

THE MISSIONARY REVIEW OF THE WORLD

Conquest By Healing in Ethiopia

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Christianity in the New India

Richard Burges

Crucial Issues in Latin America

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Kenneth G. Grubb

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W. O. Lewis

Can We Interest Men in Missions?

George A. Brown

Dates to Remember

November 3-9—Christian Home Week.
November 17—Men and Missions Sunday. Topic: "Jesus Christ and the World Today." For source material write to the Laymen's Missionary Movement, 19 S. La Salle St., Chicago.

December 7—Universal Bible Sunday.

December 30-31—Conference with Dr. Kagawa on the Relation of the Churches to the Cooperative Movement. Indianapolis, Ind.

December 28, 1935-January 1, 1936—Student Volunteer Convention. Indianapolis, Ind.

January 15-17—National Conference on the Rural Church. Washington, D. C.

July 6-12—Twelfth World's Sunday School Convention. Oslo, Norway.

Personal Items

The Archbishop of York (Dr. William Temple), known as a leader both in Christian thought and in Christian work, is to make his first visit to America in December. He will fill several engagements at universities and cathedrals and will be one of the leading speakers at the Student Volunteer Convention in Indianapolis.

Rev. A. M. Chirgwin, General Secretary of the London Missionary Society, is paying a two months' visit to the United States, in connection with the meeting of the International Missionary Council. He plans to visit Negro schools and colleges of the South.

John L. Mott, son of John R. Mott, has been made director of International House, New York, to succeed Dr. Harry Edmunds. This center now serves students from 65 countries.

Mrs. Adena Miller Rich has been appointed to succeed the world-famous Jane Addams as head of Hull House, Chicago. She was associated with Miss Addams for twenty years.

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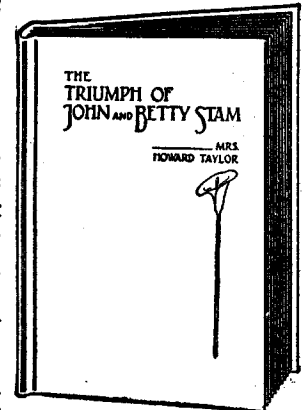
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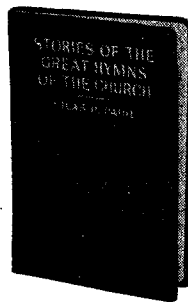
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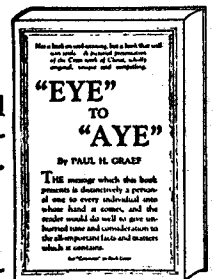
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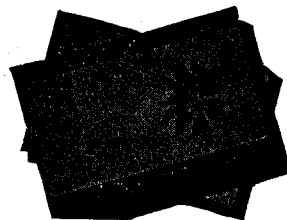
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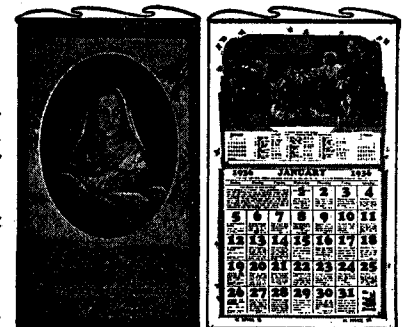
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THE MISSIONARY REVIEW OF THE WORLD
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DELAYAN L. PIERSON, *Editor*

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Editorial Chat

Our October number on Latin America has received very hearty commendations and many single copies have been sold. Order your extra copies now before the supply is exhausted. In the present issue we publish some additional articles on the same subject and more will follow. This is "Latin America Year."

* * *

The past summer and autumn have been especially rich in interdenominational and international conferences on Christian faith, life and work. Some of these are reported in this issue; another—the Student Volunteer Convention—will be fully reported, and the leading addresses will be printed early next year.

* * *

One of the recent articles in THE REVIEW so impressed a missionary bishop that he ordered copies printed and sent to every missionary of his church.

* * *

A pastor in the home church offered to reprint another article at his own expense and have it sent to all the missionaries of his denomination. He learned that THE REVIEW already goes to all those missionaries.

* * *

Here are recent comments from our readers. Will you pass on the good word?

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* * *

"On our station in the bush we greatly appreciate the monthly appearance of THE REVIEW."

FLORENCE N. GRIBBLE, M.D.,
French Equatorial Africa.

Obituary Notes

The Rev. Harvey S. Murdock, D.D., head of the work among mountaineers at Buckhorn, Kentucky, died on October 4th of heart disease at the age of 64. He went out thirty-three years ago as a representative of the Lafayette Avenue Presbyterian Church, of Brooklyn, to establish this Christian mission. He was very successful in developing a community work including schools, a church, hospital and general social program.

* * *

The Rev. W. Kendall Gale, missionary of the London Missionary Society at Andriamena, Madagascar, and one of the recent contributors to the REVIEW, died on June 7th following an operation. He had labored most sacrificially and effectively for the Malagasy. Mrs. Gale is returning to England.

* * *

The Rev. Dr. Ivan S. Prokhanoff, founder and president of the All-Russian Evangelical Christian Union, said to have several million followers in Russia, died in Berlin on October 6th. He was sixty-six years old.

Dr. Prokhanoff was born in Russia, and educated as an engineer. Thirty years ago he organized the Evangelical movement, with Lord Radstock, of England, Colonel Pashoff and Count Korff. In Russia he published "The Christian," a periodical, and "The Morning Star," a weekly newspaper. He wrote more than 1,000 hymns and translated many others, and also religious books.

