding over the wrongs of the depressed farming classes and the futility of Government efforts to offer relief, they accepted a "mandate from heaven" to purify the state. News just released tells of a similar plot discovered and foiled by the police last December. Imagination calls up the stories of other youths who, discouraged and baffled by the decadence of the times, have assumed the rôles of patriotic assassins.

Another group of young men—scions of noble families and students or graduates of the Peers' College—are being punished for their connection with communism. Distressed by the stagnation of political life and the slowness of social reform, they espoused the cause of a proscribed movement which aims not only to overthrow the peerage system of which they are a part, but also to overturn the very foundations of the Japanese Empire. During the past three years, tens of thousands of persons, all young, most of them students of exceptional or superior ability, have been detained by the police because of their connection with the communist movement.

Six young people today threw themselves into the crater of Mount Mihara on the island of Oshima in Sagami Bay. Two of them were students, afraid to face their families after their failure to pass the entrance examinations of a certain higher school; two were a youth and his sweetheart, whose marriage had been forbidden by their families; one a discharged clerk in a hardware store; one a boy of fourteen, who did not want to be a burden to his family. All were under twenty-five. The number of suicides last year exceeded twenty-five hundred.

From outside my window come the lilting measures of a pseudo-folk dance, the third of a series of such that have swept the country this past year. A great crowd has gathered to view the movements of a company of young men and women (mostly of the lower classes) dressed in traditional costumes, who are dancing to the music of a gramophone set up in a highly-decorated shrine-like booth. Around and around they go, perform-

ing the steps and motions of the traditional dances of the countryside, but singing modern words, such as,

Are those swallows flying in the sky? *Ton to se no se!*
They are airplanes, patriotic airplanes, don't forget them!

And the crowd joins in the clapping of hands and the singing of the "*ton to se no se*" (tra-la-la). The whole country seems swept by the contagion of this union of traditional music and ultra-nationalistic words. Yet not entirely; on the other side of the street the modern boys and girls pass by disdainfully on their way to the cinema, the dance hall, or the latest third-rate musical show that has been expelled from America to corrupt the morals of Japanese youth.

The Youth of Japan—whither? Viewed from the outside, Japanese young men and women are bent on going nowhere, or rather are bent on breaking forth in defiant and often tragic protest against a social system in which they have not yet found their place. These outward manifestations, including as they do only the more extreme cases, are symptomatic of the inner conflict which is going on in the minds of all Japanese youth.

Born near the beginning of the great European war modern Japanese young men and women have witnessed the success of the great effort of national reconstruction begun by their grandparents; they have passed through two periods of feverish industrial activity and material prosperity; they have been educated at a time when the influx of Western ideas, theories and social customs has almost inundated traditional Japanese culture. Japanese education, geared to produce men skilled in the science and art of the West, rests upon the naive assumption that these could be retained and the explosive ideas and theories of the West sloughed off, that the external aspects of Western life could be acquired and the old moral underpinning of Emperor Worship, filial loyalty and the feudal virtues left intact. This has not proved to be the case. Under the bombardment of new ideas—individualism, democracy, the class struggle, self-expression—and the attractive representative of Western manners and customs through the media of magazine, news-

paper, cinema, and music, the old moral controls and sanctions of Japanese youth have begun to give way. All too late the Government a few years ago began the impossible task of "controlling" thought and morals.

The fact remains that the great mass of Western ideas, manners, abilities, and methods which Japan has acquired cannot be moved by the traditional motive power. The patient oxen—whose shoulders have carried the burdens of Japan for centuries—strain as much as they can, will not be able to budge the magnificent bulk of Japan's crack express train—the Swallow. No more can the great mass of Western civilization which Japan has adopted be moved by the simple morals of a feudal age and sustained by the rationalization of myths which place Japan at the center of the universe and endow the Emperor with the aura of divinity.

Youth, conscious of the tension, responds in various ways. A lad, in true moving picture fashion, finds a sweetheart. Their families refuse to consent to marriage. Then begins an illicit relation which all too often ends in double suicide—the easiest way out when the self and the family come into conflict. Another lad seeks to learn more about the social movements of the world. He is told that he can study so far and no farther—and at the end he either closes his eyes to facts, or becomes a cog in the underground machinery of communist intrigue. Another accepts as gospel truth the nationalistic theology taught by his primary school teacher—and following it logically through to its conclusion is driven later to assassination or to suicide as a protest against the "treason" of internationally-minded statesmen. Others escape from the tension by joining the cult of pleasure and slavishly aping the manners and customs of the West as depicted in motion picture magazines and heard in the talkies; still others seek refuge in the *ton to se no se* of traditionalism.

Such examples account for only a few, but indicate the state of mind of the many. They are lost in confusion. For Japanese youth is idealistic—incurably idealistic. He is seeking something to live for—something to die for. He is seeking in his own way to serve his country as did the leaders of the Restoration. The great national efforts of the past half-century produced great men, great personalities, men worthy of being compared with the outstanding leaders of any race. Now that Japan has become great, youth asks, "Where does true greatness lie for me? What ideal shall I live for as my father and grandfather lived and labored for the ideal of a unified nation modernized in organization and meeting on an equality the nations of the West?"

Is there nothing in the inherited moral ideals of

the race that will supply this impetus to youth? "Bushido, our inherited moral code," answers an intelligent young Japanese physician, "brought us this far, but it can carry us no farther." He voices the convictions of thousands of Japanese youth. A new ideal is needed. An all-encompassing devotion that will take up the traditional moral ideals, relate them to life as it is now lived in a real world, transform them by bringing them into clear comparison with other ideals which have been proved by experience to be valid.

Intelligent Japanese youth realizes that the ultra-nationalistic program will result only in cutting off his own country from the life of the world; that communism is too great a menace to the culture and genius of the Japanese people; that even democracy, which thrilled his father, must wait until the *demos*, the great mass of Japanese common people, attain greater self-consciousness and develop a real desire for self-expression in government. He realizes also that there stretches out before him a time in which Japan must find its soul again, must achieve an idealism adequate to sustain and support the weight of its material accomplishments, must sift the true from the false in the hastily adapted civilization of the West, and blending the best from the Occident with the best of the traditional culture, form a civilization that will be truly Japanese.

Youth in few countries has been faced with so challenging a task. The intelligent young man or woman realizes that to face it adequately some new idealism must come into Japanese life. Consciously or unconsciously he realizes that he must find a religious philosophy of life. A few—a very few—young people today are turning to the old religions. The makers of New Japan, flushed with the utilitarianism of their day, despised Buddhism as a superstition, and their children and grandchildren find in it little more. "What are the permanent values of Buddhism that you can retain to help you in finding your philosophy of life?" The teacher puts the question to a group of college students. They flounder. Buddhism teaches kindness to animals. It has a deep philosophy. It is comforting to the ignorant and the old. The teacher does his best to open the way for a fair treatment of this noble but superseded expression of man's faith. Some one laughs—"Why, *sensei*, you know more about Buddhism than we do!" Such scenes are often repeated when Christian missionaries and ministers deal with modern Japanese youth.

For, to Japanese youth of today, religion means Christianity. When religion is mentioned, Christianity is forthwith called to mind. This is one reason why men like Toyohiko Kagawa never fail to have a hearing, even though the growth of the

Church is not so rapid as might be desired. This is one reason why, outside organized Christianity, there exists in Japan today an unnumbered multitude whose thoughts have been influenced and whose ideals have been molded by Christian principles.

In a peculiar way the men who compose the present super-party government of Japan are



SPEAKING TO TWELVE HUNDRED GIRLS IN A COTTON MILL, WHERE CHRISTIAN WORK IS CARRIED ON EFFECTIVELY

products of early Christian activity in this country, for many of them in their youth came in touch with the great Christian leaders of the past, and are connected, directly or indirectly, with present-day Japanese Christianity. Youth is not slow in drawing its conclusions. The idealistic youth of Japan are turned toward Christianity.

In the Christian schools of Japan thirty-seven thousand boys and girls, young men and young women are enrolled, receiving an education based on Christian principles, in the midst of a Christian environment; in the government schools are other thousands of students from Christian homes, from Christian churches, Bible classes, and study groups, "graduates" of kindergartens and Sunday schools; out in the world are thousands more of their elder brothers and sisters at work building Christian homes, conducting business on Christian principles, standing for social ideals, working in the church. To this great number, and to others in the churches, in the Christian associations, in Christian groups connected with factories and shops, Christ has brought the reviving idealism which is necessary if Japanese youth is to find itself in the modern world. There are problems, of course. Not all who profess to follow Christ will cast their lot with the church; not all will openly confess the One whom they claim as Master in their hearts; not all are willing to face the acid test of carrying their Christianity into actual life. But taking all this into consideration, the Christian Gospel is the only answer today for the unsatisfied yearning in the heart of Japan's youth.

Japan today is a land of defiant youth. But the communist youth, the reactionary youth, the decadent youth, the hopeless youth—these do not tell the whole story. Japan is the land of idealistic youth, and the idealistic youth of Japan face toward Christ

THE NEED FOR CHRIST IN JAPAN

BY TOYOHICO KAGAWA

The so-called Christian nations are but fifty per cent Christian. So when Christianity came to the Orient we had two kinds of people: some were angel missionaries, who belonged to Heaven, and some were pirates who belonged to the Roman Cæsars. It was because the white races set the example, that Japan became a student in the school of the pirates.

The Orient is having a terrible time because Japan is not Christian. Our nation has committed a terrible mistake toward China and inflicted many wrongs upon her. Christians of Japan have issued strong protests against the actions of their government. I wrote in my own magazine twice about peace between China and Japan, and have been warned that if I wrote again I should be punished severely by imprisonment. Such opposition has been devoid of result, however, because our militant pacifists are so few in number.

Our Gospel today must be made effective to move society. Just as the missionaries ask repentance of individuals, we must demand repentance of the nations. We must repent and accept the principles of Jesus Christ. Mere preaching will not get us anywhere by itself; we must put ideals into action. Like electricity, the cooperative movement is a discovery, but even this movement must be based on Christian character. And the basis of Christian character is Redeeming Love. Apart from that there is no permanent peace.

The one assurance of peace is the triumph of the Gospel of Jesus Christ, both in individual lives and in organized society. It is imperative that more efforts be put forth to make Japan thoroughly Christian.

Facing a Crisis in Japan

Why the Kingdom of God Movement Was Started

By TOYOHICO KAGAWA, Tokyo

THERE are three reasons why we had to start the so-called Kingdom of God Movement in Japan. First, we had terrible Communism. Nowhere in the world is there so much Communism, outside of Russia, as in Japan. Thousands of books on Communism are published every year.

Second, we were facing a crisis in the Christian Church, because some missionary forces were withdrawing rapidly.

Third, our church membership was decreasing. To counteract these three conditions we started the Kingdom of God Movement. When we take the offensive, we can win the victory.

The Kingdom of God Movement had to deal with three aspects of the situation: 1. Against Communism it had to lay emphasis on the love of Christ; showing that the love of Christ is not only preaching, but that one must realize the love of Christ in our individual lives—our social lives, our ethical lives and our political lives. We needed to make an immediate start in the practical evidence of Christian love in action. But the churches were not prepared to do this.

We have 2,205 Protestant churches, of which nearly eight hundred are self-supporting Japanese churches. Of the three leading denominations, the Presbyterians are the biggest, the Anglicans are second, the Methodists third. These are self-supporting indigenous churches, and eighty per cent of the Christians of Japan belong to these three bodies. There are also 439 independent churches of the Oriental Missionary Societies.

Missionaries are usually pioneers. When a church becomes independent they give it to the home church and they go to the front and do more pioneer work. Since the Communists were drawing away the young men from the churches, and missionaries were withdrawing from the older fields, and communicants were decreasing, it was a most critical period.

About ten years ago we organized a society called the Friends of Jesus, as a service band to help any church. Since I happened to be baptized in a Presbyterian church, I do not want to change but in America when asked what church I belong to, I say: "To the New Testament church."

The Christians realized that we must be revived in Japan, and so started prayer meetings.

We prayed for a million souls to be won to Christ so that we might have indigenous Christianity when the missionary forces withdraw. With only two hundred thousand Protestants we could not be able to maintain an indigenous Christian church.

After the Jerusalem Conference we started a Central Committee of the Kingdom of God Movement, and a hundred local federations of churches each elected district committees. A Central Committee was formed and decided to divide the Movement into three parts: (1) Evangelism, (2) Education, (3) The Cooperative Movement. They agreed to begin with the evangelistic movement, for which purpose we started mass meetings, preparation of literature and conferences. I went around speaking at mass meetings for about three years. My friends found that I had probably preached to altogether more than a million people and decision cards, recording a desire to be Christians, were signed by about 65,000. Many could not be followed up but there were some nineteen thousand additions to the churches per year. If we could have done more follow-up work, the results would have been larger.

For literature we published the Kingdom of God Movement News, at one time thirty thousand a week at one sen per copy. We did not lose any money and the united paper was agreed upon by all the Protestant churches. We also planned to sell the New Testament at ten sen (five cents) a copy, and one of my books "New Life Through God," for the same price. We also printed more than three million leaflets which Christian merchants were willing to distribute free.

We did not pay the evangelistic speakers but provided only traveling expense and incidentals. During the world boom when I went around lecturing, I had found it advisable to charge 50 sen admission to lectures on Christianity, and during the economic depression we charged ten sen in the city and five sen in the rural districts. If we do not charge people they are apt to think the meetings are not worth while; so we charge enough to pay the rent of the auditoriums used. The churches were not big enough to hold the crowds, and many non-Christian people feel more at home in theatres. When we pray, they kneel

down, and when we pass decision cards, many sign them.

We prayed especially that we might reach the country people. After seventy years of Christianity in Japan, the members of the churches are mostly middle class in the large cities. There are very few in the smaller towns and almost none in the villages. It is very necessary to have Christian leaders in the rural districts.

Educating Rural Leaders

It is also necessary to have educated rural leaders. For this reason we started an educational movement to train Christian lay leaders. There are two thousand Christian preachers in Japan, and about two thousand Christian teachers in mission schools. How can we reach sixty-four million people with only two thousand preachers, when one million people are born every year! We need more workers and especially since the missionaries are withdrawing from Japan. The more the missionary forces withdraw, the more we need lay leaders. So we started Gospel schools. Most of the graduates of the theological seminaries in Japan forget to be practical. It is necessary to have Gospel schools to show the way to practice the message of Christ in daily life. We have started revival schools of two kinds, for the farmers, and for the city dwellers. These schools teach four main subjects: New Testament, the history of Christian brotherhoods, biblical agriculture (for farmers), and the cooperative movement.

We teach the New Testament thoroughly, sometimes spending 72 hours in teaching three chapters. We do not teach the history of doctrines, nor the history of schisms and persecutions in the Church. We teach how the grace of God manifested itself in the brotherhood movements of the Christian Church.

In Genesis we find that God gave permission to Adam and Eve to eat the fruits in the Garden. If we want real cultivation of the soil today so as to eat the fruits of toil, it is necessary to use the mountain sides everywhere, and plant trees on the mountain slopes. If we analyze the *pili* nut we find there is more nourishment in it than in rice. But people think *pili* nuts are only for cake. We are tempted to eat too much polished rice, therefore we get *beri beri*. What we need is to eat more fruits. Civilization requires the use of the surface of the earth in more civilized ways. We learn much about farming in the Bible. In Proverbs there are many stories about farming—with honey, bees, weaving, etc. In Isaiah there is the restoration of desert land, and in the New Testament Jesus tells us many things about how to plant seeds, how to sell land, about growth, about seed-selection, etc. In Romans we learn

grafting will make trees good fruit-bearers. The last book in the New Testament—Revelation—describes a river on both sides of which are trees, bearing fruit each month. So in the New Jerusalem, the trees of life are regained for Paradise which was lost.

In Central Africa six million people live on bananas—in the morning bananas, at noon, bananas, at supper, bananas! If you analyze the nutrition in one banana it is almost the same as a meal of rice. In Japan if we eat polished rice we get *beri beri*; if we eat bananas we do not get *beri beri*. Therefore when you must live very cheaply eat bananas! Then there will be no need to ask the ravens of Elijah to feed you. Instead of the ravens of Elijah dropping bread from heaven, you can eat bananas. In tropical regions there is no fear of starvation, but in most parts of the world, especially in Japan, you will find life very difficult unless you learn to utilize the mountains and poor soil. We need to use the milk of goats, chickens, fruit, honey, bananas, cushi nuts, and *pili* nuts, as well as rice. That is the way for lay leaders to manage.

We teach Biblical agriculture in a hundred Farmers' Gospel Schools. We have also started Laborers' Gospel Schools in the cities. In Tokyo, the churches of all denominations sent delegates and we had a conference. The reason why we are very poor in the country rural districts of Japan is that we do not trust each other. In the cities we have many people coordinating in factories, with machines, in the use of capital, and in the division of labor; but in the country there are no factories, no machines, no capital and only *nipa* houses! So the country people are very poor.

The farmers are poor because they are by themselves, each one isolated. If they coordinate, like the fingers on my hand, they can drive autos and have machines and do everything. That is the meaning of the Cooperative Movement. Without Christian brotherhood in rural life, there is no profit.

There are seven kinds of cooperatives: Producers, Utility, Marketing. Producers must sell as a body, for when they compete, the middle man seizes the profit. We need Consumers Cooperatives and Credit Cooperatives because money is required when someone in the family is sick, and for other emergencies. There is need of the Credit Cooperative, instead of borrowing from a bank at a high interest. Through Mutual Aid Cooperatives we can have physicians and hospital service by paying one yen each month. In Nakano three thousand have joined the Mutual Aid Cooperative, and have one big hospital under the leadership of Christian brothers. We need Insurance Cooperatives so that the money in the rural districts may remain in them. If there is a panic or

depression, we need Harvest Insurance, Health Insurance, Sick Insurance, Stock (cattle) Insurance. The seven kinds of cooperatives are based on Christian economic morality. But so far our church leaders could not adopt the Cooperative Movement, so I started Medical Cooperatives. But it is impossible to have successful cooperatives without Christian leadership.

Officially the Kingdom of God Movement will end this year, but though the churches stop the movement officially, we shall carry along this movement till we die. We must practice the love of Christ on earth, then there will be hope for all nations. Practice the life of Christ and the teaching of Christ in your heart and in your body.

There are six petitions in the Lord's Prayer. Prayer is like the occasion when the proprietor

wishes the carpenter to build a building and the carpenter in his turn prays, send us timber, nails, iron frames, cement. But if the carpenter should begin to pray to the proprietor for cigarettes and whiskey, that is not true prayer, that is self-desire. We confuse self-desire with God's purpose. When our desire can be harmonized with God's purpose, that becomes true prayer. Therefore we must pray for personal piety, for full devotion to God, for absolute service to God, and for the realization of God's purpose on earth. Without prayer we amount to nothing. Without united prayer there is no success for the Kingdom of God Movement. For this reason we ask people to prepare for six months before hand by prayer. When that has been done, there is some success. When they do not pray, we fail.

Results of the Kingdom of God Movement

By the REV. WILLIAM AXLING, D.D., Tokyo

*Author of "Life of Kagawa"; Director of the
Tokyo Misaki Tabernacle*

THIS organized Christian crusade is drawing to its close. Toyohiko Kagawa, its inspired dreamer and spearhead, launched the movement in January, 1930, to run for a three-year period. At the close of that period an All-Japan Christian Conference was held for the purpose of evaluating the work of the movement and to devise methods for conserving its results.

It was unanimously voted that the most effective kind of follow-up work would be a two-years' extension of the movement itself and in January, 1933, this crusade entered its second period, with the main objective of bringing the work to a full, rounded close.

It is now possible to evaluate some of its results. Like every spiritual movement there are imponderables which lie beyond the range of any human yard-stick. These are built into changed hearts, redirected lives, revitalized personalities, new life goals, homes redeemed, and communities lifted to higher moral and spiritual levels.

The goal of one million Christians, which Kagawa feels that the Church in Japan must have before it can become a molding, directing force in the total life of the nation, has not been realized. He had no expectation that it could be realized within so short a period. This is his goal for an on-going Kingdom of God Movement which shall know no time limit.

More than one million people attended the evangelistic meetings held under the auspices of the

movement. Approximately 750,000 of these were non-Christians. Of that number over 30,000 publicly enrolled themselves as inquirers seeking further instruction and guidance in the Christian way. It is difficult to know just how many of these have definitely allied themselves with the Church. It is significant however that since this movement was inaugurated the annual baptisms throughout the Empire have increased eighty to ninety per cent.

Not only has the movement been a great evangelizing force, through the messengers it has sent up and down the land during this period, but also through the printed page it has carried the message where its messengers could not go.

Six million, five hundred thousand copies of the Kingdom of God weekly paper have been published and sent into every part of Japan. Many, if not most of these copies, have been read by a number of readers. Some 50,000 copies of the special "Kingdom of God Movement" issue of the New Testament have been sold. Hundreds of thousands of copies of other special Christian publications have also been sold and distributed.

Opening Up New Areas

One of the most significant accomplishments of the movement has been the blazing of pioneer paths into large sections of the hitherto untouched rural field. In recent years the industrialization of Japan has been carried forward fast and

furiously. This has caused whole blocks of the population to trek from the farms to her fast expanding cities.

Forty-four per cent of the population is however still rural. The Kingdom of God Movement from the beginning set up as one of its goals the driving of a wide entering wedge into this long neglected area. Under Kagawa's leadership it adopted the strategy of trying to capture the nation's 11,000 rural villages by evangelizing and training potential village lay leaders. One hundred short-term "Peasant Gospel Schools" have been held in 25 different prefectures, either under the direct auspices of the movement or with its assistance. Each of these schools has gathered some twenty or twenty-five young men and women from as many villages and has given them a week or ten days of intensive training for Christian leadership in their respective villages.

Over 2,000 rural young people have been enrolled in these schools. Most of these have gone back to their villages and started something — a Sunday School, a Bible Class, a Reading Circle, a Recreational Center, a Better-Farming Lecture Course—anything to give Christ a chance in their village.

The *industrial centers* with their mushroom growth are also largely unreached territory. Here 10,000,000 people live and labor. The movement has endeavored to adapt the technique of these Gospel Schools to the needs of these industrial areas. This effort however is still in the experimental stage.

The movement has conducted two Conferences on Industrial Evangelism. One of these conferences was held in Tokyo and the other in Osaka. Representatives of 115 factories and 72 interested Christian workers attended these two gatherings. These conferences with factory owners and managers considered not only the question of evangelizing the industrial areas but also the all-important problem of Christianizing the industrial order, especially as related to the relations between the employer and employee.

During the last year and a half the movement has also made a special effort to reach the *student centers*. Speakers specially qualified to speak to students and to counsel them regarding life problems have been sent to 122 educational institutions and 60,000 students attended the meetings addressed by these speakers.

No one can review the past five years in the life of the Japanese nation and fail to be impressed with the evident fact that in the mind of God this movement was meant to meet an emergency not only in the national life but also in the history of the Christian movement in this land. These years

have been characterized by tendencies and events which have rocked the nation's very foundations. Many of these have been unfriendly to the things for which Christians stand. Moreover such anti-Christian tides as Communism, Fascism, and anti-religious propaganda have swept across the nation.

During this period of unprecedented strain and stress the Kingdom of God Movement not only kept the Church steady but also kept her persistently pressing forward toward fixed goals. This kept her morale on a high level and enabled her to ward off attacks from many quarters.

Moreover, this period was characterized by the withdrawal of many missionaries and wholesale reductions in grants of aid from abroad. Without the stimulus of this movement the Church would have found it most difficult to have held her own. It helped her to face the storm unmoved and unafraid and to hold her line intact.

A New Conception of the Task

The Kingdom of God Movement has brought to many Japanese Christian leaders a new conception of their mission. The need of winning the individual for Christ has lost none of its emphasis or urgency. Early and late the movement has pled with individual men and women to get right with God.

Many Christian leaders have however, through Kagawa and this movement, discovered a larger Christ than they had formerly experienced. They have found a Christ big enough to save not only individuals but also the group, the community with all its varied problems and relationships, a chaotic unjust social order, and a world that has lost its way. With a new sense of mission and an enlarged vision they are praying: "Thy Kingdom come, Thy will be done, as in Heaven so on Earth."

The movement has also demonstrated that the Christian forces in the Empire can be mobilized and move out as a unit toward a common goal. Out of the experience of the past five years there has been created among Christians of every name a new sense of solidarity and a new readiness to cooperate. A divisive denominationalism is by no means dead but the yearning on the part of many to destroy the barriers that separate has deepened and is becoming more and more insistent.

The Kingdom of God Movement has not realized all the goals which it set up but under God it has tided the Japanese Church in triumph over one of the most critical periods in her history and opened a new era for the Christian advance in this Empire.

The Value of Christian Education

By the REV. L. J. SHAFER, Litt.D., Yokohama, Japan
Principal of Ferris Seminary, Reformed Church in America

MR. HOMMA, one of Japan's great Christians, whose personal advice is constantly sought by the highest officials in Japan's government today, remarked recently to a friend that if there were no Christian schools in Japan the country would go to pieces. Mr. Homma is not a product of these schools and holds no brief for them; he is an impartial observer of what the schools are actually accomplishing.

Dr. Kagawa, a graduate of the Meiji Gakuin in Tokyo, remarked once to the writer, after one of his campaigns covering many parts of the country, that the Christian community is strongest in the centers where there are Christian schools. A case in point is a church in Hirosaki which has sent out more than 120 young people into full time Christian service, as preachers, women evangelists and other workers. Most of these were students in the two Christian schools of that city.

Japan has a marvelous educational system with a very high percentage of literacy — one of the highest in the world. If the aim of Christian schools is to give education to those who would not otherwise be educated there is little need for them in Japan. There is an efficient shrine bureau in Japan, countless well-organized temples, and well-managed organizations for inculcating certain life ideals among young people. Why maintain Christian churches in the midst of this highly organized religious and moral activity on the part of this ancient and highly civilized people?

The reason for establishing Christian churches and continuing to maintain our schools is the same. There is no reason for either activity if we do not believe that men and women everywhere

need Christ. The ordinary school in Japan is purely secular and the atmosphere is very often anti-religious and anti-Christian. Mission schools carry on education in an atmosphere that is Christian and here men and women are being led to Christ.

In order to hold religious exercises on school

property and teach the Bible in the curriculum our schools have been compelled to accept a different type of registration from that of the public school where religious exercises are forbidden by law. Some few mission schools have preferred to give up direct religious teaching in the regular curriculum but most have accepted the special type of recognition. This is a disadvantage for our schools have been classed with those of inferior scholastic requirements. For about ten years Japanese Christian educators have been agitating for a change in the law to permit the teaching of religion in private schools so that this disability may be removed. Last year the National Christian Educational Association decided to discontinue this agitation on the ground that it was a real asset for our schools to be regarded as "different" because of our Christian teaching. This marks a very significant change. A regulation which was



MISS KANAMORI
A Christian graduate.

once viewed as a disability is now regarded as a valuable means of calling attention to the distinctive character of Christian schools. This new attitude is so significant that it might be said to mark the birth of Christian education as a distinctive type of education in Japan. Christian schools are needed because they are Christian and for this reason it is necessary to maintain them if Christianity is to have a permanent foothold in Japanese society.

Christian schools are being more and more valued among the Japanese for what they are—with Christianity at the center of their educational theory and practice. Christian educators are getting a new perspective which makes it possible for them to welcome a rating that calls attention to their Christian character. It is a curious irony that just when Christian education is coming to its own on the field, certain sections of the supporting constituency in America (see *Rethinking Missions*, pp. 151-2) should be suggesting progressive withdrawal from our schools.

Has the time arrived when these schools can be put on a self-supporting basis? The financial straits in which the Boards now find themselves are actually operating to accelerate the movement for self-support. A recent study of the situation shows that out of 31 girls' schools, 20 are either without mission grants or are definitely planning to become self-supporting within the next ten-year period. Out of 11 boys' schools all but four are well on the way to independence. The plans for self-support include increased income from fees through enlarged enrolment and the securing of endowments. Thirteen schools are now engaged in raising permanent endowment funds. Aoyama Gakuin, for example, has a campaign to secure Yen 300,000 of which Yen 190,000 is in hand at the end of the first year of the campaign.

These facts seem to be encouraging. If our aim is to establish indigenous Christian institutions ought we not to rejoice at this growth in self-support? Two or three things, however, need to be taken into consideration. The Commission on Christian Education pointed out the undoubted need for strengthening the existing schools both on their scholastic and on their Christian side. This present movement for increased enrolment in order to secure larger income is not likely to improve the quality of the work. Furthermore, to push the schools to self-support now will mean the shifting of the burden for the support of our Christian schools from the sending Churches *not to the new Churches on the fields* but to quite independent foundations drawing much of their support from non-Christian groups. The history of church schools in the United States tells us enough to make us think twice before forcing these schools to secure support from other than Christian sources. Prof. Latourette, of Yale, in discussing the Christian College in America, says: "A third cause of secularization is in the sources of the institution's financial support. . . . Support is sought from (those who) . . . care little or nothing for the religious side of the college's life. . . . In the long run those who pay the piper call the tune." Christian schools have a mission to perform in Japan so long as there is behind

them the drive of a Christian constituency demanding a greater efficiency and a truer Christian impact. In this movement for self-support this factor should be given careful consideration.

What Results Are We Getting?

In the first place, much is being done to break down opposition to Christianity. At the recent opening exercises of Ferris Seminary the mother of a fourth year high school girl came with tears in her eyes and said: "Three years ago I put my daughter in your school. My husband and my father were both strongly opposed to my doing it because they were not in sympathy with Christianity. Now I have just entered my second daughter in the first year class. My father is still unconvinced but my husband says, 'The only place for our daughter is Ferris.'"

Much is being done in character building. As Dr. Schneder writes, "We hear often that our graduates are 'different' from those of other schools. They have higher ideals, better defined principles and are favorable to all that is good." One of Dr. Schneder's students in the Tohoku Gakuin writes just before graduation, "What did you learn during your college years?" I'll answer at once, "The Spirit of Christ I caught." When Government commercial schools were having difficulty in getting positions for graduates, schools such as the Meiji Gakuin had little difficulty in getting commercial positions because their graduates could be counted upon for business integrity.

But we cannot be content with this leavening influence alone. Are young men and women in our schools giving their lives to Christ? Does our school worship, our Bible teaching, our personal interviews, our Christian atmosphere commend Christ to these young people? We asked a number of educators to take the graduates of their schools for a ten-year period, beginning twenty years ago, and tell us how many were today actively identified with the Church. If any who long to bring men and women to Christ are skeptical about the value of Christian education they should see the letters received from teachers and leaders in our schools who have this burden upon their hearts. Of 298 graduates of a girls' school between the years 1914 and 1921, 13 are engaged in some form of Christian work and 121 are in active connection with the Church; another school with 424 graduates reports 167 active Christians today, 15 of whom are teaching, six the wives of ministers and one a Secretary in the Labor Department at Geneva; out of 137 college graduates of this school 111 are Christians. A boys' school with 700 students has 20 groups in special enquirers' classes, each group under the leadership of a Christian teacher with two or three of the

older Christian boys to assist. This school sends two or three graduates a year into the ministry. Another boys' school which is not yet twenty years old has nine graduates in the active ministry with three others now in the Seminary. One missionary writes, "I went over the names of our grad-



AT THE MABIE SCHOOL (KANTO GAKUIN)
SETTLEMENT, YOKOHAMA

Here are workers and families, with Prof. K. Tomoi. Students who help in the work are at the back, center and extreme left.

uates for the twenty-four years up to 1914 and found 30 names of women whom I know who have served faithfully and effectively as wives and often as 'better halves' of pastors or evangelists."

What sort of Christians are these? Do they dare to stand for their convictions? The only member of the Japanese lower house who voted against the recent large budget for military expenditure is a graduate of Tohoku Gakuin.

Are they leading others to Christ? Miss Nishio, of Wilmina, is using her talent as an evangelist. She has recently spoken in every large town in Wakayama Prefecture at the special request of the Governor and by his arrangement.

Mr. Ishikawa, a graduate of Tohoku Gakuin, has organized a "Christian Club" consisting of about fifty employees of the Mitsui Trust Company where he has a leading position.

A graduate of Koran has brought into the faith first her sister and brother-in-law, then her mother, then her grandmother; then her children and her sister's children were baptized, and finally her husband.

A graduate of Toyo Eiwa has brought up four sons in the love and fear of God; one is the superintendent of the Sunday school and another, a high officer in the Navy, the teacher of a Bible class and a strong advocate of peace.

Many graduates are engaged in some form of Christian service. One man has been principal of a public deaf and dumb school for ten years. He has gathered about him four other graduates of his own school and they have established a deaf and dumb church just outside the school compound. Miss Hasegawa, of Kobe College, while

teaching English in a school in Kobe, is working as a volunteer probation officer. At times she has had as many as seven waifs in her charge. A few of our schools are carrying on settlement work to train students for this and other forms of social betterment work. Mrs. Yamamoto, of Baiko Jo Gakuin, is making her influence felt throughout the City of Osaka, an example of what so many are doing through the Christian homes which they have created. In her home are held special men's discussion groups, young women's classes and church meetings, and her home is known as a center of Christian influence throughout western Japan.

We are sometimes upbraided for having to take second-rate pupils in our schools. Miss Kanamori, of Kwassui, at twelve years of age, took her first train journey to take the entrance examination to the Girls' Normal School in Nagasaki. She failed and for a month refused to go out of the house feeling that she had brought disgrace to her family. Then she heard of Kwassui through her older brother who was a student in Steele Academy. She became a Christian and has clung to her Christian purpose in spite of all opposition. When her brother-in-law became head of the household she steadily refused to serve *sake* to him or to his guests and he came finally to respect her decision. She is now head of the large Household Science Department of the Tokyo Y. W. C. A. influencing hundreds of girls for Christ. Had she succeeded in passing the gov-



FERRIS SEMINARY STUDENTS IN YOKOHAMA

These girls were recently baptized as Christians. Five or six in the graduating class who were baptized had left school before the photograph was taken.

ernment examinations she would undoubtedly have been a teacher in a government primary school without the knowledge of Christ.

There are hundreds of other witnesses to the real worth of the Christian school in Japan.

Present-Day Religion in Japan

By the REV. A. K. REISCHAUER, D.D., Tokyo, Japan

*Executive Secretary of the Woman's Christian College, and
Lecturer in the Japan Theological Seminary*

JAPAN is a land of religion in a rather unusual way. We are so accustomed to picture present-day Japan in terms of modern industry and as a powerful military state that we are likely to forget that Japan is at the same time the repository of Asia's religions and cultures.

It is in Japan that Buddhism, originally a religion of India, had its finest development and is today in its most vigorous state. Confucianism, China's age-long ethico-political philosophy and now thrown into the discard by China's modern leaders, is still held in high regard by enlightened modern Japanese. Shinto, Japan's native religion, though primitive and crude when judged by its early literary deposits and though frequently overshadowed by the more advanced religions and ethical systems imported from the neighboring continent, nevertheless has persisted down through the centuries and today shows a vitality in certain of its sects which is amazing. This land, that has been so hospitable to the religions and cultures of southern and eastern Asia, has been equally open-minded to the culture of the religion coming from the western world in more recent years. It is true that Christianity was persecuted when first introduced in the sixteenth century and rigorously suppressed for about 250 years but this was due far more to fear of political complications than to any real opposition to Christianity as such. At any rate, in present-day Japan Christianity is being widely recognized as one of the "Three Religions" indigenous to Japan. Until recently the traditional "Three Religions" meant Shinto, Buddhism and Confucianism. Today Christianity takes the place of Confucianism, this latter never having been really an independent religion in Japan but rather a system of ethics incorporated with Buddhism and Shinto, and as such it still remains.

In short, then, Japan has been for centuries a repository of the religious and cultural inheritance of many peoples; and not only a repository but on the whole her people have made this inheritance their own and to this day regard this inheritance with real respect. In many parts of Asia the shrines and temples of religion are falling into ruin, but not so in Japan. Here they seem to be in good repair and old ones are being con-

stantly replaced by new ones, often by structures of a new type better adapted to the needs of the rising generation.

To be sure, religion in Japan has had its evil days. In fact, it is a doctrine of Japanese Buddhism that there are periods when the "Law is Destroyed" and men fall away. It would be easy to illustrate the truth of this from Japanese religious history. One might characterize the Meiji Era (1868-1912) and several centuries preceding this era as a time when real religion was none too vital to men. Undoubtedly from the standpoint of the conservative Buddhist and Shintoist the whole trend of modern Japanese life seems to be away from religion. The major interest of men, especially of the progressive elements, seems to have centered on education, scientific knowledge, industrial transformation, the modernization of Japan's army and navy, and, in short, the transformation of a mediæval, feudal people into a strong modern nation able to hold its own in the family of nations which Japan after centuries of seclusion was practically forced to join. Modern Japan has been so terribly busy with getting on in the world that there has been little time for the quiet and leisurely things of religion as the Orient has been accustomed to think of religion. Men have been tremendously concerned with the enrichment of life along such lines as modern science and industry makes possible. This enrichment was conceived of largely in terms of the national life and not merely in terms of individual gain, and to that extent there was in it all a certain idealism. In fact, this enthusiasm for making Japan over into a strong, modern state was the real driving power of life and constituted a sort of religion, namely, the Religion of Patriotism, in devotion to which many a Japanese leader showed a spirit of unselfish service that would be worthy of the devotee of true religion.

In a sense this religion of patriotism is still the chief driving force in the life of many, if not most Japanese. Even when religion in its true sense is the major interest, the religion of patriotism is always a close second in the heart of every Japanese. But after making due allowance for this ever-present element and after recognizing the

fact that just now there is a peculiarly strong spirit of nationalism abroad which threatens to warp every other spiritual interest—as is the case also in many other lands today—we nevertheless maintain that there is in present-day Japan a real interest in a religion which is more than mere patriotism. It is rather a growing recognition of the fact that the very foundations of a nation's strength and greatness rest upon certain qualities of personal life which ultimately spring from religion, and also that there are deep needs of the individual human being which can never be fully met simply by his being a citizen of a great and victorious state but only by his becoming a citizen of an eternal kingdom, the Kingdom of the Spirit.

A New Attitude Toward Religion

This recognition of the place of real religion and the whole range of values for which religion should stand, including also the welfare of the state as one of these values, is manifesting itself in present-day Japan in several ways.

There is first of all a change of attitude towards religion on the part of statesmen and leaders of thought. During the Meiji Era ending in 1912, religion was looked upon as an out-moded thing—something which may give consolation to old people who have retired from life but hardly a real force in the life of men and women who were doing the work of the world and who were trying to make their nation strong. That Japan was achieving this goal of national power seemed to be indicated by her triumph over Russia, supposedly a representative of the western world. But hardly had the flush of victory passed when Japan awoke to the fact that in spite of this outward strength there was inner weakness and rottenness as revealed in the corrupt practices of men in high places. The great ideal of the Meiji Era, universal education and enlightenment, was seen to be a one-sided ideal and failed in producing men and women of real character. This awakening to the need of moral qualities expressed itself strikingly in the very name chosen for the new era beginning in 1912, namely, *Taisho*, Great Righteousness. The World War made a mockery of this ideal but Japan was hardly to blame for this.

More significant than this name of an era was the growing respect for religion shown by the leaders of thought. This manifested itself, on the one hand, in the renewed study of Japan's ancient culture and religion and in the numerous publications which made the values of Japan's spiritual inheritance known to the present generation. It showed itself, on the other hand, in the numerous translations of books dealing with the culture and religion of the West. The classics of Christianity were made available to the average man in Japan.

In short, Japan which during the Meiji Era had reached out eagerly for the things in western civilization that pertain to material prosperity and military strength, has during these later years been seeking also for the secrets of a true culture of the spirit. What a tragedy it is that during this same period the so-called Christian nations of the West to whom Japan turned with such an open mind, have themselves been so chaotic in the things of the spirit and have so largely spurned their own spiritual inheritance! It sometimes seems as if there were in present-day Japan a truer reverence for and appreciation of the great cultural and religious inheritance of the western world than there is in these lands themselves. We say this in spite of the fact that there is just at present a reactionary mood in certain quarters in Japan tending to exalt things distinctively Japanese and having at its objective an exclusive nationalism.

A second way in which the recognition of religion is manifesting itself in present-day Japan is the actual rejuvenation and transformation of the non-Christian religions, Buddhism and Shinto. Both these religions show more vitality than they did either during the Meiji Era or during the two or three centuries preceding that era.

New Activity in Buddhism

In Buddhism this is manifesting itself in a rather wide range of activities some of which are definitely inspired by the influence of Christianity. There is an enormous literature being produced not only along the lines of antiquarian interest, such as the numerous publications issuing from the universities, but also numerous books and magazines calculated to reach the average man on the street. Buddhism today has its Sunday Schools, Young People's Societies, Ladies' Aid Societies and the whole range of activities characteristic of modern Christianity. The Y. M. C. A. has its counterpart in the Y. M. B. A. Some of the new temples being built look far more like Christian churches than the traditional Buddhist temples, and even temples which stick to the beautiful Buddhist architecture of the past in their outward appearance adapt their interiors to the needs of a generation educated along modern lines. A striking example of this is a monstrous temple in Tokyo where the architect reached back to the most ancient Buddhist architecture of India for his style in outward appearance but where the interior satisfies the latest demands of the present semi-westernized generation. This modern structure in steel and concrete, blending the old and the new, is but symbolic of what progressive Japanese Buddhists are attempting in the realm of spiritual values. A leading exponent of Buddhism wrote recently that "Japan stresses the practical phase

of Buddhism and attaches importance to the actual life of faith. Buddha's teaching is regarded in terms of human life and is not identified with either the doctrines expounded by Gautama or their meanings." By this he probably meant to say that present-day Japanese Buddhism, though calling itself Buddhism and in general being true to the spirit of traditional Buddhism, nevertheless gets the real content of its message for men today not from the teachings of the founder but from other sources, probably from present-day life. In fact, it seems quite plain that at least the progressive elements among Japanese Buddhists draw their inspiration and the content of their message far more from our modern world culture than from the teachings of traditional Buddhism. And as this world culture is in a large measure a product of modern science and Christianity, it is not strange that many an enlightened Japanese Buddhist is far nearer in his general outlook on life to the average modern Christian of the West than he is to his own Buddhist brother who still thinks in terms of the old.

The Growth of Sectarian Shinto

What is going on in Shinto circles is in a way even more striking. There is first of all the phenomenal growth of so-called Sectarian Shinto. There are today thirteen Shinto sects, most of them of comparatively recent origin and several of them counting their adherents by millions; Taisha and Tenrikyo each having upward of four million. What is significant about the growth of these sects is that they stand more definitely for the religious needs of the individual than does the so-called State Shinto which, according to official interpretation, is not supposed to be a religion at all but only a Cult of Patriotism to which every citizen of Japan should be loyal be he Shintoist, Buddhist or Christian. The heart of this cult is loyalty to the throne and the state; and a visit to one of these state shrines, according to the official interpretation, need not be regarded as religious worship but simply as showing loyalty to the throne and reverence to the heroes of the nation—something like that which goes on in the heart of a loyal American when he bows to the flag or takes off his hat at the Lincoln Memorial. Unfortunately Shinto religious tradition is so bound up with the doctrine of sovereignty and the Emperor's divine descent, and these shrines of the state cult of Patriotism have for so many centuries been the very leading shrines of Shinto as a religion that the present official interpretation is not understood by the people. And furthermore, the ceremonies conducted officially at these state shrines of patriotism have definitely religious elements in them. Thus both earnest Buddhists and Christians find

themselves in difficulty when they are required to take part in the ceremonies conducted at these shrines.

Our purpose here is, however, not to discuss this question of "Emperor worship" but rather the religious vitality in Sectarian Shinto. These sects naturally make the doctrine of loyalty to the throne an integral part of their teachings and they find no difficulty in worshipping at the state shrines since they have always worshipped at these shrines long before the present official distinctions were made. But the interest of Sectarian Shinto goes beyond this and centers more frequently upon the problems and needs of man as an individual human being who seeks help from God, or rather the gods.

To the western student of religion perhaps the most interesting of these thirteen Shinto sects is Tenrikyo, the Heavenly-Reason-Teaching. It is often compared with Christian Science and has indeed much in common with it, for it is a religion which puts stress on Faith Healing. Faith Healing in Tenrikyo is, however, not so much a matter of a change of mental attitude in the individual suffering from a malady as a faith in the miraculous. The individual does not so much heal himself by right thoughts as call upon the deity to work a miracle of healing on his behalf. Also where Christian Science draws its adherents largely from the privileged class, Tenrikyo has its following among the underprivileged, especially among the peasants. The striking thing about this sect is the large number of religious workers who usually without remuneration are working for the propagation of their faith. They hunt out especially the sick and afflicted, and even though they may fail in working the desired miracle of healing their unselfish service and sympathy wins many a new adherent. It may puzzle the student of religion to explain why it is that in modern Japan where medical science has made such strides in recent years a religion that places its chief emphasis on Faith Healing should win its adherents by the millions. The explanation is probably that the suffering individual realizes through his physical suffering that there is also a sickness of the spirit which even modern medical science cannot cure and which finds more help from the sympathy of a friend or from faith in a power other than man that can heal all man's infirmities.

One of the striking things about Tenrikyo and several others of these modern Shinto sects is their changing conception of "that power other than man." As is well known, Shinto has always been grossly polytheistic. The conception of the divine has been rather crude and still is in the minds of the masses, both among the Shintoists and the Buddhists. The writings of the founder of Tenrikyo also exhibit exceedingly unworthy

conceptions; in fact, in so far as they have any clear meaning they represent a hodgepodge of popular Shinto and Buddhist beliefs which could make little appeal to the intelligent mind. But the very obscurity of meaning in these writings lends itself to "Re-interpretation" and this reinterpretation is going on today in the most astonishing way. Thus in a volume by a recent apologist of Tenrikyo we read that while this religion affiliates itself with traditional Shinto it constitutes in reality "a religion quite new and independent, without savouring in any way of Shintoist creed." We are also told that though in its creed it does not reject belief in the myriads of gods of old Shinto it reduces their number to ten original gods; and then the apologist explains that these ten gods are but "ten attributes" of the divine. All through the volume the writer speaks of "Kami" God, rather than of the various gods. And more significant is the fact that the content of the word God is taken far more from the Christian conception of God than from the old Shinto conception.

The Widening Influence of Christianity

A third major index of present-day interest in religion is in the steady growth of Christianity and its influence far beyond the circles of professing Christians. What we have just said above about the transformation that is taking place in the non-Christian religions of Japan is itself eloquent testimony to the tremendous influence of Christianity on modern Japanese life. This is openly acknowledged by leaders in these religions and is self-evident to anyone who, with an open mind, looks at what is taking place.

Organized Christianity in Japan is still rather weak when measured in terms of numbers, constituting less than one-half of one per cent of the population. However this small Christian church is now truly indigenous to Japan. It stands on its own feet in a way that can hardly be said of the young church in any other land outside of Europe and America. The leadership of the church is intelligent, truly pious and thoroughly Christian. In actual Christian quality the church in Japan compares favorably with the church in any land. Then beyond the organized church is a large circle of so-called "non-church" Christians. Many of these are of the finest Christian type. And beyond these "non-church" Christians is a much larger circle of people who do not call themselves Christians but who are nevertheless truly religious and religious in the Christian way rather than otherwise. Their whole outlook on life is in many ways that of the average Christian, and if they would call themselves by any name they would rather call themselves Christians than either Shintoists

or Buddhists. It is naturally from this large circle that Christianity wins most of its adherents since many of them are already adherents in spirit if not in name.

From what we have said thus far about the renewed interest in religion manifesting itself in present-day Japan the reader might get too sanguine a picture. The situation is on the whole rather encouraging, especially to any one who knows what was the attitude towards religion in Japan some twenty to twenty-five years ago. But in spite of this more favorable atmosphere today religion still has an uphill fight. Japan is in the stream of modern life. There is here, as there is in America and Europe, a preoccupation with so many things in life that religion often does not get a real hearing. There is also that ignorance about what religion might mean to an intelligent modern man, the assumption being that religion must necessarily mean what it meant to one in childhood and what one naturally outgrows. Then in Japan there is the additional difficulty that even though there are progressive elements in the old religions the vast majority of the adherents of these religions are the more or less backward elements of the population, thus confirming the thought that religion is necessarily identified with something which the enlightened man outgrows. On the other hand, religion in Japan has an advantage because of its connection with the old which it has not in the western world; for Japan, in spite of her open-mindedness for the new, still shows a remarkable reverence for the experience of the past, including man's religious experience.

If, then, Christianity can, on the one hand, give a message of life that has met the needs of men in the past and yet, on the other hand, formulate this message in a way that will be really intelligible to modern men it will get an increasing hearing and following in present-day Japan. Critics of Japanese Christianity point out its preoccupation with doctrine and its failure to apply Christian principles to the actual problems of life. It is true that there is perhaps too much interest in mere doctrine but it should be remembered that in a land where there is such a mingling of things new and old and where Christians come into close contact with adherents of other religions it is important that men know clearly what are the great essentials of the Christian Faith. A religion of mere activity might only add to the confusion of thought which is already too characteristic of the modern world. The religion Japan needs is the religion the world needs, a vital faith in the Living God known supremely through Jesus Christ, and a faith that expresses itself in service to one's fellow man in the spirit and manifesting the love of Christ.

Twenty-Five Books on Japan

Recommended by REV. WILLIS G. HOEKJE, D.D., Tokyo, Japan

Missionary of the Reformed Church in America

Not since 1923-24, the year of the great earthquake, has the foreign mission study of the American churches concentrated on Japan. The accompanying list of books, chiefly of later date, is intended to serve study groups and their leaders, and to contribute to deeper understanding of the Japan of today, her development and her needs.

A. THE STUDY BOOKS.

For Adults:

1. Suzuki Looks at Japan. By Willis Lamott. Friendship Press, New York. 1934.
2. Christ and Japan. By Toyohiko Kagawa. Friendship Press, New York. 1934.
3. Japanese Women Speak. By Miss Michi Kawai and Mrs. Ochimi Kubushiro. Central Committee on the United Study of Foreign Missions. Cambridge, Mass. 1934.

The first four study books listed are alike in their effort to present the point of view of Japanese Christians rather than that of onlookers or outsiders. They may with profit be compared with the still noteworthy study books of 1923: Fisher's "Creative Forces in Japan"; Axling's "Japan on the Upward Trail"; and Miss De Forest's "Women and the Leaven in Japan."

SUZUKI LOOKS AT JAPAN is a thoroughgoing discussion of the outstanding aspects of the Christian movement in Japan, set against the related backgrounds. The writer employs the method of trying to state his conclusions very much as would a typical, thoughtful head of a Christian family in Japan.

CHRIST AND JAPAN, by the most widely known Japanese Christian, discusses the crucial facts and the unsolved problems which reveal his people's supreme need of Christ.

Two outstanding Christian women of Japan collaborate in JAPANESE WOMEN SPEAK, to present a survey of the activities and aims of Christian women in Japan; and in doing so they introduce us to many of their notable colleagues.

For Young People:

4. Typhoon Days in Japan. By Robert S. Spencer. Friendship Press, New York. 1934.
5. World Tides in the Far East. By Basil Mathews. Friendship Press, New York. 1934.

A missionary of the second generation, writing TYPHOON DAYS IN JAPAN, describes for America's Christian youth the questionings of modern young Japan, and its desire for understanding. He

closes with an appeal in the words of one of the younger Japanese Christian pastors and educators.

WORLD TIDES IN THE FAR EAST discusses the leading factors and tendencies in the spiritual life of Far Eastern lands, and presents the claim that their quest can only be satisfied by Christ.

B. GENERAL REFERENCE BOOKS.

6. Japan Christian Year Book. Published in Japan. Available from Foreign Missions Conference, New York. 1934.
7. Japan. By Inazo Nitobe. Charles Scribner's Sons, New York. 1931.
8. The Romance of Japan Through the Ages. By J. A. B. Scherer. Doran, and the Hokuseido, Tokyo. 1933.
9. The Tinder Box of Asia (Manchuria). By G. E. Sokolsky. Doubleday, Doran, New York. 1932.
10. Laymen's Foreign Missionary Inquiry Reports: Volume VI, Japan. Fact Finding Group. Harper and Brothers, New York. 1931.
11. Christian Education in Japan. Report of Commission, International Missionary Council, New York. 1932.
12. Japanese Customs: Their Origin and Value. By W. H. Erskine. Bethany College Book Store, Bethany, W. Va.
13. The Faith of Japan. By Tasuku Harada. Macmillan, New York. 1914.

THE JAPAN CHRISTIAN YEAR BOOK, published annually by the Federation of Missions with assistance from the National Christian Council, gives a résumé of recent significant events, a survey of the immediate situation, and other up-to-date information, including statistical material and a list of missions, mission stations and missionaries.

Dr. Inazo Nitobe, Japanese internationalist and Christian, before his recent death wrote on JAPAN in one of a series of books on the world's nations. This is a comprehensive discussion of the essential facts, developments, and interests of the life and history of his people.

THE ROMANCE OF JAPAN THROUGH THE AGES is suggested as offering an understandable outline of Japan's entire history, although other books serve much the same purpose. Dr. Scherer interestingly records the special characteristics of the successive historical periods, and of their representative cities.

The Laymen's Inquiry FACT FINDERS' REPORT ON JAPAN presents the fruits of the survey of

1930-31, in an interesting variety of source material, partly interpreted by graphs, etc.

CHRISTIAN EDUCATION IN JAPAN is the report of the Commission which carried out a full survey and study of this educational work a few years ago. American and Japanese Christian educators cooperated in preparing this authoritative summary of their findings.

An approach to the interpretation of JAPANESE CUSTOMS from the viewpoint of comparative religions and culture is illustrated in Dr. Erskine's work, which is always thought-provoking, even when entire agreement is not won. The same effort of missionaries to get at the essence of the religious forms and customs about them is evident in Brumbaugh's "RELIGIOUS VALUES IN JAPANESE CULTURE," recently published by the Christian Literature Society of Tokyo.

Within the faiths of Japan there are several common religious conceptions, almost universally held and understood. Dr. Harada's presentation of these in THE FAITH OF JAPAN will be found suggestive, although not an adequate substitute for detailed study of religion in Japan. For those who would go deeper, one might mention as of recognized worth, though not always readily available, Reischauer's "STUDIES IN JAPANESE BUDDHISM" and Holtom's "THE POLITICAL PHILOSOPHY OF MODERN SHINTO"—books by missionaries.

C. POPULAR BOOKS.

14. Kagawa. By Wm. Axling. Harper and Brothers, New York. 1932.
15. Love the Law of Life. By Toyohiko Kagawa. John C. Winston Co., Philadelphia. 1929.
16. Highways and Byways of Japan. By Mrs. Lois J. Erickson. Fleming H. Revell Co., New York.
17. The Other Half of Japan. By Edward M. Clark. Evangelical Press, Harrisburg, Pa.
18. The Press and the Gospel. By W. H. Murray-Walton. Student Christian Movement Press. London. Available from Missionary Education Movement, New York. 1932.
19. A Gentleman in Prison. By Miss A. C. MacDonald. Fleming H. Revell Co., New York.
20. The Daughter of a Samurai. By Mrs. Etsu Inagaki Sugimoto. Doubleday, Doran & Company, New York. 1925.

One biography that must be read by up-to-date students of Christianity in Japan is Axling's KAGAWA. It is sympathetic, orderly, passionate, and revealing. Well worth mentioning is blind Prof. Takeo Iwahashi's brief autobiography, "LIGHT FROM DARKNESS"; also Dr. Hiromichi Kozaki's "REMINISCENCES OF SEVENTY YEARS," with its comments upon evangelistic and educational policies. Both are published in Tokyo.

Once introduced to Toyohiko Kagawa, one will wish to abide a little longer under the spell of his

devotion to Christ, son of the God of Love. A book that will help is LOVE THE LAW OF LIFE.

What the missionary is doing, in close association with Japanese colleagues, is set forth for evangelistic work in the brief sketches included in HIGHWAYS AND BYWAYS OF JAPAN. A recently developing movement of rural evangelism and Christian service is outlined and its importance strongly emphasized in THE OTHER HALF OF JAPAN. The gratifying success of the method known as Newspaper Evangelism is set forth in THE PRESS AND THE GOSPEL.

A unique method of Christian service, the work of a lady missionary among prisoners, is introduced to us by the account of A GENTLEMAN IN PRISON. Such life stories take their own worthy place as fine apologetics for Christian missions.

Japan's womanhood is introduced to us in THE DAUGHTER OF A SAMURAI, "very charming autobiography of a Japanese Christian woman." We must not, however, forget the new world in which many of her sisters live, something of which we are told of in Dr. Faust's NEW JAPANESE WOMANHOOD.

D. FOR YOUNG PEOPLE AND CHILDREN.

21. A Japanese Grandmother. By Mrs. Emma G. Lippard. Fleming H. Revell Co., New York.
22. Japan and Her People. By Ethel M. Hughes. Friendship Press, New York.
23. Japanese Here and There. By Margaret E. Forsyth and Mrs. Ursul Moran. Friendship Press, New York.
24. Kin Chan and the Crab. By Mrs. Bertha H. Converse. Friendship Press, New York.

The theme of Japanese family life is portrayed in A JAPANESE GRANDMOTHER. Mrs. Lippard's ability to present attractively things Japanese is further illustrated in her FLORAL CALENDAR.

Some would include among the study books JAPAN AND HER PEOPLE, JAPANESE HERE AND THERE, and KIN CHAN AND THE CRAB. Prepared as they are respectively for Intermediates, Juniors, and Primary groups, they are intended not merely for reading or consecutive study, but also as suggestive for projects and other activities.

E. PICTORIAL.

25. Japan, a Pictorial Interpretation. Tokyo Asahi Shimbun, Tokyo, Japan. 272 pages. 3 Yen.

Various mission study materials aiming at visualization are available upon application to denominational Boards. Among these may be mentioned copies of the monthly, "The Christian Graphic," published in Tokyo, Japan. The last book of our list, a popular, not religious publication, will also aid beyond measure in visualization of Japan as a whole. JAPAN, A PICTORIAL INTERPRETATION, all in rotogravure, covers many subjects.

Suggested Studies on Japan

Prepared by REV. C. W. IGLEHART, D.D.

I. *Japan, the Land and the People.* Location. Reef. Skirting Asiatic mainland. Islands. Mountainous, forests, volcanoes, earthquakes. Nature varied and beautiful. Contacts with China and Korea. Natural isolation. Size. The people. Whence immigrated? Northern Mongols; South Sea Islanders. But not homogenous. Their homes. Food: rice, fish, tea. Industries: silk, cotton, manufactures.

Reading. "Japan" in Encyclopedia Britannica, or Clement: "Handbook of Modern Japan," Latourette: "The Development of Japan."

Discussion Questions. 1. What is the difference in outlook of people who live on islands and those who live on a continent? 2. What is meant by "race"; and how may they be distinguished? 3. If we were overcrowded, how should we solve our problem?

II. *THE JAPANESE, Their Civilization and Spiritual Heritage.* Original stock. Lovers of nature. Worshippers of sun, mountains, trees, etc. Buddhism comes to China. Its teachings, worship, literature, art, music. Confucianism. Philosophy. Ethical code. Ancestor worship. Family system. Feudalism. "Bushido." Chivalry. Mediæval art, crafts, disciplines. Folklore. Legends. Some Japanese heroes. "Japanese spirit."

Reading. Same as for I. Also Nitobe: "The Japanese Nation," or "Bushido," or Mitford: "Japan's Inheritance," or Brinkley: "History of the Jap."

Discussion Questions. 1. In what respects is our cultural heritage different from that of the Japanese? Better? or worse? 2. What values do we see in Buddhism? Confucianism? Shinto?

III. *MODERN JAPAN, Transformation and Problems.* Opened by Commodore Perry, 1852. *Accepts modern ways.* Political changes. National government. Communications. Transportation. Roads. Social classes abolished. Universal public education. Health and sanitation. Army and Navy. Merchant marine. Commerce. Industry. Growth of cities. *Confusion today.* Eastern and Western traditions side by side. Houses. Architecture. Art. Music. Dress. Drama. Movies. Literature. Personal traits and ideals. Moral objectives. Religious beliefs and organizations. *Critical problems at home.* The farmer. Lack of land. Low price of crops. Taxes. Mortgages. Tenancy. Backward conditions. Isolation. Discontent. Break-up of the family system. Sons going into industry. Daughters, also. New free-

doms. Temptations. Moral tests. Marriage customs changing. The city. Swift migrations to factory life. Overcrowding. Slums. Bad laboring conditions. Poverty. Sickness. Vice. Exploitation. Despair. *Social movements.* Communism. Both laborers and farmers. Students. "Dangerous Thoughts." Fascism. Worship of emperor and State. Army and Navy espouse cause of common people against financiers. Materialism. *Troubles abroad.* War with China 1895, with Russia 1905, World War. Manchuria and the loss of world sympathy. Meaning of the struggle. The panic of fear over security. Access to basic necessities. Overflow.

Reading. Same as I. Also Matthews: "World Tides in the Far East," or Brown: "Japan in the World Today," or Eddy: "Challenging the East."

Discussion Questions. 1. What did Japan gain, and lose, by accepting the modern ways? 2. What makes Japan militaristic? Nationalistic? 3. Has America truly renounced war? Have you?

IV. *THE CHRISTIAN MOVEMENT IN JAPAN.* First missionaries. Their contribution. Religious freedom. Wide diffusion of Christian ideas. Influence upon leaders. Present work.

The Kingdom of God Movement. Kagawa. His Life. His work. The Movement. 1930-1934. Individual conversion. 12,000 meetings. 50,000 decisions. Rural regeneration. Farmers' institutes. Social salvation. Employes and labor conferences. Lay workers' training schools. Christian "Internationale."

Reading. Fisher: "Creative Forces in Japan," or Matthews: "World Tides." Axling: "Kagawa." Also literature from M. E. M. or Bd. of Foreign Missions. Otis Carey, "History of Christian Missions in Japan" (2 volumes).

Discussion Questions. 1. Is it easier for a youth to be a Christian in Japan or America? 2. What is the secret of Kagawa's power? 3. How definitely are we applying the Kingdom of God Movement motto, "Thy Kingdom Come—in my heart, in my world!"

V. *FUTURE RELATIONSHIPS, Our Share in Saving Japan and the East.* America's initiative in opening Japan. Helpful and creative influence for fifty years. Change since Russo-Japanese War. Present negative trends. California agitation. Immigration exclusion. Newspaper war propaganda. Censure regarding Manchuria. Navy building program. Dislike. The Challenge to Christians. (1) To be friendly, intelligently criti-

cal, understanding, sympathetic. Thus creatively help Japan through American public opinion. (2) To influence public policy. Must allay Japan's fears. Find peaceful security for all nations. (3) Correct evils in America that we condemn in Japan. Become pattern Christian nation, thus lead Japan. (4) To maintain missionary link with Japanese Churches, and assist them in winning Japan for Christ.

Reading. Recent magazine articles. Apply to Missionary Education Movement or Missionary Research Library, New York.

Discussion Questions. 1. List all unfriendly acts of Japan toward us in the past 25 years. List our friendly acts toward her. 2. Are missions less needed or more in an increasingly complicated world? 3. What alternative is there to an international Christianity in solving modern world problems? 4. The need of Japan and all nations for Christ.

Some Japanese Problems

Japan stands at a pivotal point in the world's history, full of potentialities for good or for evil, challenging the efforts of Christians within her borders, and the prayers and friendship of Christians in America. Her problems are legion. They are the problems of growth and unfolding life. She, therefore, faces in exaggerated degree, and with inadequate preparation, all the difficulties common to the other advanced nations in this modern world.

Japan also has her unique problems in her people's struggle for a bare subsistence. With the modern knowledge of health the population is increasing by a million a year. Under basic strains like this a people are likely to give way to a panic of fear, with consequences which they never intend. Every other country has its own troubles, so that they have made it harder for Japan by closing their doors to her people, by raising trade barriers, and by agreements among themselves.

The lot of the farmer in Japan is well-nigh unendurable. He is the nation's strength, but he cannot get a living for his family from his two-and-a-half acre farm, much less fill the mouths of the city people. So debts are piling, mortgages are strangling him, and his children are leaving the old home for the city. The swift industrialization of Japan has sucked her people into the cities faster than social or moral adjustments can possibly be made. These two fields—the farmer in the rural community, and the factory worker in the congested city—are white unto the harvest, calling to the Christian Church for laborers.

Notwithstanding their problems and difficulties, the Japanese are sound material on which the Spirit of God may work. Adversity has trained them to industry and thrift. They are dependable,

resourceful, competent, and have a large capacity for leadership. Their feudal history has developed in them intense personal loyalties, and their national tradition continually calls forth amazing responses of self-sacrifice.

Today, the Christian constituency is still small; but out of all proportion to its number is the influence it exerts on the life about it. The *Kokumin Shimbun*, one of Tokyo's great dailies, this year listed six hundred people as the foremost leaders in all walks of life. Among these it included thirty-two Christians—ten times their ratio to population. It is these people, and the other church members behind them, who are Japan's hope in leading her away from a worship of mammon or Mars, to the humble but victorious pathway of the Cross of Christ.

Need for Missionaries in Japan

Are missionaries really needed in a country like Japan where law and order are well established, where the people are civilized and intelligent, and where the Christian Church is already planted?

1. There are ten thousand villages in Japan where the Christian message is never heard. Not all the Japanese evangelists during this generation can get around to them. There is a crying need for the help of missionaries in pioneering evangelism.

2. The rural community-serving church would exactly suit the present needs if adapted to the country people in Japan. The Japanese church feels the need but is lacking in trained leadership for this field. She is calling for missionary help.

3. Rapid city developments with their industrial problems have shown the place of the neighborhood church, and of service for laboring people. The church in Japan longs for expert guidance in this area of need.

4. In the past, missionaries have done effective work not only in evangelism and the development of churches and in education, but in the field of public morals and reform. There never was wider opportunity for such tasks than today.

5. Every school is a seed-plot in which missionary teachers find unlimited scope for shaping the ideas and ideals of large numbers of young people.

6. Professorships in the theological seminaries offer places of creative influence on the Japanese church leaders of tomorrow.

7. Individual work for individuals, and the use of the home for personal contacts will always remain the central task of any missionary. With only one Japanese in two hundred a Christian, and yet with almost everyone ready to listen, a missionary may exert Christian influence in many directions and be effective.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

Fellowship Plans for Better Service

No more profitable and certainly no more picturesque subject could have been chosen for this year's foreign mission study than that of Japan—the picturesqueness deriving its value not from “art for art's sake” but rather from its lure to lead from the æsthetic to the evangelistic. The happy coordination of home and foreign topics enables each to furnish background and atmosphere for the other and so enrich the entire program. The effort should not be to emphasize differences in manners, customs, social conditions, etc., but rather to seek an understanding of the Oriental heart and find therein the basic needs and hunger which Christ alone can satisfy, whether in East or West.

In the abundance of material for study displayed at summer conferences, your Department Editor is at a loss how to choose the few that can be exploited in the space available. Send to your own denominational headquarters for the specific publications with which to augment the following; but in one way or another, conserve the values of *united effort* by using the standard mission study books either for study or as a basis for programs.

Glimpses of the Literature

[The Mission Study books are also noted on pages 476-479.]

“Japanese Women Speak” will be quite generally used by women's societies. It is “a message from the Christian women of Japan to the Christian women of America,” and on a background of what has been accomplished by and for the Japanese women,

it sounds a call for Japan and America to join hands in working for peace. (Cloth, \$1.00; paper, 50 cts.)

Junior high school pupils will find fascinating reading in “Japan and Her People” (\$1.00 and 60 cts.); “Young Japan” (25 cts.); “Our Japanese Friends” (50 cts. and 35 cts.)

“Friends in Nippon” is the outstanding book for juniors. Its stories were prepared especially with a view to establishing friendship between the boys and girls of Japan and our own land. It is well adapted for program work, worship services or use in week-day meetings. (75 cts. and 50 cts.) Its leaders' book, “Japanese Here and There,” is particularly valuable in its many suggestions for activities, discussions, etc. Any intelligent person can handle a group with its help. (\$1.00 and 50 cts.) “If I Lived in Japan” is a valuable supplementary book imported from England. (40 cts.)

“Kin Chan and the Crab,” for primary children, is invaluable. The first section contains stories for the little folks, while the second has background notes covering all important details of Japanese life, and “specific notes on each of the stories furnishing full teaching details.” Section 3 is rich in outlines of materials, plans, devices, games, pictures, suggested activities, projects (inclusive of that for making a village), songs and worship services. “Notes from a Teacher's Notebook,” in the last portion, is full of directions for trips to museums, dramatizations, puppet shows and such like devices. The final folder has designs for tracing off patterns of friezes, dolls and their wardrobes, silk and

paper animals, etc. This book is a child's treasury of delight. (\$1.00 and 75 cts.) “Little Kin Chan” (75 cts.) and “Mitsu; A Little Girl of Japan” (50 cts.) are delightful reading books for the smaller tots.

Not included among the books of the United Study Course are several charming supplemental volumes. “Leaves from a Japanese Calendar,” by Emma G. Lippard, (special price 35 cents) is a fascinating book for juniors of which the introduction by a Japanese ambassador says:

The splendid response attending your efforts in missionary activities warrants you in placing first hand knowledge of the children of Japan before every American child. May they learn the truth about the land of the cherry blossoms and come over to see us someday. The book is said to be “a most accurate, clever, natural and up-to-date account of our children's life and their ways of thinking. The information is absolutely accurate and the words and expressions the most natural and adequate ones for the respective circumstances, which shows the author's wonderful command of our language.”

Each chapter stands for a Japanese month, dedicated as they are to special flowers, thus:

1. Taro takes his age in the Month of Pine.
2. The Great Cold comes in the Month of the Plum.
3. The girls have their festival in the Month of the Peach.
4. Taro starts to school in Cherry Blossom Month.
5. The boys' festival in the Wisteria Month.
6. Rain and fireflies in the Month of Iris.
7. Summer festivals in the Month of Morning Glory.
8. The Great Heat in the Month of the Lotus.
9. Grandmother begins to learn in the Month of the Seven Grasses.
10. The Emperor's birthday in the Month of the Maple.
11. The Emperor eats the new rice in the Month of the Chrysanthemum.

12. The Price of Peace in the Month of the Camellia.

"A Japanese Grandmother," by the same author, introduces us into intimate family life by way of a keen, capable, sacrificial little grandmother. (75 cts.) Still another good story by Mrs. Lippard is "Second Hand," which portrays in a Japanese setting the story of an American young man working out his difficult life problems and his ultimate decision for Christ and missions. (75 cts.)

"The Monologue of a Japanese Bride," by Mrs. Lippard, is a three-page leaflet of graphic word picturing, adapted for a memorized impersonation by a girl in native costume, and makes good program material. (2 cts.) Still another exercise by this writer is an excellent adaptable program for a thank-offering meeting entitled, "Japan Gives Thanks." It contains devotional, impersonative and dramatic material, with full directions for action, stage settings and costuming. (10 cts. Mrs. Lippard's leaflets and books may be ordered from the Literature Headquarters, The United Lutheran Church in America, 723 Muhlenberg Building, 1228 Spruce St., Phila., Pa.)

Programs

The following outline, abbreviated from a program in "Complete Program Outlines for Auxiliaries," a publication of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, Boston, Mass. (price, 10 cents), shows how textbook subject matter may be used for popular meetings. It is called, "A Japanese 'At Home.'"

Japanese atmosphere is created by abundant decorations of crepe paper wisteria, plum and cherry blossoms fastened to tree branches, pine boughs, paper lanterns, miniature Japanese gardens displayed here and there, etc. The platform or a corner of the assembly room is arranged as in a Japanese home—few, simple furnishings, matting or rugs on the floor, low stools for tables, cushions to sit on cross-legged, and at one end a tokonoma or place of honor, a step higher than the rest of the room, with flowers arranged in native style upon it. It is the place where special respect is shown to anything placed on it or anybody invited near it.

The invitations may be real Japanese cards or sketches copied and tinted. The wording conforms to the Japanese custom of humbling hostess and exalting guest, such as:

"We invite your noble self to condescend to be present at our humble Japanese 'At Home,'" with date, time and place following.

The program is heralded by the playing of Oriental music at the piano. Then the person in charge gives a greeting to the assembled guests explaining that the Japanese, in their extreme politeness use phrases which, when interpreted into English, sound very strange, such as: "Your unworthy sisters of the _____ Society, which they represent in so inconsiderable a fashion, welcome you, their distinguished guests, to this wretched Japanese party. It is a contemptible hospitality which they offer you in this shabby room; but they rejoice greatly that you have so graciously honored the unrivalled persons who organized our unexcelled Society as to be present this evening. The insignificant ladies who offer you these paltry greetings implore you to hang your pre-eminent selves upon the meagre seats and kindly receive their inferior efforts to entertain your most superior selves."

A song and pantomime by two lads in Japanese costume may well follow. The boys look at each other scowling and then wonderingly at the audience:

Oh, dear! what can the matter be?
Dear, dear! what can the matter be?
Oh, dear! what can the matter be?
Strange is this land of Japan.

The rooms they first dust to make ready for sweeping;
On hard wooden pillows and quilts they are sleeping;
With funny old clogs what a racket they're keeping;
(Shuffling noise with feet.)

Things are oddly mixed up in Japan.

He begins at the end when he reads his queer paper;

He draws his plane toward him—another odd caper;

He builds his roof first—what a funny house-maker—

What upside down ways in Japan.
(Motions illustrate each line, whirling the hands around for the last one.)

Japanese Women at Home: The leader introduces this part of the program with brief statement of the position of women in the home, using material from this year's textbook, pages 132 and 158, last paragraph to end of chapter. She then presents those who are to impersonate in costume Japanese women, for which see textbook (1) p. 145; (2) pp. 141-143; (3) p. 139.

