

THE MISSIONARY REVIEW WORLD

Robert Laws of Livingstonia

D. R. Mackenzie

Problems and Encouragements

Robert E. Speer

Robert P. Wilder

Stephen J. Corey

John R. Mott

Robert H. Glover

C. Darby Fulton

A. C. Snead

The Present Situation in Missions

Julius Richter

New Cooperative Advance at Home

Charles E. Schaeffer

When a Kurd Becomes a Christian

Delavan L. Pierson

Mrs. E. E. Olcott—An Appreciation

Samuel M. Zwemer

Dates to Remember

January 2-4—Annual Meeting, Foreign Missions Conference, Garden City, N. Y.

January 6-12—Universal Week of Prayer.

January 7-11—Annual Meetings, Home Missions Council and Council of Women for Home Missions, Philadelphia, Pa.

January 22-February 16—Cornell School for Missionaries, Cornell, N. Y.

FLORIDA CHAIN OF MISSIONARY ASSEMBLIES

For further information, write to Miss B. Louise Woodbud, 930 23d Ave. N, St. Petersburg, Fla.

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.

Obituary Notes

The Rev. Henry C. Velte, D.D., missionary in India for the past fifty-two years, died at Saharanpur on November 19th. He was a highly honored missionary of the Presbyterian Church, U. S. A., and for 20 years was at the head of Saharanpur Theological Seminary. Five years ago he was elected Moderator of the United Church of Northern India. The situation changed greatly during his missionary career and Dr. Velte was born in Wertheim, Germany, in 1857, and was educated in Hopkinton, Iowa, and McCormick and Princeton Theological Seminaries. He is survived by his wife Charlotte Haduth Velte and a son, the Rev. F. Mowbray Velte, who is a missionary in India.

* * *

Mrs. Wallace J. Anderson, a missionary of the Presbyterian Church, died in Seoul, Korea, of peritonitis, on November 30th. Mrs. Anderson (née Lillian E. Beede) was born in Charleston, Nebraska, and was educated at Occidental College and the University of California. She went to Korea as a missionary in 1917 and was engaged in educational work in the Girls' Academy and Bible Institute, Seoul. She is survived by her husband and two young daughters.

* * *

Dr. David S. Oyler, former missionary of the United Presbyterian Church in the Egyptian Sudan, died in Monmouth, Illinois, November 19th. Dr. Oyler was born in Nortonville, Kentucky, January 11, 1881, and after graduation from Sterling College and Xenia Theological Seminary, Ohio, went to the Sudan in 1910. After seventeen years of service in Dolieb Hill, he was obliged to return to America for health reasons and became pastor of the United Presbyterian Church at Cutler, Ill. He is survived by his wife, the former Lillian Picken, and four children.

* * *

Rev. James E. East, D.D., formerly a Negro missionary to Africa from the National Baptist Church of America, died in Philadelphia last October. James East was born in Alabama, fifty-three years ago and in 1906 went to South Africa, and was stationed at Ganda, Middelrift, where he did notable work among the Bantu, helping to found over forty native Farmer's Associations and cooperative banks. Then Dr. East was called back to America to become secretary of the Foreign Mission Board of the National Baptist Convention, with headquarters in Philadelphia.

* * *

Dr. James McConaughy, of Philadelphia, for some years secretary of the American Sunday School Union, died in his home in Germantown, Pa., on December 6th at the age of seventy-seven. Dr. McConaughy was formerly a teacher of Bible in Mount Hermon School for Boys and did a notable work as Bible teacher, author, editor and executive. He is survived by his

widow, Mary Wentworth McConaughy; two brothers, one of whom is Dr. David McConaughy, expert on stewardship; by a sister, a daughter and two sons, one of whom is Dr. James McConaughy, President of Wesleyan University, Middletown, Connecticut.

* * *

The Rev. Albert A. Fulton, D.D., for 42 years an honored missionary of the Presbyterian Board of Foreign Missions, died on December 10th in Pasadena, California. Dr. Fulton was born in Ashland, Ohio, in 1849 and after being graduated from Princeton College and Seminary, was appointed a missionary to Canton, China, in 1879. He was preeminently a pioneer missionary, establishing many churches and preaching halls in South China. When he went to China there was strong opposition to Christianity and almost no railroads, electricity or other modern improvements. The Presbyterian Church is almost the only agency to carry the Gospel to 8,000,000 people of Kwangtung Province. Dr. Fulton was honorably retired in 1922 and returned to America.

* * *

Mary Halse Grigg, wife of Rev. Ernest Grigg of Burma, died October 15, 1934, after more than 40 years of service in that country under the Baptist Foreign Mission Society. Her work was carried on among Chins, Chinese, Indians and Shans.

* * *

The Rev. and Mrs. John C. Stam, American missionaries under the China Inland Mission, and their 10-weeks-old daughter, were captured on December 10th by Communist bandits in Southern Anhwei Province, China.

Mr. and Mrs. Stam were murdered but the baby was allowed to live and was restored to her grandparents.

Mr. Stam was 27 years old and was the son of Rev. Peter Stam, pastor of Star of Hope Mission, Paterson, N. J. Mrs. Stam was a daughter of the Rev. and Mrs. Charles E. Scott, American Presbyterian missionaries at Tsinan, Shantung, China.

Mr. Peter Stam and family, in a telegram to the C. I. M., give clear testimony to the victorious spirit in which they received the heart-rending news: "Sacrifice great but not too great for Him who gave Himself for us. Experiencing God's grace. Romans 8:28."

(Concluded on 3d cover.)

If you use PRINTING

YOU will profit from an acquaintanceship with us. We do the job complete in our own plant, whether it be large or small.

While our specialty is Books, Magazines and Pamphlets, yet we have a variety of modern equipment to meet all the requirements of your particular job. You will find our service prompt, careful and courteous.

Will you allow us to estimate on your next printing? We believe you will be delighted with our product, price and service.

The EVANGELICAL PRESS

Printers of
The Missionary Review of the World

PLANT AND MAIN OFFICE
Third and Relly Streets Harrisburg, Pa.

new

Bible Courses
for
Young Peoples Societies

Advantages of Bible
School training

Courses: Christian Doctrine
Christian Workers
Sacred Biography
Missions

Sunday School
Supplies

Sound, spiritual
expositions of the
International Lessons
for all Denominations

Write for free samples
and special offer

Established 1886

CHRISTIAN PUBLICATIONS, INC.

1502 N. 3d St., Harrisburg, Pa.

THE MISSIONARY REVIEW OF THE WORLD

DELAVAN L. PIERSON, *Editor*

VOL. LVIII JAN., 1935 No. 1

Publication and Business Office
Third and Reilly Sts., Harrisburg, Pa.
Editorial and Executive Office
156 Fifth Avenue, New York City
Entered as second-class matter at
Post Office, Harrisburg, Pa., under Act
of March 3, 1879.

25 cents a copy—\$2.50 a year.
Foreign Postage, 50 cents a year.
Published monthly, except August.
All rights reserved. Copyrighted 1934.
British agents, Marshall, Morgan
and Scott, 12 Paternoster Buildings,
London, E. C. 1 shilling per copy,
10 shillings a year.

MISSIONARY REVIEW PUB-
LISHING CO., INC.

BOARD OF DIRECTORS

ROBERT E. SPEER, President
WM. I. CHAMBERLAIN, Vice-President
WALTER McDUGALL, Treasurer
DELAVAN L. PIERSON, Secretary
SAMUEL MCCREA CAVERT
MRS. ORRIN R. JUDD
WM. B. LIPPHARD
ERIC M. NORTH
MILTON T. STAUFFER
A. L. WARSHUIS
SAMUEL M. ZWEMER

Editorial Chat

Have you recommended THE REVIEW to your pastor and friends as an up-to-date and delightful way to keep in touch with the progress of the work of Christ throughout the world? Some of your friends would appreciate a gift subscription and their interest in missions would be stimulated.

Here are the recent comments of some of our readers:

"A friend of mine expressed the conviction that if all the magazines in the country would follow your step in devoting an issue to the cause of Christian missions among other races, the problem of racial understanding would not be such a difficult one. I agree with him."—*Jose G. Deseo, Pastor-Director, Filipino House of Friendship, Stockton, Calif.*

"We appreciate the service rendered through THE MISSIONARY REVIEW OF THE WORLD, and are trying to promote its circulation."

MRS. S. L. V. TIMMONS,
*Director of Educational Dept.,
Women's Work, Presbyterian
Church, U. S.*

"The material in the June issue is an excellent exposition of American Oriental life and I hope the magazine will receive wide circulation."

GRANT K. LEWIS,
*Secretary, United Christian Mis-
sionary Society.*

"Let me congratulate you on the Japan number of THE REVIEW. It covers the field so thoroughly that I am wondering what else mission study classes will have to study! I like the make up of THE REVIEW. It would

look well on any library table in the country." WILLIS CHURCH LAMOTT.
Tokyo, Japan.

"Each issue of THE REVIEW brings a vast amount of very helpful information, and I have been enjoying to the fullest extent this splendid magazine." REV. MERLE APPELGATE.

*Christian Church, Los Angeles,
California.*

"The October REVIEW, with its challenging and informing array of articles on Japan, surely ought to be a valuable number for supplementary use in the foreign missions study projected for the current year."

WILLIAM B. LIPPHARD,
Editor of "Missions," New York.

TWO CORRECTIONS

Dr. E. W. Koons, of Korea, calls attention to an error in the September REVIEW (page 395) where the title to the picture of the "public notice against foreigners" should be corrected to read:

"This tablet containing public notice warning Koreans against foreigners was made in 1866 and was set up by the Tai-wun-Kun in the center of Seoul in 1871. The translation by Dr. L. G. Paik, reads: When foreign barbarians invade the country we neither wage war nor make peace with them. We warn our descendants for 10,000 years."

Miss Muriel Lester, of London, writes that there are some slight inaccuracies in the article on "Voluntary Poverty in Action" which appeared in our November number. Miss Lester says: "It was my grandfather, not my father, who went to work as a bricklayer at the tender age of 8, when his father had been press-ganged to fight in the Napoleonic wars. Again, overcrowding in the East End of London was much worse than 'eight in a single room' in my

post-war experience. Recently there has been a good deal of building and I am not certain that 'eight in a room' would still stand true."

"As to my own expense fund, I receive \$5.00 a month while I am at K. H., and it should be added that my travel in England, postage, phone calls and medical attention are provided free, so that I am well cared for. My own annuity fund is operated solely by the working people of the locality and provides 'home helps' for families where a crisis leaves the mother in need of help."

Personal Items

The Rev. Alex. Harsanyi, Pastor of the Hungarian Presbyterian congregation of Yonkers, N. Y., a descendant of a Hungarian Protestant martyr family, was honored and feted recently by his people and his American friends at the fortieth anniversary of his ordination to the ministry. As organizer of a number of Hungarian congregations, as author, editor, and pastor he has rendered great services to the cause of Christ among his countrymen. Mr. Harsanyi is Nestor of the Hungarian Protestant ministers of this country.

Martin L. Harvey, a young Negro of Hempstead, L. I., has been elected president of the Christian Youth Council of North America. He is the first of his race to fill that position.

Dr. Frank C. Laubach expects to visit India some time after March, 1935, to demonstrate his method of teaching which has been so successful in reducing illiteracy in the Philippines.

Samuel Coles, agricultural missionary at Galangue, West Africa, under the American Board for twelve years, has been loaned for a period of three years to the Booker T. Washington Institute of Katata, Liberia, to supervise their building program. He is very enthusiastic over the possibilities in this new field.

S. Franklin Mack, Publicity Director for the Presbyterian Board of Foreign Missions, is now engaged in making a three-months' tour of Latin American countries to take motion pictures and secure other publicity material. The itinerary calls for a visit to Peru, Chile, Argentine, Brazil, Venezuela, Guatemala and Mexico. The material secured will be widely used in connection with the mission study of Latin America, projected for 1935-36.

Dr. Robert P. Wilder, formerly General Secretary of the Student Volunteer Movement and later Secretary of the Christian Council of Northern Africa and Western Asia, is now in America but plans to go to England

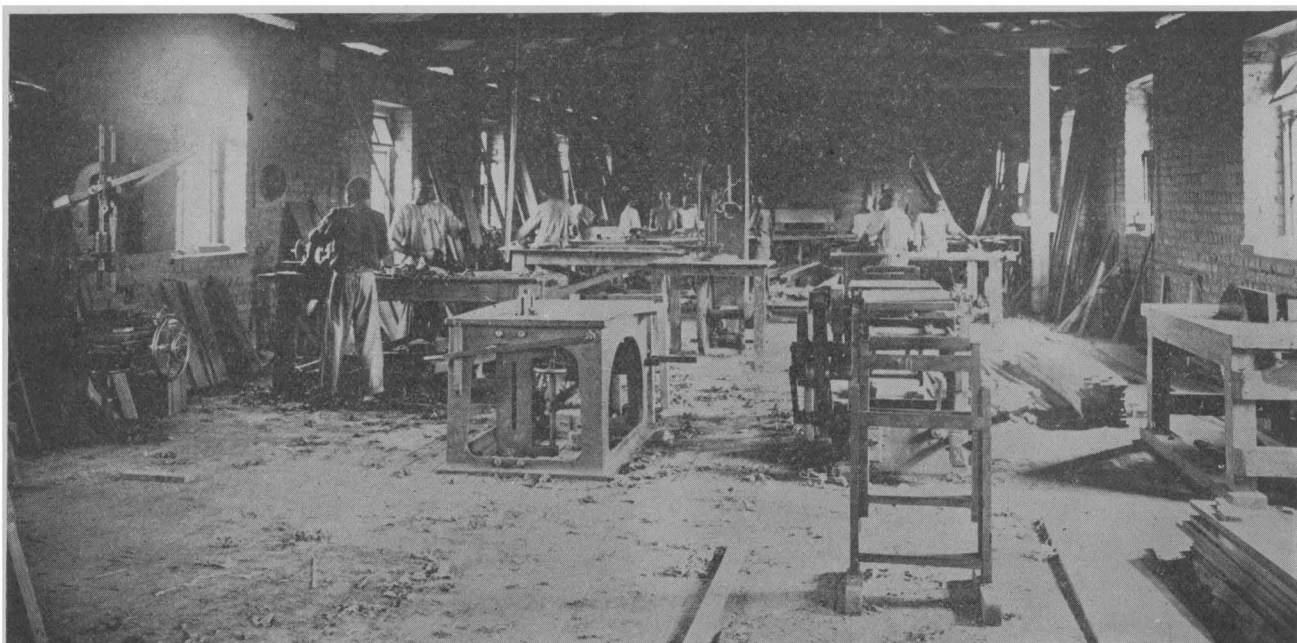
(Concluded on 3d cover.)

USED CUTS

Plates and half tone illustrations used in THE MISSIONARY REVIEW during the past two years for sale from 25 cents up, plus postage.

The Missionary Review
of the World

THIRD AND REILY STREETS
HARRISBURG, PA.



WORKSHOP FOR PRACTICAL INDUSTRIAL TRAINING IN LIVINGSTONIA MISSION



A GROUP OF AFRICAN PASTORS PREPARED TO EVANGELIZE THEIR OWN PEOPLE

TRAINING CHRISTIANS IN LIVINGSTONIA, CENTRAL AFRICA

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVIII

JANUARY, 1935

NUMBER ONE

Topics of the Times

BEGINNING THE NEW YEAR

A man's character is largely indicated by the way he closed the old and begins the New Year. While New Year's Eve and New Year's Day are widely and variously observed all over the world, some observe them by hilarity, drinking intoxicants, by feasts and entertainments; others exchange friendly greetings, or join in Christian Watchnight services with prayer and song. It is a time to take account of stock; to settle old debts and complete unfinished tasks; to prepare for new undertakings and seek fresh visions for larger service. To some the New Year season is one of waste and frivolity, while to others it is a time of sobering thought, prayer and preparation for a new advance.

The old year is gone—irrevocably—and we cannot undo the mistakes we have made or all the harm that has been done. There has been waste and folly; gossip and unfriendly criticisms; selfishness and greed; thefts, murders, adulteries, blasphemies and other sins. We and others may suffer because of the mistakes and follies of the past but we can learn valuable lessons from them if we will. With the New Year come new opportunities to learn, to grow, and to achieve what is worth while. There are new opportunities to promote peace on earth in place of war; to do away with race and class prejudice; to develop and apply the principles of economic and social justice in place of unfair rivalry and oppression; to establish honest politics and the true and equal observance of laws, in place of political chicanery and favoritism; to promote education that develops character rather than a system of fads and untried theories; to express religion in deeds not merely in words; to furnish the money and life needed to give the Gospel of Christ to all men without rivalry or prejudice, rather than spend money and effort on luxurious church equipment and ritual at home. Here are achievements worthy of our best effort—but they can only be attained by

the direction and help of Almighty God and by men and women filled with the Spirit of Jesus Christ.

It is fitting then that again, at the first of the year, Christians be called together to observe the "Universal Week of Prayer" (January 6 to 13). This custom was organized by the Evangelical Alliance nearly ninety years ago (in 1846) and has been observed annually ever since, not only in America and Europe but now all over the world. Great things are accomplished through prayer, not only subjectively in those who pray but objectively by the working of the Spirit of God to bring harmony to the "good and acceptable and perfect Will of God."

This year preachers everywhere are asked to cooperate by preaching and leading prayer groups on the following topics so that a world-wide circle of joint thinking and prayer may unite Christians everywhere. The world situation at home and abroad calls for this more than ever. There are grave dangers that face church and home and State, but there are also reasons for good cheer and encouragement. The following are the main topics suggested:

Sunday, January 6, 1935. TOPICS FOR SERMONS:

- Trust in God—John 14:1; Mark 11:22, 24; 1 Tim. 4:10.
- Fellowship with Christ and Other Disciples—1 John 1:3, 7; John 17:21.
- Service of Man in the Name of Christ—Mat. 25:40; Mat. 28:19-20; Mat. 24:14.
- Hope and Its Basis—Acts 26:6; Rom. 8:18-25; 1 Thess. 1:3, 9-10.

Monday, January 7. NEED FOR REPENTANCE.

Thanksgiving for God's loving provision for all human need; that Christ finished the work of man's redemption and committed to us its proclamation to all men.

Confession for our failure to respond to human need; for our selfishness, pride, indolence, and lack of faith, for our hardness of our heart that hinders true repentance.

Prayer that God may open men's eyes and soften their hearts, bringing repentance and forgiveness. That

the burden of the need of others may be felt by His children everywhere.

Scripture Readings—Rom. 3: 1-26; Gal. 5: 1-26; Ps. 51.

Tuesday, January 8. THE CHURCH AND NEED FOR FAITH.

Thanksgiving for the Church which includes peoples of every nation; for increasing opportunity and power to witness; for evidence that the Gospel is the power of God unto salvation.

Confession of lack of faith and enterprise in completing the world-wide work; for lack of humility and for failure to interpret truly Christ's spirit and message.

Prayer for a new vision of our spiritual resources in Christ; for a deeper faith in God's power to establish His Kingdom through faith and obedience; for a vital spiritual quickening of the Church today.

Scripture Readings—Acts 2: 1-21; Mat. 16: 13-28; Col. 1; John 17: 9.

Wednesday, January 9. THE NATION'S NEED FOR FELLOWSHIP.

Thanksgiving for forces which restrain men's selfish ambitions; for all that nations have to give one another.

Confession of national self-seeking, suspicion, and jealousy; of intolerance and suppression of freedom of speech and conscience.

Prayer for a new sense of the nature and possibilities of fellowship; for wise leaders in national and international affairs. That each nation may contribute its peculiar gifts to build up the Kingdom of God.

Scripture Readings—Rom. 12; Isa. 2; Isa. 52; Micah 4; Rev. 21: 1-7, 23-27.

Thursday, January 10. WORLD EVANGELIZATION.

Thanksgiving for a world-wide awakening to the primary need of evangelism in Christian service; for national leaders who are calling their fellow-countrymen to widespread evangelism; for the growth of self-support and of extension among native churches.

Confession of the narrow outlook of many Christians; of the lack of sensitiveness to the need of the millions who have not yet heard the Gospel; of our reliance on human resources rather than on the power of the Holy Spirit.

Prayer for a realization that every Christian is called to be a missionary everywhere and at all times; for the realization that Christ and His Church can meet the spiritual needs of this generation.

Scripture Readings—Mark 16; Isa. 61; Acts 1: 1-11.

Friday, January 11. YOUTH MOVEMENTS.

Thanksgiving for Christian homes, Sunday Schools, and all movements for the spiritual welfare of youth; for the new earnestness among the youth.

Confession of failure to give youth a larger place in Christian enterprise; of neglect of the family as the chief means of Christian training.

Prayer that the youth of this generation may surrender to God in Christ; that teachers of youth may utilize their opportunities and realize their responsibilities; that the enthusiasms of youth may be directed into right channels.

Scripture Readings—1 Sam 3; Joel 2: 18-32; 1 John 2: 1-17.

Saturday, January 12. RESPONSIBILITY TO THE JEWS AND TO OUTCASTE AND PRIMITIVE PEOPLES.

Thanksgiving for the increasing response to the call of Christ among Jews; for large accession to the Church

from the outcastes and primitive peoples of India, Africa and other lands; for a revived interest among Christian statesmen in the cause of minorities.

Confession of the growth of anti-Semitism in many nations; of the slow response to the needs of oppressed and persecuted peoples.

Prayer for a keener sensitiveness to the needs of the oppressed and helpless; for a fresh vision of Christ, who, without respect of persons, welcomes men and women of every class and nation.

Scripture Readings—Rom. 11; 1 Cor. 1: 18-31; Rev. 7: 9-17.

Sunday, January 13. SPECIAL SERMONS ON CHRISTIAN UNITY, WITH COMMUNION. "That they all may be one that the world may believe that Thou hast sent Me." John 17: 21.

THE FELLOWSHIP OF THE SPIRIT*

An interdenominational fellowship of Christians has been formed to unite those who seek a spiritual reinvigoration of the Church, with new power and enthusiasm, along Apostolic lines. It is similar to the First Century Christian Fellowship—or Oxford Group Movement—with emphasis on Gospel witness, soul-winning, regeneration and enduement with power of the Holy Spirit.

Dr. William Carter, the Chairman, issues a challenge to the churches to awake in these days of adversity. He says in substance:

Times of prosperity affect us adversely just as much as times of adversity. Speaking of the rich, Job says: "They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy way. What is the Almighty that we should serve him?"

Times of adversity come and wealth is swept away; affluence becomes indigence; assurance becomes despair. Then it is that some "Job's Comforter" comes crying: "Dost thou still retain thine integrity? Curse God and die!" Many do both! The whole trouble with the Church is that we have joined altogether too much with the world instead of trying to win the world to Christ.

Thank God, the material and physical crises cause some to turn to God, and these become the leaders not of a forlorn hope, but of a victorious advance. When Pentecost had fully come, Peter turned from his cursing and denials of his Lord; James and John turned from their seeking for preferment; Thomas turned from his doubting to unalterable faith and love for his Lord and Master and all commenced, boldly, to preach the unsearchable riches of Jesus Christ their Lord. The cult of cowardice was changed into the cult of courage. These men crossed the seas, braved martyrdom and still preached, even to their jailors and persecutors, the unsearchable riches of Jesus Christ, their crucified Redeemer.

No class, no condition, no age is kept from the blessing if they watch and pray earnestly for it. Every day may be a Pentecost to those fulfilling the conditions. Are we looking for Pentecost? Do we want the same blessing? The godly Joseph Neeshima, of Japan, in a time of great

* The chairman is Dr. William Carter, a Presbyterian clergyman, formerly of Brooklyn, New York; the secretary is the Rev. Frank E. Simmons, of Brooklyn, New York, and other members of the general committee include William A. Harbison, Hugh R. Monro, Dr. Don O. Shelton, Dr. Will H. Houghton, President of Moody Bible Institute, and Rev. Daniel A. Poling, President of the World's Society of Christian Endeavor. The headquarters are 1421 Madison Ave., New York.

stress said to his Christian followers: "Brethren we must advance, but we must advance on our knees." This is a great need of the Church today—to pray. To be effective, prayer must be personal, importunate.....

The Church is needing another Pentecost. The President, his helpers, governors, mayors, and leaders in general, are urging people to strive to solve these present national and international difficulties by moral and spiritual means. The phrase most upon their lips is: "The Life more abundant," which means, in ecclesiastical terms, the life that is hid with Christ in God. Evangeline Booth in her farewell address urged the nations, that had tried everything else in their depression and anxiety, to "Try religion!" The Presbyterians of New York have inaugurated a "Spiritual Crusade" and a "Covenant of Reconsecration." All of these are signs of what is expected of the Church and that the Church is getting a larger view of its duty to the perishing souls of men.

The Fellowship of the Spirit stands for: (1) A recognition of the Lordship of the Holy Spirit in lives and hearts of men; (2) A whole Bible as the Word of God; (3) A place for prayer in daily life; (4) A witness for God to others who need Him; (5) Individual sacrificial service to save the individual, the nation and the world, from itself, to God. A practical experience of these things will revitalize the Church, stabilize society and change the world.

This movement is only one of many that reveal a hunger in men's hearts today and a sense of need for God and what He alone can supply. It is evident not only in America and England but on the continent of Europe and in many parts of India, China, Africa and other lands. But it is still a very difficult thing for human nature to make full surrender and then to follow the Way as revealed by the Spirit of God.

EVANGELICAL MOVEMENT AMONG ITALIANS

A national interdenominational conference, which may well mark a new epoch in the evangelical movement among Italians in America, was held in New York, the first and second days of November, at the suggestion of the Italian Evangelical Ministers Association. The conference was convened under the auspices of the Home Missions Council and Council of Women for Home Missions, and began with a fellowship dinner, with over four hundred present, to celebrate the contribution of Italian life to America. The address was given by the Hon. Eduard Corsi, Director of the Department of Public Welfare of New York. A united service of the fifty Italian congregations of greater New York later brought together an audience of nearly two thousand which filled the auditorium of the Fifth Avenue Presbyterian Church—a most unusual gathering. A fine spirit of unity prevailed throughout the conference and the Home Missions Council was asked to create a permanent committee to foster continuing cooperation in evangelical work among the four and a half million Italians in America.