Since 1928, when he left Russia for the last time, he has raised money for needy Christians in Russia. In 1927 he started in New York "The Gospel in Russia," and in 1931, "The Faith of the Gospel," both periodicals. His autobiography, "In the Cauldron of Russia," was published in 1933.

* * *

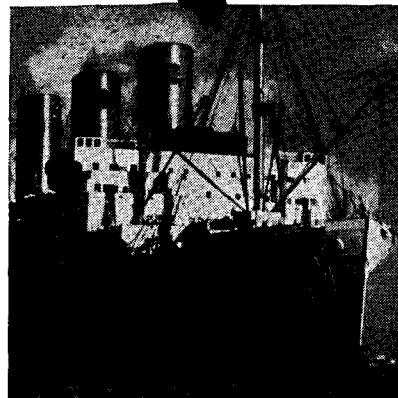
The Rev. Frederic W. March, for over fifty years an active missionary in Syria, under the Board of Foreign Missions of the Presbyterian Church in the U. S. A., died on September 28 at Suk-ul-Gharb, Syria. Mr. March was appointed to Syria in 1873 and served actively until his honorable retirement with his wife in 1924. Within his lifetime he touched the whole span of mission activity in the Syria field which celebrated its 100th year more than a decade ago. During his long years of service he was engaged

(Concluded on Third Cover.)

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"Far East"
—in Chinese



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THE MISSIONARY REVIEW of the WORLD

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Topics of the Times

PREPARING FOR A WORLD CONFERENCE

The International Missionary Council (September 27th to October 4th) brought together seventy-five delegates, from twenty-five national missionary or Christian councils, who assembled at East Northfield, Massachusetts, to prepare for the next World Missionary Conference. The hills of the Connecticut Valley were glorying in the richness of their autumnal colors and remembrances of the great evangelist, Dwight L. Moody, and his work formed an inspiring background. The personnel included outstanding leaders of the Protestant missionary movement, half of them well-known representatives with a rich experience, the other half representing a younger generation of forthcoming leaders of the older and younger churches. The reports of the chairman, Dr. John R. Mott, and of the secretarial staff from London and New York proved the value of the world-wide service of the Council. It has become, or is becoming, a central consultation body of the Protestant world missionary movement.

The crucial question of this year's meeting was: where the next world missionary conference, due about 1938, is to be held. The preceding world conferences have been held in London, 1888; New York, 1900; Edinburgh, 1910; and Jerusalem, 1928. Many more Europeans and Americans would be able to take part if the next gathering can be held in Europe or America and the inspirational value for the sending churches would be enhanced. On the other hand the missionary force of the older churches has decreased, at least for the time being. In almost all countries of old Christendom there are currents which slow down the missionary enthusiasm so that in few countries do we find the flaming missionary enthusiasm of a generation ago. At the same time the missionary movements in Asia and Africa are showing promising signs of spiritual strength and of evangelistic power. In almost all Asiatic coun-

tries the younger churches are ready to undertake more complete independence. A shifting of emphasis of the missionary movement from America and Europe to Asia and Africa is therefore welcomed in all quarters. For this reason it was decided that the next conference should be in Asia. After careful deliberations in which particularly the Japanese and Chinese delegates took part, it was resolved with enthusiasm to select Kowloon, near Hongkong, and to make an attempt to secure double the number of Jerusalem delegates, about four hundred of them, two-thirds of whom should be representatives of the churches in mission lands, particularly those of Japan, China and India.

A second group of questions discussed related to subjects which demand a new and serious reconsideration, so imperative that a new world missionary conference is imperative. Three groups of subjects seemed paramount.*

1. The missionary enterprise, like the world in which we live, has definitely come to the dawn of a new age in which fresh forces are beginning to play a momentous part. Everywhere titanic forces challenge the very fundamentals of historic Christianity. On the frontiers of the Christian movement men face the grim realities more closely than in the West. Communism, imperialism, and nationalism are remorselessly closing in on the young church in China. Imperialism, commercialism, and industrialism are eating into the very fabric of African community life and destroying its immemorial spiritual and moral sanctions. From Mexico to Brazil, from the Philippines to the Congo, from Germany to Japan the menace threatens younger and the older churches alike. We must pool insight, knowledge, and resources and get a new sense and experience of world solidarity.

2. A thorough study of evangelism on the mission field is to take a central place in the activity of the International Missionary Council immediately and through the world conference with a view to vigorous, concerted, aggressive, continuous evangelism by the churches. This is done in response to calls from all over the world. The survey is to be centered in the church aiming at enlisting voluntary lay and pastoral forces, with studies of the

* Quoting freely from Prof. Basil Mathews.

place of literature, the school, college, and hospital in the work as well as the approach called for with relation to the Jew, the Moslem, the Hindu, and others; as well as of the methods used by communism, fascism, theosophy, and other cults. The phenomena of mass movements compared with plucking individuals out of their own culture, and its relation to political changes and economic status; as well as an analysis of the economic, religious, or social motives leading to acceptance of the Christian faith. The preparation, holding, and follow-up of the proposed 1938 meeting is to be utilized to promote fuller cooperation in the world missionary enterprise.