A Japanese tea ceremony or a pantomime, "Froth of the Liquid Jade" (price, 10 cents), may follow. Refreshments may consist of small sandwiches, wafers, cakes, candies, nuts, etc., putting one portion of each kind into a white paper napkin, bringing the four corners together and fastening securely by twisting or tying. Tea

is always served. Make Japanese flags and stick one in the top of each napkin. As a final course, pass around a tray on which are pieces of crystallized ginger, around each piece being wrapped a fact about Japan. These should be read in quick succession. "Beautiful Japan"—a solo with chorus, will be furnished with words and music for three cents.

In the "Program Plan Book" used by the same national society, Alma Palmer McKibben gives valuable helps for those using the children's book, "Friends in Nippon." (Price, 5 cents.) She states that while the textbook may be used as a story book, "It will be of infinitely more value if it comes to the children in the midst of activities and experiences which make the Japanese children real people rather than story book characters." "Japanese Here and There" (mentioned among books cited in a foregoing paragraph) is strongly recommended to effect this transformation of subject matter.

Miss McKibben urges that the active cooperation of all the children should be enlisted in the entire program of activities of the group, making them feel that the organization is their own in every sense of the word.

The monthly programs may well be planned with reference to the special Festival Days of Japan, a poster stressing each day and decorated with its flower symbol being displayed well in advance of a meeting falling in the same month. (See citations of chapters in "Leaves from a Japanese Calendar" in foregoing text, for the festivals.)

The November Thanksgiving program fits well with "The Month of the Chrysanthemum," as the Emperor always eats his first new rice and gives thanks, which is followed by a general Thanksgiving in Japan. "Perhaps the children can bring rice and fruits to be distributed to the needy, as this is a custom prevalent in both countries." The story, for this session should be the second chapter, "Little Think Nothing."

The third chapter about "The Ricksha Man" fits in with December celebrations in Japan and America, the text being used to guide the children to an understanding of the meaning of stewardship—the sharing life.

"The Strange Little Girl," in the fifth chapter, fits in with the flower and the New Year's festivals in both countries, the children using the greetings and salutations of their Japanese friends.

Chapter 6, with its story of "The Old Plum Tree," adapts itself to the February meeting "in the Month of the Plum." Since this festival marks the birthday of the hero, Jimmu Tenno, it falls in nicely with our own hero month. Other Japanese heroes, like Kagawa and Neesima, may be introduced.

In March, which features the girls' festival of dolls, the story from the book might be omitted and descriptive matter from other sources substituted. "The girls might each bring a little

doll and these could be arranged on shelves as the Japanese girls arrange their dolls, a tea party served in Japanese style ending the day."

April features are the reading of chapter 7, an outdoor meeting similar to the picnics held by the Japanese when everyone goes out to view the beautiful cherry blossoms, etc.

Quite full details for use of text, handwork and specific program developments in each month of the year are thus given in the pamphlet. Its group projects include: Arranging a Japanese room, making a miniature Japanese garden, kites, paper flowers, kimonos, wall friezes, scrap books for Japanese kindergartens, collecting things made in Japan, taking a trip to a Japanese store, practicing flower arrangement, sending flower seeds to Japan, dramatizing a day in a Japanese home, a doll festival, etc. Citations are given for directions in carrying out the activities.

Helps for Pastors and Leaders

Do you want material for strong, challenging presentations that will link them up with the world situation and command the respect of thinking men and women, whether they think they favor missions or not? Read "Suzuki Looks at Japan," the study book by Willis Lamott, and then let its subject matter filter through that analytical pamphlet, "What Do You Think about Japan?" Here the meanings and implications of the Japanese situation are brought into the spotlight and the immediacy of a major world problem stands out. In addition to true-false tests for class work, strong statements of national and international problems and keen analyses of conditions we have glossed over, there are many questions for discussion that demand the severest soul-searching and honesty. How would you answer such as these?

How do you explain the fact that so large a share of the earth's surface is under the control of the white races?

Because Japan started late in the race for colonies, should she be deprived of her share?

Has Japan as good a right to control Eastern Asia economically as the United States has to control Latin America?

Is there any difference between Japanese expansion in Manchuria and European expansion in Africa?

What foreign policy do you think Japan should pursue in view of her increasing population and limited supply of food and raw materials, and in view of the exclusion acts and tariff barriers of other nations?

Should citizens be asked to promote international welfare at the expense of their own national welfare?

If you were a Japanese Christian would you send your son to a Christian college in view of all the circumstances?

Should every denomination in America or Japan have its own theological seminary?

Should we ignore other religions altogether and confine ourselves to the presentation of Christianity?

Should we look forward to the decay and disappearance of other religions?

Or should we look forward to their gradual transformation until they eventually pass into Christianity?

Should we study other religions carefully in order to attack their weak points and expose their inconsistencies?

Or should we study them in order to understand what in Christianity will make the greatest appeal?

Should we cooperate in efforts to reform other religions?

Think over the whole situation in Japan and decide on something definite that you will do to help.

ALL ABOARD WITH THE METHODISTS

This is nautical year among the Methodist women, the theme for their home missionary year being "Fellowship," with program features developed under that figure. The Queen Esthers (the girls' organization) are definitely going on a cruise to visit all the places listed on their budget. Their declaration of purpose says:

Life is a great ship loaded with a rich cargo of many things to be delivered to many people in many places. God is the owner of the ship and I am the captain. Everything I have aboard—my talents, capacity, personality, privileges, my money, my time—is a cargo to be delivered. God has intrusted it to me for his children in every place. I do not own what I possess. I owe it. God made me the captain of the ship and it is my job to bring the ship to the right port and discharge the cargo.

In the list of the year's cargo are the textbook and auxiliary literature, the special departments in the woman's home mission magazines, certain leaflets and demonstrations, etc., prominent among which is "The Official Log Book."

Each monthly program is fascinatingly developed in harmony with the dominant figure. Thus:

September topic is *Memberships*, its devotional keynote is

"Cruise with Christ" and its program theme, "Starting on Our Queen Esther Cruise," City Missions being featured. October brings *Citizenship*, "Cruise with Christ," and the consideration of migrant work on the first port of call.

November has *Stewardship*, with thank-offering features and a program topic of "The Negro" as the port in view.

In December there is *Worship*, and the port is any point where a mission hospital is under the direction of the Women's Home Society.

January majors on *Friendship* and the beginning of the textbook study on "Out of the Far East" and "Gold Mountain," the cruise being considered as adventuring in Christian friendship with Orientals.

February continues the mission study, directs the cruise to Spanish-American ports and features payment of the budget to the Island Possessions.

March deals with "*Friendship*." The textbook study is rounded up by touching at the Indian's port and studying him in his native surroundings.

In April "*Discipleship*" affords opportunity "to test our own discipleship as we visit the Oriental after our three months' study of him."

In May, "*Kinship*" takes the passengers to far Alaska to study child life.

In June, "*Workmanship*" is tested as the year's study and work near their close, this venture involving a landing and a trip overland to the National Training School at Kansas City.

July and August are given to *Comradeship*, in vacation experiences with a purpose. The summer camps furnish "Optional Trips." Incidentally, a five-dollar award is offered for the best digest of study books or an original daily prayer or a new design for the cover of "The Queen Esther Guide."

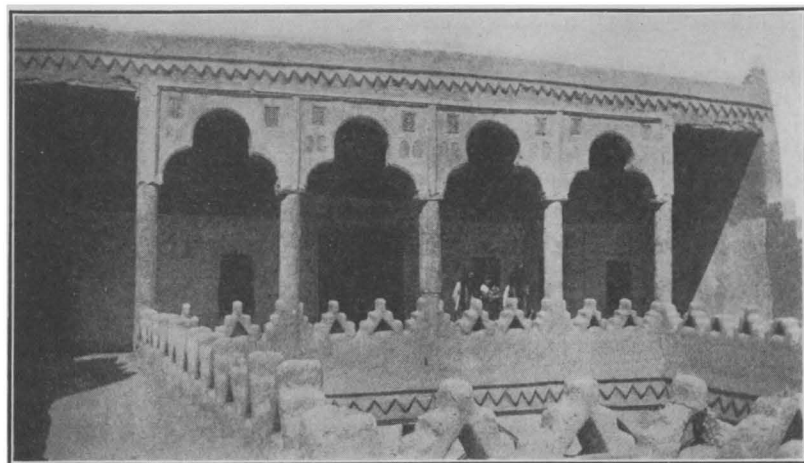
What a fertile motif this year's theme furnishes for imaginative young folks!

The foregoing plan was exploited and illustrated in a conference of Queen Esther girls at Lakeside, Ohio, last August.

BULLETIN OF The Council of Women for Home Missions

ANNE SEESHOLTZ, EXECUTIVE SECRETARY, 105 EAST TWENTY-SECOND STREET, NEW YORK

An Experimental Utopia in Hawaii*



PROBABLY THE EARLIEST OF THE FIVE KAWAIAHAO CHURCH BUILDINGS. THE PRESENT BUILDING OF STONE IS SOMETIMES THOUGHT OF AS HAWAII'S WESTMINSTER ABBEY

Together in Worship

Praising God is not dependent on language forms. When the Kawaiahao congregation, the oldest Hawaiian church in Honolulu began the morning services with, *Hoonani ika Ma Kua Man* (Praise God from whom all blessings flow) and continued the praise with *Ku lou i ke Lii, ke Lii Malu na e* (O Worship the King, all glorious above), the white persons present worshiped also, for truly God is a Spirit to be worshiped in spirit and truth. Likewise, when the congregation prayed, *E kai oe, e Iehova* (Guide me, O Thou Great Jehovah) and united in the prayer which unites all followers of Jesus Christ, namely "Our Father who art in Heaven" (*E Ko Ma Kou Makua*

iloko a ka lani), St. Paul and all missionaries like him would be moved to adore "the Father, from whom every family in heaven and on earth is named."

On April 19, 1820, a mission band of ten workers, with the five Chamberlain children, bravely began housekeeping in thatched huts in Honolulu. On April 24th, the first Sabbath was observed "to bring to the notice of the people the sacred day of God." The message was based on "Fear not, for behold I bring you good tidings of great joy which shall be to all people." It was probably interpreted, although the missionaries had studied the Hawaiian language during the one hundred and sixty-three days journey from Boston. Several educated Hawaiian youth had accompanied them. It is of interest that before leaving Boston the church body or congregation had been organized.

The present Kawaiahao church building was erected by the men of the congregation, who worked as volunteers in five groups, each group working one day a week. The coral blocks of stone which make up its walls were hewn from the reef near the harbor entrance. The church was six years in building and is the fifth of church buildings. It was dedicated in 1842, "to Jehovah our God, forever and ever." It is sometimes referred to as "Hawaii's Westminster Abbey." In the regular Sunday morning services there is a short English message (*Haiiolelo Haole*) following the Hawaiian sermon (*Haiiolelo Hawaii*). The interior is impressive in the beauty of its simplicity. A beautiful white cross dominates the spacious, quiet interior.

On Sunday, August 5, 1934, the English message concerned the visit of Nicodemus to Jesus. Nicodemus went because Jesus Himself was a miracle to him. We today can be miracles as Jesus. Why go over the world to seek God when He is within each of us? "Get down on knees, seek the inner man within ourselves, and bring forth the God expression of each of us, to be made perfect like Jesus."

The Church of the Crossroads, begun over ten years ago in Honolulu, has served youth of both the student and the past student groups. Young married people of the community, unaffiliated with other churches, have become members. The Covenant in which each member joins as his declaration of faith and loyalty, follows:

* The title is copied from one at the head of a different article written by Dr. F. G. Krauss, Director of Agricultural Extension Service of the University of Hawaii, and appearing in *The Friend*, January, 1934. *The Friend* is the oldest newspaper West of the Rockies. Published once a month since 1843.

We believe in one God, the Father, through Jesus Christ, His only Son, our Lord and Saviour. We believe in the Lord Jesus Christ as the revelation of the loving purposes of God for all men, and we are united in seeking, by the power of fellowship with him, to make ourselves more abundantly useful in the service of our common Master:

We therefore covenant together to uphold this Church of Christ for worship, for mutual helpfulness in Christ-like living, and for more effective service to our fellowmen.

The Church of the Crossroads is the outgrowth of the conviction of young people of Oriental ancestry for services conducted in the English language. The Religious Education Committee of the Hawaiian Board of Missions desirous of seeing whether such a religious group would prove permanent launched a "Young People's Service." In 1923 forty persons requested the formation of a church and a full time pastor. Galen R. Weaver, was called June 1, 1923 to work as full-time pastor of the congregation. There are two classes of membership, namely, resident and affiliated. There were 77 charter members of whom twelve were adults or non-students. Today there are Chinese, Japanese, Anglo-Saxon, Filipino, and other races in membership, and the children are in the Church School. The majority of members are originally from non-Christian homes.

Playing Together

The school pupils, in their community, interested in playing together are not hindered by differences in color of skin, dress, or language. They understand each other and play as well as study together even though there may in a group of forty pupils be Hawaiian-Chinese, Hawaiian-Japanese, Hawaiian-Caucasian, Hawaiian-Puerto Rican, Chinese, Japanese, Filipino, and others. No adult might fully understand the mixed language spoken on the playground; in the school hours they speak English.

Studying Together

The Kawanakoa Experimental School, Honolulu, of which Robert M. Faulkner, M.A.,

BIRTH RATES AND DEATH RATES IN HAWAII 1931-1932

(Births Classified by Racial Stock of Child Born)

Population 1930		Births per 1,000 Population	Deaths per 1,000 Population	Rate of Increase per 1,000 Population
12,592	Asiatic-Hawaiian	78.1	13.2	64.9
780	All others	57.9	33.9	24.0
15,632	Caucasian-Hawaiian	49.7	13.8	35.9
139,631	Japanese	30.3	7.2	23.1
6,671	Porto Rican	28.9	12.5	16.4
63,052	Filipino	23.3	8.5	14.8
27,179	Chinese	22.9	12.1	10.8
6,461	Korean	22.6	10.1	12.5
27,588	Portugese	21.7	9.1	12.6
44,895	Other Caucasian	17.8	8.4	9.4
22,636	Hawaiian	16.5	23.7	—7.2 decrease
1,219	Spanish	11.9	10.3	1.6
368,336 (1920)	Total all Races (1921-22)	28.2	9.7	18.5
255,912	Total all Races	39.3	14.3	25.0

is principal, is a public school. The children are all American citizens but of the varied ancestry indicated above. The teachers also are a cosmopolitan group. The school does not belittle the importance of subject matter. The objectives of the program of this "laboratory school may be stated in terms of social or character education, in terms of vocational education, and in terms of cultural education." The teachers constantly evaluate their work in terms such as health, initiative, responsibility, whole-heartedness, cooperation, and open-mindedness. The occupational activities are planned to do three things; "first, to supply those conditions most adapted to developing general social insight and responsibilities; second, to enable the individual to find himself vocationally; and finally, to lay the foundations for competence in some specific vocations."

The curriculum all must center around real needs of the pupils. The big aim of (the new education) is to bring about a fuller and more intelligent living, right now."

Together in Service

In the heart of Honolulu's most congested district, Palama Settlement, founded thirty-six years ago as Palama Chapel by a few courageous exemplars of Christian service, today wields an influence throughout the island of Oahu. It is in fact a great public health and social welfare center.

Today Palama's \$200,000 budget brings medical, dental, nursing, recreation and health education to some 50,000 individuals. The Settlement as a voluntary agency stands ready as always to assist the official governmental agencies in the adequate performance of their tasks. The above chart of "Birth Rates and Death Rates in Hawaii" will indicate "the togetherness" of the task of having people dwell happily and wholesomely together.

Another illustration of togetherness in worship, study, play, and service can be found in the activities of the federation of business girls' clubs of the Y. W. C. A. Four hundred young women of the different nationalities in Honolulu are bound together by their common needs, interests, and enjoyment of life.

Paradise of the Pacific

Jesus said to the neighboring thief on the cross, "Today thou shalt be with me in Paradise." The territory of Hawaii is often referred to as Paradise. This title quite obviously applies to climate and natural beauty of the islands, and to a discerning observer, Paradise might refer to the actual dwelling together in one place of national groups who in other places misunderstand each other. True, the term "paradise" does not necessarily imply 100% perfection. It does connote much that is desirable. It implies successful social experimenting and a possible "utopia in Hawaii."

Our World-wide Outlook

A Missionary Newspaper of Current Events

JAPAN-CHOSEN

A Fortune Put to Work

What may be the result in Japan if men of wealth and vision surrender wholly to Jesus Christ and His service may be seen in the following statement printed in the *Indian Witness*: "Deeply impressed by the work of Nishida Tenko, a noted Buddhist social worker in Kyoto, a son of K. Okazaki, Japan's largest bicycle manufacturer and millionaire politician, decided to leave home and spend three years in service to others. He traveled over the country doing all sorts of menial tasks for the poor, without thought of remuneration. During this period he wore a band about his shoulders proclaiming his belief that the inheritance tax in Japan should be doubled. At first his attitude greatly troubled his family, but finally Mr. Okazaki was completely converted to his son's view of life, and has, as the first step in his project for social service, placed 1,000,000 yen at the disposal of a committee composed of Yoshida Tenko, Col. Gumpei Yamamuro of the Salvation Army, Mr. Tokutomi, a Christian newspaper editor in Tokyo, and Dr. Toyohiko Kagawa."

A Novel Mission

The Liebenzell Mission began its work only five years ago among the country people in Japan. In 1933 the first forty-one Japanese were baptized in four stations. The method of work consists in street preaching and the sale of Christian literature. A novel feature for reaching the people of the country consists in a Gospel wagon drawn by a cow and carrying a tent. The missionary travels from village to village with this model equipment, preaching the Gospel. Mis-

sion sisters will work among the girls employed in factories and native helpers will work among men.

The Bible by Radio

The first Bible Society broadcast from Tokyo took place last March, when Dr. Ibuka spoke on "The Bible and Its Moral Influence." A few days later, a Christian lawyer—a teacher in the Imperial University, and a popular and earnest Bible expositor—spoke six mornings in succession on the cardinal points of Christianity. As one result of this broadcasting there have been increased sales of Bibles, and many letters are received daily.

Sacrificial Service

Mr. Kurihara, Rural Secretary for the Japanese National Christian Council, completed his first year of service last March. During the year he visited fifteen prefectures and rendered valuable assistance in the Peasant Gospel Schools, by conferences and addresses on rural work. The Council's budget would have made it impossible to continue this work had not Mr. Kurihara sacrificially declared his readiness to carry on regardless of a 68 per cent cut in his salary allowance.

Leadership Training

Japanese Christians are stressing leadership training. Recently several conferences have been conducted, one of the most outstanding being under the auspices of the Kingdom of God Movement in Tokyo. It discussed the following problems: Christian education, literary evangelism, industrial evangelism, social reconstruction, rural redemption, and international co-operation. Another interdenominational institute held at the

Tokyo Y. M. C. A. dealt with camp leadership. Camping increases in popularity.

Anniversary of St. Paul's University

St. Paul's University and Middle School, Tokyo, founded by Bishop Channing Moore Williams in 1874, is celebrating its sixtieth year. Alumni and friends are marking the event by an effort to secure additional local gifts. The school began with six little boys in a rented house. Now there are about 2,000 students, boys and young men; 254 were graduated last spring from the university, and 200 more from the middle school. Full government recognition was accorded twelve years ago. —*The Churchman*.

Korean Boys Accept Christ

The Rev. Bliss W. Billings, missionary in Seoul, spoke during five days' visit in the city of Hamheung, at the Y. M. C. A., the Christian Boys' School, and the Higher School for Girls. At the boys' school he had an audience of about 300. This is in a district where there has been much communistic talk, and there was fear that the meetings might be disturbed.

"At the close of my meetings on Monday morning we had a decision service for the boys," writes Mr. Billings. "Two-thirds of these boys came from non-Christian homes, but one hundred and fifty-four promised to accept Christ as their Saviour and follow Him. One hundred and seven who were already Christians dedicated their lives anew to His work. One hundred and eighty-four promised to be more regular in church attendance. Only four out of 276 boys turned in blank papers."

—*Christian Advocate*.

ISLANDS OF THE SEA

Missions on Bali

The work begun a few years ago by the Chinese pastor, Mr. Tsang, among his own people, is progressing in a most encouraging way. To the 105 baptized Chinese and natives of Bali, 130 more have been added and the pastor is instructing 300 inquirers. But recently great obstacles are put in the way of this work. Many Christians are boycotted. Hindu landowners are refusing to rent land to the converts and are cutting off their water supply and even refuse burial to the dead.

Rural Work in Philippines

In the face of retrenchment, the American Board is developing new and effective methods. One is the approach to the rural problem, initiated jointly by Dr. Frank C. Laubach and the mission churches. The latter employ a rural life expert, Ambrosio Torres, B.S., Iowa Agricultural College. Half his time is spent among the Mohammedan Moros, the remainder in leading a group of Christian workers who understand the needs of rural folk. Theory is combined with practical field work in a way to give a new conception of religion.—*Missionary Herald*.

Outposts and Home Church

One of the little known, far distant outposts of Christianity is the little Episcopal Church at Zamboanga, P. I. The congregation is made up about equally of English-speaking people, either American Army officers or European business men and their families, and of natives of Mindanao and Chinese. English is the language used in the services. Since Bishop Brent began work at Mindanao about 30 years ago, between 50 and 60 Americans have been confirmed, and many of these have continued to be faithful church members on returning to their own land—an evidence that the mission may reenforce the Church at home.—*Spirit of Missions*.

NORTH AMERICA

Questionnaire on Union

A large partial union of Protestant churches in the United States, embracing nearly three-fourths of the present Protestant church membership, is envisaged by Dr. H. Paul Douglass in a report of church unity movements in the United States. The study, which has taken between three and four years to complete, is based on replies from more than 20,000 persons to questionnaires. These were designed to test prevailing sentiment for or against church union in the United States. The replies came from church leaders, ministers, church officials, and the rank and file of the membership of many different denominations. Of 16,355 persons replying to a ballot on church union, two-thirds stated that they favored union of some sort, either federal or general, while one-third preferred separate denominations. Nine out of ten of those voting favored the union of related denominations. Almost exactly twice as many replies favor union in some form as favor the continuance of the present denominational system.

—*The Churchman*.

Declaration Against War

The Young Men's Club of Broadway Tabernacle Church, New York City, has framed the following declaration:

I have quietly considered what I would do if my nation should again be drawn into war.

I am not taking a pledge, because I do not know what I would do when the heat of the war mood is upon the country. But in a mood of calm consideration I do today declare that *I cannot reconcile the way of Christ with the practice of war.*

I do therefore set down my name to be kept in the records of my church, so that it will be for me a reminder if war should come; and will be a solemn declaration to those who hold to this conviction in time of war that I believe them to be right; and *I do desire with my whole mind and heart that I shall be among those who keep to this belief.*

I set down my name to make concrete my present thought upon the question of war, and declare my purpose to think and talk with others about it, that my belief in the Way of Christ

shall become operative in this and in other questions which now confuse our thought and action.

—*Presbyterian Survey*.

Federal Council's Movie Pledge

Before October 21, when a concerted registration of views on the motion picture industry is sought, the Federal Council will send to all Protestant pastors, copies of the following pledge:

I wish to join with other Protestants, cooperating with Catholics and Jews, in condemning vile and unwholesome motion pictures. I unite with all who protest against them as a grave menace to youth, to home life, to country and to religion. I condemn absolutely those salacious motion pictures which, with other degrading agencies, are corrupting public morals and promoting a sex mania in our land. I shall do all that I can to arouse public opinion against the portrayal of vice as a normal condition of affairs, and against depicting criminals of any class as heroes and heroines, presenting their filthy philosophy of life as something acceptable to decent men and women. I unite with all who condemn the display of suggestive advertisements on billboards, at theater entrances and the favorable notices given to immoral motion pictures. Considering these evils, I declare my purpose to remain away from all motion pictures which offend decency and Christian morality. I will try to induce others to do the same. I make this protest in a spirit of self-respect, and with the conviction that the American public does not demand filthy pictures, but clean entertainment and educational features

School System Arraigned

Prof. Walter B. Pitkin, author of "Life Begins at Forty," says:

Almost everything we have done in the United States in education, and especially in higher education, has been wrong. Recently I looked up the educational record of several of those financiers who have ruined others in the past few years. Most of them were either college graduates or the recipients of honorary degrees from our American colleges. I cannot be proud of an educational system that turns out guilty barbarians.

Warden Lewis E. Lawes, of Sing Sing, has this to say:

There is no moral force in the classroom. The prisoner boasts of a complete public school record and in many cases has reached high school and even higher institutions of learning. The failure of our schools and general educational methods is filling our

juvenile homes, our reformatories and our prisons. There is hardly a juvenile institution that is not a crime incubator.

—*School Executives Magazine.*

Capital Well Invested

The 53 colleges and academies affiliated with the Presbyterian Church have a total capital investment of \$94,931,847, of which endowment funds constitute about \$48,000,000; and grounds, buildings and equipment about \$46,000,000, an investment which during the year 1932-33 benefited 24,831 students. Of the 46,476 graduates of all these schools, the number of ministers is 4,290; of missionaries, 878; of full-time religious workers, 465; of workers in the field of religion, 5,653; of workers in the field of education, 13,298; of workers in other fields of service, 27,525, according to statistics published by the Presbyterian Board of Christian Education.

Bank Becomes a Church

A Mexican Baptist Church in Chicago meets in a building formerly a bank, but closed by the depression. Where the riches of earth were once closely guarded, the riches of heaven are now freely passed out to the spiritually needy. In this church the 8th Annual Spanish-speaking Baptist Convention of the North was held last April. Registered delegates numbered 171. Two new Mexican Baptist churches were recognized at Pontiac and Flint, making a total of 22 churches and missions scattered from Wichita, Kansas, to New York City.

—*Missions.*

Kingdom Building for Negroes

The American (Protestant Episcopal) Church Institute for Negroes reports valuable work during 1933.

In spite of drastically reduced income, the Institute, which maintains nine church schools for Negroes, has succeeded in paying every dollar promised its teachers and other employees, and in discharging all financial obligations of every kind incurred for the maintenance of the schools. The total enrolment in the Institute's schools, which are to be found in North and South Carolina, Virginia,

Georgia, Tennessee, Alabama, Mississippi and Louisiana, numbered nearly 4,000, and at present the number of students is only a little below the average for the past ten years. The attendance at farmers' conferences and other specialized activities running from a day or two to a week or more has actually increased, so that more than 10,000 Negro adults and young people have received either limited or full term instructions during the year as compared with about 9,000 during previous years. In addition to the actual school and conference work specially trained teachers are sent to homes and cross-roads far back in the country districts, for community service and school extension work. In this way definite instructions in home-making, sanitation, canning, agriculture and better living of every kind is conveyed to many thousands too remote, or too poor to come to the schools.

—*The Living Church.*

Opium Smoking in U. S.

Opium smoking is increasing in the United States to such an extent that Federal officials are alarmed. Stuart J. Fuller, American delegate to the sessions of the League of Nations advisory committee on traffic in opium, shows that opium is smuggled into the United States chiefly from China and Manchukuo. He says:

The opium smoking vice, hitherto on the decline in the United States, has undergone a marked recrudescence. Over twice as much smoking opium was seized in the United States in 1933 as in 1932, and the first three months of 1934 showed seizures becoming more frequent and quantities increasing.

Triumph in Greenland

In northern Greenland, a primitive tribe of Eskimos, as recently as 1904, lived entirely on raw meat and were clad only in bear skins. Two Danish explorers who visited them that year to study their customs met an aged Eskimo who said to them: "If you can give us a better religion which can help us to live rightly, and give us peace with the spirits and with ourselves in this world and the next, please give it to us."

Returning to Denmark, these explorers roused the church to answer this appeal, but while the church was willing to assume responsibility, no one volunteered to go. A young Greenlander,

convert of a revival a year later in Godthaab, largest town in Greenland, felt the call, and soon he and his wife were on their way. Here is the sequel: A recent Danish paper, *Kristeligt Dagblad*, says: "The last heathen Eskimo in Greenland was baptized on Whit-Sunday." This tribe numbers 300.

—*Alliance Weekly.*

LATIN AMERICA

Perpetual Revolution

In Mexico City a new monument is being erected which bears the inscription: TO THE REVOLUTION — YESTERDAY, TODAY AND FOREVER.

The National Revolutionary Party, which controls the present administration, has dedicated itself afresh to the cause of social reformation. Mexico is definitely developing a large measure of federal control over all departments of life. A recent issue of a Mexico City newspaper carried these significant headlines:

"COMMISSION TO REGULATE 'THE PRICE OF MEDICINE.'"

"PROPOSAL FOR THE NATIONALIZATION OF THE PETROLEUM INDUSTRY."

"PROPOSAL TO UNIONIZE THE PROFESSIONS WHERE INDIVIDUALS MAY PRACTICE AND WHAT FEES THEY MAY CHARGE."

It is confidently expected that this year an amendment will pass both branches of the Mexican Congress, which will require that the Marxian type of socialism be taught in all schools. To quote the language of the proposed bill, its purpose is to *free the country from religious prejudice and dogmatism, and to provide a culture based on scientific truth, and to orient the ideals and activities of the youth in the service of the collective body.* Under this law it will be impossible for any evangelical school to continue. However, there are no limitations put upon the distribution of Bibles or tracts. There is also liberty to teach children and adults in church buildings. This opens before the evangelical churches of Mexico an effectual opportunity to Christianize the rural masses which are at the base of the nation's life.

—*Missions.*

One Man's Effort

Here is the result of a Baptist veterinary surgeon moving into the town of Banes, Cuba. A new church with 65 charter members was organized in this city of 15,000. The veterinarian dedicates a part of his income to rent a gospel hall and conducts the services. Once a month a Cuban pastor visits them. The achievement was without financial help from the Baptist Home Mission Society—an organization which supports four missionary pastors.

—*Watchman-Examiner.*

Salvation on Devil's Island

The French Government has permitted the Salvation Army to carry on Gospel work among the French criminal deportees of Devil's Island, which is off the east coast of French Guiana. The Scottish Bible Society has recently sent 500 New Testaments and 3,000 Gospels to the island.

Another "Christ of the Andes"

Another statue similar to the famous "Christ of the Andes," is being erected high in the mountains of South America on the boundary line between Chile and Peru. The original statue of bronze stands 26 feet high on a granite pillar on the border between Chile and the Argentine Republic. Here it was placed 30 years ago to mark the peaceful settlement of a boundary dispute that had disturbed the relations of the two countries for more than half a century. The new statue will commemorate the end of strained relations between Chile and Peru that began with the war of 1870 and ended in 1929 with an arbitration in which the United States had an important part. — *Methodist Protestant Recorder.*

Indians Respond in Peru

The Melbourne, Australia, Bible Institute, with a student body of 80, and the Perth, Australia, Bible Institute have sent missionaries to Bolivia, where Indians are responding to the Gos-

pel message. A petition signed by men in ten Quicha villages begs for instruction in Christianity. An Australian missionary, who visited them reports:

The Indians came in to end their quarrels over land, and to give each the right of neighborly good will. Fifty or sixty women and children sat on the ground, and standing round them, in ranks four to five deep, were the men. Nothing could exceed their eagerness in listening. Then they presented a paper, written by Marcelino Quespi, the one baptized Indian in the village and signed by forty-two men. In this they declared their united purpose to obey the teaching of the Lord Jesus Christ."

—*S. S. Times.*

EUROPE

William Carey Centenary

The 100th anniversary of the death of William Carey was recently commemorated in many villages of England. At Moulton, where he was a pastor for four years, two bells were added to the parish church, one of them bearing his name and the other the heads of his famous sermon. In other places where he had dreamed his great dream "Carey Sunday" was observed. This learned cobbler missionary mastered thirty languages in India, and superintended the translation of the Bible into all of them. He wrote grammars and dictionaries of these languages. He also farmed, ran an indigo plant, built a printing press, established schools and colleges, evangelized, visited the sick, and as pastime, engaged in botanical research.

Manifesto Against War

The Christian pacifist groups of the British Isles, under the chairmanship of Canon Raven and Rev. Henry Carter, have issued a manifesto, which concludes:

We dare not go on pretending that the ways of war are the ways of the Father of all men. Nor dare we any longer tolerate the continuance of political systems that, leading inevitably to war, frustrate the will of God. A world that in its governments flouts God is blindly preparing for itself disaster.... Each of us is bound in loyalty to say: "Because war is against the character and purpose of God, I will not only take no part in

it; I will strive to make it everywhere and always impossible."

—*The Christian Century.*

Revival in France

A group of pastors in the valley of the Drome, southern France, are leading a revival throughout the whole country. While the Protestant population of France is only two per cent, there has been going on in that country for some years a movement comparable to the Welsh revival. The Drome is an old Huguenot country, and the "good seed" has been thoroughly sown through this region. Led by their pastors in repentance, confession and reconsecration, the congregations followed, and a great increase in spirituality was noted, first in the lives of individual pastors and then in their flocks. Conversions have followed in every village save one where this group has conducted meetings. Church attendance has doubled in many places, sometimes increasing fivefold. Among the Christians there has been a revival in spiritual life, in prayer, and in Bible study.

—*Alliance Weekly.*

German Evangelicals Seek Aid

The Protestant churches of the world, represented at the annual meeting of the Universal Christian Council in Fanö, Denmark, were requested to send a special emissary to reside in Germany for a few months. This represents the desire of insurgent orthodox German pastors to have a spokesman for the rest of Protestant Christianity on the scene to help resist Reichsbishop Ludwig Mueller's determination to place the entire German church under the yoke of his swastika dictatorship.

Accompanying this proposal will be one that all churches that are members of the Council direct their clergy to read from the pulpit periodically a report on the condition of Protestantism in the fatherland of the Reformation. The press will be requested to give more publicity to the Reichsbishop's persecution of his opponents.

Children in Spain

The new government in Spain tries especially to take care of children where the mortality under one year of age had reached 115 per thousand as compared with 70 in other countries of Europe. In Madrid alone there were over 1,000 children street beggars and in other cities the percentage was little better. The government has now increased the number of public schools by 7,000 in its fight against illiteracy, and plans to add 5,000 yearly until there shall be 27,000 new schools.

Lutherans in Denmark

Denmark's established religion is the Lutheran. The national church, or *folkkirken*, has over 3,000,000 members, or about 98 per cent of the population. The state church has 2,393 congregations, 1,276 parishes, 90 districts, 1,564 ministers.

Other adherents numbered 67,459, according to the census of 1921, distributed as follows:

Roman Catholics	22,137
Greek Catholics	535
Methodists	4,858
Baptists	6,989
Adventists	2,622
Quakers	13
Followers of Zwingli	3,459
Reformed	1,164
Anglicans	409
Unitarians	195
Other Protestant Churches	1,762
Other Christian Churches	196
Mormons	487
Jews	5,947
Other Religious Faiths ..	3,942
Without Any Designation ..	12,744

—*Lutheran News Service.*

Continental Conference

This conference which was founded in 1866 met this year in Bremen. There were 70 representatives of 35 mission societies. They came from seven states of the European continent and represented a total of 2,500 missionaries. All reported financial difficulties; all were determined to carry on, in spite of hindrances caused by the active encroachments of Islam, the increasing propaganda of Rome and the irresistible advance of Western culture. All reported that doors were wide open everywhere; but that the increasing

pressure of the times required giving more self-government to the native churches. There was much discussion of the financial stress (which was not caused merely by the economic pressure of the times, but even more seriously by the religious agitations which were unsettling the faith of Christian people). On the background of the trends in national thinking, the strain between nationalism and the world wide nature of missions, received an unusual amount of attention. It was agreed that unchristian and unbiblical things must be excluded as much as at all possible, but that the nationalistic and racial tendencies are to be more fully considered in the building of new churches.

AFRICA

The Bible or Death

The Bible Society Record tells of a robber chief in Egypt who stole a Bible from a colporter. No Moslem could read it to him. At last he heard of a Copt who could read it, and, throwing the Book into the Copt's lap the robber commanded him to read it to him.

"Oh, no, I cannot."

"Why not?"

"The Coptic priest would excommunicate me."

The robber chief brandished his club, and bade the man take his choice, to be excommunicated or killed. So the Copt read. The robber became interested, sought out missionaries, and later was converted to Christ. Calling his robber band together he said: "I have always dealt squarely with you. Don't be afraid I will squeal on you. But from now on I don't know you, and you don't know me." He became a Christian elder, and helped to build a Christian church.

In Southern Nigeria

A spiritual awakening among the Gbari tribe in Southern Nigeria is noted in the *Moody Bible Institute Monthly*. Mr. Oliver, of the Sudan Interior mission, says:

A great advance has extended to the banks of the Niger River, and

the converts number more than three hundred, including two village chiefs—the first Gbari chiefs to confess Christ. Seed sowing in this southernmost part has been done mostly by converts visiting near-by villages, and in the space of a few weeks the 'Jesus News' has spread and the people have joyfully responded. The converts include several very old men. In the town farthest south, a young man heard there were Christians in places to the north and came to Karu (a round trip of about 250 miles), to find out if the Jesus news was true. He joyfully accepted Christ, and his whole village, including his father who is the chief, have now turned to the Lord. Two villages recently joined in one group, and spent the whole night singing hymns.

Love's Labor Not Lost

Rev. Daniel Hastings, missionary of the American Board in Bailundo, writes of seeing 4,000 people worshipping together; most of them first generation Christians. A new church was needed, and a call was sent out to every adult Christian church member to give four days' labor. This meant 11,000 people giving four days' work each—more than was needed, but since all wished to help, they were given that privilege.

In the Quipeio division, 100 miles from Bailundo, 75 new members have been received, and after a series of conferences in Omungo, 124 new members.

—*Missionary Herald.*

Open Door in the Congo

A medical school of the English Baptists at Yakusu, turns out boys who can stand up to an hour's oral medical examination in French by two visiting government doctors, and come through with 80 per cent. There are now 15 Christian boys in training, and six have already gone out with the school's diploma. Dr. Clement Chesterton, who has devoted several years to building and equipping this hospital and school, has now been asked to organize complete and regular visitation of two provinces, all traveling expenses being paid by the government. He writes:

We are to arrange for treatment of the sick, by erection, equipment and staffing of village dispensaries such as we already have in operation.

Organization and discipline of the staff are to be entirely in our hands. We have already accepted half the area offered, and shall be receiving from the government about £600 in cash per annum and £4,000 worth of drugs. This means the sole provision of medical aid to over 150,000 inhabitants in an area of over 10,000 square miles.

—*S. S. Times.*

Why Change the Class Hour?

Two women in Nairobi, East Africa, who come in from the country every week to attend a class in an English mission in East Africa asked recently if the class might begin and end one hour earlier. The reason they gave was that the lions along the way were getting troublesome, and even before sunset were prowling the roads.

—*The Living Church.*

Livingstone Enshrined

Overlooking the great cataract, which he was the first European to see, a statue to David Livingstone was unveiled on August 5, 1934, on the brink of Victoria Falls. The ceremonies were broadcast to hundreds of thousands of listeners in Africa, England and America. Former Premier H. U. Moffatt of Southern Rhodesia unveiled the memorial in the presence of the largest crowd ever assembled at the falls. The statue is so near the thundering water that it will be covered by spray during the rainy season. The voice of the Premier was almost drowned in the roar of the mightiest of cataracts as he said (in part: "While Lincoln freed 4,000,000 slaves in North America by a stroke of the pen, David Livingstone in Africa struck at the roots of the evil by exposing to the world the horrors of trade in human beings, and he may well have saved an equal number.")

This fitting tribute to one of the greatest of modern missionaries will immortalize for generations to come the life which brought the Light of the world and healing to Africa.

—*World Call.*

WESTERN ASIA

Turkey's Educational Advance

According to the 1927 census, only 10 per cent of the Turkish population could read. At present it is estimated that half the people are literate. This progress is chiefly due to evening schools for adults, introduced four years ago. Education in the army has done much to diminish illiteracy. Primary education is obligatory, and many a Turkish village school compares quite well with similar institutions in Western countries. Education is free of charge and even in government boarding schools no fee for the maintenance is made.

The Press in Persia

Political propaganda, especially that of a communist type, has led the Persian Government to issue strict rules as to the publishing and importing of literature. For a time no religious publication of any kind was permitted in Persia, but permission was finally secured to publish a pamphlet on Bible study by Dr. Robert P. Wilder. This is the first formal recognition of the right of the Persian Church to publish literature in Persian for its own nurture—a milestone in the progress of religious liberty. A Christian dervish, Mansoor Sang, has kept up his great work of scattering literature in out-of-the-way places, and the steady use of books and tracts by individuals continues.—*Intermission Literature Committee of Persia.*

Persecutions in Turkestan

The Swedish Mission in Chinese Turkestan, which works among Chinese and Moslems and has its field of labor next to the mission of the Moravians in the Himalayan country, has suffered inexpressibly through the collapse of the Chinese rule in those parts. According to travelers and fugitives the mission has been almost exterminated and many native Christians have been cruelly put to death on account of their faith.

INDIA, BURMA, SIAM

Then and Now

In spaking of the changes in India, Canon Holland says: "I cannot help but contrast the series of meetings held by E. Stanley Jones with the series I arranged for John R. Mott 25 years ago. He spoke to that audience for three nights and dared not mention the name of Jesus Christ until the fourth night, and when he did the whole meeting broke up in confusion; the leading Hindus stalked out. The name of Jesus Christ stood for everything that they hated. Now you begin with the name of Christ as your first word; you interpret Him for them in the light of their need; they sit here night after night and want more of it; I am astonished at the difference."

—*Watchman-Examiner.*

Interest or Conversion?

An Indian Christian who graduated from St. Augustin's College, Canterbury, writes from Madras:

"Since my return to India and being in the thick of it, I have become strongly convinced that this is no time to draw attention to what is good and noble in Hinduism, but to emphasize the fundamental difference between our philosophy and theirs. The former method does make friends for Christianity, particularly among the Nationalist-minded youth of the country, but we simply are not getting converts. There is friendly curiosity, but not conviction of sin or the need of a Saviour. The heart still remains untouched and will remain untouched as long as we give the impression, however unwittingly, that one religion is as good as another; that is to say, that Christianity at the most is only a crown and fulfilment of Hinduism, and not something essentially and radically dissimilar. . . . The results of making a compromise with paganism are all too apparent in this area among Roman Catholics who are losing converts by the hundred on the question of caste."—*The Living Church.*

Progress in Morals

Under the Bombay Children's Act of 1924, 75 destitute children were rescued in 1933 and sent to the new Children's Home in Umkerkhadi. In two cases the children were rescued from prostitutes' houses. Under the Bombay Prevention of Prostitution Act of 1923, there were 196 cases dealt with according to section 3 which refers to soliciting. Of these, 195 resulted in conviction and only one in acquittal; 28 cases were also dealt with under section 5 for living on the earnings of prostitutes, and of these, 19 ended in conviction, five in acquittal and four cases are still pending. These facts show that while the new laws to purify Bombay city operate slowly, yet they are surely bringing about a purer Bombay, and are rescuing India's young people from the grip of vice.

—*Dnyanodaya*.

Sarda Act Evaded

There is growing concern throughout India over the way the "Sarda Act" of 1929 (for the prevention of child marriages) has been systematically circumvented. During the brief period between the passing of the Act and its enforcement, thousands of Indian under-age girls were married, with the connivance of Hindu priests. Money penalties were so light as to be considered merely as an additional dowry. Women's conferences all over India are now resolved to create a healthier public opinion. While other religionists are not guiltless, among the greatest culprits in the matter are the orthodox Hindus. At a recent Sarda Conference, resolutions were passed to the effect that marriages should be null and void that are contracted in contravention of existing laws, that district magistrates should be empowered to prevent such marriages, and that the age of consent should be raised.—*Dnyanodaya*.

Living the Gospel

Methodist work in the Nizam's dominions during the past 25

years has swelled the number of Christians from about 10,000 to 90,000. The dynamic principle which has contributed to the result is expressed in the motto of the Medak Boy Scouts: "A clean heart, a clean home, and a clean village." Some years ago a Hindu shopkeeper had been drawn to Christ by a piece of paper in his waste paper basket that contained the words, "Blessed are the pure in heart, for they shall see God." When he heard that it came from the Gospel of St. Matthew he bought a copy and read it through. Finding there were other similar books in what was called the New Testament he bought and read them all, and then asked the searching question, "*Are there any people living like this Book?*" Becoming a disciple of Jesus he did voluntary Christian work so well that he was set apart for the ministry, and when he was ordained he preached for his ordination sermon from the very text that had led him to Jesus, impressing the Hindus who heard him by his message on the clean heart as the only remedy whereby India can gain that vision of God which is India's goal.

—*Dnyanodaya*.

The Church in Dornakal

At a meeting of the Andhra Christian Council it was shown that there were 25,000,000 people in the Madras Presidency and the Nizam's Dominions. Of these 818,699 are Christians; 85,760 of this number were Roman Catholics, *i. e.*, about fourteen per cent. The growth during the decade in the Christian community in the Telugu districts was fifty-two per cent as against nineteen per cent only in the non-Telugu districts. The growth in the Madras-Telugu districts during the last forty years may be shown thus:

No. of Christians:				
1891	1901	1911	1921	1931
136,122	288,689	348,604	455,766	693,692
Percentage of increase				
	112%	21%	31%	52%

Christians have increased five-fold since 1891. The increase in the Hyderabad State during the last ten years was 142 per cent.

—*C. M. S. Outlook*.

A Look at Burma

Seven different languages are used by the Methodist Church in its work in Burma. There is at least one organized congregation with a regularly appointed pastor for each language group. The census shows that there are about 14,600,000 people in Burma, of whom about 10,000,000 are Burmans; but of the 331,000 Christians listed in the census report for 1931, only about 11,000 Burmans are numbered.

The Chinese-Indian District combines in one administrative unit five language sections of work among Chinese and Indian immigrants.

The educational program is varied, racially. About 3,200 boys and girls have been receiving Christian education in a system of schools ranging all the way from small, unregistered village schools to high schools which prepare candidates for university entrance.

—*Christian Advocate*.

Winning a Hold in Burma

E. Carroll Condict, Baptist missionary dentist, writes that he extracted 78 teeth for Burmans, Chinese and Indians during a seven-hour visit at Kama. He feels that in no other way could he have done so much to prepare the way for the Gospel, and that it was a splendid object lesson in helping others. He reports a movement toward Christianity among Southern Chins. The 372 baptisms in 1933 was a dozen more than double the previous highest number baptized in a year, which was 180 in 1932.—*Burma News*.

Another Boon Itt

One of the results of the formation of the Church of Christ in Siam was the withdrawal of missionaries from the city of Pitsanuloke, 250 miles north of Bangkok. The name of Boon Itt will always be associated with the founding of Christian work in this city in 1897. He was the first Siamese to study abroad and return to his own land for Christian work. He died in 1904, from cholera. Not long after-

ward the Boon Itt Memorial Institute was founded and served as a center for young men until taken over by the Y. M. C. A. Today there is another Boon Itt, his son, at Pitsanuloke. Dr. S. B. Boon Itt is a graduate of Silliman Institute and the University of the Philippines. For several years he has had an important government position in Siriraj Hospital in Bangkok. He has now resigned to take charge of the mission hospital at Pitsanuloke with the aim of making it self-supporting. No mission doctor has been resident for several years, and the need is great. That the son of the founder of Christian work there should join with other national leaders in an all-Siamese program is a hopeful sign that the new church will succeed.

—*The Christian Century*.

Getting Into Operation

In the first General Assembly of Siam's National Christian Church, representation was not confined to church officers; there were women delegates, teachers and evangelists. While the newly organized church is of Presbyterian background regarding organization and doctrine, groups that had other forms of baptism are to follow their own custom. Three major standing committees were formed—Evangelistic, Educational and Medical, and these in turn were subdivided to embrace every phase of activity.

The churches are grouped into seven districts, or presbyteries, six according to geographical division and the seventh consisting of Chinese churches and groups wherever they may be. They are as follows:

Chiengmai Province; Chiengrai and Lampang; Nan and Prae; Pitsanuloke and Bangkok; Nakawn Pratome, Ratburi and Petchaburi; Sritamarat and Trang; the Chinese churches.

General Assembly is to meet once in three years, with *ad interim* business assigned to a council of fourteen members.

—*Siam Outlook*.

Leper Home Silver Anniversary

Chiengmai Leper Asylum has just passed its twenty-fifth

year—has just reached maturity, so to speak. Its growth has been slow but steady, a growth with a great purpose always in the foreground, that of giving aid both spiritual and physical to those afflicted with leprosy.

On January 29th, the anniversary celebrations took place. Foreigners, officials, leading merchants, church members, students, all who could make the trip to the islands were invited. H. E. the Lord Lieutenant of Bayab Circle was the principal speaker. It was His Excellency's father who was largely instrumental in securing the island site for its present use, and it was his father who opened the first permanent buildings in 1913.

CHINA

A Needed Reform

Paul Whang, an observing Chinese with a Yale background, believes that one of the principal causes of poverty among his countrymen is due to the enormous sums they expend on marriages and funerals. He calls this "atrocious improvidence." In Shanghai it is common for \$20,000 (Mex) to be spent on a single wedding or funeral. In marriage it is the fashion that spacious halls must be rented for the occasion, dinners of no less than thirty courses must be given, and noted actors and actresses must be engaged to entertain the guests.

"In case of a funeral a costly native or imported coffin must be procured for the deceased, and a long procession, with the participation of hundreds of Buddhists and Taoists and other paraphernalia, must parade through as many busy thoroughfares as police permit.

An Association for Marriage Reform has adopted a number of regulations, among them:

That all wedding gifts and dowries of the bride must be Chinese native goods.

That banquets given on the wedding day shall not exceed \$4 for each table.

That no wedding gift shall exceed the value of \$1.

In regard to funerals it is proposed that:

The cost of the coffin shall not be more than \$200.

The services of Buddhists and Taoist priests shall be dispensed with. All superstitions in connection with the funeral shall be disregarded.

Finally the hope is expressed "that all farsighted people can combine their efforts to break down extravagant customs."

Flood and Drought Losses

An official report represents China's flood and drought losses as in excess of \$1,000,000,000, and covering two-thirds of the nation's area. The drought has affected 343 counties in fourteen provinces; the floods 112 counties in thirteen provinces, and the locusts 68 counties in eight provinces.

It is believed the death list in Antung exceeds 600, most of these being Chinese in the poorer section of the town. Probably 30,000 persons are homeless. The Manchukuo Government has rushed aid to the area.

—*New York Times*.

Opium Problem Again

The National Christian Council has recently appointed a committee on narcotics in order to find out what the Church can do with regard to China's rapidly growing drug menace. State monopoly in Manchukuo and the emergence of clandestine factories in China present a new phase of the problem. A Christian conference held in Manchuria decided to get in touch with the Japanese churches to see what could be done about the uncontrolled nature of the traffic in that territory. Since the narcotic traffic in China is now so largely involved with militaristic interests, what was once mainly a moral problem for the church is now an intricate political problem.—*Christian Century*.

Bible Discussion Group

Rev. Lyman V. Cady, of Che-loo School of Theology, writes in the *Missionary Herald* of a Bible discussion group formed largely from the faculty of the newly organized Shantung Provincial Medical School. On that faculty are two Christian doctors, one of whom especially was an eager witness to his

faith. Mr. Cady, who was asked to lead the discussion, writes:

Dr. Chow, whose daily Christian living, charming personality, and Christian enthusiasm had outworn all derision and criticism of his colleagues, had brought the president of the college, the dean of studies, four other faculty members, and a number of nurses and students. We talked freely, had typically skeptical Confucian reactions to spiritual things, and the reflection of Western materialistic scientific training which these men had been through; yet there was an open-mindedness, and a readiness for discussion.

We have passed from the question of whether there is a God, to the closer and more personal one of "How Can I Know God?" We are now coming to the heart of things in "Drawing Near to God in Jesus Christ." Each time we use our New Testaments. Some teachers come from other government schools; wives of faculty members; two trained agriculturists from Cheeloo Experimental Farm; two lawyers from the city. The enthusiasm and the personal work of Dr. Chow is the living center of this whole enterprise, and he continues to draw men into our group.

A Steady Growth

In the Paotingfu field of the American Board there are 90 organized churches and 17 villages which have regular worship services. An important phase of the work is the religious education in these village churches. Classes have been held in 87 of them this past year, with a total of 2,070 men and 533 women enrolled. More than three quarters of that number are under 30 years of age. In the Leaders Training classes 235 men and 21 women were enrolled. From these classes increasingly better material is found for the work in the local churches and classes.

—*Missionary Herald.*

Mass Education in Shensi

The Christian Church in Shensi has been stirred to attack the literacy problem within its own borders, and success has followed the effort. A Shensi Synod of Religious Education Board was formed in 1933, to coordinate the branches of religious education already existing in Shensi, and to develop them along lines advocated by the General Assembly of the Church

of Christ in China. Over 50 per cent of the Shensi church members were found to be illiterate, the percentage of learners unable to read being as high as 75 per cent. It was thereupon agreed that the first essential was to organize literacy classes, to require that the voluntary superintendent and teacher should be found locally; students to pay for their own books and writing materials; and a suitable building, with tables, forms, a blackboard and chalk, to be provided locally. For each class conforming with the above regulations a grant of \$6 would be given.

Rev. A. Keith Bryan writes:

From the way in which their eager faces lit up when we made known our proposal, it was evident that the suggestion met a real need, though in some cases it was difficult to find a suitable building, and in others to find persons willing to undertake this piece of service as teacher or superintendent. In others there was fear that the grant would be insufficient to cover necessary expenses. Next to the eager way in which those unable to read and write welcomed the idea, the most pleasing thing was the willingness of some people to undertake this voluntary service. In a few cases the difficulty was not to find a teacher, but to select a teacher from the five or six people who were all eager and willing to teach.

The Buddhist View of War

Chinese Buddhist seers and the Lamaists have prophesied a world war of unprecedented proportions which is to break out this year. Just now 108 Lama monks are chanting prayers day and night for 108 days that the world may be saved from such a catastrophe. There are altogether 170 monks, 60 of whom are snatching brief periods of rest while the 108 continue their chanting. This is happening in the chief Lama Temple of Peiping. The ceremony is said to be most impressive. The prayers are being offered to bring mankind to cease their strife and hatred. They express repentance on behalf of humanity for having eaten meat, and promise never to do so again. The *Peiping Chronicle* gives an explanation of this: "This rather peculiar way of praying for peace springs from the Buddhist ex-

planation of the origin of all war and human strife. This is that most human beings eat meat of one kind or another. This necessitates the killing of the animal eaten. After death, the soul of the slain animal is born again in a human body; but the soul maintains its hatred of the human that killed its former incarnation, and in the body of the human it seeks revenge for the past wrong. Thence comes all human strife, bitterness and hatred into the world. To beg forgiveness for having eaten meat is thus to ask mercy at having wittingly created hatred and strife.

MISCELLANEOUS

Men and Missions Sunday

Sunday, November 18th, is recommended for the observance of "Men and Missions Sunday," in all churches. Last year this was observed by Christian leaders in 837 cities and towns. The churches need some plan by which the responsibility for the missionary task might be shouldered by the men of the church. The women have a Women's Missionary Society—but only where exceptional leadership is available is there a Men's Missionary Society or club.

A missionary-minded pastor will not find it difficult to enlist the cooperation of some of his laymen in planning for an appropriate service once a year. An interdenominational community men's missionary supper may be arranged where the laymen of one church may encourage the men of other churches or communions to take their missionary obligation more seriously.

An attractive manual entitled "The Hope of the Nations," has been prepared by the Laymen's Missionary Movement, 19 South LaSalle Street, Chicago, giving suggestions and material which will be of help to any who wish to assist in this nation-wide program.

Money, received and administered and distributed at the feet of Jesus, becomes one of God's choicest channels of grace to myself and others.—*Andrew Murray.*

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

The Other Half of Japan (A Rural Perspective). By Edward M. Clark, Ph.D., Professor of New Testament Exegesis and Rural Evangelistic Problems in Chuo Theological Seminary, Kobe, Japan. 198 pp. \$1.50. Evangelical Press, Harrisburg, Pa. 1934.

Here is a valuable piece of work. Dr. Clark's double appointment is an interesting one and the book reveals both aspects of his interest. A typical sentence on page 73 refers to "the full Gospel, of which good health must be admitted to be part." In similar fashion Dr. Clark warns us that "nothing is to be gained by assuming too pronounced an attitude of sympathy with these fine old religions. They are fine and they are old but they have not the dynamic which Jesus portrays and which He alone can give through faith. The prevalent superlative attitude of friendliness toward the old religions seems to reveal either a lack of experimental knowledge of the power and value of the Christian religion or little more than a book knowledge of the older religions."

In this definitely Christian mood, and with no harsh terms, Dr. Clark discusses the rural problem in Japan, using the factual material from the Japan volumes of the Laymen's Inquiry and many other documents which authenticate or illustrate his theses. The Danish Folk Schools furnish a background for part of the discussion, but stress is laid on Farmer's Gospel Schools for Japan. The Harima Mission, a project under the eye of Dr. Clark himself, is a large beginning of such a movement but it appears in many other sections of the Em-

pire. There is rich illustrative material for ministers, class teachers and friends of missions. Incidents of heroic Christian pioneers among the Japanese, facts revealing need beyond any thought of casual American Christians, plans for approaching these great rural areas, description of the Rural Community Parish, of which 1,000 are needed in Japan, and a score more of vital matters have their place. Readers will learn many things in this book which they never knew before but need to know if they are to help Japan most rationally.

The average farmer's family lives on 1,044 yen a year and a yen is worth just now 30 cents with normal value of 50 cents American money. Dr. Clark proposes the "planting" of a rural group on a small plot of ground to maintain a full Christian witness, showing how farm life can be lived nobly, self-supporting, helpful, expressive of the total Gospel of our Lord. Foreign agencies, like missions, may become sponsors for these rural projects so long as they need such aid. The whole scheme involves a 40-year project, of which the first five years would be preparative, the next five expansive until at least 100 Parishes are under way, followed by a 30-year continuous program. It appeals to the imagination and to Christian common sense.

CLELAND B. MCAFEE.

Harun Al Rashid. By H. St. J. B. Philby, C. I. E. 159 pp.; 5. Published by Peter Davies, Limited. London. 1933.

This remarkable little book is by the well-known explorer of Arabia. It was written at Mecca and is dedicated to his daughter

who was born in Baghdad near the very spot "where the last of the 'Abbasid Califs surrendered to the Mongol conqueror." In six chapters we have the story of Harun better known from the Arabian Nights than from the historic sources on which this biography ought to have been based.

The author first sets the stage, then portrays his hero in golden prime, followed by the tragedy of Barmak, a stain on his otherwise great career, and closes with an account of the aftermath and retrospect.

S. M. ZWEMER.

Christian Missions and a New World Culture. By Archibald G. Baker. 8 vo. 321 pp. \$2.00. Willett, Clark & Co., Chicago. 1934.

This book is an attempt to deal with a very real problem—the relation between religion and culture. It deals in particular with the relation between Christianity and a universal culture of the future. The volume contains very interesting descriptive data of the psychological and historical forces which determine the relationship between culture and religion, but it does not seem to us to deal basically with the true problem of either.

Two main impressions are left upon the reflective reader after he has gone through these pages. The first is the naïve lack of realism in dealing with the cultural problem; the second is the strangely naïve affirmation of religious naturalism.

How extraordinary that a book like this could be written at a time when its underlying assumptions of an immanent law of progress in human affairs, and of the autonomy and self-sufficiency of man, are being

rudely challenged by contemporary events and thinkers. We can detect in these papers no audible echo of awareness that something very revolutionary has taken place in life and thought during the last two decades. No one can adequately face the problem of culture without facing Albert Schweitzer's contention that in our time there is no such thing as a true "culture" which can be shared with anyone, because modern thought and life are informed by no great ethically significant idea. A basic discussion of culture today cannot escape the reexamination, whether to justify it or reject it, of the whole conception of autonomous personality which is the cultural ideal accepted in this book. Moreover, in dealing with cross-fertilization and the interchange of ideas, it becomes necessary to take into account, what has been overlooked in this book, that ideas have a much more than academic or mild cultural value; they have, also, an uncanny demonic value, as Paul Tillich would call it; a fact which is demonstrated in the crusading movements of our time. It is this demonic quality of ideas which is apt to upset all the predictions of academic thinkers on culture and which makes one smile sadly that in this time, above all times, Christian missionaries should be asked to curb their enthusiasm within the sedate frontiers of deliberation and so leave all persuasion to the apostles of the new crusading faiths.

As to the question of the interpretation of religion and a philosophy of missions, it moves one to sadness to find such a shallow and passionless interpretation of Christianity as this volume contains. We submit that whatever may be the theological inadequacy of the first four chapters of the Laymen's Inquiry, they sprang out of a warm, romantic idealism—Neo-Hegelian, if you like. This book brings out of a cold Chicago positivism, to which the author strives to be loyal, but of whose essentially superficial character we do not believe he is fully aware. Over

against the affirmation of a cosmic Power, which is supremely Process, stands a living God in whose power all process is plastic. Above and beyond Jesus, as the "center of reference" for an incomplete culture in search of an apex or a soul, stands Jesus Christ, the center of history, the meaning of life, the Seeker and Saviour of men.

J. A. M.

The Beloved Physician of Teheran.
By Isaac Malek Yonan. Illus. 12 mo. 117 pages. \$1.00. Cokesbury Press, Nashville. 1934.

Here is a truly remarkable, and remarkably true story of a Moslem Kurd of Persia who became a great Christian physician to his own countrymen. Sa'eed was the son of Mullah Rassul, a devout Kurdish Moslem of Sanneh, Persia. The boy was unusually bright and after studying law and theology became a priest and an approved teacher at the age of fourteen. In two more years he was recognized as a brilliant and pious Moslem theologian, a master of Persian classics and the Arabic grammar.

Later he came into contact with a humble Assyrian evangelist with whom he studied Syriac. This man's Christian life and character and his knowledge of the Bible and the Koran finally led to Sa'eed's conversion. His life was often threatened and he escaped to Hammadan where he studied medicine in the mission hospital. The story of his life is of thrilling interest. He became not only a highly honored physician but a great Bible teacher and personal worker. His escapes from those who plotted his death were many and remarkable but still more wonderful was the way in which he won his enemies to Christ. Today Dr. Sa'eed, Khan, is living in Teheran, 70 years old, honored by all and still active as a Christian physician. Those who think Moslems cannot be converted, or that the age of miracles is past, should read this stirring story. It is a strengthener of Christian faith and a stimulant to more sacrificial service. The author, Prof. Isaac

Yonan, was for some years professor in Urumia College, Persia.

Japanese Women Speak. By Michi Kawai and Ochimi Kubushiro. 12 mo. 204 pp. Paper, 60 cents; cloth, \$1. The Central Committee on the United Study of Missions. Cambridge, Mass. 1934.

This mission study book is intended also for collateral reading. It is charmingly written by these two exceptional Japanese Christian women. Miss Kawai is sometimes spoken of as "the greatest woman leader in Japan," and Mrs. Kubushiro is at the forefront of all movements for helping girls and women. In the course of the book more than forty Christian Japanese women and their special work are described in some detail. In addition there are frequent lists which go into fewer particulars. It ought to be a reassurance to anyone regarding missions in general and the Christian movement in Japan in particular. Just this time when the military forces in Japan are so much in evidence it is refreshing to have revealed the quieter but more enduring forces brought to sight so clearly. The book should receive a wide reading among both men and women. Much of the social system of Japan has been disturbed or destroyed; here are the women and the faith which will establish a new system, using all the values of the old but making it new in Christ.

C. B. McAFEE.

The Story of the Brethren Movement.
By Thomas Stewart Veitch. 8 vo. 108 pp. 2s. 6d. Pickering and Inglis, London, Glasgow, Edinburgh. 1933.

The author describes his book as "a simple and straightforward account of the features and failures of a sincere attempt to carry out the principles of Scripture during the last one hundred years." It is the story of the Brethren who became known as Plymouth Brethren because of the large early congregation which grew up in the city of Plymouth, England. The movement began with a little company of Christians in Dublin in 1825 who met together in unorganized

fellowship and worship on two principles "the oneness of the Body of Christ," "the absence of a clerical caste in the New Testament Scriptures, and the unscriptural character of the man-ordained ministry."

It is tragic to read this story and to see how a movement which began with such a principle of unity should have developed into one of the most schismatical and fissiparous movements in history. Under Darby, and the various separations and excommunications of the "Exclusive Brethren," rupture followed rupture until in later years there were solitary Brethren who could fellowship with no other Brethren.

Well would it be if this book were read by all of our present-day groups who disfellowship and denounce as unsound in the faith all other Christians who do not agree with them.

Mr. Veitch quotes with approval, as the lesson taught by the Brethren's history of the Standards of the Relief Church of Scotland (alas, a dissenting Church) two hundred years ago:

On the subject of communion, it is of importance to inquire whose table the sacramental table is? This is a question so plain that a child of eight years old could answer it, and yet its import is unknown to thousands arrived at the state of manhood. *It is mean, unworthy prostitution of this Table to call it the tale of a party.* It is the Lord's Table. For whom is the Table covered by the generous Entertainer? Is it covered for Burgher or Antiburgher? for Church people or for Relief people? for Independents or Episcopalians as such? No. For whom then? *For the children of God, not as they belong to any particular denomination of professors, but as they are His children in reality and appear to be so by their deportment.* It is the most daring presumption in any to deny the children's bread to the children of God.

Yes, or to break the Body of Christ or usurp authority as the sole arbiters of sound doctrine. The Bible belongs to all Christians, and no man, but the Holy Spirit alone, is its authoritative interpreter. R. E. S.

NOTE:—The Institute of Social and Religious Research has transferred their list of publications (33 active titles) to Harper & Brothers, New York.

Personal Items

Dr. Nicol MacNicol, who served for many years in India, and was one of the secretaries of the National Christian Council, is to give a course of lectures in the Kennedy School of Missions, at Hartford, Connecticut, during the present school year.

Dr. Alton L. Miller, prominent Baptist layman of Boston, has been elected Chairman of the American Baptist Foreign Mission Society, succeeding Dr. H. J. White, of Philadelphia.

Rt. Rev. Heber J. Hamilton, retiring bishop of Mid-Japan and first Canadian missionary bishop in Japan, has given 42 years of service. He has returned to Canada.

Dr. and Mrs. Silas F. Johnson for forty years missionaries in the Cameroun country, West Africa, have recently been honorably retired by the Presbyterian Board of Foreign Missions and have returned to America. Their daughter, Mrs. Joseph McNeill continues in service in West Africa. Dr. Johnson has done remarkable medical work in Africa and he and his wife have ministered to many thousands with the Gospel. They are greatly beloved by the Africans.

Dr. E. J. Pace, the Christian cartoonist, has been in England since the middle of June and on October first plans to leave for the continent of Europe to meet engagements in France and Belgium. In December he expects to sail from Marseilles to Casablanca, Morocco, from thence traveling to West Africa, the Sudan, Belgian Congo and South Africa. Later he expects to spend some months in India and French, Indo China, the Philippines, China and Japan.

Bishop Hiram Hulse, since 1915 the representative of the Protestant Episcopal Church in Cuba, was one of the survivors of the terrible tragedy of the Ward Liner *Morro Castle*, on September 8th, off the coast of New Jersey. With Mrs. Hulse he was returning from Cuba when the vessel took fire, causing the death of 156 passengers and members of the crew. Bishop and Mrs. Hulse were rescued from the water, not seriously injured but deeply affected by their experience.

Evangeline Booth, daughter of General William Booth, has been elected General of the Salvation Army. She thus succeeds her father, her brother, Bramwell Booth, and the recent commander, General Higgins. Miss Booth will leave America, where she has been Commander of the Army in the United States, and will make her headquarters in London.

Dr. Will Houghton, pastor of the Calvary Baptist Church, New York,

has been elected head of the Moody Bible Institute, Chicago, to succeed Dr. James M. Gray who is 81 years of age. Dr. Houghton is the first Baptist to hold this position, although many evangelical denominations are included in the faculty and student body.

The Rev. Dr. William Decker, a widely known missionary serving in China, has been chosen to succeed the Rev. James H. Franklin, of East Orange, as Secretary of the Baptist Foreign Missionary Society. Dr. Franklin has accepted the presidency of Crozier Theological Seminary.

New Books

The African Today. Diedrich Westermann. 343 pp. \$3. Oxford University Press. New York.

Administering the Young People's Department of the Local Church. Cecil Daniel Smith. 219 pp. 85 cents. Pilgrim Press. Boston.

The New Chain Reference Bible. Compiled and Edited by Frank Charles Thompson. Illustrated. Kirkbride Bible Co. Indianapolis.

Check Book of the Bank of Faith. Charles H. Spurgeon. 170 pp. \$1. Baptist Sunday School Board. Nashville.

Education of Primitive People. Albert D. Helser. 316 pp. \$3. Revell. New York.

The Great Commission. Henry W. Frost. 47 pp. 25 cents. China Inland Mission. Philadelphia.

Insights into Modern Hinduism. Schermerhorn Lectures No. 2. Hervey DeWitt Griswold. \$2. 284 pp. Holt. New York.

Japan and Her People. Ethel M. Hughes. 145 pp. \$1.00 cloth; 60 cents paper. Friendship Press. New York.

Japanese Here and There. Margaret E. Forsyth and Ursul R. Moran. \$1.00 cloth; 75 cents paper. Friendship Press. New York.

Japanese Boys and Girls. Based on "Friends of Nippon." Handbook for Leaders of Junior Groups. Inabelle G. Coleman. 26 pp. 10 cents. Sunday School Board, Southern Baptist Convention. Nashville.

Kingdom Come. Hugh Redwood. 128 pp. \$1. Revell. New York.

Kagawa in the Philippines. Friends of Jesus Library No. 4. 90 pp. 25 cents. Can be obtained from Galen M. Fisher. Pleasantville, N. Y.

Our Priceless Heritage. A Study of Christian Doctrine in Contrast with Romanism. Henry W. Woods. 204 pp. \$1.50. Marshall, Morgan & Scott. London.

Suppressing Communist Banditry in China. "China Today" Series.

Edited by T'Ang Leang-li. 110 pp.
\$1.50. China United Press. Shang-
hai.

The Translated Bible. O. M. Orlie,
Editor. 222 pp. \$1. United Lu-
theran Pub. House. Philadelphia.

**The World Mission of the Christian
Religion.** Wade Crawford Barclay.
301 pp. \$1.25. Cokesbury Press.
Nashville.

Why God Became Man. P. B. Fitz-
water. 79 pp. 60 cents. B. I. C.
Assn. Chicago.

Southern Baptist Handbook—1934.
E. P. Alldredge. 414 pp. 50 cents.
Southern Baptist Convention.
Nashville.

On Five Continents. 97th Annual
Report, Board of Foreign Missions,
Presbyterian Church, U. S. A. 94
pp. 25 cents. New York.

**The Japan Christian Year Book—
1934.** \$1.75. Committee of Refer-
ence & Counsel. New York.

The Beloved Physician of Teheran.
Isaac Malik Yonan. \$1.00. 117 pp.
Cokesbury Press. Nashville.

Biblical Backgrounds. J. McKee
Adams. \$3.75. 482 pp. Baptist S.
S. Board. Nashville.

The Bible at the Bar. W. M. Robert-
son. 1s. Pickering & Inglis. Lon-
don.

The Bible and Evolution. H. R. Kin-
dersley. 32 pp. Marshall, Morgan
& Scott. London.

Chinese Ethical Ideals. Frank Raw-
linson. 122 pp. College of Chinese
Studies. Peiping.

**Church Unity Movements in the
United States.** H. Paul Douglass.
576 pp. \$3.00. Institute of Social
and Religious Research. New York.

**Experiences in Witnessing for
Christ.** George Irving. 52 pp. 50
cents. Association Press. New
York.

Escape from the Soviets. Tatiana
Tchernovin. 320 pp. Dutton. New
York.

"Eye to Aye." Paul H. Graef. 127
pp. \$1.00. Christian and Mission-
ary Alliance. New York.

A History of Religion. Herbert H.
Gowan. 698 pp. \$3.50. Morehouse
Pub. Co. Milwaukee.

India's Social Heritage. L. S. S.
O'Malley. \$2.00. 194 pp. Oxford
University Press. New York.

Liang A-Fa, China's First Preacher.
Geo. Hunter McNeur. 126 pp. 75
cents. Kwang. Hsüh Pub. House.
Shanghai.

**Navaland and Zunitown—Report of
Christian Reform Missions.** 40 pp.
25 cents. Grand Rapids Printing
Co. Grand Rapids.

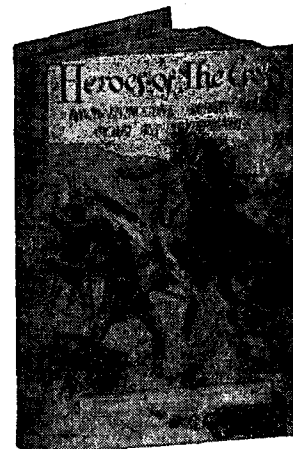
Paul, His Heritage and His Legacy.
Kirsopp Lake. \$2.00. 153 pp. Ox-
ford University Press. New York.

Henrietta Soltan. Mildred Cable and
Francesca French. 240 pp. 2s. 6d.
China Inland Mission. London.

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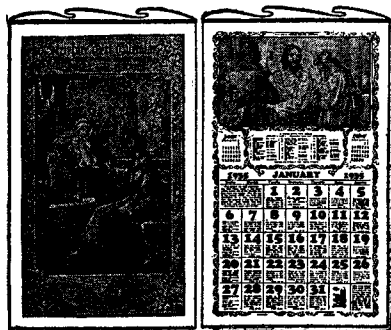
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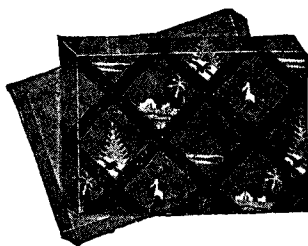
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Dates to Remember

November 5—Annual Spiritual Advance Conference, Philadelphia Federation of Churches.