This evangelical movement among Italians was not the product of the missionary societies, but came rather from the faith and passion of two Italians converted through American friends. A little more than fifty years ago Antonio Arrighi began his work on the lower east side of New York which has continued in the far reaching ministry of the Broome Street Tabernacle. Later Michele Nardi, a talented young Italian padrone in a mining camp, was given a New Testament which so gripped him that he gave up his mining and began the life of a missionary lay preacher. Italian churches in Pittsburgh, Chicago, New York and other important cities trace their origin to Nardi's flaming evangel. A report made to the Presbytery of New York in 1907 shows his influence by the following report: "During the past year two new Italian missions have been established and have been blessed with almost phenomenal results. The one in East 106th Street in the colony known as Little Italy, with the noted evangelist, Mr. Nardi, in charge. He labors without compensation. From the first the room which accommodates only 114 has been crowded to overflowing." Later, the city mission and denominational home missionary societies gave their support to the movement. Christian mission work of a very distinctive sort will be required for many years in the more congested and poorer Italian colonies. The continued need of these people demand the continuing interest of the missionary societies, but the responsibility for the conduct of the churches and for the direction of the work must reside in the Italian language churches and their leadership.

W. P. SHRIVER.

SHALL WE ABANDON MEXICO?*

Recent events in Mexico have prompted some to question the worthwhileness of carrying the Gospel to a people who are promoting education along nationalistic lines and seem to want no religion at all. When the liberal Constitution of 1857 was adopted by Mexico and the Reform Laws promulgated, a section of the Mexican people availed themselves of the privilege of religious liberty and formed an independent evangelical church. When the Constitution of 1917 was adopted, all the provisions of the Juarez Constitution were embodied. Church property was nationalized and religion became a matter of governmental regulation. Moreover in Article 130 of the Constitution each State was given the right to decide how many clergy are to officiate within its borders. Very little effort was made to enforce these severe provisions during the years of

* Extracts from a statement prepared by the Rt. Rev. Frank W. Creighton, who was Protestant Episcopal Bishop of Mexico from 1926 to 1933.

reconstruction following the active period of the Revolution. In fact not until 1927 was there any enforcement act passed by Congress.

In spite of difficulties, evangelical Christians in Mexico are doing an effective and helpful piece of work and are growing stronger in numbers and in zeal. Two articles of the Constitution of Mexico, as well as parts of others, deal with the question of religion. One of those articles grants entire religious freedom under the law and one section of the Department of Interior is charged with the duty of religious administration. Mexico is still very much concerned about religion, but is very insistent as to the *kind* of religion to be taught and how it shall be practiced. Mexico's is a one-party government and any opposition is anti-government agitation. When the Roman Catholic Church finds itself opposed to practically every ideal of the Revolution and says so, the issue becomes clear. Protestants are not antagonistic to the Government but suffer because of the continuous strife. But the followers of Christ cannot either run away from difficulties or abandon the field because difficulties are acute. Such a situation tries our mettle and steels us to go on. Mexican Christians need our prayers and our support as they go forward to make the living Christ reign in Mexico. We must respond to the crying need for the Gospel.

The editor of *World Dominion* says:

Mexico is making gigantic efforts to build up an original, genuine and national culture embracing all aspects of human life, without trying to copy or to be dependent upon other cultures and countries. The Indians are sharing the responsibilities of government.

Mexico is emphasizing, more than any other country in Latin America, the need of a school which will be coherent from the very beginning with the whole life of the Mexican nation, basing it more on life than on theories, more on doing than on learning, and adapting itself to the daily life of the average Mexican—particularly the Indian—making the schools, the text and the teaching to promote more a better life than general knowledge.

EFFECTS OF THE TYPHOON IN JAPAN

The most terrific typhoon ever experienced in Japan in modern times swept over the Osaka-Kyoto district last September and destroyed or damaged many mission schools and churches in Osaka, Kobe, Kyoto and elsewhere. Approximately 3,000 people were killed and 14,000 injured. Eighty thousand houses were demolished, 350,000 were flooded, and 300 primary and secondary schools collapsed. Of 60,000 factories in the Osaka district, 22,000 are reported damaged or destroyed, causing merchants, artisans and peasants to call for relief.

One of the Christian institutions which severely suffered is the Doshisha University, Kyoto, founded by Joseph Hardy Neesima in 1875. The

King Dormitory and Gymnasium were destroyed; Junka Hall and the Dining Hall were badly damaged and other buildings suffered severely. The total damage is estimated at Yen 123,578 but fortunately there was no loss of life.

The Doshisha was started in 1875 with eight students. Today it has a total enrollment of 4,456 students (1,184 girls and 3,272 boys), 302 professors and instructors, with 12,591 alumni. The Doshisha now consists of a Girls' Academy, Boys' Middle School, Woman's College, *Semmon Gakko* (a professional school of junior college grade), College of Commerce, Preparatory College, and University. It has always maintained the Christian principles of its founder, "for the advancement of Christianity, and the furtherance of education, to train men of living power for the service of true freedom and their country."

The typhoon is also said to have greatly affected Japan's political currents so as to force their activities into new channels to repair the damages. An extraordinary session of the Diet was called to meet the demands of the situation. The rice crop has been very seriously damaged and immediate relief was required. The silk industry, on the other hand, has been suffering from over-production, due to lack of foreign demand. This situation and the need for relief have called for a decrease, rather than an increase, in appropriations for the army and navy.

THE FEDERAL COUNCIL LOOKS AHEAD

The annual meeting of the Federal Council of Churches of Christ in America was held in Dayton, Ohio, December 2d to 7th. Dr. Ivan Lee Holt, pastor of St. John's Methodist Episcopal Church, South, of St. Louis, was elected president to succeed Dr. Arthur W. Beaven of Rochester. The new vice-president is Dr. George W. Richards, President of the Theological Seminary of the Reformed Church in the United States, at Lancaster, Pa.

As in many other groups, the need for evangelism—the personal salvation of men through the Gospel of Christ—was emphasized, rather than the need for new methods of social service and more money for education. A national mission to reach the "unchurched" was proposed, with daily open-air evangelistic meetings in as many cities of the United States as is possible. Plans are being made for a ten-weeks' tour of twenty-five metropolitan centers, with a team of some ten or twelve speakers.

The Federal Council stood strongly against traffic in alcoholic drink and in favor of all efforts to promote social and economic justice and international peace and goodwill.



A VILLAGE ON THE SHORE OF LAKE NYASA — MT. WALLER IN THE DISTANCE

Robert Laws of Livingstonia

By the REV. D. R. MACKENZIE, Edinburgh, Scotland

IF ONE had to put into a single word his impression of Dr. Robert Laws, the first impulse would be to say "massive." He was like a great block of Aberdeen granite, firmly rooted in the soil congenial to his soul—the soil of the Kingdom of God. But "massive" after all means little; and Laws meant much over a wide area of human life in Central Africa. He did more for that great land than any other man, of whatever rank or occupation. He was a man of wide vision and far seeing wisdom; of purposes firmly held in the face of difficulties and opposition; of unflinching skill in the use of whatever materials lay to his hand; and of sagacious adaptability in entering doors which either stood open or which, more frequently, he was the means of opening. Add to this a staunch courage, often called upon in those days of the beginnings of his work, and always equal to every emergency. Equally massive are his achievements. The Livingstonia Mission, under his wise guidance, moved from one great success to another until today, after a history of sixty

years, it is justly regarded as an outstanding example of Christian progress in a heathen land.

Pioneering

David Livingstone died at Ilala in 1873. While the great traveler was pursuing his epoch-making discoveries, his almost equally great spiritual successor was preparing himself for the task soon to be placed in his hands. This was the task of giving continuity to the work and shape to the aspirations of the Blantyre lad who had become the world's hero.

Robert Laws was born in Aberdeen in 1851 and began to work as an apprentice in his father's shop, learning cabinet-making; but he was nursing in his soul higher ambitions. Through the difficulties and hardships which many another Scottish lad has overcome, he finally emerged, a fully qualified physician and minister, a carpenter, with some knowledge of building, and a general handiness that never lost its skill in all the half century he was to spend in Africa. When the

news came that Livingstone had died, Laws was ready; and prosperous Christian men in the great cities of Scotland formed a committee and established the Livingstonia Mission, now famous all over the Christian world.

One watches in imagination a band of young Scotsmen, with Laws as one of their leaders, start out on the twelfth of October, 1875, to make their toilsome way into the heart of Africa. Up the great Zambesi River, with its age-long romance,



WHERE MARRIED APPRENTICES LIVE IN
LIVINGSTONIA INSTITUTE

they traveled into the hitherto little known Shire, its huge tributary. At last, in their tiny steamer, the "Ilala," rebuilt after passing the Muchison Rapids, they sailed out into the mighty waters of Lake Nyasa, Livingstone's proudest discovery. And one listens, still in imagination, as these young men fling their challenge to the winds of a continent: "All people that on earth do dwell, sing to the Lord, with cheerful voice." Was it a challenge, or was it merely a glad recognition that at last the end of their long journey was in sight? The winds carried the words three hundred and sixty miles up the Lake; then over hill and plain to what is now Northern Rhodesia; far out east and west to Zanzibar and the mouth of the Congo; and in all that vast region there was none to join in the song, and none to whom the words, even had they been understood, would have conveyed any real meaning.

At Cape Maclear, famous as the first station of the Mission, the party settled down to work. Slowly the years passed; men came and went; or they came and stayed until death claimed them, and there they lie, witnesses to the compelling power of Christ, and to the strange tenacity of His servants in every land and every age.

Laws made voyages of discovery in the little "Ilala"; he undertook long overland journeys, establishing contacts with leading chiefs up and down the lake shore. An utterly unfamiliar lan-

guage had to be learned, houses and other buildings to be erected, communication with the outer world to be maintained, and the health of the staff cared for. It was a task for strong men, and strong men had it in hand.

Lengthened Cords and Strengthened Stakes

The tribes around Lake Nyasa shared to the full the superstitions and beliefs of the Bantu peoples to whom they belonged. Witchcraft spread its baneful influence. The poison ordeal weeded out the enemies of the witch-doctor and the chief. The spirits of the dead, always offended, were believed to send disease and death. Dangers lurked everywhere; for lions and leopards, controlled by evil men whose power was never doubted, sought the enemies of those who hired them, and killed or mauled them. Hunters went to the forest, and fishers to the river, guarded and reinforced by charms and magic medicines. Sickness was rampant and knowledge small of how to deal with it. To all this add the horrors of the slave trade, "the open sore of Central Africa," and inter-tribal warfare with its



A PARTLY COMPLETED NATIVE-BUILT CHAPEL

terrible toll of human lives and you have the materials for a picture of what Laws and his companions were facing.

They faced it with a message of the Love of God, and with a Book in which that story was told; but it first had to be translated into the language of the people.

The first five years at Cape Maclear were years of toil and death. It was evident that if real progress was to be made a change must come. In 1881 the headquarters were moved up the Lake to Bandawé, in the land of the Tonga people. From that time the development was rapid. Schools were opened and teachers trained; men were taken into the carpenter's shop for instruction;

others were taught bricklaying, printing, book binding, and agriculture. The whole region was explored, and Dr. Laws, in such intervals as he could command, took up his great task of translating the New Testament, preparing school books, a grammar of the language, and dictionary for the use of new members of the mission who were now coming to his aid. Under the direction of the Rev. A. G. MacAlpine a great mother church was built up, slowly other congregations were formed and other stations were opened throughout the land. Teachers, doctors and nurses were sent out from Scotland and the Mission was fully established.

Reforming the Africans

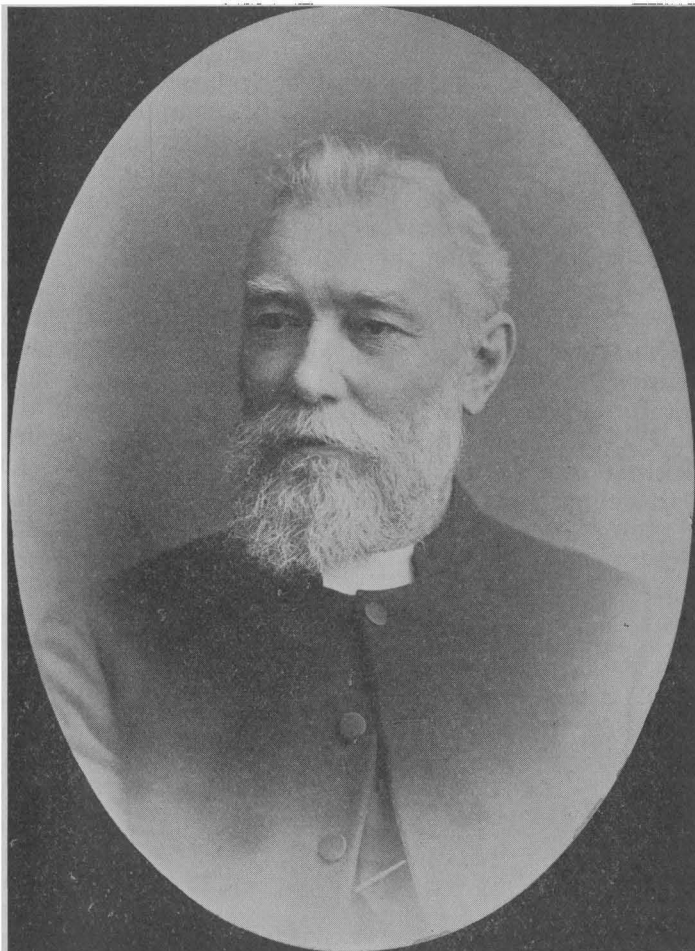
But trouble arose. The wild and warlike Angoni, an offshoot of the fierce Zulus of South Africa, swept down from their highland plateau and harried the unhappy Tonga people, burning villages, killing the men, and carrying off the women and children. Robert Laws went up into their country where he met the great warrior chief, Mombera, and the two strong men formed a friendship which was never broken. As a result of this conference Dr. Elmslie went to Ngoniland, and, after adventures that would have satisfied a Knight of the Round Table, he won over the people and Christian progress was assured.

Meanwhile other events were happening. Laws had long foreseen that the British Government must take control of the country and, after a preliminary blunt refusal by Lord Salisbury, this was done in 1889. A great impulse was thus given to the forces of progress; peace was assured; the postal service united the country from end to end; roads everywhere began to be made; magistrates administered the law, and numerous ancient feuds died out. Other missions were coming in. The Church of Scotland had long had its headquarters at Blantyre; the Church of England Mission established itself on Likoma Island; while the Dutch Reformed Church of South Africa was working in the southern parts of Nyasaland. The Roman Church also took up work, as well as the Baptists, and others.

The transformation of Africa was proceeding apace; and Laws, now a recognized authority in all matters concerned with mission work, was the guide and counsellor of all. His advice was sought by government, as well as by the heads of the new industries with which the country was being developed. Most important of all, the native Church was growing with amazing rapidity. Congrega-

tions were formed, with Kirk sessions and ministers and evangelists, and schools were spread all over the land. The Livingstonia Mission reached out into Northern Rhodesia at Ilala, at Lubwa, and at Mwenzo; the people thronged to the schools, eager to seize every opportunity placed before them.

The mind of the African race was being slowly reformed by many methods. Into the now safe world they went far from their home to work in the gold mines of Rhodesia, the copper mines of The Belgian Congo, and to other enterprises as



Copyright—Moffat, Edinburgh.

ROBERT LAWS OF LIVINGSTONIA

far as Zanzibar, and Durban. The homecoming of these far traveled individuals brought new ideas to the villages, with new clothes, new amenities of civilization, new sources of wealth.

All this brought fresh problems to the missionaries, but Laws and his colleagues were equal to the demands made upon them, though often at great cost to themselves in loss of health, and occasionally in loss of life. The problems of success took the place of those of failure. The great crowds attending church and school had to be or-

ganized and shepherded. In 1894 it was decided that a central institution for training and education must be established, and as a result the Overtoun Institution was founded, with Dr. Laws as principal. The Home Committee responded with funds and men and, as the years passed, this great institution came to be regarded as the most important educational work between the Zambesi and the Congo. Students flocked from far and near, all keen to seize the unique opportunity presented to them. The Overtoun Institution trains teachers, ministers, evangelists, doctors, as well as carpenters, bricklayers, book printers and binders, agriculturists, engineers, tailors. Today one can see there, as now elsewhere in Central Africa, the sons of men who knew of no implement but the hoe and the spear, controlling complicated machinery at the mines, on the river steamers, and in motor cars; the fathers knew nothing but war; the sons preach the Gospel. The fathers heard the drums beat for vile dances, the sons hear them summoning the people to worship God.

An Independent, United Church

The story now runs with great rapidity. The churches of the Presbyterian Missions, Scottish and Dutch, combined their presbyteries to form one United Synod of the Church of Central Africa Presbyterian. The natives wholly supply the funds of this church and draw nothing from Great Brit-



A CHRISTIAN FAMILY IN LIVINGSTONIA

ain. There is a native Central Fund Treasurer; the Clerk of Presbytery is a native minister; and, so far as possible, they are encouraged to manage their own affairs, but always with the missionaries to guide them where that is necessary. The Church in Central Africa is standing on its own feet, subject only to its Divine Head.

In 1908 the Scottish Presbyterian Church bestowed on Dr. Laws, now grown famous, the highest honor in its power: he was summoned home to fill the Moderator's chair of the General Assembly of the United Free Church. Already universities had conferred degrees upon him, D.D., M.D., LL.D.; the Government bestowed upon him the C.M.G. (Companion of the Order of St. Michael and St. George); The Africa Society gave him the African Medal, which so very few have received. In the United States, which he visited more than once during his furloughs, he made many friends and highly esteemed supporters. There were few to dispute with him the title, from which he himself would have shrunk, of the greatest living missionary; for the Livingstonia Mission was now, under his inspiring leadership one of the greatest epics of the Church of Christ.

But the years took their toll. In 1927 he was asked by the Mission Council to meet the Governor of Nyasaland, along with other leaders, to discuss the question of Government assistance to education which had become of first rate importance. But his health suddenly failed and he sailed for home where he underwent a severe operation. He lingered on, still vigorous, and taking an active share in the concerns so dear to him, until August, 1934, when he passed to his reward.

Mrs. Laws was the great wife of a great man. She was great in herself; a great linguist; a great hymn writer, whose hymns nourished for a generation the native Church which her husband did so much to establish. Indeed her history is so much the history of her husband, that it is difficult to think of any activity of his in which she was not his efficient and loving helper. She was, too, a woman of wit and wisdom, ready at repartee, a famous housekeeper and hostess, and the willing friend of all her husband's colleagues.

Men are great, not merely in virtue of the great deeds they did in their own proper persons, but they are great because others have contributed to that greatness. Livingstone had his Laws; and Laws had his great lieutenants: Elmslie and Stuart who brought in the wild Angoni; MacAlpine, who built up the great Mother Church at Bandawe; Fraser, beloved at home and abroad; MacMinn, whose linguistic work is bringing fame to Livingstonia; Chisholm and Moffat, who brought in the tribes of the north and west. The history of the Livingstonia Mission will never be fully told until the great deeds of these great men have had their full count of credit. So long as the Church can find such men, and send them out and support them, the fame of Robert Laws will go on and that for which all great servants of Christ stand—the evangelization of the whole world—will suffer neither eclipse nor collapse.

Present Problems and Encouragements

As Seen by Some Foreign Mission Executives

THE difficulties of the present hour are so many and so obvious that we are sometimes prone to be discouraged and to overlook the encouragements. In the home and foreign mission work the problems were never more numerous, and sometimes they seem baffling. They clearly call for earnest study as to their causes and solution and they require faith and greater dependence on God rather than on human wisdom and power.

In response to a letter sent to a number of missionary leaders in America replies have been received to the following two questions:

1. As you see it, what are some of the special present-day *problems* that we face in the foreign mission enterprise? Such problems may relate to finance, changes in policy, difficulties in the field or in the home church.

2. What are some of the *encouragements* that you note in the home church and in the field? Such encouragements may relate to improvement in finances, to increase in interest in the home church, to the attitude of the young people, or they may appear in reports from the field as to the progress and outlook.

The answers received—somewhat condensed—throw much on the present situation. An editorial presentation of the problems and encouragements will appear in the next number of the REVIEW.

EDITOR.

I. SOME PRESENT-DAY PROBLEMS

ROBERT E. SPEER

Secretary of the Presbyterian Board of Foreign Missions

Among the problems we face in the foreign mission enterprise today I would name the following:

1. Problems arising from false nationalism. A true nationalism is inherent in Christianity and in the missionary idea. We are seeking to help each nation to achieve its own true personality and accomplish its own mission of service in the world and we are doing our best to build up indigenous Christian churches to serve in the fullest way the true interest of the national life. The difficulties of the problem lie in the spread of a false and unworthy nationalism.

2. The problems which secularism and the naturalistic view of the world and of life present to the Christian Gospel. We must have missionaries equipped to deal with these problems both by reason and by love.

3. The problems of devolution as it is called, meaning thereby the transfer both of control and of responsibility from the foreign mission to the national churches.

4. The problems arising from confusion and controversy among the Christian forces, absorbing in internecine conflict the energies which are needed for the work of aggressive evangelism of the New Testament type.

JOHN R. MOTT

Chairman of the International Missionary Council

Among the most pressing major problems of the foreign missionary enterprise, as I see them, are the following:

1. The need for taking the whole subject of cooperation far more seriously than at present is being done, judged by the results. There is imperative need of our Christian forces entering more promptly and thoroughly, having counted the full cost, upon what I call the third stage of cooperation. By this stage I mean not only for chiefly the pooling of knowledge and experience, but more specially pooling of plans (before they are made or entered into), personalities, money, names, administration.

2. In almost every field and in almost every board there is need of re-stating and revising programs, looking ahead for a period of five years. I would find it difficult to name a half dozen agencies which have done this and have their program or plan in a form to be submitted, and have it generally understood and accepted by their leaders near and far. This is very serious.

3. There is need for the creation of a deep and unshakable conviction on the part of the leaders and other discerning members of the churches that the missionary enterprise has by no means attained. It is a shocking, tragic fact that with reference to totally unoccupied mission fields (by which I mean those in which there are no missionaries, or almost none), we stand just about where we did at the time of the Edinburgh Conference in 1910. In the partially and even largely occupied fields we have, in most cases, only entered upon the period of high specialization, and, in my judgment, have still to render many of our most distinctive and critically important services in the work of evangelism and the training of Christian leaders.

4. The catching of the imagination of a new

generation with such vividness, with such appeal to the heroic, and with such compelling force as to ensure beyond peradventure a tremendous response. In this respect the Church of Rome just now is putting us to shame.

Basically these and all other problems that are pressing upon us will not be solved until we make much more ground than we have been making in recent years in solving our problem of leadership, among missionaries, indigenous churches, and mission boards and their auxiliary agencies.

ROBERT P. WILDER

*Formerly Secretary of the Student Volunteer Movement;
Recently Secretary of the Near East Christian Council*

1. Some of the present day problems in the foreign mission enterprise are the problems due to the non-Christian religions, humanism, secularism, nationalism and the growing power of communism.

2. Among indigenous Christians are the problems due to persecution, especially on the part of fanatical Moslems and caste-ridden Hindus. There are also the problems of indifference. Often among indigenous Christians, the second and third generations have lost some of the glow and radiance which the first generation possessed. This is sometimes shown in diminished evangelistic zeal, in less of the prayer spirit, in doubt as to the full trustworthiness of God's Word, less reliance upon the power of the Holy Spirit, and less time given to Bible study.

3. Among missionaries we find at times it is a problem to establish a firm conviction about the necessity of maintaining the devotional life through giving an adequate time each day to Bible study for personal spiritual growth and private prayer. Work presses in, especially when the missionary staff is depleted owing to the financial crisis.

4. Some missionaries seem not to realize fully how essential it is to know how to do personal work with individuals. Some are strong in presenting the claims of Jesus Christ to an audience, but weak in helping an individual to take the decisive step in definitely accepting Christ as personal Saviour and Lord.

5. It is not always easy to warn young missionaries against an assumed superiority as belonging to a better race than that to which the people belong, among whom he labors. The Christian Gospel is one of love and should always produce in a missionary the right attitude toward other races and religions.

6. In the churches in America, we find the problem of how to secure a deeper spirituality and a

keener sense of responsibility for the evangelization of the world in this generation. There is also the problem of finance, which must be solved if the work is to be carried on adequately.

ROBERT HALL GLOVER

Home Director of the China Inland Mission for North America

1. As related to the work of the mission in China there are the following problems:

a. The continued communist menace in several provinces of Central China. The present situation in Kweichow and Szechwan is particularly serious. Two C. I. M. missionaries in Kweichow have been in the communists' hands since October 1, and two others have recently been killed.

b. The difficulties confronting the Chinese churches in their efforts toward full self-support and taking a larger share in the work of carrying the Gospel further afield. I refer especially to exorbitant taxation, burdens imposed by militarists, and heavy losses through communist banditry and calamities such as flood, famine, and pestilence.

c. The cruel persecution of Christians among several of the aboriginal tribes of Southwest China, notably the Lisu in west Yunnan. Bitter persecution is being meted out there by greedy and unscrupulous officials, because of the Christians' refusal to grow opium, and because of the steady shrinkage of the whiskey trade due to the rapid increase in the number of Christians.