3. The fact that over thirty regional and national Christian councils have been set up, the large measure of confidence won, and many pieces of cooperative work carried forward reveals the advance already made. Hitherto cooperation has been confined mainly to institutions; it has not so often been extended to large evangelistic ventures. It has also been mainly an activity of missionary societies rather than of indigenous churches. The Committee is setting afoot vigorous studies of all these processes and of concrete projects of fresh practical cooperation.

Among the forces that demand world cooperation of the Christian forces are: the ebb-tide of faith all over the world, the necessity that Christianity should advance, the call to a unified Christian outlook on the pagan masses, a new vision of the function of the great missionary institutions, the creation of a satisfactory new leadership, the replacing of "foreignism" and race antipathy by life in the universal Church, new economic and intellectual foundations of self-support, the destruction, on the one hand, of syncretism and on the other of separatism which now divides the Protestant churches in areas like South Africa.

Other topics discussed at this meeting of the I. M. C. included the crisis in German missions, the need for Christian literature and suitable motion pictures for the Africans, the Christian responsibility for the Jew and "the tragic plight of 2,000,000 Christians in Germany in whose veins there is some touch of Jewish blood."

The upbuilding and maintenance of the younger churches as a part of the historic world-wide Christian community is to be the objective of the 1938 conference. This requires a fresh, convincing vision for this age of the verities of the faith by which the Christian lives; the witness by which the Church is to carry the faith to the world in face of potent hostile forces; the reinforcement, intellectual, moral, and spiritual, of the interior life of the Church, in grappling with problems that affect its very being; the relation of the life of the Church to the changing social and economic order—its total impact upon society; and a larger and more thoroughgoing cooperation, moving implacably toward unity between the churches which, in this emerging crisis, is the very condition of victorious advance.

JULIUS RICHTER.

CHRISTIANS OF ALL LANDS UNITING

There are still many varieties of Christians. They are of divers races, nations, names, habits and opinions on various subjects, but they are one in looking to Christ and His program for the solution of human problems. On creeds and church polity these Christians cannot unite but those of many nations and denominations gladly unite to study common problems and to work together for better understanding and a more perfect fulfillment of the Will of God.

Last summer four important international Christian conferences were held in Europe. These took under consideration the promotion of Christian unity, world peace and friendship, and practical cooperation in life and work.*

The Committee of the World Conference on Faith and Order held its sessions at Hindsgaul, Denmark, and plans to hold its next meeting in 1937, in Edinburgh. The conference will begin with a statement of "The Church's Witness in the World Today," and will be closed with an "Affirmation of Union in Allegiance to Our Lord."

The Executive Committee of the Universal Christian Council also met last summer in Chamby, Switzerland. The Orthodox Archbishop Germanos, of Thyateira, President of the Council, sounded an appeal to the churches of the world for effective cooperation against the attacks of secularism in all lands. A World Conference on Christian Life and Work is to be called to meet at Oxford University, England, July 13-25, 1937.

The great concern of the Council for the Church in Germany found expression in the resolution which recorded the determination to employ every possible Christian means of supporting those who are threatened by the dominance of an aggressive paganism. An appeal was received from various bodies on behalf of the Christian refugees from Germany, who constitute some twenty per cent of the total number of German refugees.

The World Alliance for International Friendship met at Chamby, with representatives from thirty countries. Lord Dickinson, of Paiswick, who has been president for several years, was made honorary president; Bishop Ammundsen, of Denmark, was chosen president, and Dr. William P. Merrill, pastor of the Brick Presbyterian Church in New York, was elected vice-president. Rev. H. L. Henriod is the general secretary. The Alliance recommended the creation of a permanent Minorities Commission, under the League of Nations and an appeal was made to the League for more effective assistance to refugees from Ger-

* The facts in regard to these conferences are taken from the report of Dr. Henry Smith Leiper.

many. In preparation for the world conference at Oxford in 1937, it was proposed that in all countries where compulsory military service prevails the churches should request their respective governments to permit civil service as an alternative in the case of those who cannot conscientiously serve in a military capacity. A carefully prepared message to the churches was issued, which included an affirmation, as against the totalitarian claims of the State, that "right is above the State, not the State above right." A sensation was caused when it became known that one distinguished Italian representative to the conference, Dr. Cesare Gay, had been summoned to Rome, along with other leaders of the Protestant churches, by Il Duce, who desired to know the reason for the refusal of the Protestant churches in Italy to pass resolutions endorsing his policies toward Ethiopia.

The Central Bureau for Inter-Church Aid called together representatives of the churches of many lands to meet in Vienna August 31-September 3. Attention was directed to the current situation among the churches in continental countries, particularly those which are suffering from discrimination, financial collapse or state opposition. The disturbed conditions in Austria have created particular difficulty for the non-Roman churches, which are in the minority, constituting about one-fifth of the population. Membership in these churches has greatly increased in recent years, to such an extent that the present staff and equipment are inadequate. The Central Bureau sent a deputation to call upon the heads of the Austrian State to acquaint them with the concern of the Protestant world over the disabilities of their Austrian brethren. The Bureau also studied the status of the churches in Roumania, Poland, Czechoslovakia, Jugoslavia, Greece, Spain, and Russia.

Since Christians in Russia continue to suffer martyrdom, the possibility of sending a deputation to Moscow to intercede for them was discussed and final decision was left with the executives. Dr. Alfred Jorgenson, of Copenhagen, Denmark, was reelected chairman of the Bureau and Dr. Adolf Keller was unanimously reelected director.