November 18—Men and Missions Sunday.

November 25—National Day of Humiliation and Prayer.

November 29—National Day of Thanksgiving.

December 4-7—Federal Council of the Churches of Christ in America, Biennial Meeting, Dayton, Ohio.

December 9—Universal Bible Sunday.

January 6-12—Universal Week of Prayer.

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February 10-13—Clearwater.

February 13-15—Tampa.

February 17-19—Lakeland.

February 17-19—Winter Haven.

February 19-21—Gainesville.

February 23-26—Jacksonville.

One of our missionary correspondents makes a request for used postage stamps for a missionary education exhibit and for study classes. All countries are needed, including America, to be sent to the field; of special interest are postage due, air mail, commemorative, revenue, government service, native states, foreign occupation, charity or old issues, or higher denominations of current issues. God is blessing the work and interest in missions is increasing. Address: Missionary Teacher: 5629 Thomas Avenue, Philadelphia, Pa.

Personal Items

Dr. John McDowell, Secretary of the Board of National Missions, and recently Moderator of the General Assembly of the Presbyterian Church, suffered a broken arm in an automobile accident in Kansas on October 9th. With Dr. John Bailey Kelly, President of Emporia College, he was on his way to attend a state conference at Clay Center.

* * *

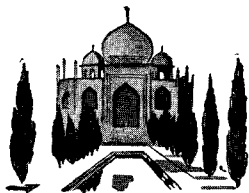
Miss Grace Emblem, a missionary of the China Inland Mission, and two other missionaries were captured by bandits on October 9th at Lohuanping, near Kweiyang, Kweichow Province, China. They were released Oct. 17th.

* * *

Dr. S. H. Wainwright, missionary in Japan for forty-six years, and General Secretary of the Christian Literature Society of Japan, has been elected an honorary life-member of the American Bible Society. Dr. Wainwright has rendered conspicuous service in facilitating the erection of the new Bible House in Tokyo, dedicated last December.

(Concluded on third cover.)

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DELANVAN L. PIERSON, *Editor*

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Editorial Chat

The special Japan number of THE REVIEW (October) is even more enthusiastically received than our Orientals in America number (June), if that is possible. Copies are being sold rapidly. Leaders, and others especially interested in these mission study topics, are buying them for use in their missionary circles. The articles are full of up-to-date information and are fascinating reading. Send for your extra copies now; they will help to interest others. Here is what Dr. Wm. P. Schell, Home Department Secretary of the Presbyterian Board, says:

"I cannot refrain from congratulating you upon the splendid contents of the last few numbers of the MISSIONARY REVIEW, particularly of the Japan number just off the press. I do not know when I have read a more interesting and helpful number and I feel you are to be congratulated on the success you are achieving with the magazine."

* * *

What do you say to your friends?
That is even more important than
what you say to us.

* * *

Mrs. Wm. H. Farmer, the well-known speaker on missionary topics, spoke so enthusiastically of the June and October REVIEWS at one of her missionary study circles of leaders that all the copies of THE REVIEW available there were immediately sold and many orders were taken for single copies and yearly subscriptions.

* * *

A valuable paper on "Present-Day Shinto," by Dr. Albertus Pieters, will appear in our December issue. Dr. Pieters recently lectured on this subject in Princeton.

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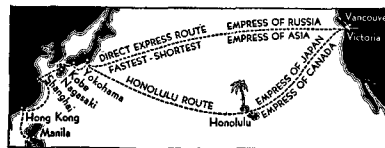
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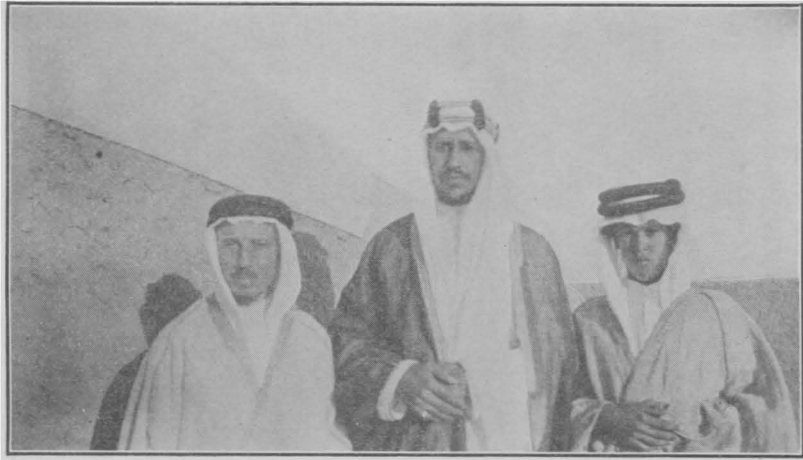
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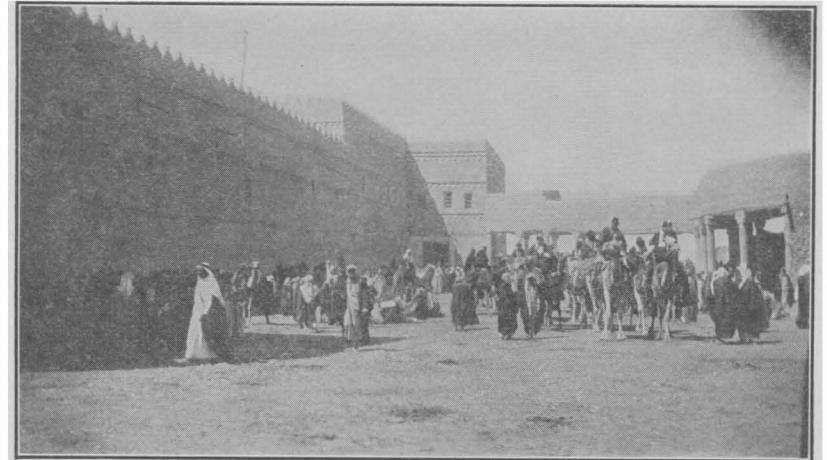
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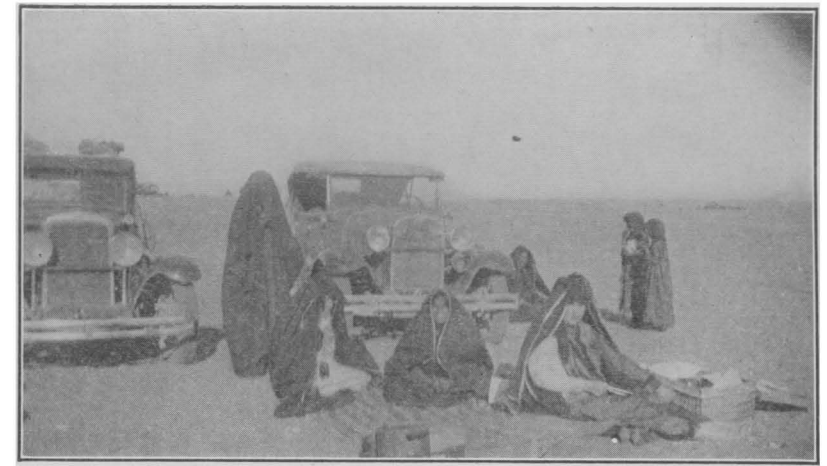
ARABIAN COURT PHYSICIAN, THE CROWN PRINCE AND HIS NEPHEW



RIADH THE CAPITAL OF CENTRAL ARABIA—LIKE A MEDIEVAL TOWN



MRS. DAME AT RIADH—AS AN ARAB TO THE ARABIANS



A CAMP SITE ON THE DESERT—PREFERABLY NEAR A WELL

THE FIRST WHITE WOMAN TO VISIT CENTRAL ARABIA—MRS. L. P. DAME IN RIADH

Plates loaned by courtesy of *Neglected Arabia*—See article on pages 517 to 521

THE MISSIONARY REVIEW of the WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVII

NOVEMBER, 1934

NUMBER ELEVEN

Topics of the Times

MISGIVINGS OR THANKSGIVINGS

Men who look chiefly on the things that are seen have today many causes for uneasiness and misgiving. There are few signs of an earthly millenium in present-day conditions. The national revolutions, and the threats of international conflict; the industrial unrest and unemployment; the assassinations and suicides; increasing banditry and lawlessness; the continued intemperance and immorality; the widespread religious indifference and militant atheism—all are sobering to men and women who believe in God and who seek to advance the reign of righteousness and peace, of truth and love, among men. There was never greater need to consider and to pray, to witness and to work.

It is clear that intellectual training, human social service, general peace propaganda, industrial and economic reform, new laws and treaties will not in themselves provide the remedy for a selfish society or a corrupt human heart. Men have frequently attempted to establish utopias by new social systems, as is being advocated by certain factions in America. They have sought to bring about ideal conditions, to reform political and economic systems; they have endeavored to build character by general education and have sought freedom by renouncing all religion—but they have failed. The enemies of human welfare are too well entrenched to be vanquished by human effort and a change of tactics. As Dr. John McDowell has well said: "Three deadly foes are threatening the life of the world today—self-will, a desire to be outside the law of obedience; self-interest, the desire to be outside the law of self-sacrifice; and self-complacency, the desire to be outside the law of fellowship."

These foes cannot be overcome by militarism as is being attempted in Japan; by nationalism as in Italy and Germany; by socialistic control of the proletariat as in Russia; or by democratic

idealism as is being attempted in China. We are increasingly recognizing the need for a superhuman power that will inspire and enable men to keep the laws of life; there is need for the practice of sacrificial law that will lead men to serve their fellow men. In Christ these ideals and forces are found in their fulness. Where else than in Him is the hope of the individual, of the nations and of the world? We have need at this time of national thanksgiving, first, to confess our sins and neglect, and to ask forgiveness of God and our fellows and to pray for clearer vision, more firm purpose and practical power.

But we must not overlook today the many and great reasons for thanksgiving and praise to God.

1. We have reason to be thankful that there are battles to fight—not physical but spiritual; that life is not a monotonous round of easy tasks and purposeless pleasures. No man or woman was ever made strong by a continuous ride in a perambulator or on a "merry-go-round."

2. We have reason for thanksgiving that God has provided adequate spiritual forces for spiritual conflicts. He does not expect us to win without spiritual armor and effective weapons. Faith, courage, and spiritual talents are real, not imaginary.

3. We have reason for thanksgiving that we are not expected to fight alone or without a Leader who has all the wisdom, the benevolence and the power of an ideal Captain. Christ has already won the victory and is able to lead others to victory.

4. We have reason for thanksgiving that the issue of the battle is not in doubt—and never has been—for those who follow the divine Leader. This has been proved, times without number, and is being proved today in Christian experience at home and in the fields abroad. What encouragement and causes for thanksgiving there are in the men and women who meet victoriously the test

of supreme suffering; in the multitudes who turn to God every year in missions and in churches and conferences; in the young people who are dedicating their lives to Christ and His service; in the spiritual awakenings and growth on such mission fields as Korea, China, Burma, India, Africa and the South Seas. The battle is not being lost, though human eyes are too limited in vision and man's mind is too untrained to judge the outcome. There is reason for thanksgiving and hope in proportion as Christ dominates the hearts and lives of mankind.

THE CHALLENGE OF MEXICO

For centuries Mexico was under the domination of the Roman Catholic Church—politically, educationally and economically as well as religiously. Since the revolution began there has been continued conflict between the Government and the dominant Church—involving confiscation and nationalization of land, the closing of church schools, the restriction of religious instruction and the prohibition of religious activity by all foreign priests and nuns.

Through these restrictions the Protestant mission work has also suffered. Some of the Mexican states and the Federal District are experimenting, along Russian lines, with the idea of outlawing religious instruction for minor children. The Mexican Government has not charged Protestant missionaries with impoverishing the people, with propaganda against the State institutions and with subversive acts against the Government, as she has charged the Roman Catholic authorities, but all religious sects and activities are included in the anti-church campaign. The State of Tlaxcala, particularly, has inaugurated an anti-religious program. Images have been destroyed, churches closed, burlesques of religion have been given in public. The State is attempting to show that religion is unnecessary in a progressive community. While Mexico has doubtless suffered from some of the activities and influences of the Church authorities, she is unfortunately following the example of atheistic or backward nations in promoting intolerance, in planning to teach anti-Christian socialism and in seeking to outlaw religious liberty. Mexico cannot afford to fight against true freedom and against God as revealed in Jesus Christ.

One correspondent from Mexico writes:

Things do not look brighter as the days pass. According to one of the papers, the bill that has to do with "socialistic education" has passed the committee of the lower house and has been turned over to the committee of the upper house for their action. The whole affair was kept as secret as possible, evidently because of the fear of some kind of an outbreak. There are two active groups against "socialistic education": the university students and the Catholic women. The university students are

against the new teaching because they believe it is a violation of freedom of speech and of conscience. Some are sure that the law will never pass; others are sure it will never go into effect, even if it does pass. Protestant teachers are beginning to be worried and some say that they will resign if the law goes into effect. The principal question before many people is just what is meant by "socialistic education." No one seems willing to define the word....

According to a new *reglamento* of the Department of Education, that has not been announced as yet, every school, whether it wants to be recognized or not, must declare itself in accord with the Department of Education. If the Department of Education does not approve of the teachers, they appoint teachers of whom they do approve. What chance would a Bible school have under such a system? Of course, this *reglamento* may never become law but it is in accord with the other tendencies of the Government. The problem of sexual education in the schools, that caused so much trouble last spring, is not settled yet either, and arouses the parents who are not worried by the "socialistic school."

The Protestant leaders, missionary and Mexican, are not standing idly by to see their liberty curtailed, their work blighted and their activity prohibited. Recent letters from Mexico City show that they are approaching the officials in a tactful and friendly but frank and fearless spirit to bring about justice and tolerance for the good of the people.

A prominent Mexican Christian and two Protestant missionaries recently succeeded in interviewing the Sub-Jefe del Departamento de Bienes Nacionales, de la Secretaría de Hacienda, and asked if a mission dormitory being used as a hostel for boys attending the secondary school should be nationalized in order to use it as a seminary. His reply was that *under no circumstances whatever* would either Hacienda or Educación permit the running of a seminary on national property, and that the Government's point of view is that *all seminaries, whether Catholic or Protestant, are absolutely proscribed*. If we nationalize any property and then use it as a seminary, the Government will at once close the seminary and use the property for something else. One of the officials in the Judicial Department of the Government, the Procuraduría General, has stated that Roman Catholic seminaries are proscribed by the Constitution, since they educate men in order that they may take a vow limiting their personal liberty, whereas Protestant seminaries are not so proscribed, since the ministers take no vows to obey superior authorities. The Government, however, does not favor preparation of men to carry on the propagation of religion. There is abundant evidence of this policy.

In the meantime there are encouraging signs of life in the Protestant Church. One of these is the recent remarkable conversion of Colonel Curti who used to be head of the Traffic Police in Mexico City. (See p. 505.) A correspondent writes:

He is on fire and is doing personal work everywhere among the politicians and army heads. He is absolutely fearless and tackles generals as I tackle privates. Two weeks ago we went to Puebla to try and win General Mijares, the Governor. He accepted a New Testament and promised to read it. Col. Curti has been threatened with being thrown out of the army but replied that he was loyal to the Government and read them Romans 13: 1, saying that in spiritual things he took his orders from higher up. Pray for him as he is going through terrific testing.

It may be necessary and wise in some mission fields to adapt the methods and program of work to meet the present situation and needs. There will be no excuse for compromise or for failure to give the message of life through Christ to any and all who will listen. It may be, and doubtless will be, advisable and in some cases necessary to discontinue general education, especially higher educational work, where the governments are opposed to Christian teaching. This will mean the closing of mission schools and colleges but it need not mean any cessation of Christian activity, especially in personal evangelism. There are still vital needs to be supplied and wide fields to be planted and cultivated in rural areas, in supplying Christian literature, in the training of leaders, and in the spiritual upbuilding of the churches.

MISSIONARY PIONEERING OPPORTUNITIES

It is thrilling and stimulating to faith and the spirit of sacrifice to read of the dangers and privations experienced by such missionaries as Livingstone, Moffat, Hannington, Mary Slessor and others in Africa; by Paton and Chalmers and Abel in the South Seas; by Judson and Carey in India; by Taylor and Sheldon and others in China. The example of these heroes of the Cross, the need of ignorant and sin-cursed men and women in many lands, and the call of Christ to evangelize the work, acted as inspiring incentives to leave the comforts and advantages of Christian homes to take the blessings of Christ to these peoples without counting the cost to oneself. Today the call to foreign missionary activity is largely the call for highly trained specialists—for teachers in already established institutions, for doctors in well equipped hospitals, for organizers and trainers of leaders in lands where churches are established and even self-supporting.

Some think that the days of missionary pioneering are past, that the days of hardship, of sacrifice and personal danger belong only to the times when barbarianism prevailed over large areas of Asia, Africa and the Islands of the Sea. This is true to some extent, for general enlightenment, international law and world commerce have spread the benefits of civilization to lands once

barbaric or given over to superstition and habitual warfare.

But the days of missionary pioneering are not passed. There are still real hardships and physical dangers in many fields. Many of these experiences are not today reported in the press, as in the days when missionary adventure was a romance, but occasionally attacks on missionaries are reported and some Christian workers are still called upon to lay down their lives for Christ and His Gospel. But there are today many fields where darkness, superstition, privation and danger face the Christian missionary as formidably as in the days of Moffat and Paton and Judson. Many lands are still unenlightened by the Gospel. Some are closed to ambassadors of Christ—like Russia, and Afghanistan, and Tibet; others are closed only by reason of the difficulties and dangers and lack of men and means. Central Arabia is still pioneer territory. (Read Mrs. Dames' article in this issue of *THE REVIEW*.) Mongolia and Central Asia are practically untouched. Abyssinia and many parts of Central Africa are almost as neglected as they were a century ago. Most of the great island of New Guinea is both unexplored and unevangelized. South America, our next door neighbor, offers a great opportunity for anyone to engage in pioneer missionary work among its millions of uncivilized and semi-civilized Redmen.

These Indians of Latin America are just now receiving renewed attention from evangelical Christians. The extreme neglect and need of seventeen millions of the tribal and the semicivilized Redmen of eighteen republics south of the United States have long appealed to missionary-minded Christians but very little new work has been inaugurated. Recently a group of laymen and interdenominational leaders met as guests of Mr. J. Frederick Talcott in the Empire State Club, New York, in the interest of Christian pioneering among these Redmen. Mr. Kenneth G. Grubb, of the World Dominion Press, London, and Dr. Thomas C. Moffett, Secretary of the Indian Mission of America, called attention to the need of these ignorant and sadly neglected people and the present opportunities for work among them. They are poor, illiterate and primitive but they are souls for whom Christ died and they offer great strategic possibilities. It is time that new efforts should be undertaken in behalf of the pagan tribes, to whom no organized evangelical agency has as yet made any systematic attempt to take the Gospel.

These and other fields, offering rich opportunities for pioneer evangelism, call for ambassadors of Christ with courage and faith and sacrifice. These qualities are required, not only on

the part of those who go to the field, but in those who may equally be called to give sacrificially to the support of the work.

A UNITED CHRISTIAN ACTION IN JAPAN

The National Christian Council of Japan has become a vital force in unifying and correlating Christian work in the empire. The Government recognizes the Council as a clearing house for Christian activities by appointing two representatives from the national Department of Education.

The Council is active in promoting evangelism, Christian education, and social welfare. Recently the Council recommended:

1. That more intimate relations be established between Christian social workers and those engaged in evangelistic work.

2. That rural problems, social policies and activities be given a place in the curricula of theological seminaries, and that Christian students be trained for these types of work.

3. That the Church create Folk High Schools for the development of Christian rural leaders.

4. That evangelistic workers be encouraged to visit general institutions for social service as well as those under Christian auspices.

5. That churches, Christian Associations and other organizations give attention to the application of Christian ethics to sex life and other present-day moral issues.

6. That inasmuch as prohibition of strong drink has in some instances solved the problem of village poverty, the churches be urged to lay greater emphasis on this question.

7. That with the growing nation-wide abolition of licensed prostitution, the problem of unlicensed prostitution is greatly aggravated, so that it is imperative that a campaign in behalf of Christian purity be begun without delay.

Evangelists are needed who will be prepared to spend their lives in rural districts, and city churches are urged to establish close relations with country churches, and to make themselves responsible for their support where necessary.

Greater efforts should be put forth to evangelize through the printed page; traveling libraries are needed and Christian "wall newspapers" should be put up on walls along thoroughfares.

THE RECENT CONGO CONFERENCE

After a visit of two months to South Africa and Rhodesia, Dr. John R. Mott, Dr. Robert M. Hopkins and others visited the Belgian Congo last June. They held three regional conferences at Elizabethville, Mutoto and Leopoldville, followed by a general representative conference of all the evangelical missions at Leopoldville. It was the first visit that the chairman of the International Missionary Council has ever made to the Congo and he came in response to the earnest request of the Congo Protestant Council. Representatives of twenty-five of the thirty-five missionary agencies at work in the Congo met in

these conferences to discuss the problem and opportunities that challenge the missionaries today. Dr. Mott was everywhere heartily received by the African leaders and in the Angola conference one-half of the delegates were natives and all spoke the Portuguese language. In the Congo special meetings were held for African Christians, but there were, unfortunately, few native leaders in the general conferences, so that they had little part in the discussions and in drawing up the findings.

These conferences brought together missionaries representing great diversity of language, race, theology and polity, but the prayerful preparation helped to secure unity of spirit and purpose. Eight topics were discussed—evangelism, the indigenous church, Christian education, literature, medical work, industrial areas, the training of missionaries and cooperation. In South Africa there are now 300 different native sects, but in the Congo there are other problems in cooperation. Findings were drawn up for each topic and after full discussion were adopted by the conference.

One of the most perplexing subjects brought up for discussion was the growing activity and the general unfriendly attitude of the Roman Catholic missions. The number of their missionaries is rapidly increasing so that there are now 2,200 priests in the Congo; they are spending millions of dollars each year to establish and conduct schools and churches. Much of this money comes from America. The Catholics claim one million converts in the Congo. Native Protestant leaders are greatly disturbed over the efforts of Rome to draw away pupils and members from Protestant schools and churches, but there is hope that the Portuguese and Belgian Governments will grant greater religious liberty and freedom from bribery and persecution. Protestant missionaries must be patient, depending on the guidance and power of the Spirit of God to overcome difficulties and on true evangelical teaching to prove its effectiveness in transforming lives and in building up strong communities.

Among the results expected from these Congo conferences are: (1) The development of stronger, more aggressive native Christian leadership; (2) improvements in rural work as the African missionaries learn what has been accomplished in other fields; (3) more effective educational and medical work; (4) closer unity and cooperation among the various missionary agencies.

As a result of these conferences the missionaries have been stimulated in faith, encouraged to undertake new endeavors, strengthened for more sacrificial service, and united in heart and purpose to follow Christ to the limit.

Religious Legislation in South America

By W. E. BROWNING, Ph.D., Buenos Aires, Argentina

THE conquest of a great part of the continent of South America by Spain and the immediate establishing of her colonies within the conquered territory, occurred at a time when sectarian convictions were deeply rooted in all the countries of Europe. It was, therefore, but natural that all legislation directed at the regulation of religious life of the colonists should be as strict, if not more strict, than that of the mother country, and this same attitude was to be carried over into the republics that were later to be formed from the colonies.

James Thomson, the first Protestant minister to visit the various countries of South America, a Scotsman and, possibly, a Baptist, came as the representative of the British and Foreign Bible Society, and also of the British and Foreign Schools Society. He landed in Buenos Aires in October, 1818, after three years crossed over to Chile, and soon afterward continued his journey through the countries to the north, sailing for England, from Colombia, in 1825. While in Lima, where he had most pleasant relations with the great San Martín, he was present at the discussion by the Congress of the proposed Constitution for the newly erected republic of Peru, and has written interestingly of the debate and the various shades of opinion manifested by the speakers. Early in the discussion, a member of the Congress took the floor, with a copy of the New Testament in his hand, and eloquently, but vainly, pleaded for the adoption of an Article which should read, "The Religion of Jesus Christ is the Religion of the State." Although he was listened to with the greatest courtesy, he was quickly voted down, and the Article which was finally accepted, read: "The Roman Catholic Apostolic Religion is the Religion of the State, and the exercise of every other is excluded."

This same sectarian declaration was adopted by the other Hispanic American republics, in varying terms of expression, during the early years of the 19th century, and the letter and spirit were valiantly defended and enforced, in most countries, even until well within the present century.

But it is interesting to note that, with the steady evolution of religious thought among these modern Hispanic peoples, the original declarations

have now been materially changed, both in letter and in spirit, and in no one of them, today, does the Constitution, at least as interpreted by liberal governments, forbid to dissenting churches the most complete liberty in the practice and propagation of their worship, and, in some cases, recent legislation establishes complete separation of church and state.

This change from a narrow sectarian position to that of the fullest liberty of thought and action, may be most easily traced, perhaps, in the history of religious legislation in the republics that rim the Rio de la Plata, especially in Argentina.

Here, as in all countries of South America, great credit must be given to the Governments of Great Britain, which never failed, in making treaties of a commercial character, to inject the religious note, to the extent of demanding for all subjects of the British Crown the right of free assembly for religious purposes, thus paving the way for more aggressive action by others when it became necessary to take such action.

In Argentina, for example, where dissenting churches were asking for recognition as early as 1824, the Treaty signed by the Government of the republic and Lord Canning, the representative of the British Government, contained this clause:

The subjects of H. B. M., resident in the United Provinces of the River Plate, will not be disturbed, persecuted or molested by reason of their religion; but enjoy perfect liberty of conscience therein, to celebrate divine worship, either in their own houses, or in their own churches and chapels which they will be authorized to build and maintain in the places that suit them and are approved by the Government of the United Provinces.

This treaty was signed in February, 1825, and, no doubt, had reference to the Provisional Statutes which had been adopted in May, 1815, in which the Articles on Religion read as follows:

Art. 1. The Roman Catholic Apostolic Religion is the Religion of the State.

Art. 2. Every man must respect the public worship and the holy religion of the State. The infringement of this Article will be looked upon as a violation of the fundamental laws of the country.

The Constitution drawn up by the General Constituent Congress, in 1819, had been of a similar tenor, and the Article on religion read as follows:

Art. 1. The Roman Catholic Apostolic Religion is the State religion. The Government must give it its most decided and powerful protection, and the inhabitants of the territory must wholly respect it, whatever their private opinions may be.

But liberal breezes were already blowing across the wide expanse of the Argentine Pampas, and many of the most influential leaders of the day were dissatisfied with this wholly sectarian situation. Bernardino Rivadavia, the first President of the Argentine Confederation, and often called "The Washington of South America," was particularly opposed to this declaration and lent his assistance to a new statement of the religious position of his Government. As a result of these efforts of Rivadavia and other liberal statesmen of his day, the Province—we would call it a State—of San Juan, in the far interior, sanctioned complete liberty of worship in June, 1825, and its example was followed, in October, of the same year, by the great Province of Buenos Aires, the most influential of the Confederation.

This legislation of two leading Provinces at once created a conflict with the Federal Constitution, as adopted in 1819, and a long struggle ensued between the representatives of the two opposing schools of religious thought.

Among the statesmen of the day, who favored freedom of religious thought and action, was Esteban Echavarria, and his noble declaration of principles must be quoted. He said:

The State, as a body politic, cannot have a religion, because, as it is not an individual person, it lacks a conscience. The dogma of a ruling religion is unjust and contrary to the prescribed laws of equality, because it pronounces social excommunication against those who do not profess its beliefs, and deprives them of their natural rights without exempting them from their social obligations (taxes). The principle of liberty of conscience can never be reconciled with the dogma of the religion of the State. Granted liberty of conscience, no religion should be declared as the ruling one, nor be under the patronage of the State.

The confusion of religious ideology was finally ended by the adoption of the National Constitution, in 1853, which is still in force, and whose Article on Religion reads as follows: "The Federal Government supports the Roman Catholic Apostolic cult."

Referring to this new declaration, the great Argentine statesman, Sarmiento, once wrote:

The Constitution has no religious principle whatsoever at its base, nor the authority of the Catholic faith. On the contrary, every religious principle and all authority of the Catholic faith is excluded from it, as it is from all modern Constitutions. To maintain the contrary, is not only an error, but a shameless lie.

And another writer on the subject expressed himself as follows:

The Constitution declares that the Federal Government supports the Roman Catholic cult. By this, it does not mean that it is the State religion, because not all the inhabitants of the country, nor all its citizens, are Catholics, nor has it ever been required that to obtain citizenship one must belong to the Catholic communion; but it means that the cost of the cult will be paid by the national Treasury.

As a matter of fact, the entire bill for Catholic cult in the republic is not paid by the Federal Government, but only the salaries of the Bishops of the Church. At the same time, the national Government reserves to itself the right to nominate candidates for the position of Bishop, the Holy See being obligated to choose the Bishop or Bishops from among those so nominated. This, in a sense, places the Church under the jurisdiction of the State, rather than the State in a position of subserviency to the Church. In this way, gradually, and not always without serious conflict, the Roman Catholic Apostolic Church has been deprived of its favored position as the State religion, and has become simply one of many in the country, all of them treated with the same careful courtesy by the civil power, although certain members of its hierarchy receive their emoluments from the national Treasury. Even this bit of favoritism, it is claimed by opposing political parties, will soon be abrogated.

At the far extreme from the attitude assumed by Peru and other countries at the beginning of the 19th century, stands the Article of the Constitution of Uruguay, adopted in 1918, which establishes complete separation of Church and State, and permits the free exercise of all cults, with no favors to any one of them. And this, no doubt, is the goal toward which all the countries of South America are rapidly tending.

"There is an earnestness and interest in religious questions which is an entirely new phenomenon in South America. . . . This is Latin America's day of white heat. The firm impress of Christ must be laid *now* on the fluid material of these young commonwealths. The frightful chaos in social and political life, the misery and suffering in economic life, are all creating a desire for something imperishable and a willingness to listen to any who claim to have the way, the truth, and the life."—DR. GEORGE P. HOWARD, Argentina.

* * *

"The Christian religion is peculiarly needed by the youth of Japan just now, and appeals strongly to the thinking students of the land."—REV. T. T. BRUMBAUGH, Tokyo.

The Story of a Mexican Colonel

*Colonel Rodolfe Curti V., Formerly Chief of Traffic Department, Mexico City—Now
on Military Headquarters Staff*

As told to N. W. TAYLOR

“FOR years I had been sunk in the depths of unbelief, indifferent to things spiritual and to God’s providential care. From childhood I had not darkened the door of a church, except once when I entered to wash my hands in the holy water to show my contempt for religion.

“Twelve years ago, when stationed with my regiment in the Mixtec region of the State of Oaxaca, I was taken very ill, and in my suffering, my thoughts naturally turned to my young wife and our four-months-old baby, who were then in the city of Puebla. As I became worse I cried to God, asking that He spare me to them. Finally I sank into a state of coma and the people in the village thought that I had died. I was prepared for burial and surrounded with candles. After some hours I regained consciousness and sat up, causing terror among those who were in the room at the time.

“It was then felt that the only chance to save my life was to get me as quickly as possible to Oaxaca City for an operation. But the village, where I lay sick, was four days’ ride from the railroad and, as the heat was intense, it seemed impossible for me to make the trip unless they could keep ice packs on me continually. But there was no ice in this mountain village nor in the district. The General commanding the State advised us by telegraph that he would send ice from the city as rapidly as possible, but it was doubtful whether any ice would last long enough to get me to the city. The first day, while we were waiting for the ice, a heavy cloud overshadowed the part of the town where I was lying and hail stones, so great that they killed chickens and turkeys, fell heavily for some minutes. Only a block away the sun continued to shine brightly. The people hurriedly filled sacks with the hail stones and I was placed in a litter and the journey to the railroad began. But so great was my unbelief that after I had recovered I forgot my prayer to God and ascribed the hail storm to mere chance.

“A few years later when stationed in Guadalajara, I was passing an evangelical church and heard them singing, ‘Nearer My God to Thee.’

Something seemed to grip my heart and I could not restrain the tears. However, feeling that such emotion was unworthy of an army officer, I hurried away. Later, my wife and I attended a service but I did not understand the message.

“Then I was called to Mexico City to aid my General in the reorganization of the police force. At that time it fell to my lot to superintend the closing of all the Roman Catholic churches in the city on the 31st of July, 1926. So zealous was I in carrying out this commission that I received the commendation of General Calles. Later I received praise and promotion for my part in the organization of the Traffic Department and other things done in the interest of the welfare of the city. But then came disillusionment! For certain reasons I resigned from the Traffic Department and for a time it seemed that I had been forgotten by the Government which I had tried to serve faithfully. I was even tempted to commit suicide. But this was God’s opportunity.

“One night I dreamed that I was hurrying down a narrow, dark, tortuous street. I met a group of people and inquired, ‘Have you found Him?’ ‘No,’ they replied, ‘Then let us seek Him together,’ I answered. We threaded our way along the narrow street for an interminable time it seemed and our anxiety increased every moment. At last we turned a corner and saw in front of us a figure sitting on a low bench in front of a closed door. His head was resting on his hands but as we approached he looked up and I recognized him as Christ. His face shone and His hands and feet glistened like mirrors. I fell on my knees before Him and all His goodness, from that day in the Mixtec village when the hail stones fell to the blessings of that moment, flooded my memory and I burst into tears.

“I awoke crying and the burden of my ingratitude and sin seemed unbearable. For the remainder of the night I could not control myself and continued crying like a child. When morning came I was like one in a daze. I could not even remember the name of my only daughter whom I love dearly, and this condition lasted for three days. I was in an agony of grief and sorrow

and walked up and down in my living room or in the garden for hours at a time, crying, 'My God help me. My God help me.'

"During this time I procured a New Testament and began to read. Still no light nor peace came. At last there came to my mind the words of the hymn I had heard in Guadalajara and I remembered where there was an evangelical church in the city. I attended a service without getting any peace. I went a second time but still could not understand the Way of Salvation. On the third occasion the speaker was giving a Bible study on Sin. As the different sins were written on the blackboard I said to myself, 'Someone must have told her about me,' for it was a perfect description of my condition. At the end of the meeting an invitation was given and I went forward. As I knelt there at the rail, I turned and to my joy found that my wife was kneeling beside me. That night the pastor of the church led us into the Light and peace came into our hearts.

"Then came a great struggle. If we were to go on with Christ it meant breaking with the old life. Christ must be all or nothing. There could be no half-hearted surrender. But what would be the results? Would it mean losing position, rank and friends? I walked up and down my garden fighting it out and then like a flash there came to my mind the words 'Be of good cheer; I have overcome the world.' I hurried into the house and called my wife. 'It is all settled,' I said to her, 'Christ has overcome the world and nothing can touch us except as He wills.' From that mo-

ment we have tried to give our all to Christ, to do His will each day and we have determined not to let a single day pass without trying to win one soul for Him.

"The following Sunday was Easter. We attended the morning service at which we learned that some new members were to be received and baptized that evening. That afternoon, after prayer, my wife and I decided to ask to be received into the church in order to make our public confession and thus cut all that bound us to the old life. The pastor granted our request and that evening we publicly took our stand for Christ. In the four months which have passed since then we have been experiencing the truth of Paul's words, 'If any man be in Christ, he is a new creature; all things are passed away; behold all things are become new.' All things have become gloriously new for us and we are seeking to follow His Will."

* * * * *

I would like to draw attention to an interesting detail in the experience of Colonel Curti. The only knowledge he had of the Gospel story was through a very slight contact with Roman Catholicism. But Catholicism in Mexico emphasizes a suffering or dead Christ, not a glorified one. How was it that in his dream he saw a resurrected and glorified Christ?

Please pray for Colonel Curti. He is active in personal work among the military and political leaders of the country. Who can say what the results will be if we sustain him in prayer.

THE "CHRIST OF THE ANDES" INSCRIPTION

On March 13, 1904, amid the towering peaks of La Cordillera de los Andes, a gigantic statue of "*Christ the Redeemer*" was dedicated, on the boundary line between Argentina and Chile. This monument, dedicated by high dignitaries of the Roman Catholic Church, in the presence of representatives of the governments, signalized the conclusion of a treaty of peace between the two peoples. It marked the triumph of reason over recourse to arms in the settlement of international disputes and attracted wide attention throughout the world. Recently an interesting discussion has arisen in regard to an inscription which many have believed was placed on the pedestal of the monument, and which was said to have been as follows:

Sooner shall these mountains crumble to dust than shall Argentines and Chileans break the peace which they have sworn at the feet of Christ the Redeemer.

No such inscription is now found on the monument so that doubt has arisen as to its having been there at the time of the dedication. The present writer has been interested in securing trustworthy information to clear up the mystery and is convinced that no such inscription was ever placed on the monument.

The striking words quoted were the closing lines of the peroration of one of the eloquent orators of the occasion, a Bishop of the State Church of Chile. A writer, who was not present at the dedicatory exercises, and who has never visited the monument, erroneously converted the lines into an inscription and his error has been widely copied.

It is hoped that this brief note may serve as a correction, for future writers, since it is based on the irrefutable testimony of publications made at the time in various countries of America and Europe, in various languages, and of persons who attended the dedicatory exercises, one of whom was influential in the movement to erect the statue.

Buenos Aires, Argentina.

WEBSTER E. BROWNING, PH.D.

Good News in the Japanese Press

*The Story of Newspaper Evangelism is told in "The Press and the Gospel,"
by W. H. Murray Walton, M.A.**

By DELAVAN L. PIERSON

THE daily newspaper is a powerful instrument for good and for evil. It presents a great mixture on the one hand of truth, pure philosophy, peace negotiations, scientific discoveries, noble deeds, benefactions and Christian activities. It prints both good news and bad, both what is suitable for mental food and some that is more fit for the sewer. The press is a picture of modern life as seen through the eyes and minds of editors and reporters. The printed page is now being used in all lands to disseminate the false ideals of selfish communism, atheism and class hatred but it is also being widely used to broadcast the message of Christ to the world.

In some lands Christians have undertaken to use this great channel of information and influence to present the Gospel, the best news that has ever been proclaimed. While centuries old this is still news to nearly half the earth's population—it is the news that God in His love offers to all men the Way of Life and peace, of strength and victory through Jesus Christ.

In Moslem lands and in Japan where the printed word is held in highest respect, newspaper evangelism has carried the Gospel through many otherwise closed doors, has enlightened many dark minds, has brought food to hungry hearts and life to dead souls. Japan has been an especially fruitful field for this evangelism through the daily press. In a recent book, Mr. Murray Walton tells the thrilling story of this "Japanese Experiment." In the midst of sordid news of selfish struggles and sinful pursuits, the publication of Good News concerning Jesus Christ is a lighthouse to guide lost wayfarers to a safe Port and to a life of Christlike service.

Mr. Murray Walton (from whom we quote freely) gives cheering reports of the activities and results of newspaper evangelism in Japan. Here Christian missionaries have been at work for seventy years and yet the masses of the people and many parts of the country are unreached. There are some ten thousand villages or village areas, the homes of half the population, and the Gospel of

Christ has entered barely five hundred. Of the fifteen million people in the country towns only half are reached. Even more serious is that, despite an awakening interest in rural evangelism, the rate of progress is very small.

The Japanese newspaper is one of the most influential forces in Japanese life. Before the introduction of modern journalism into Japan in 1868, news was chiefly conveyed to the people by means of traveling singers, ballads, and lampoons, which were popular but not widely read, for most people could not read. Even after the introduction of education and the newspaper, for many years the fact that a newspaper carrier visited the house became a sign of an illustrious family.

But today, with education universal, everybody reads the newspapers. It has been computed that half the homes of Japan take some newspaper. The rickshaw man can be seen reading his paper if he is not playing chess! There are three hundred daily papers in Japan of some repute, though the number registered is about four times that number.

Some of these papers have a circulation of over a million, and produce as many as eight editions a day. The telephoto system has been in use for years, and the largest paper operates its own fleet of aeroplanes between Tokyo and Osaka. Foreign correspondents keep the readers in contact with the thought and activities of other lands and news agencies keep them supplied with the latest information from all parts of the world.

In a country like Japan the press ranks with the school and the home as one of the three great formative influences in national life.

The first person to awake fully to the value of the press as an evangelistic agency was the Rev. Albertus Pieters, an American missionary formerly of the city of Oita. Others had used the press to insert a Christian text or a church notice, but he developed the method on scientific lines and with a vision which is appreciated more as the years pass. His system of follow-up has formed the basis of the whole campaign ever since.

The prefecture of Hiroshima is one of the chief centres of Shinshu, the most active of the Buddhist

* Published by the Student Christian Movement Press, London 2s. 6d. net.

sects. The attitude of the public toward Christianity was far from favorable. When a Christian text appeared in connection with an advertisement of some patent medicine, the editor received a storm of protests against the use of his columns to propagate the hated religion. The position taken by the editor was: "I myself am not adverse to Christianity. But if I put Christian articles in my paper I will antagonize my readers and cause them to subscribe for my rival." Then there appeared in the C. M. S. *Intercession Paper*, used regularly by some ten thousand people, the following notice: "The editor whose paper has the largest circulation is anxious about possible Buddhist opposition. Let us pray that this difficulty may be overcome." Within four months the entire situation had changed. A strike in the office of the daily paper led to the resignation of the editor, and when Mr. Murray Walton interviewed his successor, his answer was: "I will be glad to put in your advertisements, but of course I will put in Buddhist ones also." The Christians rather welcomed the idea, as they felt they would score by contrast.

After the Christian advertisements had been going for some months the Buddhist publicity suddenly ceased. The Editor told us why: "Oh! those terrible articles!" he said. "They caused such quarrels among the members of my staff who belonged to different sects that I had to order that they be stopped. I have actually had letters from some of my Buddhist readers congratulating me on the tone of the Christian articles!"

Mr. Murray Walton says:

The response to the articles was immediate. Before we left on furlough twenty months later we had had 1,700 requests for further information from every part of the Empire, including 160 of the unoccupied villages of Hiroshima Ken. Letters and visits were received from people of every kind; from schoolmasters and uneducated folk, from city dwellers and countrymen, from hospital nurses and patients, from men in the army and navy and the consular service, and from Buddhist and Shinto priests. One who afterwards was baptized wrote to say, when ordering some hymn books, how the fourteen employees under him now sang hymns instead of lewd songs. A village teacher asked for hymns with the music written in figures instead of notes so that she might teach them to her children. A headmaster reported that the Christian library books went the round of his staff before being returned. One ambitious youth inquired whether it was possible to teach him singing by correspondence, while another asked us to send by return "some Christian peace of mind."

The New Life Hall was the Christian center from which the work was conducted. On Sunday afternoon a visitor was announced whose card showed him to be the vice-mayor of a town of eight thousand inhabitants a few miles from Hiroshima. He had been to call on a friend and had caught sight of the Christian article in the paper. For years he had been seeking peace in Buddhism, but without avail and he asked: "Has Christianity anything to offer?" That evening he went to the

nearest church, and shortly afterwards was received as a candidate for baptism. His wife was deeply upset by her husband's action. Then the townsfolk heard about it, and so did the local priest. The town had never had a Christian before. They were indignant. And yet he was a good vice-mayor; his religion didn't seem to spoil his work. When the period of his service came to an end, despite a Buddhist protest meeting, he was re-elected. Later his wife and daughter joined him in baptism, and in the last letter Mr. Murray Walton had from him he said:

One thing in which we have had special blessing is an early morning prayer meeting. For nineteen months we have had one every day without interruption. We meet in my house from 5 to 6:10 A. M. for Bible study and prayer. We have also had a service every Sunday for the past three years in the home of another Christian. We are about twenty who meet together.

The center of the follow-up work is in the New Life Society, a group united for the further study of Christianity. It demands certain membership fees and offers certain privileges to strengthen the work and make it more or less self-supporting. One of the privileges of membership is the monthly magazine *New Life*, which, by its variety of appeal, has a better chance of satisfying curiosity, and provides continuity. A pamphlet entitled "*The Words of New Life*," containing selected Scripture reading for a month, was given to each inquirer. A direct result has been a doubling of the orders for copies of the Bible. Two Bible courses are offered, one of a hundred weeks on the Bible, and one of forty weeks on the Gospels. The Circulating Library contains books that deal with temporal needs as well as spiritual. There is also a correspondence course which assumes that the student knows nothing about Christianity, but is genuinely desirous of learning. His religious background is non-Christian, and in all probability religion does not have a very vital connection with his life and character. The aim is not only to give him a good understanding of what the Christian religion is, but also to lead him into a living faith in Jesus Christ as his God and Saviour and Lord.

The work is a growing, active organization, in which changes are continually being made as fresh experience is acquired. "One of the fascinations of this work," says Mr. Murray Walton, "is that it opens endless fields to the pioneer. We never can tell what is going to be the next development!"

Among the topics of articles used in the newspaper articles are the following:

- Christian Ideal of Love and Marriage
- The Christian Home
- Modern Problems of Society
- The True Significance of Christmas
- The Age of Speed
- The Overthrow of Religion
- God is Pure.

Here is one of the articles on "Christmas" which shows the type of message given:

In front of the Umeda Station in Osaka there stands a row of shops which sell millet cakes. But the cakes on show in the open windows are only wooden ones covered with millet seed. One day a hungry young man from the country gave way to a sudden temptation and snatched up one of them and bolted. The astonished shopkeeper shouted after him that they were only make-believe, but he was in far too great a hurry to look back.

In Japan today Christmas has become more or less of an institution, but most people keep it in outward form only. They don't get the good from inside. For Christmas is really the day on which to remember God's Son, who came as a man among us, and by doing so brought about a new relationship between God our Father and us in all our misery and weakness. It is because of this fact that we keep Christmas with such joy.

People, therefore, who keep Christmas without knowing Jesus Christ are like the young man who thought to satisfy his hunger with a wooden millet cake.

The printed articles bring an enormous response. The Seikokai New Life Hall on an average sends out a hundred packages or letters a day all the year round. One interesting thing revealed is that a Japanese is far readier to state his religious difficulties by letter than by word of mouth. Correspondence is an excellent preparation for a personal visit. It serves to eliminate many of the preliminaries so dear to the heart of a Japanese.

Take a typical day's correspondence at random, and, in doing so, make an imaginary tour round the New Life Hall. The article printed on the previous Sunday has been: "The Summer Holidays are Over!"

Visit first the clerk responsible for the preliminary correspondence, Mr. K. Tamai, himself a fruit of the newspaper work. He reports that fifty-two applications have come in, from Hokkaido to Yamaguchi, two places over a thousand miles apart. They come from twenty-one of the forty-seven prefectures into which Japan is divided. To each applicant suitable literature will be dispatched, together with a letter inviting him to get into touch with the local church, or to join the New Life Society. A man living in a proverbially strong Buddhist area writes:

I have just seen your article in the *Nichinichi*. I am a student who has a very happy home. I have been through the Middle (i. e. secondary) School, and managed to survive the "examination hell" (i. e. the nickname for the examination system in Japan), and have passed into the Higher School, preparatory to entering the university. But now I have suddenly met with misfortune and have had to leave school, and work for my living. I have seen society as it is with all its sin, and I am very miserable; please save me.

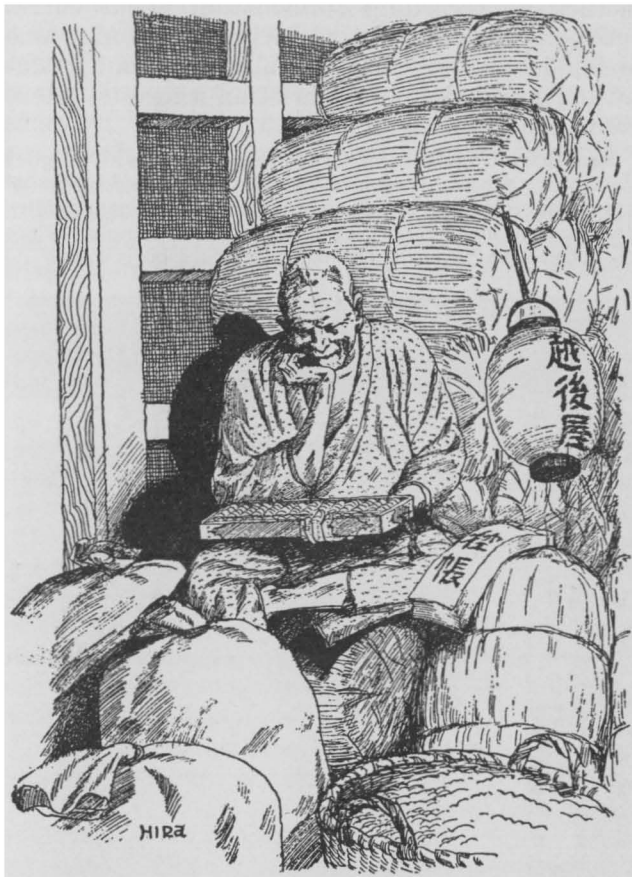
This letter is typical of many. Having to give up a university education is much more serious in Japan than in the Occident, as a man's diploma counts for much.

There are other letters to be answered, many books to be sent out to correspondents of the New

"THE RICH FOOL"

St-Luke, XII: 13-21

a Japanese version



One of the pictures used in the Newspaper Evangelism. The rich fool seated in front of a pile of rice sacks made from rice straw, with a *soroban*, a calculating apparatus used in Japan on his knees. On his left an account book, made of paper similar to what is used in this print. A paper lantern with his trade mark hung on the pile. In front of him bamboo basket and bags of grain. A scene at the door of the rich man's storehouse.

Life Society, fifty syndicated articles to be dispatched to the Japanese press, the correspondence course to be conducted and letters from members to be answered—all infinitely worth while.

You never know what the next letter may contain. It may be from a murderer in prison or a man contemplating suicide, or a woman at her wit's end because of her husband's conduct, or a youth driven desperate by the wrongs of society and the persecution of the police. Letters asking advice on every conceivable subject, often from people who have nowhere else to turn. Many letters are too private ever to see the light. Correspondents present personal problems on which they ask for help. These include problems of child training, Christianity and patriotism, poverty and suicide, superstition, obligations to Buddhist parents, failing of the church and of Christians. Questions must be answered truthfully and tactfully, with good sense, skill and prayer.

Police records in Japan contain all the information obtainable about each member of society and the Japanese are accustomed to give such information. The newspaper evangelism has adopted this method of recording information about correspondents so that the workers know not only name and address of members but all about family, education, occupation, and Christian interests. Here is one record:—

Kashibara Komako. Aged 21. Domestic servant. Higher elementary school. Living in Tokyo. "Of course I have no Christian relatives or friends.....I have not studied Christianity hitherto to any extent.....I simply do not understand anything of the books which I borrow, nor do

literature is shared with the members of the family, it is probably no exaggeration to say that over a quarter of a million have been reached by this means.

The total number in a week in which an advertisement has appeared in the *Tokyo Nichinichi* has never fallen below 100 in recent years. The greatest number received in a week, apart from that memorable occasion at the time of the Sunday School Convention, has been 549. During 1931 the average per week was 200.

An analysis of the 10,400 applicants received in 1931 revealed the fact that 3,000 came from Tokyo and suburbs, while the northern island of Hokkaido, whose inhabitants have, to a large extent, left behind them

The ashes of their fathers

And the temples of their gods,

is responsible for 552. About 20 per cent of the total are women, a proportion which is double what it was a few years back.

Of the 50,000 who have applied, nearly 8 per cent have taken the further step of joining the New Life Society. Of this number it would be safe to say that at least 30 per cent are nowhere near a church.

The library statistics show that since the resurrection of the work after the earthquake, 18,310 volumes have been loaned. About 90 per cent of this total have gone to non-Christian homes.

An interesting sidelight which a study of the cards gives is that 458 have no Christian connections, and nearly half, not even Christian friends. About one-third have no knowledge of Christianity whatever, not even from books. About one-sixth possess Bibles, a striking testimony to the far-reaching work of the Bible societies, but it is very common for them to add that they do not understand them. Of books specifically named as giving knowledge of Christianity, those by Kagawa outnumber those by all other Christian writers put together.

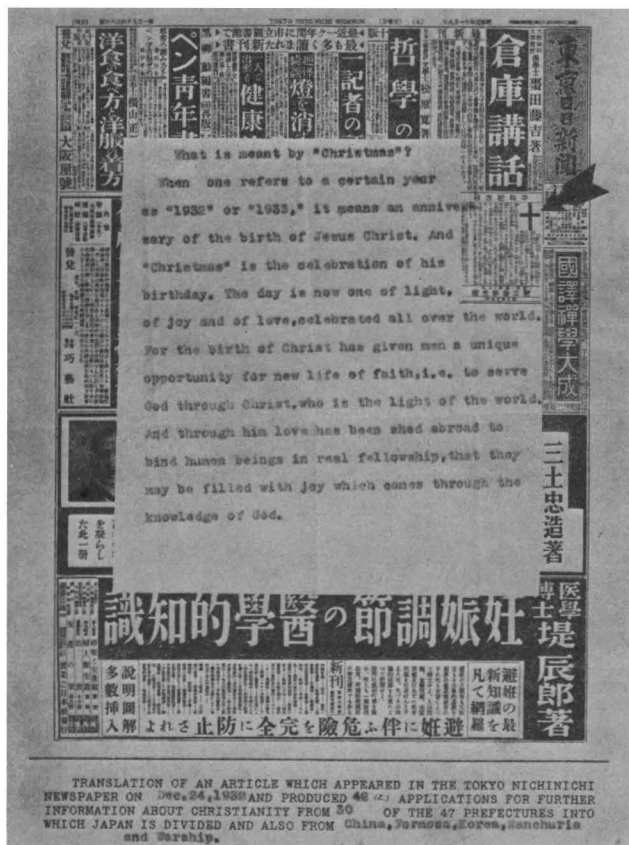
The results of newspaper evangelism in Japan have been many and far-reaching. Curiosity has been awakened, inquirers have been helped to find the light, despairing men and women have been given hope, seekers have found Christ and weak or ignorant Christians have been given strength to overcome.

Mr. Murray Walton decapulates the facts:

In the first place, the friendliness of the press, if wisely approached, was most marked. This is all the more striking in a land like Japan, where Christianity is not the national religion, and where religious articles are not so common as in England and America.

Secondly, the articles brought people to listen to a message which the churches were anxious to give, and which the conditions of the time demanded.

In the third place, they brought the church before the public. The value of this is not confined to the cities alone;



ADVERTISING THE GOSPEL IN JAPAN

I read them with any zest. I know that it is wrong to lead a life without any special aim, but as one of a big staff, and a very ordinary one at that, I cannot get hold of anything which gives me assurance. I feel ashamed to say this, but I will be grateful for your help.....I have been wanting to know about Christianity for a long time, so when I saw your article in the paper I applied at once. I am glad indeed at having such an opportunity."

Newspaper Evangelism, which is touching people by the thousand, from one standpoint reveals Japan's spiritual condition.

The total number of applications received by the Seikokai New Life Hall and its two "children" is well over 50,000. To every applicant suitable Christian literature has been sent, and as this

it has introduced the church to the country population. We hear of cases, of country folk making relatively long journeys to attend meetings of which otherwise they would never have heard.

Lastly, the church, by means of correspondence, was brought into touch with thousands of people not touched in any other way.

There is one fascinating feature about Newspaper Evangelism: it offers abundant scope to the pioneer. It is linked on the one hand to the press, a body perhaps more alive to fresh methods and ideas than any other organization. On the other hand, through correspondence, it is in touch with individuals of every type. It is almost impossible to get into a groove.

Experience has taught newspaper evangelists some very valuable lessons. The movement could not go forward if it was purely a missionary activity, as one of the chief purposes of Newspaper Evangelism is the linking of the individual to the local church. In the second place, the plan was too rigid. It did not allow sufficiently for local initiative, nor encourage local autonomy. Further, it took but little cognizance of denominational loyalties. Thirdly, full allowance must be made for natural growth. A huge organization would have collapsed under its own weight.

In the meantime, missionaries and their Japanese colleagues were starting similar work in various provincial capitals. In the north Dr. Noss

and his colleague, Mr. Tsukada, have been the main movers in a cooperative effort which has concentrated on the untouched rural areas. The adjustment of church and mission relationships, however, has proved a matter of continual difficulty.

The future of Newspaper Evangelism in Japan depends on the vision, perseverance and wisdom of the Christian Church. The people of Japan are educated; they are readers of newspapers; they are seekers after truth; they and the press are interested in religious questions.

To sum up, the press of Japan offers a field to the newspaper evangelist provided he is alert and wise. He may attain a position by which he may become indispensable. He can produce goods for which there is a potential demand.

But should not this work be left to the Japanese Church? The Church in Japan has already a task in front of it in the evangelization of its people and the support of its ministry, which in proportion to its size is far in excess of that confronting the home churches. People sometimes forget that the Church has but three hundred thousand members in a population of sixty million. The way in which it is measuring up to its task has won for it a place of honor among the "younger churches." The Japanese Church has already had a vision of what might be when the press is used for the extension of the Kingdom.

Advertising the Gospel in China

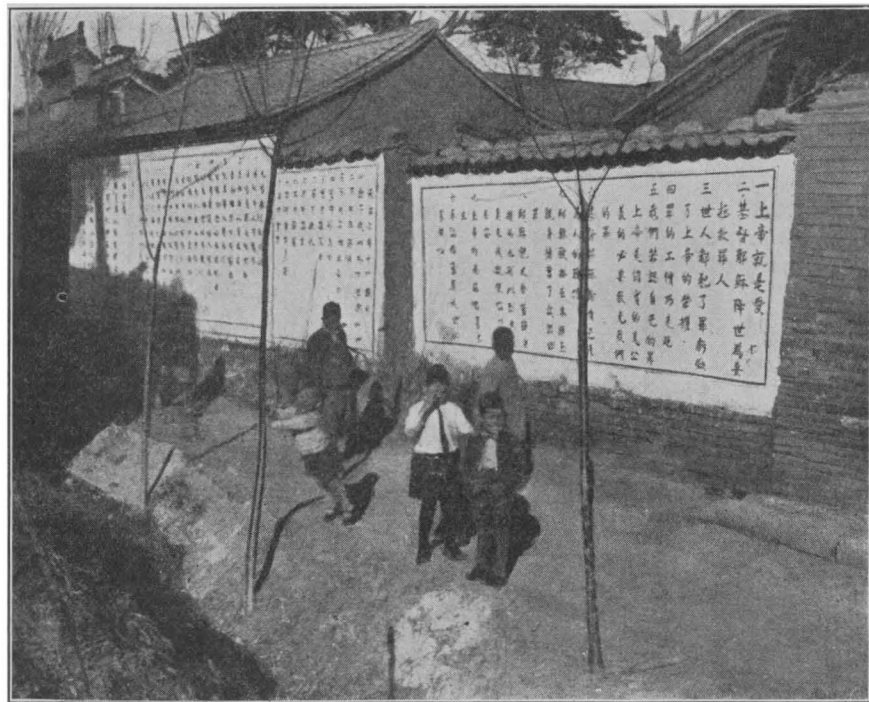


Photo by J. A. Dunachie, by courtesy of "China's Millions," for May.

THE MISSION HOUSE, LICHENG, SHANSI

Showing verses of Scripture and a brief epitome of the Gospel written on the outer walls of the Mission

We have longed to get the Christian message regularly into the more remote, as well as the near-by villages. We thought of using the postal facilities to send out literature, but many of the villages are not served by the Post Office. We found that for a very modest amount an "advert" could be inserted in the local newspaper, which is issued once every four days and is delivered to each village elder in the county. Copies are pasted up at the city gates, in the barracks and other prominent places; so our message is now being regularly broadcast and is reaching a much wider public. Another new way for "holding forth the Word of Life," is the writing up on the outer walls of our mission premises, verses of Scripture and terse Gospel statements.—F. A. Dunachie, Licheng, Shansi.

Good Soil in the Appalachian Mountains

By the REV. McCOY FRANKLIN, Farmer, Tennessee

THE people of the Southern Appalachian Highlands are a people of integrity and great possibilities. There are almost no beggars in the mountains unless they are made beggars by contact with outsiders or by misdirected charity. Many of the original settlers in these mountains were the working people of the South who were replaced by slave labor and, not having land or money to buy land, they moved to the hills and took up land then belonging to the Government. These people were of the best blood of Europe and were of the same type as the folks who moved on further west and settled on the plains. They were pioneers by nature, and out of these hills have gone some of the leading men of our country. Abraham Lincoln was of mountain stock, so were James K. Polk, Andrew Jackson, Andrew Johnson, General Farragut, Sam Houston, A. C. Dixon, Tom Dixon, Alvin York, George Truett, George Stewart, Joe Cannon, Cassius M. Clay, Zebulon B. Vance, James I. Vance, Joseph E. Vance, Dr. Frederick F. Shannon, of Chicago, Bradley Kincaid of Cincinnati. Woodrow Wilson said, "The Lord has reserved the people of these mountain fastnesses for a particular crisis in the world's history." There has never yet been a crisis in American history in which the Southern Mountaineers did not play an outstanding and important part. These mountains have been drained of their leadership for many years. As men have become educated and trained, opportunities seemed so much greater elsewhere that they did not go back to the hills. "Outsiders" have gone in, often with a superiority complex and a condescending attitude, and have said to the mountain people "you must be like me and do as I do." Many grievous blunders have been made. The mountain section is capable of furnishing its own leadership and in most cases the native leaders will better understand the psychology of the mountain people. They are like other folk and love to be treated as other folk.

My interest in the boys and girls of the "Great Smokies" is not because of ignorance, or poverty, or superstition, but because I believe that the outside world needs the great untapped reservoirs of human resources that are stored in these hills, waiting for development. We seldom hear of a divorce in the mountains. The stability of the

American nation depends upon the stability of our homes, the stability of our homes depends upon the virtue of our womanhood, the virtue of our womanhood depends upon the manhood of our men. When I was twenty-one years of age I left my two-room cabin in the heart of the Appalachian hills, went away to school at Berea, Kentucky, entered the fourth grade, worked my way through school, high school, college, and the Theological Seminary, and then went back to the hills where I had grown up. I went back because I would rather live there than in any other place and because there are many homeless, hopeless, helpless, fatherless and motherless boys and girls in the mountains who are hungry for opportunities.

The Bachman Memorial School and Home is located at Farner, Tennessee, and is under the Presbytery of Knoxville. The work is manned by a select group of ministers, business men, and consecrated women from Knoxville, Chattanooga, Sweetwater, Middlesboro and other cities. We take children not according to their church affiliations but according to their needs. We have four good brick buildings well equipped, approximately 180 acres of typical mountain farm land, a fine dairy barn and fifteen head of excellent dairy cows. We could care for two hundred boys and girls but we have only fifty at present, not because there are no more that need this home and training, but because there is no money to feed and care for more.

I know of no more interesting work than that of taking these homeless children who are hungry for life and of furnishing a home for them, and then sending them out into the world with joy in their hearts, new light in their faces and new purpose in their lives. It is better to build boys than to mend men. A lot of money can be spent trying to mend a life that is already wrecked, and see little results, but when you invest a dollar in building a boy on the foundation that Jesus Christ laid you are investing a dollar that will bring large dividends.

The Appalachian mountain section contains approximately four and a half millions of people, the purest Anglo-Saxons of America. Many schools are doing fine work there. We will be happy to have friends visit Bachman and see for themselves the type of Christian work that is being done there.

Voluntary Poverty in Action

Muriel Lester, Founder of Kingsley House, Bow, London, East

By STANLEY ARMSTRONG HUNTER,
Berkeley, California

ONE Sunday morning two years ago, as I was engaged in pulpit preparation, my telephone rang. "Gandhi is about to broadcast from London," said a friend. From Kingsley Hall, located in the slums of Bow, E. 3, London, there came over the radio the voice of Miss Muriel Lester, founder of the settlement house that was to be his London home for three months. She was describing the local setting and the busy life of her social service center. Bow, where a bow-shaped bridge over the Thames had been built long before Chaucer mentioned the prioress from this locality, seemed a most interesting place. What we thought was static later was discovered to be the murmur and hum of little children about the settlement. That Sunday evening I wrote her a note to tell her how clearly her own message as well as that of her famous guest had come through, for I had already been introduced to her through her little book, "Ways of Praying."

A Peace Crusade

Last October, after a busy month spent lecturing across this country, Miss Lester sailed from San Francisco for Japan on her round-the-world peace mission of seven months. Letters from China tell of the remarkable response her message received from students. "What wonderful people the missionaries are," she writes. At New Year's she was in Foochow interviewing Eugene Chen and others in the revolutionary movement, and giving expression to her active pacifism. Seven years ago she visited India and was a guest of Tagore and Gandhi, as her book, "My Host, the Hindu," describes. The poor people of the slums released her for this journey, confident that she has a message for the poor of the world, which they must share.

It was a great privilege to have her stay five

days in my home and for my congregation to hear three remarkable messages from her. I am convinced, as are the people of Bow, that this vivacious and saintly English woman has a real message for this generation.

Thirty-One Years for the Poor

For thirty-one years Muriel Lester has lived among the poor, in an industrial district of twenty square miles of unmitigated unloveliness and squalor. Thirty-three public houses or saloons are within a three-minute walk of her door, so her settlement house keeps open an hour after they close their doors. One evening four fights which had started in the "pubs" were continued in Kingsley Hall. Here people are still compelled to live eight and more in a single room, where all the functions of life must be performed.

How did it come that she and later her sister Doris, who is in charge of the near-by Children's House, found their place of service here, in a locality which they had thought hopeless as they journeyed by train through it on the way to their home in Essex? Train travelers close their windows to exclude the smells occasioned, paradoxically enough, in the manu-

facture of perfumes and Yardley's lavender water.

She tells how she was drawn first to the quarter as a sort of lark, seeking a new experience. Then came the challenge to help—was it right for her to remain aloof when girls of her own age desperately needed friendship? Not yet twenty, she decided to throw in her lot with the underprivileged. Her father, a prominent Baptist layman, gave the funds for the first Kingsley Hall, named in memory of her twenty-seven-year-old brother who died in 1914. He lived to be ninety-one years old, dying in 1927, maintained his interest to the end, and found much joy in the progress of the



MURIEL LESTER

rapidly expanding work. He has been its largest benefactor. As he had made his money in ship-building and repairing in that neighborhood, Muriel Lester feels that the locality has a right to his wealth. He had gone to work as a bricklayer's laborer at the tender age of eight, when his father had been press-ganged to fight in the Napoleonic Wars, to help support the family, in a time when there were no maintenance allowances for starving wife and children.

An Experiment in Voluntary Poverty

Miss Lester limits herself to an expenditure of seven dollars per month in addition to the simple food with lodging in a cell six by nine feet which is supplied to each of the ten workers in Kingsley Hall.

A local newspaper, in reporting this strange manner of living, called "voluntary poverty," said that her father had invested more than \$50,000 in her enterprise. This is an understatement. Miss Lester was left an annuity bringing in about \$2,000 each year. This she declined, and a new trust deed turning it over to the poor, the first of its kind in English history, had to be created after causing considerable legal consternation. "Whereas the annuitant is of opinion that she has no right to accept this income where her neighbors lack necessities, holding that God's law of providing bountifully for all is more wise, sane and decent than the law of the land which secures to a few people more than they need while the many have to endure less than they need," was the strange wording of the new deed.

Kingsley Hall does not receive any benefit from this annuity, which is administered for the poor of Bow. They themselves are represented in the group that decides on its expenditure. To operate the settlement Miss Lester raises from friends about \$5,000 annually.

When she and her colleagues embarked upon this remarkable venture of voluntary poverty, the newspapers directed considerable attention to her plan. Henceforth no difficulty was experienced in getting assistance from leading artists, actors and musicians. John Galsworthy and others became interested. Prof. D. J. Fleming of Union Seminary refers to this way of life in his recent book, "Ventures in Simpler Living." It takes careful management to clothe oneself on five shillings weekly, with only two shillings for spending money, but it is done gladly by her group. I found that even on her trip she expected to omit luncheons twice a week and always passes up sweet desserts, that she may identify herself more completely with her beloved poor. But no one can claim that she is an ascetic. She lives life gloriously, radiantly, abundantly. She loves nature, and re-

serves an hour daily for prayer and meditation alone in a walk. I have never met anyone who so enjoyed the light filtering through our thousand-year-old sequoias in Muir Woods, or so relished the purple of San Francisco's bay as seen from the summit of Tamalpais, or the sunsets over the Golden Gate from the Skyline Boulevard of our Berkeley hills.

A New Technique of Prayer

Her delightful booklet, "Ways of Praying" (reprinted in America by the Cokesbury Press) tells how she found in prayer a cure for nerves. After a breakdown she worked out a technique of relaxation and communion. The masseuse who came to her girlhood home once told her: "The trouble with you, Miss, is that you enjoy everything too much." Since then she has learned the secret of power and poise but has not lost her enjoyment—nor her laughter, gay as a college girl's.

Probably the deepest impression everyone gains of her personality is her belief in and practise of prayer. Four times a year her household and friends spend a whole night in prayer; after the vigil comes the communal Sunday breakfast, the jolliest time of the season. Three times a day all stop for prayer in Kingsley Hall—even Charlie Chaplin stayed for it after his famous interview with Gandhi in their sitting-room. Kingsley Hall has not only a large and beautiful worship hall, but a small sanctuary for private prayer. Like Kagawa, Miss Lester makes a practice of waking in the night or early dawn to pray for the rulers of the world as well as her friends in the International Fellowship of Reconciliation, peace workers who are bound together in sympathy and love. She carries with her a copy of Albrecht Dürer's engraving of the hands of a saint clasped in prayer. When she spoke on prayer in our church, her face so glowed that one hearer later said, "Now the transfiguration is easier to understand."

Miss Lester's practical suggestions on praying are fresh and inspiring. One university psychologist told me that they seemed sound from his standpoint. Her God is so real! "Think of him as shining beauty, radiant joy, creative power, all-pervading love, perfect understanding, purity and serenity," she says.

Miss Lester conducts the Sunday evening service in her settlement, and it must be a service that is different. She advises her people never to sing a line of a hymn if they do not really mean it. For many months of the war, until they were ready for it, they would not sing the lines of the verse

Sufficient in thine arm alone,
And our defense is sure,

in Isaac Watt's great hymn, "Our God, our help in ages past." Neither could they repeat the Lord's Prayer until they had brought themselves to practice forgiveness and reconciliation. Silence is given a place in her order of worship. She feels that worship in American churches is apt to be too programmed, with little opportunity left for God to speak to the waiting heart.

Like her friend Maude Royden, she is herself a preacher of true eloquence and remarkable power, although she has never sought ordination, possibly not feeling any need for it. "Why Forbid Us," is the title of a booklet she has written as a plea for the ordination of woman preachers. Her booklet on "Worship" is a gem. "By giving yourself to worship you can make every moment immortal," she writes; "you can find your individual life merging itself ever more completely into the life of the world. You can forget your own soul because you are so engrossed in the great design that God's economy is weaving out of our short, broken and tangled threads. By the way of worship you can come so close to this great Weaver that you find yourself learning from Him not to waste a broken thread of time by impatience or resentment, not to throw away the most tangled skein of opportunity by self-pity or regret." Mark is her favorite Gospel. To hear her read from Canon Pym's translation of Mark, made for the Tommies in war time, is a memorable experience.

The Mary and Martha, the mystic and the ministering, are remarkably blended in her personality. For four and a half years she fought for human rights as a London alderman. There was no reduction in the appropriations for milk for children during her tenure of office!

Working With Her People

Her work is not so much for, as with, people. In Kingsley Hall there is no payment for labor; neighbors and social workers gladly take turns at scrubbing the floors. The neighbors also share generously in the financial support.

This modern saint and prophet makes her audiences see the nobility that shines out in common life. "My people are the happiest people in the world, despite their hunger and suffering," she says. She bears witness to their indomitable courage and persevering cheerfulness and unexpected generosity. "For many years I have had a conviction that wisdom abides in the East End of London," she declares. "Its inhabitants are not such temporary citizens as are the denizens of Mayfair." No wonder Gandhi felt at home there!

When Parliament needed to be told of the suffering of German children from the blockade, and ecclesiastical dignitaries and prominent editors refused to give aid, her women, who knew what

hunger meant, organized themselves into "a living newspaper," and holding up placards paraded to the House of Commons, even though such a procession is illegal within a mile limit when Parliament is in session. For years the children of Bow brought gifts for enemy children week after week to save life—food, soap, scraps of cotton, spare clothes and money. It takes courage for a slum woman to rise in her seat and utter a protest at the Royal Air Force display in Hendon, with thousands of people in attendance, but her mothers find strength to do so each year.

Of the children of the streets she writes: "It is they who preserve the milk of human kindness from growing sour." Who can forget her word picture of the laddie burrowing in an ash can and retrieving with joy a faded bunch of violets for his mother! "Their confidence in us saves us from cynicism," she will tell you.

When Ezekiel said, "I sat where they sat," he was identifying himself with his suffering fellow-men and was experiencing what Rauschenbusch used to call the sense of social solidarity. Miss Lester has identified herself with the cause of the children. "When the children I meet in the street take me into their confidence I ask myself, would they, could they, continue to treat me so, if they knew how things were between us?" She says, "if they knew I was eating butter, drinking milk that was really theirs because they need it more, I feel something of a traitor when I stop to think about it. Meanwhile they never stop to think about it; they are never suspicious. They just live out their small lives as long as they can and enjoy themselves, counting everyone their friend. They've got the secret of how to end war; they neither hate nor fear; they trust people."

A Realist in Reconciliation

Miss Lester is no sentimentalist without a system of economics, but is a realist. In almost every address she quotes the old saying which she claims was current Christian teaching in the church a thousand years ago: "If you possess superfluities while your brethren lack necessities, you are possessing the goods of others and are therefore stealing." The message which she carried around the world states: "The only rational basis for the distribution of goods is need. And the only way to get goods distributed on this basis, is for all of us to stop seeking privileges for ourselves and to use all our resources for the common end of satisfying need.