2. As related to the enterprise in general—

Undoubtedly the greatest problem, far more serious than the financial depression, is the loss or weakening of conviction on the part of so many in the home churches, ministers in particular, regarding the great essential truths of the Christian faith. "Modernistic" teaching in seminaries and preaching in many pulpits are directly responsible for this. The inevitable and obvious results are the waning of missionary interest and the decrease of missionary giving among those thus affected.

If the missionary work of the Church is really a divine enterprise, and not a merely humanistic project, then how can God's blessing be expected upon it, if any are harbored in its ranks who are disloyal to His Word and reject the truths that lie at the very heart of the Gospel which we have been commanded to take to the whole world, and if "another gospel" is substituted? It is idle to attempt to make the economic depression wholly responsible for the falling off of missionary support when at least part of the cause clearly lies elsewhere. The cure cannot be effected until the cause is acknowledged and removed.

STEPHEN J. COREY

American Secretary of the United Christian Missionary Society

The problems, as I see them, include:

1. An exaggerated feeling that personal and local problems eclipse all else, although this is not as evident as a year ago. A sort of "pernicious localitis" effects both interest and giving.

2. The difficulty of maintaining interest when so many missionaries have returned from the fields. We have been too slow in building interest around Christian nationals and churches. We must press this point hard. They are our children in the faith and greatly deserve and need our prayer, interest, and our support when necessary.

3. There has been too much dependence upon loyalty to organization and not enough on the inherent necessity of the missionary enterprise as an inevitable and inescapable part of an adequate Christian program.

4. The ideals of internationalism and world brotherhood have received a severe blow. This has slowed down missionary interest in some quarters.

5. The ideals of Christian stewardship have slipped somewhat in recent years, due

a. To the excessive burdens taken by American churches in more prosperous days, with new buildings and equipment. The churches now find themselves taxed to the utmost to amortize and stabilize their capital investments.

b. To the tendency to be satisfied with paying taxes for relief in substitution for church and individual efforts of love and mercy. The first is necessary, but people forget the wider interest of the church in a Christian program which state and municipal help can never reach.

C. DARBY FULTON

Executive Secretary, Executive Committee of Foreign Missions, Presbyterian Church in the United States

First of all, may I share with you some of our problems:

1. The most obvious problem is due to the fifty per cent decline in financial support, from \$1,248,000 in 1926 to \$611,000 last year. Despite these rather desperate figures, we have not had to recall any missionaries, though sickness, age, death and retirement have reduced our missionary personnel from 516 seven years ago to 403 last year. Cuts amounting to about thirty per cent in missionary salaries and stipends, and even heavier reductions in appropriations for the work have had to be made. Reserves possessed by institutions or by missionaries individually have been used up so that we are now face to face with the time when the work must depend only on its present support.

2. We have become so accustomed to reductions

during the past three years that there is danger lest we lose our capacity to be distressed at the injury to the work. The depression attitude has already become a habit with some people, and while many are in genuine want, others have been too ready to avail themselves of the excuse afforded by the psychology of the times.

Anxious to prove to their constituencies that every economy was being practiced, boards have vied with one another in making reductions in their budgets and it has actually been true that a board which could show the most drastic cutting has gained the highest approval of the Church—and this at a time when the need of the world for Christ is so desperately apparent!

3. In certain quarters there has been a relaxation of those basic Christian convictions that constitute the very premises of the missionary enterprise. The nature of sin and its consequences, the depth of man's need for Christ and the indispensability of Christ as the Saviour of the world, are elements in the missionary imperative that have either been challenged or rendered indistinct by the humanistic philosophy that has accompanied modern "liberalism." These basic Christian premises are essential to a vigorous missionary attitude and program.

4. The spiritual condition that we confront in the world today is more difficult to reach than were the simpler forms of paganism of the past. While millions still cry vainly to gods of wood and stone, other millions have merely exchanged idolatry for godlessness. Surfeited with the superstitions of the past from which they feel themselves emancipated, they have turned violently against all religions, and have become repudiators of faith, haters of God. Professing no God of their own, they deny freedom of worship to others, and are working to bring the world into one united blasphemy. The difficulty of reaching these is immeasurably great.

A. C. SNEAD

Foreign Secretary of the Christian and Missionary Alliance

In the twenty mission fields of The Christian and Missionary Alliance three problems stand out as of major importance.

1. In a number of the fields, particularly French West Africa, French Indo-China, Netherlands East Indies, southern Philippines, and some provinces of China, many peoples and tribes give evidence of being moved by the Holy Spirit to a recognition of their need for Jesus Christ as Saviour and Lord when they first hear the Gospel. This is so marked in some tribes that the number of missionaries and native Christian workers is much too small to properly present the Word of God to interested inquirers.

2. Another problem, met especially in Borneo and a French West Africa is that of shepherding the new converts who have been baptized. For example, 628 were baptized by one missionary in one month recently in a district in Borneo, yet to teach these converts and the more than 1500 other Dyaks baptized during the last three years there are available only one missionary and two or three native workers.

3. A third problem has to do with government opposition in some areas, the imposing of an income tax and an increase in property taxes by some governments, thus diverting funds from the missionary work.

II. PRESENT-DAY ENCOURAGEMENTS

ROBERT E. SPEER

Among the encouragements we see in mission work today one would suggest:

1. The spirit of the young men and the young women who want to give their lives to foreign missions. A number of first-grade candidates have been earning their way by giving transfusions of their own blood.

2. The evidences of the working of God's spirit in individual and collective life, as, for example, in the baptism of Brahmans in India and the movement in the upper castes.

3. The increasing acceptance of the moral authority of Christ in non-Christian lands. This is not enough but it is something and it represents a great advance.

4. The reality of the rootage which Christianity has taken all over the world and its indestructibility by the most hostile forces, even in Russia.

5. The steady growth of the churches on the mission field, in autonomy and self-dependence.

6. The increasing evidence that there is no hope for man save in Christ; that the evil forces of the world cannot be conquered except by His power.

JOHN R. MOTT

Among the greatest encouragements in foreign missions today I would name:

1. The evident growth in conviction among discerning Christian leaders as to our shortcomings and sins of omission.

2. The multiplication of fruitful and very rewarding pieces of experimentation in missionary methods and practices, covering a wide range in the missionary program.

3. The growing interest in cooperation, notwithstanding failure to take the whole subject more seriously.

4. The fact that doors are open today, as at no time in the past, to the friendly and constructive ministry of the Christian Gospel.

5. The widespread interest in evangelization and the breaking out of remarkable evangelistic movements in so many parts of the world, also in the raising up of new and mighty evangelists, as well as apologetic writers and lecturers, within the past one or two decades, both among missionaries and nationals.

ROBERT P. WILDER

Some encouragements, as I see them, are:

1. A growing desire for a religious awakening at home and abroad.

2. A greater spirit of cooperation among religious bodies, as seen in the work of the Christian and Missionary Councils and International Missionary Council; also in the movements which look toward church unity, as in Persia and South India and the recent conference of missionaries and indigenous Christians on evangelism, Christian education and on the production and circulation of Christian literature. There are also signs of closer cooperation between Oriental and Occidental Christians, as in the Fellowship of Unity in Egypt, and in the work of the World's Sunday School Association.

3. The recent growth in the membership of indigenous churches, as in India where there are now 6,296,763 Christians; in China where the Five Year Movement, from 1929 to 1934, has resulted in stimulating the Christians to a deeper spiritual life and shows a willingness on the part of the Chinese Christians not only to win others to Christ, but also to shoulder a larger proportion of the financial load carried by missionary societies. The Forward Movement in Japan has resulted in 50,000 having signed cards, signifying their purpose to follow Jesus Christ. Though all of these have not yet joined the Church there is increasing evidence that Christians in Japan are recognizing their responsibility to evangelize their fellow countrymen in Japan and overseas.

4. Another encouragement is found in the work of the Bible Societies. The Bible is still the best seller.

5. It is said that while Latin America has largely turned away from organized Christianity a speaker presenting the Christian message, as a new and vital challenge, can always get a sympathetic hearing. In Buenos Aires, Santiago and in student centers in Brazil, Colombia and Venezuela there have been eager audiences to hear the Gospel.

ROBERT HALL GLOVER

1. We of the C. I. M. are greatly encouraged by the sustained interest of our constituency of friends at home, as evidenced by their many letters, and also by our contacts in the autumn con-

ferences in the East and the West. Our Prayer Union membership, composed of those who express the desire and purpose to pray regularly for China and the work of the Mission, is steadily increasing.

2. There has been a steady succession of applications for service in China; the number during the past year has been particularly large. We sent twenty-six new recruits to China in 1934, and we must have dealt with three or four times that number of applications.

Eighteen new workers have also been sent from Great Britain and twelve from Australasia last year.

3. There has been a steady and substantial advance of our Forward Movement on the field, with ever increasing visible results in conversions and baptisms. The opening of nineteen new main centers of work, and the baptism of 7,221 converts, during 1933, made that a record year in the history of the Mission.

4. There has been marked blessing attending the special services on many of our stations for the deepening of the spiritual life of the Christians, and the stirring of them to increased zeal and effort in behalf of the salvation of souls here at home and the spreading of the Gospel farther afield. Chinese workers and foreign missionaries, have conducted such services with blessed results.

Special encouragement has also attended the holding of short-term Bible Schools throughout our mission field, with the object of increasing the knowledge of the Word of God among the rank and file of our Christians, and fitting them for more effective soul winning, and some among them for full-time preaching. During last year 329 such schools were held with a total of 11,500 enrolled, in addition to our regular Bible Schools, for the fuller training of Chinese pastors, evangelists, and Bible women.

STEPHEN J. COREY

As to encouragements I see the following:

1. An increased wistfulness on the part of ministers and others for the realities of religion.

2. Increased cooperative effort on the mission fields.

3. Humility on the part of Christians in the recognition that as a church we have not come abreast of Christ's ideals in America and that we must go to others depending upon Him and not on our own superiority.

4. The great issues that face us abroad bring stirring challenges. The tides of secularism, nationalism, and communism, call Christian people, as never before, to take the message and life of Christ to the whole world. The distress and disquietude of mankind summons us. Also lands like

Japan, China, India, and Africa all face great issues and are in expectancy.

5. The penetration of Christ's influence, far beyond what we can count in statistics or membership in the churches, is a matter for great encouragement. The New Life Movement in China, based largely on Christian ideals, is an illustration. It would be hard to find among educated and religious nationals anywhere in the non-Christian world, one who would not hail Jesus as the ranking ethical teacher of the ages.

C. DARBY FULTON

Over against the problems and difficulties that face us today one could set a long list of encouragements that far outweigh the difficulties. I mention three that seem to stand out strikingly in the missionary picture:

1. The increasing open-heartedness of the peoples of the world to the Gospel of Jesus Christ. This is not inconsistent with the fact that many governments seem to be slowly closing to religion. In the time of Christ, just when the chief priests and the rulers of the Jews were seeking to destroy Him, the common people were hearing Him gladly. A missionary writes:

"The doors for Gospel advance are flung wide as never before. The church in Brazil faces an unprecedented opportunity. Crowds everywhere, as reports come in from far and near, are willing to hear with attention and sympathy the call of God to repentance and faith in Christ. The day of march has come!"

Writes another: "God evidently wants Africa, for never was the Holy Spirit more manifestly present there. At Luebo Station alone we baptized this year 2,548 adults, and the church is aflame with zeal for Him."

From another missionary comes this message: "There is a mighty tide sweeping through China. It is the tide of God's spirit moving upon the hearts of men."

Dr. Stanley Jones declares that China presents the greatest evangelistic opportunity in the world. Dr. George Truett, returning from a South American tour, says the supreme challenge is there. Surely God is at work in all the world!

2. The new fervor for evangelism is one of the most encouraging factors in the present missionary outlook. Despite the limitations that falling income have placed upon the work, our missionaries and their fellow workers are everywhere manifesting an eager desire to extend the work into unreached territories. In some fields this centrifugal instinct of our missionaries is quite conspicuous. It is interesting to compare the latest reports of work in Brazil with those of fifteen years ago and see how the names of stations and outstations of former years are being replaced from year to year by new towns and communities. The older ones are not abandoned but they are being brought to self-support as rapidly as possible in order to release money and personnel for

the work of extension. It is gratifying to note that in several fields, despite every discouragement of the depression, new work has been opened and is being successfully sustained with most gratifying results.

But it is the native leaders themselves that offer the most conspicuous examples of this evangelistic fervor. One needs only to mention the Kingdom of God Movement in Japan, the Five Year Plan in China, the evangelistic movement that is sweeping certain sections of the Belgian Congo under the leadership of Tshisungu Daniel and others, and the quiet revival of prayer and personal work in Korea, as examples of such zeal. The significant thing about these movements is that they have not been born in the initiative and leadership of missionaries, but are the expression of the evangelistic fervor of native sons who have set their hearts upon the winning of their own people for Christ.

3. Where two such movements as the foregoing, the eagerness to hear on the one hand, and the eagerness to tell on the other, are found parallel, things are bound to happen. And things have happened. The past year has been the most fruitful results in all the more than 70 years of our foreign mission history. Outstanding among the results of the year is the record number of 8,383 added to the church on profession of their faith in Christ. It is granted that we cannot always measure spiritual results by statistical standards. However, it is a cause for great joy and thanksgiving throughout our Church that last year in our foreign fields the number who stood before the world to acknowledge their sins and receive Christ as their Saviour exceeded by more than 2,000 those who took this stand in any previous year.

To summarize, it is our feeling that the time has come when a call to advance should be sounded among the churches of America. Today the whole world situation is like one vast syllogism every premise of which leads to but one inevitable conclusion, namely, "Forward again in missions!"

1. The openness of the hearts of men and women around the world to the message of Christian missionaries, attested by the letters that come from every field, constitutes a clear call to renew our missionary advance.

2. The unparalleled productivity of mission work, yielding richer returns than ever before, encourages us to move forward.

3. Vast untouched areas await a new venture of faith. With national churches gradually taking up the burden of the work we have been doing, it should become more and more our missionary aim and purpose to press out into territories where Christ is not known. There is much work

that remains to be finished; there is even more that yet remains to be begun.

4. The world has always needed Christ. Her need of Him today in the face of her complexity, bewilderment and sin is more apparent than ever.

5. In some lands, governments seem determined to close the doors against Christian missions.

6. The young life of the Church is ready to go forward. Applications from volunteers are pouring in to our offices from some of the choicest young men and women in the Church, who are prepared to answer the need.

7. When in every sphere of life the peoples of the world are being reminded of their mutual interdependence and responsibility, shall the Christian Church forget her responsibility to every man or allow her sense of world mission to be dimmed? Dare we forget that our Lord's command has never been revoked and still constitutes the marching orders of the Church?

A. C. SNEAD

In presenting the problems I have already made mention of some encouragements in the fields.

1. The Alliance is privileged to preach the Gospel and to have a share in building the Church of Christ in more language groups today than ever before in its history. The Church in the fields is taking over territory formerly under mission responsibility and the Mission and the Church together are going forward into new tribes and new areas where the Gospel is thus being preached for the first time.

2. Despite government opposition in Cambodia, the results during 1933 and 1934 are more encouraging than at any time since the field was entered in 1923. In a few fields the work of translating the Bible into tribal languages is being steadily carried forward and last year one of our mission presses printed over 25,000,000 pages of Scripture portions and Gospel literature.

3. Both in the home church and on the fields there is evidence of the gracious working of the Holy Spirit in causing believers to humble themselves before God and definitely seek for a revival.

4. Twenty-six new missionaries were appointed for our Alliance fields in 1934 with the expectation of their sailing during the year or in the early months of 1935.

5. We praise God for increased missionary interest evident in many of the home churches and for the missionary zeal shown in the younger churches in the mission fields.

I believe that, despite every hindrance that Satan brings, we are facing a day of marvelous opportunity for evangelization in many parts of the world and we are encouraged to press forward in the name and by the enabling of Christ our Lord.

Present Situation in Missions

As Seen by Dr. Julius Richter of Berlin

IN THE *Neue Allgemeine Missionszeitschrift*, Dr. Julius Richter of Berlin deals with a number of present-day problems which are so important that they deserve close study.

The first problem is that presented by the world-wide depression, which demands an adjustment to the shrinking incomes of all mission groups. This question in the background of all recent discussions of missionary problems is "How can the important part of mission work be preserved even though many related developments must be cut down?" Can the present retrenchments of the sending bodies be made fruitful by granting the new national churches in the mission field a greater measure of independence, and by urging greater self-support in view of the diminished income from the home boards?" These efforts of the younger churches on the mission fields are occurring at the time when they too are affected by the world depression.

Many factors have altered the position of Protestant missions since the end of the World War.

The first factor is the enormous loss of prestige which Christian nations suffered by the disillusionments which have befallen the non-Christians. These matters are too well known to need discussion.

Second there is the growing gap between Christianity and some views of modern science. All nations want modern sciences and arts; but they are very reticent about any desire for Christianity or the Christian Church. If we meet within the body of Christendom such a thing as Bolshevism, with its radical hatred of all religion, and even in a country like Germany see a decided self-assertion of a new German paganism on a nationalistic basis, need we wonder at a holding back from Christianity on the part of non-Christian peoples?

Third, we should earnestly consider the surprising progress made by the Roman Catholic Church in Africa and the Dutch East India, with an expenditure of men and money such as the combined Protestant missions cannot equal. In French, Belgian and Portuguese countries this Papal church may count on a far-reaching assistance from the colonial authorities.

Fourth, in the last few years before the World War it seemed as if the progress of Islam had been retarded. Now we observe that in equatorial Africa and in Further India, this religion is making its power of assimilation felt among the primitive peoples within its reach. A decisive factor

is the well organized propaganda such as that of Agha Khan in the Tanganyika territory and others.

The fifth consideration is that to which we are forced by the world-wide propaganda of Bolshevism. Its soil is amazingly well prepared by the unworthy and in many instances impossible conditions of obtaining a livelihood among the proletarians of the earth, as for example the 30,000,000 unemployed and the abysmal poverty of hundreds of millions of peasants in India, China and Japan. The great strength of this kind of propaganda can hardly be over-estimated.

Sixth, there looms the awakening, floodlike and powerful influence of an increasing nationalism. Hand in hand with it, we observe the awakening of the national religions and sometimes the recurrence, as in Germany, Turkey and Persia, of earlier and forgotten religions, which oppose Christianity as being irreconcilable with the new ethic.

Changes Since the World War

Such conditions are entirely different from the views which prevailed before the war. It was then held that occidental civilization was either identical with Christianity, or at least closely connected with it. This was the great time for such splendid movements as the Student Volunteers, the Missionary Education Movement, the Laymen's Movement and for such slogans as "Evangelization of the World in this Generation." In Germany, in this period, the great colonial expansion gave an impetus to missionary undertakings.

Now, however, many churches are passing through an era of an ebbing of interest, a reaction! This reaction is to be deplored. During the time referred to there were in most of the fields efforts at work which were to crown the preceding efforts, by leading the young churches toward a complete self-support. But such aims demanded time for maturing. The highly developed conduct of Protestant missions contained within itself an inclination toward institutionalism, such as the founding of colleges, universities, hospitals, Y. M. C. A. buildings, publication houses. In the case of even a great lessening of the supply of men and means, there arises a danger of freezing up the assets of such enterprises. The men and monies necessary for the work of evangelization and the growth of the missionary enterprise leave too few means available for the magnificent enter-

prises which have already been called into being.

Dr. Richter thinks that there should be a new consideration of the work of missions but he declines such a study on the basis of some suggestions in "Rethinking Missions." There should not be any reduction of the Biblical message of salvation. Neither can there be any "moratorium" of the missionary obligation on account of urgent demands at home. The all-obliging missionary command, the royal authority and the divine promise are sufficient for all believing Christians.

What May We Expect?

What may we expect as the fruit of our mission work? Dr. Richter enumerates answers to this question, based upon experience gained in many ages and many countries.

1. There are in Christian history three typical developments: First, the permeation of the Roman Empire by the Christian spirit and the Christian Church in its competition with Oriental mystery cults, then the century of effort to realize "One Church—One Empire," and a failure of all these efforts since the rise in the fifth century of various separatistic churches.

Secondly, in the Germano-Slavic middle ages the passing over of entire tribes and peoples under the leadership of their rulers and then a very slow and very gradual penetration of these peoples with the Christian spirit and ethics. Thirdly, in the Spanish-Portuguese national or state missions of the sixteenth and seventeenth centuries, with Church and State in close alliance, the setting-up of a hierarchy with state subvention. Modern missions offer few parallels to such work as the christianizing of the South Sea Islanders, largely under the influence of their rulers.

2. Nowadays the attention of Protestant missions is focused on the development of Christian groups, with the aim of making them National Churches. It is generally thought that, when this aim is attained, there will be no further need than to assist such churches in the case of emergencies. Is such an expectation justified? First of all, in most mission countries the Protestants constitute only a small percentage of the total population. For instance, in China two-thirds of a million among 500 millions, in Japan, 200,000 among 65,500,000, in India five millions among 350 millions. In none of these countries is the Christian increase less than the increase in the number of births, so that the ratio is constantly shifted. Secondly, in all these countries we cannot fail to notice two peculiar characteristics, the one tending to isolate the Christian bodies, the other to absorb them completely. We are not yet advanced to the point where we may be sure that the present day Christian groups will escape a similar fate.

There is the hope that these young churches will develop a sufficiently large and strong initiative that they will be able to take care of the non-Christian masses surrounding them. We point with great hopes to the Five Year Plan of Cheng-chin-yi, the Kingdom-of-God Movement of Kagawa and can well rejoice in what they have attained. But as yet, the new churches, notwithstanding their excellencies, have not acquired the missionary attack that is needed. Besides, we can hardly compute the comparatively enormous expenditures of effort and means required to carry on such work as the occidental churches can carry, owing to the momentum acquired through the centuries.

3. This places us before a great and difficult task. At present many free missions are hunting for unoccupied fields for their activity. Most of them fail. The result is that Protestant missions tend to degenerate into aimless guerilla warfare. Besides, when we consider the many costly undertakings carried by the sending churches, such as the establishment of such institutions as were mentioned above, how can we expect these younger churches to undertake work of such dimensions, without abundant assistance from the sending churches?

4. In the last century the missionary enterprise found open doors everywhere. Dr. Richter shows by the example of the missions in Africa that, while then one could be of the opinion that paganism would soon collapse and what was most needed was to gather the new Christians into churches, this is far from being true today. Modern civilization is entering Africa by the three channels of Protestantism, Catholicism and Islam and these forms are fighting each other tooth and nail. However the Protestant churches today face the task of gathering the Negro peoples, so far as possible, into Christian churches and train them into a real Christian life.

5. In Asia the strata first reached by the new influences were the cultured circles. This may be traced most easily in the case of three leading countries. In Japan, the Samurai were the real light bearers of culture. They have also given the church some outstanding leaders, such as Nee-sima, Ouchimura, Kagawa. In India, broader areas were more quickly reached, but the caste system stood in the way. In China the literati were the ones who hindered the spread of the incoming religious influence, but in more recent times there was being prepared a notable change here too. However, since the war, the condition of things has changed surprisingly. The greatest difficulties today come from the growth of nationalism, which in most cases has become a violent

passion and proves a considerable hindrance to the spread of Christian missions.

6. The question arises whether we might not have some other means of reaching the great masses of Asia, aside from the natural work with individuals. In the world of Islam, most missionaries still feel that they must observe a waiting attitude before closed doors. But we still have the tried means of entering wedges, such as medical work, schools and colportage. In Japan the work of Kagawa seems to find access to the masses. In India the efforts among those not in the castes seem to be gaining in influence. In China we face a catastrophe in civilization, and that of colossal dimensions. Two overpowering influences are at work through the collapse of the ancient Manchu power. This involves not only the whole ruling system with its prestige and its cultural forms, but also the break-down of the old Confucian system of scholars and men of letters. Three great forces are now entering the country: an un-religious science, communism and Christianity. China and Africa present the greatest missionary problems in the Christian Church today.

7. Christian leaders are sure that foundations have to be dug deeper along three important lines. The first field is the ethical, and spiritual. The problem shows itself most clearly in Africa. There paganism appeared under six forms, ancestor worship, magic, tyranny of chiefs, polygamy, slavery and tribalism. Since missionaries were convinced that these conditions were impossible among Christians they very properly proceeded to exterminate them. However it was frequently overlooked that in the conditions that had matured for centuries, there might prevail aspects that could be used for the implanting of that which is truly Christian. In many cases the African was consequently so denationalized that there remained nothing that could be done, except to ingraft a life that was really foreign. Now the problem is seen under the aspect of so anchoring the Christian church in the native life, that the strength that actually inheres in it may be used to make its powers helpful to the Christian development.

Three methods have been held proper in India. The Roman Catholic Church acted as if paying no attention to caste. The Leipzig Mission regarded caste as a social and civil order, which merely needed to be purged of non-Christian extravagances. The Anglo-Saxon missions in the main regarded caste as a satanic perversion that must be utterly exterminated.

8. A similar problem arises from the conditions of language. At present it is being more fully recognized that the language of a people contains peculiar elements of power that may be fully utilized and thus become of great help in the development of a people.

9. A noteworthy fact is seen in the circumstance that early Christianity faced a world in the process of dissolution, while the modern missionary finds that ancient systems are becoming more consolidated. This is eminently the case with Hinduism and Confucianism and only in the case of Islam in Turkey is it possible to observe a general breaking down of the old.

In early mission work in Europe, the bearers of the Gospel found fresh youthful masses that were not influenced by any great civilizing movements. We meet such a condition now only in Africa and the South Seas; but in Asia the missionaries have had to face ancient cultures, and their initial successes were gained mostly among the lower strata of society. Today the problem is to reach those who are the possessors of higher culture. In the attitude so far observed among such peoples, many missionaries have had the feeling that all doors were closed and all seats occupied. Now there are indications that catastrophic changes are impending. Bolshevism is a new force which is presenting an aggressive front all over the world and people are weighing the claims of Bolshevism against those of Christianity. Here the missionary faces not only a challenge, but an opportunity.