Organic union is not necessary and may be unwise but there is hope that some day Christians will still more generally unite on the beliefs and objectives they have in common so that they may present a united front against all evil and may make their protests effective. Six hundred million professed followers of Christ should be able to do more for moral, social, economic and political reforms than they are doing today.

STUDENT VOLUNTEERS AFTER FIFTY YEARS

The coming convention of the Student Volunteer Movement, to be held in Indianapolis, Indiana (December 28 through January 1, 1936), marks the fiftieth anniversary of the Movement in America and is the twelfth quadrennial convention. The Movement was the outgrowth of the Student Foreign Missionary Society in Princeton College and of the Student Conference held at Mount Hermon, Massachusetts, in 1886.

The movement has had a remarkable history, having been founded by students as a result of prayer and the conviction that the Great Commission of Christ to His Church was a command with the promise of His presence in its fulfilment. The watchword adopted was "The Evangelization of the World in this Generation"—not adopted as a prophecy but as an objective. When the Movement was formed there were few students volunteering for foreign service and the funds available were very inadequate even for the work undertaken. As a result of the student movement, and other influences at work under the spirit of God, over twelve thousand volunteers have gone to the foreign field in the past fifty years and the incomes of the missionary societies were quadrupled.

The past fifteen years have brought about many changes in the whole foreign mission enterprise. The number of volunteers has fallen off, the support of the work has decreased and the Movement itself has undergone considerable change. The Student Council has taken control, with less direction from the "elder statesmen" of the missionary enterprise.

Today a crisis is felt in the foreign fields, in the churches and mission boards at home, and in the student world. Thinking Christians, familiar with the present situation, realize that the need for Christ and His power was never greater than at present, and the world is more than ever conscious of the need for some superhuman power to lead them out of the present social and spiritual morass. Men are tempted to discouragement and to abandon Christian idealism, seeking in its stead the material things that this world offers. The less interest there is today in foreign missions the greater is the need for a spirit-filled Student Volunteer Movement.

The coming convention may well have as objectives: (1) To interest students more profoundly in Christian life and in sacrificial service where Christ is not known; (2) to express the ideals and motives to which students will respond when the claims of Christ on their lives are presented; (3) to inspire Christians at home to sup-

port Evangelical work abroad more adequately; (4) to emphasize the spiritually dynamic forces in missionary activity—in matters of guidance, of fruitfulness and growth; (5) to show the ability and readiness of the coming generation to take the leadership in the work of Christ with courage and in His Name and Power.

The clear call today is for missionaries who are true evangelists first of all—whatever other qualifications they may have. Christians at home who know Christ as Saviour and Lord will respond to the call to support qualified missionaries who go out primarily to preach and to live Christ and to train others for His service.

The Indianapolis Convention is calling together over two thousand student delegates from the United States and Canada—a much smaller number than have attended other conventions. A strong and comprehensive program has been planned with speakers of international reputation. These include national Christian leaders who are the fruits of mission work—Dr. Toyohiko Kagawa, of Japan; Prof. Gonsalo Baez Camargo, of Mexico; Dr. T. Z. Koo, of China; Mrs. Induk Pak, of Korea, and President S. K. Datta, of India. The British and American leaders may be counted on for inspiring messages—Dr. Richard Roberts, Moderator of the United Church of Canada, and author of "That Strange Man Upon the Cross," is a leading speaker; The Archbishop of York (Dr. William Temple) will give a series of spiritual addresses; early American leaders of the Movement—Dr. John R. Mott, Dr. Robert E. Speer, Dr. Samuel M. Zwemer, and possibly Dr. Robert P. Wilder, one of the founders and former general secretary—are to be present and may be counted on to speak with their usual force and fire. Others of more recent fame will lead conferences—Dr. John A. Mackay, Prof. Basil Mathews, Prof. K. S. Latourette, Prof. Henry P. Van Dusen, and Dr. Daniel J. Fleming.

Christians interested in world evangelism and the progress of the rule of Christ on earth are earnestly requested to unite in daily prayer for this convention—its leaders, speakers and delegates—that Christ may be uplifted; that the real conditions of the world and the needs of men may be vividly presented; that the responsibility of the Church and of each Christian may be brought home to all, that church members may realize the claim of Christ on them and all that they have; that the power and program of God for the salvation of mankind may be clearly presented so as to stir to adequate unity; that Christ's forces of every race, nation and name may fully cooperate in the great work before us, and that the future of the Student Volunteer Movement may be made clear as it is in the Will of God.

MISSIONARY EXHIBIT "A"

At a recent meeting in Newark, New Jersey, a remarkable group of National leaders from many lands presented aspects of the present world situation from a Christian point of view. They were in themselves a remarkable exhibit and a convincing proof of the power of Christ and the worldwide influence of His Gospel to win the most outstanding men and women of all races and nations to His standard. Dr. John R. Mott presided, himself a remarkable evidence of what Christ can do in enlisting all a man's powers in the promotion of the Kingdom of God throughout the world. Among the Christian leaders from other lands were Dr. S. K. Datta, a dark complexioned Indian with a brilliant mind, the president of Forman Christian College, Lahore, and a leader in national and church life in India; Dr. Cheng Ching-yi, the General Secretary of the Church of Christ in China, former moderator of that church, the vice-chairman of the International Missionary Council, and a great force for cooperation among all followers of Christ throughout the world; Professor Gonsalo Baez Camargo, Secretary of the National Council of the Evangelical Churches of Mexico, a strong character and a brilliant speaker; Mr. Etsuzo V. Yoshida, Treasurer of the National Christian Council of Japan and one of the founders of the Omi Brotherhood in Japan. Similar "exhibits" might have been produced from South America, many parts of Africa, from Persia, Turkey, Syria, Burma, Malaya, Korea and the Islands of the Pacific. The representation was enlarged by the testimonies of Professor Julius Richter, of Germany; Baroness van Boetzelaer van Dubbledam, of Holland; and Prebendary W. Wilson Cash, Secretary of the Church Missionary Society, who called himself a "native Christian of the British Isles."