"Why should people starve in a world of plenty? God has stored the earth and the sea with His bounty, for the use of man and not for the piling up of dividends. To destroy rubber trees, to burn grain, to use wool for road surfaces, to throw fish

back into the sea in order to keep up prices, is to work against God. Women can sometimes ask uncomfortable questions and here is one who refuses to be bluffed by the economists or politicians."

One of the founders of the Fellowship of Reconciliation, she put her tenets into practice during the war. Her group never faltered in proclaiming their doctrine of nonviolence, even when twenty-three children were killed or injured in a near-by school in an air raid. "Our building was bombed by a Zeppelin from abroad and threatened by the patriots at home. Anonymous letters, police raids, threats of vitriol throwing, social boycott, virtual

excommunication and organized hooliganism enlivened our days," she says, "but we refused at Kingsley Hall to pronounce a moratorium on the Sermon on the Mount for the duration of the war." She adds: "We could not conceive of God as a nationalist." The peace message that she has carried around the world proclaims, "God has made of one blood all nations under heaven. No man can suddenly become my enemy just because he happens to have been born on the other side of a river or boundary line, and because his government has issued an ultimatum against mine. Is it not time that we refused to fight?"

A Korean Inn-Keeper

By IDABELLE LEWIS MAIN, in the *China Christian Advocate*

IN ONSEIRI, Diamond Mountains, Korea, lives the Rev. S. Y. Yun, keeper of an inn. This Korean pastor shared with his guests the experiences of his life, bringing into clear relief what the Heavenly Father's care means to his heart. He came to Onseiri from the pastorate. He loved his work, but for three years he had slept very little because of strain. So he brought his family to this place of quiet. "I had nothing," he said, "I had no money and no strength. I thought this would be a good place to die. But I did not die. It was not the Father's plan. I bathed in the hot sulphur springs, cut branches for our fire in the forest and carried them home on my back. I scrubbed the floors and painted my roofs and began to sleep."

When Mr. Yun came to the village, there was a tiny, struggling church. He began to preach, receiving no salary for his work. The church began to grow until today there are a hundred Christians in this village of about five hundred Koreans.

"God has prospered me," said Mr. Yun one day. "I do not drink, nor do I gamble. I work hard and save money. At night I am tired and sleep." For every ten yen given by the other members of the church, Mr. Yun gives ten yen. Although there is a well-equipped, tax-supported school in the village, only one Korean child to five Japanese children is admitted. Therefore, the church is permitted to have a school for Korean children who would otherwise grow up in ignorance. Mr. Yun is principal of this school and gives largely to its support.

He has seven children. The oldest son is a photographer, living in the village with a wife and two children. The oldest daughter is a junior in Ewha Haktang. After school was dismissed last spring, she went with a classmate to a village in

the far north of Korea for eleven days in evangelistic work. They held classes and meetings for everybody. They taught hygiene, simple home-economics and child care. Above all, they told the love of Christ which changes the hearts of those who trust in Him. After her return to her home, Miss Yun spoke of those eleven days with great joy.

Eight years ago, one windy winter's night, a drunken Korean was sleeping under the shelter of the thatched roof of the church. He was so drunk that he did not realize his carelessness as he lighted his cigarette. The dry roof blazed immediately and the high wind carried the sparks to the other cottages of the village. Intent on saving the church, Mr. Yun did not notice that the fire had spread to his own home. Too late to save his possessions, he rushed Mrs. Yun and the children to a place of safety. By morning his property was in ashes and he was again near death because of weakness. "We were beggars; we had nothing with which to cover our heads. We had neither food nor money to buy it. Months before I had asked a friend to insure our place for 3,000 Yen and had given him the money. When I went to collect, I found that my friend had used the money and had not taken out the insurance. I thought of bringing my friend to law, but I knew that this would change us from friends into enemies, and change our sons for years to come into enemies. So I forgave my friend. I was tempted to blame God. I had done my best for the church and this was the result. Then I remembered that this was the trial of my faith. I believed in the love of God and took courage. Now I have my new hotel and home and my business has prospered. I work hard, but I am well again and we are a happy family."

A Woman's Trip to Central Arabia*

By MRS. L. P. DAME

Missionary of the Reformed Church in America

A RED-LETTER day has been added to the calendar of the Arabian Mission by the penetration of the first woman missionary into Central Arabia. It seems very strange that after many years in Arabia I should take my first trip to inland Arabia.

In April (1933) Dr. Dame received an urgent request from the Governor of Hassa to come and treat members of his family. The Residency when appealed to for permission for me to go along made no objection provided the Governor had given an invitation. The local Arab agents of the Governor assured Dr. Dame that that was not lacking but added, "She must wear Arab clothes."

Dr. Dame sent a letter ahead to the Governor and we started for Hassa. No message stopped us at Ojeir so we continued on to El Hofhuf. Afterwards we learned from the Governor's agent there that he was present when the Governor read the letter announcing my coming. The Governor smiled and remarked as he folded up the letter, "Dr. Dame is bringing his family with him."

I had a most interesting three weeks, living in an Arab house, Arab style, wearing Arab clothes, eating Arab food off a mat on the floor. I learned what it feels like (almost) to be a woman in *pardah*, keeping myself secluded, out of sight of the men who called on my husband and being meticulous about veiling and being well covered with my black *abba* when in public—which meant going somewhere in a motor car.

I found the women of the Governor's palace delightful, friendly and interesting and I had a wonderful time visiting in their houses. Since none of these women had met Mrs. Rena Harrison (the first woman missionary to reach El Hofhuf) on her trip there thirteen years ago, I was their first contact with Western women. I did meet some of the Effendi women who remembered her visit with pleasure and one Arab woman now married and the mother of several children who in her own words "was only a small child" then and much afraid at first of the foreigner.

The most outstanding woman was a daughter of the Governor, who was a very independent and strong character and who seemed to be the recog-

nized social leader of the city. So you can imagine my satisfaction when she "laid down the law" to Dr. Dame that he was never to return to Hassa without "Salaha," (my Arabic name). I did not dream that my first trip would be made a stepping-stone to the second and larger one.

In July a very urgent message came from the King himself for Dr. Dame to come to Riyadh speedily and to bring a "Hakima" (lady doctor) or nurse. This invitation was the first that had included a request for women, so it marks a new epoch in touring. Therefore, after a hurried preparation, our party set sail in a launch the evening of July 26th headed for Ojeir. The party consisted of Mrs. Gerrit Van Peurseem, who is now our "lady doctor," an Indian nurse, Grace Davis (trained at Madanapalle in our Arcot Mission), Medina, a black woman and mission helper of many years standing, Saroor, Kathim and Abdul Nabi, three Persian workers in the Men's Hospital and Peter, our Goanese cook. In Hassa we added an Arab cook, Bin Rabaya, thus completing a party of ten.

The journey was made in three laps, by launch from Bahrain to Ojeir, by motor from Ojeir to El Hofhuf, where we rested until the motor convoy was ready to convey us from El Hofhuf to Riyadh. This convoy consisted of two touring cars and three lorries, all of which were packed like sardines with people, bedding, tents, luggage, petrol, water and various odd and ends. We had a live sheep in one of the lorries—our meat supply—on the hoof!

The desert between Ojeir and El Hofhuf is mostly undulating sand dunes with a stretch of salt pans in the middle. The sand dunes are fairly high and beautifully rounded and are made of luscious yellow sand, so pure and clean looking. One of the marvels of the trip was the ease with which the motors glided up and over these dunes which one might easily imagine well-nigh impassable. It was an unusual but splendid "whoopee" ride.

The sand dunes finish to the east of El Hofhuf and the desert on the other side presents a variety of topography. One crosses plain hard rocky levels, stretches of smooth hard sand, small hills and cliffs, wady beds, stretches of soft sand where

* Condensed and used with plates, by permission, from *Neglected Arabia*, 25 East 22d St., New York.

cars get stuck and in general there is a gradual rise as one climbs up to the Nejd Plateau, Riadh having an altitude of 2,000 feet. We took a semi-circular sweep or horseshoe curve from El Hofhuf, going northwest, then west, then southwest, to avoid the sand dunes of the Dahna. The camel caravans take a more direct east and west route.

Our general plan of travel was to get up early and ride until an hour or so before noon, when a camp site would be reached, preferably near a well and there we would pitch our tents and rest for a few hours in the heat of the day and have our midday meal. Then in the afternoon we would break camp and ride on until late in the evening when we would stop, unroll our bedding and go to sleep under the stars on our beds of sand.

Heat and Thirst in the Desert

The end of July is the season of the very worst heat. The desert was parched, not a green thing growing. We learned how terrible thirst can be. Our precious skins of water had to last between wells for there were long stretches where absolutely not a drop was procurable. There are only three wells between El Hofhuf and Riadh. And oh! how thirsty we got. We drank often but all the membranes of our noses, mouths and throats were as dry as dust and we never really seemed able to quench our burning thirst. Some of the water we drank too was anything but choice, being neither clean nor appetizing, but it was wet and that was the prime requisite. One cannot be finicky on a tour!

The first well we came to after leaving El Hofhuf could easily have been the one the angel pointed out to Hagar. If our guide had not taken us to the very spot I am sure we should never have seen it although we might have been within six feet of it. It happened that we arrived there off schedule having been stuck innumerable times in the sand and finally arrived at high noon when there were no flocks about. That was the worst day of the journey; it was terrifically hot. How glad we were to get into the tent and when darkness came on we enjoyed splashy "cup" baths since we were right at a good supply of water and could afford to be lavish. Here, too, we ate our sheep. The poor thing had fallen out of the lorry earlier in the day and had broken a leg. We broke our fast with him since that was our first real meal of the day.

The second well pictured for me vividly the well in Midian where Moses sat down in his flight and later chivalrously helped the seven shepherdesses to water their flocks. So many flocks! For nearly as far as one could see, in every direction, long strings of camels and furry flocks of sheep and goats wending their soft-footed ways to the wells to be watered. So many shepherds and, yes, shep-

herdresses too and no doubt the shepherds still make the shepherdesses wait and no Moses appears to combat their cause!

We spent three nights on the desert, which cooled off considerably compared to the day-time heat. Early in the morning the Delil (guide) would arouse the caravan by calling "*Yalla! gumu!* (O God!! (hurry), rise!) It was anything but a welcome sound, so very early in the morning, before daylight, the air still chilly and our blankets snug and warm. But it was a summons that had to be obeyed and we made short work of dressing, rolling up our bedding, gulping down some strong tea or bitter Arab coffee, into the cars and off before we were fairly awake. We covered many miles before sun-up but had our reward in seeing the majesty of the sunrise over the spacious desert sands. It was not long after the sunrise however when the day's heat began to be felt.

Our third camping site was in a little valley between rocky hills (like Muscat) where acacia trees grew and a few pungent herbs. It was nice to see some vegetation once more.

The last stretch was a mad race to reach Riadh before sunset. The cars of the convoy, realizing that the need for keeping together for mutual protection and assistance had passed, set out each for himself, to make the goal. Finally, we came in sight of palm trees—the gardens on the outskirts of the city—and then the city walls themselves in the distance. We stopped at a garden called "Shemsia" where fresh water was brought to us and we drank it greedily by the quart. Surely water never tasted so good before.

Our Entrance into Riadh

Then we went on more leisurely to the city's gate. Riadh has a medieval appearance, with its walls, turrets and crenelated roofs. We entered one of the main gates, which was just wide enough to let the car through. On either side stood armed guards. The car eased through the gate and we were riding down the main street. A thrill passed through us. We had arrived in Riadh, the capital city of Nejd!

There are certain characteristic sounds of Riadh which we soon came to know and from which we could never get away; the creak of the wells, the buzz of flies, the shouts and grunts of Bedouin and camels, and the ever recurring prayer call. All the wells have a series of pulleys overhead which wind and unwind the ropes, one end of which attaches to the leathern buckets and the other to the donkeys who furnish the motive power. These pulleys creak and squeak in various tunes and times the whole twenty-four hours, day in and day out. The flies at least are quiet at

night unless one happens to brush against a curtain or something and set them all buzzing and flying about. One would scarcely believe there could be so many flies in one place. Our house was literally saturated with them and there was a constant hum and buzz. Everything got fly specked. They were intolerable at meal times. We tried fly poison (our precious Flit was saved for the operating room) but only succeeded in making the house disgusting with hordes of fly corpses and for every hundred that died two hundred more came to enjoy the sweet bait, so we gave up trying to battle them.

A Mixture of Sights and Sounds

Many Bedouin are constantly coming and going through Riyadh and especially in the months when the King is in residence they come to present their homage and to receive their emoluments. The money is handed out at night and one could hear arguments of various kinds as the bazaar tradesmen fastened on to some of their credit customers who were trying to walk away under cover of the darkness with their newly received money intact, with no thought of paying for the goods they had purchased in daylight. One evening we were startled by the sound of running steps and cries of "*Jehad! Jehad!*" (holy war). Dr. Dame was spending the night at a distant castle and we felt rather shivery for a few minutes. However the noise went past and all became quiet. We learned next day one of the Bedouin was calling his companion; *Jehad* was his name. All day long one could hear the grunts and groans of camels going by and the various calls and shouts used by the Bedouin in urging on or coaxing their unwilling beasts.

The prayer call is given regularly five times a day. We seemed to be in the middle of four "parishes" and heard the four *muezzins* quite near, giving the call "*Allah hu el akbar*" almost simultaneously.

Riyadh presents a number of contrasts. In appearance and in reality it is a medieval town, yet there is a wireless station there three times as powerful as the one in Bahrain, over which the King receives the latest world-news. There are telephones and electric lights all over the Palace but sanitation is almost wholly lacking and flies are legion. One may see a procession of twenty or more of the most up-to-date motor cars riding alongside the plodding camels, those ships of the desert since antiquity. (Incidentally the motor roads are execrable.) One of the greatest contrasts however was to see a line of palm trees in the depths of a winding wady (dry river bed) which cleft its way through the hard rocky plateau. When the rains come they wash down the

wady with considerable force and here are found the gardens. At one of the castles there was a peach orchard and when one was in that lovely spot enjoying the beautiful looking and delicious full-flavored peaches it was hard to believe that one was in the center of an expansive, barren desert.

Our housekeeping was not without its problems or interest. We were guided that first evening to a large door opening onto the main street, the door being all we could see of the house from the outside. Inside there was an imposing row of



DR. AND MRS. DAME IN ARAB DRESS

pillars surrounding a square court. Upstairs a hollow square in the center looked down on this court and one could walk around it. There was a huge room to the north with pillars inside and out on the verandah and a small narrow room next to it. On the southeast corner of the hollow square was a medium sized room furnished with strips of matting on the floor and a couple of rugs to sit on, with a few large square hard *mesnids* (cushions to lean against) ranged along the wall.

Dr. Dame knew the house, having lived there on a previous trip. It belonged to one of the King's brothers. Now it had been divided into two parts; the section to the west had been remodelled for use as the *Sharta* or Police Head-

quarters and separated from it to the north was the residence of the Chief of Police. The main door formerly connecting the two main sections was boarded up.

We had brought our own cots and mosquito nets and decided to sleep out on the open roof-verandah. We also ate our breakfasts and dinners there until the weather turned too cold. The small room was assigned to Nurse Grace and Medina; the large room was partitioned off by a curtain to afford a living-room and Mrs. Van Peursem's room. We ate our lunches in the living room. The medium-sized room on the far side was given to the doctor and his wife. The corresponding rooms downstairs became the "boys" domain. The kitchen was down there but there was no bathroom!

An Eviction Prevented

The Wazir (vizier) who called to see how we were getting settled, when informed of this lack at once telephoned to the King! His reply was both characteristic and to the point. Batter down the connecting door immediately, move out the Chief of Police and, presto! we could have access to the bathroom over there and incidentally have more rooms. Before we ladies knew a thing about what was happening or what solution had been given we were alarmed by blows on the door from the other side of the wall and in a few minutes it was open. We went to investigate these sounds and learned of the plan. Curious to see the lay of the land we went over to the other side and there in a hallway as though dropped in precipitate flight lay a baby's bonnet. Demanding further explanations we learned that the Chief of Police had a wife and baby and they had been turned out of bed at that hour of the night with no warning whatever. To our strenuous objections to such a proceeding the bland answer was, "It is the King's orders. What else to do?"

Being Americans and women, however, we had plenty of suggestions as to what else to do, (Kings to the contrary notwithstanding) and we insisted that we would accept not even so necessary an adjunct as a bathroom at the price of the eviction of a family. In no time we found a corner that seemed just the place for a bathroom and demanded that one be built. The King, bless his heart, agreed that the idea was a very good one and gave orders correspondingly, though why royalty should have to be bothered by such details remains a mystery inherent to the land of the Arabs. Workers were sent next day to do the needful. It meant that the ladies were kept as virtual prisoners in one room for several days until the workmen finished their job, for of course we were strictly purdah. It also meant the return of the Chief of Police and his little family to their erstwhile home

and of their becoming our friends as well as our neighbors.

We called on the wife as soon as possible to apologize for being the instruments (though unintentionally so) of their eviction. She too was a stranger and had gone to the only friends she knew in Riadh. When she arrived there with her baby, ahead of her husband who was gathering up a few things, her friends jumped to the conclusion that she had been divorced, quite a logical conclusion in a Moslem country.

As soon as the workmen cleared out we came out of hiding and set to work getting settled. A table and four chairs made locally were brought in and served both for our meals and for writing. When they were first produced they were so high it was laughable and so crude and rough that every time we sat down we got a splinter or tore our clothes. Arabs, who as a rule sit on the floor, invariably make a chair or bench far too high for any comfort. We had to cut off about five inches from all the legs of this furniture. We secured a number of empty boxes (the kind that hold two five-gallon kerosene tins) and by putting them in threes either end to end or one on top of another we made quite serviceable dressers, a bookcase, washstand and china (?) closet. I had taken our picnic lunch-basket with us with its picnic tableware and enameled cups, saucers and plates and these were our china and silver. Two goats down in the courtyard furnished our milk supply and we secured rice, meat, eggs and vegetables in the bazaar. The Riadh bread is very poor, being exceedingly heavy and soggy, but there was nothing else. We longed for white bread and potatoes before the tour was finished but two ladies at least did not regret losing fifteen pounds apiece, due probably to the lack of them.

No matter how hot the day the nights were deliciously cool for sleeping and by October were really quite cold. In the mornings before sunup the temperature got as low as 56° F.

Pestiferous Insects

The flies were a great trial during the day but at night on our open roof we enjoyed in full measure the wide expanse of the heavens with the wonderful array of stars. Altogether we were fairly comfortable and learned some lessons on how to prepare for future trips. Our health on the whole was pretty good though each one of the party had a spell of sickness. The early part of our stay coincided with sandfly season and we were all nearly eaten alive by those pestiferous insects. All of our party of ten, except Dr. Dame and myself, succumbed to sandfly fever. Dr. Dame got a bad cold and I an infected eye so we all had something. Then Abdul Nabi came down with pneu-

monia and was quite a sick lad for several days but fortunately made a good recovery.

The most interesting objects in Central Arabia were the Arabs themselves. Here was the home of the historic Wahabis and their descendants, the redoubtable Ikhwan. The latter movement seems to have waned and the term is largely in disrepute, the zealous religionists preferring the former designation although one sees numbers of the broad white head bands, especially among the Bedouin who come to town. These head bands used to be the special badge of the Ikhwan. Tobacco is actually sold in the Riadh bazaar although one does not see any smoking in the streets. Children play mouth organs, even in the Palace, albeit surreptitiously, and one day Mrs. Van Peursem came upon a group of half grown boys playing cards. They were arguing over the game and Mrs. Van Peursem stopped and said, "Playing cards! Are you not afraid of the Ikhwan?"

"Ikhwan?" they scoffed, but added, "No, but we do fear the King."

"Well," said she. "May he not come along any minute and catch you at it?"

"Oh, no," very brightly, "he is out in the desert today."

The Chief Wahabi—The King

The chief Wahabi as well as the most outstanding Arab in the whole country is the King himself. Unusually tall and well built, erect and regal looking in his flowing Arab robes, with his pleasing manner and charming smile he would command attention in any company. He is simple, direct, unaffected and undoubtedly sincere and at the same time shrewd, diplomatic and yet opinionated. He seems to have a firm hold on the affections of his people and the times were innumerable that one heard "*Allah towell amrahu*" (God lengthen his days).

I first met him at the castle of peach garden fame. Mrs. Van Peursem had met him previously on one of her professional calls. We had been invited out there to meet some of the royal ladies. We were sitting on the floor Arab style in our Arab clothes when there seemed a slight commotion outside in the hallway. A signal went around the room like an electric shock and all the ladies present galvanized into sudden action. The royal lady next to me hissed in my ear, "The King!" and quickly throwing my veil over my face I scrambled to my feet with the others

and then there entered His Majesty, all smiles and graciousness. He is very easy to meet and to speak with and has a quality of democracy hard to reconcile with one's idea of an absolute monarch, of which perhaps he is the one leading example left in the world. For instance, the road along which he passed from the town castle to the country castle was often picketed by groups of Bedouin. They were waiting for the King's arrival to stop him for some complaint or request and the King would always stop, listen graciously and give a word of advice or perhaps some money or an order on the commissariat. Contrast this with his Nebuchadnezzarism in treatment of a man who had been sentenced by the court to the whippingpost. The King overruled the court's order and ordered his head off. The man was led out, thinking he was to receive forty stripes but just as he finished giving the witness* to the official in front of him, another from behind sliced off his head with a sword and he never knew what struck him. His body lay for hours in the sunny square as a lesson to evildoers and was gazed upon by hundreds of people. One of these who had never seen an execution before, was so overcome that he fell down in a dead faint and was still unconscious an hour later when Dr. Dame happened to come that way. But *mashallah* (what God hath willed!) after the doctor had given him a needle he came back to life. The other man, alas, was beyond his power!

No matter what happens the King must be obeyed and all the Palace servants make it plain that when one is summoned by the King one must jump and run. It so happened that an American engineer, who has been doing work for the King in the Hedjaz for some time, came to Riadh at the

* "There is no God but God and Mohammed is the Apostle of God."



KING ABD EL AZIZ BIN SAUD AND ATTENDANTS

same time we were there. The morning after his arrival a Palace servant summoned him to appear before the King. The fact that it was not very convenient for him to appear at that moment made no difference; the summons was importunate and therefore importunately obeyed. Mr. T. emerged clad only in a large bath towel. Imagine his consternation when he realized the object of the summons, which was to meet an American lady! She, too, had been summarily called away from an urgent bit of nursing but the King's desire was accomplished. He introduced the two and of the three was probably the most serene and the least surprised.

If one were to criticize him as a ruler one would say that he has too much personal responsibility for an able executive. It is no doubt true that he is the most capable man in the kingdom but why should the King need to be bothered with every little detail in the realm, as for instance the matter of our bathroom? And all during our stay every case in the royal family and most of the others outside, examined by Dr. Dame or Mrs. Van Peursem, had first been referred to the King. Nothing anywhere seemed to be done without his permission or sanction. His finger is in every pie.

Putting the Telephone to the Test

His Excellency's diplomacy is well known and is well illustrated by the following incident. When modern improvements, including telephones, were being installed in Riyadh the Ikhwan leaders grew suspicious and angry and went to the King to voice their objections to such innovations and works of the devil from the lands of the infidel. His Majesty received the deputation with all deference and respect and listened to all they had to say. Then he made pronouncement in words to this effect: "If the telephone is really a work of the devil we shall most certainly have none of it. Tear it out and cast it away. But on the other hand if it is a worthy instrument we must put it to the test. Of a certainty if it is the work of the devil the holy words of the Koran will not pass over it and just as certainly if the holy words do pass over it, it assuredly cannot be the work of the devil. So we will appoint two mullahs, one to sit in the Palace and one in the telephone exchange and they are to take turns reading a passage from the holy book and see what transpires." Needless to say each mullah heard the passage read to him from the other end of the wire and all were satisfactorily convinced and every objection vanished.

To see the King with his women folks makes one conclude that much of his diplomatic education was acquired in just that connection. Certainly to keep several wives and concubines as

well as a dozen or more of sisters and daughters of various ages and dispositions all on good terms with himself and with each other presents no small problem in the diplomatic line. I believe it is his boast that he has had one hundred and fifty-three wives and of the hundred and fifty who have been divorced down the years not one went away angry at him. He has an attractive personality and a nice way with his women and I am sure the present contingent would lay down their lives for him as he seems to have the happy faculty of making each one feel that she is superior to all the others and dearer to him by far. Of course he has had plenty of experience but one wonders sometimes how much their loyalty and love and tolerance are influenced by the appeal of his personality or by that of his title. Certainly I have never seen these qualities manifested to such a degree in other Arab women whose husbands had no connection with a throne.

A Religious Discussion With the King

Above everything else His Excellency is very religious. One would hardly say that he is as fanatic as his followers the Ikhwan but he is very zealous for Islam as exemplified in Wahabyism and is ever ready to put forth its claims as the cream of religions. He used the usual Moslem arguments—that God had first revealed Himself through Moses and the Taurat (O. T.), and then through Christ and the Injil (Gospel) and finally through Mohammed and the Koran, and that as Christ and the Injil had abrogated Moses and the Taurat so in turn Mohammed and the Koran had now abrogated Christ and the Injil.

When we refused to accept this statement he chided us for being less liberal than the Moslems. "For," said he, "you will not accept Mohammed and the Koran whereas we do accept Christ and the Injil. Our people must believe in Christ and the Injil. Why, if any of our people deny Christ and his mother we slay them but you people do not accept the Prophet and his book."

We tried to point out that a nominal or matter-of-fact acceptance of Christ and his book was of very little value; that to say one accepted the book and then not to read it nor follow its teachings was rather contradictory to the first statement. He came back with that trite argument that the Christians had "changed" the Injil so of course it was not acceptable. After quite a long but friendly discussion, neither side making any headway, the King remarked as though saying the last word, "In the Day of Judgment you will find out the truth."

"Indeed we will," we replied, "but in that day we are afraid that you will repent when repentance will do you no good."

Said he, "Oh have no fear. I shall not repent. I shall be having all good and blessings."

We assured him that His Excellency deserved all good and blessings and that was why we wished to tell him about Christ; but he insisted that a Moslem was *per se* a believer in Christ though admitting that he did not follow His teachings.

There was a good sequel to this discussion a few days later when we happened to be in the regular women's gathering. Every Friday all the ladies of the royal family meet together in the main part of the King's Palace for a sort of family reunion. Twice during the day the King comes in for a little visit. This is one of the ways, evidently, that he keeps in touch with his large circle and no doubt is one of his best avenues for obtaining information, for they tell him everything.

On this day, after he had greeted the assembly and settled himself on the cushions, he looked over at the foreign ladies in their Arab costumes and asked me, "Salaha, when you get back to your country you will wear those clothes?"

I replied, "Yes, occasionally."

He said, "Oh of course. You will wear them to dances."

I responded that I was not in the habit of going to dances and he exclaimed, "Why, all Americans go to dances."

I calmly answered that all of them did not go for I did not go.

Then he said, "Certainly, that is right. You two are *mutedayyineen* (religious) and the *mutedayyineen* do not go to dances. Then turning to the company he explained carefully that we were good people and religious and we were called *mubeshereen* (missionaries) and that we spent our lives in service for the sake of our religion. It sounded so much nicer in Arabic than it does in English and it was a tribute we appreciated very much. It also showed that the King knows where we stand and that we were not sailing under any false colors.

"Meet the Crown Prince!"

The Crown Prince is very much like his father in appearance and build and I believe in his manner and disposition also. The first day we met him, a couple of his sisters had connived at his coming suddenly upon us (whether at his instigation or not I do not know) as the sisters and we sat together. However, we were quicker than he and drew our veils, which quite discomfited the young man's expectations. He voiced his disappointment by saying that if he came to Bahrain he would surely see us so why did we veil there? Then naturally we were perverse about it and would not have unveiled for anything, saying that now that we were in the land of the Arabs we had to do what the Arabs did.

However he is a good sport and seems to be well liked. He has quite a sense of humor and a gay, jovial manner. When he learned that Mrs. Van Peurseem had two eligible daughters he asked her what his chances were. She replied that he would have to ask the daughters themselves and suggested that there might be some hope if he agreed to certain stipulations, such as going to America to see them himself, becoming a Christian, having only one wife now and ever, allowing her perfect freedom in all things even to travel, to drive her own car and to go without a veil, etc., etc. We thought that his main wife looked at us a bit askance when next we saw her but I guess she need have no fears. It is not every American girl who has a proposal from a Crown Prince!

Our greatest interest was in the women. We found them very responsive and were met with friendliness and cordiality on every hand, whether from members of the royal family, wives of retainers, servants or slaves. We felt when we left that we were leaving real friends, for our intimate association had deepened our acquaintanceship to friendship even in the short space of three months.

We often thanked our lucky stars that we had had many years of experience in our basic stations in Arabia before this trip to the interior. The proper requisite for such a trip is most assuredly many years of contact and experience with Arabs and fluency in Arabic. It flattened all obstacles and smoothed our way tremendously. The women later admitted that they had had grave misgivings when they knew we were coming. They did not know what to expect and evidently were pleasantly surprised. I think our Arab dress, knowledge of Arabic and Arab ways combined with the fortunate circumstances of our both having brown eyes and dark hair and of not being too thin (!) disarmed any preconceived prejudices they might have had. As soon as Mrs. Van Peurseem began on her medical work the race was as good as won.

New Styles in Clothes

We found their style of clothes was different from the Bahrain or Gulf styles. In Nejd the sleeves are worn long and tight with less ornamentation and embroidery. In Bahrain elbow-length sleeves are increasingly popular for summer among all classes of Arab women but in Nejd they were taboo and even our long sleeved *dera's* were not long enough and we had to have new ones made. The *thob*, or overdress there is nearly always black, not bright colors as in Bahrain, and is made of net or tulle or sometimes lightweight silk. It is made exceedingly ample and very long with quite a train. The *milfa* (veil) is

worn in a slightly different way too to show off the hair more.

I allowed myself to be hennaed, which seemed to please the women immensely. That means having the soles of the feet, toenails and fingers (and usually the palms of the hands) dyed a reddish-orange color. The procedure is for the artists to daub the victim with the henna preparation, which resembles a mass of chocolate-colored mud and then for the daubed one to sit for several hours until the color sets. In my case it was done before I went to bed and my feet were tied up in muslin cloths but my hands were left free. However the sandflies were so fierce I could not keep my hands still and finally took refuge under the sheet, much to the detriment of the henna plaster, a good deal of which was knocked off and so the result was not quite so successful as it might have been. Still, the women were delighted and it seemed to bring me closer to them; of course I had not the advantage of a medical reputation. Since my return to Bahrain I have noticed that that one incident has been broadcast before me and all my Arab friends ask me if it is true that I was hennaed in Nejd and they too seem so pleased about it.

The King's Aunt and Wives

I must tell you about the King's old aunt. Mrs. Van Peursemet met her first on one of her early professional calls. Her hostess was a bit diffident about the meeting when the old lady was announced and warned Mrs. Van Peursemet that she was probably getting into hot water. But Mrs. Van Peursemet scored very successfully and won the old lady's approval at once. I met her later at a Friday assembly and when I was introduced she greeted me in a quite friendly manner but with a gleam in her eye said, "There is no God but God."

I smiled back but made no comment and she gave me a measuring glance and repeated it challengingly. "There is no God but God."

I nodded in assent and she said sternly, "Say it."

So I said it, "There is no God but God."

She beamed and patted my hand as much as to say, "Well, you are all right too."

She was very friendly after that and we liked her ever so much; she was a quaint old character.

Another interesting character is one of the King's sisters. He has a dozen sisters but this one is the most prominent. In fact I believe the King once remarked that if she had been his brother rather than his sister he would never have been King. She is regal looking, stately and tall, a very decided person but also very human and has a fine sense of humor. She has a grown-up daughter with a cough and Nurse Grace, who had been in Bahrain only four months when we took her to

Nejd and who knew very little Arabic, was talking one day to the King's sister and tried to ask after the daughter but could not think of her name and said, "Uh, uh," imitating the cough. The sister got the meaning and laughed heartily and another day when she saw Nurse Grace said to her mischievously, "'Uh uh' sends you her salaams."

The King's three wives are all charming women. One is the mother of thirteen children and has been married to the King twice. He married her and then divorced her, whereupon one of his brothers married her. Then the King decided he wanted her back and the brother divorced her and the King married her again. (It is a Moslem law that if a man divorces a wife he cannot remarry her until after she has been married and divorced by someone else.)

Then there are the *Kurgiat* (Georgians) but really Armenians, favorites of the King or concubines, to be exact. They oversee the King's food and clothes and all the intimate details of his living; they have borne him sons and daughters; they have become Moslems; they have lost their Christian heritage material and spiritual; they have given themselves heart and soul to the King's well being and service but they remain concubines and never reach the status of wife. No matter how much the King professes to love them or shows preference for them or showers upon them gifts of houses, lands, jewels and gold there is always an essence of opprobrium about their position and the higher they advance in the King's favor the more keenly they feel it. It cannot but remain a bitter dreg in their cup. One of them was an operative case and was ill at the time of the visit of the American engineer so he politely inquired of the King as to the health of the "Queen." The King thought this a great joke and relayed it to his favorite with relish but I wonder if he realized that was a stab in her heart and that she had many bitter moments over the fallacy of her position. We resented very much the King's suave declaration when he would voice to us the high esteem in which Christians were held by them as he said, "We Moslems love the Christians; why, we accept them as wives; that is perfectly allowable."

Allowable indeed! Poor captives, spoils of conquest, saved for a time because of their fair skins and brighter minds; they have had everything taken away from them and are as deep dyed in Islam as any born Moslem, yet in the King's harem they can never be wives in the legal sense. If he becomes tired or displeased with them they are married to some retainer or other and not infrequently to black slaves. Then if they should be divorced they must rely on their "father" (the King) to make another disposal of them. Our

thoughts often flew to far-away mothers and the tears they must have shed; Rachel's weeping for their little daughters who had been stolen away.

The Slaves of Arabia

In a hundred per cent Moslem country one should naturally expect to see slaves, since slavery is included in the tenets of that religion but to see it in the raw comes as a shock to one's sensibilities when one's contact has always been with manumitted slaves or "has-beens." Medina had a hard time for at every turn she was treated as a slave and asked openly whose "mameluke" she was. After many years of freedom and of being treated as an equal this aspect was rather galling to her spirit, so quickly does one forget past unpleasantness.

I do not mean to imply that the slaves are not well treated; they eat the same food as their masters, are well clothed and lack for nothing physically and as far as one could judge were certainly not overworked. In the Palace at least an impartial observer would class them as a liability rather than an asset; it took a half hour one day by the clock for them to find a comb and out of twenty slaves one might find one really good worker. Orders were carried out in the most desultory manner. If one called a slave there might be six or seven squatting in the hallway doing nothing but if the one called happened not to be present not one of the others would take the trouble to see what was wanted or even call the one whose name had been given. And yet what incentive had they to be otherwise? Whether they worked or not they would be fed and clothed and what can be given as compensation for the loss of one's freedom? It is a pernicious system and the religion that condones and fosters it remains a blot on the civilized world's escutcheon.

Our sympathies went out to the Abyssinian women slaves. These are our Christian sisters though dark of skin and of a different language, whom we met in Riadh, a country foreign to both of us and where we bridged the distance between us in its tongue, Arabic. These girls had been stolen from loving parents and families, carried away from their homes and country and sold into slavery in Arabia. Here they were owned soul and body by their new masters and had forcibly to give up their religion and yield up their virtue. The Moslems will have a great deal to answer for in the Day of Judgment.

Operating on the King's Household

The object of the trip to Nejd was the medical treatment of two ladies of the King's household. Both of them were operated upon by Dr. Dame and nursed with consummate skill and tenderness

by Mrs. Van Peurseem, ably assisted by Nurse Grace. The operations were performed in the country castle, "Bedia," some nine kilometers from Riadh. The first operation was the more difficult and entailed constant after care so we moved out to Bedia and lived there for two weeks, which gave us a real insight into the running of a Moslem home in general and of a royal household in particular. The peach orchard was at its prime and we enjoyed our occasional excursions to it.

When the second operation was performed and that patient was settled in our wing of the castle with her children, servants and slaves, we moved back to our town house and made daily visits, often spending the whole day. One morning when Mrs. Van Peurseem walked into this patient's room she encountered a little old Bedouiya. The two stopped and stared at each other a moment incredulously. "Why," exclaimed Mrs. Van Peurseem, "aren't you Um Nura?" (mother of Nura).

"Yes," excitedly replied the little desert woman, "and you are no other than Khatoon Lateefa, Um Lulu." (mother of Pearl).*

The American missionary nurse and the little Arab woman had met again, after a period of nineteen years. Um Nura at that time had been in the Bahrain hospital with her sick daughter and now after these many years they met and recognized each other in Central Arabia. To me it was one of the high lights of the trip and an incident of great significance.

In the future there will be many women and children who will remember this visit, for Um Lulu became very popular. With her skill and gentle manner combined with her patience and readiness to listen to all their complaints she soon had as much work as could be crowded into a day. With the two special operative patients to look after and a number of other special patients who received almost daily treatments in their own homes, there was no time for a regular clinic even if there had been a suitable place provided and there was none such at the very inadequate building which passed for the Men's Hospital. But wherever she went, after the special patient had been treated, as though at a given signal, a dispensary would be suddenly in full swing as friends, servants and slaves of the hostess would crowd in bringing their children with all sorts of troubles and illnesses. It was seldom that twenty or twenty-five extra persons were not treated daily in this way.

The Arabian Physicians

Riadh is not without medical help of its own. The *Sahia* or Hospital is open with a Moslem doctor in charge. The Palace has an X-Ray outfit with

* i. e. Gertrude Pearl Van Peurseem.

a qualified man at its head, and there are two other doctors, the Court Physician and the Court Surgeon. These men are all Moslems trained in Syria or France but somehow they have not yet won the confidence of the general run of the women at least. When Um Lulu's medicines began to run out and she would prescribe and say, "but you can get those medicines from the Sahia, they always have them there," their response was invariably, "No, you give me medicine; I want it from you for in your medicine there is blessing."

Four women slaves were also operated upon, at the *Sahia*, and some time had to be given to their daily care.

I basked in the sunshine of the others' glory for was I not the wife of the famous and much beloved Dame and the "sister" of the wise and kind Um Lulu? I made one friend however on my own account. During the dressing of her wound, which was rather painful, I was permitted to hold her hand and she clung to me for sympathy believing that since I "knew nothing" I at least would not stick her with a needle or other instrument.

Along with the daily treatments and these household dispensaries we had many invitations to meals in various houses. These affairs were always friendly, cordial, pleasant gatherings and we enjoyed them very much as they gave opportunity for deepening our acquaintance with the women in our social interchange of talk, ideas and opinions. One thing that impressed them very much was the simple statement that as we were Americans our friends and relatives on that side of the world were asleep while we were chatting with our friends in Arabia. I heard it repeated several times as those who had heard it would inform newcomers as to its strangeness.

There were a lot of things about us that seemed very odd to them. That Um Lulu could come to Riyadh and leave Abu (father of) Lulu alone in Bahrain. Did she not fear that he would marry another wife while she was gone? And how could she leave her two daughters so far away in America—did she not love them? They could not understand a love so deep that it would endure even separation for the sake of the loved. They were surprised and somewhat amused by the doctor's taking his wife with him to the peach orchard and by his riding in the same motor car but they were shocked to hear that we ate our meals together as a regular practice. Abu Lulu's ears must have itched very often for they asked many questions about him and suggested that next time he had better come along, *Inshallah* (God willing).

Discussions on Religion

Of course there were discussions on religion. The women are just as religious as the King him-

self and lost no opportunities in trying to make plain to us the beauties and advantages of Islam. I soon learned that I was my own best argument. I would say, "Look at me. I have been married fifteen years and have had no children yet my husband loves me and has neither divorced me nor married another wife on my head. Do you think I could have enjoyed such *raha* (quietude) in Islam if I had been a Moslem?" The argument was invincible; not a woman's heart could gainsay it.

Our last day we were invited once more to lunch with the King's favorite daughter. She had asked many of our friends and it was a pleasurable gathering. At one point Um Lulu and the nurse were called away to do some last treatments on some eye cases. The rest of us chatted away and when someone sat down in a corner it reminded me of Rob Roy and how he liked to play "Pussy in the corner," and I mentioned it. At once someone said, "Oh! do show us how to play it," and soon there was a merry scramble with laughter and glee as King's wives and sisters raced from corner to corner. The servants and slaves looked on delightedly and little black boys came running to stare in at the windows and doors open-mouthed and wide-eyed at the wonderful fun. The on-lookers enjoyed it as much as the players and the players seemed to be having the best time of their lives and kept it up till they were literally too tired to go on and had to drop down on the floor out of breath. But their eyes were sparkling and their cheeks were bright and their " chests were widened" by a good game for once in their lives anyhow.

The next day we left Riyadh. It was a bit hard to say goodbye to all the new friends; they seemed so sincere in their reluctance to have us depart and their adieus were filled with invitations and hopes that some day we would come again. We said farewell, *fi iman Allah* (in the safe keeping of God) and started on the long journey home.

Once more we spent three nights on the desert and both days and nights were much colder than on the ingoing trip. We halted at Ain Nejm, a hot spring on the outskirts of El Hofhuf where we enjoyed a good hot bath and got into clean clothes before entering the city. We spent a day there calling on friends and then came on to Ojeir where we embarked in a launch for Bahrain and home.

So endeth the chronicle of the first tour of women missionaries to Central Arabia. In my diary of October 25 I note, "So good to be home," and yet how glad we are that we had the opportunity of going.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

A THANKSGIVING SYMPOSIUM

Query: Is filling the stomach to distention from an overloaded table of rich food an adequate expression of personal or national gratitude to Almighty God on Thanksgiving Day in this Year of our Lord 1934? What do ye more than the heathen in their harvest feasts?

If Christ came to earth on Thanksgiving Day,
And passed up and down on the great highway,
And should visit our churches with tapering spires
And divine the thoughts of our numerous choirs;
If Christ should come to the earth that way,
Saying, "How do you do?" What then would *you* say?
"How do you do?" with your silver and gold;
Your copper and bank notes, your coins new and old?

—Adapted.

One church in Montclair, New Jersey, made a survey of the liberality of their members toward the Lord. They found among other things that:

Forty families pledge per year to the church less than the cost of one automobile tire.

One hundred and nineteen families pledge less than the cost of two tires.

Five families pledge per week just the cost of two packages of "Life Savers."

Seven families are content to contribute per week the cost of one soda.

Twenty-eight families reckon that the church is worth to them, per week, the cost of one admission to a movie balcony seat.

Forty-six families make a weekly church gift of the cost of half a pound of candy (not too good candy).

Twenty-two more families are pleased to pledge to the Lord per week a sum equal to a day's smoke to an average man.

Forty-nine families are content with a weekly pledge of the amount of one luncheon (at a moderate priced restaurant).

One hundred and forty-five families pledged nothing.

—*Christian Herald.*

What wonder that troubled leaders say, "Stewardship is a lost note in Christian living?" But thank God, there is another side to Christian stewardship and thanksgiving.

A Missionary Treasure Hunt

The Southern Presbyterian Church needed money—a chronic situation among all kinds of institutions nowadays. But in their extremity, they did not turn to fairs, church suppers and commercial schemes, but rather to sacrificial giving. A call was issued to those stalwart Calvinists to turn in for emergency relief work all unused treasures of gold and silver. "This appeal," we are told, "grew out of a depleted mission fund and dire straits of mission workers in the field," and in response "members of Presbyterian churches in sixteen Southern States have gone to the depths of chests and jewel cases and brought forth treasures, the estimated cash value of which will give the relief fund a \$20,000 boost."

We all know the tradition of Captain Kidd and his buried riches, but a treasure hunt staged by church folk in the name of missions is either very modern—or very ancient; for we recall:

And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering; of every man that gives it willingly with his heart ye shall take my offering. And this is the offering which ye shall take of them: gold and silver and brass.....onyx stones to be set in the ephod.

And so the gifts poured in, all the way from watches, spectacle

frames and dental bridges to vanity boxes and fraternity pins—gifts from 3,600 churches sent to the Atlanta headquarters under the direction of three capable leaders. Then came the sorting—two months of hard work among spoons of every size, watches and chains by the box-full, false teeth in great piles, pencils and pens, not forgetting a pathetic heap of worn gold bands that were the symbols of many a plighted troth. One of the most noteworthy old coins was a silver fifty-cent piece bearing the date 1861 and the words cut by hand with a pen knife, "My last Confederate pay, May, 1865." This rare coin was sent to the Headquarters by the son of a Confederate hero on the anniversary of Lee's surrender at Appomatox. Think of the sacrifice and the sentiment behind that gift! The treasure of greatest monetary value came in anonymously—five large, unset diamonds of exquisite beauty. The pathos behind these gifts would make us weep were it not for our vision of their Divine transmutation into relief for desperately needy missionaries and orphans, on the human side, and "treasures that moth and rust cannot corrupt," on the divine. Uncle Sam also has his innings. "It is estimated that a billion dollars worth of American gold has been removed from trade channels in the past 50 years in jewelry and other forms. From the melting pot, the golden fruit of the Presbyterian Treasure Hunt will flow back into the nation's trade stream, putting new life blood into national finance while providing stimulus to religion as interpreted by the en-

terprising and faithful followers of Calvin."

All this and much more was told in *The Christian Observer* as a reprint from the special write-up of the event in *The Atlanta Journal*. Real sacrificial giving has not disappeared from the Church.

Ohio's Love Gift

Under this title *The World Call* tells of the noble efforts of Ohio women to measure up to the stature of their pioneer leaders in making their Sixtieth Anniversary Love Gift. All over the state, local societies held "Sacrificial Luncheons" at which no food was served except "food for thought," the love gifts being brought in with "prayer and fasting." At the Ohio State Convention of the Disciples, on May twenty-second, the women held the service which rounded up the long effort.

On the stage at one end of the room was a table set for unseen guests. Loving friends had purchased luncheon tickets for missionary women of earlier days and the names of many leaders were on the place cards. . . . Mrs. Anna R. Atwater spoke on the theme, "A Flame of the Lord's Kindling" in which she paid tribute to the worthy leaders of the past, lighting a candle to their memory.

A past president read the names of the unseen guests. . . . and mentioned that the receipts from this luncheon and some other special gifts were to be given as a memorial to Miss Mary Lyon. Miss Lela Taylor. . . . spoke on the theme, "Keepers of the Light." She paid tribute to the achievements of the present, and as she lighted her candle from that of the past, she brought a challenge to the women of the day to carry on worthily.

Miss Bertha Park, the efficient state secretary of missionary organizations in Ohio, spoke on the theme, "Passing on the Torch." After lighting her own candle from that symbolizing the Present, she introduced the presidents of the younger missionary organizations of the entertaining church as representative of all the local churches and lighted their candles. The state president then dedicated all the women of the state to the task of keeping aglow this "Flame of the Lord's Kindling."

Each local society present had a representative in the long line that came forward to put their Love Gifts in the Treasure Chest placed in front of the table for the unseen guests. Gifts have been received totaling over \$2,800.

A Thank-Offering Object Lesson

At the Lakeside (Ohio) summer conference of Methodist Home Missionary women, some one told of using in the thank-offering program in November a richly decorated table at the back of which was a row of harvest objects—nine large potatoes, nine apples, nine tall candles, nine dollars, etc. On the next parallel row, in corresponding positions, stood one potato, one apple, one candle, one dollar, etc., a card saying, "This is what we should do." On the third and front row, in corresponding positions, lay one grain of wheat, one small birthday candle, five cents, etc., the placard saying, "This is what we really do." Could anything be more rebuking than this silent accusation of non-tithers and non-givers?

A Harvest Feast

This effective program for 'teen age girls is abbreviated from *World Comrades*, a missionary publication of the Women's Auxiliary of the Southern Baptist Convention.

Send out invitations on autumn leaves cut from colored paper. Hold the meeting in a place where a long table may be used to seat the girls around it. Set the table as for a real banquet with centerpiece of fruits, especially those common in the mission fields to be considered. Write menu inside an autumn leaf folder and carry out the whole program as if it were a banquet being served. The program leader will be hostess and toastmistress. Those rendering the parts will be the speakers and seated appropriately in places of honor. For the devotional put slips of paper in each fruit cup.

As the girls arrive, gather around the piano for fellowship songs, then let the counselor explain why the program is planned as a feast, referring to the fact that almost all nations have their harvest feasts, the harvest time almost always developing some ceremony of observance. After years of seed sowing in ——— (the country or countries to be considered) the program study of the harvest of souls has been arranged as a feast. We are all invited to go into the dining room for our meeting. After singing "Break Thou the Bread of Life" as grace, John 15:1-8 was read as a basis for the theme of fruit-bearing as a distinguishing mark of His disciples. The slips from the fruit cups furnished an answer to the question,

"What are the fruits of the Spirit?" (Passages on love, joy, peace, patience, kindness, etc.) Suitable divisions of the story of the mission field or fields to be considered are then designated to correspond with ordinary courses at a banquet, not forgetting the salad, the dessert ("some blessed results"), "nuts to crack" (problems of the mission field) and "bon bons" ("sweets along the way," such as "There's a new joy just around the corner in mission work. One of these blessings comes in seeing the results in Christian lives"). These last should be wrapped in tin foil and passed around to be read. The spiritual feast closes with singing softly, "I'll Go Where You Want Me to Go." Then light refreshments, such as bananas, nut sandwiches, etc., are served.

"I Am Thine"

Another excellent Thank-offering program from the same publication and, like the foregoing, planned by Mrs. Albert Thomas, aims to fix in girls' minds the glory and privilege of being a steward, the honor of being entrusted with God's message of grace to the world. An abbreviated version follows:

Poster suggestion—girl searching far horizon with telescope, the print below saying, "Looking for Unseen Gifts," with time, date and place of meeting. In the demonstration use objects to represent the gifts which we wish to consecrate to the Lord—an armful of books suggesting the use of the mind; a small clock turning the thoughts to the gift of time; a violin carrying the idea of talent; a purse speaking of money, and a Bible showing forth the unseen gifts of grace and salvation. Costumes may be worked out to represent all of these.

Have stationery ready for the Thanksgiving letter. Prepare baskets for use in devotional by writing out Scripture references on separate slips of paper and wrapping in various shapes.

After the singing of several Thanksgiving selections, distribute paper and ask each person to write a letter of gratitude to the person who has brought the greatest blessing into her life during 1934—these to be real letters, mailed to those for whom they are intended. This will surely extend the Thanksgiving horizon.

Counselor then leads in an open discussion of things for which the participants are particularly thankful, leading up to the spiritual blessings, and closing with "Count Your Blessings."

The basket with "some unseen gifts" is next passed around, and each girl takes and unwraps a package. These prove to contain suitable Scripture passages to be read aloud after leader's presentation of "the unspeakable Gift." There is no better way to thank

God for spiritual blessings than to recognize His complete ownership of all that we have and are. Let us pray that we may truly know that we are God's. Soft music, "I Am Thine, O Lord," follows.

Demonstration: After preliminary statement as to stewardship, the leader asks the question in 1 Chron. 29: 5. The answer to this is given by six girls who enter from another room or behind screen, each bringing one of the objects representing her phase of stewardship, and giving a brief talk upon it. (1) The mind. 1 Cor. 6: 19, 20. (2) Time. (3) Talent. (4) Money. (5) The Bible. (6) Fellowship with Christ in proclaiming the Gospel. We are entrusted with the Good News for all the world. Are you a steward of the Gospel?

A Leaderless Thanksgiving Meeting

This was arranged for variety and freshness. The chairman prepared assignments and distributed them before the meeting, well in advance of the day. Slips may be cut in the shape of a turkey if desired. Then without any announcements, the program runs itself, items appearing in the numerical order of the slips, as follows:

1. Open the meeting by announcing the first hymn, "O for a Thousand Tongues to Sing."
2. Lead in prayer.
3. Read the first Scripture lesson, Psalm 111.
4. Read the second Scripture lesson, Psalm 138.
5. Announce hymn, "Praise Him, Praise Him."
6. Announce that we will now look at some causes for thanksgiving. Mrs. A—— will discuss the first — "Our Ever - Enlarging Field."
7. Announce that Mrs. B—— will bring to us another cause—"A Proper Evaluation of the Missionary."
8. Announce that Mrs. C—— will tell us how the infant churches of the mission fields are learning to walk alone.
9. Lead the group in sentence prayers, asking that Mrs. D—— make the closing prayer.
10. Announce that Mrs. E—— will sing the closing solo.

MRS. C. E. TIMBERLAKE.
Shadyside, Ohio.

A Flower Festival As Missionary Recreation

Recreational periods, which are a necessity in young people's missionary organizations, may be made not only charming in themselves but worthful as links

and introductions to the study themes. Dr. Helen Magley, of Norwood, Cincinnati, Ohio, who was recreation leader at the Lakeside summer camp of a group of Queen Esther girls (Methodist), sends us the following account of the opening function which lured the members on toward a study of Japan:

At noon on the opening day of our missionary camp, we had set small baskets made of wall paper at the places of the hundred and four girls and counselors registered. A note on the inside of each basket revealed this secret:

There's to be a flower festival
At Camp Wesleyan tonight,
So come join in the merriment
To start our week off right.

That evening, as the girls entered the dining room, each one was given a flower made on a tooth pick, which divided the group into five smaller groups. The flowers were cherry blossoms, morning glories, lotus, wistaria and chrysanthemums. These groups lasted through the week and worked together to win honors for their teams either in song, stunt or athletic activities and also aided in setting the tables on their particular days.

During the evening meal popular and pep songs were sung. Each group chose a girl to act as chairman and another for secretary. Then the fun began. Each secretary was handed pencil and paper and the circles were given five minutes to think of the various kinds of flowers, their secretaries listing all flowers named. The circle with the largest list won, receiving a score of twenty-five points; the second fifteen; the third ten; the fourth five; the fifth one. Scores for each group were totaled for the evening to decide which was the winning group.

Again each secretary was armed with pencil and paper and this time the group was to mingle with the others and find out names, birthdays and birth flowers of the girls and report data to be listed, the group having the longest list in a given time being the winner.

Next, ten to fifteen minutes

were allowed for each group to make up a song and a yell using the name of its flower. The lotus came out first on the yell and the chrysanthemum on the song.

Presently it was announced that a chairman and her secretary should retire to another room and meet one of the counselors, while the company sang songs. When this secretary reentered the room (as an attendant, this time), she carried a pillow on which rested a crown of flowers with which her chairman was crowned group queen by the camp mother, to the accompaniment of soft music, the subjects standing until their queen rejoined them at the table. This ceremony was repeated until each group had its monarch. After a half hour's rest period, the girls were summoned for vespers. One of the nationals led, telling of incidents leading to her conversion. The only illumination was candle-light and the songs were such as "Follow the Gleam," "Let the Beauty of Jesus Be Seen in Me" and "Into My Heart." The effect was lovely and quieting.

Methods for Increasing Interest

The *Friends' Missionary Advocate* gives worthwhile suggestions for accentuating interest among their membership of all ages. Among the points are mentioned:

Having a missionary committee write to the different fields and get personal replies to be read in Sunday school or missionary society.

Conducting imaginary trips to the foreign field, with visual aids to understanding.

Having individuals make suitable mottoes of quotations to be exhibited in the Sunday school.

Assigning incidents describing actual missionary experiences, to be memorized and repeated by various children.

Asking volunteers to learn the names of missionaries and their fields, a Missionary Album containing pictures and brief biographical sketches being available.

BULLETIN OF The Council of Women for Home Missions

ANNE SEESHOLTZ, EXECUTIVE SECRETARY, 105 EAST TWENTY-SECOND STREET, NEW YORK

A CALL TO PRAYER Goes to All People

*"Ye shall seek me, and find me,
when ye shall search for me
with all your heart."*



You are invited to unite in a world-wide fellowship of worship and prayer on the

WORLD DAY OF PRAYER
the first Friday in Lent
MARCH 8, 1935

*"God is a spirit and they that
worship Him must wor-
ship Him in spirit
and in truth."*

**"BEAR YE ONE ANOTHER'S
BURDENS"**

LET US PRAY FOR:

The missionary enterprise and for all who share therein.

A quickened conscience toward the world's burden bearers.

Courage to stand for the right and willingness to accept the sacrifices involved for us all in the building of a better world.

Justice and understanding between individuals, classes, races and nations.

The World Day of Prayer offering will be used for Christian literature for women and children in Mission Lands, Christian service among migrant laboring families, Women's Union Christian Colleges, Religious Education in United States Indian Schools.

The Program, "Bear Ye One Another's Burdens," is 2 cents, \$2.00 per 100; Young People's Program, 2 cents, \$2.00 per 100; Children's Program, 1 cent, 75 cents per 100. This Call is free. The poster (11x16½ inches), like cut on front, is 5 cents. Supplies should be ordered from headquarters of the denominational mission boards.

WORLD DAY OF PRAYER March 8, 1935

The record of the World Day of Prayer of 1934 cannot but stimulate the imagination of Christians the world over. Two hundred and fifty thousand programs for use on that day were sold in the United States and the adapted program was used in Africa (North, South and Central), Argentina, Australia, Austria, Brazil, British Guiana, Bulgaria, Burma, Chile, China, Colombia, Cuba, Denmark, Dominican Republic, Egypt, England, Fiji Islands, Finland, France, Guatemala, Germany, Greece, Holland, Honduras, Hungary, India, Ireland, Italy, Japan, Korea, Mexico, New Zealand, Nicaragua, Norway, Paraguay, Persia, Philippine Islands, Poland, Puerto Rico, Salvador, Scotland, Sweden, Switzerland, Turkey, Uruguay, Venezuela, and the West Indies; from sunrise to sunset the world round. Under tropic trees and in frozen zones groups of women met together to praise God and to beseech his mercy upon this sin-sick world.

In Buenos Aires, "The World Day of Prayer was observed by a group of English-speaking women last Friday, February 16, at 5 p. m. in St. John's Pro-Cathedral, (Anglican), with Mrs. Commissioner Carpenter of the Salvation Army presiding. Some sixty or seventy were present. The following churches and groups were present: Anglican, Baptist, Church of Christ, Scientist, Disciples of Christ, Lutheran, Presbyterian, Salvation Army, Tee H, and the Y. W. C. A. To Mrs. Carpenter's reverent and impressive leading was due much of the spirit of prayer that prevailed."

In a mission school in Egypt prayers were said as usual. "After prayers I was surprised to see all the girls rise from their chairs and go to their bedrooms; then I learned that, with the exception of the five-year-olds, every child in the boarding department was planning to fast on this, the Christians' 'Day of Prayer.' The whole school joined in a special service at 10 a. m. Each class had its special burden of prayer. China with its floods; India with its earthquake; Austria, France and Japan with their difficulties were all remembered. The eight-year-olds prayed for America. I was ashamed when I heard them plead that God would take away the wine and strong drink from our beloved America. The five-year-olds prayed for Egypt and our own school, its teachers and children."

From the home field word comes from an American Indian Institute in Kansas that "our meeting was one filled with sincere devotion and supplication and it was inspiring to hear our boys, one by one, pray for peace

and the progress of Christianity at home and abroad." A mountain school in North Carolina sends in the following description of their program: "The service was in charge of the Junior Class which had worked out the Program as their project. In the choir vestments they marched, carrying white candles, in processional form singing the 'Light of the World.'"

"The section on Peace, with the prayers by girls from the class studying modern history, included the countries which they have thus far studied. The closing part of the service, the lighting of seven candles representing Peace in School, in Home, in Heart, was followed by 'Send Out Thy Light,' after which two small girls lighted our individual candles, and the choir marched out singing, 'Now the Day Is Over.'"

An interesting report from Puerto Rico includes the following: "For days beforehand we wondered if after all we should be able to have the program at the appointed date as there was a boycott against the Electric Light Co., and there were no lights in the church. There was a rumor to the effect that there would not be lights even in the streets that night, in which case we knew that the people would not venture out."

Christians of the United States are called to unite in prayer on the first Friday in Lent with Christians round the world. It is a Day of Prayer for others, and for all missionary enterprises at home and abroad. Cannot each Christian church be opened both for formal gatherings of prayer, and for the opportunity for individuals to seek that quiet place for prayer?

PEACE CRUSADE OF THE CHURCHES

The Department of International Justice and Goodwill, of the Federal Council of Churches of Christ in America, has authorized a Peace Crusade of the Churches, and in preparation for it has appointed three commissions—one to study the Chris-

tian basis of world peace; one to study the problem of peace policies; and the third to study the program for peace education. The Council of Women for Home Missions is cooperating in this Crusade and has membership on these commissions.

* * *

A challenge to be peace-acting as well as peace-minded has appeared in these pages before. The Council is working harder than ever to furnish facts about war and peace, reference material, suggestions for programs, information about the Marathon Round Tables, peace stamps at one cent each; a worship service, "On What Peace Depends," at two cents each; a pageant-drama, "The Triumph of Goodwill," in five short episodes, at 35 cents a copy; and News Letters from the International Relations Committee and Legislative Committee. This material is for your use; write to the Council for it.

* * *

As on that first Thanksgiving Day when the Pilgrim Fathers offered prayers of thanksgiving for the bounty of the harvests,

so through the years the harvests have ever been with the Thanksgiving season. But today there is a story back of these harvests that would stir to action the people of our land if they but knew.

The harvesting of the crops has become so enormous a task to supply the markets for 125,000,000 people, and so complicated a system, that 2,000,000 individuals, including 200,000 children, are today roaming our country—to answer the demand for seasonal workers—homeless, uneducated, weakened in body and spirit—that the crops may be harvested.

It was said at the White House Conference on Child Health Protection that every underprivileged child is a potential first offender—200,000 potential first offenders or 200,000 potential good citizens? The churches of many denominations have united in a program of education, cooperation and service—that these children may have their chance.

NOTE.—The picture in the October Bulletin is not that of the Kawaiahao church building as noted in the title. By some mistake the printer inserted the wrong plate.



"God is Great, God is Good,
And we thank Him for this food."

(At one of the children's centers in a Migrant Camp.)

Our World-wide Outlook

A Missionary Newspaper of Current Events

LATIN AMERICA

Anniversary in Puerto Rico

The Holy Trinity Church, Ponce, the first Anglican church ever erected in Puerto Rico, has recently celebrated its sixtieth anniversary. In 1869, when the first Spanish Republic decreed religious liberty for its colonies, a group of Englishmen in Ponce organized a parish and Queen Victoria gave the materials for the church building. It was shipped in sections from Liverpool and was consecrated in 1874. When the Spanish Republic fell, the church was ordered closed, but the Queen and the Consul managed to have it kept open, though the bells were not permitted to be rung, until the American occupation in 1898. A Puerto Rican, Rev. Esteban Reus-Garcia, is priest in charge. Communicants of the church's mission in Puerto Rico have been increasing at an average rate of five per cent a year.

Better News from Cuba

The principal of the Kate Plumer Bryan School in Guines, Cuba, sends encouraging news of the situation there: "Recent activities of the radicals among Havana students have awakened the more intelligent and dependable students to an understanding of the real situation. By an overwhelming majority the radical viewpoint has been defeated in an assembly of over 4,000 Havana University students."

On the Isle of Pines

The Isle of Pines in the Caribbean Sea has a population of 7,000. Writing to the preachers of the Pacific Conference, Rev. Carl D. Stewart tells the story of a remarkable work that has

been going on there in the last two years and a half:

"I am pastor of the two union American congregations, and in charge of all mission work among the Cubans of the island. My pastorate began two and a half years ago. Until that time no Cuban had been received into our church, and not much mission work had been done among them. Today, a chain of Methodist churches extends from one side to the other of the island, and the Gospel is regularly proclaimed in all points of importance. There are seven Cuban and two American congregations. Fifty members by profession of faith and two by certificate have been received during the past year. We have four Sunday schools, a young people's section, a woman's missionary society, and, in Neva Gerona, Bible and general training classes during the week for all children and young people. Two Sunday school training schools were conducted during the year and thirty-two credits awarded.

—*World Outlook.*

The Gospel in Hispaniola

The evangelization of the Dominican Republic is in the hands of two missions, the Free Methodists in the north, and the Board for Christian Work in Santo Domingo in the south. This latter organization represents three home mission boards — Presbyterian, Methodist and United Brethren — which have pooled their resources for this republic, and have established churches that are known simply as evangelical.

On the extreme eastern tip of Hispaniola are the immense sugar estates of an American corporation, to which hundreds, perhaps thousands, of laborers from all parts of the island have

come for employment. Three evangelical churches are established in this center — the Moravian, which ministers mostly to English-speaking Negroes, the Evangelical, which ministers to Dominicans in the Spanish language, and the Baptist, which ministers to the Haitians in the French language. —*Missions.*

Refuge for German Jews

Guatemala has offered to settle some thousands of German Jews, and has made available 5,000 acres of free land in the Province of Galapa for the first families to arrive. The immigrant families must farm the land, must not engage in such nonproductive activities as trading and peddling, and each must have a minimum capital of \$1,000. President Ubico, of Guatemala, expressed himself as emphatically opposed to Nazi activities in his country, and welcomed Jewish colonization.

Japan also has intimated that she would welcome the settlement of 50,000 Jewish refugees from Germany in Manchukuo. It is pointed out that the soil is very rich and at present is worked only by primitive methods.

—*Alliance Weekly.*

Which Way South America?

Dr. Samuel Guy Inman, who made his first visit to South America in 1914 and has returned every two or three years since, is deeply impressed with the optimism of the people there, as compared with the pessimistic attitude in the U. S. and Europe.

The Seventh Pan-American Conference at Montevideo was a tremendous success. For the first time the North American delegation worked side by side with Latin American delegations, each with mutual respect and real friendship. This was largely due to the simple and sincere efforts of Secre-

tary of State Hull. In four respects at least he greatly pleased the Conference—in declaring that the United States Government would not act as a debt collecting agency for the bankers; that this country was ready to discuss with Latin America a reduction of tariffs; that we would enter into inter-American peace arrangements on equality with all American nations, with no special demands because of the Monroe Doctrine; and that we promised not to intervene in the affairs of any Latin American nation. In each of these countries are political movements along fascist lines; but it would be a mistake to judge the direction that South America is moving by the present dominance of reactionary governments. As a matter of fact they appear to be the dying gasps of an old order, for the university students and labor groups, two most influential classes, teachers in primary and secondary schools, tenant farmers and certain Indian groups are committed to a new socialized movement. Strange to say, this social program is best organized in a country that recently had apparently one of the most permanent dictatorships—Peru. The Apra Party, with a radical social program, is the strongest political organization in South America today.

Model Hospital, Santiago

Health authorities of Chile have repeatedly stated that the Presbyterian Maternity Hospital at Santiago is the type they wish to reproduce in their plans for extended service to mothers and their babies. Expectant mothers are given weekly attention, and pre-natal and post-natal clinics are conducted with maximum results. Some 300 babies are born each year in the establishment. The cost of maintenance required from the Presbyterian Board is only the salary of the nurse in charge.

Do Not Send Packages

The Inland South America Missionary Union announces that it is unwise to send articles by mail, express or freight to missionaries working in Brazil or Bolivia. In a majority of cases the package is never received intact, and when delivered the missionary finds it has been opened and part of the contents removed. In other cases the package does not reach the missionary at all. Or, if the package arrives, the duty exacted is often greater than the

value of the contents. Though the United States Post Office has special facilities arranged for the sending of money without risk of loss in the actual transfer of checks, money orders or drafts, so that the gift reaches the one intended, it has not been able to devise any method whereby it can send articles to these two countries.

EUROPE

The Bible Supreme

"Suppose you were sent to prison for three years and could only take three books with you, which three would you choose? Please state them in order of their importance." This question was sent by the editor of an influential London newspaper to one hundred prominent men—peers, members of Parliament, professors, authors, merchants—a comprehensive selection. Few of them were keen about religion; many were not even churchgoers; others were agnostics or atheists. Yet 98 of them placed the Bible first on their list.

German Missions

The *Evangelisches Missionsmagazin*, in its latest number, contains an interesting comparison between the Protestant and Catholic missions carried on by German groups and societies. According to the article, there are 1,571 Protestant missionaries and 3,673 Catholic German missionaries. This means that the Catholics send out $4\frac{2}{3}$ times as many workers, although they are numerically only one-half as strong as the Protestants. The Catholic forces include 999 ordained men over against the 515 Protestant ordained workers. On the other hand, the Protestants have 61 mission fields, while the Catholics have only 50. Protestant missionaries have a much greater number of baptized members to their credit, and the Catholics have more inquirers.

Swedish Missions

The new yearbook of the Swedish societies shows that

the Christians of that country, who are overwhelmingly Lutheran, are carrying on in five mission fields—Africa (Zululand), Rhodesia, South India, and China.

In these five fields, the Swedish societies have a baptized membership of 32,980 and 2,074 candidates for baptism. There are 120 white missionaries and 729 native workers. The Church Missionary Society had an income of 1,063,018 crowns, somewhat less than the preceding year.

Revival in Norway

Last spring a spiritual awakening began in the city of Bergen, in Norway, with a population of one hundred thousand. Rev. H. B. Roller, an evangelist from Berkeley, Cal., was called to assist in the campaign. Meetings began in the Central Methodist church, which was filled to capacity. There were conversions, consecrations, and decisions for Christ in large numbers. When people were turned away for lack of room, the Lutheran State Church offered its larger auditorium and later the large Cathedral of Bergen was used. The Christian spirit manifested was a proof that the State Church and the Free churches could harmonize in a perfect way so far as the fundamentals of salvation are concerned. The total number helped, as nearly as could be estimated, was about 1,200.

—Moody Monthly.

World W. C. T. U. at Stockholm

Delegates from thirty countries attended the six-day session of the World's W. C. T. U. in Stockholm last July. Dr. Ella A. Boole, reelected as world president, in her initial address referred to the organization as a "little League of Nations," declaring that the very fact that a convention is being held wherein thirty nations are participating, of itself contributes to world peace. Young people in thirty countries are organized as members of the Loyal Tem-

perance Legion, and nearly 3,000 young people have cemented friendship through correspondence.

Dr. Izora Scott, World Superintendent for Peace, mentioned the leadership of the W. C. T. U. in assembling and presentation at Geneva of a petition for international disarmament, which carried 8,003,764 signatures from fifty-six countries, Great Britain leading with 2,146,062 names, and the United States second with 1,135,433 names.

—*Christian Advocate.*

Austrian Revival

The Austrian Evangelical Church has become the center of a church extension movement on a scale such as has never occurred in Austria, and is almost unique in the history of Protestantism. Masses of new members are being received and it is conservatively estimated that the increase in membership this year will be at least 10 per cent. Without any propaganda on the part of the Church, multitudes are coming to it, driven by a deep spiritual hunger for the true faith. Many of these new adherents are Catholics who had left the Roman Church years ago. Under the stress of the present hour they are seeking asylum in the evangelical message of the Word of God.

—*Presbyterian Banner.*

Gospel Among Ukrainians

It is almost ten years since there has been a reformation among the Ukrainians who constitute the majority population on the eastern border of Poland. They are now struggling toward a national church. In the course of these ten years twenty evangelical congregations of the Lutheran confession have been established in the villages and towns near Stanislau, where formerly the preaching of the Gospel was entirely unknown. There are at present eight Ukrainian preachers, of whom three are fully trained pastors and five are lay evangelists engaged in the work of preaching the Gospel. Four additional students of

theology and eleven evangelists are being trained in Erlangen and Neuendettelsau. Four congregations have already erected chapels, and four others have made preparations for such buildings.

AFRICA

The World's Smallest Church

L. A. McMurray writes from the Belgian Congo: "Two of us were making a hurried bicycle trip through a village seven miles from Mutoto when we were stopped by some native boys about twelve years old. The spokesman, Bukasa by name, said with a smile, 'Why don't you come and teach us in our village? We have a shed.' We looked for the shed, found a flimsy structure of light sticks covering not more than six square feet. A grown person could just stand up in the middle of it. 'Who built this shed?' we asked. 'We did,' was the proud reply of the boys.

"We gave the boys some little hymn books, and found they already had a catechism and were teaching the people in the village every day. We promised to come back. I shall not soon forget my first trip to this little village to preach. Bukasa was there, books in hand, his best smile on. He picked up two sticks and began to beat on a small log. The noise thus produced began to bring people in—old men, old women, young men, young women and little children. In five minutes there was a congregation of thirty, who of course completely filled and overflowed the shed. Bukasa led in a hymn, which he had learned at Kankalenge, our local school. He walks in to this school every day and back in the afternoon. The people all seemed to recognize him as leader and followed him remarkably well.

"Since then Bukasa has enlarged his church and his activities. He has actually stirred up the men in the village to bring bigger sticks and bundles of dried grass to build a larger, man-sized shed, which they have almost finished."

—*Presbyterian Survey.*

News from Mboga

Those interested in Canon Apolo's work will be glad to have this news from Rev. A. B. Lloyd:

I need hardly try to express to you my deep feelings of gratitude to God for the great honor He has conferred upon me in allowing me to take up Apolo's work. I find everything in order, and apart from a slight falling off in church attendance, things are going on quite normally.

There are over 300 people ready for baptism, and every prospect of that number being doubled in a little while. The great need seems to be the raising of the standard of Christian knowledge. The leaders (over sixty of them) are deplorably ignorant, although the spiritual tone is high. I am here alone with one young man, who for at least six months will have to spend most of his time at language study, and be quite unable to do much in the way of leading. Even at the end of that time, being a layman, he will not be able to take the responsibility of pastoral work. It is therefore of paramount importance that another man should be sent *without delay* to take over from me when I leave. He should be an ordained man who can shepherd this flock, and be able to administer the sacraments of the Church.

(An ordained recruit has now been sent.)