10. Since Lausanne, Christians have come to an understanding of the definite and essential content of the Christian message. In this there has been a decided gain for the preaching of the Gospel.

11. Dr. Richter says that great spiritual movements usually pass over peoples like great waves. He thinks that all countries are at present not on the crest of any such waves, but in the depressions between them. He refers once more to the great losses which the world has incurred in recent years, such as the collapse of the church in Russia, the liquidation of Panislamism and the Caliphate, and the breakdown of Confucianism in China. He mentions also the stop of great Christian movements in the United States, and similar collapses in Germany.

A careful study of present-day conditions and resources must give us the conviction for our faith and a guidance for our conduct as follows:

That the living God is quietly building His Kingdom through all the confusion of the peoples and that this is the end of the ways of God.

That the person of Jesus Christ is central for all Christian proclamation and that all missionary preaching must have its start and goal in it.

That Jesus Christ and His salvation is the final and deepest answer to all questions of human beings and that it is our task to hear the questions that arise from the depths of men and to give the true answer to them.

IF I WERE A MILLIONAIRE*

BY REV. W. H. MOSS, M.A., B.D., HYTHE, ALBERTA, CANADA

Do you sometimes plan what you would do if you suddenly became a millionaire? I am doing that today after spending two days of pastoral calling in a homesteading part of my parish. I parked my car near the highway and borrowed horse and buggy for the bush trails. Later I parked horse and buggy in the bush and walked more than two miles to visit a lonely bachelor on the far side of a muskeg over which horse and buggy could not travel. Incidentally I got my feet wet. My friend served dinner—fried potatoes, fried eggs, fried meat. (How do their stomachs stand it year after year?) As I was going from place to place, I was wishing I had money. If I were to become a millionaire, I think I should do some of the following things:

1. I should ask for Divine guidance in the discharge of such a responsible mission as the wise handling of so much money.
2. I should give at least one-half to the Missionary and Maintenance Fund.
3. I should continue to be a home missionary.
4. I should, as long as possible, let no one know that I had money, lest I become the prey of those who would besiege me with requests for help and so interfere with my regular work.
5. I should pay off the debt on the local church and relieve my people of the almost intolerable burden of paying eight per cent interest and thus put new heart into them for completing their place of worship.
6. I should send to Edmonton for a hundred-dollar violin that was sent in by a new settler for repairs two or three years ago and is being held there until the bill of thirteen dollars is settled. Thereby great joy would return to this music-loving homesteader who really needs his beloved instrument for the good of his soul.
7. I should take a pair of shoes to the cobbler and have patches put on the soles.
8. I should accede to the unusual request of one man for certain drugs for the treatment of bedbugs. He says he can't abide them.
9. I should buy school books for a girl. The grade desired is being taught in the local school and all she requires to continue her education is about eight dollars for books.
10. I should send a most promising young man to university in order that he prepare himself for the Christian ministry.
11. I should buy organs for three log schools where I hold services.
12. I should provide a home in this village under the care of a Christian matron, so that several girls in the surrounding district might go on to school. Their people can supply meat and vegetables; what is needed is a place to stay and that place ought to be under reliable supervision.
13. I should build a hospital here, for the nearest at present is forty-five miles away and difficult to reach when roads are blocked in winter. I should have free medical service for the poor. Then there would need to be no babies born in crude shacks without a doctor in attendance.
14. I should give to every minister on a home mission field a year's leave of absence once in seven years and pay all expenses while he and his family visited their friends and he took a term at college.

* * *

But as I am not a millionaire, I pray that I be not like the Irishman who had a needy friend and said that if he had two cows he would give him one; and yet he did have two pigs and would not give one of those.

* Adapted from the *United Church Record and Missionary Review*.

New Cooperative Advance at Home

By the REV. CHARLES E. SCHAEFFER, D.D.

*President of the Home Missions Council; Secretary of the Board
of Home Missions, Reformed Church in the United States*

IT SEEMS anomalous under existing conditions in the Church today to be speaking of an advance. The organized forces of Christianity are almost everywhere sounding the note of retreat. The slogan along the whole battle line is that of retrenchment. Nearly all the home mission boards are either marking time or have recalled a large part of their forces from the field. Whole areas which were once missionary ground have been given up and the financial pressure has been such that curtailment of effort has become imperative and has caused grave concern among missionary leaders.

The heart and kernel of the work of home missions has always been the pioneer spirit. The home mission forces have always constituted the advance guard of the Church. They have blazed new trails, opened up new highways, discovered new areas and have always marched breast forward at the van of the procession. That is the very genius of this great movement in the bosom of the Church. A little more than a century ago the religious forces of North America were centered in the eastern part of the continent. Then when the various denominations became autonomous and indigenous, there followed a wave of missionary expansion such as has never been witnessed in any age or in any land. Impelled by an onward urge the forces of Christianity pressed into the virgin lands and into the frontiers of our country. The results were astounding. Churches and schools and colleges sprang up like Jonah's gourd overnight and dotted the land with religious and educational institutions. All this was accomplished practically within the space of a century and a half. Then suddenly, as though a hand had reached down, this expansive program of the Church was arrested. It halted along the whole front until today we are compelled to take an inventory of stock and make a fresh appraisal of our task. No one so keenly sensed this change of conditions as did the home mission leaders. About ten years ago they began to see which way the wind was blowing and undertook to set their sails in the right direction. They who walked late on the deck saw strange lights rise and fall and they prepared to meet the new situation when once it confronted them.

These Christian leaders felt that a new social order, new conditions territorially, religiously and ecclesiastically required a new strategy and a new approach to the whole problem. Consequently they launched "The New Cooperative Advance." If the advance of former days had spent its force, a new advance would have to be made, so that home missions might always be true to its real genius and spirit.

This new advance was to be along three distinct lines.

1. The old home mission advance was on *denominational* lines and the early religious history of America was based largely upon denominationalism. This was practically inevitable when America was new and young. Denominationalism had its rise in national, social, lingual, creedal, and racial peculiarities.

Some of these were an importation from the old world, and some grew out of the religious soil in America itself. But whatever their origin or historical basis, these denominations were perpetuated and extended into other sections of the country. This has resulted in an oversupply of churches in many communities and has become the chief target of the critics and of the cynics. It has resulted in the multiplication of churches of many stripes and names, of sects, some of which are so small as to be mere insects. This has been the scandal of Protestantism in America. Some churches are so small that they have no ability to function effectively in Kingdom building. They have a struggle for self-preservation. They become ends in themselves and thus they obscure the real mission of a church in a community.

The new home mission advance now shifts the emphasis from denominationalism to interdenominationalism. It does not advocate undenominationalism but it espouses interdenominationalism. It believes that there are foci points where denominations can join hands and where united effort becomes more effective, if not more economical, than single handed denominational activity.

2. The second new line of advance is that of *cooperative* effort. The old home mission enterprise was inspired largely by the competitive spirit. Each denomination tried to outrun, outstrip, outdo the others. The law of the jungle

prevailed. The Nietzsche law of the superman in religious circles dominated almost every situation. Consequently there was a rivalry for place, prestige, power. The rivalry was not always friendly. The Kingdom of God suffered violence and the violent took it by force. There was a regular stampede to occupy territory first, to erect the most handsome, most costly edifice, and to secure the largest possible membership. Proselytism was practiced beyond measure and the church that had the pull and had the preacher and had the purse, got the lion's share and the others had to take the hindmost. Many a poor, discouraged minister had to be satisfied with the gleanings in the corners of the field which had been neglected by the harvesters who reaped the full harvest. And all this time the established Church in the East kept pouring money into these "mission fields" which were largely competition centers.

The wastefulness, the extravagance, the sinfulness of this sort of ruthless rivalry in due time laid hold upon the consciousness and conscience of missionary leaders. They saw what a violation this was of the spirit of the Christ whom they professed to serve. And they said among themselves, "This thing must stop!" There must be a substitute for competition. There must be an end to ecclesiastical rivalry. And happily they hit upon the word *cooperative*, and declared that the home mission advance must be along cooperative lines. They set up committees on Comity; they advocated the organization of State and City Councils, and projected programs of united action. This involved a change of the whole psychology of the churches but this cannot be effected overnight. Prejudices and policies are too deep seated to be immediately supplanted by something else. A long process of education is required to change people's mental and moral attitudes. Today no one can question the rising tide of interest in comity and cooperation throughout the Protestant Church. This growing interest proceeds in part from practical considerations. Our Home Mission and Church extension agencies are financially embarrassed and sheer necessity is compelling them to pool their forces and resources with others if the task is to be completed. This interest springs also from spiritual considerations. Minor issues which divide us are being put into the background and major issues which unite us are thrust into the foreground. The clearer vision of the meaning, and the mission of the Church is serving as a great unifying and cooperative impetus among all right thinking people.

But comity has both a negative and a positive aspect. Negatively, it means not interfering with the plans of my Christian neighbor. It is the easy, "let alone" policy in the field of denominational

activity. Even this is better than unfriendly rivalry and un-Christian competition, but it by no means exhausts the meaning of comity. There is a positive aspect which involves not merely keeping out of each others' way, but also means mutual support and aid. Comity involves the idea of the "big brother" on the part of denominations. Thus when a given field is allocated to a denomination the other denominations should say not merely "Go to it—God bless you," but they should come forward with their treasures, their money, their members and pour the same into the allocated field so that the denomination that has assumed responsibility for it can meet the situation adequately. This can be done far more readily in new than in old communities. In new communities local loyalties and traditions have not yet had time to take root and develop as is the case in old and well-established communities.

Certainly such principles of comity could be readily worked out among foreign-speaking communities. Already much progress is being made along many lines. I name only a few. There is the matter of Religious Work Directors in Government Indian schools. There is the work among the Mexicans, where nine denominations are co-operating in work among Mexicans and Spanish-speaking Americans. There are the Summer Schools for rural ministers; there is the Christian Approach to the Jews; there are definite local projects such as at Radburn, New Jersey; Boulder City, Nevada; the Tennessee Valley Project; the work in the West Indies, in Puerto Rico and Santo Domingo. There have been set up Denominational Community Churches, Federated Churches, Undenominational Community Churches and Affiliated Churches. It is evident that the home mission forces are on the advance in Comity and Cooperation.

3. The old home mission work centered its efforts almost exclusively upon individuals. The work of making Americans Christians has been only a partial success, as statistics sadly reveal. Out of 125,000,000 people, at least 70,000,000 remain outside of any organized institutions of religion. The National Home Missions Congress in Washington, 1930, stated the task of home missions as involving "the winning of men and women to discipleship of Jesus Christ and to unite them with other disciples in the fellowship of the Christian Church."

This is only one phase of the task. The Congress went on to say that the task is also "to bring the Christian impulse to bear upon the broad, social and civic questions of our day." In other words the new cooperative advance includes emphasis on the social application of the Gospel of Jesus Christ, the christianization of all of life as

well as of every life. It insists that all relationships of life must be brought under the dominant control of Christ. Here we face a task of tremendous proportions. This is a real job and the task remains unfinished until every area of life is thoroughly christianized. Home missions today is as necessary and its opportunity is as great as ever in the history of our nation. The enterprise somehow must recover its ancient passion and power. To the Church there must be restored a sense of urgency and obligation in christianizing America. But this task must be done not in the haphazard, helter skelter fashion of pioneer and frontier days, but along well planned and definitely constructive ways. The program must be along educational and inspirational lines, based upon sound ethical principles involving constructive methods of comity and cooperation.

The Home Missions Council and the Council of Women for Home Missions have planned this cooperative advance along two fronts:

1. *An Advance in Program.* (1) This involves an adequate occupancy of every community with the Christian ministry. (2) The avoidance as far as possible of all duplication of effort and of competition. (3) The setting up over the whole field of interdenominational organizations, in regions, states and cities, for the purpose of church planning, comity adjustments, cooperative activities

and unified promotion of all the interests of the Church.

2. *An Advance in Promotion.* This involves: (1) The bringing to the Protestant Church of America a new vision of its entire task. (2) A thorough coordination of all the agencies of the Church in an inclusive program in order that their essential unity may be adequately expressed. (3) Not only to express this essential unity but at the same time to contribute to the efficiency, the economy and the goodwill of the total task.

In the language of Dr. Henry W. A. Hanson, President of Gettysburg College and Chairman of the Special Committee on Review and Forecast: "If Christianity is to make an impress of any consequence, it will be done by a cooperating Church. The time has come for suspicions and misunderstandings, based largely on superficial differences, to be put into the background. The great task of putting Jesus Christ into the life of our age will be achieved only by a cooperating Christian Church. Will the Church be equal to the opportunity of the present hour? If we fail in this hour, the opportunity will be gone and we shall stand condemned as unprofitable servants who have failed in a great crisis."

In the language of Dr. E. Stanley Jones: "We cannot go further unless we go deeper."

Satisfied

I do not ask that I may see all of the road
 My feet must press from day to day.
 I do not pray that all the burden of my load,
 From off my heart be dropped away.
 I do not wish that all the stones that bruise my
 feet
 Be flung from off the path I climb.
 I do not want the sorrows that my soul must meet,
 Changed to some ecstasy sublime.

But if my groping hand can find Thee close beside
 Me, when the darkness closes round;
 If o'er my heart Thy love flows like a tender tide
 When heavy burdens press me down;
 If I can feel Thine arm about me when I fall
 Because the path is rough and steep;
 If I can lift my tear-stained face at Thy sweet
 call
 When torn by pain and sorrow deep.

Then will the wounds I bear more precious be than gold,
 Or any treasure I can gain.
 Then sudden shock or conflict fierce will find me bold
 To stand for Thee, nor heed the pain.
 Then with Thy tenderness my brother's head I'll raise,
 And walk his faltering steps beside;
 Rejoicing in Thy love and at Thy smile of praise.
 And so—I shall be satisfied.
 —Don C. Carver, in *The Christian Intelligencer*.

When a Kurd Becomes a Christian

The Remarkable Story of a Moslem Mullah of Kurdistan

By DELAVAN L. PIERSON

ISLAM is proverbially the impregnable rock which defies the advance of Christian missions. Raymond Lull, the early apostle to Moslems, declared that he would die content if he could see one follower of Mohammed truly converted to the Christian faith. Of all Moslems there are probably none more fanatical and bitterly antagonistic to Christianity than the Kurds of Kurdistan. These people are hardy mountaineers, living in the territory of western Asia, a territory extending from Lake Van and Mount Ararat to Kermanshah in Persia. They are fierce fighters and many are brigands. Dr. Isaac Yonan of Urumia calls them generally "illiterate, crafty, wild, fanatically religious, warlike, lazy, treacherous, cruel, hospitable, independent and remorseless robbers. . . . To a Kurd a rifle of any new European model is worth more than a wife, and a good horse is worth more than a wife and two concubines." These people are all blindly fanatical members of the Sunni sect—those who strictly follow Moslem tradition.

Can one of such a race, and with such inborn prejudices and wild ways of life, be persuaded to forsake his people and religion and become a true follower of Jesus Christ? It is certainly impossible through any message or philosophy recommended in the Laymen's Missionary report.

But that such a transformation is possible through the Gospel of Jesus Christ, is clearly proved in the story of Sa'eed the Kurd, of Senneh who became Sa'eed, Khan, the Beloved Physician of Teheran. His experience is one of the most remarkable and thrilling in the annals of missionary history. The man is today an answerable argument for the power of Christ and the worthwhileness of Christian missions.*

Sa'eed was born seventy years ago in Senneh, a city of some 60,000 inhabitants, with the reputation for being the most fanatical in Eastern Kurdistan. It has more mosques than any other city of its size. Sa'eed came of a line of mullahs,

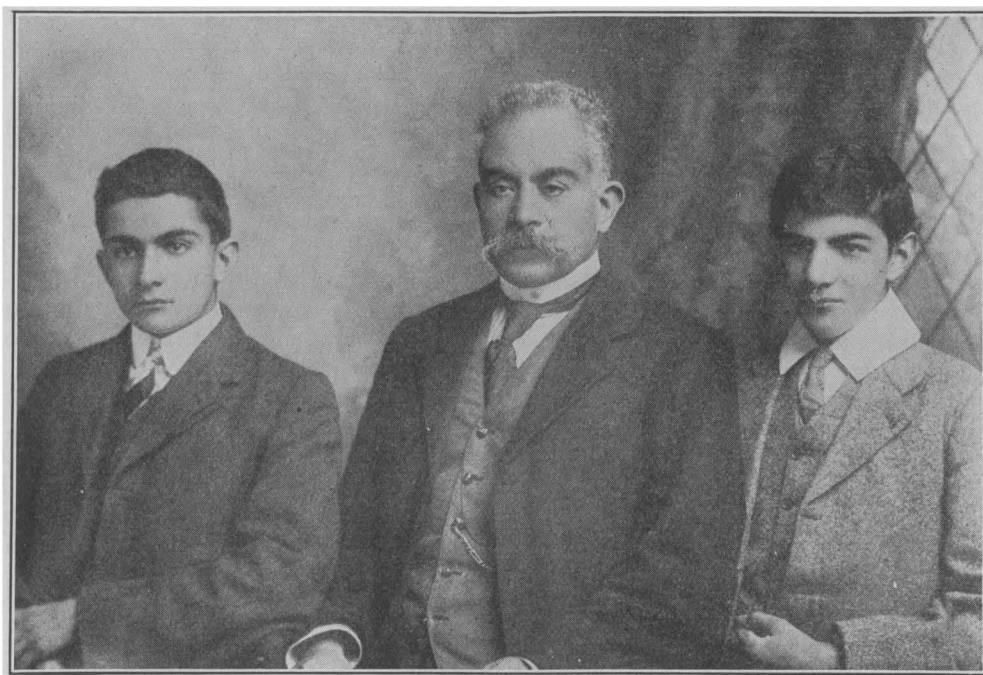
or religious dignitaries, and his father, Mullah Rassul, was a distinguished Moslem theologian. The boy was brilliant in mind and devout in spirit. At six years of age he could read the Koran and soon mastered the Persian classics and Moslem theology. When he was thirteen his father died and Sa'eed, a student of Moslem law and theology, became a teacher in the mosque school. He advanced rapidly in religious and literary circles, was considered a brilliant theologian, a master of Persian literature and a pious worshipper in the mosque. He was initiated into the mystic and powerful Naksh-Bandi order of the Sunni sect and was looked upon as the rising star of Senneh. While he was still in his teens people came from far and near to ask him to write prayers, to be sewn in their clothes or hung in their houses, to ward off sickness and misfortune.

While Sa'eed was still in his early teens, he first came into contact with Christianity. Two of his private pupils were sons of a Roman Catholic merchant and in their family he saw the use of strong drink which is very obnoxious to orthodox Moslems. A copy of the New Testament in Persian came into his hands through a student but he could not understand it and a Catholic priest whom he consulted could not explain passages that puzzled him. So he cast the book away in disgust. Image and picture worship, both anathema to Moslems, which he saw in Catholic homes and churches, led him to believe that all Christians were idolaters and *gewors* (heathen). He gave thanks that he was a Moslem and determined to do all in his power to bring infidel Christians to the true worship of Allah as revealed in the Koran.

Thus he became still more studious and devout in his observance of all the requirements of his Islamic faith.

At about this time an Assyrian Protestant Christian, Kasha Yohannan (Pastor John) of Urumia came to Senneh, sent by the American missionaries as an evangelist. He inquired for some one to teach him Persian and was referred

* This remarkable life-story is told in "The Beloved Physician of Teheran," by Dr. Isaac Yonan of Persia. Published by the Cokesbury Press, Nashville, Tennessee. \$1.00.



DR. SA'EED KHAN, THE CHRISTIAN KURD, AND HIS SONS

to Mullah Mohammed Sa'eed as he was then called. Finally an agreement was reached whereby the mullah would teach the pastor Persian in exchange for lessons in Syriac. They used the Psalms and the Gospels in Persian and Syriac as a basis for their study. At first Sa'eed would not give a "Salaam" (peace be on you) on entering the house of this unbeliever so he deceived him by saying "Sahham" (may the sword come upon you). While the Prophet Mohammed indorsed both the Old and New Testament, Moslem tradition teaches that the Bible of the Christians is a hopelessly corrupted form of the original text. Pastor John's prayers were not formal but sincere and included confession of sin and petitions for friends and enemies alike—something absolutely foreign to Islam. The pastor was a man of tact and loving spirit. He did not criticize Mohammed or the Koran but lived a Christian life before his pupil-teacher and so won his confidence and respect.

Christian work among Moslems being prescribed in Senneh, Pastor John started his missionary work among the Jews. One day a group of young Jews challenged him to prove that Jesus was the promised Messiah of the Old Testament. Sa'eed happened to be present and, as a neutral, was asked to act as judge. Later Sa'eed wrote: "Pastor John, throughout the discussion that lasted three hours, impressed me with his unprejudiced honesty and remarkable knowledge of the Old Testament. I often had to rebuke the Jews for their stupidity and hardness of heart." This

controversy was an eye-opener for Sa'eed and created in him a genuine admiration for his Christian teacher.

At this time the elder brother, Kaka, the head of the family, became disturbed over the growing friendship, and forbade Sa'eed to continue associating with the *gewor*. But when the young man explained that his purpose was to expose the untenable position of Christians and to lead them to the true faith, Kaka was persuaded to withdraw his prohibition. The brilliant youth continued to visit and argue with the older pastor who discussed with him patiently the relative merits of Islam and Christianity, comparing the Bible and the Koran, Jesus and Mohammed. Sa'eed began to see that the Pastor understood the Bible and also the Koran. They read together the Sermon on the Mount and the Gospel of John, one presenting the social principles of Christianity and the other presenting the evidence of the deity of Jesus. The Psalms and Isaiah brought to light the Old Testament prophecies of the Messiah—all points of controversy between Moslems and Christians. Sa'eed's interest deepened from day to day. He compared the prophecies, the birth and life and death of Jesus with the history of Mohammed. The explanations of Sheik Imam Jumeih were not satisfactory, while those of Pastor John showed knowledge and honest reasonableness. Sa'eed had been taught that Old Testament prophecies referred to Mohammed not to Christ but as he read the forty-second chapter of Isaiah and other passages he could not fit them into the his-

tory of the prophet of Mecca. The one was the embodiment of love and purity and peace; the other was the prophet of the law, of compromise with the flesh and an advocate of war. Sa'eed began to study Hebrew so that he might find out if the Old Testament had been accurately translated. Later he said:

"The things that impressed me most and caused the light to come into my soul were the beautiful life of Pastor John, his truthfulness, his wisdom and knowledge of the Scriptures. As I compared this with my own life and the lives of great Moslem ecclesiastics I said: 'Surely there must be in Christianity something more sweet and powerful than there is in Islam.' . . . One day I asked the pastor plainly: 'What do Christians think of Mohammed?' He hesitated and then said, 'Jesus said that false prophets would come after Him. The life and character of Mohammed are such that we do not think he is a worthy prophet to represent the Holy God.'"

But Sa'eed was not ready to yield. He was angry and returned Pastor John's Bible, ceased his visits for a time and devoted himself more than ever to the Koran, to his religious duties, to his religious teaching and to his work as a muezzin (giving the daily calls to prayer). But he could not escape from Christ. One day the thought came to him: "What, after all, if Mohammed was an imposter?" The shock was so terrific that Sa'eed began to buffet himself saying, "O, cursed fellow. Satan has got hold of your heart." He sought cleansing and peace by ablutions and prayers, but in vain. He was in agony and continually sleepless. One night he jumped up determined to atone for his blasphemy against his prophet. He branded his legs with live coals, making two deep scars to remind him that he was a Moslem and that he must never again converse on religion with a *gewor*.

Still peace did not come to the soul of Sa'eed. As the scars on his legs healed the burning in his heart grew more unbearable. The more he studied and taught the Koran, the more he discovered its errors. One night, as he returned from the mosque he stumbled and fell. Lifting up his voice he cried out, "O God, make plain to me the right way and I will follow it. Otherwise I will go insane." In an instant he says, "I felt lifted up and made up my mind as to what I should do."

Again he began to visit Pastor John and spent hours each day in study of the Bible, memorizing the Sermon on the Mount. He was particularly impressed by the book of Isaiah, the Gospel of John, some of the Psalms, and the narrative of the suffering, death and resurrection of Christ. At the same time he studied and compared the Koran and the Moslem commentaries.

Finally Christ conquered. Sa'eed says, "In the twinkling of an eye the raging sea was hushed, and peace flooded my soul. I could not have explained why I loved Jesus but I was simply charmed." It had taken two years to reach this decision and Sa'eed had counted the cost. He knew that apostasy was looked upon among his people as a crime worthy of death. His bigoted brother and uncles and the whole clan would be enraged at the thought of one of their number—a mullah—becoming a renegade. It was a gigantic battle for a youth of eighteen, but he felt convinced that God was with him. Soon after this Pastor John was obliged to leave Sennah but before leaving he baptized Sa'eed behind closed doors.

For some time the young convert continued to teach in the mosque and to perform his duties as a muezzin five times a day. Then one day, as he read the words of Christ, "Ye cannot serve two masters," he seemed to hear a voice saying to him: "Sa'eed, you are trying to serve two masters. You do not believe in what you testify in the muezzin call that 'Mohammed is the apostle of God.'" That evening he compromised and in place of calling out, "*ashad-inna*" (I testify) he used the words "*astakh-fer-Allah*" (God forbid) that Mohammed is the apostle of God. But this did not long satisfy his sense of loyalty to his Master. One day when he was sitting in a vineyard, reading the story of the crucifixion and mentally picturing Christ's death on the cross for him, he had a desire to celebrate the communion. Opening his handkerchief he took out the bread for his luncheon squeezed grapes into the palm of his hand and partook of them in memory of Christ. "The vineyard became a temple and the common meal a sacrament." New strength came into his soul and he decided that he must deny himself, take up his cross and follow Christ. That night there was no muezzin call from the minaret. His kinsfolk noted the silence of Sa'eed's voice and feared that he might be ill. When the young man came home he found members of the clan gathered and he handed his brother a letter which read:

In the name of one only God

My Brother: The dangers to my life grow greater day by day. I am a Christian and confess it to you openly. If you will murder your brother my life is in your hands. I cannot escape—yet death will be gain to me. If you spare my life, I will be thankful and will serve you as much as I can. My wish is to leave here so that you may be in peace.