The tenor of the testimonies of these Christian witnesses included (1) the great need of their fellow countrymen for Christ and all that He offers; (2) the evidence of Christ's power in their own lives and in the lands from which they come; (3) the need for greater unity and closer cooperation among all Christians; (4) the need for clearer manifestation of the power and spirit of Christ in all who bear His name.

If every church could hear such testimonies, and see such convincing exhibits there would be no doubt as to the worth-whileness and future of Christian missions. If the program advocated by these men were truly carried out in all individual missionaries and in Christians in the churches in all lands, there would dawn a new era of life and we believe that a new advance of Christianity would take place that would sweep all before it in the conquest of the world for Christ.

Conquest by Healing in Ethiopia

By T. A. LAMBIE, M.D., F.R.G.S.

Field Director, Sudan Interior Mission, Addis Ababa, Ethiopia

THERE is perhaps no country where a medical diploma acts more efficiently as a passport than in Ethiopia. It is little wonder that foreigners are suspected in that ancient land, for many who have come to her from the outside world with fair promises have remained to cheat and plunder. Somehow the Ethiopians classify missionary doctors differently.

The eyes of the world are focussed upon Ethiopia, not knowing what awaits her. Twenty-two years ago it would have been considered preposterous to imagine that a Serajevo incident could plunge the civilized world into war, but it is a historical fact that the former incident took place and we know with what results; twenty years afterward a comparatively minor incident in an almost unknown land carries a threat of a similar major catastrophe. The world is very sick and needs a physician.

Over sixteen years ago, after having spent twelve years in the Anglo-Egyptian Sudan at Khartoum and at a remote and needy place on the Sobat River, treating annually tens of thousands of cases, Mrs. Lambie and I received an invitation to Ethiopia to help in the "flu" epidemic. Ethiopia was then almost closed to missionary enterprise; in all the land there was only one Protestant worker. Thus, medicine was once again the spear point, or the camel's nose, or whatever you choose to call it. Thousands of Gallas and Amharas were treated in Western Ethiopia and had the Gospel preached to them. Most of the population seemed to need syphilitic injections. Pneumonia and typhus were rampant but the "flu" epidemic had passed off before we arrived.

A small hospital was opened and a mission station established. We found that the tree worshipping Gallas seemed to have a real hunger for the Word of God and we decided to take the long overland trip to Addis Ababa, the capital. *En route* we stopped at Gore and treated Ras Nado, who came in the middle of the night with an excruciating earache. From this ear I extracted a tiny, black wood-boring beetle, which his soldiers solemnly assured him would, if not removed, have bored its way through his head and caused death!

He believed them and wrote a letter to the Regent, His Majesty Ras Tafari, which preceded us and helped us to get to the ear of Royalty! His Majesty begged us to build a hospital in Addis Ababa, and in answer to much earnest prayer alone, for no one was asked for a penny, one man gave \$70,000 and others gave nearly as much more, and the hospital was built to the glory of God. Thousands have been treated and cured. Thousands have had the Gospel preached to them. The hospital is modern in every respect.

Mrs. Lambie and I were asked to go out and establish work in Ethiopia under the Sudan Interior Mission in 1927. Although severing of old ties, particularly with this hospital, was not easy, yet God has wonderfully prospered this international, interdenominational mission. Station after station has been opened in these few years. A large Leprosarium, under Dr. E. Ralph Hooper, of Toronto, has recently been built and is running at full capacity. A splendid medical work has also been going on at Soddu, Wollamo, one of the populous southern capitals, and Dr. Percy Roberts, of Montreal, is building a hospital there. In the north at Lalibella, the famous place scarcely seen by a white man, where there are eleven monolithic churches, centuries old and one of the marvels of the world, here Dr. Harriet Skemp and Miss L. Blair, R.N., have been developing work and a hospital is being built.

Were there enough doctors Ethiopia might be opened to the Gospel from end to end, for where a doctor goes several other missionaries can go. There is a tremendous disparity between the numbers of young medical students who volunteer for the mission field and those who actually get there. There is a wastage of medical volunteers in the lecture rooms and hospitals. Often it is materialism that gets the young medico, often it is a young lady who doesn't want to go, often it's a spiritual breakdown from too much study and too little prayer. If something could only be done to stop this wastage and to inspire our fellow doctors to self-sacrificingly give themselves for work on the foreign field, how wonderful it would be. Missionaries and home workers need to be tremendously more in earnest than ever before.

If the number of Christian doctors on the foreign field could be trebled, and their spirituality was in proportion, something tremendous would result.

I have acquired Ethiopian nationality in order to further the spread of the Gospel, and my sympathies are with His Majesty Haile Selassie and Ethiopia. There are some wrongs in Ethiopia, as there are in every land, but His Majesty, who I feel is a real Christian, is seeking to right them, and in the four years since his coronation has done wonders.