—*C. M. S. Gleaner.*

Dan Crawford Hospital

Dr. Tilsley, who has been in charge of the Dan Crawford Memorial Hospital at Luanza, Elizabethville, Congo Belge, has been obliged to leave Africa and return to England. The Belgian Government does not permit anyone to practise even the most simple forms of medical treatment without a recognized qualification; this law has not always been strictly enforced, but regulations are being tightened up. After Dr. Tilsley's departure the authorities could have directed the Luanza hospital to be closed; had this occurred there might have been difficulties in reopening it, even when someone with suitable qualifications became available. This difficulty was temporarily met by Dr. Patrick Dixon, stationed at Chisambo, some 200 miles south of Luanza. As he was due to go on furlough at the end of the year and the one to replace him had already arrived he was

free to go to Luanza. In January of this year Mr. and Mrs. E. J. Salisbury arrived at Luanza from Bunkeya. Mrs. Salisbury, being a qualified nurse, was permitted to take charge of the hospital after Dr. Dixon left in April. When he returns next year he will resume his regular work at Chibambo, but unless, or until another doctor is secured for Luanza, he will have general supervision of the work there.

L'Evangile en Afrique

This interesting eight-page paper in French has found its way to America from the Belgian Congo. It appears as an evangelical review intended for the Christians of the colonies using the French language. Among some articles of a general nature (one on the sleeping sickness) there is an article on the work of the Evangelical Mission Society of Paris in Gabon, the only Protestant Society which does any work in the Gabon. This is a large territory among the colonies under French jurisdiction in Equatorial Africa. There are different races and tongues represented in this vast area and the Evangelical Society works among all of them. It maintains seven stations.

—C. T. B.

WESTERN ASIA

Reforms in Turkey

Last year the tenth anniversary of the Republic was celebrated and the Turkish people themselves were astonished when they saw, through statistics effectively displayed, what progress they had made. The celebration was the center for Near East peace efforts, so that while Europe is thinking in terms of war with its Christian neighbors, Turkey is thinking and acting in terms of peace with Christian neighbors. While other lands increase their war budgets Turkey has *decreased* its appropriation for national defence from Lt.64,004,925 in 1926 to Lt.33,116,640 in 1932.

Since the celebration the nation's leaders are working on a

Five-Year Industrialization Plan, with the building of twelve factories as a goal. To train their own workmen and develop industrial thinking among a rural population five ministries are forming plans for developing vocational training in schools. Appropriations for health have been maintained; a several-thousand-year-old helter-skelter system of mixed and uncontrolled weights and measures has been wiped out in the interests of honesty; and finally, safer and more speedy transportation is assured.—*Near East Christian Council Bulletin*.

Some Figures for Palestine

Palestine has received from three to four thousand Jews a month during this year. During 1933 the number of German Jews that entered Palestine was 9,000. Altogether in the past ten years Palestine received 124,702, and lost 26,083 who returned to other countries. There are 120 Jewish settlements in Palestine, and at least 27,000 Jewish people engaged in agriculture. Twenty-four thousand children are in Jewish schools of Palestine. The budget was not only balanced in 1933, but had a comfortable surplus. It is a land without unemployment.

Promising Signs in Persia

Persia's 100th year has been harder, say the missionaries, than even the tragic years of the World War, when destruction, famine and death wrecked the western part of the country. Yet the signs of promise for the future are many, even in the midst of heart-wrenching conditions. A friendly Minister of Education is helping untangle the knotty questions of the status of Christian schools. Cooperation between Presbyterian groups and the Church of England Mission in the south is bringing greater strength and sympathy among Persian Christians. Threatened hindrances to medical work have not materialized. In one village a friendly *mullah* saw to it that he was busy elsewhere when the missionary

evangelist came to this village, saying, "If I do not know that you are here, how can I oppose you?"—*Presbyterian Banner*.

INDIA AND BURMA

The Last Census

India is now said to be the most populous country in the world, surpassing even China. Her increase in ten years has been 33,895,298. Eighty-nine per cent of her people live in villages and it is declared that an evangelistic tour, visiting and spending one day in every village in India would take 1,909 years. In the whole population 84.4 per cent of the men and 97.1 per cent of the women are illiterate, the test being "the ability to write a letter and to read the answer to it." Among Christians 72.1 per cent are illiterate, an improvement on the general population.

The religious classification is about as follows, considering only the larger groups: Hindus number 239,195,100, or 68.24 per cent; Mohammedans 77,677,500, or 22.16 per cent; Buddhists 12,786,800, or 3.65 per cent; Tribal religions 8,280,300, or 2.36 per cent; and Christians 6,296,700, or 1.79 per cent. The Christians have, relative to their strength, grown more than three times as fast as Hindus and Buddhists, and nearly three times as fast as Mohammedans.

The number of blind people in India is given in the 1931 census as 601,370, an increase of 120,000 in the last ten years.

—*International Review of Missions*.

Caste and Out-Caste

Rev. J. Gordon Bennett gives some encouraging facts of the work in Medak: 1,981 adult and 3,706 children baptisms have been recorded in 1933, mostly in villages already occupied. The baptized community now numbers 89,882. In more than twenty circuits Young Men's Summer Schools have meant a quickening of spiritual life that is being shown in a new helpfulness in combating all kinds of

social evils: idolatry, intemperance, eating of carrion, caste-prejudice, illiteracy and degradation we are proving to be most effectively combated by the growth of a new life in our village young men. The outward face of some of our villages has been no less than transformed by the combined efforts of the Evangelistic Campaign of Witness and these Young Men's Summer Schools.

—*Dnyanodaya*.

Harijans Gain Confidence

At the conclusion of a nine-months' *harijan* tour, Mr. Gandhi is convinced that untouchability will soon be a thing of the past. He says:

A most significant result of the tour was an awakening, on a large scale, among the Harijans themselves. Many of them have made unsolicited statements that the position had considerably advanced, and that they had confidence that untouchability would be a thing of the past in the near future. If the movement goes on as at present, it must cause increasing awakening among Harijans, and when they fully realize how they can substantially help themselves, and how in many cases the law is with them, whether the higher caste Hindus like it or not Harijans would make good their position. I would, of course, hope that these Hindus will realize the wickedness of untouchability as it is practiced today and get rid of it themselves, rather than that they should be compelled to do so by circumstances beyond their control. Whatever happens, untouchability cannot survive for many years.

Character Building

Character is being made out of the most unpromising material at the High School for Boys of the Church Missionary Society at Srinagar, Kashmir. About forty years ago the school was disturbed by a woman's cries just below the window. The boys looking out saw a youth, wearing heavy clogs, kicking a woman who had fallen to the ground. "Oh," said the schoolboys, "it is nothing. It is only *Ram Chan* kicking his mother." Now the sons and grandsons of that group are continually on the lookout to help women in trouble. These Kashmiri boys will give up their

leisure, money, even their dignity to provide fresh air outings for convalescent women.

It was Tindale-Biscoe who built up this mission in Srinagar. He was a convert of D. L. Moody.

New Book Depot

Every section of missionary activity in the Hyderabad Province of India is cooperating in the Christian Book Depot at Secunderabad, a new literary effort to promote the education and Christian character of converts in the province, almost half a million of whom have been brought into contact with Christian churches through the "mass movements".... Baptists, Methodists and members of other bodies have shared in the labor of translation, and the Bible Society is cooperating in publication and distribution. Arrangements have been just completed for the Christian Literature Society to issue in large numbers pictorial leaflets telling in the simplest way the Gospel story, together with books on hygiene and moral conduct."

—*The British Weekly*.

Three Collections in One Service

In the Godavery region of the Medak Methodist Mission a memorable service was held a few months ago. Those present walked through drenching rain, many a great distance, but the room was filled. During the one service, there were three collections, the amount increasing with each collection. There was first the usual Sunday morning collection, followed by the thank-offering for special blessings received. One man's younger brother had been sick and God had miraculously restored him; so Rs. 5 were put in the plate. Another had an addition to his family, and there was an offering for that. The third collection was given by the wives of the evangelists and represented what they had gathered in many ways for the work of helping their sisters.—*Dnyanodaya*.

Turning to God in Burma

Pau-Chin-Hau is the leader of a remarkable reformation in the Chin Hills of Burma. He urges a turning away from idol worship and animal sacrifice to the worship of the One Creator of heaven and earth. He has devised a script by which any Chin may master the art of reading in fifteen days. Four of his followers traveled 800 miles with the Sermon on the Mount in order to ask the Bible Society to print it for them. This reformer and his people have expressed an earnest desire for the Bible in their language. Four hundred families have burned their idols and are asking for Christian teachers. Fully 2,500 families are turning to the living God. —*United Presbyterian*.

Gospel Team Discuss Guidance

A group of Burmans and Karens, with four missionaries—thirteen in all—met the first week of July in retreat to share and discuss their surrenders, failures and victories. Out of this fellowship they reduced their testimonies to the following list of sins which interfered with God's guidance:

1. Fear of criticism.
2. Laziness.
3. "Ar-na-de" being backward to tell the unpleasant truth.
4. Disobeying or failing to carry out guidance.
5. Craving recognition or praise.
6. Not giving full credit to others.
7. Unwillingness to "check" others.
8. Checking unguidedly.
9. Unwillingness to be checked.
10. Pride, intellectual, spiritual, etc.
11. Moods; discouragement.
12. Doubts.
13. Spiritual numbness, paralysis.
14. Fear of ridicule.
15. Fear of making light of holy things.
16. Not facing reality, fear to face all the facts.
17. Dishonesty, exaggeration.
18. Resentments, hurt feelings.
19. Lack of love.
20. Impurity, thought or deed.
21. Selfishness.
22. Independence, rebel complex.
23. Not praying enough for others.
24. Getting unsundered; failure to find unsundered areas.

Burman Official a Christian

U Ba Htin, Deputy Commissioner of Moulmein, is a Burman

Christian who is holding an increasingly important place in the new Burma. He is known throughout the province as a Burman official who cannot be bribed. After graduating from a Mission School he entered government service, and now as Deputy Commissioner he has an office of much authority and prestige. He is a member of the Moulmein Baptist Church and teaches a Bible Class in the Morton Lane Girls' School. He is proud of being a Christian, and wants everyone to know that he stands for righteousness.

—*Burma News.*

CHINA

Mission Service in Favor

The *Chinese Recorder* reports that Mission Schools almost without exception have largely increased enrollments. In spite of quite frequent unsatisfactory equipment they are trying to keep their standards up to those of government schools. Their students are assuming more and more responsibilities. Twenty-five per cent of the boys are Christians as over against the one-tenth of several years ago. Of the 162 students in Manchuria Christian College 112 are Christians of whom fifty-two have been baptized. The school at Changchun is filled to capacity—480 on the roll.

In spite of increasing facilities in government institutions patients continue to fill the mission hospitals. Nurses and doctors are all on the job. The government views with favor all mission activities, and would accord all churches, schools and hospitals special treatment.

Importance of Christian Homes

Part of a Five-Year Program of evangelism is an effort to Christianize Chinese homes. The following means are used: Posters, lectures, lessons, slogans, songs, organizational materials, observance of Christian festivals, study classes for parents and for adults in general, and home week. It is believed

that the home itself is the greatest teaching agency. If children are to learn the principles of the Christian home, those principles must dominate the home itself; of these the following were emphasized, freedom, self-reliance and fellowship for parents and children alike. As a means of educating parents in their responsibilities the use of tests for parents is proposed—tests designed to measure parents in matters of knowledge, attitudes and behavior, and are valuable in awakening interest. Social hygiene, on a Scriptural basis, is also being stressed.

Rules for Church Practice

The Inchowfu Local Council and Shantung Presbyterian Mission Committee last year approved the following corrections in church practice:

1. Those who have already been baptized should not be rebaptized or immersed.
2. Except with members of the same family there should be a clear separation of the sexes and becoming behavior between them.
3. There should be no fasting without good reason.
4. Only those who have been ordained are permitted to exercise the laying on of hands or to give baptism.
5. It is forbidden to use the name of Jesus to perform acts of witchcraft.
6. There should not be unmeaning ejaculations of praise.
7. Except in private prayer, speaking in "tongues" is not permitted.
8. The name of the Holy Spirit should not be used in vain.
9. In worship everything should be done with proper decorum and order.
10. The form of worship should be reverent, quiet and orderly, with seemly behaviour, and by no means accompanied by emotionalism and the works of the flesh.
11. New church members should not soon be given responsibility in church affairs.
12. Church members should be self-controlled in all things and not seek to imitate others.
13. None should vainly seek for "gifts" to exalt oneself.
14. In all things exalt "Jesus Christ and Him crucified," following the Holy Spirit as Comforter, because the work of the Holy Spirit is to manifest Christ and to witness to the Lord.
15. Whoever does not follow these principles, or who teaches others not to follow them, shall not be

- permitted to lead meetings within the bounds of the Presbytery.
16. Unless approved by the session of the church no one shall take the liberty of inviting anyone to hold revival services.

Tent Evangelism in Hopei

The Hwaili field is so large—7,000 square miles, with an approximate population of 1,750,000—that the wisest policy seemed the formation of Christian groups to evangelize outlying districts from their own center. With this in view, a tent band settles for a month or so in a place, seeks to form a group of active Christians, and then moves on to repeat the process elsewhere. It is hoped that the groups thus won will, on their own initiative, continue to witness for Christ when the evangelists are busy elsewhere. This work is in its infancy and every effort is made to be systematic and thorough. Except in special circumstances the tent band stays in one place a whole month. The evangelists have sometimes wished to leave after a week or two because there were no results, but on being encouraged to stay, have found the tide turn in the third or fourth week. Too long a stay is equally unwise, as there is danger of drifting, with no definite accomplishment.

—*China's Millions.*

Mateer Memorial at Tengkhsien

Mateer Memorial Institute in Shantung celebrated its twentieth anniversary in June. There have been nearly 350 graduates, most of whom are employed in work for the church, either preaching or teaching. Last year the school had nearly 200 students, and its influence is increasing. In recent years young women have been admitted and over 40 are in attendance.

—*Presbyterian Advance.*

Peiping's Four Campaigns

For more than twenty years Methodist churches in Peiping have held special evangelistic campaigns for non-Christians during the Chinese New Year period. This year four cam-

paigns were carried on simultaneously. Numerically, the most important was the one at the Pearl Market church in one of the busiest spots of the city. Five smaller churches cooperated. The crowds were persuaded to come in both by the attraction of music and by personal invitation at the door. A woman stood by the door and invited all of the women passing by to come in. During the ten days of meeting 8,680 attended, while 500 were interested enough to leave their names and addresses and twenty joined on probation.

The second campaign was at Flower Market church in the area of small shops. The leading spirit was Mr. Chang, converted at sixty and now aged seventy-five. The third campaign was at Asbury, followed by meetings in homes of church members. The fourth was at a little church in the southwest corner of Peiping. Mrs. Pai, wife of the pastor, organized a team of volunteer workers and arranged a series of five home meetings each afternoon. In this way, 120 people were reached.

—*Christian Advocate.*

JAPAN—CHOSEN

Christian Missions Conference

Delegates from thirty constituent mission bodies in Japan and Formosa were present at the annual conference of the Federation of Christian Missions held at Karuizawa in July. The theme of the conference this year was, "The Church's Responsibility to Youth." Speakers, both foreign and Japanese, read papers dealing with Christian work among 'teen age, older adolescent and young married people.

Dr. Tsu demonstrated both versatility and power in three addresses: Jesus, the Healer of Bruised Men; The Work of the Church in China; and China's Political Problems, with an appeal to China and Japan to solve them in the spirit of Christ without the interference of outside meddlers. Mr. Yabe told the audience of his fifty-seven

days in prison as a conscientious objector at the time of the Russo-Japanese war, as well as of his sincere efforts to combat nationalism in the recent Sino-Japanese difficulties.

—*The Christian Century.*

Presbyterian Mission Reorganization

The Presbyterian Mission held its annual meeting in Karnizawa in July, combining the usual business with a celebration of the Mission's seventy-fifth anniversary. A reorganization plan was discussed under the titles: evangelistic work, educational work, social work, kindergartens, youth program, student work and mission organization. Steps were taken to transfer in the near future as many mission kindergartens as possible to the Japanese Church. Most significant of all was the appointment of a committee to confer with the Synod of the Church of Christ in Japan (Presbyterian-Reformed Church) about a fundamental integration of the work and personnel of the mission with the church.

—*Presbyterian Banner.*

Temperance Movement Growing

The Japan Temperance League held its annual three-day Convention in Fukuoka, Kyushu, last April. So encouraged were some of the Japanese leaders that they declare that Japan is destined to lead the whole world out of the wilderness of alcoholism. In the past ten years the number of societies affiliated with the League had grown from 219 to 3,527, an increase of over 1,500%, while members had grown from 25,000 to 340,000. There are seventeen totally dry villages and 130 partially dry. The Convention had the largest attendance on record. On Sunday, when three special trains brought in large delegations the attendance went over 3,000. Among the working classes in Fukuoka Province, the temperance movement has a membership of 12,300. Since

the Convention a coal mine in this province has informed headquarters in Tokyo that a Temperance Society is being formed.—*Japan Christian Quarterly.*

For Training Christians

The Kingdom of God Movement was one of the sponsors of a conference for training Christian leaders held this fall in Tokyo. About 300 delegates from the eastern part of Japan were present and, divided into groups, studied the general subject: "Points of Emphasis in Christian Evangelism for Our Age." Among the findings of the group was this statement:

As Christians we should put heavy emphasis on, and proclaim, first, the central Christian truth that God is Father and that all men are brothers; second, the principle and ideal of the co-existence and co-prosperity of mankind everywhere. In the realm of international peace we should impress Christians with their responsibility for world peace and its promotion, urge Christians to join and support existing Christian peace organizations, and under the leadership of the National Christian Council observe a Day of Prayer for Peace.

—*Presbyterian Banner.*

Mission Statistics for Chosen

While it is not possible to estimate the extent and value of foreign mission work from cold figures, these may give a general view of the whole work, and contribute to an understanding of the Church's growth. *The Korea Mission Field* reports: "Twenty-five years ago there were 28 unordained Korean workers reported in the Methodist Missions and no ordained ministers. These were all on Mission pay; now there are 102 unordained workers and 22 ministers, mostly on Korean pay. Then the total adherents were 7,871 and now there are 18,817. Caution must be used here. We have no record of thousands of Christians who have gone to Manchuria and to Japan. We cannot reckon these as lost to the Church. The earliest figures 18 years ago tell of 181 Methodist Sunday schools; for last year double that number are reported.

Working Program for Korean Church

At a meeting of the Presbyterian Assembly's Forward Evangelistic Movement Committee in Seoul, the following actions, among others, were adopted as the program for next year:

- (1) To organize 50th Anniversary Preaching Bands;
- (2) To encourage the formation of libraries of Christian books under the C. L. S. plan;
- (3) To seek to have every Christian family subscribe to some Christian magazine or paper;
- (4) To refer to a committee the question of translating or having written, books dealing with present day problems and methods of developing the Church;
- (5) To adopt as the working slogans for the year:
 - a. To call non-Christians to God.
 - b. To call back-slidden Christians back to the Church.
 - c. To call Christians back to their homes to preach.

—*Korea Mission Field.*

ISLANDS OF THE PACIFIC

"The Salvation Navy"

During April and May, the Gospel Ship *Fukuin Maru*, under Captain Skolfield, worked among thirty villages of Tawi-Tawi and Sulu, and 10,000 people in the Philippines heard the Gospel message. The reception was everywhere friendly. Several converts desire baptism, and this will be conferred as soon as a permanent worker is stationed in Tawi-Tawi.

As a result of these two-months' work, a trained Christian Moro, Mr. Jack Savandal, graduate of Silliman Institute, will be permanently stationed at Bungao.

Rev. E. F. Gulbranson tells of this cruise of the "Salvation Navy," as he calls it. "During the month of active work, the doctor, dentist and nurse were able to administer and treat over 2,000 cases. Many came to the boat for treatment. The order of the day was as follows: awake from sound sleep, have private devotion, then breakfast, followed by a ship service of Bible exposition and prayer. Then doctor, dentist, nurse and

missionaries go ashore. On land a Gospel service was first conducted, followed by the medical clinic. During the time of treatment, tracts and gospels were given out to the eager people and personal exhortations were made. If villages were not too far distant, the missionary force would divide, each taking an interpreter and carrying the Story of the Cross."

—*Philippine Evangelist.*

New Guinea Explored

From the New Guinea field of the American Lutheran Church comes a most interesting account of an exploration trip taken into a section of New Guinea lying remotely inland, and supposedly inhabited by numerous tribes. The adjacent Finschhafen Mission of the German Church cooperated with the American Lutheran Church Mission. Three missionaries from each staff composed the party, and 100 native carriers were engaged. A portion of the territory had been explored by airplane about a year ago. The latest exploration establishes the fact that while portions of the territory are well populated, the problem of transportation will entail heavy expense. One church—the Roman Catholic—has already established a field, with an aerodrome in course of construction. During the latter portion of the trip, which penetrated into the mountainous region where no white man had traveled before, both native population and wild life were so sparse that food supplies ran very low.

The expedition was rated a success. The need now is for missionaries to begin work. The section explored is known as the Hagen Mountain District.

—*Lutheran News.*

Hawaii's Population

More than half of Hawaii's total Japanese population are now American citizens (75,000), whose voting strength is increasing at the rate of nearly 1,000 per year. American citizens of Chinese ancestry, who

have reached their majority, number over 3,000. The great majority of Hawaii's Koreans (7,000) are American born, hence citizens. There are over 50,000 Filipinos in Hawaii, mostly young people, all of whom are now eligible for entry into the United States.

The 1930 census of Hawaii records a total population of 368,336. Of this number, 161,708 are of native-born parentage, 106,946 of foreign-born parentage, and 31,145 of mixed parentage. According to race, there are 50,860 Hawaiians or part Hawaiians; 139,631 Japanese; 63,052 Filipinos; 27,179 Chinese; 27,588 Portuguese; 6,671 Porto Ricans; and 6,461 Koreans. The balance of the populations is chiefly Caucasian, although 563 Negroes are reported.

NORTH AMERICA

New York's Peculiar Sects

Church announcements in New York's Saturday papers reveal a motley assortment of religious cults. Among those announcing Sunday services are: Rishi Gherwal, master teacher of Yoga; Vedanta Society, Swami Bodhananda, leader; Fellowship of the Universal Design of Life; United Lodge of Theosophists; Order of the Portal; the Absolute League. The Spiritual Science Mother Church, Inc., and the Spiritual Science Institute, Inc., maintains a daily service for "Spiritual Healing, Prayer, Messages." The latest addition to the list is the American Life Guidance Association, Inc.

Benevolence in Extremity

It is of wide significance that the *Boston Transcript* recently carried an advertising page on which forty-six benevolent and charitable organizations made an earnest plea for aid. All over the country organizations representing helpful ministries are in extreme need. Income from invested funds and annual subscriptions has been greatly reduced. Unemployment, resulting in the urgent needs and

pleas of countless people, has made a tremendous appeal to the charitably inclined, with the net result that philanthropic organizations are in dire straits. Many have been built up through long years by prayer and self-sacrifice; many are well housed and equipped. The plea is for continued interest in these stabilizing factors of civilization.

Toward Methodist Union

The year 1944, hundredth anniversary of the Methodist cleavage over slavery, has been set as the time when it is hoped there may be completed a union of the three leading bodies of Methodism in the United States: the Methodist Episcopal Church, South, and the Methodist Protestant Church. The reunion of these bodies would create a denomination with close to 7,500,000 communicants. Bishop Edwin H. Hughes is chairman of the committee of fifteen charged with drafting a unification plan.

—*Presbyterian Banner.*

Baptist Home Missions

The American Baptist Home Mission Society reports that only one Christian center has had to close its doors this year for lack of funds, although curtailment has been necessary. This ability to adequately meet existing conditions has been largely due to the interest and financial aid of communities in which these Christian centers are placed. Loyalty of foreign-speaking pastors has won large numbers. Also the missionary service among Indians has had encouraging response. There have been large ingatherings on the California, Nevada, Crow, Navajo and Western Oklahoma fields. Three hundred baptisms are reported.

Italian Evangelicals Convene

A national Italian Evangelical Conference convenes in New York City November 1-2. Morning and afternoon sessions will be devoted to discussions; on November 1 a dinner will be ar-

ranged when the contribution of Italians to the economic, civic and cultural life of America will be noted.

There are 350 evangelical churches and missions for Italians in this country, with a membership of over 27,000. In the more than forty years' history of this movement there has never been held a national and interdenominational conference of its influential leadership. It is hoped that a thorough-going survey will discover ways of more effective inter-church cooperation.

—*Christian Intelligencer.*

Orientalists in Utah

Rev. Sho Kichi Hata is pastor of a Congregational church for Orientalists in Salt Lake City. This church owns a beautiful building, a parsonage and dormitory for students. The pastor writes, in the *Missionary Herald*:

The Japanese population in Salt Lake City is declining rapidly. During the last two years our church has lost ten families through removal.

Our Sunday school is international. Soon after I came here I noticed a Chinese girl in the school. It seems that she had tried at first to make friends among her own people, but found them to be beneath the plane to which she was accustomed. Then she turned to her American school-mates in high school, but soon became conscious of their prejudice. Finally she turned to us, and has found real friends. She has been a faithful attendant at our Sunday school, and last Easter joined our church. Lately her two brothers have been coming too. We also have some American boys and a Greek girl among our Sunday school pupils.

Indians Exceed Whites in Gifts

A convocation of the Niobrara deanery of Sioux Indians was held at Greenwood, S. D., August 19 and 20. An important feature was the offering for general missions. While South Dakota is the darkest point in the stricken drought region and the Sioux Indian reservations are literally burned up, the offering was one-third larger than last year. Over \$4,100 was given by these poverty stricken Indians; \$1,000 of it came from the Indian young people. Out

of their poverty, the Indians give more, proportionately, than the white field of South Dakota.

—*The Living Church.*

MISCELLANEOUS

Inter-Visitation in Far East

Eastern Student Christian Movements are setting up plans for inter-visitation which will greatly strengthen their national work and lead to much more intensive collaboration between them. The Indian Movement hopes to send a delegation to the Java Movement in the autumn of this year. The Chinese Movement invited the Indian Movement to send over a group of students and student leaders some time in 1934 for a period of three months "to expound the Christian message from an Indian viewpoint, to interpret Gandhi and the Indian National Movement and to help in developing an international mind and a Federation consciousness among Chinese students." The Japanese and Chinese Movements are discussing various projects of visitation. At the same time preparations are being made for a visit of a Negro delegation from the S. C. M. in the U. S. A. to India.

—*Far Horizons.*

Stewardship Around the World

Since the World Stewardship Convention in Edinburgh in 1931, Christian Stewardship is circling the globe. Anglican, Methodist and Presbyterian communions in England have built up an organization and distributed literature. A Scotch association is being formed. One of the eight points emphasized in the Five Year Movement of the Church of Christ in China is Christian stewardship. "We need, above all, to understand that, if we want Christianity to really prosper in China, we must be willing to accept the heavy load involved in becoming independent, self-governing and self-supporting," read the committee's report.

Stewardship was given a prominent place at the General Assembly of the United Church

of Northern India. An entire evening was devoted to the subject with two leading professors as the speakers. Similar reports come from Korea, the Philippines and the Near East.

—*United Church Record*.

Roman Catholicism Grows

Dawn gives the world membership of the Church of Rome as 297,762,524, as against 132,969,616 of the Protestant churches, and 127,295,825 of the Eastern Church. Thirty years ago the Roman priests throughout the world numbered 230,000; today there are (*Universe*, November 11, 1932) 321,000 priests. According to *Universe* (December 30, 1932), "It is probably a fact that the church has made more material progress in Great Britain in this year of economic catastrophies than in any year since the Reformation." The 600 Roman Catholic priests in England of 50 or 60 years ago, have increased (*Universe*, November 1, 1933) to 4,818. On an average one Roman Catholic church is being built every week in England, while converts and monasteries are springing up all over the land. The Roman Catholic population is increasing by about 12,000 annually.

From the same source, it appears that in the United States the Vatican has 12,537 churches, 5,723 missions, and a clergy numbering 29,782, including 16 archbishops and cardinals. Their 7,462 parochial schools enroll 2,170,102 pupils, while their 1,998 institutions for higher learning enroll 179,345 students.

Tin-Foil Missionary

The "Tin-foil Lady," Mrs. Robert Love, of 138 Grove Street, Plainfield, New Jersey, has gathered and sold for the benefit of the Mission to Lepers the remarkable total of 21,371 pounds of tin-foil during the past nine years. This has amounted to more than \$600. Mrs. Love has tin-foil sent to her from Maine to California. One lot came from Panama and another from England. In Plainfield, many day schools and Sun-

day schools, as well as Boy Scout troops and other organizations, are collected for her. "I am almost in the junk business," smiled Mrs. Love. "I will welcome old aluminum, lead pipe, iron, brass, copper, empty tooth-paste tubes—in fact, any old junk that I can sell."

—*Without the Camp*.

On the Side of Temperance

Dr. W. J. Mayo, of the famous Mayo Clinic, Rochester, Minn., writes to young doctors, in the *Staff Bulletin*: "As doctors we must begin to think of promoting the cause of temperance. How often do we hear, when we are speaking of a certain man, 'A very bright man—but he drinks.' Of my classmates in college, as far as I know, none of those who drank steadily is now living, and of those who were addicts even to a mild degree, from the time the addiction became manifest, none progressed or maintained his position. One of the greatest surgeons in the world, talking to me, said that he had never known a surgeon of the first rank who was in the habit of using alcohol."

Some Results of Leprosy Treatment

A summary compiled from returns received from 53 different stations in India, China, Korea and Africa where work is maintained by the Mission to Lepers, indicates the gratifying results of special treatment given during the year.

Patients under treatment for not less than three months...	8,812
Number of above who greatly improved	2,998
Number slightly improved ...	2,273
Cases arrested without deformity, i. e., symptom free	1,058
Cases arrested with deformity	345

Of the remaining cases, some became worse, or stationary, and a considerable number left or died. Six hundred and fifty-three of the cases arrested without deformity were discharged, and 79 of those arrested with deformity. More than 5,700 Lepers were treated as out-patients.

—*Without the Camp*.

New Books

The Kingdom Comes—A Story of Friendly Service at Home and Abroad. 1933-4. 46 pp. American Friends Board of Missions. Richmond, Ind.

In Season and Out of Season—Report of the China Inland Mission. 1934. 50 pp. London and Philadelphia.

A Short History of Religions. E. E. Kellett. 5s. Gollancz. London.

Life of William Carey. Pearce Carey. 6s. Carey Press. London.

An African People in the Twentieth Century. L. P. Mair. 300 pp. 12s. 6d. Geo. Routledge & Sons. London.

An African Speaks for His People. Parmenas Githendu Mockerie. 3s. 6d. Hogarth Press. London.

The Bible in China. Marshall Bromhall. 190 pp. 2s. 6d. C. I. M. London.

Extremes Meet; Some Facts About India's Women. Lilian A. Underhill. 31 pp. 6d. Highway Press. London.

Forty Missionary Stories. Margaret W. Eggleston. 161 pp. \$1.50. Harpers. New York.

Japan Christian Year Book—1934. Edited by Roy Smith. Yen 2.50. 401 pp. Kyo Bun Kwan. Tokyo.

The Katha Upanisad—An Introductory Study in the Hindu Doctrine of God. 242 pp. \$5.00. Oxford University Press. New York.

Kingdom Come. Hugh Redwood. 127 pp. \$1.00. Revell. New York.

The Land and Life of India. Margaret Read. 2s. 144 pp. Edinburgh House Press. London.

Memories of Four Score Years—An Autobiography. Samuel Hall Chester. Presbyterian Committee on Publication. Richmond, Va.

Reminiscences of Livingstonia. Robert Laws. 270 pp. 6s. Oliver & Boyd. Edinburgh.

The Story of American Dissent. John M. Mecklin. 381 pp. \$3.50. Harcourt, Brace & Co. New York.

Sally Jo. Zenobia Bird. 216 pp. \$1.50. Revell. New York.

The Omi Brotherhood in Nippon. W. M. Vories. Illus. 181 pp. \$1.00. Omi-Hachiman. Japan.

History of Korea Mission of the Presbyterian Church in the U. S. A. Illus. \$2.00. Mission Press. Chosen.

The New Church and the New Germany: A Study of Church and State. Charles S. Macfarland. 210 pp. \$2.25. Macmillan. London and New York.

Japan. F. C. Jones. Modern States Series, No. 1. Maps. 136 pp. 3s. 6d. Arrowsmith. London.

Japan—Whither? James A. B. Scherer. 145 pp. Yen 1. Hokuseido Press. Tokyo.

(Concluded on page 544.)

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

The African Today. By D. Westermann. 12mo. 343 pp. \$3.00. Oxford University Press. New York. 1934.

Professor Westermann is editor of a quarterly journal, *Africa*, published by the International Institute of African Languages and Cultures. He has written books on African language studies and on the Shilluk people of the Egyptian Sudan. In this present volume he gives a masterly general view of the Africans and some of the problems connected with their progress. It is introductory to a series of monographs on special tribes and sociological studies. Dr. Westermann is a remarkable linguist, who went to West Africa as a missionary and later became professor at Berlin University. He studied African languages to discover the key to the inmost thoughts of the people, and some results of his investigations are set forth in this volume—studies on African civilization, social ideas, racial differences, mental characteristics, economic life, family life, their governments and their conception of the supernatural.

The concluding four chapters relate particularly to modern education and Christian missions. There are many helpful discussions on such subjects as the relation of Christian thought and life to the purchase of wives, to polygamy, taboo, initiation ceremonies, missionary education, race relations, missions and governments. The whole volume is exceedingly valuable to missionaries, government officials and others who work among the Africans. The author is well informed, sane and sympathetic in his observations on missionaries and their work. There is an analytical

table of contents, but with a good index its value would be increased.

The Education of American Ministers. A Study by the Conference of Theological Seminaries in the United States and Canada and the Institute of Social and Religious Research. Four volumes, \$3.50 each or \$12.00 a set. Published by the Institute. New York. 1934.

This is a comprehensive study of the education of Protestant ministers in America on the basis of the best information that could be secured. The Conference of Theological Seminaries represents sixty-nine of the leading institutions in the United States and Canada. The details involved in such an extensive work were distributed by the Institute among six committees. Dr. Mark A. May, professor of Educational Psychology at Yale University, was chosen as Director and Dr. William Adams Brown of the Union Theological Seminary, New York, consented to serve as theological consultant. A small group of specialists in theology and general education in the United States and Canada were appointed as advisers.

This study, under this leadership and with the cooperation of some sixty seminaries, begun five years ago, is now published in these four good-sized volumes. The second volume (which logically comes first) takes up "the profession of the ministry" as it relates to the minister himself, his education, his denomination, his work and the bearing of training upon success. Volume III surveys the theological seminary as a professional school, seminary teachers and teaching methods, the student body, the seminary as the center of corporate religious life and the rela-

tion of the seminary to its larger constituency. Volume IV contains the detailed data on the basis of which the conclusions of the preceding volumes are based.

In Volume I Dr. William Adams Brown summarizes the material assembled and presents an interpretation along the following lines. "The status of the minister in American Protestantism"; "Where the Protestant minister receives his professional education"; "The education that is given today" and "The education needed for tomorrow."

Different phases of ministerial education are brought to view. This rather startling fact emerges that in seventeen of the largest white Protestant denominations, only three-fifths of the ministers have received college and seminary training. By the side of this another important consideration is to be added—the incapacity of the Protestant Church as a whole to support a trained ministry. One large denomination reports over sixty per cent of its vacant churches as enrolling fewer than fifty members. Attention is called to the large number of theological schools—some two hundred of them—which graduate a smaller number of students than the seventy-six medical schools of our country. One problem after another is reviewed, for example, scholarship aid, what the curriculum should include, how much time should be given to field work, etc., etc. However, the work of a missionary and the specialized training he needs is not taken into account, except by reference to courses of mission study in different institutions.

Evidently theological seminaries, as shown by this extensive

study, are taking more seriously their task of training the future leaders of the Church, and the churches themselves are demanding a ministry more thoroughly trained and more competent to deal with problems of the new day. Changes in the right direction are taking place with rapidity. Since Dr. Brown prepared his statement regarding the constitutional requirements of the Presbyterian Church, U. S. A., as to ministerial candidates and the possibility of laxity on the part of tender-hearted Presbyteries, a stricter régime has been inaugurated whereby requirements for licensure and ordination are not to be set aside.

These volumes have more to do with diagnosis than with therapeutics, as is apt to be the case with all research work. The consensus of opinion regarding any of the problems which the education of ministers present is apt to be in the way of compromise and hence not satisfactory to all.

The attempt has been made by one of the cooperating committee to define the aim of ministerial education in the following terms: "To assist students in gaining an accurate knowledge of (a) the nature of religion—more specifically the Christian religion and its place in the history of religion; (b) the Bible as the supreme document of our religion; (c) the origin, historic development and missionary expansion of the Christian movement," and so on. Thus considered it would seem as if the Christian religion, like other religions, is an evolution, the record of man's search for God and its highest attainment. The Bible is considered not so much as a revelation, the Word of God, as a document, supreme among others to be sure, in which man's progressive striving may be traced. Such a conception of the Christian religion naturally lends itself to what Dr. Brown describes as a "functional curriculum" whereby the student will have an orderly series of experiences arranged to achieve definite educational

goals. In other words, if he is to be a parish minister, his education will be carried forward under the pressure of parochial pragmatism. The emphasis in study is placed here, not so much on the Bible and the divine authoritative final message which the minister derives from this "infallible" source of faith and life, but upon human conditions as necessary and fruitful research subjects. The older disciplines which assume a God-given revelation and seek to make ministers mighty in the Scriptures, specialists in Christian doctrine and able to present a message with a "Thus saith the Lord" are to be more or less eclipsed by the practical and more popular disciplines. The study of Hebrew is thrown into the discard and by the same logic a knowledge of Greek is not considered so essential since there are many first-class commentaries at hand. This changed emphasis, to a number of seminaries, particularly those belonging to confessional churches, will be regarded as a downward movement serving to lower the prophetic function of the preacher and to make of the minister a trained nurse rather than a doctor of divinity.

This attempt to rethink the education of ministers is much in line with "Re-Thinking Missions" and significantly enough both lines of study in their emphasis upon cooperation propose a kind of brain-trust to promote a new deal. That is to say, as in missions, so in the education of ministers, for all the seminaries there is proposed a Council of Ministerial Education which can represent the seminaries in helping to bring about the conclusions stated by this comprehensive study. J. ROSS STEVENSON.

John McNeill. By Alexander Gamie. 8 vo. 277 pp. 5s. Pickering and Inglis. London. 1933.

A simple, ingenuous biography of one of the most lovable and useful and fruitful preachers of Christ and His Gospel of the past fifty years. John McNeill was born in 1854 in the little Scotch Village of Houston. His father was a laborer in a stone quarry

and a typical Scotch Christian workingman of the best type. His son began as a boy to earn his own living as a railway porter, playing a flute and reading Virgil to brighten life. He once told a story of these early days:

Our stationmaster, Mr. Blacklock, who had been a signalman somewhere before that, was a reserved, thoughtful-looking man. He didn't encourage the other lad and me to come into his office in the long times that came between some trains. So we kept out. We only knew he was writing something—sheets and sheets—whatever it was. But I broke through his guard one day when he went up the line, and couldn't be back for some hours. In a drawer I found those "sheets and sheets" and a letter lying. The letter was from John Stuart Blackie, Professor of Greek in Edinburgh University (and little did I dream that some years later I would be one of his students). The letter said that he (Blackie) was returning the MS. translation of the "Clouds of Aristophanes," that Blacklock had sent him, and that it stirred him to find a man "among the din and smoke of railways, with a scholar's acquaintance with Greek, and closing with some words of advice about publication. So there you are," added Mr. McNeill, in his retrospect, "Virgil in the porter's room and Aristophanes in the stationmaster's office, and all the while our novelists getting nervous about being criticised for absurd situations declared to be utterly untrue to life.

At the age of 23 John McNeill entered Edinburgh University and was graduated from the divinity school in Glasgow eight years later. Immediately he burst on the world as one of the great preachers of his day. For forty-seven years, as a pastor in a dozen different charges or as evangelist with D. L. Moody or alone, he preached the Gospel as one of the most eloquent, persuasive, faithful preachers of modern times. Looking back one feels that the cities of New York and Philadelphia, at least, to which he gave some five years of his life never adequately appreciated or profited by McNeill's lavish outpouring of his life but in other places and in many lands he not only sowed the good seed of the Kingdom but reaped an abundant harvest.

The record of his life here given is in popular style and the author had access to little or no

material in the way of diaries, letters and notes. Perhaps in a life so open and ingenuous there was little for a biographer to explore and reveal. McNeill began as a grand human voice for Christ and that was what he was always, as much at the beginning as at the end, as much at the end as at the beginning. What he might have been and done, if he had spent his life in one or two long pastorates in Edinburgh and London, one can only speculate. He did his best to follow the Will of God.

ROBERT E. SPEER.

Rose from Brier. By Amy Carmichael. 12mo. 206 pp. 3s. 6d. Society for Promoting Christian Knowledge. London. 1933.

Miss Carmichael is well known as the founder of the Dohnavur Fellowship, that remarkable mission for girls and boys in South India. She is the author of some fifteen books, the best known of which are "Lotus Buds," "Things as They Are," "Raj, the Brigand Chief," and "Gold Cord."

The present volume consists of thirty-four informal letters written originally to the Dohnavur Fellowship Invalids' League. They are beautiful messages of cheer and comfort to those who suffer. Thirty-four songs are included, each with a clear Christian message. Miss Carmichael has herself been a great sufferer and writes from experience of roses born on briars, the spiritual fruits of physical trials. "Amma," as she is lovingly called by her associates, can say:

"The shining happiness, through months when will power could do nothing to conquer pain (and it could not be ignored), was not natural, but is one of those surprises of our Heavenly Lover, who never seems to tire of giving us surprises."

She writes to those who suffer, not offering theory and advice, but witnessing from experience. She tells of temptations and difficulties that come with pain, of vision of her Lord, of new understanding of His own suffering, of new lessons

learned, of new power to serve, of new sympathy and fellowship that have come through suffering. The letters are not all directly related to the Dohnavur work but are beautiful spiritual messages that will prove a balm to many a pain-racked body and will calm and cheer many a troubled soul.

The Romance of Labrador. By Sir Wilfred Grenfell. Illus. 8 vo. 329 pp. \$4.00. Macmillan Co., New York. 1934.

One would scarcely expect to find much romance in the rugged, icebound, impoverished and thinly settled promontory of the Labrador. But seen through the eyes of Dr. Grenfell, who has lived and labored and loved there, it is abundantly alluring and romantic. In its bleak plains and rocky shores, its mountains and fjords, its coves and "tickles,"—he sees beauty and grandeur. In its simple fisherfolk, its Indians and Eskimos, he finds heroism, strength, self-sacrifice and love. He sees all as a great and varied "pageant" and delights in the struggles of the past, he knows its resources and believes in the future of country and people. Other volumes by Dr. Grenfell have dealt chiefly with his own experiences in trying to help the fishermen of Labrador and New Foundland; this latest volume describes the land of rocks and ice; the life and character of the Indians and Eskimos, the coming of the Vikings and other explorers and settlers; the plant-life, the fish and fowl and fourfooted beasts; the Christian work of the Moravians and his own Labrador Mission.

Sir Wilfred is an authority in his subject and has the pen of a skilled writer. The illustrations from 36 photographs and 14 drawings add much to the attractiveness of the book.

Henrietta Soltau. By Mildred Cable and Francesca French. 240 pp. China Inland Mission. 1934.

The dignity and courage of a life guided by faith are revealed in an interesting and inspiring way in this biographical sketch. Henrietta Soltau was born with

an inheritance of great moral rectitude. She was the second of nine children, born in Devonshire, England, and was baptized at the age of eleven. At 23 she met Hudson Taylor and offered for work in China, but physical weakness closed this door. Nine years later, she volunteered again, but once more her health forbade. She then accepted a commission to conduct a home in Tottenham for missionaries' children. Step by step, as her life work, she was led to take charge of a home in London for women candidates of the C. I. M. Some years later she had the joy of visiting China, where she traveled for 13 consecutive months, covered 6,000 miles and visited 44 mission stations. The impressions she received helped to solve many problems in her own work in London, as she saw more clearly the kind of training needed.

All through her life of 91 years Miss Soltau was a bearer of responsibility—the care of a blind father, of missionaries' children, the training of missionary candidates and finally the care of an invalid, and blind sister. Until she reached the age of 85, she always felt the need of putting another's demands before her own. H. H. F.

New Books

(Concluded from page 541.)

The Chinese Renaissance. Hu Shih. 110 pp. \$1.50. University Press. Chicago.

The Mongols of Manchuria. Owen Lattimore. 311 pp. \$2.50. Day. New York.

No Richer Heritage: The Story of the Church in Borneo. Ruth Henrich. 71 pp. 1s. S. P. C. K. and S. P. G. London.

Island India Goes to School. Edwin R. Embree, Margaret S. Simon and W. Bryant Mumford. Illus. 120 pp. \$2.00. University Press. Chicago.

The Rise and Fulfilment of British Rule in India. Edward Thompson and G. T. Garratt. 690 pp. 21s. Macmillan. London.

The Population Problem in India: A Census Study. P. K. Wattal. 185 pp. Rs. 3.8. Bennett, Coleman. Bombay.

Egypt Since Cromer. Vol. II. Lord Lloyd. Maps. 418 pp. 21s. Macmillan. London

Personal Items

(Concluded from second cover.)

Miss Michi Kawai, Japan's most noted woman educator, is in America speaking at a series of missionary conferences, under the auspices of the Committee on Women's Work of the Foreign Missions Conference of North America and the Central Committee on the United Study of Foreign Missions. Miss Kawai is the author of the mission study book, "Japanese Women Speak."

* * *

Dr. and Mrs. W. A. Stanton are retiring after forty years of service as Baptist missionaries in Kurnool, South India. When they went to Kurnool in 1893, there was only a little handful of Christians. Now there are 150 workers and 6,000 Christians in fifteen strong self-supporting churches, each with a substantial stone house of worship.

* * *

Mrs. Nobu Jo, noted social worker of Kobe, Japan, has received a government gift of 1800 yen to be used on her new kindergarten building in Harada-mura. Already the new kindergarten has been dedicated, and 125 children are cared for and taught every day, practically all of them being sent by parents who are forced to go to work and leave their children without care.

* * *

Percy Ipalook, an Eskimo from Barrow, Alaska, has been appointed missionary in charge of the Presbyterian church at Cape Prince of Wales,

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Alaska. Some years ago this fine Christian boy, with leadership possibilities, was recommended for training at the Sheldon Jackson School, Sitka. While there he decided to become a minister to his people.

* * *

Miss Helen Topping, secretary to Toyohiko Kagawa for the past seven years, will spend a year in America interpreting his leadership. She is also preparing articles explaining Dr. Kagawa's Christian Social Program.

* * *

Dr. L. K. Williams, pastor of a Negro church in Chicago that is rated as the largest Baptist church in the world, has been chosen one of the vice-presidents of the Baptist World Alliance.

* * *

Charles W. Osborne, treasurer of the Board of Domestic Missions, Reformed church in America, has passed his 95th birthday and is still a regular attendant of the meetings of the Board and Executive Committee.

Obituary Notes

Ralph C. Norton, founder and director of the Belgian Gospel Mission, died in Brussels, Belgium, on October 1st, after undergoing an operation.

Mr. Norton was 65 years of age and was widely known in evangelistic work. He attended the Moody Bible Institute, and for several years was associated with the Chapman-Alexander and Torrey-Alexander evangelistic campaigns around the world.

The Belgian Gospel Mission, a Protestant undertaking, was started

among Belgian soldiers furloughed in London, and after the war its activities were transferred to Belgium, where the Nortons were cordially welcomed by the late King Albert and his Queen. Mrs. Edith Fox Norton, who survives and will continue the mission work, was decorated by the Queen of Belgium with the Order of Elizabeth.

* * *

Dr. Chauncey F. Brown, a Presbyterian missionary, in Hengchow, China, died September 25th. A native of St. Paul, Minnesota, Dr. Brown was graduated from the Cornell University Medical College and went into missionary work in China, in 1921.

* * *

Rev. Stephen L. Desha, pastor for 45 years of the Haili Congregational Church in Hawaii, died in July, greatly honored by all races in Hawaii.

* * *

Mrs. Ursula Clarke Marsh, one of the oldest missionaries of the American Board, died in Claremont, Calif., August 20th. She lived through several Balkan wars, and had been a refugee. Upon her marriage to Rev. George D. Marsh, her activities were transferred from the A. B. C. F. M. at Brousa, Asia Minor, to European Turkey, and later to Bulgaria.

* * *

Mrs. George J. Beck, wife of the Presbyterian pastor at Ketchikan, Alaska, died August 15th. For over forty years of almost unbroken ministry, Mrs. Beck served in Alaska. Both Mr. and Mrs. Beck served as teacher and preacher in various villages of Alaska. As teacher, doctor, nurse, advisor to women and men alike, Mrs. Beck was an invaluable aid in her husband's ministry.

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James H. Nicol

Dates to Remember

December 4-7—Federal Council of the Churches of Christ in America, Biennial Meeting, Dayton, Ohio.

December 9—Universal Bible Sunday.

January 6-12—Universal Week of Prayer.

January 22-February 16—Cornell School for Missionaries, Cornell, N. Y.

FLORIDA CHAIN OF MISSIONARY ASSEMBLIES

January 26-30—Orlando.

January 27-30—Deland.

January 30-February 1—Palm Beaches

February 2-7—Miami.

February 7-8—Bradenton.

February 7-8—Fort Myers.

February 9-15—St. Petersburg.

February 10-13—Clearwater.

February 13-15—Tampa.

February 17-19—Lakeland.

February 17-19—Winter Haven.

February 19-21—Gainesville.

February 23-26—Jacksonville.

To Rid China of Leprosy

Rev. T. C. Wu, M.A., B.D., the general secretary of the Chinese Mission to Lepers, reports that he has found Kwantung and Fukien Provinces to be most heavily infected with leprosy; Yunnan, Kwangsi and Kweichow are second; Anwei, Hupeh, Hunan and Kiansi third; Shantung fourth; Ki-angsu and Chekiang fifth; and Shensi, Kansu, and Manchuria with lesser numbers. The total of China's lepers is estimated to be at least half a million.

Mr. Wu's tours throughout China have resulted in the formation of many local auxiliaries, and in the establishment of leper hospitals at strategic centers. One of these, the Nanchang Leprosarium, was the first to be built solely through the efforts of the Chinese. A campaign has been conducted, under Mr. Wu's leadership, to have leprosy prevention information presented to the public through posters, pamphlets, and text books. The Nationalist Government was led to enact suitable leprosy legislation and to include "ridding China of leprosy" in its public health program. The first National Leprosy Conference ever held in China was another project of the Chinese Mission to Lepers whose latest step has been the sponsoring of a campaign to build a model National Leprosarium in Shanghai, as a treatment center for Shanghai's estimated 2,000 lepers and as a demonstration center for the training of nurses and doctors in the care of leprosy.

Mr. Wu was educated at Shanghai Baptist College, and has also studied in America at Rochester Theological Seminary, at Columbia University and Chicago. Returning to China in 1919, he founded and became pastor of the North Shanghai Baptist Church, resigning this post to assist in organizing the movement which has given China a place of leadership and influence among the nations seeking to banish leprosy from the world.

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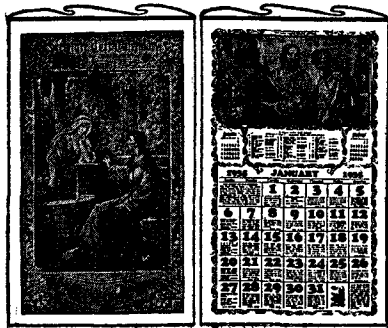
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DELAHAN L. PIERSON, *Editor*

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Editorial Chat

The Editor and the Directors of THE REVIEW heartily wish our readers, and missionary-minded Christians everywhere, a most joyous Christmas and blessed New Year. The only reason for the existence of THE REVIEW is the great Advent that we commemorate at Christmas time. Christ is also the only hope for a truly Happy New Year in any heart and in any part of the world.

* * *

The coming year will be full of problems, and of opportunities, as is true of years that are passed. One of these problems you can help solve if you will take the opportunity to speak a good word for THE REVIEW and the work for which we live and labor, and will do what you can to increase the number of subscribers. Help us to circulate our special numbers and to promote interest in missions by leading others to read THE REVIEW. If what readers say is any criterion, both you and they will be gratified over the result.

Here is a quotation from a recent letter:

"We are always glad to push the sale of the MISSIONARY REVIEW OF THE WORLD and at our National Convention I shall be glad to have extra copies and call attention to them by a special poster. We always list the special numbers in our monthly magazine in connection with Mission Study material. We also recommend them in our monthly program.

"It is always a pleasure to us to forward the interests of the REVIEW, which we feel is indispensable to our work."

MRS WYTHE F. MOREHEAD,
Executive Secretary, Literature Committee, Woman's Missionary Society, The United Lutheran Church in America, Philadelphia. Pa.

Personal Items

Dr. William B. Millar, former general secretary of the New York Federation of Churches, has been made secretary of the Motion Picture Foundation of the United States, recently organized. The Foundation will combat undesirable motion pictures by supporting or actually subsidizing good pictures, giving financial aid to independent producers of motion pictures who show a high moral tone.

* * *

Rev. Ren Da Ling, graduate of the Baptist Seminary, University of Shanghai, is the first pioneer missionary to enter the land of Mongolia under support of the Chinese Home Missionary Society. He is supported entirely by Chinese Christians.

* * *

Dr. John W. Bradbury has resigned his pastorate of the Wadsworth Avenue Baptist Church, New York City, to join the editorial staff of the *Watchman-Examiner*. Dr. Bradbury is widely known through his writing and preaching.

* * *

The Rev. Harold H. Kelley, of Los Angeles, has been appointed superintendent of the Seamen's Church Institute of New York. He succeeds the late Rev. A. R. Mansfield.

* * *

The Rt. Rev. Derwyn T. Owen, D.D., Bishop of Toronto, has been elected Primate of All Canada, succeeding the Most Rev. C. L. Worrell, Archbishop of Nova Scotia, who recently died in Halifax.

* * *

Dr. Alexander Hodge, of London, a graduate of Spurgeon College, has been installed as pastor of the Baptist Tabernacle, Auckland, New Zealand, where he succeeds the late Rev. Joseph W. Kemp. He is regarded as one of the most promising younger Christian scholars and evangelical ministers of the conservative British Baptists. The Auckland Tabernacle is one of the strongest churches in New Zealand and has connected with it an excellent Bible Training School for Christian Workers.

* * *

Dr. Robert R. Moton, for nineteen years principal of Tuskegee Institute, is resigning from that important position. Dr. Moton is 68 years of age and will retire May 1, 1935. He has been called the "Elder Statesman" of 12,000,000 American Negroes. After 25 years at Hampton Institute he was called to succeed Booker T. Washington at Tuskegee in 1916.

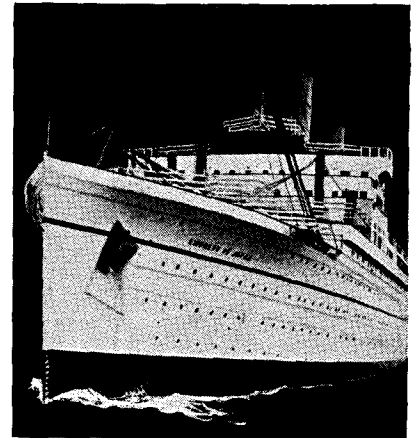
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Miss Michi Kawai, author of "Japanese Women Speak," is filling speaking engagements in the Middle West and in December will be on the Pacific Coast. She sails for Japan about Christmas time.

[545]

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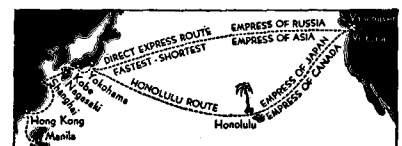
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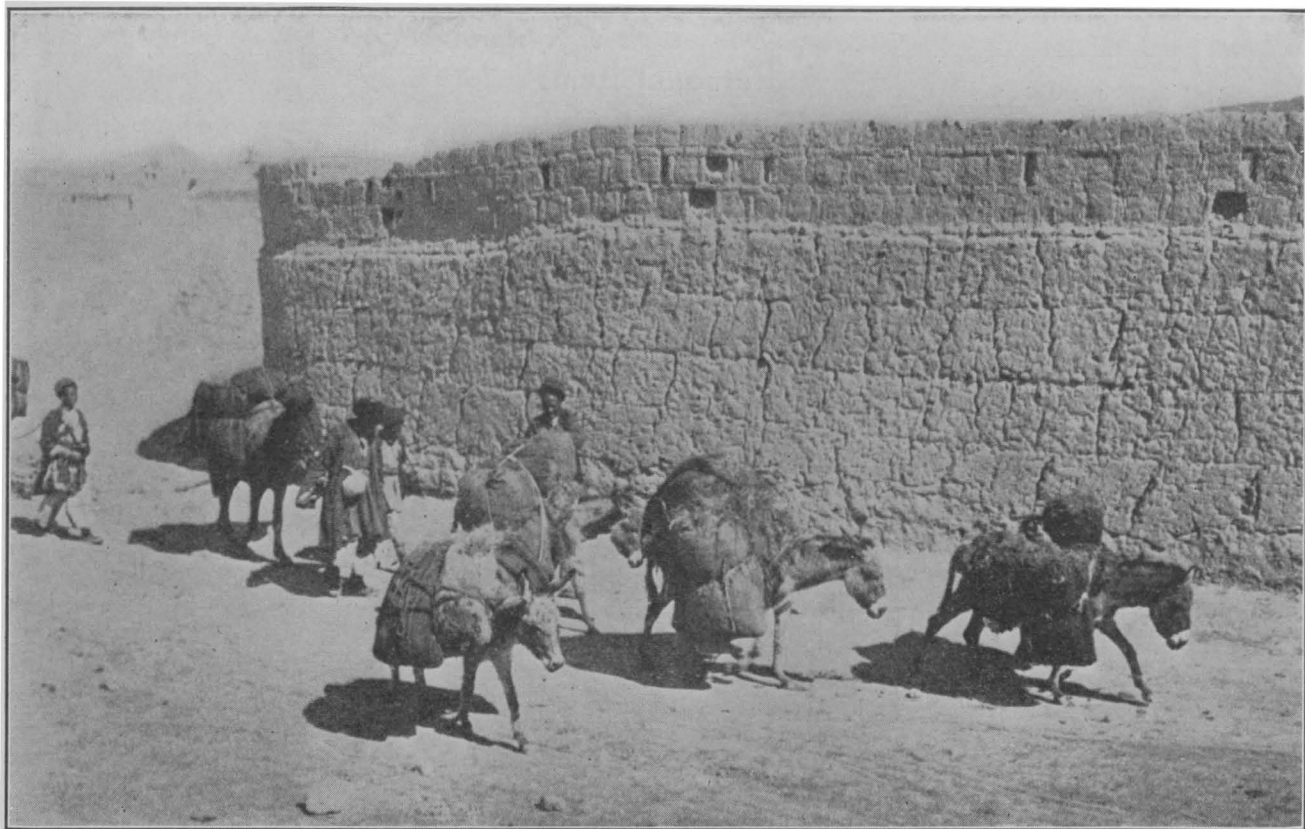
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VOLUME LVII

DECEMBER, 1934

NUMBER TWELVE

Topics of the Times

CHRISTMAS AND THE CHRISTIAN

Can a Christian be uncooperative in Christian missionary work? That many who profess to be Christians are not missionary minded is self-evident. They do not even claim to be interested. The same anomaly applies to Christmas. Many who celebrate the coming of Christ into the world seem to have no real interest in the work He came to do. They join in the annual celebration but that is all. This is true in lands where Christ is generally known and widely acknowledged, as well as in nonchristian lands. In India, China and Japan, and even among Moslems, one sees Christmas decorations and festivals and the exchange of gifts. But the promotion of the Christmas spirit is too often for social and commercial reasons and is not based on any desire to commemorate the birth of Jesus Christ. Nevertheless the prevailing spirit of joy, of unselfish thought of others, and a desire to spread peace and goodwill among men of all ages and classes and races, is something to be fostered and promoted even though it fails to express the heart of the Christmas message. "God is love. . . . if we love one another, God dwells in us and His love is perfected in us."

But the meaning of Christmas and the heart of the Christmas message is not revealed in the spirit of friendly joy and good fellowship, nor in the giving and receiving of presents that bring pleasure to the recipient and profit to the tradesman. The heart of the Christmas message is the "Good News" that Jesus Christ brought when He came into the world over nineteen hundred years ago.

How then can any one truly celebrate Christmas and at the same time fail to be vitally interested in Christian missions? We enjoy Christmas music; we give Christmas presents; we join in Christmas festivals and listen to Christmas messages—but what are we doing to complete the work which Christ Jesus came to do and which He has entrusted to those who believe in Him?

Jesus himself proclaimed that He "came into the world to save sinners." History makes clear that men of all nations have made shipwreck of their lives. They have broken God's laws and as a result their lives have been destined for the scrap heap. They are like automobiles that have failed to fulfill the purpose of the Maker so that they need to be remade—to be saved—if they are again to function properly.

All that Jesus did on earth was done for the purpose of "saving the lost"; men who had lost the way in the world; had lost their contact with God; had lost their power and purpose. To seek and to save men Jesus Christ came to reveal God to men—in the fulness of His love and power. He came to redeem men who were slaves of sin and under penalty for broken laws. He came to show what men are intended to be and may become in the purpose of God. He came to make clear that life on earth is but the threshold of a larger life, the school in which to prepare us for eternal life with God.

Jesus came to bring joy to men, but it is the joy that follows release from bondage, the experience of full fellowship with one another and harmony with God. Jesus Christ completed His work—the work of revelation and redemption—but He left His followers to complete the work of making known the "Good News" to others.

Nineteen hundred years ago He commissioned us to carry the Christmas message, the Gospel, by word and life, into all the world; and yet today at least two-thirds of mankind have no clear knowledge of this Gospel. Too often the deeds of professing Christians have shouted so loud that the world cannot hear what our lips testify of Christ. While the Christmas spirit of giving and love is expressed by gifts and songs, does not the anti-Christmas spirit prevail through the year—the spirit of selfish getting and indifference to the temporal and eternal welfare of our fellowmen and women?

Christmas celebrations are a mockery unless they are dominated by the spirit of Christ. This spirit of One who gave Himself is best expressed by giving ourselves to His service for the redemption of our fellow men, to carry out the purpose and program of Christ. Can any one be a true Christian and be lacking in missionary mindedness? Those who would truly celebrate Christmas and show the Christmas spirit will feel no indifference to the needs of men and progress of Christian missions. "Let this mind be in you which was also in Christ Jesus," who, "being rich, for our sakes became poor that we through His poverty might become rich."

THE MISSION TO LEPERS

One of the most unique and Christ-like pieces of mission work in the world is The Mission to Lepers which celebrated this year its diamond jubilee. It was founded sixty years ago in a drawing room near Dublin, Ireland, by Wellesley C. Bailey. Thirty-seven years later the American branch of the Mission was organized and was incorporated in 1920 as The American Mission to Lepers. Christians have long been interested in lepers; for centuries isolated missionaries, like Father Damien and Francis of Assisi, have worked among them here and there, but never, until Mr. Bailey had it laid upon his heart, was any systematic effort made to interest people in the whole world problem, and to minister to their needs wherever these sufferers are found.

Wellesley Bailey was a missionary in India and was deeply impressed with the sufferings of lepers and their neglected condition. He was convinced that the love of Christ must constrain His followers to seek to obey His command: "Cleanse the lepers" both physically and spiritually.

Sixty years ago there was very little being done for the 2,000,000 or more lepers of the world, scattered over Asia, Africa, South America and the Islands of the Sea. Today as an outgrowth of Mr. Bailey's work there are some 180 leper hospitals and settlements at which lepers are cared for by Protestant mission workers of many denominations in forty-four countries. These missions are helping about 11,000 (not including government institutions) lepers out of the 2,000,000 sufferers from this disease in all lands. Mr. Bailey still lives in Great Britain at the age of eighty-eight and has the rare privilege of seeing the work which he started, under the guidance of God, extending its Christlike ministry in all parts of the world where lepers are found.

The fourfold purpose of the mission is (1) to minister to the physical needs of lepers; (2) to proclaim to them the Gospel of Christ and minister to their spiritual life; (3) to awaken interest

in these sufferers and to stir up governments to make adequate provision for them and the study of their disease; (4) to promote steps to rid the world of leprosy—by prevention, segregation, the proper care and medical treatment of lepers, and through a scientific study of the disease.

The problem is as yet far from solved. Much has been learned about leprosy; thousands of sufferers have been comfortably housed; good food and medical treatment have lessened their suffering; many have been discharged as cured or the disease arrested. Homes for untainted children of lepers have been founded and the coming generation have thus been saved from contamination. More than this, healthful occupations, have been provided; hope has been given them and thousands, who have come to know Christ as their Saviour, have experienced the joy of new life in Him. The only happy lepers in the world live in these mission homes where the love of Christ prevails.

But the vast undone overshadows the work accomplished. The American Mission to Lepers is carrying a large share of the work—in China, Japan, Korea, Siam, the Philippines, India, Persia, Africa and Latin America. The British Committee is responsible for the work in India and Burma, Palestine and Syria. It is an interdenominational work in which the Mission builds the hospitals and supplies funds for running expenses while the denominational boards support their own missionary workers who superintend the hospitals. The need is great.

The reports given at the recent annual meeting of the American Mission show that this Christlike work has been wonderfully blessed. Christmas is a great time for lepers and gifts of extra food and clothing have brought joy to hundreds under Christian care in all parts of the world. In cleansing the lepers, physically and spiritually, we minister not only to them but to ourselves and to Christ.*

A REMARKABLE MASS MOVEMENT

Dansk Missionsblad calls attention to a remarkable movement which suddenly and unexpectedly has created problems that may prove to be of far reaching importance. Several thousand former Roman Catholics of the lower classes have come to ask for reception into the Lutheran Church.

In the Trichinopoly and Tanjore there are large areas where the Catholic influence is so great that in some places, where there are no evangelical Christians at all, there are thousands of Roman Catholics. Among them the caste question seems to loom large, the upper classes being privileged,

* Gifts may be sent to the American Mission to Lepers, Inc., Fleming H. Revell, Treas., 156 Fifth Avenue, New York. Dr. William J. Scheffelin is President and William M. Danner, General Secretary.

having beautiful churches and other advantages setting them above the lower castes. Great opposition has made itself felt among the lower castes, especially under the influence of the Self-respect Movement which has been stirring up the people with promises of social equality and similar advantages. Under the agitations of agents three years ago many thousands of people left the Roman Church without seeking affiliation with any other. Their hopes were far from being realized and since the Indian soul is essentially religious, and these people have lost confidence in the Roman Church they are turning in great numbers to the Lutherans. In a meeting which was said to represent 30,000 people, they resolved formally to turn to the great Tamil Church and the Leipzig Mission which stands back of it.

A commission, composed of Missionaries Frykholm and Wängsjö of the Swedish Mission and Dr. Grafe from the old Leipzig Mission, traveled all over the affected area and their report of the investigations was recently published in *Svenska Kyrkans Missionstidning*. The commission was everywhere received in large gatherings and with much ceremony. Their Indian speakers expressed their intentions of joining the Lutheran Church and assured the commission that the spiritual urge was the most important motive. They emphasized the fact that great difficulties would attend their return to the Roman Church and that they expected no material benefits from joining the Lutherans.

While some of the motives do not seem entirely clear and in several meetings representatives of the Self-respect Movement seemed to be among the prominent speakers, the commission was persuaded that the movement deserves earnest consideration.—C. Theodore Benze.

CHURCH AND STATE IN MEXICO

Now the Chamber of Deputies, the lower house of the Mexican Government, has unanimously voted to deport all Roman Catholic bishops and archbishops from Mexico on the ground that they have engaged in subversive propaganda. This action is in line with the policy to exclude religious teaching from all schools so that the Government can have full control of the education of the people. The archbishops and bishops are fighting against communistic or socialistic teaching and thus the Church is considered an enemy of the State, which is endeavoring to control the press, the schools, the industries, and the government. The Roman Catholic Church believes in a union of Church and State, with the Church dominant. Protestants believe in the separation of Church and State with the Church free to promote the religious and spiritual life of the people without

State interference. The Socialistic state believes in a totalitarian State with the State dominant and no interference by the Church in politics, education or business. Formerly in Roman Catholic and Moslem countries it was a question of liberty or the dictatorship of the Church; today in many lands the conflict is between liberty and State dictatorship. In Mexico any property used for educational purposes reverts to the State. It is rumored that all Roman Catholic churches may be closed as a result of the present dispute. Under the Mexican constitution any Mexican receiving appointment or commission from a foreign power (and the Pope is such) loses his nationality—and therefore priests of Rome, engaged in propaganda, are subject to expulsion.

We cannot ignore the fact that the Roman Catholic Church, which was dominant in Mexico for so many years, failed to educate or uplift the people economically or socially. After four hundred years of the monopoly of education, 85% of the people were in dire poverty. In the fourteen years since the State has taken over responsibility for education, illiteracy has reduced to 35% and economic and social conditions have been greatly improved. The question now is—To what will the people be educated? Will they use their knowledge for the benefit of the whole country and will there be liberty to worship God and to teach the rising generation to know, to worship and to serve Him. The Protestants of Mexico do not object to the State control of education, provided that the State does not prohibit or limit religious education and the worship of God as He is revealed in Jesus Christ.

PROTESTANT EPISCOPAL PROGRESS

This body of evangelical Christians, that has recently held its General Convention in Atlantic City (October 10 to 20), voted to retain the name Protestant. Thus they continue to link themselves with those who have "protested" against the abuses of the Papacy, while they continue also to claim that they have always been truly "Catholic."

The convention in the great auditorium sometimes numbered over 30,000 people including over one hundred bishops and a choir of nearly one thousand voices. The convention was dramatic and even sensational at many points. On October 14th there was a "youth demonstration" when a seemingly endless line of hundreds of young people from six to sixteen years of age from all over the land, filed into the hall and listened to a stirring address by Bishop James E. Freeman, of Washington.

The formal presentation of the United Thank Offering, contributed by the women during the

past three years, was taken up by 150 members of the Girls' Friendly Society at the corporate communion service of the women. The total amount of the offering was announced as \$807,-747.87.

At a joint session of bishops and deputies, the Presiding Bishop emphasized the fact that missionary work is the chief business of the church, saying:

"We are here as Christian men and women to perform the chief work which Jesus Christ has committed to us. The whole membership of the church is embraced in the Domestic and Foreign Missionary Society. The foundation stone of faith is loyalty of the individual to His Lord.

"Missionary work is the work of carrying out the mission of our Lord Jesus Christ to the world. This work is seriously hampered and endangered by lack of support. Vacancies in the field cannot be filled; volunteers for service must be turned away and work on the mission field must be closed."

This is true both at home and abroad. America must not be allowed to become pagan. There is need for vision, for courage and for self-sacrifice in loyalty to Christ. A deficit of \$529,804 was reported in the missionary treasury. At the missionary mass meeting, a young man knelt at the altar and then made an inspiring appeal for a truly sacrificial offering. Only \$5,000 had been received from over 25,000 people. He pleaded that those who really cared would reach into their pockets and bring a ten-dollar bill or whatever they could to the steps of the altar and lay it there with a prayer for the mission of the church. He led the way to the steps and, kneeling there alone, placed the first offering. There was a breathless moment of surprise, and then the Holy Spirit moved that great gathering and they began to come forward—at first by twos and threes, and then by hundreds and thousands until the missionary bishops had to act as ushers to guide the vast crowds. There were tears in many eyes, as men and women old and young, bishops, priests and laity, surged forward and placed \$7,916 more on the altar.

GERMAN PROTESTANTS PROTEST*

Protestantism in Germany is in a crucial state in a great experiment. The Hitler Government has attempted to merge Lutheran, Reformed and Prussian Unionist churches into a new National German Church. Protestants the world over have been anxiously waiting to see what will happen.

Organized on the same principle of leadership—the "Fuehrerprinzip"—that underlies the Nazi

State, the new Reich Church proposes to provide Nazidom with an alliance of Christianity with Nationalism and Socialism on a cooperative basis. This has led to the clash between "German Christians" and the conservative Evangelical Christians.

Roman Catholics have been invited to join the new Reich Church, but they have refused to let their Church be used to further the ends of the Nazi State. Some Protestants, on the other hand, have cooperated with the State. The present conflict is between German Christians who approve, and those who oppose this surrender.

In spite of official optimism, the experiment with the Church is not showing signs of a successful result. Some think that under the Reichsbishop the Protestant Churches would eventually become Free Churches, as in America, while others predict a more complete domination of the Church by the State. The situation may grow worse before a final settlement is reached.