Your brother, Sa'eed.

A bomb exploded in the midst of the company could not have created greater consternation. Women pulled their hair, beat their breasts and the men shouted "*Kafir*" (blasphemy). Kaka, his brother, laid his hand on his dagger with the impulse to slay the renegade who had become an

infidel. The uncles urged delay and suggested that Sa'eed was deranged and that he be given an opportunity to recant. That night while the family were asleep on the roof the young man left his home determined to flee to Hamadan and there take refuge with the missionaries. He was overtaken and beaten. When his brother threatened to kill him Sa'eed calmly said, "My brother, do not kill me—not for my sake but for your own." The Moslem's rage subsided before the gentleness of the Christian; the spirit of Christ was victorious over the sword of Mohammed. As the brothers returned home Sa'eed began to tell his brother why he had determined to follow Christ but Kaka only cursed him for his blasphemy. Murderous threats followed from the fanatical uncles. Again at night Sa'eed fled and again he was followed and brought back but the third time, by avoiding the highways and traveling at night, he reached Hamadan weary and famished. Here Dr. Alexander, the Presbyterian mission surgeon, gave him food and shelter and after hearing his story put him to work at the menial task of stable boy.

Now began a new period of Sa'eed's life. As the young man thought of his Master born in a manger, the stable became a sanctuary where he could read his Bible and worship God without fear. His family gave him up for lost but as the news of his apostasy spread, all Kurdistan was stirred with rage; bazaars hummed with gossip and decrees were issued by leading sheikhs sanctioning his murder.

Another Assyrian Christian from Urumia, Pastor Simon, who was living in Hamadan, soon discovered in Sa'eed a true Christian and a scholar whose talents and training were too valuable to be devoted to caring for horses. He engaged the young man as a teacher of Persian language and literature, while in his spare time Sa'eed studied English and medicine under Dr. Alexander. Before long Kaka came to visit Hamadan, in search of his brother, and was so impressed by his joy and beauty of character that he too became a Christian.

The Christian Doctor

After a period of preparation Sa'eed became an assistant in the mission hospital and seven years later began his own medical practice. He also gave public addresses in Christianity to patients and students. On all his visits to patients, both rich and poor, he carried his Bible and never missed an opportunity to speak to them of sin, its consequences and its cure and of the Great Physician of souls. Thus, in a remarkable way, he effectively combined ministry to the physical and spiritual needs of his patients. His fame spread so that hundreds crowded his dispensary and he

was called to their homes all over the city, night and day. Later he visited England to perfect himself in surgery and in the treatment of eye, nose and throat. When he returned to Hamadan he specialized in eye surgery and word of his wonderful kindness and skill spread to every part of Persia.

During an insurrection he was called upon to accompany the army of Ain-Douleh, son-in-law to the Shah, to minister to the soldiers. In this campaign his private tent was next to that of the general on whom his humble Christian life and unselfish service made a deep impression. In recognition of his services, Sa'eed was given a yearly allowance for life and the honorary title of Khan. He became for a time private physician to Ain-Douleh with whom he had many private conversations on spiritual themes. When one of the favorite wives of the Shah, Muzaffar-Al-Din, was taken ill Dr. Sa'eed Khan was chosen, instead of any of the foreign doctors, to perform the operation. He prayed earnestly to God for strength and the operation was successful. Thus Dr. Sa'eed Khan, the persecuted and despised apostate Moslem, one-time stable-boy in the American Mission, became one of the high dignitaries of the Persian Capital, in great favor at the Shah's court.

At one time he was called to the bedside of an influential Moslem ecclesiastic who had been bitter in his hatred for the apostate doctor. The case was discovered to be beyond the help of medicine or surgery. This was explained to the patient and Dr. Sa'eed asked his consent to carry the case in prayer to the Great Physician. Now Sa'eed the doctor became Sa'eed the intercessor. Taking the cold hand of the mullah he kneeled down by the bedside and prayed,

"O, blessed Jesus, our only hope for the recovery of this Thy sinful creature is in Thee alone. Thy power and mercy are without limit. If it be according to Thy Holy will, wilt thou restore him to health again."

As he prayed, the tears rolled down his cheeks. The effect was startling—his courage, his sympathy, his honesty and his sincerity made a deep impression. The patient recovered and became the life-long friend of the doctor.

But while friends increased, his enemies were still many and bitter. At one time he desired to visit Urumia to see his wife's relatives and to meet again his old friend and spiritual father, Pastor John. His road led through Kurdistan which was in turmoil on account of an effort to rescue a girl who had been taken by force into the harem of a Kurdish chief. The roads were unsafe and Dr. Sa'eed was urged not to pass through Kurdistan, the stronghold of his enemies who had sworn to kill him. After prayer, however, he decided to

trust in God's protection and to take the journey. He went through the hostile country, ministering everywhere to the sick and giving medicines to all in need. His courage, courtesy, kindness and skill disarmed the hostile Kurds and they became his friends.

But Dr. Sa'eed's heart still yearned to help his own people in Senneh, who were still bitter in their hatred of the apostate who had disgraced the family name. Since he himself could not return home, he finally persuaded Dr. Jesse Yonan, an Assyrian physician who had studied in America, to go to Senneh to serve his people as a Christian physician. Dr. Sa'eed accompanied his substitute for some distance on the journey. On the way they met a noted brigand who came to consult the doctor on prevalent diseases and their treatment. Learning something of the doctor's fluency in speaking and writing in Turkish, Kurdish, Arabic, Syriac, Persian, and English, the chieftain asked him to write something that he could keep. In response the doctor wrote John 3:16 and signed his name. The brigand was astonished to find that the name was Kurdish and when the doctor confessed that he was a Christian a change came over the visitor and he said: "It is a pity I have accepted your hospitality so that I cannot kill you." Without another word he withdrew.

At another time the doctor was waylaid by brigands but when they found that he was a physician they only asked about the treatment of certain diseases, received a supply of quinine and boric acid and then sent a guard to accompany the "Honorable Doctor" to his next stopping place. Dr. Yonan, his companion, writes:

"Monday morning, before starting out, we were warned by the Rev. Benjamin Labaree, not to go through Souj-Boologh, because he was informed that two men from Senneh had come to Souj-Boologh and were waiting there to meet and kill Dr. Sa'eed. We hesitated and then the doctor said: 'All of yesterday and today we have been preaching to the people about the presence of God and about His protecting power; now we are displaying our own lack of faith in that power.' We decided at once to take the route through Souj-Boologh and started out much encouraged. The city of Souj-Boologh is the seat of the government and is situated on a mountain slope. The Governor's palace was in a most commanding position, from which the Governor could observe, with his field glasses the movements of the travelers on the main road leading to the city. He evidently saw our caravan long before our arrival for we were met by a deputation sent to inform us that the Governor was greatly pleased to know of the presence of Dr. Sa'eed, Khan, and desired us to be his guests at the mansion. Politely we

begged to be excused from this liberal hospitality and settled at the home of Shamasha Shumel (Deacon Samuel), who was the native missionary from Urumia. An hour later a secretary of the Governor appeared with four or five servants bringing a few cones of sugar, a quantity of tea, some candy, and two young lambs for our supper, as well as a letter of invitation to dine with the Governor the next day. Our visit with the Governor was most pleasant. He embraced Dr. Sa'eed very cordially for the two had become acquainted when Zafar Ul Mulk was Governor-General in Hamadan. After dinner we met several of the high dignitaries who all knew Dr. Sa'eed by reputation, as an apostate from Islam.

Many of the mullahs were anxious to meet Dr. Sa'eed for a religious controversy, and they crowded into the large living room at Shamasha Shumel's. The doctor met their questions with such clear, uncompromising statements that Jesus is the only Saviour and gave such evidence of his superior knowledge of the Koran and his acquaintance with the Bible that the audience was greatly impressed. Instead of challenging him, as had been their intention, they were spellbound under his earnest exposition of the Bible. After listening for more than an hour these men were changed from enemies to friends. Two "men" from Senneh who had vowed to kill him approached Dr. Sa'eed. They had been boyhood classmates in Senneh and everyone expected them to attack him; but as soon as they neared the doctor they embraced him most affectionately. The occasion was very solemn and made a profound impression upon all those present and the would-be murderers departed with love in their hearts.

When Dr. Sa'eed and Dr. Yonan left Souj-Boologh more than one hundred and fifty people, most of them Kurds, from all walks of life, came to see them off and the two men, who had come with murder in their hearts, were the last to say good bye. No miracle could have been greater than the change from assassins to kind, and brotherly friends.

Some twenty years ago Dr. Sa'eed received a very urgent appeal to come to the help of a Kurdish sultan (or great chief) who lived at Awraman, eight days' journey on horseback from Hamadan. The danger was great and the Doctor's friends strongly opposed his risking his life among wild and fanatic Kurds many of whom were brigands and one of whose sheikhs had issued a "decree of sanction" to murder Sa'eed as an apostate from Islam. The Kurdish sultan sent an armed escort and promised to be responsible for the Doctor's safe return home, so after laying the matter before God in prayer, Dr. Sa'eed felt it was his duty to go. He reached Awraman safely, performed

the operation that successfully restored the sultan's eyesight and ministered to many other patients. The hostile sheikh, realizing that he could not kill the doctor while he was under the sultan's protection, endeavored to win him back to Islam by sending a large delegation of the mystical Naksh-Bandi, the society to which Sa'eed had formerly belonged. The doctor describes the scene as follows:

The court was packed as I entered and the sheikh welcomed me in the name of all, and showed me a place to sit by his side. After an exchange of formal greetings, everything became very quiet. As I looked around the audience, what a sight! Every eye was fixed on me. I could see blood and hatred, violence and vengeance, in those serious and gloomy faces. A feeling of anxiety for a moment depressed me and I prayed in my heart, "O God, I am in a lions' den. Be as close to thy servant as thou wast to thy servant Daniel."

At a sign from the sheikh all the audience at once began to sing and chant, at first in moderate and subdued tones, then slowly growing louder and wilder. When they were well warmed up, reason gave way to emotional excitement; they beat their uncovered breasts and faces, shouting and howling like madmen. Their mouths were foaming, but they still repeated the word "Allah" until they had lost their voices. When they had reached a high pitch of excitement, slowly they began to lapse into a state of hypnotic insensibility. Dr. Sa'eed wrote:

The sheikh had arranged this performance with the idea of warming my cold heart, and to make me return to the true faith. But as I listened and observed, how my soul bowed before Him, the Son of God who had severed my chains and had set me free from this wild slavery. Tears came to my eyes and I had difficulty in keeping them back lest they should fall at the wrong time and carry a wrong impression. Did not my soul tell him, "I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts?" (Psalm 119: 99, 100.)

During the performance, which lasted over two hours, the doctor was a quiet listener and observer. When the meeting was over, he expressed his thanks and returned to the sultan's house.

The sheikh, seeing that his "spiritual performance" had accomplished no result, wrote and asked for another private interview but the doctor wrote him a letter, quoting verses from the Koran and traditions, and concluded by inviting him to become a Christian.

The hostile sheikh, defeated in his purpose, hired a notorious brigand, Khan Sanni, an enemy of the sultan, to waylay the doctor and kill him on the road at night. This plot was discovered and the sultan sent the doctor and his escort by another road. After the brigands had waited in ambush for five days, they returned "like whipped dogs" to report their failure.

Fifteen years later one Sunday afternoon, when

Dr. Sa'eed was teaching his regular Bible in his home in Teheran, a man entered with a few of his followers. It was Mahmood Khan Sanni, the notorious Kurdish brigand. He had been captured by Government troops and brought to Teheran as a hostage. Now, conscience-stricken, he fell on his knees and kissed the hem of the doctor's robe. Then he sat down and heard the good physician expound the passage from Romans 5: 8-10, "While we were yet sinners, Christ died for us." "If, when we were yet enemies we were reconciled to God by the death of His Son, much more, being reconciled we shall be saved by His life."

At the close of the Bible study, the former brigand made a humble confession, and received a Bible and religious tracts. Since then the penitent sinner has been a frequent visitor in the home of the doctor and he and his men have received hundreds of dollars worth of medicines and treatment free of charge from the one whom he once tried to kill. Once more Christ-like love has proved itself more than conqueror over hatred and murder.

The captain of the sultan's band that escorted Dr. Sa'eed on his perilous journey was a devout Moslem and a descendant of the prophet. On the journey he saw Christ and the Christian religion so clearly exemplified in the Doctor's life and in his testimony from the Word of God, that he too later confessed Christ as his Saviour and Lord. He visited Hamadan to learn more of Christ and took back with him Bibles in Persian and Arabic and tracts to distribute among his people.

Can Moslems be converted? Can a fanatical Kurd become a Christian? Is Christ greater than Mohammed? Is the Word of God more powerful than the sword of Islam? Who can doubt it after reading the history of Dr. Sa'eed, Khan, the Beloved Physician of Teheran? He is now over seventy years of age and has been a Christian for over half a century. He has grown daily in Christian experience, has reflected Christ in his daily life and in his medical service. Without slighting the requirements of his medical profession he has been a true evangelist. He has been a constant student and teacher of the Bible, and his faith and courage and love have never failed. Thousands of Kurds, Persians, Jews, Turks, Assyrians, Armenians and others of all stations and conditions—high and low, rich and poor, learned and ignorant—rise up to call him blessed. Can any one estimate the result at home and in the mission fields if every Christian would so reveal the spirit and power of Christ in character and daily life? What Jesus Christ can do for a converted Kurd, He can do for men and women of any other race or nation.

Mrs. Eben E. Olcott

A Devoted Friend of Missions and Missionaries

An Appreciation by the
REV. SAMUEL M. ZWEMER, D.D., Princeton, N. J.

WHEN Kate Van Santvoord Olcott, of New York City, fell asleep on Thanksgiving Day, November 29, in her eightieth year, the missionary enterprise lost one of its most unselfish, most loyal, most devoted friends. The world's needs were always on her heart. Her practical love and intelligent sympathy stretched across all frontiers. An earnest Christian from her earliest youth, she walked with God for eighty long years. To all who knew her, her well-ordered life was a constant example of the beauty of holiness and the calm of a life centered in God.

Until the very day of her departure, Mrs. Olcott was about the King's business. Like Moses, faithful in all her house, she wist not that her face shone with a light never seen on sea or land. At the funeral service held in the Collegiate Church of St. Nicholas no one in the great gathering of her friends needed a reminder that the two hymns rendered by the soloist were an interpretation of her life. Her "walk was close with God, calm and serene her frame." And Whittier's poem on the life "without strain or stress"—like that of the Master's by Lake Galilee—seemed a full-length portrait of her who had fallen asleep. Indeed her daughter found her early in the morning with the latest issue of the *MISSIONARY REVIEW OF THE WORLD* turned open at Dr. Latourrette's article, "The Evangelization of the World in This Generation." It was the last thing she read. No student volunteer ever lived out the spirit of the watchword more faithfully than Mrs. Olcott. Her study of the Scriptures, her prayer-life, her reading, her talents of administration and counsel, her indefatigable correspondence, and her sacri-

ficial benevolence were all to one end, the advancement of the Kingdom of God.

Since 1901, Mrs. Olcott was a faithful member of the Woman's Board of Foreign Missions of the Reformed Church in America. She became corresponding secretary for Arabia the same year and continued in that work until 1930. For all

those years she carried on her heart the burden of the pioneer work in Arabia (at that time a land of neglect and darkness, of fanatic opposition and hope deferred) with the intimacy and tender solicitude of a mother. She was friend and counsellor, and source of spiritual encouragement to each worker, always eager to give practical help where opportunity arose. Every member of the Arabian Mission thinks of her with deep affection and loyal devotion. To all members of the Mission she was an example of Christian selflessness and faithful stewardship.

When Mrs. Olcott retired from her secretaryship she wrote a tribute to the unflag-

ging zeal of the women of the Mission with whom she had had "the high privilege of close association for nearly thirty years."

A nobler band of consecrated Christian women never lived, and they have held on in the midst of great discouragement—in "persecution often," in sickness, in separation from loved ones and even unto death!

Great will be their reward in heaven, and even now they are reaping a faint measure of it in the high esteem in which they are held by those among whom they are working. Their homes have been veritable Light Houses amidst the gross darkness of Islam, and their family lives have shone out in contrast to those about them!

"As his part is that goeth down to the battle, so shall his share be that tarryeth by the baggage; they shall share alike." This is true of all who



KATE VAN SANTVOORD OLCOTT

work at home for the foreign field. But great David's Greater Son has a far better promise, fulfilled in her life: "Give and it shall be given unto you; good measure, pressed down and shaken together and running over, shall men pour into your bosom."

In 1905, on the occasion of the Jubilee of the Arcot Mission in India, Mrs. Olcott visited the foreign field. Not only Arabia, but India, China, and Japan shared her personal interest. For many years she supported her own missionaries, contributed to the regular work of her denomination, cared for the Jacob Chamberlain Memorial Band of Evangelists in India, had her share in the establishment of the Woman's Union Medical College at Vellore, as well as in many other union enterprises and efforts at home and abroad. In 1911, Mrs. Olcott was one of the delegates to the Edinburgh Missionary Conference and was an enthusiastic supporter of its findings. She was one of the charter members of the American Christian Literature Society for Moslems and its efficient Treasurer until the day of her death. No treasurer was ever more faithful in securing and administering funds. A generous giver herself, she

was always eager to send out all the money in the treasury to meet urgent needs on the field. Her thoughtfulness for others and her self-forgetfulness included long waiting at the steamship piers to welcome returning missionaries or to bid farewell to those who sailed. Her generous hospitality was proverbial and genuine. She had a spirit like Nathaniel in whom there was no guile. Loyal to her own Puritan principles, she was tolerant of those who differed from her and had a mind open to receive new truth. The center and goal of her life was Jesus Christ her Lord and Saviour. The Bible and the place of prayer were the secret of her strength and beauty of character—a river of influence that made glad the city of God.

Mrs. Olcott's words were few in mission gatherings for she was ever modest and retiring, but when she opened her mouth to speak it was with wisdom, and her tongue was ruled by the law of love. All who knew her rise up to call her blessed, and her own works praise her in the gates. May God raise up many others who will follow in her footsteps and emulate her character and service.

Missionary Dogs and Airplanes

By BISHOP P. T. ROWE, Seattle, Washington

Protestant Episcopal Bishop of Alaska

WHEN I went to Alaska, in the spring of 1896, the white population was estimated to be 2,000. The conditions were much as they had been under the Russian Government. There were no roads and no trails. Having inspected the southern coast, which meant Wrangell, Juneau and Sitka, I headed for the interior and crossed the mountains via the Chilkoot Pass. In doing so I hauled my own sled. Dogs were not obtainable. When I reached the interior and winter approached, I got dogs from the Indians. These dogs were malmutes and of wolfish descent. I had to train them and while doing so trained myself so that I could meet the severe cold and travel on snowshoes without going lame.

I had also to cook beans, then freeze them, so that I would have food for months of travel. For the dogs I had dried fish. The dogs drew the sleds loaded with my food, sleeping robes, and the dried fish. It was not possible to ride on the sled as the snow was deep and you had to "break trail" for the dogs. Were you to ride you had to dress in furs, unsuitable for snowshoeing. So with the

dogs I pioneered the great interior of Alaska and made a journey of 2,000 miles each winter. There were no road houses to spend the night in. You simply camped for the night in the snow, whatever the temperature, and the temperature went as low as 78° below zero at times.

For thirty-four years my winters were spent in traveling with the dogs. In doing so I not only traversed the inland of Alaska but reached the Arctic coast and began work among the Eskimos.

The use of dogs and travel, such as I have described, is still a demand in Alaska, though not to the same extent. Having grown old in the service requiring dogs and snowshoes, it is a happy change to use airplanes and to look down on places where you had terribly hard sledging, and fly in comfort over the same. The airplane in Alaska is a commercial boon. It is also a boon for people who are seriously ill or have met with an accident. The airplane has come. I welcome it, and, though I did much work by and through the dogs, I am glad to take the airplane in their place.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

NEW WAYS FOR NINETEEN THIRTY-FIVE

A New Year's greeting to pastors and church leaders! What advance are you planning over the means and methods of last year? Is your church thoroughly aroused, informed and geared for missions? Don't rest back upon an active group of women (bless them!) plus two missionary sermons a year to qualify you under the Great Commission and the Crying Need. Start the New Year right by a missionary "arousement" which will stimulate the life currents in every department of church activity. How about devoting an especially advertised mid-week meeting — or maybe an all-church evening dinner—to some such program as the following, using either the plain or the fanciful titles according to conditions, but remembering that a touch of fancy in the presentation of a theme creates relish and so receptivity?

"GO YE—INTO ALL THE WORLD"

1. *Sailing Orders; or the Place of Missions in the Church Program—Occasional or Permanent?* (Not as an adjunct to the work but the Church's supreme endeavor without which it has no justification for considering itself more than a club or fraternal organization. Missionary endeavor constitutes a test of the reality of our professed faith and loyalty, for the very heart of the Gospel is missionary. Missions now have a strategic opportunity, for they must save the world from the tragedy of human selfishness which has almost wrecked it.)

2. *Taking the Reckoning; or What Our Own Church Is Doing.* (Accurate statement of all mis-

sionary activity and study, after careful survey of Sunday school, young people's work, etc. Is the work coordinated or haphazard, each department on its own?)

3. *Report from the Lookout at the Mast Head; or a Bird's-eye View of What Other Churches Are Doing.* (Cast your eye over the Methods Department of THE REVIEW for—say two years past—and give a summary of what impress you as the best plans for mission study, children's, young people's, women's, men's and Sunday school work; for the field has been carefully covered and only such plans as have been tested in reliable use appear. If you have not kept your files of THE REVIEW, let this be a lesson to you: and if you are not already a subscriber, send in your subscription at once, as you cannot afford to limit yourself to brief surveys of the copy in the public library. Articles throughout the magazine afford ready-to-hand material for activating many of the plans.)

4. *The Importance of the Log Book; or the Prime Place of a Live Missionary Magazine that Records Daily Progress in the Kingdom of God.* (Exploit your own denominational organ or organs, and THE REVIEW which gives a world-wide view afforded by no other missionary publication. Plan for follow-up work in the way of solicitation of subscriptions while interest is warm. If you wait to draw the net, you may lose many possibilities.)

5. *Setting the Sails to Catch the Wind; or Seeking the Dynamic.* (Season of earnest prayer for the Spirit's motive power and guidance.)

At the earliest possible opportunity after this service, hold a

meeting to which the missionary committee, all officers and chairmen of standing committees, Sunday school teachers, etc., are personally invited, and formulate a plan to gear every department of church activity into a comprehensive missionary program. For such an endeavor, read carefully the articles on "Plans for Pastors and Church Leaders," February, 1933, page 99 in THE REVIEW; also "Plans for Fresh Beginnings," September, 1933, page 452, these articles indicating the ideal composition and functioning of the basic church missionary committee. Abundant suggestions for implementing details are scattered all through the year.

STEWARDSHIP DECLAMATION CONTESTS

Mrs. Carter Wright, South-wide Stewardship chairman for the Woman's Mission Union of the Southern Baptist Convention, and Miss Juliette Mather, its Young People's Secretary, have brought out plans and activating material for a series of contests which should go far toward training a generation of systematic and proportional givers.

"Few projects," they say, "have grown in favor and popularity as rapidly as the Stewardship Declamation Contests, delighting both the young participants and the admiring audiences attending the contests. Everywhere people speak of the value of the contest in teaching tithing and developing a real sense of stewardship. The declamations present stewardship of tithes and offerings, that the emphasis be clearly given this difficult phase of stewardship. The W. M. U. understands that

stewardship includes more than tithes and offerings, but in the contest this is the theme."

Sunbeam Band members (the tiny tots) are asked to memorize one of the two series' of Scripture verses in a given leaflet, such as Gen. 1: 1; Psalm 24: 1; Job 41: 11; Psalm 50: 10; Hag-gai 2: 8; Lev. 27: 30; Mal. 3: 10, 11 and 2: 2; Lev. 26: 2, 12. The second test is the Parable of the Rich Fool, as given in the twelfth chapter of Luke.

Junior organizations each select one of the talks furnished in a leaflet, memorizing and presenting these at the contest, memory counting for 50%, enunciation for 25%, posture for 10% and expression and interpretation for 15%.

Intermediate age groups select and write upon a topic from a given list, some of which are: "Tithing Pays"; "Is the Money Ours or God's?"; "Non-Tithers' Excuses Answered"; "Obedience the Master's Test." Essays as delivered are limited to five minutes.

The Young Women's organizations give original talks not exceeding seven minutes in delivery, based on such subjects as: "Owners—or Stewards"?; "My Partner's Portion"; "In Account with God"; "Giving a Part of Worship"; "The Tithe—God's Preventive of Covetousness." A speaker exceeding the time limit in delivery is penalized by a deduction of five from the judges' final grade for each minute's excess. All contestants are presented by number only until after the judges' decision is announced.

Awards (such as missionary books) are optional, but some small token to each winner is both stimulating and delightful. The contests begin in the local church, progress through their winners to the association, then the district and end in the state competition. Is not this plan worth trying, either partially or in its entirety?

PRACTICAL PROJECTS FOR YOUNG PEOPLE

Mrs. B. P. Heubner, whose outline study for "Orientals in

American Life" appeared in part in our September issue, sends the following suggestions in the capacity of her position as Missionary Education Secretary for Illinois under the Baptist women's organizations.