Lessons from Tent Life in Ethiopia

My wife and I have a great feeling of kinship with Abraham. We cannot compare with him in actual time spent in tents, but in distances traveled we probably surpass even Abraham. Many months and years have we spent living in tents—perhaps more than any other missionaries of modern times and so we feel qualified to speak something of the lessons learned from tent life and can speak with some authority of the spiritual implications of a pilgrim life in tents.

1. One of the chief lessons of the pilgrim life is that the pilgrim must be unencumbered. "Laying aside every weight and the sin which doth so easily beset us" (Heb. 12: 1). Extra weight keeps the pilgrim back. Too many needless things are surely a trouble and a care and slow him up. "No soldier encumbereth himself with the affairs of this life." Pilgrim, beware of encumbrances that slow you up.

2. Hold your possessions lightly. There are a hundred travel accidents that may happen to spoil your belongings or cause the loss of them. No travel insurance policy can be written to insure against white ants, mildew, and the many other hazards of tent life. One must learn to hold one's possessions lightly, and even "take joyfully the spoiling of one's possessions." Don't grieve over them—your heavenly treasure is infinitely more desirable.

3. The importance of water. One learns never to get far from water. Water is the life of the caravan, for even the desert camel cannot go very far from water. Water means life, not only for man, but also for beast, pasture as well as drink. "Wherever the river cometh there shall be life . . ." (Ezk. 47: 9). In this pilgrim walk stay close to the River of Living Water, to the water that Christ alone can give.

4. Companions. One of the most important things is to decide whom to take with you. Abram started out with two weak companions as a handicap—Terah and Lot. He could get Father Terah ("wait-a-bit") to Haran, but not beyond. Old Father "Wait-a-bit" had to die before the pilgrim-

age really started. Many a one whom God wants to go to Canaan, or to Africa, on a pilgrimage for Him, does not get beyond Haran because of some old Father "Wait-a-bit," or some Mother "I-need-you-at-home." Sodom proved too much of a temptation for Lot and he went to the plain. Abraham went to the mountain—to Hebron. Oh the heart-ache Lot caused even before he made his selfish choice. Be careful pilgrim, of the ones you take with you. Watch the separated life. Avoid the worldly companions. They make poor travel partners; they are not real tent dwellers. They want their Sodoms and their Gomorahs, their Zoars and their beastly caves. They yearn for the world. They mind earthly things. The truly separated Abraham does not yearn for the plain, but for the Hebron mountaintop, for Hebron means, "Communion with God." He found in Mamre a "place of richness." The heavenly pilgrim will ever find it so. Lot's leftover became Hebron; richness in communion with God is the place to pitch your tent.

5. What is indispensable on this our pilgrim way is to have an infallible Guide. The children of Israel had no need of the eyes of a Hobab or Raguel when they had the fiery pillar to lead them on. How often on caravan have we lost our way, taken the wrong turning and had to retrace weary steps. We become separated from our guide. We thought we knew the way only to find ourselves in "bye-path meadow" from which it is only a short distance to "Doubting Castle." We need to stick close to our Guide who has promised to direct us.

6. Care of the tent. The tent is the pilgrim's home. It is a poor thing, perhaps; not like a castle, or even as good as a poorhouse, but still it is all he has to live in and it is much better than nothing. One must take care of it or it will rapidly deteriorate and no longer keep out the sun and the rain, the wind and the dust and when it is gone it cannot be restored. So with these bodies of ours—we must not neglect them. We may be called to burn out for God in a quick and fierce flame like saintly Henry Martyn, but ordinarily God wants us to live a long and useful life for Him. We should not wilfully neglect our bodies.

7. My wife has suggested—food, and I reply with a hearty "Yes." The life is hard. It does take strength out of one. Almost frozen at night in some lofty mountain pass or scorched at noon in some fiery desert, when the very air seems to reel—aching muscles from descending some mile high canyon, that would almost puzzle a wild goat, one does need good food to keep up, month after month, year after year. Pilgrim, be careful of

your food. If your only food is the *Home Journal* and things of that kind, you will never get very far. If you never read a sermon, or the biography of some Brainerd, or Carey or Livingstone, or the letters of a MacCheyne, or a Rutherford, how can you have an appetite for heavenly food. If your Bible reading is neglected, so that you read the daily newspaper far more than God's Holy Word, how can you be strengthened in your pilgrim life for Him. We need to be fed with food "convenient for us." Once when we were traveling on a long journey in Africa, we got tired of our dry food and when we saw some men carrying beautiful fresh fish, we shouted for joy. We bought and ate them, to find out later to our sorrow that they made us very ill and until we recovered we were not able to travel. Much of what we read today is like poisoned fish; we eat it and our journey is halted, sometimes ended.

8. Endurance. Patient in well-doing. When we rush about on aeroplanes and racing cars, streamlined trains and ocean greyhounds, there is not so much need of a patient endurance. It is different on a mule or a camel, or on foot. The miles stretch out endlessly and a journey of a few hundred miles seems endless. In five minutes in an aeroplane I traveled recently in Africa as much as in one day by muleback. The way seems long but it will not be so in retrospect. Only one life, "'twill soon be past, only what's done for God will last." "Be thou faithful unto death and I will give thee a crown of Life."

9. Early rising. Get up and meet with your Lord and then you will have strength to do the day's work, to reach the camping place, to the journey's end, to the desired haven. Don't put it off. Don't be a sluggard and lie abed.