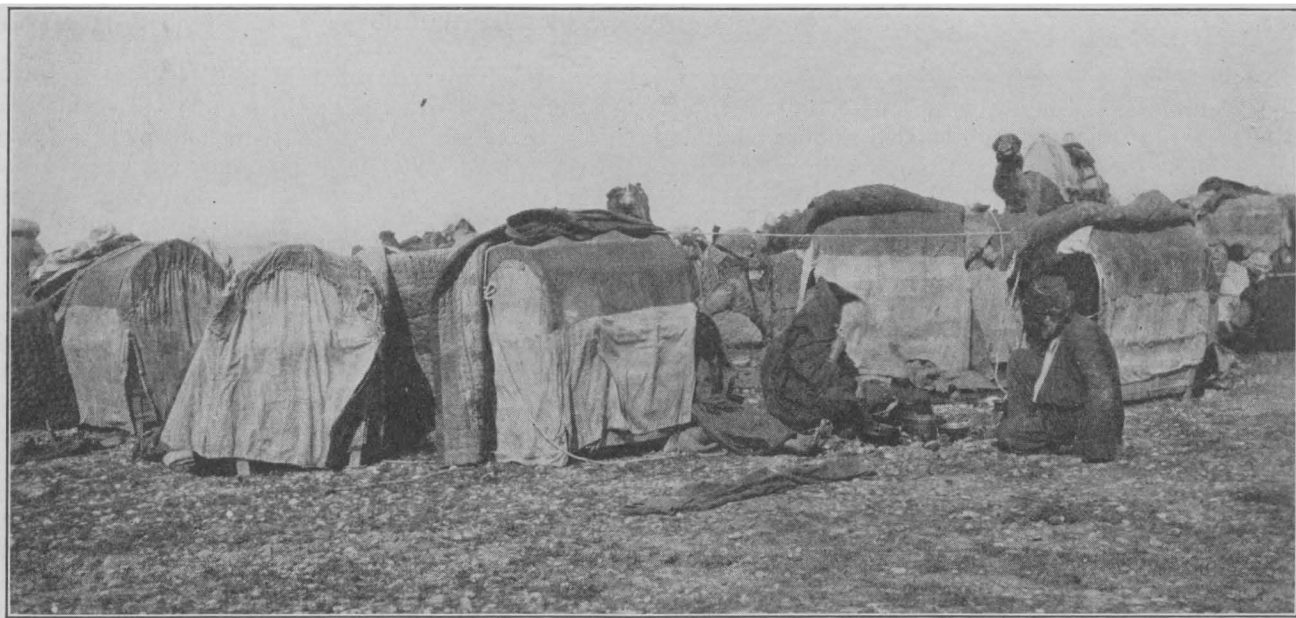
Current national problems affect all religious as well as political thinking and give color to the idea that "Germany needs her own type of Christianity." The widespread enlistment of the youth, the unemployed, and the able-bodied men and women in the regimented political organizations of the Nazi Party tend to popularize the slogan, "One People, One Nation, One Church."

The enthusiasm that has marked the political revival under Adolph Hitler was brought into the church by men who have banded themselves together and, according to Hitler's wish, called themselves 'German Christians.' These men, led by Hossenfelder and Ludwig Mueller, a former naval chaplain, resolved to reorganize the "church of the people." From the start there was no clear distinction between religion and politics.

It is too early to judge the controversy objectively. There will be a fight to the finish unless a great Reformer appears to bring unity out of the present division. The press is muzzled and men learn little of what is going on; they see effects without knowing their cause. The bad effects of the struggle have cast a blighting shadow on the spiritual health of the nation. The removal of 800 clergy from office by the Reichsbishop belies the claim of liberty of conscience or of speech. The dissolution of the Protestant youth organizations and their merging into the Hitler Youth deprives the Church of its former influence on the younger generation. Nazi thought welcomes the help of the Church but does not protect it from the aggressive so-called new heathenism and its unchristian standards of morality. The Aryan paragraph promotes racial discrimination and thwarts the universality of the Gospel.

C. THEODORE BACHMANN.

* This account of conditions in Germany is written by a Lutheran theological student who spent the past summer in Germany.



KADJAVAS (PERSIAN PULLMAN CARS). ONE ON EACH SIDE OF A CAMEL ACCOMMODATES A WOMAN AND CHILDREN

Ancient Persia Goes Modern

By H. A. LICHTWARDT, M.D.

American Hospital, Hamadan, Persia

PERSIA, to many people, is just a word that brings up visions of camel caravans winding their way along endless desert trails; of sweet-throated nightingales singing their beautiful songs in the deep-scented rose gardens; of veiled women and bearded men walking through narrow, winding village streets; of the quatrains of Omar Khayum as they have been so admirably translated by Fitzgerald.

But Persia is more than that; Persia is a nation of fifteen million Aryan men and women striving to awaken from a lethargy of many centuries; struggling to emerge from a political, economic and religious morass that has engulfed them for centuries. The Persians are a very intelligent people, capable and industrious; and are just now throwing aside the heavy blanket of superstition, ignorance and illiteracy, and are stepping forth into the light of the new day with political freedom, religious liberty and economic independence.

Persia was once one of the greatest nations of the ancient world. Twenty-five hundred years ago, that progressive empire, under Cyrus, Darius and Xerxes, was the most highly civilized, the most modern on earth. Today excavations at Persepolis and Damghan and Rhey are bringing new evidences of the wonderful culture of that period, showing us that they were great builders, fine architects, had knowledge of engineering and san-

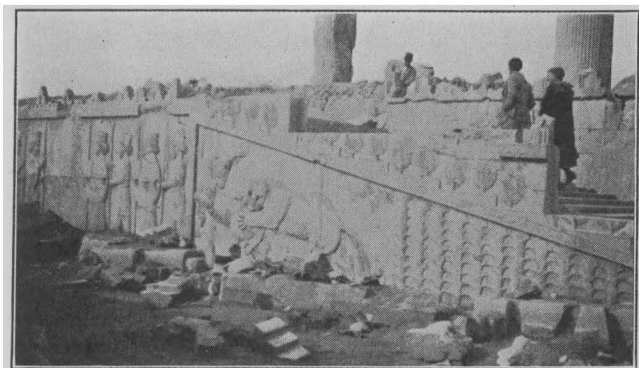
itation, and had some fine sculptors, wonderful artists and brilliant painters.

Various factors entered into the decadence of this fine old civilization, causing Persia to lose her position of leadership. First there was military invasion; the Grecian troops under Alexander the Great swept from one end of the country to another, robbing, pillaging, destroying, burning, as was the custom of invading armies in those days. Gengis Khan and Tamerlane and their hordes came down from the north, even more destructive and cruel. Arthur Upham Pope writing of these latter invasions, says:

This dreadful succession swept over the country like a bloody foam, leaving the fairest cities a wilderness of rubbish and rotting corpses. Their speed, their fury and their mastery of every branch of warfare, made resistance not only futile but impossible. Their mark was a series of massacres and devastations, which not only destroyed every kind of public monument with invaluable contents, works of art and books, but blotted out whole cities. The destruction of human life was equally appalling; the accumulated knowledge and traditions of ages were obliterated. (*Pope; Persian Art. Page 31.*)

Famine and flood have also played their part through the centuries, as well as earthquake and epidemic, but in my opinion the most destructive influence of all has been the invasion of Islam. Forced upon an unwilling people, this philosophy of the prophet Mohammed, distorted at times by his successors, was of a type that did not encour-

age education, research or progress of any kind. The result was a mental stagnation of brilliant minds; a pathetic lethargy settled upon a capable nation. During these years too Persia was often unfortunate in her type of leadership; she had some splendid men, such as Shah Abbas, who was contemporary with Queen Elizabeth of England,



ANCIENT GRANDEUR—EXCAVATED RUINS OF PERSIPOLIS

and who earnestly tried to improve the condition of his people.

When we went out to Persia in 1919, the country was being ruled by a boy-king, Sultan Ahmet Shah, a selfish, sensual lad, surrounded by even more selfish advisors. The central government was weak, taxes were high, education was at a standstill, industries were most primitive, and the lot of the peasant and laboring man was indeed difficult. This young Shah had no patriotic motives, no desire to improve the condition of his people, but merely strove to gather riches for himself; spending his life in luxurious indolence either in his capital city, Teheran, or in Paris. The most constructive thing he ever did for Persia was when he finally went to Paris and remained there until he died a few years ago, leaving an estate of several million dollars, squeezed out of starving farmers and poverty-stricken working people.

A new leader, however, was being developed in Persia. A young man, born of an ordinary family in Mazenderan, who as a lad had no opportunity for education, entered the Persian army as a private soldier. With no wealth nor influence, but by sheer force of character and ability for leadership, he won his way gradually up through the ranks, until he became the commander-in-chief of all of the troops of Persia. He then became the minister of war, then the prime minister, and finally in the spring of 1926, he was crowned the king of kings, the Shah of all Persia. In the eight years that His Majesty, Riza Khan Pahlevi, has been the ruler of Iran there has been more real progress, more constructive changes in Persia than in the previous eight hundred years.

Inspiring patriotism in his people, and gather-

ing about him men of real ability, his majesty has succeeded in awakening a spirit of constructive nationalism such as Persia has never known before. Formerly the government was greatly influenced, and at times actually controlled, by the Moslem ecclesiastics, the mullahs, of whom a few were capable honest men, but many of whom were selfish, narrow fanatics. This is now changed, and although Persia is still officially a Mohammedan country, the mullahs are only the clergy, and have no voice in the central government. There is religious liberty in Persia today, although the government's interpretation of what this means is not as broad or liberal as we should like.

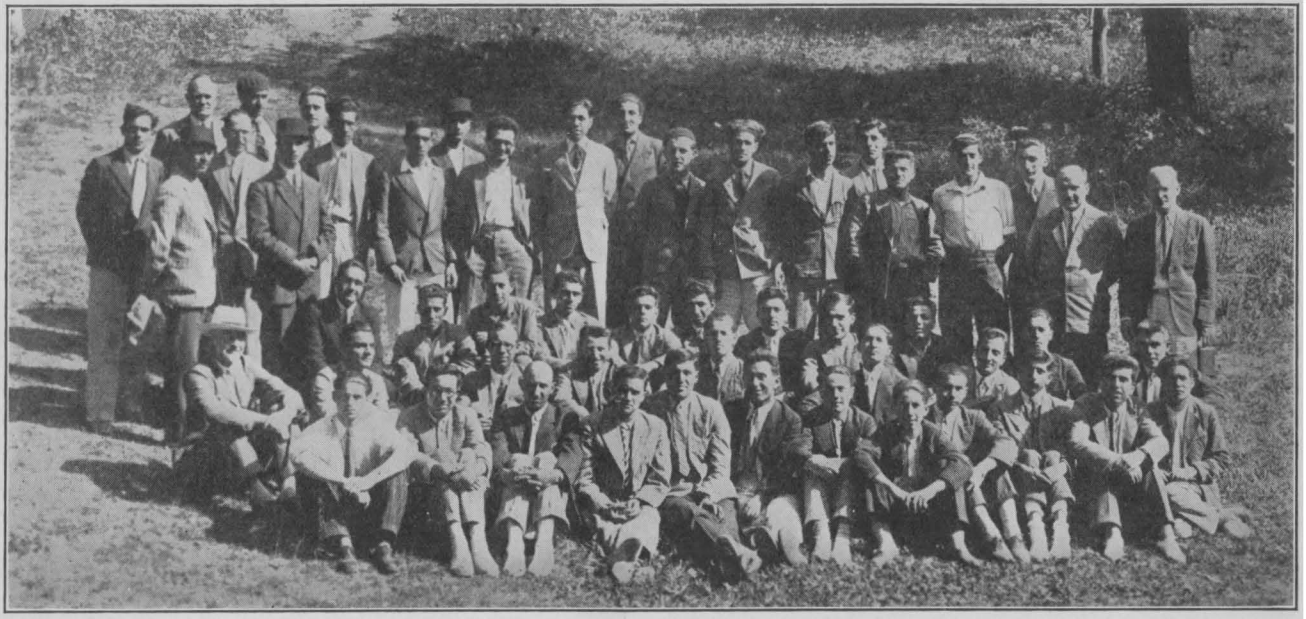
Two decades ago, only one boy out of a hundred had a chance for education, and only one girl out of ten thousand. Education in those days was most primitive, with the exception of a few government schools and some well-organized mission schools in the larger cities. Under this new Shah, Persia has had an educational awakening and the leaders, at least, are becoming school-conscious. The Department of Education has been re-organized and the present head of that department is a splendid Persian, a graduate of the American Mission College in Teheran. New schools are being opened even in the smaller cities—schools for girls as well as for boys. The mission schools are



THE GATEWAY TO TEHERAN—THE CAPITAL CITY

still maintaining their leadership and are presenting a fine program of modern Christian education, and are reaching hundreds of the finest of the young men and young women of Persia.

In accordance with the government edict several years ago there are no primary schools controlled by the missions; however in some centers, such as Hamadan, the local Christian group has assumed charge of the primary school, which is real progress. The high schools and colleges in charge of the missions, in various parts of the country, are exerting an immeasurable influence in



PERSIAN DELEGATES TO A STUDENT CHRISTIAN CONFERENCE, TEHERAN, 1933

Of these delegates, nineteen are from Moslem parentage. Others include Armenians, Assyrians, Jews, Greeks and Americans.

the spread of Christian ideals, as well as in the presentation of modern pedagogy.

The new leaders of Persia realize that in addition to agriculture and the raising of sheep, there must be industries developed to take care of the needs of the people; and in the past few years mills have been established that weave a good grade of cloth; other factories make soap, thread, shoes, and many other items that formerly had to be imported. The government is exerting a wise, paternal control over these various industries to avoid duplication and unwise competition.

As a physician, the thing that appalled me most when we first went to Persia, was the great amount of disease; sickness, suffering, misery, death and so little being done to alleviate conditions or improve them. Those who live in America, where there are so many fine hospitals, splendid clinics and excellent doctors cannot imagine conditions in a land like Persia with inadequate medical facilities, and a general lack of knowledge of hygiene, sanitation or even ordinary cleanliness. In America today there is one doctor for every 780 people; in Persia there is only one well-trained physician to every 100,000 people. The only place in Persia where the young man may study medicine is in the Imperial Medical School at Teheran, an institution which is gradually improving, but which is still far from what would be considered a class "A" medical school. As Persia is a Mohammedan country, the human body after death is considered very sacred, and thus the medical students in their study of anatomy are not allowed to dissect the cadaver, but must endeavor to learn the subject from charts

and textbooks. Post mortem examinations are also forbidden, which of course retards medical progress considerably.

Since 1919 we have been working up at Meshed, in the northeastern corner of Persia, 100 miles south of the Russian border, and 120 miles west of the borders of Afghanistan. Our little hospital there (The American Christian Hospital) is the only one equipped with X-ray and modern surgical equipment in that entire province of two million people. The Persians however are building new hospitals gradually, and in Meshed itself, a large 300 bed general hospital is in the process of construction. But, even as in America, the physicians tend to congregate in the larger cities, and as one travels through the villages, and up in the hills, one realizes the tremendous amount of suffering and disease. Hundreds throng about the doctor begging for relief; timid mothers holding up emaciated babies that have been hopelessly blinded by smallpox; young men prematurely aged by pulmonary tuberculosis, come in coughing, coughing, spitting blood, and ask for medicine to relieve the tightness of their chest: others come holding out crippled hands or feet, covered with sores, wounds, ulcers, open to the dust and dirt, sometimes literally black with flies, sometimes white with maggots, occasionally covered with a green leaf or a piece of paper, but no clean gauze or dressings such as we are accustomed to. Dozens come, shielding their eyes from the glare of the sun and the desert, and beg for eye-drops to relieve this constant burning from trachoma or conjunctivitis; so much blindness everywhere, little children, old men, young women; blindness

not only from smallpox, but from gonorrhea, and from trachoma and its various complications. Pale, anemic women, shivering, shivering with the chills of malaria, petition for some health-giving quinine; crippled deformed lepers hold up their fingerless hands and ask for some cure for their disease.

It is all so pathetic and so unnecessary, for most of Persia (except regions near the Caspian and



MODERN EDUCATION IN THE AMERICAN COLLEGE, TEHERAN

down near the Gulf) is very healthy, as far as climate is concerned; a high, dry plateau with little rainfall and an abundance of life-giving, germ-destroying sunshine. Most of the disease is preventable, if only the folks would know how to live, how to take care of themselves, and if adequate medical facilities were available. We found, in 1920, that 85% of the little children were dying under the age of five; conditions are gradually improving and our last figures show that only 60% are dying before that age. But even 60% is much too high. Can you imagine the morbidity, the needless suffering, the pain, the agony, the distress, the misery? These conditions are due sometimes to ignorance, sometimes to over crowding, sometimes to superstition. Much of the infant mortality was due to the Mohammedan custom of child marriage; little girls of 9, 10 and 11 being given in marriage to men much older. These girls became mothers at 14 or 15 and know nothing of the care or feeding of infants. The new Persian Government has passed stringent laws, forbidding this child marriage, and is enforcing them, indicative of their new attitude towards progress, and towards the general improvement of conditions for the Persian people.

The Public Health Department of Persia has been re-organized and improved; smallpox vaccination is being offered in the cities and villages, and in some places is being required before children are admitted to school. Typhoid inoculations are available although few use them, and there is still a great mortality from typhoid, dysentery and various diarrheas spread through

filthy drinking water. Recently when cholera threatened from an adjoining country, a vigorous quarantine was established. Free clinics are being opened in various centers, and more-or-less qualified public health doctors are being stationed throughout the country. Medical practice laws are being revised and strengthened to abolish quacks and charlatans, and there is a general improvement in sanitary conditions, although there is still so much to be done. In the capital city, Teheran, with its 310,000 inhabitants, although there are many beautiful wide avenues, and large public buildings, there is no piped water system, no proper sewage system, and much disease.

One of the most hopeful things is that the educated Persians themselves are beginning to realize the need of improvement of conditions and their own newspapers are full of editorials condemning destructive practices and are suggesting, and even demanding, reforms. In the July 4th issue of the *Shafagh Sorgh*, one of Teheran's largest papers, we find an editorial discussing the question of why the population of Persia is decreasing. The writer says that it is not that the young men are not marrying for they do, and some get more than one wife. He continues:



MODERN MEDICAL CARE FOR CHILDREN IN THE AMERICAN HOSPITAL

Moreover it is much better that this number do not marry, and not pollute the blood of the next generation with syphilis germs..... A few months ago I was visiting some of the southern cities..... I saw fathers who during 20 years have had 15 or 16 children, and have buried all of them, one after another..... I saw quite big villages or towns whose whole population is overtaken with malaria, while the crops were left in the fields and there was nobody to take care of them. One passes through hundreds of villages and towns without seeing a single physician..... In some larger towns one physician who has been sent by the government can be seen and this one was a fortune-teller. He diagnoses syphilis as sore throat and treats it in such a way that there is little hope of living. If someone has appendicitis they think it is a mere stomachache and in a short time will kill the patient..... (*Shafagh Sorgh*, July 4, 1934.)

However I am not pessimistic about Persia, for when one considers the obstacles to be overcome, marvellous progress has been, and is being made. Superstition must be combatted, lethargy must be destroyed, illiteracy must be removed, ignorance must be eradicated, immorality must be wiped out; and all these things require patience, wisdom, energy and leadership.

Ancient Persia is going modern; new roads are being built, schools are being opened, industries are being developed, disease is being slowly combatted. In my opinion, what Persia needs today is not *primarily* a new civilization, with its new education, its new sanitation its new transportation, as fine as all these things may be. What Persia needs today is a new *salvation*. The old philosophy of Islam has been weighed in the balances of time and experience and has been found wanting. Persia today is drifting, and in what direction?

Sir Arnold Wilson in his new book on Persia, says: "The present tendency amongst educated Persians is towards a somewhat unenlightened materialism. They have thrown off the shackles of Islam, and have as yet found nothing to take its place; a rigid determinism underlies much of the popular expressions of thought."*

We who have been working in Iran, as real friends of Persia, feel that in the teachings of the Christ, there is a genuine philosophy, a workable plan, a real salvation, which can and should take the place of Islam, which has not proven satisfactory. Some of the young men of Persia are drifting into atheism, some into agnosticism, some into Communism, but more into Bahai-ism, which is an offshot of Islam, an easy type of universalism, that would appeal to a discontented type of shallow mind.

The Church of Christ in Persia is growing, year by year, in numbers as well as in strength and in-

fluence. Commencing a century ago, in western Persia, the modern Christian church has gradually spread eastward, until today groups of believers are found as far east as Khorassan on the Afghan border, in all the larger cities both in the north and south, and even in some of the smaller towns. Through the Christian schools and Christian hospitals, as well as through the direct evangelistic work, carried on by American and British



DR. LICHTWARDT AND HIS SUNDAY SCHOOL CLASS OF PERSIANS

missionaries and by the Persian Christians as well, this Gospel of hope is now being spread through the entire land. The workers are all too few for the field is so large, and there is so much to do, but backed by the intercessory prayers of Christians throughout the world, we feel that the Church of the Christ is the real hope of this new Persia.

Not only does Persia need Christ, but the whole world needs Him. With so much strife, discontent, bloodshed, lust, hatred, violence, uncertainty and doubt, the hope of the world today is in the loving, sacrificial saving Christ, and in Him alone.

* Sir Arnold Wilson, *Persia*, page 184; Scribner, 1932.

EXPERIENCE AND EXPRESSION

The Wesleyan Movement made two great contributions to the world. One was the fact that the whole movement was founded upon an inner experience of God which transformed and lighted up the whole of life. All else was secondary to this one central thing—a radiant experience of God. The chief business of the Christian Church is to produce the moral and spiritual miracle of conversion. When it has lost power to do this, the Church has lost its right to live. God has raised us up for the perpetuating of this miracle. Confused and paralyzed men need this today as never before.

The second great contribution of Wesley was his conception: "The world is my parish." There was to be no territorial or racial limitations to the redemption movement.

These two things stand together. One is the experience and the other is the expression. The experience goes to the depths of the individual's need and extends to the need of the earth's last man. Cool either one, and you kill both. We must hold to this vision and reaffirm that the world is still our parish. Put within that word "world" a deeper content than geographical extent—the world of economic relationships and the world of race and international relationships must be our parish. Christ must conquer it all.—E. STANLEY JONES.

A Brahman Becomes a Christian

By the REV. H. G. HOWARD, Kodoli, India
Missionary of the Presbyterian Church, U. S. A.

IN SOME sections of India where there have been mass movements among the outcastes there are now considerable numbers of middle caste and high caste Hindus becoming Christians. In our part of India there has been as yet no such movement among the middle castes, though we think there are so many Marathas who are convinced of the truth of Christianity that if a few will take the lead in accepting Christ and enduring what persecution may result, many others will follow them.

A few months ago a young man, a Brahman doctor, trained in the Miraj Medical School, accepted baptism after having his heart filled with devotion to the Lord Jesus. Before being baptized he visited his home in South India to tell his brother and other relatives why he was taking this step and to try to persuade them, too, to accept the Saviour.

Last May I spent a week in Mahabaleshwar, where the language school for new missionaries is held. On the way there a Hindu sitting near me in the bus asked me where I was going. When I replied he said, "You will see Harshe pandit there; he has become a Christian." I answered, "I have known Mr. Harshe for many years; he is a Poona Brahman. How do you know that he has become a Christian?" "I read it," he replied, "in the newspaper."

On my arrival there I learned that Mr. Harshe had been baptized on the preceding Saturday. As the service had been announced beforehand it was no secret and Mr. Harshe received many letters from people who urged him not to become a Christian. A delegation of Brahmans from Poona went to try to persuade him not to be baptized. When they found out that he was taking the step because of his personal convictions, they said that they would no longer try to dissuade him. An Indian queen wrote him that she supposed he was becoming a Christian because he was probably loaded down with debt, in which case she would give him Rs. 3000 to help him pay his debts and to keep him from being baptized. He replied that he was not in need of money, but it was because of his faith in the Lord Jesus that he was accepting baptism. She then wrote him to go ahead and be baptized.

Mr. Harshe said that he could find beautiful passages in the Hindu sacred books, but he could not find in the Hindu books the power he had found in Christ and it was because of his having experienced the power of Christ that he was publicly accepting Him.

Especially interesting in connection with his baptism is the fact that his family did not disown him. His two sons, young men 21 or 22 years old, published a letter in the newspapers stating that they were still Hindus, but that they loved their father and would not disown him, in fact they honored him more than before because of his acting in accordance with his convictions. Mr. Gandhi wrote them: "I congratulate you on your attitude toward your father. If you find in Hinduism the peace you need, it is your duty to remain Hindus in spite of your father's change of religion." The sons are seriously considering their duty in the matter; they wish, if they become Christians, to do so because of their own personal convictions, not because their father has become a Christian.

When the family returned to Poona in June the father was wondering whether his landlord would let him come back into his house, in the midst of Brahman neighbors. The landlord, however, when he met him, embraced him and said, "You have been my friend all these years; you are still my friend." Many neighbors have asked for Bibles or New Testaments as they say they want to find out what it is in these books that has attracted Mr. Harshe. His sons say they had to get quite a supply of Bibles and New Testaments to give to their inquiring neighbors.

Pray that Mr. Harshe may be strengthened in his faith in the Lord Jesus, that he may have the joy of seeing his wife and two sons and daughter accept the Saviour, and that they may be used to lead others openly to confess the Lord Jesus.

From a letter dated September 10, 1934.

Present-Day Shinto in Japan

By the REV. ALBERTUS PIETERS, D.D.,
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*Formerly Missionary of the Reformed Church in America; Now
Professor of Bible and Missions in Western
Theological Seminary*

THERE is at present one pagan empire in the world—one only—the Empire of Japan. By a pagan empire we mean one that, on the one hand by the prevailing faith and worship of its population, and on the other hand by the formal profession and determination of its government, is committed to that form of religion that we call paganism; which is primitive nature worship, spirit worship, and hero or ancestor worship, unmodified by philosophic thinking.

Anciently, the whole world, with the exception of the commonwealth of Israel, was pagan in this sense, and practically every organized government was pagan; irreligious governments being unknown in ancient times. Today it is not so. There are still pagans enough in many lands, notably in China, India, Africa, and the islands of the sea; but, with one exception, there are no “pagan” governments. Africa and the South Seas have only unorganized races, or simple tribal governments, with scarcely a kingdom worthy of the name; India is under a Christian sovereign, and the leading general of the Republic of China is a Christian. It is thus Japan—Japan alone—that stands forth in the 20th century as a survival of this ancient state of things. From the standpoint of religion and missions this is a most interesting fact. At the same time Japan is a strong, virile, expanding, military nation, the destiny of which, whether for peace or war, is intimately linked to that of the United States. It is therefore important for us to know what the paganism of Japan is, and how this paganism is likely to influence its spirit, its attitude, and its actions.

The paganism of Japan goes by the name of Shinto, legitimately anglicised into Shintoism. This is a compound word, being the Chinese reading of two characters that stand for two Japanese words; “kami”—god, or gods, and “michi”—way, or path: therefore also doctrine. It means, therefore, the way, or doctrine, about the gods. It does not mean the doctrine that comes from God, or the gods, for Shinto does not profess to originate in any divine revelation. Although the word “kami” in itself is neither singular nor plural, the facts

require us to render it “gods,” not god, for in all historic time the Japanese have been, as they are now, a polytheistic people. They have “gods many and lords many.” If you ask them how many, the conventional answer is: “*Yao yorodzu no kami*”—800 times 10,000 gods. This is not to be understood as an accurate census return of the divine population, but rather as a round number for an uncounded multitude.

The first chapter of the Epistle of Paul to the Romans contains an accurate description of the paganism of Japan. Sketched from life, as he saw the worship of the Roman Empire all about him, no change is required to make it applicable to that of Japan today; from which we learn that, in its essential principles and results, paganism is as unchangeable as Christianity. Its root idea, everywhere and always, is the deification of the creature.

This creature worship takes various forms. In one form it is the direct worship of the natural object itself: the sun, the moon, mountains, rivers, trees, animals, and insects. All these are worshipped in Japan. The Japanese have coined a proverb, half serious, half facetious: *Aka iwashi no atama de mo shinjin*—“even the head of a dried sardine may be a god.”

In a little higher form it is worship of the spirit that resides in a natural object, or is symbolized by it. Scholars call this “animism.” Japan is full of it. People worship the “kami” of the mountain or river. Although generally to be rendered “god,” the word “kami” in such connections means the spirit of the mountain rather than its god.

In still another form there is personification of the natural force or object; and the imaginary person thus produced becomes, to the common people, a real historic individual, although the fact that it is a personification only, remains clear enough to any student. Thus we have the supreme divinity of Japan, named *Ama Terasu*—“She Who Shines in the Sky”—plainly enough the Sun Goddess. Her shrine at Ise is the Mecca of Japan, and in the mythology she is the ancestress of the Emperor, through her grandson, whom she sent

down from heaven to rule the world. So nature worship passes over into hero worship, ancestor worship, and emperor worship.

Paganism, as briefly described above, consisting of primitive nature, spirit, and hero worship, has been since the dawn of history, and is today, the faith of the masses of Japan. That Buddhism is also largely prevalent, is not inconsistent with this statement, for most Buddhists are Shintoists at the same time. Now, since Japan, for fifty years or more, has been in touch with all modern developments, has enjoyed the privileges of modern education, and has been the field of zealous Christian propaganda by missionaries and Japanese preachers, it is an interesting and important question how far all this has had an effect. Is modern Shinto losing its hold, and is it in any way different from ancient Shinto?

Modern Shinto

One can point out certain effects of these modern influences, partly in the outward manifestations of this ancient paganism, partly in its inner life. Outwardly, one of the first results of Japan's contact with the Western world was the abolition of all public phallic worship, that is, the worship of the sex organs. In the past, this logical development of nature worship has been almost universal in all pagan countries. Japan was no exception, and when the missionaries began their work in that country, this worship was carried on openly, in very indecent forms. It was abolished by the Government out of regard for the feeling of decency of the world at large; and is not now known in Japan except in some out-of-the-way country places where it may still be found if sought for.

Statistics of shrines seem to indicate another noteworthy change. There are in Japan Shinto shrines maintained at the expense of the nation or of provincial governments, for religio-political purposes, of which we shall speak presently; many others are maintained by the people voluntarily as the spontaneous expression of their religious feelings. These latter are called "village and ungraded shrines." From the official figures given in the "Japanese Year Book" for 1924, we learn that there were at that time 111,181 such shrines, and from the same annual statistical publication for 1934, that there are now only 107,134, a decrease in ten years of 4,149, or 415 a year. The proportional decrease is considerably greater, since the population of Japan grows at the rate of more than half a million each year. It is clear that something is happening. Either the people are losing faith in their gods, or their faith is finding expression in other ways, or both.

Probably both causes are responsible for this change. There is a weakening of faith in the

cruder forms of Shinto, such as find expression in these "ungraded and village shrines." Hence the decrease in the number of such shrines, both absolutely and in proportion to the population. Hence, also, the very dilapidated and neglected condition of many that remain. Besides that, there are arising new forms of Shinto, organized in better harmony with modern social conditions, and the Government, for its own purposes, is providing larger and more popular shrines.

New Forms of Shinto

The new forms of Shinto are a most interesting study. Many of them, in terminology and form of organization, are very plainly imitations of Christian churches. This appears, first of all, in the fact that they are not community affairs, but are groups with voluntary individual membership. In its primary form, Shinto, like the ancient paganism of Greece and Rome, is a community interest. The temple is the village temple, maintained at village expense, and everybody belongs to it, merely by virtue of the fact that one resides in the village. There is no group of which the individual is a member on account of his own faith or by his own choice. With the new forms of Shinto, however, the case is different. They have their membership lists, and a person may join, or refuse to join, or withdraw after he has joined; and therefore his membership is an expression of his personal faith in certain doctrines.

There are thirteen sects, or "churches" of this kind officially recognized and licensed as Shinto sects, and their total membership foots up to the impressive total of more than seventeen millions. Beside this, there are others, like Oh Moto Kyo, that carry on a vigorous propaganda, without having, as yet, been officially licensed. The smallest sect, "Misogi Kyo,"—the Religion of Lustration, is credited with 307,000 members, and the largest, "Tenri Kyo,"—the Religion of the Heavenly Reason, with nearly four millions. Brief notes on some of these new religions will give the reader an idea of this modern development of Shinto.

TENRI KYO is the most prominent. Besides its work in Japan, it carries on missionary work abroad, having, at least some years ago, a mission station in London. It issues some literature in the English language, the latest publication of this kind being a fine volume of 319 pages, in which may be found all that the authorities of the sect wish the English reading public to know about their history and doctrines. The new religion originated with a very devout woman, Mrs. Miki Nakayama, who was born April 18, 1798, and died on January 26, 1887. In the year 1838 she began to have certain experiences that caused her

to think that ten gods, expressed by name, had taken up their abode in her and wished to speak through her. These ten divinities are called collectively, The God of the Heavenly Reason, and the claim is even put forward that Tenrikyo is a monotheistic faith. After the death of Mrs. Nakayama, divine revelations continued through her youngest daughter, and a follower named Ihuri, but these had to do mostly with the organization and management of the church. They ceased altogether in 1907.

As now taught, Tenri Kyo is distinctly an eclectic religion. Its theology is Shinto. The "eight million gods" are not denied, but practically worship is confined to the ten that took up their abode in the prophetess. Its ethics and its conception of the moral state of man, are from Confucius. Its view of the state after death is taken from Buddhism, but with an important modification. Tenri Kyo accepts transmigration, but not into lower forms of insect or animal life. The soul is re-born, but always in another human body. In its emphasis on faith and love, its organization, and in much of its popular preaching, it is so nearly Christian that many Tenri Kyo exhortations can scarcely be distinguished from Christian sermons. Thus the various elements in Tenri Kyo are seen to be simply those elements from other systems that have come to be the common intellectual and moral property of the common people of Japan. They are items of religious faith and feeling that pass as current coin, and no one asks where they were minted. It is not difficult for the ordinary Japanese to become a Tenri Kyo believer. Its doctrines are what he has always believed, and what seems to him reasonable. Of course it is nationalistic, intensely so, as the following quotation from one of the Tenri Kyo magazines will illustrate:

Japan is the parent nation of the world. It is the source whence the salvation of all nations proceeds. He who is hostile to this nation opposes the will of God. (From the "Michi no Tomo," Sept., 1914.)

This fanatical nationalism finds perhaps its extreme expression in OH MOTO KYO—The Religion of the Great Origin—the origin, that is, of the Japanese Empire and people. This is definitely an attempt to carry the faith of the people back to the ancient gods. It began with the incoherent babblings and scribbings of an ignorant, and perhaps demented woman who thought herself inspired by one of the gods, and it has grown into a very considerable sect, claiming a million adherents. In religious and moral content it is perhaps the poorest of all the modern varieties of Shinto, but it has certain very attractive magical or mesmeric practices. It claims for Japan the headship of the entire world. Even the islands

of Japan, they say, are the model upon which the rest of the world was molded, and the superiority of the Japanese, they teach, is seen in many ways, but particularly in their hair, which is an instrument of divine inspiration. Hence devout Oh Moto Kyo believers wear their hair long, for the longer the hair the better the divine influence can penetrate. It is the supreme mission, they say, of the Japanese nation to govern the entire world, bringing all nations into subjection to the Emperor, who alone is a legitimate ruler, the viceroy of heaven upon earth. This sect has offices in Paris, and even in Sao Paulo, Brazil.

These two are given as samples of the new forms which ancient Shinto is taking. There are many more. All of them make much use of faith healing, and can produce as many and as striking instances of such healing as Christian Science in our own country. Thus the decline in the number of "village and ungraded shrines" is partly counterbalanced by the growth of these "churches."

The most important influence in this field is, no doubt, the attitude of the government. The statesmen of Japan, fearing the disintegrating effects of modern civilization, and eager at all costs to rally the people around the Imperial throne, found in Shinto an instrument ready to their hands. With more emphasis than had ever been known in Japan before, they taught the divine nature of the Emperor and the divine basis of his authority. They did this so strongly, and with so little regard for the facts of history, that Prof. Basil Hall Chamberlin, an outstanding authority on all things Japanese, charges them with the invention of a new religion. It is not really new in content, but it is in emphasis.

This new form of Shinto is designated "Emperor Worship." It has no separate shrines or ceremonies, but attaches itself to the established Shinto worship. In many respects it closely resembles the emperor worship of ancient Rome. As there, so in Japan, the basis is found in ancient faith and feeling, modified for political purposes. Japan is a modern nation in most respects, but not so in religion. So far from belonging religiously to the 20th century, she is not even mediæval. There is no parallel to her religious state closer than the state of Rome in the first three centuries of the Christian era. Dr. Robert E. Speer is reported to have said: "Think of Japan in terms of ancient Rome." That is a correct summary of her religious condition.

The rulers of Japan, in promoting Emperor Worship, are not so much interested in religion as in finding a firm basis for the Imperial authority. If it were not for that necessity, they would cheerfully dispense with Shinto, in which they probably believe as little as other intelligent men; but since

faith in the divine nature and descent of His Imperial Majesty cannot be divorced from faith in the Sun Goddess and all the rest of the ancient mythology, therefore that mythology is taught in all the public schools as veritable history. Therefore, also, it is required of school teachers to take their pupils, from time to time, to the local shrines, to do obeisance to the local gods.

Such instructions to teachers encounter an obstacle in Article XXVIII of the Constitution of Japan, which guarantees freedom of religious faith. To get over this difficulty, the Government makes a distinction between two kinds of Shinto, called respectively State Shinto and Religious Shinto. In the latter are included all the various new sects already alluded to. Profession of such faith is absolutely a matter for private choice. In the former term are included the chief shrines of the ancient faith, and these are officially declared not to be places of religious worship, but places for the commemoration and honoring of national heroes and of the Imperial Family. Attendance and worship at such shrines is the duty of every Japanese subject, no matter what his religious beliefs may be. Meanwhile, however, the old priests remain, and the same old rites are performed, the same prayers are said.

In any other country, the attempt of the Government to declare that to be irreligious which in the faith and practice of the people has always been the heart of their religion, would be amusing, but it is not so in Japan. Most people take it seriously or pretend to do so, and comply without hesitation. Hence, although the smaller shrines are decreasing in number and in the number of their worshippers, the new shrines are increasingly

popular. The Christians, of course, object, and so do the more earnest Buddhists. Collisions between such dissenters and the government policy occur from time to time, and of late with growing frequency, chiefly in connection with the requirements imposed upon the teachers and students of public schools. Not many months ago the teachers and students of the Ogaki city school went on an excursion to Ise, to worship at the shrine of the Sun Goddess. Three of the girls, being Christians, refused to join in this worship. They were expelled and fourteen or more Christian churches in the province were closed by government order.

The Roman Catholic Church, of course, stands out firmly against any compromise in this matter; and on the whole the Protestant leaders are no less inflexible, although there are some among them who are inclined to yield. It is almost precisely the same conflict as that between the early church and the Roman emperor worship. If conditions were now as in ancient times, there is no doubt that the scaffold and the stake would again be appealed to to settle the controversy; but present-day Japan is too sensitive to international public opinion to employ so crude a method.

Meanwhile, there is no doubt that the Government policy is meeting with a large measure of success. The decline of Shinto, evident in the disappearance of many of the smaller shrines, is measurably checked, and the progress of the Christian faith is retarded. The larger shrines, established and maintained at government expense, are becoming more and more popular; and the day seems to have been indefinitely postponed when the last pagan empire shall cease to be pagan.

A PIONEER CHINESE WOMAN DOCTOR

BY M. P. WALKER, Shanghai, China

American Episcopal Church Mission, China

AH MEI WONG was one of the few Chinese women doctors in China. She was the daughter of the Rev. Kong Chai Wong, the first Chinese clergyman of the Episcopal Church in China and the younger sister of Soo Ngoo Wong (afterwards Mrs. F. L. Hawks Pott). After attending St. Mary's Hall, Shanghai, Dr. Wong trained as a nurse in the Memorial Hospital at Wuchang, and in St. Luke's Hospital, Shanghai. Wishing to become a doctor, she went to Canada and studied medicine in Toronto, where she was the first Chinese woman medical student at the University.

When she returned to China she set up a private practice in Shanghai, showing most unusual skill and general ability. She was highly respected by Chinese and foreigners alike and all her life was a devoted member of the Church. She continued her regular medical practice until a few days before her death on May 7, 1933, at the age of sixty-five.

She bequeathed to the St. Elizabeth's Hospital over \$190,000, Chinese currency, to found the Ah Mei Wong Endowment Fund, the income to be used by the hospital for maternity work.

The Present Value of Medical Missions

By NATHANIEL BERCOVITZ, M.D.

American Mission Hospital, Hoi How, Hainan, China

A QUARTER of a century ago medical missionary work was looked upon as of special value in opening doors, making friendly contacts, and giving an opportunity for the presentation of the Gospel. There are innumerable instances where entrance, hitherto impossible, was made possible by medical work; where friendships of great value to the whole missionary cause were made by doctors, and where vigorous churches grew up as a result of faithful preaching in hospitals and dispensaries.

The need for medical missions has been recognized. Throughout the world, and especially in tropical and subtropical countries, there was a vast amount of illness, formerly untouched by modern medical science. Many of the medical and surgical ailments encountered were imperfectly understood by medical science of that time, for some of the greatest strides in tropical medicine, in public health work, and in sanitation and control of epidemics have been made within the past twenty-five years.

Conditions in mission fields were appalling—epidemics ran unchecked; infant mortality was the rule rather than the exception; fetichism and quackery, born of ignorance and based upon superstition, were all that the people had in the way of medical care. Existing conditions made a powerful appeal to doctors in America and Europe, and many consecrated noble men and women went to needy places, and established medical work in response to the calls for help.

They went to alleviate suffering in places where no other trained medical help was available; where disease, superstition, and the grossest heathen practices prevailed; and at the same time the love and power of Jesus Christ was preached to transform lives, to make for better living, and to do away with the unspeakable conditions under which the people lived.

During the past twenty-five years there have been many changes in regards to medical work, especially in countries where conditions were the worst. The work of pioneer medical missionaries has borne fruit—much of the fear of modern scientific medicine has been broken down, and people are now ready to accept medical and surgical treatment because they have been convinced

of its value. There have also been great advances in medical science, especially in tropical medicine. The bulk of medical missionary work has been done in tropical or subtropical countries, and it has been possible to bring about a better general state of health because of better methods of treatment.

Medical education has been carried forward in lands where medical missionary work has been done and has resulted in the training of native men and women in modern medicine and surgery, with the result that interest in modern medicine



has become widespread. Some native practitioners may have been coolies in the mission hospital; some may have been *amahs* in a maternity ward; but on the other hand, many have been trained in the best medical schools in their own country, or in Europe and America. In any case, what they had to offer at the worst was better than the superstition and quackery existing before they came. The qualified native doctors have done good work among their own people. In most cases financial gain has been their object, but even so, much good has been done, especially in an educational way. Others have practiced medicine from altruistic motives. Not all of the native doctors, qualified or unqualified, have been Christians, but it is safe to say that nearly all have come in contact with Christian hospitals. In many countries, where the medical missionary was the first to introduce

modern medical science, the governments have undertaken medical and public health work on a large scale.

It is evident that the problem of medical missions as regards the scope and field has changed, and that a new evaluation of the whole subject should be made.

While medical conditions throughout the world, especially in countries where medical missionaries did their pioneer work, have generally changed along certain lines, there are still many places where the medical missionary today is as much needed and his work is much the same as it was fifty years ago. For such places no new evaluation need be made, except, in anticipation, as conditions are likely to change. Even in these places, although working under pioneer conditions, the doctors should be equipped with the knowledge of modern medical and surgical methods, and must expect to work under better conditions.

But where health conditions are different from those of twenty-five years ago, new problems arise because of these changed conditions. These problems are concerned with administration, relation to local hospitals and practitioners, and to the local governments. Each missionary hospital must face its particular problem. In view of the changing relations between the local churches and general missionary work, the relation of the native church to the missionary hospital must be considered. The present financial situation, with consequent limitation of many missionary activities, must also be studied.

The medical work in Hainan, China, was begun forty-nine years ago by Dr. H. M. McCandliss, who was superintendent until 1926, and was entirely pioneer in its nature at the beginning. Through years of assiduous labor he succeeded in building up a remarkable medical work and now there is a well equipped group of buildings, with a trained staff of assistants, a training school for nurses, and seven doctors. During 1933, the new inpatients registered in the hospital numbered 2,859, of which 739 were maternity cases and 580 were surgical operations. The patients come chiefly from the northeastern section of Hainan.

With the growth of the hospital many problems have been encountered. Assistants, trained by Dr. McCandliss, left the hospital and set up for themselves, on the growing reputation of the hospital, and their connection with it. At first those men attempted everything, although their training did not qualify them for such operations as cataract, or dissection of the glands of the neck. Later, except for treatment of such diseases as malaria and dysentery, these men gradually limited themselves to the sale of medicine. Gradually the people learned to differentiate between these

druggists, and treatments by hospital doctors. In general these druggists have helped to stimulate interest in modern medicine and have helped to break down the earlier barriers.

A new problem is being faced now in the fact that several assistants have accepted positions as doctors in the Chinese army—with much higher pay than what the mission hospital can afford.

For many years Dr. McCandliss worked hard to build up the maternity work of the hospital. The Chinese in Hainan have been particularly quick to realize the benefits of this work, and all over Hainan there have sprung up maternity hospitals run by young women who have had some training as midwives in Canton. These midwives are alleviating suffering and what help they give is better than what the people had previously.

The question is whether the hospital has lost an opportunity as a missionary agency in not getting into the field early, establishing such centers as part of the hospital work, manned by midwives trained under our supervision, and sent out to do this work in connection with the other activities of the mission. One maternity center and branch of the hospital has been established in a town 44 miles west of Hoi How, and is developing this work in a very needy and superstitious center. Another center was opened in a town 47 miles south of Hoi How by a group of Christian women as a project. Both centers are doing fairly well, and are helping in the study of rural medical missionary work.

A former assistant in our hospital at Kachek completed his studies as a doctor, and after three years graduate work at the Peiping Union Medical College returned to Hainan to establish a hospital of his own in Hoi How. He enlisted the support of many wealthy Hainanese, and succeeded in erecting a three-story building, fully equipped. This hospital is about 300 yards away from our hospital and has been fairly successful.

If the Chinese can build, equip, and run a hospital as well as Dr. Chu's hospital, what is the need for the American Presbyterian Hospital in Hainan, even though we are crowded with patients?

To date the government has not taken over public health work which is still a great untouched field in Hainan. The American Presbyterian Hospital is well known, and the people usually friendly. How far should this hospital undertake public health work? The problems are extremely practical. What is the value, need and purpose of medical missionary work under changing conditions? Has medical missionary work served its purpose and is its work finished?

It is the opinion of the writer that the ultimate purpose of medical missionary work is active ex-

tension of Christianity through medical work. This includes the pioneer type of work, as well as every other type of medical missionary work. Without this purpose the field might as well be left to other medical agencies serving only humanitarian and scientific purposes. But the time should never come when a mission hospital can cease to be an active evangelizing agency, as well as a medical center.

One particular case in our work in 1932 was worth the work of the whole year. A man came to the hospital with a surgical condition and was cured. The evangelist sat with him, and when the patient left gave him some tracts and a Bible. Some months later the pastor of the Hoi How church visited the region where this patient lived, and was invited to visit the patient's village. The pastor was amazed to find a group of ninety-four people asking for examination for baptism in a village where no evangelist had ever gone, and where the only work had been done through this one patient in the hospital. The pastor felt that sixty-one of these candidates were ready to be baptized. Since that time many have had to endure persecution, but a recent visit brought the word that the group was standing firm, a strong Christian nucleus in their village.

It does not mean that because of this ultimate purpose of medical missionary work that there should be any but the highest standards for the medical and surgical work. On the contrary, if the mission hospital is to be most effective in achieving its evangelistic purpose it must be outstanding as a place of healing. Missionary hospitals should be developed to the highest degree of efficiency in staff, nursing, buildings, and equipment, to do the highest grade of medical work. With this purpose in view and under these conditions we believe that missionary hospitals should seek enlargement and an increase in the numbers of patients. They deserve the support of their constituencies in the homeland, and of the church on the field.

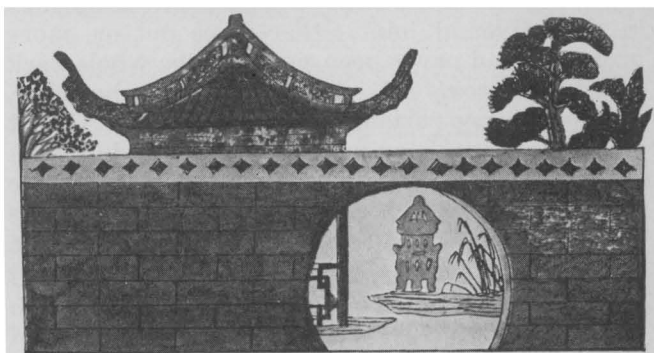
It has been argued that as the national medical agencies make progress medical missionary work will become less important. If the missionary hospitals are to do merely humanitarian and scientific work then it might be reasonable to say that their work will become less important but since the great purpose of medical missions is to advance the cause of Christ, the mission hospital holds a unique mission. For this reason its work has not been completed. It will continue to be needed, no matter how much medical work is done by local agencies.

There should be continued activity in medical missions—extension of health work in rural districts, maternity work, caring for the poor, and

other lines as well as strengthening existing mission hospitals to reach the largest possible number of people, in the hospital, in the rural dispensary, and by various projects.

Christian missions mean the proclamation of the direct Gospel message; but the work includes living the Christian life in every phase and relationship, every good deed which is the fruit of the Spirit. Christian propaganda is the living witness of Christ within men; a powerful demonstration to all who come in contact with the work that there is something in Christ and in Christianity which is unique and is worth while having.

In all of the rooms of the Hoi How Hospital are placed Bibles and Bible texts are printed on the walls. It is not unusual for an educated patient



to read through the Bible while in the hospital and many ask for copies on leaving. One man, whose wife had a very serious surgical operation, said that one night when her condition was the lowest he never took his eyes off the text on the wall—"God is our refuge and strength, a very present help in time of trouble."

It is advisable for hospitals to have the assistance of an advisory board, on which church leaders have a prominent part. The church can be invited to assist in the evangelistic work in the hospital, and follow up the work with patients who have been in the hospital. Public health work, rural health centers, clinics, and district maternity hospitals, can all be conducted in cooperation with the church.

As long as we adhere to the main purpose of medical missions, Christian propaganda through medical work, there is increasing opportunity for this form of missionary service. It should receive unqualified support; its future should be planned along broad lines; it should be regarded as a major missionary activity; its opportunities should be fully grasped and used. We believe that the blessing of God which has been poured out so richly in the past will be given in even greater measure, so long as this form of missionary activity is kept right in purpose, and in operation.

A Pioneer Journey in China

*Excerpts from a Letter from Mr. Raymond Joyce, Edsingol, Minghsia Province,
to Dr. R. H. Glover, China Inland Mission*

ON THE edge of the Edsingol Delta, (North-west China), with over half our journey to Tihwa behind us, we are faced with seeming impossibilities before we can continue. There are four or more rivers to be crossed and they are very full.

It has taken us twelve traveling days to reach here from Kalgan, seventeen days altogether. We rested two Sundays and spent three other days in repairing one of the cars. One of the little springs in the universal joint either came out or, more probably, had never been put in. The whole back axle had to come off. Apart from this, however, we have had no serious mechanical trouble. Apart from the above delay we have had no undue hindrance. Once we got stuck in a river bed of loose sand with clay underneath and it took us five hours of digging and "road-making" to get out. On a few other occasions it took an hour or two to get going again. However, considering the country, we have come through very smoothly. Not a few cars have found it impossible and most of them have taken longer than we so that there is much to thank the Lord for. Rain on the stretch from Kalgan to Sunit Wang would have meant mud, but we had good weather. The same applies to the road after Uni Ussu. The sandier part of the journey, between Siao Ch'uan Tsi and Muringol, was fairly good owing to the sand being dampened by rain just before we arrived. In many ways we know that the Lord has undertaken for us.

We had no trouble in getting away from Kalgan—no customs examinations or charges. This was chiefly because we were missionaries. Mr. Soderbom was a great help, and Mr. and Mrs. Williams, were very helpful. Hattin Sumu was a very interesting little place. The missionaries were on furlough but the Mongol pastor entertained us there and children sang hymns to us in Mongol! The journey as far as Yang Ch'ang Tsi Goh is very interesting. You see lovely droves of horses careering over the steppe; you pass camel caravans and gaily dressed Mongols, Lamas and merchants, all were very friendly, interested and happy (outwardly at least). Beili Miao was busy when we passed through as the Panchan Lama was there and many pilgrims had come to see him.

Yang Ch'ang Tsi Goh was our first rough experience. It is not really unsafe but quite un-

pleasant. Slower going and perhaps more digging would make it better. Cars with a lower center of gravity would find it much less risky than we thought it to be.

The next part of the journey was mostly through country made lumpy by tall grasses growing in clumps. This is the main feature of the route as far as *Bain Unter*. The river beds previous to *Bain Unter* may give trouble, but are all right if you keep going. The surface is gravelly sand but underneath is sticky red clay. We got stuck before leaving the last river bed before *Bain Unter* and took five hours to get out! One car stopped in changing gear and the other car, fairly close behind, slowed up and both stuck and wouldn't start again but sank in. We made a trench from the rear wheels towards the front wheels gradually getting shallower. This was laid with stones and brushwood and one car was rushed out and up the bank. The other car was jacked up at the rear, a big pit dug under each back wheel and a firm stone bed made under the wheels. The first car then helped to pull this one out.

From *Bain Unter* onwards is desert and in the main the surface is firm, being gravelly, and flat. The chief trouble is soft patches of ground, and hard low-gear work. The water question gives no trouble. We passed water every day, though we did carry two drums or more from *Bain Unter* onwards.

The journey from Yagan onwards is really good going and much of it is down hill after passing through the hills.

The trip has been a somewhat strenuous journey but enjoyable—the daily round being:—breakfast, packing, traveling, unpacking, supper, bed. We stopped for an hour at mid-day for light lunch. As for food we have done very well. We have seen some wonderful sunsets and beautiful country, though desert. The tent has proved waterproof, and we have been glad of sleeping bags. Some nights have been quite cold but we've had no really cold weather yet.

In Edsingol we found Dr. Hörner of the Sino-Swedish Expedition. He entertained us royally, seeking to help and advise us in every way. He has loaned us a large *yurt* (Mongolian circular felt tent). So we are very comfortable and are waiting for Cerat to return from his inquiries regarding a guide to take us to Hami.

The Evangelization of the World in this Generation

By PROF. KENNETH SCOTT LATOURETTE, Ph.D.
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WHAT has happened to the motto, "The Evangelization of the World in this Generation"? Many who are still in their late youth can recall when much was made of it. As the official watchword it was blazoned in huge letters across the platforms of the Quadrennial Conventions of the Student Volunteer Movement. Its realization was one of the chief objectives of the Laymen's Missionary Movement. Many proclaimed it as an attainable goal. It had a marked influence in shaping missionary policies and programs.

Yet in late years we have heard less and less of it, and that little is often accompanied by a half apology or thinly veiled cynicism. Officially it remains the watchword of the Student Volunteer Movement, but no publicity is given it. Many of the younger generation of Christians, even those committed to the missionary enterprise, have scarcely heard of it. Certainly it forms no part of their thinking. No longer is much said by most of our major boards of the "unoccupied fields"—those regions still vast where the Gospel must be carried if all men are to have the privilege of hearing it. Here and there are movements, some of them engaging the interest of large numbers of Christians, who hold to the motto and seek to meet the challenge which it embodies. For most supporters of Protestant missions, however, it no longer has an appeal and it would be a hardy mission board which would place it in the forefront of its publicity. For the time being at least, "The Evangelization of the World in this Generation" seems to have been relegated to the archives of half-forgotten slogans.

The muffling of this watch cry of other years is no accident. The causes are many and the change may prove to be an indication of a fundamental revolution in missions. One factor is to be found in a widespread misapprehension. By many "The Evangelization of the World in this Generation" was believed to be equivalent to "The Christianization of the World in this Generation." Under such an interpretation the watchword would, of course, have been fantastic. By it, how-

ever, as many of us remember, was meant giving to all those now living an opportunity to hear the Gospel with a sufficient knowledge of it intelligently to accept or reject it.

Another factor has been the reaction from the "extensive" to the "intensive" policy in missions. To many, "The Evangelization of the World in this Generation" has meant the establishment of a large number of mission stations, most of them understaffed, a superficial, broadcast method of proclaiming the Gospel message, either by the written or the spoken word, and the neglect of a careful tending of the communities of those recently become Christian. The "extensive" policy has often meant absence of careful supervision, lack of emphasis on trained leadership and of growth in the Christian life. Laying the foundations for a strong continuing Christian community, capable of taking its share in spreading and making effective the Gospel message, was sacrificed to reaching quickly as large a district and as many people as possible. From this policy, with its disastrously superficial results and its waste of missionary life and money, a reaction was to be expected and has been in progress for some years.

Still another possible factor is more serious, for it may indicate that, for the time being at least, great sections of the missionary enterprise are slowing down and losing the sense of urgency. Back of the watchword was the passionate conviction of the need of all men for the Gospel of Christ and of the infinite tragedy of the untold millions who die without ever having heard it. In many of our church circles this sense of need has weakened. As a partial substitute for it has come the conviction that missions have an important function in rural and village reconstruction, in meeting evils in industry, in relieving famine, in establishing better racial relations or an improved international order. As a rule, these objectives do not call forth such devotion and sacrifice as does the conviction of the eternal loss suffered by those who sink into Christless graves. Many have acquired an easygoing tolerance of

other faiths and to large numbers the threat of "secularism," which has been substituted for non-Christian faiths as the major enemy, does not seem sufficiently grave to warrant heroic measures. On top of all these elements in the situation came the World War, with its subsequent dislocations, and now has followed the financial depression with its staggering blows to Board incomes.

As result of these many factors, the missionary enterprise is tending to dig in rather than to expand, and even to retrench. To be sure, this is not all loss. It is leading to the placing of more responsibility on the younger churches which have arisen out of the missions of the past century and a half. It is accompanied by a more critical appraisal of methods and results than we have yet had.

The Expanding Program

However, we need to recognize the significance of the change. From the time of William Carey the Protestant missionary enterprise has had a constantly expanding program. We have believed that, no matter how dark the immediate present might be, the future was "as bright as the promises of God." We have had the conviction that we must be ever entering new fields, opening new missions, founding new stations. In this we shared the spirit of our age and civilization. The missionary enterprise has been intimately connected with that expansion of European peoples and cultures which has been such an outstanding feature of the past four and a half centuries. That expansion of Europe, however, is ceasing, at least in its economic and political aspects. The tide has, indeed, begun to recede. In the Far East European supremacy is being effectively challenged by the Japanese, and only somewhat less effectively by the Chinese and Filipinos. In India Western political domination is passing. Of the major sections of the world, only in Negro Africa is the frontier of European dominion unshaken and unthreatened. We now see that this recession of the wave of European conquest has about it an air of inevitability. Western peoples could not permanently hold the remainder of the world in subjection. Other peoples were certain sooner or later to acquire the machines and the political and economic organization by which they had been subdued. Christian missions, however, inescapably feel the results of this decay of European domination. The efforts we are making to transfer to "nationals" the control of the churches we have founded are merely one evidence of that association.

We must not too lightly assume, however, that the passing of Western political and economic control means the end of Christian opportunity. The disintegration of non-European cultures con-

tinues, in some regions at an accelerated pace. Those peoples who, like the Japanese, have successfully revolted against the control of the West have achieved their political and economic autonomy only by sacrificing their cultural independence and adopting much of Western civilization. This continued disintegration of the older cultures means that the traditional forms of resistance to the Christian message are continuing to weaken. The place of the foreign missionary is most certainly being altered, but, if new methods are formulated and the younger churches can be put in the forefront of leadership, the door of opportunity was never so widely open to the Christian message.

The factors which have been responsible for the neglect of "the evangelization of the world in this generation" must not be permitted to obscure the continuation of the obligation embodied in that slogan. We must revive it, if not in these exact words, then in others which will convey the same meaning and sense of urgency. We must, indeed, not only revive it but greatly add to it. It remains eternally true that if the Christian message "is not true for all, it is not true at all." So long as we remain convinced Christians we must seek to share the Gospel with all mankind. If the faith we profess is not the wellspring of our lives, then we had best either discard it or ask whether we are missing what it may hold in store for us. If God in Christ is the source of life we must endeavor to make others aware of Him. If the Gospel is true it remains the obligation of each generation of Christians, as it has since the very beginning, to try to give that message to all their contemporaries. If we Christians ever lose sight of that objective, if we narrow the horizons of our planning to anything less than the entire human race, then we are both recreant to our trust and are tacitly admitting our lack of conviction as to the importance of the Gospel for ourselves.

What the Watchword Means

This does not mean that we must abandon the "intensive" and adopt once more the "extensive" policy of a superficial broadcast preaching of the Word and many small understaffed Christian centers. Nor does it mean that we must close our eyes to what being Christian involves in trying to make the Gospel effective in the social, economic, international, and interracial relations of life. We must bear in mind future, unborn generations as well as our own, and for their sakes we must do all that we can to see that strong, intelligent Christian communities are developed in every land to carry on, in ever-growing power and with decreasing foreign assistance, the Christian task. We must, too, if we really strive to love our neighbors,

seek in every way possible to help them realize that fullness of life, free from debasing economic conditions and soul-destroying enmities, which we desire for ourselves as we pursue it, the implications of our Christian calling become ever more complex and far-reaching.

It does mean, however, that we must never allow present discouragements or apathy to narrow our horizons. We must continue to plan with the whole world in view. We must not be content to see Christians acknowledge, even tacitly, that any human being exists who does not need the Christian Gospel or who does not possess an inalienable right to hear it. Nor must we ever be willing supinely to consent to compromises with a pagan faith or manner of life. We cannot completely withdraw from the world. In practice, therefore, we are often less than Christian in the many institutions and contacts in which our complex civilization binds us. To be content with being less than Christian, however, is to deny the faith. We must continue to be awake to the eternal tension between our Christian principles and the less than Christian society in which we are inextricably enmeshed. We must never be satisfied until that tension is removed by that society becoming fully Christian. While we may not see the evangelization of the world a reality in our generation, we cannot, if we are Christian, be content with planning for any lesser goal. Let us, then, once more revive the slogan of other years, and add to it.

The Story of the Mount Holyoke Missionary Association, 1878-1884

By MARY L. MATTHEWS,

Recently a Missionary of the American Board in Macedonia

NEARLY half a century has passed since the founding of the Student Volunteer Movement at a Conference at Mount Hermon, Massachusetts. Dr. Robert Wilder and Rev. John Foreman will always be honored for their connection with the Movement from its beginning.

Probably less than a score of persons now living know that there was a forerunner of the S. V. M., dating from 1878 to 1884, at Mt. Holyoke Seminary. It was called the M. H. M. A., meaning the Mt. Holyoke Missionary Association. Here a band of girls formed what was probably the only secret society in the Seminary.

M. H. M. A. meetings were held on Sunday afternoons, once a month, and little notice was taken of the girls as they passed quietly into the room. Members were recruited by personal invitation to those who seemed likely to be inter-

ested. The writer recently gave to the Student Volunteer Movement a copy of the pledge which reads:

We hold ourselves willing and desirous to do the Lord's work wherever He may call us, even if it be in a foreign land.

Under this pledge are the names of thirty-four girls. Grace Wilder, our gifted and consecrated leader, served in India; Elizabeth Post, at Graaf Reinet, South Africa; also in South Africa, Mary O. Preston, 1882-89; and Anna C. Cummings, '83, who was Vice-Principal and Principal of Huguenot Seminary, Wellington, South Africa, where her service was lifelong; Mattie Pixley, '86, who joined her parents in East Africa; Carrie Koerner, '85, later Mrs. Lyman P. Peet, of Foochow, China, for twenty-eight years; Mary Hall, '83, taught at Constantinople College; Helen Flint also taught in Constantinople College; Emily Bissell, '83, gave forty-four years to India; Marie Oldham's field was Poona, India. While Ellen Peet's name is not here, she was a member, who, as Mrs. George H. Hubbard, gave her life to China and was buried there after forty years of service. More than thirty years of the writer's life were spent in work for girls in the Near East, under the American Board.

Not all were called to foreign lands; some were called Up Higher to special service; others, to service in the homeland.

It would be impossible to count the years of foreign work or of useful labor in the homeland which were given by the members of this M. H. M. A. Not all names have been mentioned, but these will suffice to prove that the M. H. M. A. has a right to be called the predecessor of the Student Volunteer Movement. It is the understanding of the writer that Grace Wilder told her brother Robert to go to the Conference at Mount Hermon and organize the S. V. M. and she would be praying for him at home in Princeton, N. J. What her life has meant to the world in foreign missionary work and in turning others in that direction, no human being can estimate.

Many missionaries went out from Mount Holyoke Seminary in the years before the M. H. M. A. was formed, but that organization gave an added impetus to the cause. A tablet on the wall of the College Library lists the missionaries who were pupils in the first fifty classes of the school, and the writer counts it a high honor to be named on that tablet. The names of foreign missionaries from the institution in its second fifty years are inscribed in a beautiful parchment book.

The Student Volunteer Movement has rendered immeasurable service to the wide world in recruiting missionaries from many institutions of learn-

Go, Preach the Good News

From the Baccalaureate Sermon Preached to the Graduating Class of the Near East School of Theology

By JAMES HOWDEN NICOL, Beirut, Syria

PREACH the Gospel—this is the whole commission and the charter of the messenger of God. The commission was delivered by Christ himself. It has been passed down the centuries through a great succession. The Gospel—the “good news” of God’s loving interest in all men, a loving interest exhibited in the earthly experiences, the death, the resurrection, the revealing words of Jesus the Christ. This is the content.

And what is the spirit! Someone has said, “the ministry dare not be a profession at all, it is a passion.” The great apostle said “Woe is me if I preach not the Gospel.” This is the passion.

Now the preacher goes forth to preach, and what does he find? If the world were eager for preaching, the world would not need it. Its need is in proportion to its reluctance. Therefore the minister’s passion must be sufficient to carry him past and through the world’s opposition and through this reluctance to hear the Word of God.

The world seems to be clear for every sort of preaching except the preaching of the Gospel. The passion of the servant of God to spread his wares seems alone to provoke a strange opposition. A bright salesman of a new variety of soap, or of a new excellence in cosmetics, or of new models in radios, or new streamlined autos, arouses no resentment and no opposition, unless from competitors in the same line. Unfortunately the same is true of the spread of less harmless wares. A company of men can sit down to plan a great crusade, to create a great slogan and select a goal, which may be to “put a cigarette into the mouth of every man, woman and child in China,” and from the world there is little but praise for the clever and effective extension of trade. But for a company of men to sit down and counsel how they may put the word of a new and abundant life into these same Chinese raises a storm of protest. Extracting oil from under the feet of the inhabitants of Persia and Irak is an enterprise to command the admiration of the world. But any suggestion for a more aggressive effort to share with Persians and Irakians this Gospel of Christ, is met with coldness and suspicion. Men do not hesitate to use the influence of politics and government to gain their commercial ends. From the oil and minerals under the feet of

mankind throughout the world, to their food and clothing, their transport by land and sea and air, all are the legitimate field of trade. Of course trade is legitimate and essential, but it is sometimes so sinister as to slink into the forests of Africa and South America and the islands of the sea, and pillage and rape and even murder in its own interest; it may make the people virtual slaves; and such are the distances in time and space between the deed and those who are ultimately responsible for it, that even Christian people may profit from it, blinding their eyes. And those who thus exploit life, are the first to oppose the approach of our servant of God with his passion to witness about the worth of the soul of man—his passion to tell the Good News of God’s loving interest, his passion to tell of the abundant life for rich and poor alike.

We are commended for saving little children from starving, when we give them cleansing, food, clothing and shelter, but many dispute our right to share with them our knowledge of the Friend of little children. I can give them much that is good, but I am told not to give them of my best—my passion is taboo.

As to the reasons for this strange prohibition which too often inhibits our passion to proclaim the Word of God, we might mention two or three.

There is always opposition from those whose selfish aims are frustrated by the presence and the preaching of the true servant of God. This has always been so. And it will be so, so long as sinful men can exploit weakness and ignorance and poverty. It was so in Paul’s day when the preaching of the apostle interfered with trade in amulets and idols. Demetrius the silversmith and indirectly Alexander the coppermith had cause to be angry. And it will always be so. One of the things about Jesus that caused bitter opposition to Him was that because of Him the poor had the Gospel preached to them, and it opened to them the possibilities of personality that made oppression less easy. This makes it one of the functions of the Christian sometimes to preach as did the forerunner of Jesus, John the Baptist, to stir up these nests of poisonous vipers and make them flee from the wrath to come. Any preacher should know that life round about him, with all its seeming

fairness and beauty, is full of these. There were preachers in the days of Amos who gave their attention to those who oppressed the poor. So today these oppressors must be warned to flee from the certain wrath to come. With this John the Baptist preaching there must be the preaching of hope to the penitent—but until he becomes penitent he will like neither the preaching nor the preacher. Today, he and his kind, operators of unfair homes, and unfair shops and unfair factories—will tell the preacher to keep still, or worse, will tell him to prattle sweet nothings to soothe the souls of the oppressed and make them forget their wrongs. Shall I allow this to silence my voice, or limit my speech, to make the Word of God of none effect?

Religion and Religions

2. A second inhibition comes from the distinction between religion and religions; from the seeming necessity of respecting all religions, even at the cost of losing opportunities to share our own with others. In these Near Eastern lands, where the three great monotheistic faiths meet, the problem becomes most difficult, further intensified by the divisions within the religions themselves, especially among those called Christian. Because of this, the minister with the passion for witnessing is inhibited at the very start from freely sharing his faith. He himself feels it is not quite Christian to discount another person's religion; he naturally hesitates to break up home allegiances even if Jesus did say that such revolutions in family life were sure to follow the preaching of the Gospel. Here in the Near East his hesitancy is increased by the fact that political and personal rights are linked up with religious allegiance, so that what was meant to be a simple relationship between the soul and God, becomes a most complex thing, with courts and judges, legal forms, sanctions entering in. All this has brought extreme sensitiveness, tending to discourage the frank sharing of one's faith with others.

We hear constantly that religion must be left out of account while we concentrate on "good feeling" and brotherhood. Nor is this confined to the Near East. Everywhere in the world there are praiseworthy attempts to bring about a spirit of understanding between the Christians and the Jews but such attempts may be so conducted as to leave the Saviour practically outside the door of a good fellowship meeting. Surely no Christian should hesitate to cooperate with high-minded men of every faith, but not at the cost of losing his message. We should not be satisfied with a world like that, an unprogressive world that does not admit of the free sharing of good gifts and good news with each other. True living con-

sists in sharing, and there must be a way whereby we can freely give our best.

Sometime ago a very earnest Moslem leader turned impulsively to me, clasped my hand and said: "Oh, my brother, would that you had the joy that comes from allegiance to our Great Prophet." He was living the life of sharing. He should be free to do it everywhere. So should you and so should I. That is what makes a happy world. "Freely ye have received, freely give."

3. A third phase of our life today that leads to the same difficulty is the growth all over the world of the intense nationalistic spirit, connected in many places with a growing strictness and with serious limitations on the preaching of the Gospel. The spirit regards such preaching as subversive of social peace and a proper patriotism.

What then shall we do with our commission and our passion to preach? Well, men of God have always refused to be silenced or limited. Our business is to introduce Jesus Christ to the world which needs what He has to give—with no trappings of ecclesiasticism, or undue insistence on creeds and forms, but only as the Saviour from sin and the Lord of Life. The chances are that trade, religions, nations will find benefit rather than injury from a greater knowledge of Jesus, but that is not for us to judge. Men struggling with sin and wrong need him, and that is enough. Our passion is to share with all our knowledge of a great Friend whom not to know is to suffer grievous loss. Now in this work of introduction let us clearly understand two things:

Introducing Jesus, the Saviour

1. Be sure that it *is* Jesus the Saviour whom you are introducing. Inevitably there comes the temptation to present Him so that He shall be attractive and undisturbing to the world as it is. During the Great War we even had Jesus presented as preaching the necessity of armaments. The minister of Christ, seeing the world as it is with its notions of success, its personal rivalries, its material pride, its exclusiveness of race and wealth, its changing philosophies and psychologies, each having its vogue for a day—this Christian witness ashamed at the "foolishness of preaching" this other worldly Gospel, shrinks from the thought of introducing Jesus to this world. Oh, that He had been more practical, more sensible, more successful; less in the clouds and more on the earth. Oh, that He had kept still about some things that make Him so unacceptable to life as it is! Surely He didn't mean all He said! So the Christian witness says to himself: "I'll leave out this and I'll put the soft pedal on that, and I will make Him more like the pattern of life as it is. Thus too often a strange person is being introduced, made up of partial views of the Christ,

the Great Saviour of the world, and being partial, an insult to God and a tragedy to needy man. I wonder if to such a witness God's word may not well apply, "I would that thou wert cold or hot, but since though art neither cold nor hot I will spew thee out of my mouth."

It is the whole Gospel, the whole Person, the whole Word, with all its implications, that is to be preached. Christ is not to be made acceptable to sinful man, but sinful man, seeing Him in all His beauty is to be made acceptable to Him.

2. Moreover preaching is not confined to spoken testimony. Many discount the value of sermons today, saying that Christian living is preferable by far, and the less preaching the better. There is no need of praising or discounting either to the detriment of the other. And yet the preacher does realize that the Saviour whom he presents to the world cannot be exhibited as a visible and tangible person. We know nothing of His person-

ality. In some way or other these qualities must be made to appear in the life of the witness in some degree. The great words must be embodied in a consistent life. It must never be truly said of us that our lives are so loud with the noises of the world, that the people can hear nothing of His words through us. Living letters are we. What do the people read as we pass by?

There was a nobleman on his way to visit a friend in the country. A servant was sent to meet the guest at the station and asked, "How shall I know him?" "You will see a tall man helping somebody."

Here then is the servant of God with his commission which is also his passion. Let us go into the quiet places with our Lord and Master to get the strength that is needed to preach the Gospel to a needy world—the Gospel which is the "good news" of God's loving interest, expressed in the fullness of Jesus Christ.

WHY SUPPORT CHRISTIAN MISSIONS?

Because I am a Christian, a member of the Church, which is the Body of Christ. Our Lord established the Church on earth to evangelize the world. If I do not work towards the purpose for which the Body was made, I have no right to membership in it.

Because as a representative of Christ my love must embrace all nations, all types of men as His does; my sympathy must have bounds as wide as His.

Because in these days civilization is reaching to the outposts of the world and changing the lives of even the most primitive races. Civilization emanates primarily from the white races of which I am a member. It brings disease and death and an overturning of age-long beliefs, and can only be a blessing to the world in so far as its power is used in the name of Christ.