1. Have each member of your young people's group read at least two books on the year's themes—Home and Foreign. "Gold Mountain," by Payne; "Lim Yik Choy," by Shepherd; "Typhoon Days in Japan," by Spencer, and "Japan and Her People," by Hughes, are especially recommended.

2. Present a play or pageant dealing with the themes, such as "The Color Line," "The Cross Triumphant," or original dramatizations from such books as "A Daughter of the Samurai" and "A Daughter of the Narikin."

3. Present a debate on a topic appropriate to the year's themes, such as: "Orientals in the United States should have the same citizenship privileges as do other foreign-speaking residents"; "Japan's geographical limitations justify her expansion policy."

4. Have at least three meetings on each of the themes, preferably basing them on current study books. Recommended for such use are "Out of the Far East" (Hunter) and "World Tides in the Far East" (Mathews).

5. Have a creditable proportion of your membership in a mission study class, in a school of missions if possible.

6. Service activities: (a) A personal friendship with one or more Oriental Americans; (b) A carefully arranged visit to Chinatown; (c) A public program embracing all of your denominational agencies among Orientals in the U. S.; (d) A similar program for Japan; (e) An international forum with representatives or impersonations of Orientals, to discuss "What are the next steps in international cooperation?" (f) A Japanese festival; (g) Sending of desired supplies to a mission among Orientals.

POLICY POINTERS FROM SUMMER CONFERENCES

Programs are not the sole end and aim of our planning. The following excerpts from the Methodist women's meetings at Lakeside, Ohio, furnish policies in a nutshell: Begin the year with the sketch of a bare tree as a symbol of the local organization, and paste on a leaf for each new member. This year substitute cherry blossoms. Have a demonstration at the opening of the year to show what the missionary dues and other contributions do, using impersonations and dramatics. If commercial methods are unavoidable, hold a

market or bake sale to which each woman takes a basket of fruit, vegetables or other food whose value equals her annual dues and which, when sold, enables her to pay in full at the start. Call this a Dues sale. Use a Blessing Box, each person dropping in a penny whenever she has occasion to be thankful. Or have roll call at each meeting, members coming forward to pay, or answering to their names with "paid" or "unpaid"!

BUILDING THE NATION BEAUTIFUL

A Christian Americanization Pageant

A summer survey of the new missionary literature revealed, among other things, that most denominations are responding to the plea for more dramatizations as effective vehicles for both information and inspiration. Outstanding in artistry and impressiveness is one arranged and directed by Mrs. T. J. Hopkins, of Wayne, Pennsylvania, and given at a Christian Americanization meeting of the Woman's American Baptist Home Missionary Society, at Washington, D. C. While couched in feminine terms in adaptation to its immediate purpose, it is easily translatable into the masculine or mixed terminology to be used in a young people's group as well as among their elders, and would be very effective among pastors for an evening service. The action, costuming and staging are so simple that groups of limited resources would find it available with a minimum of rehearsal.

The Master of Ceremonies states by way of introduction that Christian Americanization work lends itself to the beautifying of the nation, for it is truly beautiful only as it is Christian.—A guest is expected. Here she comes now!

Enter a woman called Mrs. Uncle Sam, or Mrs. U. S., dressed in full red skirt with white stripes and close fitting waist of blue. Accompanying her is a woman dressed as a scribe and carrying a book made of heavy 11x14 paper with the

American flag drawn on its cover. On the several pages are inscribed in bold lettering the essential points of the program, "Foundation," "Keystone," etc., these being displayed at the appropriate point to reinforce through eye-gate the coincident messages through ear-gate. The Master of Ceremonies introduces Mrs. Uncle Sam saying she has been invited to the gathering to record the essential points of the work and then to carry back to the women of the nation the idea of its worth and magnitude and tell them the part it plays in building our "Nation Beautiful." The guest responds suitably, promising to catch the spirit and have the proceedings faithfully recorded in the book by her scribe. The two latter are then seated at a table on a platform slightly higher than that of the Master of Ceremonies.

Three stanzas of "America the Beautiful" are then sung, after which the Master of Ceremonies makes the opening talk. She states that the words just sung give inspiration to go out from the meeting and engage in a Kingdom enterprise of nation-building; for making the nation Christian is a vital part of the missionary endeavor because it means Christ in the hearts of men, women and children. Nehemiah of old, returning to rebuild Jerusalem, set the people at their tasks by groups made up of families, one building by the East Gate, another by the Fountain Gate and still another by the Sepulcher of David. We do our missionary work by groups, one by the Good Citizenship Gate, one by the White Cross Gate (hospital supplies, garments for the needy, etc.), another by the Literature Gate, while Christian Americanization workers build the portion by the Foreign Gate. The Master Architect—God Himself—supplying plans for the Nation Beautiful: under Him a Master Builder to carry out the plans. The first concern of the Master Builder, to have a secure foundation. Mrs. A— (Christian Americanization superintendent) will now give a glimpse of

the Key Stones in the structure.

The Master Builder tells of the foundation in Jesus Christ (see Isa. 28:16 and Eph. 2:20, 21) and introduces several Americanization workers to give brief talks on their work.

The Master of Ceremonies next describes the need for Master Craftsmen, and introduces one to speak on "Materials for the Superstructure"—stones such as human life, men and women of varied gifts and a native love of the beautiful, "materials of great price; folks with souls as precious as our own, bought with the blood of Christ." She appeals to the Guest of the evening to broadcast a plea for greater interest in the foreign woman, a closer touch with her longings and needs with a view to transforming her into choice material for the Master Architect's use.

The call for Craftsmen's Tools is next sounded by the Master of Ceremonies—the human material (foreigners) becomes more beautiful after certain influences are brought to bear through the implements wielded by the Artisans, one of whom will now speak.

The Artisan tells of the use of the Book as the Rule, English lessons as the Mallet to drive away ignorance and misunderstanding, Friendliness as the Level to straighten out the rough places for the foreign folk.

One thing more is called for by the Master of Ceremonies—Cement to hold all portions of the building together firmly—and the speaker impersonating this element makes a strong plea for more Prayer to make the weak efforts of man into a mighty power and force.

"A building becomes beautiful," says the Master of Ceremonies, "through the skill of Artists who make possible stained glass windows, frescoes, blended colors in tapestries and walls. Mrs. B—, who is one of these Artists, will reveal the possibilities of music among our foreign friends."

This Artist sings, "Come Ye Blessed of My Father."

The Master of Ceremonies

next speaks to the Guest, hoping the purpose of Americanization work has been made clear and mentioning the rare gifts of the foreigners themselves: the Italian love of music; the Armenian with his steadfastness of purpose; the Japanese—lover of children; the Chinese, devoted to the family; the Mexican with his gaiety; the Pole—strong of body and willing of spirit; the Greek with his art, etc. A blending of these gifts in the Christianized foreigner will help create the Nation Beautiful.

Mrs. United States then asks permission to speak; and turning the pages of the great book one by one, she recapitulates the points made (which appear in large lettering) and promises that this plea for Master Builders, Artisans, Master Craftsmen and Artists shall go from coast to coast. She bids Godspeed to all the assembled group of missionaries and volunteer workers and wishes them success.

Thanking the Honored Guest for this promise, the Master of Ceremonies closes with the following poem and the singing of the last stanza of "America the Beautiful":

To each one is given a marble to carve for the wall:
A stone that is needed to heighten the beauty of all:
And only his soul has magic to give it grace;
And only his hands have the cunning to put it in place.
Yes, the task that is given to each one no other can do,
So the errand is waiting—it has waited through the ages for you.
And now you appear: and the hushed ones are turning their gaze
To see what you do with your chance in the chamber of days.

—Edwin Markham.

USING SCREEN PICTURES

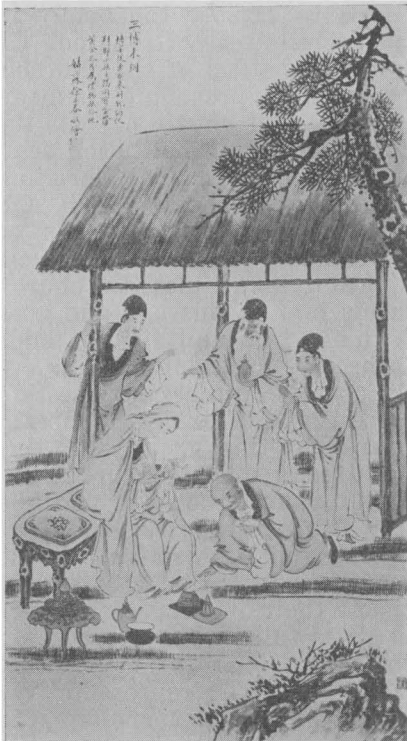
Harry S. Myers, of the Baptist Stereopticon Bureau, writes:

"The Religious Motion Picture Foundation, 140 Nassau St., New York City, is an invaluable aid in arousing interest in missions. The School of Missions in past years has been a considerable user of this material. The missionary offering of one church was increased many times by its utilization."

BULLETIN OF The Council of Women for Home Missions

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

EPIPHANY OR "REVELATION FESTIVAL"



—Chinese Christian.

"They offered him gifts"

"Praise the Eternal, O families of the nations
praise the Eternal for his glory and his might!
praise the Eternal for his open glory enter into his courts with an offering."

"Let the skies be glad, let earth rejoice
let the sea and all within it thunder
Let the land and all it holds exult,
let all the trees of the forest sing for joy,
at the Eternal's presence—for he comes,
he comes to rule the earth,
to rule the world with justice
and the nations faithfully."

From Psalm 96—Moffatt translation.

MODERN MISSIONS IN HAWAII

From Rev. T. Markham Talmage, pastor of the Pilgrim

Church, Honolulu, the editor learned that churches, once belonging to the foreign mission enterprise, have under the direction of the Board of the Hawaiian Evangelical Association advanced into the cooperating, coordinating stage of Christian fellowship.

After many years of leadership in the missionary work of the Hawaiian Islands, during which time the Board organized its work by committees, representatives of Chinese, Japanese, Portuguese, Hawaiian, Filipino, and English-speaking races, the Board in 1933 made what was felt to be a forward step, by placing all of the work of these various committees under one interracial group.

Up to that date each one of these committees had been composed of the Anglo-Saxons and representatives of the particular language group.

Beginning 1933 these various races were combined with the Anglo-Saxons for the conduct of the church work of the Board.

Whereas, in the past, the individual committees meeting once a month, had been tending toward isolation, now it is impossible for any race to consider itself alone.

Of necessity our agenda is appalling in length and often concerns intricate situations, but there is a very great gain in having our various races sit as advisers to determine the policies of all. Further, authoritative action is cumulative, as the races are forced to act upon each others' problems.

This committee has now been working for a little over a year, with some definite gain. It is exceedingly difficult, but those who worked with the committees in their old form, know that that plan also had its difficulties.

Under the old arrangement, the present chairman of the Churches Committee was the chairman of the Japanese Committee, and a member of the Portuguese-English-speaking Committee. He can see no lessening of friendly interest from the Japanese group, due to the change.

This committee has under its leadership 91 churches, of which there are 62 Hawaiian, 16 Japanese, 6 Chinese, 6 Filipino, 1 Portuguese.

Concerning the church formerly known as Egreja Portu-

guese Evangelica, Mr. Talmage writes:

In 1891 it was felt necessary to organize work among the Portuguese of Honolulu. The Portuguese group, at that time, as now, was largely Roman Catholic, but there were many children who were being entirely neglected by any church.

A young man, Mr. A. V. Soares, was called to the Islands from the Portuguese colony in Illinois. After some years of constructive work, Mr. Soares and his assistants built up a substantial small church.

In 1926, Mr. Soares became ill, and it seemed an opportunity to make some radical adjustments for the church. The older people, all of whom spoke their mother language, decided that it should be an English-speaking church as soon as possible. After some months of supply preachers from the Hawaiian Board, the present pastor was called. Since that time, aside from one Sunday School class for elderly people, and the rare use of a Portuguese hymn, the work has been carried on almost entirely in English.

The encouraging thing in the change from a foreign-speaking church to English was the fact that the old people, who dearly loved their church in their mother-tongue, made the decision for the change to English.

When it was realized that this meant for many of them, giving up the services of worship that they could understand, and around which had been built their whole life, it seems to be one of the most beautiful and sacrificial offerings growing out of our mission in the islands. This change was made because of the realization on the part of the older people that the church worship could not be vital to the younger people if carried on in a language which they could not understand. The older people took upon themselves the situation usually demanded of the younger.

A YOUTH COUNCIL AT THE ANNUAL MEETING OF THE HAWAIIAN EVANGELICAL ASSOCIATION

Our church gatherings in Hawaii, like our political campaigns, are very colorful. The Annual Meeting of the Hawaiian Evangelical Association is a big event in the lives of the dele-

gates. It means travel between the Islands, a week of splendid meetings, excellent Hawaiian food, meeting of friends and relatives, flower leis, music and lots of aloha.

This year the 112th Annual Meeting of the Association was held in Hilo, Hawaii, June 23-27, 1934. Hilo is the home of the boarding school founded by General Armstrong, who later founded Hampton Institute. Hawaii is the "Big" Island with its two mountains Mauna Kea and Mauna Loa, both over 13,000 feet high. On this island is the volcano which has been very active recently, always in a friendly manner. The churches on four of the five main islands of the group sent delegates by steamer. One whole ship was devoted to them and they overflowed into another one—a happy, singing, friendly crowd, most of them wearing wreaths of flowers called "leis."

Hilo provided a royal welcome. More than 500 delegates partook of three meals a day, cooked and served by the volunteer helpers of the entertaining church. They were provided with beds and blankets and linen. They were entertained at evening parties attended by over 700 people. And a notable choir contest was held the first night. In this contest seven choirs ranging in number of members between twenty and sixty competed before a great audience, singing in Hawaiian words Mozart's "Twelfth Mass," arranged by the leader of the Hilo church choir. There is probably nothing like this choir contest. Memorized music, without instrumental accompaniment, a little pitch pipe in the hands of the leader to start them off, and yet—and yet—music whose chords and timing, timbre and phrasing and balance are so perfect that listeners tingle with appreciation and excitement.

It was this choir contest which made the conference of young people possible. Many of the choir members are under 30 years of age. The contest was held at the very beginning of the meeting. After that the choir members had very little to do.

So we had a conference and we called it a "youth council." When it was all over, we found that 204 persons had registered and attended at least one of the three morning sessions, and 42 churches had been represented by them. The choirs were from Hawaiian churches only. Hence the majority of the young people were of that race. Yet we had Japanese, Portuguese, Chinese, and Filipino representatives also.

The Association gave official recognition to the council and allotted two and a half hours each morning for a meeting.

It was the first major attempt of the great gathering of delegates to give a real place on the program to young people and their problems. The meetings began with a worship planned and conducted by the young people. They found Augustine Smith's "New Hymnal for American Youth" very helpful for this purpose.

They were very much interested in the discussion groups, which had about one and a half hours each day, to consider the needs of their own churches. They asked and answered the question, "What does the church expect of the young people?" and summed it up in the word "Loyalty."

They tried to determine what young people expect of the church. It may surprise us that they decided that the church should be primarily concerned with religion. There was clear thinking on this subject. They knew the church felt called upon to develop activities. But they felt that there were enough activities in school and community life. They expected the church to be "a flaming torch leading us on to greater and higher things, but today the church is like an ambulance travelling behind, picking up the wounded."

Then they spent some time with both feet on the ground trying to devise practical ways whereby the church might serve the youth of these Islands. They felt that there is too great a distance between the young people and the older people at present. Language barriers separate

them, customs have grown up and have been unchallenged for years, and here as elsewhere we must keep gilding the monuments of the past. Something happens to the religious interest of young people when they enter high school age. It does not seem to be a loss of religion. Rather is it a change of values. The reevaluation process goes on in relation to all of youth's beliefs at that time. He becomes an explorer, and sometimes he seems to explore too boldly in the sacred areas of religion. He becomes critical of the church's program, its preaching, its membership. But he still expects the church to be an institution dealing with religion. The Christian way of life, the unselfish and gracious Christ, the ideals of Christian living, all make their appeal to him. Unless the church meets him at this age and goes with him into adult life, he tends to become material-minded.

So the practical question arises, how to bring the church nearer to this group and this group nearer to the church?

Our council decided that the first thing is to create clear understanding in this area, and the second thing is that they should choose their own representatives to sit as full voting members on the official board of the church. Upon these representatives should rest the responsibility to explain the attitude of the young people, to see that the young people and their organizations are given adequate consideration and to carry over to the young people the high and broad principles upon which the church operates, to see that the church calendar of activities is free from conflicts in dates and plans. In fact they are to be ambassadors of goodwill.

Some of us who were privileged to work with this group throughout the sessions, felt that a very important step has been taken.

The Association has officially recognized its obligation to its own children. It is not starting a new organization. It is welcoming them, and acknowledging them as sons and daughters in the Christian Church.—NORMAN C. SCHENCK, Associate Secretary of the Board of Hawaiian Evangelical Association.

Our World-wide Outlook

A Missionary Newspaper of Current Events

GENERAL NEWS

Future of Christianity

Dr. Cleland B. McAfee of New York, secretary of the Presbyterian Board of Foreign Missions, says that if Christianity keeps on its present rate it will become the world's majority religion within fifty years. This opinion was expressed recently in an article in the Portland, Oregon, *Journal*. Dr. McAfee who has given 46 years of his life to active Christian service, observed that he had seen the bottom fall out of things several times before in his long life, and finds nothing in the present world economic upheaval to worry him in so far as the Christian religion is concerned. He is equally positive that the Church must supply the leadership in this time of need. He is confident that: "We have reached the day when we are going to have to have a better spirit in the world, because we are living closer together than ever before. We must learn how to live together and the Christian Church is the one institution able to give this message and program to the world."

Promoting Peace

Dr. Mary E. Woolley tells us what we can do to promote peace. 1. Assure the President that you will support in every possible way a program for "practical peace, permanent peace, real peace throughout the world." 2. Do not hide your light under a bushel as far as your senators and representatives are concerned. Rather, set it upon a hill—that they may not fail to see where their constituencies stand on this momentous question of international cooperation, versus national isolation. 3. Do not join the "defeatist group."

William Martin, well known as editor of the *Journal de Geneva*, says in a recent article: "Never speak of the 'next war'—for nothing is more dangerous. Wars become fatal at the moment when people believe in them; that is, when they begin to persuade themselves that war is inevitable. There is no such thing as an inevitable war! There will be no next war if the people do not want it."

If "the people" want peace enough to *work* for it, to take as their slogan, in place of "War is atrocious and futile, but," "War is atrocious and futile and—it shall not be!"—then we may see fulfilled the prophecy, "From now on, war by governments shall be changed to peace by peoples." —*World Outlook*.

Handicaps to Study

Dr. Visser 't Hooft, Secretary of the World's Student Christian Federation, in a recent speech in England mentioned an Indian professor who said that twenty-five per cent of his students were in prison, twenty-five per cent were engaged in political propaganda, twenty-five per cent were spying on the others, and the rest were doing a little studying. He referred also to a thousand Shanghai students who asked for a special train to Nanking in order that they might express to the President their views on the Manchurian situation. Their request refused, they sat down in a body on the tracks so that no train was able to enter or leave the station. They got their train! In Nanking they stood in a freezing temperature before the palace for forty-eight hours until a deputation was received and promises of action given them.

Dr. 't Hooft, continuing his address, said: "The European

student cannot busy himself with his books in the face of present threats of war. . . . It is in this world of mass influence and mass movements that the claims of Christ have to be made." —*Far Horizons*.

Russian Asks Christian Unity

A plea for united, universal Christianity was given by Sergius Bulgakoff, dean of the faculty of the Russian Orthodox Theological Academy, Paris, at the New York Cathedral of St. John the Divine, Sunday, October 7.

"Both spirits, that of the Tower of Babel and that of Pentecost, have influenced the life of the Church during her history," Fr. Bulgakoff declared, "but the prevailing spirit until now has been the schismatic one. Fortunately, we are now able to notice a remarkable change. A new message sounds through the world, a new spirit is breathing, the spirit of Pentecost, the message of universal Christianity."

This ecumenic spirit is now awakened as a first realization of the Church's catholicity in our days. Instead of mutual exclusiveness and haughtiness there comes a desire for mutual acquaintance and understanding in the spirit of peace and love. This change has already begun, as the representatives of many different confessions meet now with one another without feeling their own orthodoxy endangered.

Fr. Bulgakoff pointed to two causes of separation between Christian bodies—differences in creed which should not be evaded in the effort for reunion, and differences caused by provincialism and narrow-mindedness which should easily be overcome.

—*The Living Church*.

Effective Preparation

In Basil Matthew's biography of John R. Mott, he gives the notes made for Dr. Mott's personal guidance in preparation for conferences.

Personal:
Keep the Morning Watch.

Spend eight hours in bed; also take nap in afternoon.

Take drive each afternoon.

Take time for preparation before all public work.

Plan each day.

Before each address and conference remind oneself of the need of the Holy Spirit and definitely claim His help for the work at hand.

Be mindful of the things of others—especially associates.

Avoid:

Sins of the tongue.

The mechanical versus sense of vocation.

Content with small results versus very great, i. e. real spiritual results.

Expect large results:

Remember that there has been an adequate cause from which great results may be expected, namely, the long preparation, the self-denial, the prayers of many all over the world, the working of the Living, Almighty God.

"Spirit of Missions" Centenary

At the end of 1934 *The Spirit of Missions* begins its one hundredth year of continuous service.

The Protestant Episcopal Church's only official periodical is entering its second century with confidence and enthusiasm. It will continue to depict the mission fields in America and her possessions, afar in the Orient, in Africa, in India. More than 4,000 missionary workers have spoken through its pages.

—Circular.

NORTH AMERICA

A Men's Missionary League

A "Men's Missionary League" has come into being in the First United Presbyterian Church of Elyria, Ohio. The League began with 16 men, including the pastor, Rev. George A. Brown, on October 20, 1933. The present membership is 37. After a full year of experience the men and their pastor, have a deep conviction that they should give their testimony to the Church. A leaflet entitled "An Adventure in Masculine Missions" has been sent out to leading men throughout the denomination. The leaflet contains the Constitution and By-Laws, and, condensed, a sermon preached by the pastor on Men and Missions Sunday, "Missions—A Man's Job."

The Elyria League has already undertaken a specific work—the support of a native evangelist in India. The Women's Missionary Society has also taken on new life as a result.

A College Student Church

Last October Dr. Hutchison, President of Washington and Jefferson College, Pennsylvania, presented to presbytery the church letters of 44 students, with a request that these men be made the nucleus of a fully accredited Presbyterian Church on the college campus. Dr. Hutchison explained that none of the present methods of providing religion for students has proved successful, because the students have had no responsibility for the form or expression of their religion. Under this new plan a church will be organized entirely of students. Not even professors of the college may belong. Elders will be ordained, all other church offices will be filled by students. The pastor will be Rev. Cameron Ralston, director of religious activities for the college.

Signs of Church Life

One can read in almost any paper that the Church is about to die, but Dr. Herman Weber, editor of the Year Book of American Churches has a different opinion. He says:

More than 30,000,000 Americans, attend services in Protestant and Catholic churches, and Jewish synagogues every week. The churches are gaining members at the rate of 750,000 a year. Church buildings have increased sevenfold in number in the last 75 years. The last census showed 232,154 houses of worship in the country, and the church debts amount to only 11 per cent of the value of church property." We are also told by Dr. Kieffer, president of the Association of Statisticians of American Religious Bodies, that approximately one half of the population of the United States is definitely related to some church. While the population of the country increased 22 fold between 1800 and 1934, church membership in the same period increased 80 fold.

—Presbyterian Banner.

Times Square Mission

A notable piece of evangelistic work is being done in the heart

of New York City by the Times Square Mission. The record for September indicated that more than 23,000 attended the open-air meetings. This only included persons who stayed as long as twenty minutes. Many raised their hands for prayer and many remained for interviews. Forty thousand tracts and Gospels were distributed, and 95 hours were filled during the month with these outdoor meetings on one of the busiest corners of Broadway.

The Cost of Crime

Not every one knows that crime costs us 25% of the nation's income. Here are some figures that came recently from Senator Copeland:

Losses through frauds	\$1,270,000,000
Property losses and economic value of 12,500 murders (annual toll)	\$1,160,000,000
Law Enforcement	\$4,000,000,000
Waste involved in dealing with crime	\$6,503,000,000

In the first three months of 1934, four-fifths of all those arrested were under 30 years of age and many were only 19. Of 12,000 murders during the last few years, 4,000 were caught and sentenced; only 153 paid the extreme penalty. It seems that one may murder with a 3 to 1 chance of not being punished at all, or a 1 to 80 chance of paying the death penalty—a little less risky than going swimming!

Hartford Mission Fellowship

What do the young people of this decade think of foreign missions? Are they responsive to the world's need of Christ? A group representing six denominations has been formed in the Hartford Seminary Foundation. Twelve mission boards were consulted, and the outcome was the appointment of a Committee of Nine to guide the training and activities of the group. This Hartford Mission Fellowship has presented its message at twelve student conferences and several churches, and it is hoped to continue to reach colleges and preparatory schools as far as possible.

The group is seeking to go as a unit, without stated salaries, and take up work in some unoccupied mission field like Tibet, Mongolia, India, Africa, Japan or China. Recently the group has decided to concentrate its study on China and surrounding territories.

New England's Student Movement

On October 19, 20 and 21 students from all over New England gathered at Northfield to form a new united Student Christian Movement, made up of representatives from 41 colleges, and including both adults and students from Y. M. C. A., Y. W. C. A., S. V. M., and church young peoples' societies.

The "Aim and Purpose" are as follows:

The Student Christian Movement is a fellowship of students, men and women, who are challenged by the life and teachings of Jesus to seek for themselves the sources of His power and to manifest, in all the relationships of their lives, His reverence for personality and truth.