10. Many other lessons have been taught us but I mention one more: to have an objective is the most important of all lessons. To be going somewhere. Our lives are planned, but the sad thing is that so many Christians never get into the Divine plan. Many never get on the pilgrim way designed for them, that will lead them to the goal he had designed, on the path that His feet have trodden. Let us remember Him, who in the days of His flesh was a pilgrim, who had neither nest, nor foxes' hole, nor even a tent, and who occupied a borrowed grave in His death.

Follow this Guide, this Pilgrim, this Wayfaring Man, this Saviour. He will lead us on a road unlike any other, and one that will be different from that trod by any other pilgrim in its details, but one which His feet trod before. Follow even though it lead to some dark Gethsemane, without the gate to some Africa or China, or to some Calvary Hill. "Follow thou Me," said our Saviour and Lord.

ETHIOPIA, THE LAND AND PEOPLE

In "The Chronicles of Ethiopia," the descent of the original inhabitants is traced from Noah through Cush, the son of Ham. "Aithiops (son of Cush) begat Aksumawi," who is reputed to have founded the Holy City of Aksum, the former capital which the Italian army has recently captured.

Modern Ethiopia (formerly known as Abyssinia) is called "the Hermit Empire," or the "Switzerland of Africa." It is the last independent empire in the Dark Continent and is mostly a high plateau from which rise many mountains. Its area is about 350,000 square miles and its population is estimated at between 10 and 12 million people—for the most part very primitive. Politically the country is divided into four great provinces—Shoa, Tigre, Amhara and Gojam—with other lesser provinces under various chiefs. Heile Selassie (Ras Tafari Makonnen) proclaimed himself Emperor (King of Kings of Ethiopia) on the death of Empress Zanditu (Judith) in 1930. He is reported to be an enlightened Christian emperor seeking the good of his people.

The inhabitants are divided into numerous tribes, speaking some seventy languages and dialects. The state Ethiopian Church is similar to the Coptic Church of Egypt. The prevailing speech is Amharic, with 251 characters. Their sacred scriptures are written in Ethiopic or Geez, a dead language, pronounced by priests but not understood. Many of the people of Ethiopia are Moslems and multitudes are pagans—ignorant and superstitious.

Among the Evangelical missions in Ethiopia are the United Presbyterians who have twenty-three missionaries, located in three stations; the Sudan Interior Mission with twelve stations, and about 75 missionaries; the Seventh Day Adventists who occupy three stations, the Swedish Evangelical Mission with 18 missionaries, and the British and Foreign Bible Society. A Danish Mission is ready to send three workers as soon as conditions permit. Most of the missionaries have elected to remain in Ethiopia to help the people in this time of trouble. From an Evangelical Christian standpoint missionary work has touched only a small number of the people. The opportunity is great for the Emperor has given the missionaries a hearty welcome and the people are ready to listen.

The Italian subjection of Ethiopia would mean that the last independent African State will never have the opportunity to develop along African lines. The winning of Ethiopia to Christ, and the development of the people on enlightened Christian lines, will mean national progress of the best type and will promote peace and goodwill in Africa and in the world.

Christianity in the New India^{*}

By the REV. RICHARD BURGESS, England
General Secretary, India Sunday School Union, 1896-1921

“THE most amazing characteristic of mankind remains today what it always was; man’s inability to recognize the expected.” India supplies an illustration of this truth spoken by Lord Eustace Percy. For generations the British encouraged the use of the English language, lauded the free institutions of the West, fostered the growth of democracy and administered regular doses of John Stuart Mill. In the fly-leaf of “Liberty” by Mill the following quotation was printed: “The grand leading principle, towards which every argument unfolded in these pages directly converges, is the absolute and essential importance of human development in its richest diversity.” Wonder of wonders; the Mother of Parliaments suddenly woke up to the fact that India was adolescent, and desired at least a prospect of wholesome independence.

Each milestone on the high road of British Indian history tells of advance towards responsible self-government. Progress has been slow but sure. The Simon Commission, the Round Table Conferences, the cooperation of the Indian Princes, and the desire of the British public for a “fair deal,” all reach a climax in the new Government of India Bill. While not underestimating the importance of other aspects, we will consider the distinctly Christian point of view. Will this, the most momentous venture of Parliament, in our day, help or hinder Christian progress?

The Romans were good colonizers, built roads and endeavored to be tolerant. They tried to balance the scales of justice, but the Jews never had a good word for them. They wailed and wept for freedom. Britain has given India roads, law courts, colleges, schools, hospitals, irrigation projects, etc., but India wants to be free. The British have sown the seeds of freedom. What is more reasonable than that India should desire to manage her own home?

The living seed of the Gospel, planted by Christian missionaries, has produced a great tree. About two per cent of the Indian population are now connected with the Christian Church. In re-

cent years turmoil and agitation have swept over the 350 millions of India’s people. Has the chariot of God stood still in these years of unrest? Far from it! The government census for the decade ending 1931 shows that every day, during those ten years, four hundred were added to the Christian community, even though missionary ranks were sadly depleted. Statistics do not mean everything but they show that the Kingdom of God is firmly established in India and they indicate great possibilities for the future. The spiritual power of the Christian Church, in the future, as in the past, lies in the willingness of the Church to cooperate with her Lord in the redemption of the world and thus establish the lordship of Jesus Christ over every department of human life. Mathematics cannot supply a yardstick with which to measure spiritual influences.