Because every nation has a special gift to bring to the Church of God, and until all have made their contribution, the Church can never reach the fulness of its life.

HOW SUPPORT MISSIONS?

1. *Consider the call to personal service abroad.* I have no right to send others unless I myself am ready to go, if God demands this of me.

2. *Pray for missions.* My prayer must be intelligent and regular. I must pray not only for the world, but for individual missionaries and their work, and my prayer must be offered in certain expectation of a definite answer.

3. *Give to missions.* Money is a sacrament, inasmuch as the use of it is the expression of those things we believe to be most worth having. I must compare my personal expenditure with my gifts to God. I must compare my own circumstances with the needs of others. I must compare the help, sympathy, and skill that I can claim with the loneliness and suffering of others.

4. *Study and learn.* There can be no real prayer without knowledge, for without knowledge of the magnitude and glory of the work there can be no intelligent desire for its progress; and prayer to be effective, must be the outcome of intense desire.

5. *Interest others.* Therefore, I will ask God to cast out from me the dumb devil of false pride and false reserve and try by my own enthusiasm and willing sacrifice to win others to help in evangelizing the world.—*From the Presbyterian Mission House, 16 Falkner Street, Liverpool, England.*

The Second Coming of Christ

Does the Premillennial View Cut the Nerve of Missions?

By REV. HENRY W. FROST, D.D.,
Princeton, New Jersey

*Author of "The Second Coming of Christ"; American Home
Director Emeritus of the China Inland Mission*

IT IS not the man who determines his objective; the objective determines the man. Objectives are fixed; it is the man who changes. Hence, as a man thinketh, so he is; and, we may add—since a man thinks as he sees—as a man seeth, so he is. Let a man see small and he is small; let him see large and he is large. Let him see near and he lives near; let him see far and he lives far. Let him see earth and he is earthy; let him see heaven and he is heavenly. Objectives are formative in their influence, transforming the watcher for woe or weal. Objectives, therefore, are producers of character, of whatever sort it is. Certain men of old discovered that certain other men were Christlike. Their explanation was that they had been with Jesus and in seeing Him had become like Him.

God recognized this principle in Old Testament times. It was not enough for Him to create Adam and Eve; in addition, He gave them an environment of "all things fair and beautiful." It was not enough to give them to see growing herbage of tender green and fruits and flowers; He gave them also the vision of the Lord God, who walked with them in the cool of the evening of every day. And thus, long later, He revealed Himself to Abraham, Moses, Isaiah and many others as the "Vision Beatific," the sight of whose person could lift the low to the high, the little to the great, the self-centered to the altruistic.

It was this same principle of transformation by objective which was so powerfully operative in New Testament times. Take, for instance, the man Saul, who became Paul: spiritually speaking, what a small-minded and small-souled man he was as he went on his way to Damascus. Of course, he thought he was large and great, with letters in his saddle-bag from the influential Sanhedrin and with the mighty purpose in his breast of haling men and women and committing them to prison. But God suddenly gave him to see himself as he was by showing him Jesus as He was, and from that moment Paul was transformed from the paltry persecutor of Christians into the great apostle to the Gentiles.

Or take, for instance, John the apostle who had seen Jesus on earth but had never seen Him in

His heavenly state. He was, in consequence, an incomplete and unperfected man, but, as he saw Christ exalted and enthroned, he fell at His feet as dead and immediately became God's mightiest seer and prophet. These were transformations by objective, Paul and John and many another New Testament saint being utterly and forever altered in character and purpose by looking upon Him whom to see is life indeed.

It was in expression of this principle of transformation by objective that God set before Israel in Old Testament times the promise of a coming Messiah. From the garden of Eden, when the seed of the woman was predicted, to the Bethlehem manger, when that seed was brought into life and light, God, by all the enticements that He could devise, sought to make men look up and on to the coming of Him who should be called Wonderful, Counsellor, The mighty God, The everlasting Father and The Prince of Peace. It was this objective which made Israel to differ from the nations about her and enabled her to become a separated, holy and mighty nation. That statement concerning Moses in Egypt, "He endured as seeing him who is invisible," is symptomatic, being the explanation of the miraculous fact that Israel has never been assimilated or annihilated. In spite of her blindness of heart, she has looked for a King and a kingdom and so has been strong to endure.

Now, it is to be noted that what God did for Israel, He has done for the Church. For He has set before His present people, a new and great objective that He may lure them by sight of the coming King and kingdom, to noble purpose and splendid action. He has been frank to tell them that hard tasks are required. But He has incited them to undertake and accomplish these by the very splendor of the ultimate in view. As to the outcome, think of these statements of the apostle Paul:

Do ye not know that the saints shall judge the world? Know ye not that we shall judge angels?

And think of that other statement made by the apostle John,

I saw thrones and they sat upon them and judgment was given unto them..... and they lived and reigned with Christ a thousand years.

Such visions of future power and glory are almost overwhelming! And yet God gives them to us. Moreover and above all, He grants us to foresee the future, infinite exaltation of Christ as King of kings and Lord of lords. And all this is to constrain us to gaze upon the glory that excelleth in order that we may pass from glory unto glory. Israel had a great vision set before her, a babe, a man, a cross, an atoning death, a resurrection and an ascension. Powerful was the influence of this sight upon those who had eyes to see. But God has placed before us "the vision magnificent," a coming, a throne, a crown, a scepter, a King, a kingdom; and he bids us visualize these things that something of their luster and power may fall upon us.

The writer of these lines believes in the premillennial second coming of Christ. But he would not say that the premillennialists are the only Christians who have an inspirational objective before them. The postmillennialist looks for the personal return of Christ and for a kingdom which, through Gospel preaching, will be established on the earth. And the amillennialists look for a personal return of Christ and a kingdom which will be realized in heaven through the eternal ages. By the token of sanctified lives, all the world knows that hundreds of these saints, as they have looked upon the face of their Lord, have been irradiated by the light that comes from His person. Moreover, men recognize the fact that this light, in the persons of these saints, has been shed abroad into most of the dark places of the earth, until tens of thousands of those who were dwelling in midnight gloom have come to know that the splendor of God's sunrising has shone even upon them. So then, it is our conviction that true Christians who look by faith upon the glory of the Lord are, each in his own measure, transformed both in life and service.

But the writer cannot leave the subject just here, for his experiences have been too deep and long to allow him to pass lightly over the value of premillennial truth, and this as related to missions. I well remember the day in Attica, New York, when Dr. William J. Erdman expounded to me the meaning of Nebuchadnezzar's dream as recorded in the second chapter of Daniel. I was a young man then—it was forty-nine years ago—and filled with earthly ambitions, to be rich, to excel in music, and to make my name known as a writer, with little thought of saving souls of men at home or abroad. But the good Doctor showed me that God's objective in the present age was that of making the Stone smite the image of the nations until it should become a great mountain, filling the whole earth. This, my friend said, pointed to the coming of Christ, the subduing of His enemies and the setting up on earth of His

universal kingdom. That was premillennial teaching and it then and there changed the whole current of my life, for I saw that riches, music, literature and other like things were desirable, but very secondary, and that the one great objective in life was to prepare the way for the coming of the King. The result was that I gave my life to missions, and to foreign missions, that I might do my small part in gathering out God's elect against the day of Christ's return. Since then I have become acquainted with hundreds of great and good men in England, America and other lands, who have gone through a somewhat similar experience and have confessed that the dedication of their lives to the cause of Christian missions, at home or abroad, was largely brought to pass by the acceptance of premillennial truth. Indeed, I have reason to believe that literally thousands of men and women have gone forth into the darkest and hardest places of the earth, constrained by the hope of hastening the coming of the Lord. Mr. Hudson Taylor once told me that the premillennial view was the inspiration of his life and had been the chief incitement that had taken him to China and had led him to form the China Inland Mission. Most of his followers have been like their leader, for the large majority of the over one thousand missionaries connected with the Mission are in China today largely because they are looking and waiting for the advent of the Christ.

While premillenarians would not compare themselves with others, and would not criticize those who differ from them in respect to prophetic truth, they harbor the conviction that premillennial views have given them certain important and precious outlooks. I have no right to speak for others in this particular, and yet I may venture to classify their thoughts somewhat as follows: First, this doctrine has made Christ nearer and dearer to them, and His promised coming more realized and desired; second, it has given to them a sense of spiritual proportions which they might not otherwise have had, wherein the things which are seen are temporal and the things which are not seen are eternal; third, it has developed within them the consciousness that there is only one thing really worth living for, namely, the gathering out, the world over, of the elect of God in order that the way of the Lord may be prepared; fourth, it has formed within them the conviction that the only hope of the Church in her pathetic weakness, and of the nations in their pitiable distress, is in the coming of the King, the establishment of His visible kingdom and the dispensing of law and justice such as no king, queen, president or judge has ever been able to bring to pass; and lastly, it has given them a desire, and with

some a veritable passion of longing, to see the wrong that was done to Jesus Christ when He was here on earth, wholly and forever righted, and this in the very places where He was defamed and dishonored, which is His most just due. This, as a total, is the great objective which premillenarians believe God has placed before them, and they find it uplifting and transforming in all the various walks of life. It is this objective that lures them onward and outward as evangelists of the King and the kingdom, for in thus doing they seek to "occupy" till Christ shall come.

With such facts before us, and with the added fact that it is indisputable that a large part of the peoples of the earth has been evangelized by those who believe in the premillennial return of Christ, it seems almost puerile to ask, "Does the premillennial view cut the nerve of missions?" Manifestly, it never has; and if those who have as their objective the glorious and impending appearing of Christ will continue to walk with Him who, in promising to come again, commanded that His gospel should be preached to every creature, it never will.

When the Deacon Talked in Church*

By WILLIAM T. GUNN

IT WAS a warm Sunday in June, and our foreign missionary sermon was to be given. But we had slept, I may say, through both sermon and offering many a time before. The sermon didn't seem different from usual; but it just happened to come home to the deacon. The preacher took for his text the verse about, "Go ye into all the world and preach the Gospel to every creature"; and he dwelt on the "*go ye*." He said it didn't say anything about taking up a collection, but it did say to *go*, and that the Lord would never be satisfied until we went.

Most of us hadn't ever given much, only just enough to look respectable when the plate was passed. But the preacher showed us that this command, "Go ye," meant just what it said, and that everybody was included. I always thought that there was some special kind of call that came to one here and another there; and that only those who felt the call had to be missionaries. But he said that wasn't in the Bible, and that everybody was commanded to "go"—unless they had a special call to stay at home. Even then they were bound to do their best to find a substitute to go for them, and to help everyone to go that could. He asked us how we would feel if we hadn't any Christ to go to for forgiveness of our sins, or for help in our trials, or strength against temptations, or comfort in sorrow, or guidance in perplexity; no Christ to tell us how to live here, or to tell us about the love of God, and where our loved ones went at death. This is what makes life so dark and hard to the heathen. In our gifts the preacher told us to think of the Lord's command to us and the heathen's need for us to go.

Then he prayed. The choir didn't sing that day, but the organ played while the collection was being taken. Old Deacon Bright got up to pass the plate on his aisle. He was as fine a man as you could meet in a day's journey—as good a neighbor and as honest a man as ever lived. He owned a good two-hundred acre farm, and had a fine family—all members of the church. Jim ran the farm; Jack, the second boy, was just ready to go to college; and Mary had her diploma as teacher, and was studying to be a nurse. The mother, too, was as fine a woman as you could find anywhere.

The old deacon had been getting considerably deaf of late years, and always sat alone in the front pew. He seemed to be sort of dreaming over the sermon; for as he rose to get the collection plate he began to talk out loud to himself. As far as I can recollect, this is what he said:

"So that 'go ye' means me and every one of us; this is the Lord's plate, and what we put in is our substitute for going ourselves; it shows how much we love Him and how much we are worth to Him, if we don't go ourselves."

He went to the back seat, and passed the plate. The back seats are always full of young men, and as they put their money on the plate the old man went on: "Twenty-five cents from Sam Jones. My boy, you'd been worth more than that to the Lord. Ten cents from David Brown, five from Tom Stone, and nothing from Steve Jackson; forty cents for four boys, and every one of them could go, too; and they's worth at least twenty-five dollars a week each to their fathers, and only forty cents to the Lord."

In the next pew sat Mr. Allen and his family. Mr. Allen put on a dollar for the family, and the old deacon moved away, saying, "The Lord died

* Condensed from an old leaflet printed by the Ringe Missionary Literature Committee.

for the wife and little ones too, but they have nothing to give."

In front was Judge Purvis with his wife and two daughters. "Less than the price of one of your dinners down town; half the cost of that pair of gloves you wear; almost as much as you spent for ice cream last week; one box of candy," were the deacon's comments as the coins fell from the hands of the judge and family.

Then farmer John Robb put on a bill rolled up, and Mrs. Robb put on another; Johnnie Robb, a little envelope bulging with coppers; Maggie helped the baby to put on another gift; and the old deacon said, "God bless them."

We were all listening by this time, though we didn't dare to turn round, and lots of us were mighty glad the deacon wasn't taking up the collection in our aisle.

John McClay's pew came. "Worth a dollar a year to the Lord, and two thousand a year to himself," said the deacon. "Seventy-five dollars for a bicycle and twenty cents for the Lord don't match, Tommy McClay. Miss Eden, it looks queer for a hand with a hundred dollar ring to drop five cents on the plate.

"Less than last year, James Stevens, but the Lord bless you, too. A new house for yourself and an old quarter for your Lord, Alec Bovey.

"God bless you, Mrs. Dean. You take in washing and can give five dollars to the Lord! What! and Minnie has some, too, and wee Bobbie.

"Fifty, seventy-five, eighty-five, ninety; ah, your dinner will cost more than you have given, Mr. Steele. A bright, new dollar bill, and spread out, too, Mr. Perkins; ninety-five cents was for show. A check from Mr. Hay. It'll be a good one, too, because he gives a tenth to the Lord. Two dollars from you, Harry Atkins, is a small gift to the Lord that healed your dear wife.

"Ah, Kitty Hughes, that fifty cents never cost you a thought, and you Marian, only a quarter, and you could both 'go ye' and support yourselves Five cents from the father and a cent each from the family; John Hull and family don't seem to love the heathen very hard. Ah, Mrs. McRimmon, that means a good deal to you; the Lord keep you till you join your good man that's gone Charlie Baker, and you too, Effie; I doubt if the Lord will take any substitute for you. Nothing from you, Mr. Cantile? not interested, I s'pose. Heathens at home; perhaps you're one of them.

"Five cents, Mr. Donald. I don't think you'd want to put that in the Lord's hand; and you, Mr. Jenkins, no more."

The old man came to his own pew, and as his wife put in an envelope, he said: "Ah, Mary, I am afraid, my dear, we've been robbing the Lord all these years. We ought to put Jack and Mary,

too, on the plate, wife. Jim, my boy, you'd be worth far more than that to the Lord." Jack and Mary sat in the choir.

So the old man went on from pew to pew until he came to the front again; and there he stood for a moment, the plate in his left hand, fumbling in his vest pocket. But he said, "No, that isn't enough, Lord; you ought to get more than that; you've been very good to me." He put the plate down, and, taking out an old leather wallet, counted out some bills on the plate, and said: "I am sorry, Lord, I didn't know you wanted me to go. Jim will keep mother and me on the farm, now we're getting old; but I won't keep Jack back any longer, and Mary's been wanting to go, too, only I wouldn't let her; take them both, Lord."

Then the old man sat down and buried his face in his hands.

Deacon Wise jumped up, and said, "Pastor, we haven't done our duty, and we know it. Let's take up the collection again next Sunday." A chorus of Amens came from all over the church.

The pastor got up, with tears in his eyes, and said: "My friends, I haven't done all I could, either. I want to give more next Sunday, and I'll give my boy, too."

Then we sang a hymn as we closed, but it sounded different than it ever had sounded before—

Love so amazing, so divine,
Demands my soul, my life, my all.

The organist said she believed it went through the roof, and I guess God thought so too.

The old deacon felt pretty bad when he found out how his daydreaming had been done aloud; and one or two felt pretty hard at first, but they knew that what he said was true.

That was what started our missionary church, and we've kept on ever since. Fourteen members of our Christian Endeavor Society have gone out as missionaries in the last five years—six of our best young men and eight of our brightest girls.

Jack Bright? He married the organist, and they are out on the border of Tibet, where his medical skill is winning a way for Christ. Mary Bright married the minister's son, and they went to Africa. The old deacon has gone to his rest now. I wish we had more like him.

I have two of my own boys in the work, one in India and another in China, and another is getting ready to go. My name? John Donald. You're laughing? Yes, I was the one that gave only five cents that day; what the old man said about putting it into the Lord's hand stuck to me. But I hope to give the Lord a boy or girl for every one of those five cents. My two youngest are talking about going already. You see, the Lord said, "Go ye"; so we're going.

Confessions of a Miser

By R. C. TILLINGHAST, New York

I LOOKED fondly at my bookshelves. I had been reading of missionaries abroad as well as in the United States who are far from public libraries and have very few books and periodicals. They are hungry for such literature but are unable to buy. As I looked, the pleasant feeling of possession turned to uneasy discomfort as I became conscious that I was a *miser*, for a miser is one who hoards what he does not need. My embarrassment increased as I thought how superior a book-lover should be to the selfishness of one who hoards mere money. The feeling grew until I resolved to "bring forth 'books' meet for repentance." Some resulting experiences have been so stimulating as to almost free me from the selfish habit of keeping books. Some of these may serve others as an antidote to this seductive habit.

A missionary, who is so far up country in China that it took 41 days for his letter to reach me, has written to thank me heartily for some second-hand reading matter. He tells about passing it on and on, speaks of how the cuts in the budget have forced them to "dispense with what are really necessities, but commonly are regarded as luxuries—books and periodicals." He tells of a book club through which, "If your friends can spare a book of travel, discussion or (even) fiction..... it will reach over fifty people here and in other cities." The young people among whom he works are "keenly interested." It costs less to mail to him a book weighing two pounds than to send it to Oregon.

By contrast, I saw in a friend's apartment rows and rows of books which are seldom if ever disturbed except to dust them. The fact that some are handsomely bound and a few were gifts hurts no one but a book-miser like myself. A library which was intended as a "lyceum" may become a "mausoleum."

Our sailors and marines on various foreign stations are very likable boys. One of the duties of the chaplains is to provide for the reading-room. From an oriental port where we have about 1,800 of them, "Private Elwin C. Weston" writes of distributing some back numbers of magazines and

some books in the hospital, where, "men have lain for days without a thing to read." Do you know of closet shelves loaded with the accumulation of a year or more? It is as easy to send them to him as to your next town and costs little more. Is it not better to use one's own head and heart in choosing various destinations than even to use the Salvation Army where you can not know how they are disposed?

Why save things you will never use?

From a college of the Reformed Church in Europe a professor, who is also an editor and an author, writes: "My college has lost all its funds, only the buildings being left.....we cannot order foreign papers.....a real treat to us.....hungry and thirsty for the best literature."

Probably the libraries of clergymen contain a larger percentage than others of books which are valueless because they are as out-of-date as last year's newspaper. Had these books been passed on when new they might have been useful to many. I know of widows who are burdened with inherited libraries which cannot be sold for an aggregate of five cents per volume. There is no such thing as posthumous generosity. I remember no promise of blessing or thanks for what is bequeathed. It seems wise right now to avail ourselves of the blessing referred to in Acts 20: 35. That passage is not generally believed, for if we believed it we would live up to it. The mail, home and foreign, brings proof that it is true.

I will be glad to assist any penitent like myself who has difficulty in starting a list of donees. The scheme is simple and costs only a few cents now and then for postage. Just take a book from the shelf, put it in an ordinary manila envelope, put on that your return address, and "Second-hand Book. No commercial value." Erase any notes which may make it liable for a higher rate of postage; address it to an appropriate recipient; attach 1½c for each two ounces for foreign, or parcel post rate for domestic, and drop it into the mail box. Then go out and tell some other miser all about it and laugh at the glassy stare you receive.

He that is mastered by Christ is the master of every circumstance. Does the circumstance press hard against you? Do not push it away. It is the potter's hand. Your mastery will come, not by arresting its progress, but by enduring its discipline, for it is not only shaping you into a vessel of beauty and honor, but it is making your resources available.

The Medical Needs of the Negroes^{*}

By ANDREW H. CARNEGIE
Secretary of the Negro National Hospital Fund

ADEQUATE hospital facilities for the Negroes in America constitute a great and crying need, not only for the sake of the Colored race but for the welfare of the White race as well. To supply this need the Negro National Hospital Fund has recently been initiated, the purpose of which is the establishment of a standard hospital in every city, where there are 10,000 or more members of the Negro race. This plan has already won the endorsement of the American Hospital Association, The American Medical Association, The American College of Surgeons, The National Hospital Association (a Negro association) and of many well known leaders in education, business, State and Church.

Dr. Bert W. Caldwell, Executive Secretary of the American Hospital Association, is deeply interested in the problem and has given advice and encouragement to the movement.

Dr. William J. Walsh, former Executive Secretary of The American Hospital Association, has this to say: "The need for adequate provision for the hospitalization of the Colored people when required, at a cost within their means, is acute in almost all localities where there are large numbers of these people; I am convinced that if the leaders among the Negro group will take the initiative in a movement to remedy this deplorable situation, the aid of many sympathetic white people will be soon secured." Mr. Alden B. Mills, Managing Editor of *The Modern Hospital*, which is regarded as the greatest hospital magazine in America, said:

One of the most pressing social needs in this country at the present time is for better facilities for the hospital care of Negroes and for the education and training of Negro physicians who shall be competent to bring to the members of their race the best fruits of modern medical science. In so far as the Negro National Hospital Fund is able to meet these pressing social needs it will assist in elevating the living standards of a large and important body of our citizens. By providing opportunities for professional activity among members of their own race for the ablest Negro youth, the movement will help to solve the economic problem which has been the root of some of our racial difficulties and conflicts. If wisely and intelligently administered, this movement deserves every success.

^{*} The Negro National Hospital Fund is a movement founded by the Rev. Amos H. Carnegie, a Methodist Episcopal minister of the East Tennessee Conference, who was released from the pastorate on October last and sent out by Bishop Wallace E. Brown of the Chattanooga Area, to give himself to the realization of his dream of adequate hospitalization of the Negro race in America and proper training for Negro physicians, nurses and social workers. The movement is nonsectarian, but Christian and humanitarian.

A National Board of Trustees of this Fund has been organized, with Mr. George E. Wibecan as Vice-President and Rev. Amos H. Carnegie, Executive Secretary. The movement will be incorporated as soon as the other officers have been elected. This movement is an interracial cooperative enterprise. From all indications the White and Colored races are destined to live together. It is, therefore, of mutual interest to both groups that the health of all be the best, for if one is diseased, it will not be long before others are diseased and endangered, regardless of efforts to prevent it. Dr. B. C. H. Harvey, of the University of Chicago Medical School, quoting from the United States Public Health Bulletin 174, for 1928, says:

The mortality among Negroes in cities of the United States is 187 per cent of the mortality among Whites, and in the rural areas it is 149 per cent. As compared with the death rate for the white population, that of Negroes from malaria is 344 per cent; pellagra, 327 per cent; tuberculosis, 236 per cent; typhoid, 174 per cent; puerperal sepsis, 170 per cent; lobar pneumonia, 166 per cent; whooping cough, 162 per cent; gastric ulcer, 154 per cent. These are the diseases that swell the Negro death rate, and they are diseases which can for the most part be prevented or cured. Their prevalence among Negroes indicates a deplorable lack of medical and sanitary care and education.

Whatever improvement of a lasting nature comes to members of the Negro race must come as a result of their own initiative. In spite of their poverty, they should lead in an effort to solve their own problems and we believe that \$150,000,000 can be raised in twenty years almost altogether by Negroes giving on an average of one cent per week.

The promoters of the movement propose to call on the Colored pastors throughout the country, who are the recognized leaders of the race, to rally one hundred per cent behind the movement and allow the use of the 42,600 Colored churches as collecting centres.†

† A strong steel bank, provided with a Yale lock will be placed in each church and the key placed in the hand of the banker with whom the church does business. From week to week the members of the church will deposit their contributions in this bank and each member of the church is to make himself a committee of one to win one unchurched individual to Christ, to the program of the local church and to the program of The Negro National Hospital Fund. The movement will sell this idea to the pastors and the pastors in turn will sell it to the people, for, after all, whatever improvement comes to the race, must come through the leadership of the pastors. At the end of each month, a hospital committee, which will be organized in each locality, will take the bank to the banker, have him open it before them, count the contents, buy a cashier's check with the amount, and send it to the treasurer in New York, who will be an outstanding banker.

While the hospitals will be interracial in management, until the Negro race becomes capable of managing them, they will be owned by the Colored people and managed in the highest interest of all by their duly elected trustees and their successors. The whole enterprise will be legally arranged from the very start so that it will be impossible for any group of individuals to deprive the race of their institutions.

We hope not only to open doors of opportunity for the highest training within the realm of the medical science to Negro medical students, by affiliating fifteen teaching hospitals with as many of the great medical schools of the North, East and West, but to offer them, after they have finished their training, standard hospitals which shall be modern in physical set-up and scientific equipment, so that every new discovery or invention, contributory to the conservation of health, will be placed at their disposal. Sound moral character, unquestionable skill and unselfish approach to the problem of medical care will be the unalterable prerequisites of every physician who aspires to a place on the staffs of the hospitals and every hospital is to be imbued with the spirit of service.

White leaders in every walk of life are not prepared to share the privileges of their institutions with the Negro race socially, economically and culturally, but they are prepared to encourage and assist the Negro to develop his own institutions and derive therefrom the training in independence and self-determination, without which the experience and discipline of life cannot be acquired.

There is a new day ahead for the Negro race, but it must come from within. The Negro must decide what he wants and then he must go out and get it. He must learn to exercise rigid economy, thrift, simple habits of life. He must begin at the very bottom and through a process of Christian education, based upon the impregnable Rock of Truth, as Gladstone called the Bible; through the development of rugged character, such as is inspired by hardships; through hard persevering toil, which is the price of real progress; through honest, virtuous living, which is the secret of every great people; through peaceful organization and collective planning; through unselfish and patriotic leadership in the pulpit, in the classroom and in every walk of life, he must forge his way forward, and, by God's good grace, he may yet teach a lesson of far-reaching importance, not only to this country, but to the entire world.

Everywhere the colored people of the United States have manifested keen, fervid interest in the Negro National Hospital Fund. They see in it the beginning of the physical salvation of the Negro race, and they promise to rally to it. One man said: "I will pay off my twenty-year assess-

ment in one payment and get rid of it. Very few people will pay one cent a week. If we can just see that the thing is going, twelve millions of us will put it over in a little while."

The following are some of the blessings which may be expected to come to the Negro race if the program of the National Negro Hospital Fund is successfully carried out:

It will offer high training to Negro physicians, nurses and social workers. This will be accomplished by the help of medical schools of the North, East, and West, in which physicians will receive their clinical training. Each of these medical schools will be asked to take a quota of Negro medical students who exhibit the highest scholastic ability, moral character and lofty ambitions.

It will open a door of opportunity for hospital practice and administrative leadership in standard hospitals to Negro physicians, nurses and social workers, which opportunities are beyond their reach today.

It will open a door in the clerical field to the women of the Negro race to serve as bookkeepers, stenographers and typists, which is closed to them today.

It will reduce the enormous death rate in the Negro race, which runs as high as from ten to twenty times in some sections of the United States higher than for the White population, according to statistics from a very reliable source.

It will teach the Negro race that they must paddle their own canoe and not look helplessly to others to do for them that which they can do for themselves.

It is estimated that the seventy-six hospitals to be established throughout the country by the Fund will give employment to from 30,000 to 40,000 Colored people.

The Negro race will follow honest and unselfish Negro leadership. They want a practical program that has as its objective the uplift of the masses.

"Don't waste your time in longing for great impossible things,
 Don't sit supinely yearning for the swiftness of angels' wings;
 Don't spurn to be a candle because you're not a star,
 But brighten some bit of darkness by shining where you are.
 There is need of the tiniest candle as well as the giant sun,
 The humble deed is ennobled when it is worthily done.
 You may never be called to brighten the darkened regions afar
 So fill, for this day, your mission by shining just where you are."
 —E. A. Guest.

Paying Dividends in West Africa*

Reported by MRS. EDWIN COZZENS, Elat, Cameroun

CARPENTERS, tailors, mechanics, shoemakers, sawmen, masons and apprentices they are usually called; but for the month of July (1933) they were evangelists. The Frank James Industrial School was closed down in so far as was possible so that one hundred and twenty of the graduate employees and the apprentices might, at their own expense, devote themselves as Christians to the business of winning men and women to Christ. July was preceded by intensive Bible study and many hours of prayer as part of the preparation for the adventure to which we all looked forward.

A prayer meeting at dawn was the start, and from there the men went in groups to their destinations as far as thirty, even sixty miles out on the many paths radiating from Elat. Returning four weeks later, a report hour was held in the Elat Church.

"We did not experience what we expected," reported Simon Nna Nsim for his group, "but great joy far surpassing anything we had believed. Only the words of the one hundredth Psalm can express our joy and thanks." These industrial-evangelists had seen the power of God triumph over many untouchable hearts.

"Don't talk to me about God. He killed my wife; He killed each one of my four children. I was born into the world an innocent babe; it is He who should make peace with me, not I with Him."

The evangelists did their best to show the poor man that God gave His only Son to bring to us life, abundant life, everlasting life. They talked long and earnestly, reading from the open Testaments in their hands; but felt that they had utterly failed. During the middle of the night one of the group was awakened by this same bereaved man who said, "I cannot sleep for my heart tells me that it is I who have done wrong, not God." And there, deep in the night, this Nicodemus was born again into the tribe of God's children.

* * *

They did their best to present Jesus as the Way, the Truth and the Life to a man sitting by his own fire. They made one final entreaty before leaving his house to which he replied again, "I refuse. I absolutely refuse!" Immediately his little daughter cried out to him, "O, my father, I'm only a child but I know that God IS. Don't refuse, don't refuse!"

The hearts of these soul winners were troubled for this father and they gathered the next morning before daybreak to pray that even though they

must go on to the next town the Spirit of God would remain to convict the man of sin. Three days later this obdurate father sought out the nearest evangelist saying, "I can't eat, I can't sleep. My heart keeps saying, 'Repent! Repent!' Here are my fetishes. I will trust in Jesus."

* * *

"Don't waste your time talking to me. I'm all right. Why, I beat the drum for all the meetings in the chapel and I put money in the collection and do all the things I should. Go hunt the bad people."

"But the evangelists would not leave such a man without expounding to him the third and fourth chapters of Romans, "We have all come short of the glory of God; we are justified freely by His grace. Where is boasting then? It is excluded by the law of faith."

Thus another man moved his house from the sand onto the Rock.

* * *

"We heard that you Tellers-of-the-Good-News were coming but we don't want to hear your Good News in this town."

"But we've come to be your guests!" That was an arrow which lodged in the most vulnerable point of a Bulu man's pride. So, they broke bread together—Bulu bread, and finally, "Living Bread which came down from heaven; if any man eat of this bread, he shall live forever."

* * *

"You won't find any men in the next town. They were going off to repair their stretch of road."

The industrial-evangelists went off to the industrious road makers.

"Greetings, brothers!"

"Greetings! But we've no time to talk to you today. The policeman is going to put us in jail if we don't finish our road."

"Sure enough, and he will. We'd better help you." The evangelists set such a pace for work that the townsmen were soon leaning on their shovels gasping for breath. Ashamed to have their volunteer helpers outdo them, they kept at their job. Soon they suggested going back to their town to eat, inviting their helpers to accompany them. There are no lunch counters in the jungle; food had to be prepared. The soul winners reached into their pockets and laid before the hosts that Word which is the Life and the Light of all men. Into five of those darkened hearts that Light shone that morning and Life became their life.

* Condensed from *The Drum Call*, Elat, Cameroun.

A leading citizen, a graduate of their own industrial school, had reverted to polygamy, influencing his whole town in his downfall. All day long a group of ten had visited in his town without arousing one spark of interest; without winning one soul for their Lord who had been so dishonored by one of their own alumni. What to do? Go on and mark that day down as a failure? No! Prove God to be a living God. The ten evangelists found a house in which they could all sleep together. They divided into four groups, the night into four watches; and "prayer was made with-

out ceasing unto God." At daybreak they began again to revisit the town. By nightfall twenty souls had been won for the Lord whom they had trusted.

We are told that there is joy in the presence of the angels of God over *one* sinner that repenteth. We dare, then, to call you, who have sacrificed that the work of Christ in many lands might not be crippled, to rejoice with us over the twenty-three hundred and thirty-two lost sheep who were found by these jungle business-men-evangelists during the month of July, 1933.

What's Right With the Rural Church

By RALPH A. FELTON, Ph.D., Madison, N. J.
Professor of Rural Sociology, Drew University

ONE day while talking with a man in Rochester, New York, I was told that there would be no country churches left in America in ten years. This man said he knew what he was talking about for as a traveling salesman he spent all of his time visiting churches.

This was ten years ago, and I can't see any decrease in country churches. The 101,000 rural churches in America are, in fact, stronger than they were ten years ago. Other institutions and agencies have come and gone, but the rural church is still the farmers' most loved institution. What makes the church live on through periods when other agencies disappear?

The Grange is a powerful force in rural America, with 8,000 units and 700,000 members who are a real social and educational factor in American life. It is the only secret institution to which the fathers and mothers both belong. But on "Grange Night" the children are left at home. In most states the father leaves all of the family at home when he attends the Farm Bureau or a meeting of his Cooperative. Rotary, Kiwanis, Zonta and other service clubs take father or mother, but not both and never the children. The girls may attend the Camp Fire Girls, and the boys may belong to the 4-H Club or the Scouts. The church is the only institution to which the whole family may belong and which all can attend. In these days when so many things tear the family apart, the church is still a family institution. It is of interest to all ages; it serves all; it unites all.

We hear and talk much today about a "crime wave." It has been estimated that the average family pays thirty dollars a year in taxes to care for our delinquents and criminals. Each of our

three thousand counties have from a dozen to seventy-five boys in reform schools at a cost of six or seven hundred dollars each per year. Crime is expensive in more ways than one.

A high school girl in a rural village was on the verge of being arrested for delinquency. A Sunday school teacher took time off from her busy life to win the girl's affection and enlist her in Christian living. As a result she is now in college preparing for worth-while service.

The church is saving countless young people from reaping the wages of sin, and at the same time saving law abiding citizens from paying the cost of crime.

The church is our most effective missionary institution. Who ever heard of a shipload of Rotarians sailing off to New Guinea or Burma to give their lives to teach the ideals and principles of Rotary! Today 7,000 missionaries of the church are preaching the Gospel in China, 6,000 are proclaiming "the Christ of the Indian Road," 3,000 more are at work in South America and as many in Africa. The church is our only institution whose members are concerned enough for its teachings to carry its message to the ends of the earth.

Life on the farm often becomes humdrum. The dairy cows do not take a vacation. Canning season in the farm kitchen comes just when a trip to the seashore is most needed. But the Christian message in the church lifts our horizon from monotonous chores and limited fields and stifling kitchen, so that we become a part of God's great universe. We thus renew our faith in Christ and become more loyal and effective in carrying out His program for a better world.

A Woman of Ten Talents

An Appreciation of Helen Barrett Montgomery

By Her Friend, LUCY W. PEABODY, *Orlando, Florida*

I FIRST met Helen Barrett Montgomery nearly fifty years ago at a missionary meeting. Since then I have known intimately the life and wonderful accomplishments of this great and noble leader. Young, beautiful, radiant with a compelling appeal, her greeting to me, a young missionary just home from India, was that of a friend, not a stranger. We both lived in Rochester, and met often. Later, as Secretary of the Woman's American Baptist Foreign Missionary Society, of which Mrs. Montgomery was a member, I realized the great power of this young college woman, a graduate of Wellesley, and much in demand for lectures before women's clubs, political groups and college societies.

Her home education was remarkable. Her father, head of a boys' school, and later pastor of a great Baptist church in Rochester, gave Helen her keen intellectual inheritance. Her mother, a brilliant, delightful personality, with a wide range of interests—primarily in the church—endowed her daughter with charm, versatility and power of expression. As life went on her talents and training were all consecrated to great spiritual ends.

Mrs. Montgomery was a firm believer in woman's suffrage, and was active in Rochester's civic and educational interests. She served two terms as Commissioner of Education—the only woman to hold that position. She was President of the State Federation of Women's Clubs, and might have gone on in these interesting activities to the very top. But Mrs. Montgomery's supreme interest was centered in Christ and the Church. For years she taught a Bible class, numbering hundreds of women. She gave much time to the work of missions in church and county, finally becoming Secretary for the Baptist Board in Western New York. Her freedom from home cares, through the presence of "two mothers" and a devoted aunt, was not from lack of ability or interest and we were often diverted from our major missionary program to one of recipes.

William A. Montgomery, her devoted husband, deserves special mention and credit for Helen Barrett's achievements. It was an ideal marriage, happy to the very end. She, the intellectual, college woman, learned many practical lessons from him, the keen business man; they made a glorious

team in their home, in their church and in social life. Mr. Montgomery had a large Bible class of men and was respected for his sterling character and business ability. These won for him wealth in his latter days, so that these two magnificent stewards had the joy of giving largely for the highest ends.

Helen Barrett Montgomery was an educator more than a mere teacher. After a year of teaching in Philadelphia, she married, and then began her life, chiefly given to Christian and missionary education. In 1900, the year of the Ecumenical Conference in New York, Women's Boards of Missions formed a committee to prepare books for united study of foreign missions. Following the founder of that committee, Miss Abbie B. Child, I served from 1902 to 1930 as Chairman. During those twenty-eight years we were fortunate to secure Mrs. Montgomery as author of six study books: "Christus Redemptor," a study of the Island World; "Western Women in Eastern Lands," which gave the suggestion of the Women's Missionary Jubilee in 1910 and 1911; "The King's Highway," written after her return from the tour of mission fields; "The Bible and Missions," called by some experts the best mission study book ever published; "Prayer and Missions" followed, and, last, "From Jerusalem to Jerusalem," written after the International Missionary Council Meeting in Jerusalem in 1928. These books had a sale of more than a half million copies and did much to educate women and girls for the highest missionary ideals.

Mrs. Montgomery was the most popular lecturer at summer Schools of Missions. She began at Northfield when the first Mission School opened in 1904 and her work extended across the continent.

One of her great achievements was the translation of the New Testament from the Greek, which commanded the respect of great Greek scholars. Dr. A. T. Robertson, of Louisville, our first American authority, said: "It is remarkable in its accuracy and clear expression. I prefer it to Moffatt's translation." She did this "Just for the joy of the work." Mrs. Montgomery had ten talents, and she used them all.

In the Woman's Foreign Mission Jubilee, which

we planned one day in Boston, she carried inspiration from coast to coast. The celebration brought voluntary gifts of one and one-fourth million dollars to the Boards participating and resulted in the organization of the Federation of Women's Boards of Foreign Missions of the United States and Canada.

She was the only woman ever called to serve as President of the Northern Baptist Convention. Wellesley College gave her the honorary degree



HELEN BARRETT MONTGOMERY

of LL.D., while other colleges also conferred degrees upon her.

Out of our memorable trip around the world, with our daughters, came her book, "The King's Highway," over which we traveled together through Egypt, India, China and Japan.

The daughters, one from Wellesley and one from Vassar, added to the joy of the travels and interested great companies of girls from mission schools, who begged for women's colleges. They have them now. After the trip, not merely around the world but into the heart and life of Oriental

women, there was nothing to do but to secure funds to found the Seven Colleges for Women of Asia, with the motto: "Lighted to Lighten." With the little Indian lamp as a symbol, the women of America made possible the building of Colleges in Japan, China and India. Though Helen Montgomery had taken on the executive work of President of the Woman's Foreign Mission Society of the Baptist denomination—an absorbing task—there was still time and strength for this educational work for women.

A favorite and essential type of mission work in which she was greatly interested was to provide for Christian literature for women and children in non-Christian lands. Her legacy of \$25,000 toward a fund for this department of work is an example of her wise stewardship. The interest will help the scanty contributions from over-burdened Boards.

Having told a little of what Helen Barrett Montgomery did, how can we describe what she was? A loving, lovely, sympathetic, generous friend, an ideal woman in her home-life, her church activities, her social contacts, she was deeply, truly spiritual. Christ, her Saviour, was her dearest Friend—always a reality. In these days when men trust so much to intellect, and seem to lose it in a maze of doubt, she, who was always a student and scholar, retained her firm faith in the supernatural, inspired Word of God.

In later years we met often in Florida, which we adopted ten years ago as our winter home. One more "Missionary Adventure" remained: The Florida Chain of Missionary Assemblies. We had been together at the School of Missions in DeLand, the first in Florida and later, in St. Petersburg. Mrs. Montgomery was delighted to see these links grow into a chain—which now annually covers the State.

Last March she came over from St. Petersburg with her brother, Professor Storrs Barrett, and his wife, and was her dear, radiant self. Impaired health did not matter, and days of sunshine, flowers and memories, with the group of friends who gathered for the "surprise party" made it a beautiful climax to our friendly fellowship here.

Helen Barrett Montgomery has made her own memorial, which will continue. She was international long before most American women awoke to that relation, and realized that the only successful internationalism to date is Foreign Missions: asking nothing but World Friendship based on faith in the World Saviour. It may be that, in our present dream of making the mission colleges permanent through endowment, we may have a Helen Barrett Montgomery Chair in at least one woman's college in the Orient. This should be made possible by the many whose lives she has blessed.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

CHRISTMAS MEDITATION

Suppose that Christ had not been born
That far away Judean morn.

Suppose that God, Whose Mighty hand
Created worlds, had never planned

A way for man to be redeemed.
Suppose the Wise Men only dreamed

That guiding star whose light still
glows
Down through the centuries. Suppose

Christ never walked here in men's
sight,
Our blessed Way, and Truth, and
Light.

Suppose He'd counted all the cost,
And never cared that we were lost,

And never died for you and me,
Nor shed His blood on Calvary

Upon a shameful cross. Suppose
That having died He never rose,

And there was none with power to
save
Our souls from darkness and the
grave!

* * *

As far as piteous heathen know,
These things that I've "supposed"—
are so!

MARTHA SNELL NICHOLSON.

CHRISTMAS WITH A MISSIONARY KEYNOTE

A Christmas Eve Service

*Rev Carl H. Olson, of Kent, Ohio, writing in *Church Business*, says in part:

The commercialization of Christmas is a challenge to the Church to re-awaken an appreciation of the religious significance of this holy season. Last year our church met this challenge with a Christmas Eve service which extended throughout the entire community.

In many Christmas Eve services, the effectiveness of the atmosphere created by dim lighting is destroyed when the lights are turned on for the

congregational singing of carols. In our program we tried, by entirely eliminating congregational singing, to avoid any interruption to the worship period, that all might feel the deep inspiration and power of quiet, reverent worship.

Carols played by a quartet of trumpeters stationed in the lighted tower room drew an audience outside the church in addition to the one assembled within. As the service was to close exactly at midnight, pains had been taken to see that the watches of all persons taking part were timed correctly. Carefully prepared programs in the hands of the minister, choir director and pianist gave the closing time of each number, so that adjustments could be made with ease if the service proceeded faster or more slowly than had been planned. The items had been carefully timed at rehearsals, and took place in this sequence:

10:45 to 11:00—Carols by trumpeters, beginning with "It Came Upon a Midnight Clear" and ending with "O Come, All Ye Faithful."

11:00 to 11:03—Prelude by pianist. As the last note of the trumpets died away, the pianist took up the same carol and played it softly while the robed choir and the minister took their places.

11:03 to 11:04—Foreword by minister.

11:04 to 11:06—"The First Nowell," sung by the choir.

11:06 to 11:09—The Christmas story from Luke.

11:09 to 11:15—Carols by choir.

11:15 to 11:23—"Service of Lights" pageant by young people.

11:23 to 11:41—A Christmas story read by minister.

11:41 to 11:47—Christmas anthem by choir.

11:47 to 12:00—Christmas sermonette by minister. The climax of this sermonette was an exhortation that the bells of Christmas Day might find joyous echo in the hearts of men, and coincided with the ringing of the bell which announced the advent of the Day.

By having pageant, story, etc., of a missionary application and giving the sermonette the same keynote—all most appropriate to the occasion—the foregoing

would make a deeply inspiring missionary presentation. An abundance of such material is to be found in most denominational literature departments. Excellent Christmas pageants and plays for schools, churches and clubs are listed in a catalog leaflet by *The Woman's Press*, 600 Lexington Ave., New York City.

Christmas Suggestions for Children's Organizations

An Oriental slant may well be given to celebrations this year. True stories from our mission work in Japan and China might be presented under the topic, "Treasures for the King." Decorate the room with the usual emblems, arranging the chairs in a circle with alternating red and green streamers extending from their backs to a central chandelier. Under the light on a small table, set up a miniature Christmas scene of small trees covered with snow and icicles. Under these trees have two open jewel boxes—one empty, with a gold star pasted on the lid, the other containing strings of pearl beads, rings, bracelets, etc. The story of "The King's Special Treasures" may first be read from Mal. 3:10-17, emphasizing God's special treasures—his "jewels"—and stating that we want to bring others to know Him too, adding to His jewels, as missionaries are trying to do. Then let each young person who tells an assigned story of someone won for Jesus in a missionary kindergarten or otherwise hold in her hand while she talks an object from the box of jewels—the first story, perhaps, being about "Rings of Gold," the next about "A Ruby Necklace," another about "A String of

* Duplex Envelope Co., Richmond, Va. Copyrighted.

Pearls," still another about "Diamonds Rare," etc.

Every Christian may have a part and may bring extra jewels for the King, to put into the empty box. Let the members suggest what we may place within it: Our money, our prayers, acts of service at home and in community and, best of all, "A Christmas Gift of Self." As these are enumerated, emblems such as small red hearts or other appropriate articles wrapped in silver and gold tin foil, white cards inscribed with individual names to represent gifts of self, etc., are to be deposited in the empty box. It is suggested that in boys' organizations, nuggets of gold, bags of silver and such like would be especially attractive, the parallel being that many lads in other lands or communities in our own land would become real gold treasures for the King if they had an opportunity. As a souvenir there may be pinned on each child a red bell inscribed with the name of a Chinese or Japanese missionary.

It would be Oriental to send around invitations to such Christmas-missionary functions on a tray—just one, not a whole supply, on the tray at one time, the tray-carrier being in Japanese costume and doing his work with much bowing and greeting.

Oriental curios such as Japanese parasols, vases, prints, fans, etc., should be used to decorate the meeting place. *Ohaio* is the word of greeting; *Sayonaro* that of departure. To create a merry atmosphere, a few native games may be played beforehand. In "Japanese Ball" one bounces the ball very hard, trying to whirl around and get back into position ready to catch the ball, then trying to hit it back to the floor instead of handling it. This should be done five times in succession.

"Japanese Volley Ball" requires each player to use a fan. The goal is made by putting two books on the floor a foot apart. Then a three-inch square of tissue paper is to be fanned through the goal from the starting line six feet back. Each player has a separate goal, and

the winner is the one who fans through goal first.

Good handwork would be making a Japanese garden as a gift for Mother at Christmas. "Use a china bowl, a piece of low pottery or a pie or cake tin; a small mirror for the pool of water or else moss arranged to use real water; small pebbles for paths, etc. Make some green things growing by sprouting carrots or sweet potatoes in a glass. A ten-cent store can supply wee bridges and people to walk in the garden, or these can be molded from clay or putty or carved from soap.

The foregoing suggestions have been taken from "The Window of Y. W. A.," a publication of the Women's Auxiliary of the Southern Baptist Convention.

High Lights of Some Literature Packets

Your Department Editor was pleased to note at summer conferences the attractive forms in which missionary literature is presented nowadays, even to the delight for the eye of exquisite coloring and artistic decoration. Real down to date psychology is manifest, also, in the adaptation of subject matter to the natural interests of the various age groups. The Editor will be pleased to pass on the high lights of denominational literature displays and packets whenever they are presented to her for review. The United Christian Missionary Society has an attractive buff program guide for its High-Tri clubs, the outline taking the membership on an imaginary trip among Orientals in the United States, then on to Japan for six months. During the first period a statement or question for each meeting proposes for consideration some problem as it relates to the individual in the group life. During the second period the guide becomes the Travel Book in which members are expected to record the names of interesting places they visit, people they meet and types of missionary work that impress them. The "Book-of-the-Month" page suggests a book that is re-

lated, for the most part, to the theme for the corresponding month. When a member reads a book, he checks it, and if he reads an additional one, he lists it in a blank underneath. What a widening of horizons that amount of good missionary reading will accomplish in each life.

Among the titles of the monthly meetings are: World Highways; The Highway to the West; Highways of Goodwill; Setting Sail; In and Around Tokyo; Seeing the Country, etc. Leading thought questions are: (1) What are the qualities or characteristics possessed by our pioneer leaders? Wherein do they differ from the qualities we need today? (Blanks provided for written replies.) (2) What are my attitudes toward the Japanese Americans? Would I be willing to (a) Meet them socially? (b) Admit them to our club? (c) Fellowship with them in the church? (d) Form friendships with them? (e) Entertain them as guests in the home? (3) When you think of Japan, what comes to your mind? (4) As world Christians we discover all people are more alike than different. Record here racial qualities or characteristics which seem to you to be universal. (5) As we leave Japan, we carry memories of Christian men, women and youth who have helped us to know and understand their country. Record here your impressions of the Japanese people.

In a similar program guide, "Toward Understanding," to be used among young people's missionary circles, some suggestive topics for consideration or meditation are: (1) What seem to be the most outstanding problems which the Japanese-American faces? How can we help in solution of these problems? (2) What are my own interests? Are they contributing to Christian growth and development? (3) In what way does our church share with the Japanese in the United States? (4) What are the religions of Japan? What is their appeal to youth? (5) What is the appeal of Christianity to me? In what

way is it a vital part of my life, interests and enthusiasms? (6) Why send missionaries to a cultured, educated people like the Japanese? Write your answer to this question beforehand. Would you revise it after the discussion? If so, how? (7) What do I think of the Nationalistic theory that "Nations can live to themselves"? How do we gain or lose by wholesome relations with other nations? (8) What are the reasons for Japan's foreign policy? What is the attitude of Japanese Christians? (9) Can I be a Christian and believe in war and the preparation for it? Could I participate in it? (10) Has Christianity made any impact on the everyday world in Japan? If so, in what ways? (11) After studying Japan have I gained any new facts? Formed any new attitudes? Decided on any procedure of Christian ethics?

An instructive recreation described in the packet of literature is called "What? When? Where? in *The World Call*—this being the denominational magazine. The method is to divide the participants into Groups A, B, C and D, giving to each group three magazines (of different dates) and twelve questions. Working together, the group must find the answers in the magazine and write them out or check the page on which each may be read. A time limit—possibly ten minutes—is set, the winning group being the one which is through first or which finds the most answers in the time.

"Missions Through a Crystal" is an excellent program device which may be worked up with any subject matter in any denomination. On a stand at the front is placed a globe of the world draped completely with a square of white cloth. A candle-lighted room is preferable for this gazing scene. The leader says there are present two crystal gazers who can see into the past, present and future, telling the audience what they see. The first of these sits down before the globe, gently removes the silk scarf from it and starts when she sees the crystal has be-

come a globe of the world. Hesitantly touching and seeming to gaze into it, she turns to the audience and tells what she sees from time to time. This subject matter may pertain to the beginnings of missions in general or in any given field, certain faces seeming to stand out as the story proceeds. At an appropriate point, costumed folk enter softly from behind the gazer and enact a scene with dialogue, then softly slip out again. In this way a fascinating story is told, with action to make it seem real. The second crystal gazer replaces the first presently and says: "A glorious past. But we cannot dwell in the past. What of the present? May I read what I see?" And in this second episode, missions are pictured, in narrative and action, as they are today. The future is left problematic in a soul-searching way as it hinges on present acute needs. The close is an answer to the challenge.

The number of dramatic sketches in this packet shows how much this best-of-all ways of vitalizing the truths of missions is being used by wide-awake workers.

* * *

In *The Luther League Leader*, an organ of the American Lutheran Church, questions for study and discussion reveal the amount of real thought young people are putting into their mission study nowadays. Some outstanding questions are:

Do you find any reason for a friendly internationalism in Paul's address from Mars Hill? (Acts 17:26-28.)

How do national leaders have responsibility for changing the viewpoints of the people as did Samuel? (1 Sam. 12:20-25.)

To what degree do you think the truth in James 4:1-3 is back of warped national points of view?

How does the preaching of Christ's Gospel influence the world for peace?

Has the Church a right to express a public declaration on the question of international relationships? (Mat. 10:7-15.)

What is the evident duty of

our Church in the face of Roman influence in Mexico?

Your Help Wanted!

Your Department Editor is ever on the alert for "Ways of Working" that have approved themselves in action. What a joy it is when usable material is sent in. Have you something tried-and-proved-good that might be passed along? While plans for all departments of church missionary activity are acceptable, there is an especial dearth of material for pastors and Sunday school workers.

* * *

Mrs. T. J. Hopkins, of Wayne, Pennsylvania, a program builder of note, has sent an outline used at a national gathering in Washington, D. C., on "Building the Nation Beautiful" which will appear in this department next month. She has already submitted an outline for a year's meetings on the theme, "God's Harvest Field," in which the monthly topics—usable in any group—are: "The Field" (Fertile Soil); "Preparation of the Soil" (Pioneers of Yesterday); "Sowing" (Neglected People, Migrants, Frontiersmen); "Sunshine and Rain—God's Part" (When Christ Was Born—a Christmas Playlet); "Cultivation" (Teaching, Healing, Preaching); "Reaping" (Ingathering Through Christian Centers); "Binding" (Brotherhood Through Good Citizenship), and "Storing and Sharing" (Stewardship Round Table). A Mothers' and Daughters' Banquet and a Book Review meeting were interspersed among the topical sequences.

* * *

A budget isn't sums to me;
It's happy school girls' faces,
It's tired, sick mothers getting well,
It's light in gloomy places.
It isn't just long columns full
Of "headachy" addition,
It's missionaries sailing out
To fill a Great Commission.
It's you and I, who'd like to go,
And send our gifts to prove it.
How wonderful a budget is!
It lives, and so I love it.

—Edith G. Estey, in *The Watchman-Examiner*.

BULLETIN OF The Council of Women for Home Missions

ANNE SEESHOLTZ, EXECUTIVE SECRETARY, 105 EAST TWENTY-SECOND STREET, NEW YORK



From the New China.

MODERN CHINESE MADONNA

In our Western world the Madonna is Mary, mother of the Christ-child. Often in China, young Chinese women students who know that in their tradition even five hundred years before Christ there were prophets or teachers of men who taught a way of life similar to the Christian way, ask "Why should God not have come as the Christ-child among us?" And one answer can be that there was a goodly "remnant" among the Jews who lived the truths taught

by their prophets, probably more than Chinese who lived the truths taught by their leaders. Yes, there is but one God the Father from the beginning who is ever seeking to express Himself in the sons of men; and Jesus was born Son of God and Son of Man.

The Christian records show that Mary was not disobedient to the heavenly vision. "Mary said, 'I am here to serve the Lord. Let it be as you have said.'" When Mary listened to the story of the shepherds on the birthday of the little one and heard what was said about the child and that the angels sang of "peace on earth goodwill among men," we are told that "she treasured it all up and mused upon it."

Sometimes we Christians forget that there was a Holy Family,—father, mother and child; and that within such a family, Joseph protected mother and child by flight to Egypt.

And "Jesus increased in wisdom and in stature, and in favour with God and man."

YOUNG PEOPLES' CHRISTIAN CONFERENCE

At Kokokahi on Kaneohe Bay, the annual conference for young people between the ages of 16 and 25 was held August 26-September 2. From breakfast at 7 a. m. to "Lights Out" at 10 p. m. the days were filled with worship, recreation and work in study courses such as How We Got Our Bible, Beginnings of the Christian Church, Missions, young peoples course for leaders, and a discussion course on Youth Problems. The university age group studied "the implications of the Christian religion for social life"; also the

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missionary enterprise, stewardship, and a practical leadership training course. Groups interested in dramatics, music, life-saving, and nature study were also cared for.

The editor seems to recall that some one in Honolulu said the name Kokokahi means "of one blood." One is reminded of the Chinese saying, "Under heaven, one family."



Are we Christians preparing now for His advent so that in our land the shepherds and all shall hear the angels' song on Christmas Eve?



REV. AND MRS. GALEN R. WEAVER

CHURCH OF THE CROSSROADS

Friends from afar sent *Aloha* in May, 1933, to the Church of the Crossroads, Honolulu, T. H., for the tenth anniversary of the founding of the church. Jane Addams wrote from Chicago:

The Church of the Crossroads seems to me a singularly successful and an unusually brilliant effort to unite through participation in a common cause, people of varied origins and experiences. I predict that its history will long be cherished as that of a pioneer in a path so often needlessly beset with insuperable difficulties.

Kagawa, from Japan, wrote:

I am glad to send a message to your church's tenth birthday. It is very interesting that your church represents and serves so many nationalities, and that in the Hawaiian Islands you have a Christian brotherhood, to some extent, of all races. May it be perfected! And may God bless your church to that great end!.....

We must have a world awakening. I do not say "revival," for here in the Orient we have not yet heard the Gospel, so I use the term "awakening." Please pray for all nations, for the so-called Christian nations, and for the mission field. In Honolulu, where you can look out on all the world, both eastward and westward, you can have the truly international viewpoint, and do much to bring the world together in the Christian world brotherhood, the world family of God our Father.

The Rev. Norman C. Schenck, of the Hawaiian Board of Missions, answered the question,

Why the Church of the Crossroads? in part as follows: "The spirit of Hawaii during the years from 1915 to 1923 the year in which the church was organized was definitely turned toward interracial cooperation, and the intermingling of racial groups in business life and social life. Racial lines were not so important as they used to be. Language was no longer a barrier. Some of them were eager to meet together in religion."

The Hawaiian Board of Missions met the request of young people of various racial backgrounds for a service in English, known as "The Young Peoples' Service." Attendance averaged about 100 persons.

In May, 1923, the Hawaiian Board approved the recommendation of the Religious Education Committee "that the request of 61 applicants for a church be granted, and that the Secretarial Council in conference with Mr. Weaver shall take steps toward the organization of the church."

Rev. Galen R. Weaver has been a very true pastor to the group since the organization of the church. The present participating constituency of the church (that is members, associates, and attendants in Honolulu and active in one or several parts of the program totals about 250 of whom 80 are in adult division, 85 in young peoples' di-



MEMBERS OF THE CHURCH OF THE CROSSROADS, HONOLULU, EXAMINING THE ACHIEVEMENTS OF THE WEEK-DAY SCHOOL

vision, — and the rest younger. On other islands, there are 39 members. There are seventeen members on mainland United States, and eight in other countries. The editor worshiped with the congregation of the

Church of the Crossroads this last summer in an open, covered pavilion where during the week the children of the neighborhood had gathered for activities and which for the Sunday services had been made a churchly place with a simple altar with the cross and exquisite lilies. A layman asked for volunteers to come one hour before services the next Sunday to prepare the place of worship. He also called attention to the children's handi-craft work outside the pavilion.

During the meditation period, a beautiful victrola selection and the far view from the open pavilion strengthened the bond existing among the Christians of several races who "resorted with one mind in prayer."

The place was filled with the fragrance of the beauty of holiness and life.

For your Christmas program send for Services of Worship for World Understanding and Peace, 15c; Creating a World of Friendly Children, 25c; A Message to Christians of All Lands.

MISERERE

God have mercy upon us miserable sinners,

God have mercy upon us miserable sinners.

For our ignorance and our greed which have brought to multitudes starvation in the midst of plenty,

Lord, have mercy upon us.

From sense of our own virtue at some slight charity to the unemployed,

Good Lord, deliver us.

From luxury and display, while many have not where to lay their heads,

Good Lord, deliver us.

From spending billions for battleships while the unemployed live upon a crust,

Good Lord, deliver us.

That it may please Thee to guide us quickly into the good life in which there shall be peace and plenty; a sharing of labor and leisure and joy by all the children of men,

We beseech Thee to hear us, good Lord.

—From "Prayers for Self and Society," by James Myers.

Our World-wide Outlook

A Missionary Newspaper of Current Events

NORTH AMERICA

Century of Progress Campaign

Midnight evangelism by women was a feature of the Century of Progress threefold Evangelistic Campaign, conducted in a congested district of Chicago's West Side, under auspices of the Presbyterian Church. A common experience of the women in charge was to find girls under the influence of liquor attracted to the meeting, and to be able to help some of them physically, morally and spiritually. Another activity was the nightly open forum, when a mixed group of 150 to 180 persons—educated and uneducated, bolshevists and atheists, communists and other radicals—gathered in the chapel of Third Presbyterian Church to discuss social, economic, political and religious problems. Questions were presented by the audience and answered by newspaper men, lawyers, business leaders, college professors, clergymen and political and social authorities.

A third feature was the eight o'clock evangelistic meeting when the Gospel was presented directly and simply to men and women of all walks of life. Definite acceptances of Christ were reported daily.

Prayer Solves Business Troubles

John E. Edgerton, President of the Lebanon Woolen Mills in Tennessee, believes firmly that Christian principles will cure any labor trouble or any other kind of trouble, if they are not only believed in but practiced. "Some mill workers in the South may excel in leading strikes," says a press report, but in the Lebanon Woolen Mills they are able to lead a prayer meeting. The factory is an open shop on

unions, but a closed shop on religion, especially as regards the 'Leadership Group' made up of officials and office workers. In this connection, an advertisement for a stenographer for the mill specified 'none but active Christians need apply.' Prayer meetings have been held since 1916, and since the day now has two shifts the meetings are at 6 a. m. and 2 p. m. The whole atmosphere of the mills has changed in these 18 years. There has been friendliness, a better spirit, and more-important still, the people are happy and contented. Through all the labor upheavals that have occurred, this mill has come through unscathed."

Undaunted in Drouth

It is reassuring to read reports from drouth stricken areas of the West, and find that faith and courage have survived. A Methodist district superintendent in Nebraska says:

"Our churches are rallying marvelously. In this worst hit section almost every church will meet its estimate in full. Of seventeen churches not more than one or two will fall below, and most of these will attempt to raise the same salaries next year. I have never seen such heroic self-sacrifice on the part of both ministers and churches." Another writer from the same area declares: "The hardest hit folks are showing the most faith and vision. The greatest complaining is done by those who have the most. My admiration for the great majority of the ministers and for many laymen has been heightened by the way they are facing up to the crisis. No church has refused to make an estimate for next year."

Iowa is not behind in the midst of overwhelming disaster. "I have held 21 conferences,"

runs one story, "and never saw a steadier set of officials than the ones that have comprised these meetings, which have been well attended. The drouth-stricken areas are ghastly in their appearance, but the men have said that those grieving the loudest are the non-religious and non-members of the churches."—*Christian Advocate*.

Giving of Poor and Rich

A recent book by Robert R. Doane, "The Measurement of American Wealth" makes clear that in the prosperous year 1929 only 13½ per cent of church and benevolent contributions came from persons with an annual income of \$25,000 or more. Those with incomes from \$3,000 to \$25,000 gave 18½ per cent of all that was contributed, but those with incomes of \$3,000 and less gave 68 per cent of the total. When it is remembered that in 1929, a total of 1,122,650 persons made income tax returns showing incomes of \$20,055,000,000 but deducted from those returns gifts to charity totalling only \$380,000,000 or slightly less than two per cent it is evident that the economically better off class of Americans have not given till it hurts.

—*Presbyterian Tribune*.

Curbing Drunken Drivers

An Independence, Kansas, daily newspaper is using this unique method to rid the streets of drunken drivers. When a citizen of Independence is arrested for drunken driving he is likely to appeal to the local paper to keep the matter out of its columns. Whereupon the editor places before the favor-seeking driver this pledge:

The undersigned, having been arrested for drunkenness and fined in the police court of Independence,

wishes to have no mention made of the incident in the *Daily Reporter*. In case no mention is made of this incident we promise to leave liquor alone, and in event that we get into police court again for reason of "breaking over," then the *Reporter* has our consent to publish a news story concerning the same, as well as to mention the particulars of the case which caused us to sign this pledge, and likewise the fact that we signed it.

More than a hundred citizens of Independence have signed this pledge up to date. Only three have broken it. In all three cases the newspaper gave the full story to the community.

—*Christian Century*.

Spiritual Service for Hospitals

The Federation of Churches of Rochester, N. Y., has engaged Dr. Frederick Palmer to visit hospital patients in the capacity of personal counselor and Christian friend. Rochester's fifty hospitals, public and private, with more than 1,048 patients, were thus visited in 1933. One of the hospitals was so much impressed by Dr. Palmer's service that it sent courtesy cards to all the ministers of the city. The superintendent of the Highland Hospital writes of Dr. Palmer's work: "I have so many times noticed the beneficial physical results following the visitation of patients by a spiritual adviser that I am of the opinion that you are actually a part with us in the work of the hospital."

Taking Care of Leisure Time

The Church of the Ascension in Chicago believes that the church of today has two great problems: First, the teaching of religion; and second, the teaching of the proper use of leisure; since with shorter working hours for adults, lack of playgrounds and recreation for children, the devil has ample opportunity for the use of idleness. This church has accordingly worked out a new plan for its school.

"The child being father of the man, the child in the Sunday school is certainly father of the man in the pew," says the announcement of the new plan, which provides for two depart-

ments—religion and crafts. Classes will be held during the week as well as on Sunday. The only requirement is that each child or adult registered must be enrolled in both departments.

Courses will be elective, and include: Bible study, religion and biology, normal training class; confirmation class, church research, religious forum, church history, wood cutting, printing, process printing, ecclesiastical embroidery, piano, boys' choir, first aid, weaving, scout craft, camp fire craft, seamanship, Indian craft, Indian lore, knotting, leather tooling, model building, cooking, wood carving, folk dancing, sewing and dramatics.

Lutheran Strength

In 59 cities of the United States the Lutherans are the largest Protestant denomination. Among these cities are Albany, Buffalo, Chicago, Dubuque, Duluth, Detroit, Milwaukee, Minneapolis, St. Paul, Toledo and Wilkes-Barre. In 28 cities they are the second largest denomination, the list including Cleveland, New York, San Francisco and Tacoma. Lutherans are first in number in eight States,—Michigan 199,694, Minnesota 483,905, Montana 19,339, Nebraska 130,826, North Dakota 134,424, Pennsylvania 604,684, South Dakota 90,190, Wisconsin 484,348.

—*S. S. Times*.

Dakota Indians Conference

A most interesting commemoration of the 100th anniversary of Presbyterian work among the Sioux Indians was observed at Fort Peck Indian Reservation last August. One thousand persons attended the conference. Each family brought its own tent. Ten churches of that section of Montana acted as hosts, delivering daily rations to the tents. These consisted, among other things, of 20 head of sheep, 10 head of beef, a number of pigs and \$800 worth of groceries. Each evening a group of 200 persons presented a pageant representing the various stages of progress of Christian missions among the Sioux Tribe of

Indians. This work began in the year 1834 under Rev. Thomas S. Williamson, M.D., at Fort Snelling, Minn. The first Indian church had seven members, and from this beginning the church has grown to 1,475 communicants, in 39 churches.

—*Presbyterian Banner*.

Broadcasting in Alaska

Recently the broadcasting station in Anchorage, Alaska, was equipped with the latest and most efficient machinery for broadcasting. In the fall of 1932 the minister of Anchorage First Presbyterian Church made arrangements with the station for a weekly broadcast of religious services during the winter. The station agreed to give the use of its equipment for such offerings as could be secured from the listeners-in, seeking as a goal \$10 a Sunday. Measured by the interest shown, it was a success from the start. Missionary E. L. Winterberger writes: "We have a board of deacons of 12 members appointed from those who are interested, and we issue yearly certificates of membership to all those who make contributions. The missionary speaks to men, women and children, the message of life and hope as they sit about their firesides, away off in the remotest cabins. Two Eskimo boys up at Wainwright heard the services and asked Dr. Greist if it would be all right if they took down the sermon and gave it to their people in Eskimo on the following Sunday."

—*Presbyterian Banner*.

LATIN AMERICA

Whole Family Won

The Baptist Church of Baranquitas, Puerto Rico, had established a preaching point in a home about six miles out of town. One evening the pastor found a congregation gathered, but no meeting place, because the owners of the house were away. Preparations were made for an open-air meeting, when an invitation came from a neighbor to hold services in her home. This family had not accepted the Gospel. After giving the mes-

sage the pastor extended the invitation to those who were willing to accept Christ as their Saviour. The first one to come forward was the owner of the house, followed by his wife, and then the remainder of his family—six young people; and finally three young men from the neighborhood, making a total of eleven who were converted that night.

—*Watchman-Examiner*.

Convinced at 87 Years

A Bible Society worker, conversing with a fervent Roman Catholic of 87 years of age, in a small village of the state of San Luis Potosi, made him see clearly the difference in the Ten Commandments which appear even in the Catholic Bible, and the ten deficient commandments which appear in the Catechism of Father Ripalda; at which the old man was very much surprised, saying: "Eighty-seven years have I lived, and I had not seen this bait held out to the innocent." He invited the colporteur to speak to all the people of the village "in the name of God and of the truth." He went personally to give the invitations and ordered that the bells of the Catholic church should be rung—there having been no priest in this church for some time. The people congregated, enthusiastically listened and bought copies of the Bible.

—*Bible Society Record*.

Missions or Hand Grenades?

The Living Church quotes from a letter read into testimony of the Senate munitions inquiry. Rev. Paul Young, sent to South America by a Christian missionary board to preach the Gospel, wrote to his brother, who is president of Federal Laboratories, Inc., makers of gas bombs and machine guns, as follows:

"We have just spent a week of joyful life at this Indian station. It was a blessing to us and the two devoted girls who live at this post. Six or eight Indians expressed a desire to follow the Lord. They have had the desire before but have been pulled down by sin. Indian work needs a great deal of prayer."

Continuing, the letter says:

"Yesterday I saw the Minister of War again, and demonstrated the hand grenade and the billy The demonstration of the hand grenade was entirely successful. The Minister of War asked your best price on 100 bil-lies and 200 hand grenades."

Morris Schools Nationalized

The Argentine philanthropic schools and institutes, popularly known as the Morris Schools, are being taken over by the national government. Rev. William C. Morris organized and administered the schools over a period of about 30 years. These schools have been the outstanding philanthropic work in the Argentine republic. In 1930, 6,200 children were enrolled in them, and 330 orphan boys and girls were housed in the orphanage. In the course of those years 140,000 Argentine children have passed through the Morris schools. The work has been supported by private contributions by Argentine citizens and by public spirited foreigners resident in the republic. In recent years the schools have also received a considerable subsidy from the national government. Upon the death of Mr. Morris in 1932 these schools found their continuance uncertain. The development of the government school program had lessened the need as well as the appeal for their support, resulting in a heavy deficit during the past two years. A bill providing for the nationalization of the schools received final approval by the senate and was converted into law Sept. 28.

—*The Christian Century*.

EUROPE

Student Soul Winners

Eighty-five undergraduates of Cambridge University, both men and women, have held a ten days' evangelistic campaign in the manufacturing city of Oldham, England. Open-air meetings have been held nightly at twelve places, where crowds varying from 75 to 300 have listened to the testimony of these students regarding their own Christian

experience. Dinner-hour meetings have also been held in factories; hospitals, schools and centers of the unemployed have been visited, and 3,000 children have been gathered nightly to listen to Bible stories.

—*S. S. Times*.

Simavi in Holland

This grouping of letters represents a new contribution to the formation of alphabetical names. It stands for six Dutch words: "Steun In Medische Aangelegenheden Voor Inheemschen," i. e., Assistance in Medical Matters for Natives. This charitable organization assists medical mission work in the Dutch East Indies, the German work in Nias and Sumatra and the Basel Mission in Borneo.

The founder of Simavi was a Dutch medical missionary, Dr. Hubertus Bervoets, who died July 22, 1933, in Java. He volunteered in 1894 with his bride, expressing the urgent desire to be allowed to carry the Gospel to the natives of Java. He was the first medical missionary in eastern Java and worked with his wife up to 1909 in the hospital Modjowarno, to the great blessing of the people. He began the training of native medical helpers. He also founded a leper asylum. The last commission given him by the colonial government was to build a hospital in Pati. This he was no longer able to finish. Dr. Bervoets and his wife worked in this field for more than 37 years, their motto being, "He who enters the service of missions, has made his choice for his whole life!"

French Novelist's Conversion

The Methodist Times and Leader, London, tells of a remarkable religious awakening in France which is taking place in the Roman Catholic Church, and is going far towards influencing thought and remodeling life in that country. A remarkable thing about the movement is that one of its leading spirits and most effective evangelists is a novelist of note, Francois Mauriac. He was born in 1885, and in 1922 succeeded in produc-

ing a work which placed him in the front rank of writers of his time. Later, he experienced conversion, and thereafter devoted his literary gifts to the service of Christ. With a sensuous book in hand at the time, he re-wrote it, condemning his former writing. His influence is now said to be widespread and profound.

Socialists Return to Church

One result of the riotous upheaval at Vienna last February has been the great flow of socialists back to church membership. Daily papers spoke of 10,000 having rejoined the Roman Catholic Church in a few weeks, and many are also joining the Protestant churches. Some 2,300 joined one church alone. While the motives are partly material and partly political, many are doubtless moved by desire for better things. Bible Society colporteurs are taking advantage of the unusual opportunities not only in Vienna but in Graz, Linz and other places. One colporteur in Graz, in his house-to-house visiting, found himself in the midst of a crowd of armed socialists. They at first took him for a spy and threatened to hang him, but he showed them his bag full of Bibles and New Testaments, and they let him go.