A committee of 22 adults and 30 students was appointed to carry out the purposes of the movement. One of the aims is to merge activities of church groups, the Y. M. C. A., the Y. W. C. A., and the Student Volunteer Movement in New England. A similar movement was organized in the Middle Atlantic region last summer, and a national committee is studying the possibilities of cooperation throughout the nation.

Forty Years Colportage Work

The Bible Institute Colportage Society of Chicago, founded by D. L. Moody, celebrated its 40th anniversary on November 15. This agency was started for the purpose of publishing and disseminating, evangelical books and booklets, Scripture portions, and Gospel tracts.

The Association has kept seven objectives in mind:

1. The salvation of lost souls who otherwise might never be reached with the Gospel.

2. To establish young Christians in the faith and to develop fruitful lives.

3. To stimulate older Christians in prayer and service.

4. To instruct Christian workers to make their ministry more effectual.

5. To combat the error and evil and deliver those who are being ensnared.

6. To provide worth-while employment for those who wish to serve Christ.

7. To furnish Gospel sermons and Bible teaching to those communities which do not have a resident minister.

Nearly 400 different titles, covering a wide range of subjects, are published today, and 57,692,350 books, booklets and tracts have been distributed.

A Notable Work

Many useful organizations are almost unknown and receive little recognition. A century ago the "Female Moral Reform Society"—later the "American Female Guardian Society" was founded in New York by a group of women, who after years of enduring ridicule, secured legislation to punish abduction, and by other laws to protect young boys and girls. The society later started nine industrial schools for poor children, and initiated fresh air work. It provided a sewing machine fund, which advanced money to poor women so that they might pay for them in installments, and pioneered other forms of relief. Its various orphan homes are doing effective work and 37,000 children have gone through its institutions. At least one well known Presbyterian minister and editor, John Bancroft Devins, was brought up in a home of the Society and the manager of the Tribune Fresh Air Fund.

—S. S. Times.

Studying Mountain Needs

At the Asheville, N. C., Normal and Teachers' College the junior class is studying a typical mountain community, to discover the number of regular church attendants, standards and resources of religious, social and economic life, number and type of schools, distribution of wealth as shown by types of homes, and manner of living. The students then turn to the school's curriculum to see how concretely the

courses offered are training graduates to meet these needs. A religious education club, organized by students, is studying problems of rural churches, concentrating on methods, materials, organization and equipment for all ages which can be used successfully.

The Farm School, N. C., has a Gospel Team, numbering 35, with a waiting list. The team visits mountain communities within a radius of 125 miles but has concentrated in four near-by settlements as an entering wedge for an intensive study to see whether Farm school can put on an all around extension program there. Agricultural aid, health work and recreational leadership, in addition to religious activities are possibilities under consideration.

—Presbyterian Banner.

Methodists Celebrate

More than 1,200 delegates representing the various branches of Methodism and coming from all parts of the United States, Canada, England and Australia gathered recently in Baltimore for the principal celebration of the sesquicentennial of American Methodism. Practically everyone of importance in Methodism was present, as well as various leaders in other denominations. An oratorio, "The Evangel of the New World," and a pageant, "The Spreading Flame," were presented.

An interesting historical summary of the beginnings of Methodism in this country was issued, with a message especially prepared for the book by E. Stanley Jones.

—The Christian Century.

Lutheran Anniversary

Observing the 200th anniversary of the landing of the Lutherans in America at Savannah, Ga., and also the 400th anniversary of Martin Luther's translation of the Bible, the United Lutheran Church in America held its biennial session in Savannah early in November. The convention moved to bring about a union of all Lutheran bodies in

America and created a committee to work out a plan for merging.

There are seventeen branches of Lutheranism in the United States and Canada. Replies to a questionnaire sent to every clergyman of all these branches show that 89% favor a merger into one Lutheran Church. If this union should take place, it would form a church of 4,381,094 members, with 15,469 congregations. The Lutheran Church is now the third largest Protestant communion in the country, following closely upon the Methodists and Baptists.

American Lutherans, with Lutherans and evangelicals throughout the world, oppose the efforts of the German *reichskirche* to force pastors of German Evangelical Churches to support a political program at the expense of their fidelity to the historic confessions of the Church.

Large Home Mission Field

In a block comprising all of Utah, Nevada, Wyoming, Arizona and New Mexico, and part of Colorado, Idaho and California, there is but one Protestant Christian college—Westminster, in Salt Lake City.

Westminster College has a threefold task: to maintain a high standard of scholarship in a Christian atmosphere; to provide college courses for Protestant young people in the Mormon area; and to offer this type of training to young Mormons. Ten years of enlarging buildings and equipment, followed by five years of depression, have left a deficit of \$75,000, which the management is now seeking to secure in a three-year campaign.

New Chance for the Indian

The Government is giving up the attempt to make the Indian a white man. Instead, he is being encouraged in self-government, in his own native arts and is being provided with modern sanitation and the comforts of civilization.

Since 1887, says Ward Shep-

ard of the Indian Bureau, federal policy toward the aboriginal Americans was such that more than 50 per cent of them "ceased to be Indians and failed to become whites." The Indian's entire life was organized on a group basis. He could not successfully compete in white society which is based on the individual. In half a century, according to Mr. Shepard, the Indians lost 91,000,000 of the 138,000,000 acres of land in the original allotments. A few, the Pueblos among them, which continued their communal traditions lost little or none. Under the old order, the majority of the red men saw their own culture degenerate and were unable to acquire that of the white man. Hence grew the unfair assumption that they are lazy and worthless.

One of the Bureau's innovations is the training of Indian teachers to work among their own tribesmen.

LATIN AMERICA

Bitterness Toward Religion

A law was passed in Mexico two years ago forbidding the teaching of religion in all schools, and since then there has been a gradual increase in the rigor of enforcement. Control of education and the press is another government policy.

The present situation is one of bitterness, suspicion and confusion. An amendment to Article III of the Constitution, which has been passed by congress but not yet submitted to the states, requires that all education shall be socialistic, excluding all religious doctrines. Teachers in private schools must agree with these requirements. Religious corporations, ministers of religion, and societies connected directly or indirectly with the propaganda of a religious creed, are forbidden to take part in primary, secondary or normal schools, or to give them economic support.

It is impossible to foresee the full effect of all this on Protestant mission work.

After Sixteen Years

"Mission Folks and Facts," a leaflet on Baptist home mission work, says: In 1918 the Baptist Home Mission Society sent out its first missionary to Nicaragua. Beginning with a small group of less than fifty believers, he built up a Sunday school, trained teachers, and opened out-stations. At the same time the woman's society sent out its first missionary teacher and founded a primary school. The primary school has developed into an institution embracing all grades through high school, and now enrolls over 400 boys and girls. The church of 400 members has grown to be one of the largest in all Latin America, with a Sunday school of 425 and an evening audience of 600. The pastor is a native Nicaraguan. A Christian community has grown up, and trained leaders in the ministry, in medicine and teaching have been sent out.

EUROPE

Salvation Army Work

On November 1st a great farewell was held in Royal Albert Hall, London, for General Edward J. and Mrs. Higgins. The Duke of York, who acted as chairman, said:

The Salvation Army makes a great claim upon the regard not only of members of the Royal Family but on all sincere and thoughtful people.... I believe there is today more mutual sympathy and understanding, nationally and internationally, and the Salvation Army, among other religious and philanthropic bodies, has had a full share in bringing that about. Men of many faiths, some of them leading representatives of those faiths—Anglican, non-conformist, Catholic, Jew, Hindu, Mohammedan—meet in glad accord to show their appreciation of the retiring general, and thus pay their tribute to the work of the Salvation Army.

General Higgins reviewed the widespread activities of the army, which include the operation of 89 main hospitals, seven for lepers only; 18 separate colonies for placing poor families on the land; 120 homes for deserted and orphaned children; the provision of 34,000,000 meals in a year for the hungry poor;

139 labor bureaus, and 224 workshops; work in 172 slum areas in the large cities of the world; the preaching of the Gospel in nearly 17,000 mission halls, of which over 6,000 are in non-Christian countries; and the direction and control of 45 training colleges for officers.

The Boys' Brigade

In 1883, William A. Smith, a Sunday-school superintendent of Glasgow, was faced with the problem of holding boys past 11 years of age with two other men, and 30 boys, he formed the "Boys' Brigade," a movement which has spread throughout the world. Within three years there were 61 companies in and around Glasgow and later the movement reached such proportions that Mr. Smith gave up his business to devote all his time to the Boys' Brigade, until his death in 1914. In 1909, King Edward made him a knight.

There are now companies of the Brigade in Canada, India, Australia, New Zealand, Africa, West Indies, Ceylon, Newfoundland, U. S. A., China, Latvia, Denmark, and now in Malaya. The object is, "The advancement of Christ's Kingdom among boys and the promotion of habits of Obedience, Reverence, Discipline, Self-Respect and all that tends towards a true Christian Manliness," and the motto "Sure and Stedfast."

Relief for Evangelical Churches

An important meeting of the Central Bureau for Relief of the Evangelical Churches of Europe, now identified with the American Section of the Universal Christian Council, was held recently under the chairmanship of Dr. William H. Foulkes. Plans were made for continuing the important services which this agency has been rendering under the leadership of Dr. Adolf Keller in Geneva. As fast as the situation improves in one European country, new problems arise in one or two others. Many challenging situations confront the churches of

Russia; while the American Christian Committee for German Refugees, which is endeavoring under the chairmanship of Dr. Cadman to aid in caring for the non-Jewish refugees from Germany, is finding great difficulty in arousing any general realization of the situation. It is said that one in five of these refugees is a Christian. Descendants of the Huguenots in France have shown, perhaps, the most concern. Jewish generosity toward Christian refugees has been remarkable. —*Advance*.

Jews Turn to Christ

The Maranos of Portugal are Jews who were forced into Roman Catholicism by the Inquisition. They have retained Jewish customs and forms of prayer, and have kept themselves from intermarriage with Catholics. Orthodox Jews have been attempting to win them back to Judaism, but they are unwilling to return to a Christless synagogue. So a Hebrew Christian Alliance of Portugal has been formed by a number of Portuguese Christians of Hebrew race,—teachers, ministers and business men, to bring them into evangelical Christianity. On the badge of the new organization are the letters XN. In the sixteenth century Maranos, when signing official documents, were obliged to append these initial letters with their names. They stand for *Christao Novo* ("New Christians"), in contradistinction to *Christao Vetno* ("Old Christians," that is, Roman Catholics). Mr. Pereira, the vice-president of the new Alliance says: "we are not ashamed to own that we are New Christians of Jewish descent who have accepted Christ as Lord and Master." —*S. S. Times*.

Italian Baptists

There are in Italy about 3,000 Baptists organized into fifty-one churches and sixty out-stations, under the supervision of Southern Baptists. Now the Italian National Baptist Convention has been organized with a board of directors legally incorporated

under the Italian law and cooperating with the Foreign Mission Board of the Southern Convention. The new president of this Italian Convention is Rev. Ignatius Rivera, pastor of the church in Florence, who finished his education in Glasgow, Scotland, and is a well trained preacher.

—*Watchman-Examiner*.

Gipsies in Austria

There is still in Europe one people who know almost nothing of God, and of His salvation through Jesus Christ. This is the small nation of gipsies, roving, despised, often persecuted. Many who formerly lived in the Hungarian territory known as Búrgenland, have now, through the Treaty of Versailles, been transferred to Austria. Thousands of them are living in closed settlements of miserable mud houses. Isolated settlements are also found in Carinthia and Upper Austria. To bring the Gospel to these gipsies is a task undertaken by a lay worker, Walter Müller, a former student at the Bible School for southeast Europe in St. Andrae, near Villach. He reports:

A gipsy invited me to come to his house, telling me that the thirty New Testaments I had forwarded to him had arrived, and that they had been reading them till 10 p. m. In that room I found thirty gipsies assembled, and I was asked to speak of Christ. The gipsies sat with crossed legs on the floor listening devoutly and eagerly, while the audience steadily increased. Thus I found that these despised people are open to the Gospel, and it has been a joy to me to see their eager response to the message of Salvation. I am finding many open doors and many new country places which up till now have been visited by no one with the purpose of circulating the Word of God.

An Anti-Christmas Campaign

According to the *New York Times*, anti-religious efforts have so slackened and Christian organizations are so increasing their strength in Russia that the executive committee of the League of Militant Atheists have issued a call for a "Christmas campaign" against religion, to begin November 25 and continue two months. The whole Soviet

network—the Young Communist organization, trade unions, agricultural advisers, village teachers and the movies, radio, press and clubs is asked to mobilize to push back the rising tide of worship.

Reports to the central headquarters of the militant atheists indicate that there is some reason for the atheist league's disquietude. In many villages not only are there no actively professing atheists but Communist party members are winking at the practice of religion or even engaging in it. Most churches that have not been turned into movie theaters, warehouses, or demolished, are frequently crowded with worshipers.

AFRICA

Covering Large Areas

Nearly 30 years ago, Lord Cromer, then High Commissioner for Egypt, invited the C. M. S. to enter the southern Sudan. In 1905 the first party went in. Owing to climatic and other difficulties all but one of that party had to retire, the present arch-deacon who is still at work there. The C. M. S. has sole responsibility for a vast area, comprising many tribes and tongues, and it is in order to occupy the whole territory that the eleven stations are spaced about 100 miles apart. At each station except the newest, Ler, there is a native church growing up. At Yei, the growth has attained the proportions of a mass movement. During the past year, between 2,000 and 4,000 people have assembled monthly for special gatherings for the deepening of spiritual life. One of the leaders here is a young chief from Yambio, who secured leave of absence from his small chieftainship for two years and volunteered for this service. This young church at Yambio contributes toward the work in other sections.

—C. M. S. Gleaner.

In the Sudan

At the World's Evangelical Alliance reunion in London last October, Mr. Gilbert Dawson, Secretary of the Sudan United

Mission, gave some pertinent facts about that part of Africa which are perhaps not generally known. The Sudan is almost as large as Europe, with an estimated population of 32,000,000. The northern portion is chiefly Mohammedan, the southern mainly pagan. There are over 600 distinct tribes. For many hundred years it was closed to evangelism; now it is practically open throughout.

Twenty-one missions are at work, with 180 stations and 672 missionaries, whereas thirty-three years ago there was but one station in occupation. Only about 50 per cent of the people have been reached so far. Some sixty-three languages have been reduced to writing sufficiently for some portion of Scripture to be issued therein. There is no overlapping of missionary effort.

—*The Life of Faith.*

Leper Work in Nigeria

The work of the Mission to Lepers at Garkida is beginning to solve the tremendous leprosy problem in Northern Nigeria, where there are at least 3,000 cases. There are 500 under treatment at the Garkida colony. Aid from the Nigerian government is promised in increasing measure; gifts from the American Mission to Lepers are matched by the government. It is hoped that this whole area may be rid of leprosy.

—*Without the Camp.*

Small East Africa Church

From time to time mention is made of very small houses of worship in which the spirit of God is at work, and where men are led to Christ. European mission journals give a description of a small church in East Africa which shows under what varied circumstances the Spirit of God is at work. *Moravian Missions* gives us the following account:

Missionary Gemuseus, coming to a congregation in the little village of Ndali, East Africa, hears a clear sound. On approaching, he finds a gardener crouching before a little hut, striking one stone upon another. The mis-

sionary thinks he is sharpening his bush knife on the Lord's Day, but finds that the little hut is a Christian prayer house where the Ndali people hold evening services. Some people are passing with hymn books and Testaments. Striking the stones was in imitation of church bells.

Inside the church were several little seats, consisting of forked limbs stuck in the ground and supported in the fork a limb on which the people could sit. The speaker had a little stand consisting of a board resting on three sticks of wood and behind it a firm, little bench. The church measured only six feet by twelve and the windows were mere openings in the walls. The gardener made a short prayer, the people then reverently sang a hymn; the gardener read Luke 14, with much stuttering, giving his own original explanation. He said:

"The banquet which the King Himself cooked, and offers to us, that is the word which we hear every day."

Donald Fraser Hospital

August 16 the Donald Fraser Hospital was opened at Sibasa. This event marks a further stage in the development of the medical mission established at Gooldiville in 1930 by the Church of Scotland. The hospital has been built and equipped from funds raised in South Africa, and is the first and only hospital in an area with a population of 150,000. At present, there are only twelve beds, but it is hoped to add an additional ward very soon.

The appreciation of the native people was shown by the large numbers who gathered at Gooldiville on the day of the official opening. Early in the morning the church was filled with those who had come to give thanks to God, and to seek His blessing on the new hospital.

—*South African Outlook.*

Revival in South Africa

Under direction of the Movement for World Evangelization, Rev. Lionel B. Fletcher, who has

been conducting a six months' evangelistic campaign in South Africa, reports a spiritual awakening which amounts to a sweeping revival. He was greatly pleased to find that converts won during his campaign twelve years ago have made marked progress in the Christian life.

One man had deliberately compacted to sell himself to the devil, and had actually served the devil for sixteen years. By what some people would call coincidence, his saintly parents came from a distant part of Africa to attend one of the evangelistic meetings, not dreaming that their wayward son, for whom they had prayed through the years, would be there. Their joy was unbounded as they saw this son and his wife walk up and testify that God had saved them.

—*Life of Faith.*

Opportunity in Near East

Dr. Charles R. Watson, President of the American University at Cairo, says that the degree to which old ideas in the Near East have yielded to science is almost unbelievable. The changes have affected profoundly intellectual life, social life and even political life. The auto, the movie, travel to Europe and the modern newspaper have been factors in widening the horizon of the rising generation. Education is advancing by leaps and bounds. Feminism is another movement of unusual significance to lands that have hitherto kept women veiled and secluded. In Egypt, unlike Turkey, the fez is still worn by men and the veil by women, but many free social relations between the sexes are permitted.

Dr. Watson believes that with this new day that has dawned comes an opportunity for serving these people such as Christianity has never had before.

WESTERN ASIA

Near East School of Theology

A glance at the field work program of the Near East School of Theology indicates that its influence is very extensive, reach-

ing in some weeks more than 2,000 people in Beirut and neighboring parts of Syria. Last year's eleven graduates are scattered in Bulgaria, Turkey, Greece, Syria, Lebanon, Cyprus and Palestine. Students conduct a Sunday service each week at Lebanon Hospital for Mental Diseases, attended by all who are well enough to be there. It is one of the things to which patients look forward, and seems to bring solace to their troubled minds.

—*Syria News Quarterly.*

American Press Centenary

Last year the American Press in Beirut celebrated its hundredth anniversary of Arabic publication in the city of Beirut. The Press is actually 112 years old, but the first twelve years were spent in Malta and Smyrna. Several hundred million pages of religious literature have issued from it in half a dozen different languages, and have been scattered all over the Near East and even in China, India, South Africa and the Americas.

To help defray expenses, all sorts of commercial printing is turned out. The present equipment has been running continuously for 30 years.

—*Caravan Trails.*

Al Jazireh

Al Jazireh is an island-like portion of Syria, lying between the two rivers of ancient history—the Euphrates and the Tigris. Its missionary interest centers in five villages, each having a small, but earnest group of Christians. In Haseecha there is a church building, and the twelve Protestant families are anxious for a school. Am-moudah is a thriving wheat market, seemingly oblivious of the depression. The town's most distinguished citizen is a Protestant. Kamishlie has 81 Protestant Christians; they have purchased a site for church and school. Aleppo station is helping to supply a preacher-teacher. There are about fifty Protestants in Ain Diwar, the most heterogeneous group to be encountered anywhere. If one would be

understood by all he must express himself in no less than four or five languages—Arabic, Turkish, Armenian, Kurdish and Assyrian.

A pastor-at-large is greatly needed to cover the entire field until organized churches can be established.

—*Syria News Quarterly.*

New Ideas in Sidon

Teaching in Sidon Girls' School is not in vain. One class studying "Home and Community" was asked to write on the topic: "What Have I the Right to Expect from My Community?" Here is a composite of eight papers:

"I have a right to expect from my community safety, clean streets, pure water, good roads, electric lights, ice made from pure water, clean markets, meat screened from flies, and the examination of milk and meat.

"I expect the community to collect garbage, care for sewage, isolate people who have infectious diseases, and to punish dirty people; to pass laws to keep the health of the people in good condition, to open schools so that the people may be educated, to use the money I pay in taxes in the right way.

"I expect the community to drive out child labor. I also look for a good position and respect for women as well as for men. These things will cost me a great deal, they will cost me courage and ability to work, for it is not enough to see and say, and not to do anything. They also cost me time, and this time, energy and money I should save by planning everything at home. I should follow the laws of the community, pay my taxes on time and be a good example."

These ideas were put into practice in a preliminary sanitary survey of Sidon community. Under impressive police escort groups of girls inspected the men's prison, the women's prison, the public bath, the slaughter house, the meat, vegetable and milk markets.

When the girls were ready to present their report they invited the honorary members of their club, a group of Sidon women, and a representative of the Women's Club in Beirut. Within two weeks the Sidon Women's Club came into existence, stating as its purpose: "The Improvement of Family and Community Life." Three committees have been organized, the prison

committee, health committee and a committee to help the poor.

INDIA

Evangelistic Week in Dornakal

The Bishop of Dornakal believes that rural India is ready, as never before, to receive the Gospel. Nearly 12,000 baptized Christians were voluntary witness bearers during evangelistic week last May in Dornakal diocese. During the campaign in the Kistna area nearly 5,000 people definitely decided to become Christians, and 21,000, of whom 12,000 were caste people, stated that they wanted to know more about Christ.

—*C. M. S. Outlook.*

What About Ceylon?

A changed viewpoint has become rather prevalent in Ceylon, expressed concretely in a book by an English professor, "A Buddhist Pilgrimage." The idea is that when a backward people have been lifted by a degree of western civilization they should be left to work out their own destiny. All religions are good, but for the Singhalese none is better than Buddhism.

The C. M. S. has a large share in upholding a belief in Christ in Ceylon, but there are only 30,000 Christians of the Anglican Church in a population of over 5,000,000. The Anglican Church has been renamed "The Church of Ceylon"; it is the first fruits of 100 years' work. In nearly a hundred villages schools are staffed with Christian teachers; an urgent need is that of keeping the faith of these teachers at a high level, since even they are in danger of succumbing to the axiom "Buddhism for Ceylon." At least a third of the 147 teachers are Christians of ten years' standing, or less. However, in many villages there is real progress, and a steady flow of those who are "added to the faith."

—*C. M. S. Outlook.*

Legion of Decency

The Legion of Decency started in America on the initiative of Roman Catholic bishops is mak-

ing its influence felt in India also. Under the influence of some of the Roman Catholic prelates in India branches of this league have been formed in cities like Calcutta, Madras and Bangalore. A public meeting was held in Madras under the auspices of the Catholic Social Guild to protest against the unwholesome cinema films shown in that city. Protestants and some non-Christians took a prominent part in this meeting. In India, it is very rarely that Catholics and Protestants cooperate.

—*The Christian Century.*

Appeals for the Colleges

Advisory committees on Christian higher education in India have been set up in Great Britain and in North America, and in India a Central Board of Christian Higher Education has come into existence. The object of these bodies is to see that the recommendations of the Lindsay Commission are carried out by the colleges, and to help the organizations connected with these colleges to give effect to the recommendations. An appeal for £130,000 for Indian colleges was launched last March; and the colleges which are run by American missionary societies have asked the American Advisory Committee to appeal for Rs. 1,500,000 for helping the development of colleges like Forman College, Lahore; the Christian College, Allahabad; the Christian College, Lucknow; the American College, Madura; the Isabella Thoburn College for Women, Lucknow, and the Christian College, Indore.

Experiment in Press Evangelism

Newspaper evangelism, already a tested and successful means of Christian work in Japan, is being introduced in India. Dr. James E. Manry, of Allahabad, writes that during the coming winter it is planned to insert articles on Christianity in a number of the best Indian dailies, both English and vernacular. After a four-months' experiment, a check-up on re-

sults will be made, and plans outlined for future work.

The initial expense is covered by a gift received through Dr. E. Stanley Jones, whose work with the higher classes in India makes him appreciate the possibilities of reaching in this way large numbers of educated, but heart-hungry men who have little direct touch with Christians.

Missionary Coordination

Representatives of ten missions met in Bombay September 5 to discuss the question of establishing a joint business office in Bombay. The views expressed indicate that there will be many advantages arising from a joint office. The sale of American drafts will be facilitated and other items of business, particularly those that have to do with transit and shipping, will be handled much easier from a central office. There will also be a considerable saving in office staff and equipment when the work of ten or more societies can be carried on through one office. It is recognized that at least two missionaries will be required, and possibly a third to make provision for necessary furloughs. There would be one or more permanent office assistants in addition. If this experiment is made and proves successful, it is quite possible that other missions will wish to share in the advantages of such a joint office.

—*The Indian Witness.*

CHINA

New Broadcasting Station

The largest broadcasting station in Asia, and the third largest in the world, has recently been opened by the Chinese Government in Nanking. A circle with its wavelength as a radius and Nanking as the center includes Irkutsk, Chita, Delhi, Calcutta, Burma, Sumatra, New Guinea and the Caroline Islands. Just what are we likely to hear? The program from 8:00 a. m. till 9:00 p. m. includes the news (broadcast in Mandarin spoken with a South China accent), lectures and musical numbers.

Both Ginling College girls glee club and the girls of Methodist Hui Wen High School have programs. A Professor of Nanking Theological Seminary has spoken on the topic "Educational Foundations of World Peace." At the invitation of the Chinese Government, messages from several Christian institutions are being sent far and wide.

—*Woman's Missionary Friend.*

Press Literature Prizes

Two prizes were offered by the Presbyterian China Council, with a view to stimulating the production of Chinese Christian literature. One prize of \$300 was awarded to the author of the best original production of Christian literature in Chinese published during the year 1934. Another prize of \$150 was awarded for the most effective translation of Christian literature into Chinese published during the year 1934. The name "Press Literature Prizes" has been given in recognition of the service rendered by the Presbyterian Mission Press.