—*Bible Society Record.*

Temperance in Russia

Russia, drastic in everything, is also drastic in seeking to curb intemperance. Thomas Murray, Secretary of the Scottish Temperance Alliance, describes their method in the *Christian World*. The advertising of liquor is prohibited, and vodka shops merely intimate 'Vodka sold here,' sometimes adding, 'But you are advised not to buy it.' At the entrance to factories there is a miniature model cemetery with little crosses, on which appear the names of workers who are inefficient through drunkenness. The names remain there until reformation takes place. If being made a laughing-stock does not produce the desired result, the 'habitual' is given a communal trial by fellow-workers and sent to an anti-alcohol clinic."

AFRICA

Demand for Literature

Except in Arabic-speaking areas, Africa is still without a native literature. Now, with the demand for education increasing, Africans are beginning to read for pleasure. Missionaries add the writing of books to other absorbing and exacting duties, and African authors are increasing. In South Africa some notable literary work has been done by Africans, and in East and West Africa authors are appearing. In 1933 the International Institute of African Languages and Cultures, in response to a competition, received 87 manuscripts written by Africans in five different languages on a variety of subjects. This awakened desire for reading material has led to the formation of the International Committee on Christian Literature for Africa, supported by a number of missionary societies in England and America. Its bulletin, *Books for Africa*, goes to over 2,000 missionaries in Africa. The magazine *Listen*, printed in simple English for schools and village people, is used in East, West, and South Africa, and material from it is translated into a number of languages.

—*C. M. S. Outlook.*

Boys' Club Wins

In the slums of Cairo a boys' club was started by the Church of England mission less than ten years ago, in the face of strong Moslem opposition. Sermons in local mosques denounced the Christian effort, Arabic papers thundered, neighborhood walls were scribbled with "Beware of the Missionaries." From a vacant lot across the street mobs collected stones and bricks and hurled them night after night; three times the premises were nearly wrecked. Courage and faithfulness on the part of Egyptian helpers backed up the English missionaries, and the work developed. Now a new building and a playground occupy the very lot where the stone-throwers collected their missiles.

Skull Worshippers

The forests of Spanish Guinea are still full of idols, and the Okak still ardently worship the skulls of their ancestors. Practically every hut contains a box or basket of family skulls. In each tribe is a "priest" or leader of their worship. When something has gone wrong in the town, a misfortune, loss of wealth, sickness or disaster, the men gather together the skulls and adjourn to the forest shrine. The priest is there; the skulls are heaped into a pile, and the idol is placed on top; the people are seated on the ground. A chicken is provided, and as the priest wrings its neck over the pile, the blood is sprinkled over the skulls and the idol. The spirits of the ancestors are then addressed. Offerings of food are placed at the foot of the pile and the men return to their town. The wife of the priest cooks up the food and the priest has a feast. If the men complain that the trouble continues, the program must be repeated with more elaborateness, and a doubling of the food offerings. But for all that, many prayers once addressed to wandering spirits are now ascending to the true God.

JOSEPH MCNEILL.

Benito, West Africa.

Unity in East Africa

A united communion service at Kikuyu in 1913 marked the first definite step toward unity, and this was followed in 1918 by the formation of the East Africa Protestant Missionary Alliance which affirmed the three great principles of faith in the Triune God, firm belief in Holy Scriptures as the Word of God, and regular use of the two sacraments, Baptism and the Lord's Supper. There was a variance regarding ordination, but this Alliance declared its purpose to work in as close harmony as possible with other missions. In 1932, with the South India scheme for union in mind, a conference was held in Nairobi of delegates appointed by the Scottish, Methodist and Anglican Churches, and a representative committee was formed to work

out a draft Basis and Constitution. This was published in July, 1933, and expressed a hope that this might be a starting point for a much wider union of Churches in East Africa.

—*C. M. S. Outlook.*

Helping Ovimbundu People

Dr. W. E. Strangway, who has just returned to his work at Chissamba, Angola, writes for the *United Church Record* of the encouraging outlook among the Ovimbundu people. "The children do not have to be urged to attend school. They are all grateful for the opportunities of education. In almost every case the classroom is filled to capacity. The church, too, is rapidly increasing her membership. Seldom a service passes without some making application to join one of the catechumen classes, and each time there is a communion service a large number are received into full membership."

Most of Dr. Strangway's time is spent in hospital work, and he says: "Gradually are we gaining their confidence as they lose faith in the witch doctor and the medicine man under whose spell they were so firmly held not more than a decade ago. Only a few years ago, when we asked the lepers from certain communities to come for treatment, the elders and chiefs laughed at us, saying that our medicine would surely fail. A number of these outcasts have now returned to their native villages with the leprosy sores cleansed, and no trace of the dread disease remaining. Ovimbundu people are very appreciative of any help we give them and express their sincere thanks in many different ways. Many of them return to us every year to tell us the story of how they have been helped."

Livingstone Hospital

The establishment of a medical mission at Molepolole marks a notable advance in medical service in the Bechuanaland Protectorate. Dr. P. M. Shepherd is opening up the tracks of David Livingstone who worked

as a medical missionary of the L. M. S. among the same Bakwena people from 1845-1852. There is now a strong mission church there. An agreement has been made between the L. M. S. and the United Free Church of Scotland, whose representative Dr. Shepherd is, whereby the activities of this historic station shall be carried on henceforth by the United Free Church. There will be no severance of the church life from its parent stock, the L. M. S. Church of the Bechuana, but both bodies will form a common membership, working toward the ultimate aim of an indigenous African Church. There will be no break in the existing Advisory Council nor in the native ministry. This is a new venture in missionary cooperation. The actual erection of the Hospital buildings is an illustration of the use of native skilled labor.

—*South African Outlook.*

THE NEAR EAST

The Christian Council

The Near East Christian Council was organized eight years ago to bring into cooperation groups of missionaries unknown to each other. Twenty missions united at the start; thirteen others have come in during the past six years. The Council area comprises eighteen countries—Morocco, Algeria, Tunisia, Tripoli, Egypt, Sudan, Abyssinia, Palestine, Syria, Turkey, Cyprus, Greece, Bulgaria, Roumania, Albania, Arabia, Iraq and Persia. In these eighteen countries are 181 Christian organizations, with a total of 1,997 workers. Through standing committees, cooperation is attempted in Christian literature, evangelism, education, relation to Eastern churches and work for Jews. The Council has, after eight years, succeeded in sharing experiences, reporting causes of failure, pooling as far as possible their resources, preventing overlapping, and promoting in some cases united action.

—*Bulletin.*

Anatolia College

The crowning achievement of a strenuous decade was realized on June 17, when the new campus of Anatolia College at Saloniki, Greece, and the buildings so far as finished, were dedicated. President Ernest W. Riggs believes that this was a most successful inauguration of the second decade of the service of the college. The friendliness of the Government, the Church and the people shown at that time was most gratifying. A class of nineteen graduated, the valedictorian being an Armenian who spoke in Greek. At the affiliated School for Girls 32 diplomas were granted, making 51 young people going out this year to take their share as capable and public-spirited citizens in Macedonia and the Near East. A former student has put the college in his will as a residuary legatee, hoping that this will ultimately provide for the erection of another building, plus a student scholarship fund.

INDIA

Why Christians Are Needed

The editor of *Dynanodaya* thinks that the Bishop of Dornakal spoke very much to the point when he said recently to the Medak Indian Christian Association:

We Christians are necessary factors in the future of India. How? India today is drifting away from all religion. Our people are today more materialistic than 100 years ago, and nationalism has now become the religion of many of our leaders. India has been known as a land of religions and the people of India are nothing if not religious. Next to the Jewish nation, I can say without any fear of contradiction, that Indians are incorrigibly religious. That sacred heritage is now threatened. . . . Materialism and godlessness are threatening the future of India. The old gods and religions of India have ceased to satisfy the thinking people. We Christians believe that Christianity is really the religion that will satisfy religious India; and the onset of no-religion cannot be stopped except through allegiance to Jesus Christ. The religious nature of the Indian nation will respond to the truth of the revelation of God in Jesus Christ. There is another reason why Christians are a necessity for the future national life of India, and that is the growth of corruption in public life. We are not

ignorant of the bribes, official interference, underhand machinations that are becoming too common at election times. Giving of bribes to electors, and receiving of bribes from candidates, are polluting our civic life. What can Christians do at this juncture? We ought to be the conscience of the country. God has given us a conduct superior to others.

A Christian Procession

Ahmednagar, one of the American Board stations, has witnessed drastic retrenchment. Somehow the impression got abroad that Christian work was collapsing. When Easter came, the Indian leaders, of their own accord and uninspired by missionaries, decided to have a procession of Christians through this city of 50,000, singing hymns appropriate to Easter. They said we must let the non-Christians know that the Christian movement is not dead. In this same district, because of retrenchment measures, the responsibility for evangelizing the villages has fallen directly on Indian leadership. This last year has been marked by the baptism of a considerable number of Hindus, their preparation being entirely the work of Indians. Drastic retrenchment has brought its problems, but Indian leadership has accepted its challenge.

Legislation on Temple Girls

Some of the more progressive Indian states were the first to introduce legislation which made the dedication of girls to temple service illegal. A few years ago the Madras legislative council passed an act by which this evil was met in the Madras presidency. Last week the Bombay legislative council passed a bill which is more or less on the lines of the Madras legislation. According to the bill just passed dedicating a girl or woman as a *devadasi* (servant of the god) in any place in the presidency of Bombay, even if it were to take place with the consent of the person dedicated, is prohibited. This ancient custom is attended with grave evils, for the girls thus dedicated become in reality prostitutes.

—*The Christian Century*.

Drink Reform Needed

The Madras Christian Council in August passed a series of resolutions with reference to present social and economic problems; among them one on drink reform:

(1) That in the opinion of this Council the Christian public must work for the extinction of the trade in intoxicants for the following three main reasons: (a) That from the economic point of view the manufacture and consumption of intoxicants is mere waste. (b) That from the medical point of view it is injurious to the public health. (c) That from the moral and religious point of view it is an impediment to the full development of the highest type of life, whether individual or corporate.

(2) That the ultimate goal of any Temperance Movement is the creation of a public opinion which accepts and acts on these propositions.

(3) That the Council appeals to the churches to study the problem from the religious standpoint, and to discover and live up to the full implications of Christian discipleship in this matter.

(4) That the Government be urged to use all possible methods to educate the rising generation on the economic, hygienic and moral aspects of the question.

(5) That in the opinion of this Council the dependence of the Government on the liquor traffic as a regular source of revenue must be injurious to the public welfare, and they would therefore urge: (a) that steps be taken to find other methods for replacing the revenue; (b) that so long as any traffic in liquor continues it should be taxed as highly as is possible, short of driving it into illicit channels; and (c) that so long as any revenue from this source continues to exist, it be set aside for capital expenditure, especially for grants for original outlay on scientific research, medical or other philanthropic projects.

—*Dnyanodaya*.

Another Centenary

November 5, 1834, marked the founding of Presbyterian missionary work in India, with the arrival of Dr. J. C. Lowrie in Ludhiana. It was from this Punjab station that, in the dark days of the Indian Mutiny in 1858, went out the call to prayer which resulted in the Week of Prayer throughout the Christian world. Early in this centennial year a similar call was sent out:

In view of the completion of a century of Christian work by our Missions in India, of God's great goodness to us throughout this long period and of the great things He has wrought

through His servants in spite of many failures, . . . in view of the greatness of the task which awaits us in the century to come . . . and finally, in view of our own weakness and utter insufficiency, of our need of wisdom and power from on high, . . . there-fore—

1. *Resolved*, That throughout the coming year, we give ourselves most earnestly to prayer every day, thanking God for mercies received, humbly confessing before Him our shortcomings and sins, and waiting upon Him for a mighty outpouring of the Holy Spirit. . . .

7. *Resolved*, Finally, that a similar call be sent to the older churches in the U. S. A., by whose faith and prayers and gifts the work was begun, and who are still helping us to carry it on, asking them to pray with us and for us throughout the year.

—*Presbyterian Banner*.

Baptist Telugu Mission

From the Report of the American Baptist Telugu Mission, South India, we find the total population is 7,648,139; mission stations are 28; missionaries on the field, 78; organized churches, 337; churches self-supporting, 145; church members, 110,690; and baptisms for 1933, 4,776. In 952 Sunday schools there were 27,550 pupils. The number of ordained preachers was 67.

There has been a revival in the Kurnool field, with large ingathering. During the year some of the Christians were called to undergo persecution. Some were unjustly thrown into jail because they refused to vote for certain officials, and others were imprisoned for refusing to participate in Hindu worship. Fiery persecution came to a beautiful Komati girl of fourteen years, and often her back was covered with welts from the cruel rod. Her testimony was, "You may take my life, but I will not deny Christ."

—*Watchman-Examiner*.

CHINA

Far East Awake

The 97th Annual Report of the Board of Foreign Missions of the Presbyterian Church surveys the present situation in China, Japan and Korea:

All barriers and opposition seem to have vanished; the anti-Christian movement of a few years ago is

drowned in an ocean of interest. An unbelievable harvest is waiting. The harvest is not only waiting; it is being gathered. The Japanese Christian leaders feel that the Appraisal Commission tended to idealize the native faiths of Japan and did not see them as they really are, "that they saw Buddhism and Shinto from the front and not from the rear," as Doctor Ibuka, President Emeritus of Meiji College, put it. They also say, "We want to make it clear that to neglect preaching in the pioneer stage of evangelism in which we find ourselves does not fit the national conditions obtaining in Japan". The "All Korea Evangelistic Campaign," in which Presbyterian and Methodist Churches united, began during the preceding autumn with a season of prayer and study in the Churches designed to deepen the spiritual life of the members. after which the churches and the missionaries distributed 1,400,000 copies of a twenty-four page "Life of Christ."

The Christian Population

The National Christian Council has attempted to compile statistics of the Christian population connected with all non-Roman churches, and of the number of foreign missionaries. This has been the more difficult because national churches cross denominational and missionary lines, but the following figures are considered approximately correct:

	1923	1932
Communicants	402,539	488,539
Under religious instruction	292,857	239,655
Ordained Chinese clergy	1,966	1,865
Foreign missionaries.	7,663	6,150

The Church of Christ in China, comprising "the Presbyterian and Congregational communions, also small groups of independent and Baptist Christians," with a communicant membership of nearly 120,000, is by far the largest group, the China Inland Mission coming next with 77,000.

—*The Church Overseas.*

Religious Freedom

President Wang Ching-wei has reaffirmed the principle of religious freedom. It cannot be attained, he pointed out, except through religious tolerance—respect for other sects and faiths. Referring in particular to the national esteem for Confucian-

ism, he said that this reverence is more of a cultural than religious character, more accurately, a school of philosophy. This does not detract from its value, or the greatness of the character of its founder.

The Government holds in equal esteem all religions, whether it be Buddhism, Mohammedanism, Christianity, or any other faith. It also expects all religious sects in the country to maintain an attitude of tolerance towards all other religions besides their own. The Government will not, for instance, hold Buddhism in special favor because of its desire to pacify the people of Tibet; nor will it hold Mohammedanism in special favor because of its wish to pacify the Mohammedan people, President Wang said.

—*Chinese Affairs.*

English Language Banned

As an evidence that the Chinese are increasingly nation-conscience, desiring to preserve their country from cultural invasion from outside lands, Prof. Henry Huizinga of the University of Shanghai cites the recently adopted rule of the government in Nanking, that no signboards of Chinese stores in Nanking may henceforth carry English words. Professor Huizinga writes further: "In many universities Chinese professors are no longer allowed to lecture in English. In many parts of China both teachers and students must wear clothes made only in Chinese style and of cloth woven in China. At the recent National Athletic Meet in the capital city, the English language was drastically banned from the athletic fields. Church services, prayer meetings, chapel, and many other kinds of student meetings which used to be held in English are now exclusively in Chinese."

—*Missions.*

To Cope with Drouth

The Ministry of Industry has approved a series of measures to cope with the drouth problem, providing that:

1. A special organ be created

or a certain organ designated by the Central Government to look after matters relating to drouth prevention, its functions to be to direct and guide the farmers in the cultivation of late crops and cereals which mature quickly, the seed to be directly supplied; to investigate actual conditions in the stricken areas and direct farmers in the irrigation of their fields; to make plans for the apportionment of seeds for winter sowing; to supervise various districts in the creation of emergency organs for the relief of the drought; to regulate the supply of foodstuffs in the affected areas and stabilize the price of cereals; and to prohibit making wine out of cereals.

2. A drouth prevention fund of \$1,000,000 be specially appropriated, of which \$800,000 should be expended on the purchase of seeds for distribution among the farmers, and the balance of \$200,000 to be used as administrative expenses.

—*Chinese Affairs.*

Christian Rural Service Union

The Kiangsi Christian Rural Service Union is an organization of Chinese and Western Christians who feel the call to help build a new rural citizenship to fit the new China. The work area is Lichuan Hsien in South-eastern Kiangsi on the border of Fukien, one of the recently recovered Communist areas. The project is to be manned chiefly by young Chinese Christians with special training, who, for nothing more than a bare living, will dwell in the midst of the people, identify themselves with their needs, and work with them in solving their problems of rebuilding life. In this area destructive social forces have long been at work, leaving poverty the underlying menace to an orderly and abundant life. Independently financed, the project leaders will be quite free to bring the principles of Christianity to bear upon the acute problems of the countryside. The general plan is one of using local village men and women who, through the "training-in-

service" method, will be molded into leaders in their own communities. The movement is financed largely by Chinese Christians.

—*Agricultural Mission Notes.*

Missionary Requirements

In the midst of all the hazards of living in China — bandits, murder, pirates — a rigorous search for ways of strengthening Christian leadership is getting under way. Problems of missionary and Chinese Christian leadership are being approached simultaneously. A small survey team is starting a study of the situation. For about 16 years the question of missionary training has received no attention nationally. The National Christian Council has now appointed another committee on missionary training. Chinese leaders must, it is agreed, increase both in numbers and influence. Missionaries, it is admitted (except in some missions) must decrease numerically, and learn how to wield influence in subordinate positions; but both need strengthening along the same lines. Their preparation must be more thorough. It must make both effective agents in social rebuilding. They must be equipped for a new program which is yet, speaking in the large, to be discovered.

—*The Christian Century.*

For Wounded Soldiers

Over a year ago Madame Chiang Kai-Shek expressed a desire that something be done to bring the comfort of the Gospel to wounded soldiers in the large military hospitals in Nanchang. Immediately three groups of Chinese and foreign workers were organized from the various missions of the city. After consultation with the medical officers in charge, weekly visits were arranged, and have been continued ever since. Over 2,000 Pocket Testaments have been distributed. In addition to the weekly service, visits are paid to serious cases in the wards. The following incidents

show what this service has meant.

"One poor fellow, lying on his bed in a state of extreme exhaustion was too far gone to speak, we were told. After several of the other sick ones in that ward had been spoken to, we sang a hymn, which was followed by a few words of explanation. Suddenly from one of the beds a man called out in quite a loud voice, 'I believe on the Lord Jesus.' Looking round, we found to our amazement that the words came from the lips of this dying man, whom we had been told was too ill to speak.

"We were standing in the ward when we saw a man beckoning to us. On going to his bedside we found that he was very sick with fever, and unable to speak coherently. After a time we understood that he was telling us that, when well, he had attended one of our Gospel meetings, and now he asked if we would pray with him. Upon doing so, a patient in the next bed remarked, 'He knows how to pray himself. He has always prayed before having his food!' Then another one, whose face beamed with happiness, said, 'I am praying to God three times every day, in the morning, and at midday, and in the evening.' Another one told us 'I am so happy to be trusting in the Lord Jesus Christ.

—*Chinese Recorder.*

Mission to Mongolia

The first Chinese missionary to be sent to Mongolia by a Chinese church is Jen Ta-lin, a graduate of the Theological Department of Shanghai College. He has been appointed by the Chinese Home Mission Society to preach in Mongolia, with Wu Shan-lien, a preacher who has been working in Kalgan for the past ten years, as his associate. They will spend a year in Inner Mongolia, preaching in all the principal places. The opening of schools in Mongolia will be considered by the China Home Mission Society should this visit prove successful.

—*Watchman-Examiner.*

JAPAN—CHOSEN

Gospel Towels

Every Japanese has a towel somewhere on his person or near by. Accordingly, Kagawa conceived the idea of putting a peace message and a graphic portrayal thereof on towels, and distributing them to help Gospel work. For example: "If these should hold their peace, the very stones would cry out" (Luke 19:40), together with a whimsical sketch of Jesus' entry into Jerusalem when these words were uttered. Kagawa himself distributed 5,200 of these among the lepers throughout Japan at New Year's. Another Kagawa towel that has done valiant service has to do with Moses crossing the Red Sea, and bears a quotation from the Gospel hymn, "The Lord will provide."

—*Watchman-Examiner.*

A "Living Epistle"

Mr. Takasaki, member of a prominent firm, has retired from business and is taking an active part in the Japan Methodist Church. Seeing its weakened financial condition, which meant the closing of church after church and the dismissal of minister after minister, Mr. Takasaki accepted this problem as his special mission. He encouraged the laymen to form a laymen's association whose immediate objective was the raising of the shortage due to the withdrawal of mission funds. The work was attempted in a very spiritual way. Mr. Takasaki began to move about the different churches, paying his own expenses, talking to laymen; and he put the problem up to them, asked them to pray about it, and took no subscriptions. This movement went on quietly and he was able to announce recently that twenty-five thousand yen had been subscribed for 1934 and that fifteen thousand was already in hand. This money comes from a membership of 1,549. The money has been raised without any urging or special appeals, but simply by placing the facts be-

for the people and asking them to pray about it.

—*United Church Record.*

Bible Distribution in Japan

The Bible House in Tokyo, just off the Ginza, the main business street, consists of eight stories above ground and two below. The money was given by Mrs. Russell Sage in memory of her husband.

The American Bible Society began its work in Japan in 1837 but an agency was not established until 1876. In these years of service more than 13,000,000 volumes of the Scriptures have been distributed and three times within the past decade the yearly distribution has been more than 900,000 copies.

Last year the Japan agency employed twenty-one full-time colporteurs who traveled over 34,000 miles, visiting 339,063 homes and institutions. Last year the agency secretary, Rev. Karl E. Aurell, skillfully guided the activities of the work so as to put more entire Bibles into circulation than in any preceding year of the Society's history of Scripture distribution in Japan.

Doshisha Losses by Typhoon

The most destructive typhoon ever recorded in modern history of Japan swept over the western part of the country, particularly the Osaka-Kyoto district, with unprecedented violence on September 21. About 3,000 men and women were killed; 13,000 injured; 100,000 houses demolished; 300 primary and secondary school buildings collapsed. The result of investigation at the Doshisha showed:

King Dormitory, given by President King of Amherst College; gymnasium, archery and wrestling rings of the College of Commerce; wrestling ring of the University; bicycle cottage of the Middle School had collapsed; and Junka Hall and College of Commerce were partially collapsed, while many roof tiles and windows were broken. The total damage suffered at the Doshisha is estimated at Y93,750.00.

The chapel at the "Widely Loving Society" Orphanage and Poole High School for Girls in the diocese of Osaka were totally destroyed, with the loss of 18 lives.

Typhoon Hits Osaka

Tiles flying, tin roofs ripped off and carried away, windows smashed and blown in, wind and rain pouring in and making havoc inside houses, buildings and fences crashing down! Such in brief is the sketch of the storm whose very centre struck Osaka about 8:30 on September 21. Down near the harbor the waves rushed in sweeping boats and wreckage far inland. The concrete piers were destroyed, leaving only the iron girders standing. Mud three or four feet deep came along with the water and settled in the streets, houses and everywhere. Many were drowned; more were killed by falling buildings, telegraph poles or flying tiles from the roofs. An express train from Tokyo-Osaka was laid on its side on the bridge crossing the Setagawa, near Kyoto, when over one hundred people were killed or injured. In Osaka, sixty-four school buildings were blown down, killing some eight hundred children. Up to September 28, there were 1,646 deaths reported in Osaka Prefecture alone with 8,813 injured, missing 316 persons.

Church property and the Church Orphanage were destroyed in Osaka and the Chapel of Our Redeemer was totally destroyed.

Fortunately, the weather that morning prevented the children from holding their Morning Service in the Chapel; otherwise many would have undoubtedly been killed or injured.

Protection for Children

In October, 1933, a measure was placed on the Statute-book in Japan which is a charter of freedom for many children. It reads as follows: "No child under 14 may be employed as a waitress or *geisha* where alcoholic drink is being served." Certain exceptions are per-

mitted, but with the proviso that "work must never be more than eight hours at a time, and not after nine o'clock in the evening." The penalty for a breach of the law is imprisonment for not more than a year, or a fine up to Y1,000. While progress has been noted in Tokyo, little change is apparent in other large cities.

—*The Church Overseas.*

Korean Christians in Japan

The Union Christian Church for Koreans in Japan has been organized, and most of the evangelical denominations express willingness to cooperate.

There are now 45 fully organized churches with 18 other regular meeting places and 2,288 believers. Work for young people is relatively strong with 42 Sunday schools having an enrollment of 2,448; 54 Daily Vacation Bible Schools with some 2,778 children in attendance; and 28 Christian Endeavor Societies with a membership of 792. The Christian educational work for Koreans includes 24 night schools with an enrollment of 664, and seven kindergartens with 235 children in attendance. While the Korean people in Japan are for the most part very poor and often unemployed, the church contributions totaled Yen 13,529.00 last year.

—*Japan Christian Quarterly.*

Children's Bible Clubs

Bible Clubs for children have had a steady growth in the four years since their beginning.

New clubs have been formed, and the leaders, practically all of whom are students of Union Christian College and Academy have developed in their leadership of children and in their loyalty to our Bible Club spirit. The Bible Club program has its center in the now fully developed Ceremonial of Worship, which is followed once each week in every Bible Club. During the ceremonial the children sit in rows forming a large square, while they conduct the program entirely by themselves. The program includes sentence

prayers and reciting of Bible verses. Twenty to thirty lead in prayer, and as many as fifty stand and recite Bible verses. The entire Club then rises and as one of their number leads repeats in unison the words of Luke 2: 52.

There are now fourteen Bible Clubs in the city of Pyengyang with an enrolment of over 1,500 children. Similar Bible Clubs have been organized in near-by country churches until now they number ten. The Club children carry on work for the slums and during the past year some sixty bushels of grain, over two hundred pieces of clothing, also kindling wood and other necessities of life, were distributed among the poor. They also gave thirteen yen and thirty-nine sen for the cause of Korean Foreign Mission work in Shantung, China.

ISLANDS OF THE PACIFIC

The Gospel in Borneo

The first missionary sent to North Borneo by the S. P. G. went out in 1887. For a time he was the only missionary there. He used to travel hundreds of miles up and down the coast looking after all the isolated planters and government officials. He made it his duty to visit each one of these at least once a year, enduring many hardships. He once went to the Philippine Islands to baptize a child, and Customs officers opened his baggage and confiscated his clerical collar, because they said he was a Protestant and had no right to a collar! The baptism had to be camouflaged as an afternoon party, otherwise Spanish authorities would have put a stop to it.

This pioneer, Rev. William H. Elton, built the only stone church in Borneo; very few in the east are better. In 1914 he retired, and there has been continued growth on the foundations he laid. There are now six pastors, of whom three are European and three Chinese. A new school has been opened at Jesselton for boys, and also a school for girls.

Of the native races in North Borneo, of which there are roughly 150, about fifty can be called Dyak, but the most important people are not the aboriginals or Malays, but the Chinese. One result of Christian work among these Chinese is that the Gospel is beginning to take root and to grow in Chinese soil. It is not merely that they believe in the religion of the missionaries; they are beginning to make Christianity their own.

—*The Mission Field.*

Witchcraft in Papua

Mr. Russell Abel writes of the fearful grip of superstition upon the natives of New Guinea:

"This morning I turned from the round of pressing duties to have a long chat with a young couple in great distress of mind. They had been converted about a year, had clutched at every opportunity to learn more of the Christian life, but blackmail and the fear of sorcery had driven them into serious compromise, until at last they had lost the faith that had been theirs.

"An old sorcerer was in love with the young woman. Infuriated by her Christian stand and her resistance to his perpetual advances, he had put them both under a powerful 'spell.' In Papuan eyes they were 'bewitched,' and therefore as good as dead. Every native knows what will happen when that grim word is pronounced by a sorcerer. 'Teacher, we would be lying if we said we were not frightened,' said the woman. 'He bewitched three members of my family and each one died.' 'Your turn next,' he says."

"We laid the whole problem before the Lord. I told them of one now working for God in Sidea, who had been marked down to die just as they were, who prayed, trusted, and lived, while the sorcerer who had undertaken to bewitch him had himself died raving in our hospital here. But the hold this black magic has upon the people's minds is nothing short of hypnotic."

—*Kwato Mission Tidings.*

GENERAL

The Missionary Job

Dr. Lewis B. Franklin, Vice-President and Treasurer of the Episcopal National Council, told a diocesan conference at Newport, R. I., what, in his opinion, is a clergyman's missionary job: "An aroused laity can always manage the financial side. The pastor's job is not to collect money but to create atmosphere; to build a background of converted people who will support the campaign. Members must be educated to share their income rather than give of their surplus."

In dealing with missionary sermons, Dr. Franklin laid down four points of procedure: (1) Attract Attention. (2) Arouse Interest. (3) Create Conviction. (4) Produce Action. The parson should (1) Visualize, (2) Personalize, (3) Vitalize, (4) Dramatize. As for material, "use your sanctified imagination." Read magazines, books and pamphlets, but make them your own.

—*The Churchman.*

Century of Women's Work

The official history of women's work in the mission field is just a century old. It was in 1834 that the first women's missionary society was founded in response to a definite call from the field. In July of that year a number of women representing leading churches in London met in the same building where the C. M. S. had its beginning, and a committee of 24 was appointed for "Promoting Female Education in the East." Within the first fifteen years of its history the society had some twenty women missionaries at work in India, Ceylon, China, Palestine and South Africa. Today no fewer than 526 single women and 265 married women are serving the C. M. S.—a total which is more than double that of the men on its roll.

—*C. M. S. Outlook.*

O Cross, how is it I can sing thy praise?
Thou art like precious warmth on winter days! —*Utsunomiya,*
A Japanese Christian Leper.

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

Reminiscences of Livingstonia. By Robert Laws, C.M.G., M.D., D.D., LL.D. Illus. 8 vo. 272 pp. 6 sh. net. Oliver and Boyd. London. 1934.

Dr. Laws, who has been called to his reward since this book was written, was one of the most remarkable missionaries of recent times. He spent over fifty-two years in Nyasaland and was greatly beloved and honored by all who knew him. The story of his life and work, as told by W. P. Livingstone in "Laws of Livingstonia," is one of the most stirring and noteworthy biographies that have ever been written. It is a story of heroic pioneering, of unswerving aim and faithful service, of victory over difficulties and trials, of miracles of transformation, and spiritual harvests reaped in the lifetime of one man in one field.

Robert Laws went to Nyasaland in 1875 and was the first white man to reach the north end of Lake Nyasa. At that time tribal warfare and the slave trade were flourishing and 1,200 slaves were being taken across the lake annually by Arab slave dealers. Raids and fighting were almost continuous. It was a wild, unhealthy, unsubdued country. The first school was opened at Cape Maclear, on the south end of Lake Nyasa, with no equipment. The lid of a provision box, held on one pupil's knee, with a paper on which was the alphabet printed by hand, constituted the first school book. During Dr. Laws' lifetime this small primitive school increased to 644 well organized schools in the district, with 1,347 trained native Christian teachers and 28,330 pupils. There were also 37 native churches with 15 or-

drained pastors and 33,000 Christians. A large central mission station was built at Bandawe; health conditions had greatly improved under his medical care and sanitary work. The slave trade is no more; peace prevails among the native tribes and the mental and spiritual outlook of the people has so changed that they are a truly "new creation." "Old things are passed away; behold all things are become new." Dr. Laws and his associates built well on good foundations. He not only preached the Gospel but he lived it. He not only taught the people to read and write but he taught them carpentry, farming, and iron work so that many have become skilled mechanics, artisans, nurses, teachers and preachers. Dr. Laws never lorded it over the natives and did not do for them the things they should learn to do for themselves. He endured many hardships and suffered much sickness; he passed through numerous dangers from wild beast and wild men and had some thrilling escapes. His life was full of trials, sorrows and disappointments but also of joys and rewards of service. The guidance and power of God were constantly evident.

These reminiscences are also valuable since they give firsthand information as to the experiences passed through in founding and building up the great Livingstonia Mission. Full credit is given to Dr. Laws' associates in his humble but vivid narrative of events in which he was the chief actor. Some of the most interesting and informative chapters deal with African

superstition and witchcraft, as he came into contact with them, the peculiarities of the language, the building up of the native church and the extension of the work into outlying districts. There are also chapters on other missions and popular accounts of the fauna and flora of the country. The book is a valuable contribution to the annals of missionary history and an excellent companion volume to "Laws of Livingstonia."

The Rainbow Bridge—A Study of Paganism. By John Strong Newberry. Pp. 346. \$3.75. Houghton Mifflin. New York. 1934.

In spite of its attractive title, fascinating style and display of learning and documentation, this book is very disappointing.

The author has a theory to support, namely that Totemism is at the basis of the origin and development of all religion. "The earliest example of religion," he says, "was the worship of a beast. This creed of the cave-man developed into Totemism, which circled the globe."

We read in the Foreword, "This tale of beasts and men and demi-gods and gods traces the history of paganism from the Stone Age to the Age of Perikles. I have undertaken to analyze the ideas that formed the basis of the religious cults of the cave-men, the Sumerians, the Chinese and Japanese, the Hindus, the Egyptians, the Persians, the Hebrews, the Phrygians, and the Greeks, and to co-ordinate these different racial attempts to exploit the supernatural, thus showing how the beliefs of the savage evolved into the creed of the most enlightened race of ancient times."

Each of the great world religions is presented in a series of chapters from this standpoint, but the authorities quoted do not include those scholars that have rejected the totem-theory as wholly inadequate in this connection.

The author depends mostly on Reinach and Robertson Smith. There is scarcely a reference to the more recent investigations and conclusions of such men as Schmidt, LeRoy, Barton Lowie and others.

To say, as the author does, that "Totemism is the one foundation of all religious thought, the aboriginal basis of every myth and cult. Survivals of it exist in every land. Indeed it was the source of social progress," is begging the question.

When we turn to the chapter entitled "The Tree of Knowledge," we have an account of the origin of the Jewish religion in which the "slips" so-called in the Bible narrative are emphasized, and doubt is expressed concerning the historicity of the whole of the Old Testament until the time of Saul. In speaking of Noah, Abraham, and the Patriarchs, the author concludes, "And since as history these events are wholly preposterous, while as myths they are reasonably intelligible, there seems some ground for regarding the first of the Israelites (Abraham) as a humanized form of the god of fertility."

Even in regard to Moses, we read, "It may be that there are grains of actual fact to be found in the story of Moses, but in the main the prophet, like Yima, should be ranked only a little lower than the Yazatas. He is a humanized god of fertility, and his adventures are founded on a cult."

"The myth of Adam" is made to centre in "a miraculous apple" (to which there is no reference in the Scriptures). This "apple" we are told is connected with a whole series of Greek, Roman and Phrygian legends, and we have the astonishing conclusion that Cain "was not a murderer, for he was not a man. He was a god who annually died in order to restore fertility."

The Rainbow Bridge is largely a story based on myth and imagination. Those who know the Living Way to the Father will find little help in the study of other faiths from this book.

SAMUEL M. ZWEMER.

The Sound of Trumpets. By Arthur T. Moore. Paper. Southern Methodist Board, Nashville, Tenn. 1934.

This is part of an appeal to stem missionary retreat by liberal giving. It has a spiritual appeal, and is a challenge to new companionship with Christ in troubled times, when the revival of a confident, courageous faith is the need of the hour. The closing chapter by E. Stanley Jones, gives eleven clinching arguments for the worthwhileness of Christian missions.

H. H. F.

Shadow of the Plantation. By Charles S. Johnson. 215 pp. \$2; University of Chicago Press. 1934.

The author of this interesting and valuable study is the head of the department of Sociology in Fisk University, Nashville, Tennessee, and no one is better qualified in training and experience for such a research project. This fact, and the further one that the work was made possible by financial support from the Julius Rosenwald Fund, guarantees its accuracy and thoroughness. The section chosen for this realistic study of Negro life in the deep south is a portion of Macon County, Alabama, the county in which Tuskegee Institute is located. How truly it is a part of the "Black Belt" may be seen from the fact that over 82 per cent of the inhabitants of Macon County are colored.

In his introductory chapter Prof. Johnson points out that we have mapped out for special study in this section, and in similar sections all through the Black Belt, a genuine case of "folk culture." The people are largely isolated. Few of those who go out into great world lying beyond their own, ever come back; and this is particularly true of the young who find some opportunity for education or self culture. The inhabitants are living as they have

lived, with but little change, since emancipation. The shadow of the old slave plantation rests upon them. A few remember those old slavery days, and of these there are some who think that they were better off then than now; but most of the group young or old, prefer their present liberty, while at the same time few have escaped from dependence upon white men and from antiquated and shiftless habits, the inheritance from slavery.

The family of this section shows the blight of old slavery days. Illegitimacy, common law marriage, easy separation (naïvely called divorce) and a general low standard of sex morals prevail. Yet in spite of this looseness, considerable stability in family relationships is the rule; and on the other hand there is much that is admirable and even beautiful in the home life. No matter how tiny may be the cabin, and how little of furnishings and of food there are within it, yet the children and grandchildren, and even nephews and nieces, are welcomed and given an ungrudging portion of whatever there is to share.

The church and religious life are what we might expect. Transcripts of actual sermons and funeral addresses are given by the author; and one grows sad as he reads these, that the spiritual leadership in such communities can offer nothing more to needy souls; but one wonders still more at the conventional standards of church life which have crept in to the religion of these people. Many sins are overlooked, but dancing and baseball are always taboo; and attacks on them by the preacher invariably bring fervent response. We must not forget that the intense emotionalism of rural black folks today finds its counterpart among the whites of a generation or two ago, and even in the present among the more ignorant classes.

A very depressing picture is that of the economic conditions. Poverty, unrelieved poverty, everywhere exists, partly due to the exhaustion of the land, part-

ly because of the vicious financial system which prevails. Through the latter the white man exploits the labor of the Negro, and by keeping him constantly in his debt keeps him a virtual slave. It is very evident that no improvement in education and morals can be expected until this fundamental social disease finds some cure. Just now the burden of the nationwide depression presses down upon these people with crushing force.

It would be a mistake to leave the impression that there is any emotional propaganda in this book. It is an objective, realistic study, quiet in tone and conservative in statement; but the impressions are all the more powerful because of this fact.

ROBERT M. LABAREE.

The Story of American Dissent. By John M. Mecklin. 381 pp. \$3.50. Harcourt, Brace & Co. New York. 1934.

The author has discussed this interesting subject with full recognition of its importance. He has delved deeply into the history of the numerous dissents that have affected religious thought in America, and has collected a large and varied amount of information regarding them. While he describes the dissent that has arisen in and against many denominations, he devotes special attention to the Baptist, Methodist and Presbyterian bodies, which he classes "among the most powerful sources of moral and spiritual energy in this country." He adds:

A little more than a century and a half ago these denominations, which now compose forty per cent of all adult church members and two-thirds of all Protestants, were despised dissenting minorities in the powerful colonies of Massachusetts and Virginia. . . . The Baptists and Methodists, who were beaten and banished in Massachusetts, buffeted and ridiculed in Virginia, have become great conservative churches which in the prohibition controversy arrogated to themselves the right to control the conscience of the nation. How are we to explain this profound transformation?

He answers this question in a series of chapters in which he discusses the various factors that gave rise to the dissenting groups, the part they played in

the struggle for religious liberty, and the reasons for the passing of the dissenting tradition among the churches of dissenting background.

One regrets that so much valuable historical material is presented from an anti-evangelical viewpoint. The author, who is now professor of sociology in Dartmouth College, was a student at Union Theological Seminary and later at Princeton. He was ordained to the ministry of the Presbyterian Church in 1896, but he has traveled far away from his former faith. He declares that "the doctrine that the highest type of character can only be purchased through a vicarious atonement is rejected both by science and democracy as psychologically absurd and immoral" (p. 365), and that American Protestantism is "handicapped" by "an outworn and impossible supernaturalism" (p. 370). He vouchsafes the opinion that the churches which perpetuate it "present today the tragic spectacle of great organizations with wealth and numbers and responsibilities but without great living traditions, without any real insight into modern life and no great consuming enthusiasms" (page 371).

Such statements, and others that might be cited, indicate a biased mind and a lack of familiarity with the Protestantism of today, rather surprising in one who professes to be a historian. One may sympathize with his criticisms of certain reactionary groups, but we know of no "great" denominational "organizations" to which the sentences quoted above jointly apply.

ARTHUR J. BROWN.

Memories of Four Score Years—An Autobiography. By Samuel Hall Chester, D.D. Illus. 8 vo. 235 pp. \$2.00. Presbyterian Committee of Publication, Richmond, Va.

Few lives of such active, varied and effective service cover a period of eighty years. Dr. Chester was born in Arkansas on January 17, 1851, and experienced all the hardships of pioneer days when wild Indians and wild animals were plentiful. Samuel Chester was not coddled

in the lap of luxury. There was almost no money in the country and none of the comforts of modern civilization.

The church and Sunday school and day school all occupied the same building—a log structure with plenty of ventilation between the logs. His memories of slavery, the Civil War and reconstruction days are most instructive and thrilling and many of them amusing. In 1869 he traveled ten days to enter Washington College at Lexington, Virginia, of which General Robert E. Lee was then president. The young man's impressions of this great Christian are worth reading. After having been graduated from Union Seminary, Richmond, and brief pastorates in North Carolina, and other southern centers, Mr. Chester was elected Secretary of the Executive Committee for Foreign Missions of the Presbyterian Church, with headquarters at Nashville, Tennessee. This post he occupied for thirty-two years. After 1893 his experiences were varied—traveling in China, Korea and Japan in 1897, when travel was more difficult than today, a visit to Brazil in 1901 and journeys north and south, east and west over the American continent; to Europe in 1920 and 1925; wrestling with various administrative and missionary problems in the Congo and elsewhere.

The book is a collection of interesting recollections and contacts with many well-known and little-known characters. Here we find a wisdom and philosophy, rich experience and a keen sense of humor, together with charming Southern courtesy that make the reading delightful and rewarding. Dr. Chester and his wife are characters worth knowing. They are intensely human and at the same time reveal their spirit of sacrificial service and their Christ-like nobility of character.

Education of Primitive People. By Albert D. Helser. Illustrated. 8 vo. 316 pp. \$3.00. Fleming H. Revell. New York. 1934.

The real value of this book is apt to be lost if the reader allows

himself to be swayed by first impressions. The extravagant claims made for the author by the writer of the Foreword do not predispose the judicious student to take the whole book very seriously. This is greatly to be regretted for not only is the subject of first importance to the missionary and educator, but it is treated here in such a fashion as to compel attention and awake admiration. In fact, those who look around for Dr. Helser's monument will best find it in his own work as here presented.

Similarly, the far too extensive use of long quotations in the opening chapters should not be taken as evidence that Dr. Helser has no opinions of his own. He has plenty of them, and they are as thoroughly worth studying as those of some whose writings he quotes. But Dr. Helser, although he abounds in love, certainly does not speak with the tongues of angels, and sometimes not with those of men. On the contrary he relies too often on modern catch-phrases and, after pulling his drag-net through a sea of words is apt to pick out very queer fish.

But the real merit of the book lies elsewhere. Here we have concrete examples, and many of them, of how the soul of a primitive community can be nourished and developed, of how the shadowy longings of the African heart can be helped to concrete expression in terms of immediate local significance. At Gar Rida in Nigeria they are doing some of those things of which others have only dreamed. We are grateful to learn how they are doing them, and to verify once more that the job of the actor lies not in the study of the part but in the action.

KENNETH G. GRUBB.

Insights into Modern Hinduism. By Hervey DeWitt Griswold. 12 mo. 288 pp. \$2. Henry Holt & Co., New York. 1934.

No one could be better fitted than Dr. Griswold to furnish the material of this book. His long service in India, his habits as a scholar, his intimate knowledge of the individuals and movements of Indian life, his rich

Christian experience, are matched by an excellent English style, possibly sharpened by his knowledge of more than one Indian tongue. The book makes easy reading but leaves its impression on the reader. The many characters and movements described often run over into the Christian field. Pandita Ramabai and Sundar Singh came out from Hinduism while "Praying John Hyde" was never in it, but each received influences from the religious conditions of India which doubtless affected life deeply. Dr. Griswold writes widely from personal acquaintance with Gandhi, Vivekananda, Sundar Singh, Tagore and others. He gives an account of the rise and disappearance of Krishnamurti, the youth whom Mrs. Besant picked out as the next world-teacher. Of these twenty-three chapters, seventeen are devoted to separate movements of Hinduism and four to various Christian characters in India. Probably nowhere could as much information regarding Hindu movements be found in one volume. CLELAND B. MCAFEE.

The World Mission of the Christian Religion. By Wade Crawford Barclay. 12 mo. 301 pp. \$1.25. Cokesbury Press. Nashville, Tenn. 1934.

This volume of the Standard Training Series, is intended for class use but is well adapted to individual study. Dr. Barclay presents twelve studies in the actual program of the Christian faith in dealing with Society, Inter-racial, Economic, and International Relationships, Service for Youth and Childhood and Mankind as a whole. He closes with an encouraging chapter on the hope for a Christlike world. His point of view may be taken from this sentence:

No longer is the Christian mission exclusively or even predominantly thought of in terms of the geographical expansion of Christianity. Instead it is primarily interpreted in terms of the domination of the Christian spirit and Christian ideals in the relationships of parent with children, of neighbor with neighbor, of employer with employee, of owner with tenant, of seller with buyer, of one racial group with another within the same community, of nation with nation, of race with race, of one Christian group with another, of the Christian religion with non-Christian religions.

There is a distinct assertion of the essential relation of Jesus and His religion: "Jesus is more than the founder of the Christian religion; He is the Christian religion." In the same vein he writes: "Social progress requires individual regeneration. . . . At the heart of social programs lies the requirement of a moral and religious process transforming the personal life of the individual." The work is well documented for further investigation. CLELAND B. MCAFEE.

Biblical Backgrounds. By J. McKee Adams, Ph.D. Maps and Illus. 800 pp. \$3.75. Baptist Sunday School Board. Nashville, Tennessee. 1934.

Sunday-school teachers, pastors and other Bible students will find this a very useful compendium of valuable information about Bible lands and peoples, especially their geography and history. It contains twenty-five maps and about one hundred excellent photographic illustrations. The studies are taken up geographically in fourteen chapters in the order in which they are related to Bible history; from ancient Mesopotamia to the Rome and Greece of New Testament times. The volume is well documented and indexed. Dr. Adams, professor of Biblical Instruction in the Southern Baptist Theological Seminary at Louisville, Kentucky, endeavors very successfully to set before us, in a nonpartisan spirit, the results of his careful study of the background of Bible history.

Back of the Mountain. By Mary Brewster Hollister. 155 pp. \$1.25. Fleming H. Revell. New York. 1934.

The author of "Mai-Dee of the Mountains," who writes on life in China, has the happy gift of portraying living personalities, describing the historical background, and of linking up missionary problems with present-day conditions.

While in no way an outstanding book, the story has sufficient touch of romance to make it acceptable to young readers, and enough regard for serious facts to command the interest of a student of affairs. H. H. F.

Unkulunkulu in Zululand. By Andrew Burgess. Illustrated. 8vo. 259 pp. \$1.00. Board of Foreign Missions, Norwegian Lutheran Church. Minneapolis. 1934.

Unkulunkulu—"The Great Great"—is the Zulu name for the Creator of the world. But these people believe that the creator has forgotten man and has left him to his own devices. Mr. Burgess has gathered in this volume many very illuminating facts in regard to the pagan Zulus—their religious beliefs and traditions, their sacrifices, worship, witch-doctors and customs. He gives a brief history of the Zulu race, a vivid picture of life in their native kraals and some results of Christian mission work. Two maps and eighty other illustrations help to visualize the story. The information is somewhat sketchy but it is an exceptionally readable book. While the mission work described is Lutheran, everyone interested in Zulus and in Christian progress among them will find the whole volume full of valuable information. There is no index.

Them Also. By Mary W. Booth. Illustrated. 8vo. 254 pp. 3s. 6d. Pickering & Inglis. Glasgow. 1934.

A missionary of the Zenana Bible and Medical Mission for over a quarter of a century describes here the triumphs of Christ among women and girls in Gorakhpur, United Provinces, India. Questions are answered that puzzle many missionaries; problems are solved in answer to prayer; stories are told of transformations and of Christ-like service. These pages show clearly that the work of faith, labors of love and patience of hope are abundantly rewarded. Here is a record of loving devotion in the care of the neglected children of India. As the girls grow to young womanhood they are trained to care for babies and young children in the Name and Power of Christ.

The Great Commission. By Henry W. Frost. Pamphlet. 25 cents. China Inland Mission. Philadelphia, Pa. 1934.

Christ's Great Commission to His apostles is here defined and

analyzed as to time and place, personnel, message and objective. It would be well if every missionary and every Christian would study it to find his own place in God's program for the world. While the epistles do not quote the Great Commission, they are the result of obedience to it.

Excavating Kirjath-Sepher's Ten Cities. By Melvin Grove Kyle, D.D. 8vo. 203 pp. \$2.50. Wm. B. Eerdmans Publishing Co. Grand Rapids, Mich. 1934.

This is the last contribution on Biblical archeology by the late Dr. Kyle. It relates to discoveries from 1926 to 1932 in Kirjath-Sepher (Book Town) and in various other cities of Palestine. Much light is thrown on Canaanite life and religion, on the period of the Judges and Kings of Israel and on dates of Biblical events. The sixteen pages of illustrations help to illuminate the text. An index of places, discoveries and Biblical references would give it added value.

In the Cauldron of Russia. An Autobiography by I. S. Prokhanoff. Illustrated. 8vo. 270 pp. \$1.50. All-Russian Evangelical Christian Union. New York. 1934.

Here is a story of Russia from 1869 to 1933, from inside personal knowledge. The author was for many years the leading evangelical Christian pastor in Russia, being founder and president of the All-Russian Evangelical Union. He suffered under the Tzars, persevered, and was highly respected, and now is in exile in America. He tells his life story, describes the conditions in Russia at various periods, shows present needs and future hopes. The interesting information breeds deep sympathy for the suffering Russians, especially for evangelical Christians.

Escape from the Soviets. By Tatiana Tchermavin. Translated from the Russian by N. Alexander. 8vo. 320 pp. \$2.50. E. P. Dutton. New York. 1934.

This extraordinary factual record of the experiences of an intelligent Russian woman, her husband and son, under the

Soviet régime, is thrillingly interesting and dramatic, yet simply told and convincing. There seems to be no effort to make the picture as bad as possible but it presents conclusive evidence that one cannot look for liberty, mercy or justice in Soviet Russia today. The rulers are doubtless engaged in a great experiment to make Russia a strong, independent, self-supporting country. But power is in the hands of a small group, which is supposed to represent the laboring classes. According to this and other reports of eyewitnesses, the experiment has so many faults that radical changes are necessary before it can succeed. Some changes are being made—such as the propaganda of falsehood, the departure from extreme communism and lessening the power of the OGPU or secret police—but the Soviet attitude toward the intelligencia, toward religion and personal freedom must change if Soviet Russia is to survive.

Mrs. Tchermavin vividly pictures her own sufferings, describes the despotic and cruel tribunals, and tells of many friends killed or exiled without any trial or proven wrongdoing. The story is divided into two parts—(1) trials, imprisonment and exile, and (2) the escape into Finland in 1933. While this does not give the whole story of the Russian experiment and its results, the book is well worth reading for the author wins confidence as to her truthfulness.

Kidnapping the Constitution. By Mrs. Lucy W. Peabody. 12mo. 110 pp. Boards, 40 cents. N. A. Lindsey & Co. Marblehead, Mass. 1934.

Lawlessness has been on the increase and few seem to realize where America is drifting. Mrs. Peabody, the devoted and powerful advocate of "Christian missions" and for "law enforcement" makes a strong case against the repeal of the Eighteenth Amendment. She calls to mind the birth of the Constitution, its defenders and the efforts to nullify it. The time has come to teach all American citizens and their children to respect the Constitution and the

laws of the land and to lead them to think straight on moral questions. This book will help to restore the sense of national responsibility and shows the basis of national strength.

Women of the Old Testament and Women of the New Testament. 2 Vol. By Abraham Kuyper. Translated by Prof. Henry Zylstra. Paper, 60 cents each. Zondervan Pub. House. Grand Rapids, Mich. 1934.

Dr. Kuyper, a famous Dutch statesman, Biblical scholar, and author of "The Work of the Holy Spirit," gives us eighty brief sketches of women of the Bible. They are reverent, valuable and suggestive studies, wholly Biblical and suited for class discussion. Some of the characters are unfamiliar, like Ada and Zillah, Jeroboam's wife and Azenath. Others are well known.

Can I Know God? By Frederick B. Fisher. 12 mo. 140 pp. \$1.00. Harpers. New York. 1934.

One opens this little book with large expectation, for the title suggests a helpful discussion of a vital theme and the author was formerly a missionary bishop of the Methodist Episcopal Church, and later pastor of a large church in Ann Arbor, Michigan. Of the ten chapters, only five are related to the title, the others being short sermons or various unrelated topics. The first five chapters are captioned: Is There a God? What Is God Like? Can I Know God? Is Christianity True? and, Is One Religion As Good As Another? We confess to some aversion for the interrogative phrasing of such themes. This was the method of the devil in the Garden of Eden, when he wished to create unbelief. We are puzzled, too, by the author's answers. The most effective approach, through Christ and His revelation of God, he practically ignores and treats the problems as if they could be worked out by means of reason without the light thrown upon them by the Bible and the great Teacher. When a theological student told Professor Bailey that he found it easy to believe in God but hard

to believe in the deity of Christ, the professor replied that the student was reversing the natural order, that he (the professor) could not believe in God at all if he did not believe in Christ. Dr. Fisher's sermons are written in excellent English, and contain eloquent passages and quotations that indicate wide reading; but the argument would be more conclusive if he had presented more fully Christ's teachings regarding God.

A. J. B.

God and the World. By J. T. Marshall. 144 pp. Cloth, 1s. Pickering & Inglis, London. 1934.

Each of the 16 chapters endeavor to analyze John 3:16 which has been called "the Bible in Miniature"; and help to show its universal application to the needs of mankind.

H. H. F.

A Chaplain in India. By G. M. Davies. Illus. 8 vo. 320 pp. 5s. Marshall, Morgan & Scott. London. 1934.

This chaplain, who here records his memories, lives a useful life and served his fellow countrymen in India for twenty-one years. It is not only of interest but reveals the opportunities and importance of a British chaplain's life. There are also many sidelights on India and the Indians. The author worked in Bareilly, Sangor, Missoorie, Muttra, Kasauli, Amritsar, Nagpur and elsewhere and describes not only his experiences as chaplain but tells of work for the Gouds, the prisons, in theaters, at melas. He writes of missionary unity, the Soldiers' Christian Association, earthquakes and temperance work. The record is a simple narrative of personal rather detailed experiences which will be of special interest to the narrator and his friends.

Life Indeed: The Victorious Life in Four Aspects. By J. Russell Howden. 12 mo. 133 pp. 2s. 6d. Pickering & Inglis. Glasgow.

These chapters, along Keswick lines, deal with repentance, consecration, faith and the Holy Spirit. They are by the Vicar of St. Peter's Church, Tunbridge Wells, and are clear cut, spiritual expositions of truth.

Second Hand. By Emma Gerberding Lippard. 157 pp. Cloth, 75 cents. United Lutheran Publication House, Philadelphia. 1934.

Here is a story of mission work in Japan that is of interest, both as an entertaining romance and as an answer to some of the criticisms raised in "Re-thinking Missions." Painted into the background is a vivid portrayal of Japan of today. A young graduate of an American divinity school decides not to be ordained, but to teach English in Japan without any church board connections, and with a friendly sharing, equality, brotherhood aim. His contacts with missionaries, his first-hand knowledge of their sacrificial service and ability to grapple with a tangled situation, gradually make him feel the emptiness in his own motives and he comes finally to an overwhelming desire, not to express himself nor to help in a material way, but to give the light of the glory of God in Christ to all men.

H. H. F.

Annals of an Indian Parish. By Stephen Neill. 68 pp. Paper, 1s. Church Missionary Society, London. 1934.

Three years ago a missionary was required to take over from an Indian pastor temporary charge of a country parish. Thus he was brought very close to the inner life of an Indian church, and this book is a record of his experiences. The purpose of the narrative is to prove that the work is not finished when converts are made, and that the care of the Christian Church, situated as it is in the midst of superstitions and nonchristian standards and ideals is a task calling for rare wisdom and patience.

Liang A-Fa. By George Hunter McNeur. 123 pp. Paper, 75 cents. Kwang Hsueh Publishing House, Shanghai. 1934.

Liang A-Fa was a colleague of Dr. Robert Morrison, first Protestant missionary to China. The story of his life and work is a continuation of the Book of Acts of the Apostles. Of him a veteran missionary of the London Missionary Society said: "To

faith and patience, carried to the plane of martyrdom, there was added versatility of gifts and graces that translates Christianity into Chinese life, and uses every gift and grace for its diffusion."

Whatever the reason, Mr. Liang was gradually forgotten; until a few years ago, even the Chinese Christian Church knew nothing of him, when a strange coincidence led to the discovery of his grave in 1918. Interest in the remarkable pioneer began to revive, with the result that a Chinese biography was published in 1930. In response to many requests the story is here told in English.

H. H. F.

Fresh Springs. By Phyllis L. Garlick. 127 pp. Paper, 1s. Church Missionary Society, London. 1934.

The story of the C. M. S. for the year 1933. A very logical arrangement of topics is followed in this report of the C. M. S. work for 1933 in various fields. The author has developed the theme under the titles: Springs of Freedom in Africa; Springs of Friendship in the Near East; Springs of Service in India; Springs of Courage in China; Springs of Hope in Japan.

Binding the story together as a whole is the central purpose that renewed inspiration be sought in the mutual discovery of fresh springs in Jesus Christ for renewing both society and the individual, and for the missionary as well as the new convert.

H. H. F.

Glimpses of Uganda. By K. M. E. Lillingston. 73 pp. —. Church Missionary Society, London. 1934.

This brief record of impressions, by one deeply interested in the development of the Native Anglican Church in Uganda, clearly shows the contrast between conditions when East Africa was opened to the missionary and what we see at present.

The African of today is determined to get an education, and insists that it shall be definitely Christian. Willing to meet this demand, the government is cooperating with the missions,

and both are working together along three lines, physical, intellectual and spiritual. The closing chapter pleads for a strengthening of the work at this crucial stage.

H. H. F.

Deep Snow. An Indian Story. By C. Kuipers. 152 pp. \$1.00. Paper, 60 cents. Zondervan Publishing House, Grand Rapids, Mich. 1934.

This story, bound together by a thread of romance, pictures the traditions, the background of superstitious rites and ceremonies of the Zunis and Navajos in Arizona and New Mexico. It shows also the impact of Christian mission schools upon the eager, spirited boys and girls who respond to what is good in the white man's way. The thrilling romance, with a tang as pure as mountain air, is a vivid portrayal of certain phases of life in the great Southwest.

H. H. F.

Some Experiments in Living. By Peter Ainslie. 190 pp. \$2.00. Association Press, 347 Madison Ave., New York. 1933.

The Protestant pastor, who debated with Judge Ben Lindsey on companionate marriage a few years ago, candidly gives his views, based on personal experience in concrete cases, upon the practical possibility of applying the principle of Christian brotherhood as a cure for social injustice, interracial hatred, war, family discord and church unity. The book is a record of thoughtfully worked out experiments in making Christ's teaching real in everyday living, and is a challenge to others to carry these experiments still farther in a reconstructed society. "Every individual," the author asserts, "who works toward abolition of the world's wrongs and the liberation of inborn hopes and ideals, is in so far a follower of Jesus. Human experience holds no finer romance than in following Him."

H. H. F.

The New Why and How of Woman's Missionary Union. By Wilma Geneva Bucy. 118 pp. Paper, —. Southern Baptist Sunday School Board. Nashville, Tenn. 1934.

A revision of a first edition which appeared in 1928, with new material added. It is a his-

tory of the organization and includes a list of duties of its officers and suggestions for methods of work.

H. H. F.

Epistle Message: Sermons from Advent to Trinity Sunday by Seven Ministers of the Lutheran Church. Edited by Herman F. Miller. 8 vo. 252 pp. \$1.50. United Lutheran Publication House. Philadelphia. 1933.

These thirty-seven sermons by seven ministers are based on texts and thoughts in the Letters of St. Paul, St. Peter and St. James. They are thoughtful rather than unique, spiritual but not popular in style. They deal with such topics as hope, joy, the coming of Christ, the glory of God, worship, boasting, holiness, religion and Pentecost.

Ways That Are Dark. By Ralph Townsend. 8 vo. 336 pp. \$3.00. G. P. Putman's Sons. New York. 1933.

"The Truth About China," the secondary title to this volume, is a misnomer. As is stated by a review in the *New York Times*, the volume is "a long way from the whole truth about China," the author has had very limited contact with the Chinese, in time and area, and his views are evidently the result of inadequate knowledge and immature judgment. He sees through smoked glasses so that he pictures the "ways that are dark" in very somber hues and presents an indictment of the whole Chinese race without discrimination. Authors long resident in China, such as Julian Arnold, Putnam Weale, George Sokolsky, Henry Hodgkin, Joseph Bau, J. R. Saunders, Edward Williams and others offer a good corrective to these sketchy snap-judgments of one who has evidently little acquaintance or sympathy with his subject. *The Chinese Christian Student* (published in America) describes this volume as "the new low among books that pretend to give the 'low down' about China."

Chinese Ethical Ideals. By Rev. Frank Rawlinson, M.A., D.D. College of Chinese Studies, Peiping, China. 1934.

The author's studies of China's literary, social and religious life

were conducted through a series of years in preparation of lectures to foreign students of the Chinese language and culture. Discussions were had with groups of Chinese to clarify his own thinking. While the book concerns itself chiefly with Chinese ethical ideals and values, it deals also with their relation to the several "religions" of China. The author believes that, though Confucianism is an ethical philosophy, religiously rather agnostic, though modern Taoism is a complex of demonistic superstition, and though Buddhism was originally atheistic and later polytheistic, yet, in the words of a modern Chinese critic, "Religion has exercised immense power over the Chinese people." Though very pragmatic in thought and life, yet the practical and the mystical exist side by side, and the one "religion" which seems to be surviving and reviving at present is the mystical Buddhism, which, however, after the example of Christianity, is developing its social side. Chinese thought has been more inclined than that of the West to separate religion from ethics, regarding relations with men as more immediately important than hazily conceived relations with deities generally feared and appeased rather than loved and obeyed.

The author seems hardly justified in giving practically the Christian content of "love" to the "jen" of Confucius and other sages, which scarcely went beyond the idea of "good-will," or "humanity," with un-Christian limitations, and is often little more than the "cosmic urge" or "vital impulse." The worship of the temples and of the ancestors has emphasized self-seeking rather than devotion.

The chapter on "The Ethical Values of Micius" affords an excellent introduction to a moral reformer most worthy of attention, probably the highest of the Confucian school, yet among the least well known. To him "Heaven" seemed more real and personal, and "mutual love" approached most nearly to the Christian concept.

While "virtuous living for the common weal" appears to have been ideally the *summum bonum* of the sages, yet it became so choked by the loyalties of family and clan as to prevent its blooming into a nation- and world-blessing philanthropy. Good and evil are the voluntary acts of natures all good by birth, the good to be rewarded, the evil punished, either in this life or another. Canons of virtue include not merely most of the Old Testament code, but also many originating in the gross superstitions of polytheism. Most Chinese have an idea of some sort of future life. Those who look for "salvation,"—hardly known by that name,—expect to attain it through ethical striving or personal appeasing, not through any atoning Saviour. Modern scientific thought has destroyed for many scholars the idea of immortality.

The little book's discussion of "Spirit and Matter," "Personality Values," and "How Far are Men Equal?" should prove of interest to ethical philosophers, and somewhat less so to theologians. For students of Missions, in view of China's greatly diminished reverence for her own ancient culture, the interest will also be largely historic, yet well repay perusal.

COURTENAY H. FENN.

Rainbow Bridge. By Florence Crannell Means. 152 pp. Cloth, \$1.50. Paper, 75 cents. Friendship Press, New York. 1934.

This book written for children under twelve years, will be enjoyed by all interested in seeing the races brought into a brotherly understanding. The "Rainbow Bridge" is a miniature garden in a dish, made by two homesick Japanese children in America and comes to have a special meaning for all the children in the neighborhood, signifying a bond between their varying interests and problems.

H. H. F.

New Books

Boy and Girl Tramps of America. Thomas Minehan. 267 pp. \$2.50. Farrar & Rinehart. New York.

China Year Book. Edited by H. G. W. Woodhead. 854 pp. \$12.50. University of Chicago Press. Chicago.

The Church Controversy in Germany. Anders Nygren. 115 pp. 2s. 6d. Student Christian Movement Press. London.

Deeds of Daring. Archer Wallace. 97 pp. \$1.00. Harpers. New York.

Digest of the Presbyterian Church of Chosen—1934. Compiled by Charles Allen Clark. 196 pp. Christian Literature Society. Seoul, Korea.

Episcopal Church—Heritage of American Christian. Theo. St. Clair Will. 135 pp. \$1.50 cloth; \$1.00 paper. Morehouse Pub. Co. Milwaukee.

Financial Recovery for the Local Church. Julius Earl Crawford. 202 pp. \$1.00. Cokesbury Press. Nashville.

History of the Korean Mission, Presbyterian Church, U. S. A. 1884-1934. Harry A. Rhodes, Ed. 673 pp. \$2.00. Revell. New York and Chosen Mission, Seoul, Korea.

Margaret King's Vision. Mrs. Howard Taylor. 165 pp. \$1.00. China Inland Mission. Philadelphia.

O Carry Me Back. E. A. Bland. 317 pp. 2s. 6d. Pickering & Inglis. London.

The Pageant of Chinese History—From 3000 B. C. to Founding of the Republic. Elizabeth Seegar. \$3.00. 386 pp. Longman's Green. New York.

Pablo and Petra—A Boy and Girl of Mexico. Milicent H. Lee. \$1.50. 152 pp. Crowell. New York.

Religion in the Highlands. Elizabeth R. Hooker. 319 pp. \$1.00. Home Missions Council. New York. 1933.

Recent Developments in German Protestantism. Otto Piper. 159 pp. 4s. S. C. M. London.

The Rockefeller Foundation—Annual Report. 477 pp. Rockefeller Foundation. New York.

The Story of American Dissent. John M. Mecklin. 381 pp. \$3.50. Harcourt, Brace & Co. New York.

Sally Jo. Zenobia Bird. 216 pp. \$1.50. Revell. New York.

Sadhu Sundar Singh. C. F. Andrews. 205 pp. \$2.00. Harpers. New York.

Arabia and the Bible. James A. Montgomery. 208 pp. \$2. University of Pennsylvania Press. Philadelphia, Pa.

Yasu-Bo and Ishi-Ko—A Boy and Girl of Japan. Phyllis Ayer Sowers. 142 pp. \$1.50. Crowell. New York.

Negro-White Adjustment: An Investigation and Analysis of Methods in the Interracial Movement in the United States. 272 pp. \$3.00. Association Press. New York.

Obituary Notes

Mrs. Helen Barrett Montgomery the well-known and well-loved author, educator and religious leader, died in Summit, N. J., at the home of her daughter, Mrs. George F. Simon, on October 18th. She was the widow of William A. Montgomery, of Rochester, N. Y., and was born seventy-three years ago in Kingsville, Ohio. After teaching in Philadelphia she married and later became an ordained minister in the Baptist Church, and spent her time traveling, writing and speaking in the interest of Christian missions and deeper spiritual experience.

From 1913 to 1924 she was President of the Woman's Baptist Foreign Mission Society. She also served as President of the Federation of Women's Boards of Foreign Missions from 1917 to 1918.

Mrs. Montgomery's mission study books and her new translation of the New Testament have had a wide circulation. She was a very effective speaker at Chautauqua and at other conferences and schools of missions.

* * *

Rev. James S. Barr, D.D. died at New Wilmington, Pennsylvania, on October 12, 1934, being almost 102 years old. He was born at Canonsburg, Pennsylvania, on December 22, 1832, was educated in Jefferson College (Washington and Jefferson), Allegheny Seminary and Jefferson Medical College and with his wife, Mary Black Barr, he sailed for India in 1861, as a missionary of the United Presbyterian Church. When they reached Sialkot, Dr. Barr found one congregation with nine communicant members and a mission composed of three missionaries and two ordained Indian ministers. He lived to see a Presbyterian church of 44,579 members in 116 congregations, organized as a synod with six presbyteries. When Mrs. Barr died in 1905, Dr. Barr returned to America, but as long as he lived, his heart was in India.

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Dr. D. Duncan Main, founder of the C. M. S. Hospital in Hangchow, died recently in England. He retired in 1927 after 45 years of service in China, but to the end he was busy in the task of holding the interest of old friends and securing new ones for the work at Hangchow.

* * *

Mr. A. Hudson Broomhall, Treasurer in China of the China Inland Mission, died at Shanghai, August 18, from typhoid fever. Mr. Broomhall, whose father was General Secretary of the C. I. M. in its early days, gave fifty years of valued service to Christ's cause in China. The first few years were spent in Shansi and Chihli (now Hopei). During this period he opened the station of Twailu, living alone in an inn for many months. Subsequently he was set apart for the business work of the Mission in Chefoo, Kiukiang, Hankow and Chungking.

* * *

Margaret Douglas Lewis, M.D., missionary in India under the Methodist Board since 1900, died in Madras July 22, of endocarditis.

* * *

Mrs. Irvin W. Underhill, a Presbyterian Colored missionary to West Africa, died September 24. She was

educated in Philadelphia, and with her husband, went to the West Africa Presbyterian Mission in 1928. With him she covered thousands of miles on the bush path and over the jungle trails. During the short time she was at work in the Cameroun country she was privileged to see many evidences of better living, and of freedom from fear of enemies, evil spirits, disease and other curses.

* * *

Mrs. Mary Cary Davis, formerly a Methodist missionary to India, died at her home in New York City on Sept. 7, at 90 years of age. Mrs. Davis went to India in 1876 as a missionary of the W. F. M. S., and married Rev. Franklin G. Davis there in 1880.

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1502 N. 3d St., Harrisburg, Pa.

A Christmas Message to You

NINETEEN centuries is a period of time that most of us find difficult to visualize. On Christmas Day thirty-four more than nineteen hundred years will have passed since Jesus Christ came into the World. Though He lived so long ago and though His span of earthly life was only thirty-three years, He is the most outstanding character of history. Yet millions who have lived in remote places, cut off from the privileges of Christian teaching and training, do not know Him as a Living Lord and Saviour. For them, Christmas will be as meaningless as an anniversary of some heathen god on a south sea island is to us.

THE settlement of America by civilized peoples of the old world began a little over three hundred years ago. We became a recognized nation a few years more than a century and a half later. Forty-one years after the signing of the Declaration of Independence, the American Sunday School Union began the task of taking the Bible and the Gospel of Jesus Christ to the pioneers who were rapidly spreading across the unknown areas of the Mississippi Valley and the farther West. The first Sunday School beyond the Father of Waters was founded in Kansas by one of our missionaries.

TODAY nearly five thousand Union Sunday Schools are in operation in rural America under the care of our missionaries. They dot the land from coast to coast and from border to border. An army of over one hundred and forty thousand teachers and students is enrolled for the regular study of the Bible as God's Revealed Word each Lord's Day. Eight hundred and four Daily Vacation Bible Schools were conducted last summer. Ten Young People's Bible Conferences provided mountain-top experiences for rural young people in various parts of the land. Three years ago only one such conference was conducted under the auspices of this Society. Next year we hope to have twenty-five.

THOUSANDS of denominational churches in existence today had their origins in little Union Sunday Schools organized by our missionaries. Last year thirty-two churches grew out of our work and were turned over to the official bodies of the denominations selected by popular choice. No other organization has done more to foster and aid the cause of organized Christianity in America.

OLD in experience, non-sectarian in principle, true to the Bible and always evangelistic in spirit and effort, we continue to exalt Christ as a Divine Savior, as we sow the seed of God's Revealed Word.

CHRISTMAS will mean more to many thousands of boys and girls and older folk living out on the prairies, back in the mountains and along the old back roads of America, because of this tremendously important work. Christmas will mean more to you, if you decide to have at least a small share in this work. No church or Sunday School in town or city, no man or woman living in the larger centers, has ever known anything but added joy and blessing, through gifts sent to help us in this task. No other religious organization administers these gifts more carefully and effectively than does our Society. They are regarded as a sacred trust.

IF THE Spirit has prompted you to regard your material possessions in the light of *Christian Stewardship*, ask His guidance in the matter of making a contribution to this needy work among "the otherwise unreached" millions in rural America. A year's subscription to the field magazine, *The Sunday-School Missionary*, will be credited to you, following the receipt of your gift.

Address any of our District Offices as listed below, or

The Department of Missions---THE AMERICAN SUNDAY SCHOOL UNION

1816 Chestnut St., Philadelphia, Pa.

189 W. Madison St., Chicago, Ill.
508 I. N. B. Bldg., Des Moines, Iowa.
4410 Madison Ave., Kansas City, Mo.
8 Beacon Street, Boston, Mass.
156 Fifth Ave., New York City.

1119 Schofield Bldg., Cleveland, Ohio.
1105 Plymouth Bldg., Minneapolis, Minn.
321 E. Oklahoma Ave., Knoxville, Tenn.
615 Stock Exchange Bldg., Portland, Ore.
1332 E. Harvard St., Glendale, Calif.