—*Chinese Recorder.*

Oriental Views America

A distinguished Chinese leader, Mr. Leland Wang, of Honkong, who paid a visit to America recently, was educated in three Chinese Naval colleges, and at the time of his conversion in 1918 held a high position in the Chinese Navy. Later, he resigned his position to devote his time to evangelism. He has witnessed to his profession in almost every province of China, and in other lands as well. Returning from his visit to America, he has made various observations:

"We have traveled over eleven thousand miles in three months, besides taking about one hundred meetings in different places. One of my impressions of America is that there are too many automobiles here. It is a nation on wheels."

With keen spiritual insight, Mr. Wang views America's real need as well as that of the whole world, when he says:

"How sad it is to see this country, which puts the inscription 'In God We Trust' on its dollar, departing

from the God of its fathers! It is the faith of the Pilgrim Fathers that made America great."

—*The King's Business.*

A Model Parish

Pastor Tien Li Kung has made his parish a model for the whole country. This out-of-the-way church had been going down hill until only five members were left, but Pastor Tien threw his whole energy into his task and preached for 50 nights in the street, organized two day schools and four night classes, all taught by volunteers. In each of these centers he conducts a weekly preaching service. Difficulties which fill others with consternation only rouse him to action.

Pastor Tien's example has provoked both the county normal school and the higher boarding school to zeal for the underprivileged. For the first time in their history they are conducting classes for those who cannot read or write. Twice recently students from the latter institution have paraded the city exhorting the illiterate to enroll in night classes. The results have been commendable.

—*Christian Advocate.*

Friends' Work Strengthened

A real strengthening of the Friends' forces in China has been made by the return of five missionaries from furlough, and the sending of two new ones. Friends in England have made this possible. In the two large cities of Szechwan, Chungking and Chengtu, each with over 500,000 inhabitants, Friends share with other churches in evangelistic and educational efforts. At the city of Chungking, Chinese Friends maintain the work unassisted. In Central Szechwan, a large district with Tungchwan as its center, Friends are the only Christian representatives. Further south, there has been a successful year in hospital work at Suining; while in the Tungchwan and Suining districts the workers have devoted much time to what one of them terms "old fashioned evangelical work," holding meetings, preaching, teaching, distributing

literature, and forming personal contacts with men and women in the towns and villages in their districts. —*Chinese Recorder.*

Government Aid for Colleges

There are encouraging signs of cooperation between Christian conferences and government schools. A youth workers' conference, for instance, was held on the campus of the provincial college at Wusih. A young people's conference in Honan was held on the campus of a provincial rural normal school. Mutual understanding and appreciation was one result. This is one aspect of the very cordial relations now existing between Christian and other institutions in China. The University of Nanking has during the last year received more than a quarter of a million dollars (silver) from various public organizations, among them the national government. Yenching University, also, received about \$60,000 (silver) from the ministry of education.

—*The Christian Century.*

New Mohammedan State

Chinese Turkestan is a potentially rich land commanding the trade routes that connect India, Russia, Mongolia, Tibet and China. It has a large Chinese Mohammedan population. General Ma has now declared the state independent of China and given it the name of Islamistan (the realm of Islam). According to reliable private information, "no Christian will be tolerated in the State of Islamistan, and Christian refugees are beginning to trickle down through the Northwest frontier into India." There have been murder, imprisonment and torture in the small Christian community, and the reports declare that there will be exile for all survivors.

This son of an English manufacturer in London, a convert to Mohammedanism has assumed the title "King of Islamistan."

Inaccessible Turkestan

About the most inaccessible spot in the world is that strip of

territory stretching along the northern side of Tibet through which runs the age-long caravan route from the Mediterranean to the Pacific. Last year a company of six young men under the direction of a veteran missionary entered the territory via the Gobi Desert on two motor trucks. One of the group writes of the way this large, unevangelized district is being reached.

On Sundays we hold services in our guest room, singing simple hymns and giving out gospel message to those who come. Quite a number of men and school boys have come to listen, and a goodly number of people, both old and young, just stroll in to see what is going on, attracted usually by the sound of my little organ. We have had many visitors from the various peoples that live here—Chinese, Tungs, Turki, and others—and have had opportunities to talk with them about the things of God.

As there are many sick and suffering people here without proper medical aid, the traveling missionary always carries his medicine case, as well as Bibles, gospels and tracts. Thus we have found it helpful to do a little dispensary work for two hours every morning. During the last month or so we have seen some three hundred sick people, and have been able to relieve much suffering. We hope in this way to show forth something of the love of God in Christ, and win the confidence of the people.

—*Moody Bible Institute Monthly.*

JAPAN-CHOSEN

Professor Becomes Evangelist

Here is a bit of early Christianity in modern Japan. Mr. Suzuki, formerly teacher of Physics in the Imperial University, has taken up a small farm in a mountainous region of northwest Japan, and built for himself a home from which, as a base, he engages in evangelism. He was once an agnostic, but his contacts with the Omi Mission brought him to Christ. He finished his scientific studies and then mastered Greek and Hebrew in order to search the Scriptures in the original. Eventually, he felt called to give his whole time to Christian work, and chose this remote and unattractive region. He has an assembly hall in his own house where he holds meetings and Sunday school. —*S. S. Times.*

Pan-Pacific Buddhist Conference

A Pan-Pacific Buddhist Conference was held in Kyoto last July, attended by nearly 700 delegates representing Buddhism all over the world. A message was sent to the Conference by Mr. Gandhi, from which the following is taken:

It is impossible for Hindu India today to retrace her steps and go behind the great reformation that Gautama effected in Hinduism. By his immense sacrifice, by his great renunciation and by the immaculate purity of his life he left an indelible impress upon Hinduism, and Hinduism owes an eternal debt of gratitude to that great teacher. Wherever the Buddha went, he was followed by and surrounded not by non-Hindus but by Hindus who were saturated with the Hindu law. But the Buddha's teaching, like his heart, was all-expanding and all-embracing, and so it has survived his own body and swept across the face of the earth. Buddha never rejected Hinduism but he broadened its base. He gave it a new life and a new interpretation. Gautama was a Hindu of Hindus.

—*The Christian Century.*

ISLANDS OF THE PACIFIC

Religious Education Library

In response to an appeal made by Secretary Enrique C. Sobrepaña of the Philippine Committee of Christian Education that the Philippine Islands be made one of the religious education library centers, one hundred choice books on religious education have been shipped to Manila by the World's Sunday School Association. These books will form the nucleus of a circulating library for use by religious educators in the Philippines and in Malaysia.

Advance in Dutch East Indies

West Borneo, South Sumatra and the 200 islands lying between, a field comprising from seven to eight million people, must be classed as unreached territory. These islands are inhabited by Chinese and Malay-speaking people in a proportion of about fifty-fifty. The Chinese Foreign Missionary Union, which has seven Chinese missionaries working in pioneer areas of the Dutch East Indies,

has appointed pastor F. L. Ching and his wife to open work in these islands. They are the first missionaries to enter this field. The prevailing religion among the island tribes is a mixture of Mohammedanism and animism. —*The Evangelical Christian.*

Jubilee in Malaysia

Malaya Methodists celebrate this month the fiftieth anniversary of the opening of the work in Malaysia by William F. Oldham, now Bishop, who is planning to be present with Mrs. Oldham. They will be guests of the conference. Miss Sophie Blackmore, who opened the Woman's Foreign Missionary Society work in 1887, comes from Australia as guest of the Woman's Foreign Missionary Society. Bishop Badley will represent the Board of Bishops.

A pageant entitled "The Morning Light," prepared by Mrs. E. F. Lee, will be presented in Victoria Hall, Singapore. The history is given in a book entitled *Malaya Rejoices.*

—*The Christian Advocate.*

Fijian Friends

It seems to be characteristic of the Fijians that when a new thing takes their fancy they put amazing enthusiasm into it. The observance of Mothers' Day is one instance; children do all the work on that day to give their mothers a rest. Sons send gifts, and students go home for the week end. Fijian women have linked up with the rest of the world in the celebration of the Women's World Day of Prayer, and attach tremendous importance to it. They conduct their meetings in a fine, devotional spirit.

—*The Missionary Review (Australia).*

WHY DO YOU GO?

Some go to church just for a walk,
Some go there just to laugh and talk,
Some go there the time to spend,
Some go there to meet a friend,
Some go there for speculation,
Some go there for observation,
Some go there to doze and nod,
Some—how few—to worship God.

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

The Living Religions of the Indian People. By Nicol Macnicol. Pp. 323, 10 shillings, 6 pence. The Southern Christian Movement Press, London, 1934.

The six chapters of this book were presented in connection with the Wilde Lectureship in Natural and Comparative Religions at the University of Oxford (1932-34). They deal with Hinduism, India Islam, Jainism, the religions of the Sikhs and the Parsees, and with Indian Christianity. They are a temperate and restrained study both of the historical background and of the present situation in the case of each of the religions of India. They represent an attitude of great fairness, not to say of tenderness, in dealing with the non-Christian religions of India, but there is no question with Dr. Macnicol as to the place of Christ and no equation of Him with any other. Dr. Macnicol is, of course, thoroughly equipped with knowledge and understanding for his task and this is a good book like others which he has written. There is a slight slip in the footnote on page 160 in placing Kerbela in Persia instead of in Iraq.

R. E. S.

An African People in the Twentieth Century. By L. P. Mair. Pp. 300, 12s., 6d. George Routledge & Sons, London, 1934.

This thesis, by a lecturer in Colonial Administration in the London School of Economics, is "A study of the influence of European civilization on the structure of African society and of the practical lessons to be learned in the shaping of colonial policy."

The people studied are the Baganda of East Central Africa—the people among whom the Church Missionary Society has

carried on its great work resulting from Stanley's call and the beginnings by Hannington and Mackay. The book is a careful study of the social and economic structure of the Baganda people as affected by European influences which have pressed in upon them. The writer is sympathetic with the ethical principles of Christianity and in the main with its social influence. He thinks that missionary effort "would be infinitely more valuable if its emphasis was transferred from its present objects to the advocacy of ethical ideals." To him it is conceivable that "ideals of altruism in which the strength of Christianity has always lain might come to be regarded as not necessarily inseparable from a code of sexual morality which no European society has in fact ever followed."

In other words, he thinks that Christian missions should lay less emphasis on theology and be satisfied with their social and moral influence, with an adaptation of moral ideals to the old African social organization. The evidence is complete that western civilization is going to modify radically the life of the African people whether for good or for evil. The problem for Christian missions is as to how much they can contribute to the change for good and how little to the change for evil.

ROBERT E. SPEER.

The Pageant of Chinese History. By Elizabeth Seeger. Illustrated by Bernard Watkins. New York, Longmans, Greene and Company, 1934. Pp. xvii, 386. \$3.00.

The author has avowedly written for children, and most delightfully she has done it. The style is vivid and eminently read-

able. The pages, too, show an enthusiastic admiration for China. The illustrations are vivid and most attractively done. No child can read the book without coming away with a warm appreciation of the Chinese and with something of a knowledge of the sweep of Chinese history—and it is to be hoped with a desire to know more. In what appears to be its primary purpose the book has been very successful.

It is, however, easy for the specialist to criticize a book of this kind. Obviously it is written by one with no particularly expert knowledge of China. The literature on which the book is based is good but does not include enough modern works on history to incorporate the results of the best recent scholarship. The author apparently knows nothing of the fascinating glimpses which within the past two or three decades archaeology has given of the beginnings of Chinese culture, and still narrates simply the time-honored story of early monarchs who at best are probably only myths. Lao Tzū is spoken of as an historical personage, and no doubt seems to have troubled the author's mind concerning his authorship of the *Tao Tē Ching*. Some noteworthy characters who might well have been made very attractive, such as Wang Mang, Wang An-shih, and Chu Hsi, are not even mentioned. The romanization is frequently of the type which is not in accord with the most generally accepted usage. Moreover, the modern period is dealt with entirely too sketchily to introduce even children in any adequate fashion to the stirring events of

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

the late decades or to an understanding of the China of to-day. Nor does the author seem to know much about missions; the only mention of them in the nineteenth and twentieth centuries is by way of semi-disparagement.

It is, therefore, a pity that a book which in many ways is excellent should not before going to press have been perused by experts and so have been able to avoid some of the defects which now are obvious.

K. S. LATOURETTE.

A Bosphorus Adventure. Istanbul (Constantinople) Woman's College, 1871-1924. By Mary Mills Patrick, Stanford University Press, 1934. Pp. 284. Price, \$2.25.

Here is the story of a great adventure in education for the womanhood of the Near East by the president emeritus of Istanbul Woman's College. Dr. Patrick went to Constantinople as a teacher in 1875, four years after the founding of the school. She retired in 1924. During this period the college grew from a girl's school of forty pupils to an institution with several hundred students, in modern buildings and on a campus of seventy acres.

The story is told in accordance with the periods of Turkish rule, before and after the Revolution. Conditions under the reactionary Sultan Abdul Hamid and under the new republic are strongly contrasted. The author sketches the dark days of oppression, the struggle for freedom, and the atmosphere of old Turkey as the background for the new day in modern Turkey, which she believes is one of the most progressive of republics. She pays tribute to the noble women who were her colleagues on the field, and not less those who contributed of their substance so liberally for the building of the College and its endowment. We are surprised that there is almost no reference to Islam, until recently the state religion of Turkey.

An excellent bibliography, a list of publications by the American members of the faculty, and a good index add to the value of the book.

S. M. ZWEMER.

A History of Religion. By Herbert H. Gowen. 8vo. 698 pp. \$3.50. Morehouse Publishing Co. Milwaukee. 1934.

Dr. Gowen, Professor of Oriental Studies in the University of Washington, and the author of several volumes on the subject, writes as an historian rather than as a theologian or missionary but his viewpoint is avowedly Christian. His purpose is to trace God's purpose and method of leading men from darkness to light and from death to life. The untranslated quotations do not tend to make the book suited to popular use.

Dr. Gowen begins with primitive religion, discusses ancient and modern religions, and closes with an attempt to look into the future. He finds some difficulty in defining religion; "Man's faith in an ideal beyond himself" is too broad a definition for it would include those who have no religion. The same objection holds with regard to the author's treatment of Judaism and other religions, which he describes as "designed to prepare men's minds for the dawning of a new spiritual day." If this was the design, all except the Hebrew religion have failed to fulfil their purpose. He accepts the historicity of the Old and New Testament but does not seem to recognize the Old Testament as a special divine revelation to prepare the way for Christ. He accepts Christ as divine Lord and Saviour but does not pronounce on such matters as virgin birth, the miracles and the resurrection.

The book has an immense amount of information on the different religions and is adapted to discerning students rather than to the general reader. There are numerous references to source material.

Paul, His Heritage and Legacy. By Kirsopp Lake. The Mary Flexner Lectures on the Humanities at Bryn Mawr College. 153 pp. \$2.00. Oxford University Press, New York.

This is not a biography of Paul but a general discussion of Jewish and Gentile Christianity, with Paul viewed as a "bridge" between them. Readers need to

observe the distinction between facts and the author's opinions. No one can prudently challenge the authority of the professor of history in Harvard University when he makes statements of fact, but his opinions are in a more debatable category. For example, the fact that Mark believed that Jesus claimed to be the Son of Man is coupled with the opinion: "I do not think that Jesus can have meant Himself" (pp. 42-43). Anyone with the New Testament in his hands can judge of that.

There is much in the book that is fine but throughout the Bible and Jesus (the term Christ is avoided) are discussed from a thoroughly rationalistic viewpoint. He frankly declares: "I do not believe in the existence of any creator, and when I use the word God, I mean the totality of values, not a person or a personal being" (p. 85). The reader is told that "Paul's teaching differed seriously from the teaching of Jesus" (p. 75), and that the Christianity which will survive is neither St. Paul's teaching about Jesus, nor that of any one else, not even of Jesus himself, but that which is freshly evoked in each generation by the spirit which animated Jesus and Paul in theirs." We wonder whether the students who heard these lectures realized that what they were getting as "modern scholarship" was simply old infidelity in a new dress.

ARTHUR J. BROWN.

Ein Christ auf den Strassen der Welt. Das Leben des Dr. John R. Mott. By Basil Mathews. Herausgegeben von Professor Julius Richter (Berlin). Berlin: Im Furche-Verlag. Price, R. M. 4.80. Pp. 347.

Dr. Mott and his world-wide circle of friends are to be congratulated on this excellent translation of his life-story through the indefatigable pen of Prof. Julius Richter of Berlin. The original work by Basil Mathews was reviewed at length in this Magazine. It will suffice therefore to note that the translation is unabridged, except for the omission of the maps and illustrations.

S. M. ZWEMER.

God and the Cosmos. By Theodore Graebner. pp. 352. \$3.00. William B. Erdman Pub. Co., Grand Rapids, Michigan. 1934.

This author, a professor of philosophy in the Concordia Theological Seminary in St. Louis, calls his book "a critical analysis of atheism." This is a true characterization. The volume is a cogent and vigorous and, to the unprepossessed mind, a convincing statement of the invalidity of any theory of life and the world based on materialism, mechanism or atheism. There is a great wealth of quotation from an immense mass of reading and the material is presented so clearly and simply that any thoughtful person can follow the argument. There are some typographical errors which should be corrected in another edition. It would be well if the authorities quoted were more fully dated as some of them also are perhaps outdistanced and several authorities still living are quoted in terms to which they might justly take exception. But no such mass of material as this could be assembled without some qualification, and the book can be heartily recommended as a straight out, plain spoken, well informed statement of a positive Christian view of God and the world. R. E. S.

New Books

Donald Fraser of Livingstonia. By Agnes R. Fraser. 7s. 6d. Hodder & Stoughton. London.

Jesus Christ and Primitive Need. By Charles Pelham Groves. 6s. Epworth Press. London.

Das Buch Der Deutschen Weltmissionen. Julius Richter. Illus. 332 pp. Leopold Klotz. Gotha.

China's Problems and Their Solution. Wang Ching Wei. \$2.50. China United Press. Shanghai.

Christianity Tested. Oscar Macmillan Buck. 255 pp. \$2. Abingdon Press. New York.

The Daughter of Abd Salam. Florence Mary Fitch. Reprint. Illus. 75 pp. \$1.50. Bruce Humphries. Boston.

Ein Christ Auf Den Strassen Der Welt—Dr. John R. Mott. Basil Matthews. 348 pp. Rm. 4.80. Furche-Verlag. Berlin.

The Faiths of Mankind. William Paton. Second Edition. 156 pp. 2s. 6d. S. C. M. P. London.

Missionary Facts from World Fields. 18 pp. 15 cents. Baptist Board of Education. New York.

The Omi Brotherhood in Japan. Wm. Merrell Vories. Illus. 180 pp. \$1.00. Omi Brotherhood. Omi-Hachiman, Japan.

The Responsibility of Success. W. Wilson Cash. 92 pp. 1s. C. M. S. London.

The Re-Discovery of the Spirit. Wm. Owen Carver. 160 pp. \$1.50. Revell. New York.

Something Happened. Mildred Cable and Francesca French. \$2.00. 320 pp. C. I. M. Philadelphia.

Southern Baptists in the Great Adventure. T. B. Ray. \$1.25. 201 pp. Baptist Sunday School Board. Nashville.

Stories of Hymns We Love. Cecilia M. Rudin. \$1.00. 50 pp. John Rudin & Co. Chicago.

Stories of Indian Saints. The Late Justin E. Abbott. Rs. 3. 500 pp. United Theological College of Western India. Poona, India.

Peace by Revolution: An Interpretation of Mexico. Frank Tannenbaum. Illus. 317 pp. \$3.50. Columbia University Press. New York.

Sixty Years of Service on Behalf of Lepers and Their Children. 94 pp. Mission to Lepers. London.

A History of the Church in Venezuela—1810-1930. Mary Watters. 260 pp. \$3.00. University Press. Chapel Hill, N. C.

Rebel Destiny: Among the Bush Negroes of Dutch Guiana. Melville J. and Frances S. Herskovitz. Illus. 366 pp. \$3.00. McGraw-Hill. New York and London.

Malekula: A Vanishing People in the New Hebrides. A. Bernard Deacon. Illus. 789. 42s. Routledge. London.

The World Wide Church—1934-5. 130 pp. 1s. Church House, Press and Publications Boards. London. 1934.

The Case for Missions in Modern India. E. C. Dewick. 25 pp. 3 as. Palghat Mission. Palghat, South India.

Africa and the Making of Books: Being a Survey of Africa's Need of Literature. Margaret Wrong. 56 pp. 6d. International Committee on Christian Literature for Africa.

China's First Preacher, Liang A-Fa, 1789-1855. G. H. McNeur. Illus. 128 pp. Mex. \$1.50. Kwang Hsueh Pub. House. Shanghai.

Builders of the Indian Church. Stephen Neill. 159 pp. 3s. 6d. Hodder & Stoughton. London.

Sadhu Sundar Singh: A Personal Memoir. C. F. Andrews. 256 pp. 3s. 6d. Hodder & Stoughton. London.

Aggrey the African Teacher. Wm. J. W. Roome. 94 pp. 1s. Marshall, Morgan & Scott. London.

Apolo, the Apostle to the Pygmies. Wm. J. W. Roome. 95 pp. 1s. Marshall, Morgan & Scott. London.

Church and State in Latin America: A History of Politico-Ecclesiastical Relations. J. Lloyd Mechem. 550 pp. \$4.50. University Press. Chapel Hill, N. C.

Shintoism: The Indigenous Religion of Japan. A. C. Underwood. 126 pp. 2s. 6d. Epworth Press. London.

Zoroastrianism. J. W. Waterhouse. 134 pp. 2s. 6d. Epworth Press. London.

Jesus Christ and Primitive Need: A Missionary Study in the Christian Message. C. P. Groves. 260 pp. 6s. Epworth Press. London.

Problems of the Pacific, 1933. Proceedings of the 5th Conference of the Institute of Pacific Relations. Edited by Bruno Lasker and W. L. Holland. 490 pp. \$5.00. University Press. Chicago.

Personal Items

(Concluded from page 1.)

in January to conduct meetings under the auspices of the Inter-Varsity Student Christian Fellowship.

* * *

Dr. Ju Sam Ryang, general superintendent of the Korea Methodist Church since 1930, has been reelected for a second term of four years. Dr. Ryang is a graduate of Vanderbilt and Yale Universities.

* * *

Rev. John W. Nichols, D.D., was consecrated Suffragan Bishop of Shanghai, November 1st.

* * *

Sir Wilfred Grenfell, who is nearing three score years and ten, plans to retire from active work in Labrador and Newfoundland but will continue to promote the work for people to whom he has devoted his life by helping promote the work of the International Grenfell Association. He has been for more than forty years a big Christian brother to the people of Labrador and the Newfoundland coast.

Obituary Notes

(Concluded from 2d cover.)

The Archbishop of Rupert's Land, Rt. Rev. I. O. Stringer, D.D., died suddenly in Winnipeg, Manitoba, on his way to take part in a parish meeting. Since 1892, Bishop Stringer had ministered to dwellers in the Arctic wastes.

* * *

Dr. Marcus C. Mason, a retired pioneer missionary to Assam, died in East Aurora, N. Y., October 15, 1934. For fifty years he worked among the savage tribes of the Garo Hills. His first task was to reduce the Garo language to writing, and it is due to him and to Dr. E. G. Phillips that the Garos have the Bible in their own vernacular.

DO NOT MISS THE MOSLEM WORLD

SAMUEL M. ZWEMER, Editor

SOME ARTICLES IN THE JANUARY NUMBER :

Unitarianism and the Gospel	Archbishop of York
The Study of the Koran Text	Arthur Jeffery
Does the Bible Speak of Mohammed?	James Robson
A Baha'i Pontiff in the Making	Albert E. Suthers
Al Madina: Arabic or Aramaic	Eric F. F. Bishop
Moslems in the United States	G. H. Bousquet
Christianity and Islam in Lanao	Frank C. Laubach
To Whom Will Ye Liken God?	Laurence E. Browne
A Moslem Shrine in Buda	Ladislaus Draskoczy
The Moslem Doctrine of Revelation	"Orientalist"
Current Topics Book Reviews Survey of Periodicals	

* * SUBSCRIBE NOW * *

50 Cents a Copy. \$2.00 a Year (postpaid)
THE MOSLEM WORLD
 156 Fifth Avenue, New York City

In combination with
THE MISSIONARY REVIEW OF THE WORLD
 \$3.50 a Year. (Foreign Postage, 50 Cents)

British Agents: MARSHALL, MORGAN & SCOTT, 12 Paternoster Buildings, London, E. C.
 Price in Great Britain, Eight Shillings a Year, net

Enjoy Good Reading Every Month

Readers of all denominations, in all lands, see the making of history
 through the eyes of missionaries and world leaders who write for ::

THE MISSIONARY REVIEW *of the* WORLD

DO NOT MISS THESE COMING ARTICLES:

Idols Falling in China	James P. Leynse
A Robber's Church in India	H. R. Coventry
Visiting Lepers with a Chinese Doctor	Lady Hosie
Among the Italians in America	A DiDomenica
An Unrivalled Missionary Opportunity	J. Campbell White
Present Day Problems and Encouragements	Editorial
The Evangelization of Brazil	John C. Granberry
Pioneering in Madagascar	W. Kenall Gale
The Success of Missionary Children	Ellsworth Huntington

\$2.50 a Year

SEND YOUR SUBSCRIPTION TODAY

25 Cents a Copy

THE MISSIONARY REVIEW PUBLISHING CO., Inc.

Third and Reily Streets, Harrisburg, Pa.

British Agents: MARSHALL, MORGAN & SCOTT, 12 Paternoster Buildings, London, E. C.