Many facts could be rehearsed. Let one only suffice. Away on the northeastern mountains of India are the North Lushai Hills, once inhabited by head-hunting aborigines. In the year 1897 the first missionary arrived. The seed grew slowly and secretly and at the end of a decade, there was one church with 32 members. The Christian community now embraces nearly 61,000 members or about two-thirds of the whole population. The Presbyterian Church of Wales, responsible for this great work, can verify these statements. Incredible, romantic; but true!

There is a saying among the Chinese that though no one knows how the mustard seed was brought to China, yet today the mustard trees could not be rooted out of the land. The Seed of the Kingdom of God was carried to India in obscure ways but the tree that has grown therefrom can never be rooted out. Principalities and powers will never, never be able to prevail against it.

All that the churches have done through their missionaries is but preliminary. Indian Christians cling to them as their best friends, and they are trusted by every thoughtful section of society. One effect of Christianity is to enrich and develop personality and this new life has made India restless. The churches of the West must send their most competent men and women missionaries to the East. The Bishop of Manchester,

* The writer was present in the House of Commons on July 30th during the last debate on this “Government of India 1935” bill. Royal assent brings to an effective close nearly eight years of intensive preparation for a new constitution for India.

at the International Missionary Council at Jerusalem, said: "We do not go to non-Christian nations because they are the worst or alone in need, but because they are part of the world and share with us the same human need." The Indian Church needs and desires assistance in producing Christ-like citizens. This is the hour for consolidating our position and for advance, not retreat.

Many Indians, non-Christians as well as Christians, seeking suitable education for sons and daughters, instinctively favor the Christian institutions because of their high character and helpful atmosphere. Whatever changes the Reforms may impose on education in India I believe that this disposition will remain. The Christian colleges, hospitals, schools, farms, workshops, welfare centres and orphanages, seek to win people to Christ but do not wish to secure converts by unfair or "camouflaged" methods. The doctor, the nurse, the teacher, all seek to express their love to their Lord, by using their professional services and personal influence to help their fellow men. Conversion by coercion, from one faith to another, is condemned by Christians and non-Christians alike.

The Rt. Rev. the Lord Bishop of Calcutta, Metropolitan Bishop of India, writing me as recently as July 23, 1935, said:

When there was a peace conference in Dehli in 1923 when the Hindu and Muhammadan conflict was severe, I was asked to take part in it and was the only Christian with some twelve Hindus and Muhammadans in the committee of that conference which framed resolutions. One of those was to the effect that people were at liberty to seek by fair persuasion to change the faith of others but not by material inducements. That expresses the general feeling among educated people. Gandhi, I believe, has objected to proselytism but I think that it is the proselytism by material inducements to which he objects. I am sure that he would admit that everyone has the right to his beliefs and to change his mind.

The Release of Power

Under the Reforms there will be the release of an Everest and a Niagara of personality. Slowly the value of the electoral vote will be understood. Then the power will be felt of 35 million persons at the polls. Fourteen per cent of the British Indian population will have the legal right to vote for their own representatives on the governing bodies. As a general rule the qualification for the franchise will be payment of local taxes or land revenue. The proportion of women to men voters is 1 to 5. Six seats will be reserved for women in the Upper Federal Chamber. "A person shall not be disqualified by sex from being appointed to any civil post in India, other than such posts as may be specified by general or special order." This puts into the hands of women an

instrument which will, in due time, secure their emancipation. Child marriage, infant and maternal mortality, education of girls and respect for woman's dignity and personality, and kindred subjects, will be sure to receive effective attention. Christians will continue to lead the van in these matters.

In the years ahead, the centre of Christian work in India will be the indigenous Church and I believe that at no distant date money disbursed by missionary societies outside India will be used to build up the Indian Church, under Indian administration.

The Rev. J. I. Hasler, B.A., many years in the service of the Baptist Missionary Society, says: "During recent years the policy of foreign missions has become what is known as 'Church-Centric' and that devolution of responsibility, power and work to the Indian Church, is encouraged."

Signs are not wanting that a united Church in India is developing. Christianity need no longer be under suspicion that it is the religion of the "White Man," the "Foreigner," the "Sahib" or the "Government." No more need the Indian Church be confused with the traditions of the Church in the West. She will be the Church of Christ in India. She will be free to adopt Indian architecture, music, ritual. She will be free to face and reform her world under the guidance and power of the Holy Spirit. She will be free to make her own spiritual contribution to the Church universal. "The Church," says Henry Barclay Swete, D.D., "alone among human societies, has a Head in heaven, and this is linked to the eternal and infinite." By faith we can hear the march of the on-coming millions!

It is hardly possible to exaggerate the importance of the village in Indian life. The policeman can stop and direct vehicles, but he cannot stop and direct ideas. Men and children, in increasing numbers, will see the pictures and hear the wireless talks after their toil in the fields; women from secluded places will also hear and see. Motor transport is linking these villages. The cumulative effect on the peasant folk is enormous. Eighty-nine per cent of India's 350 million people live in villages, and four out of every five of the Indian Christians live in villages. Beyond question the future of India will largely depend on village uplift.

Educationally the position of Christians is conspicuously high. The Christian community recently claimed 15% of the total number of college graduates, while the same community only embraced 2% of the population. Numerically Christians are included among the so-called minorities. If the seats for Indian Christians in the Legislatures are not in proportion to their num-

bers, trouble may be expected. The complaint is also made that the fundamental rights of citizens in the free and full exercise of their religious beliefs, and that the fundamental rights of minorities, have not been defined in the new constitution. It is alleged that some Indians mean to work the constitution, and then use their powers to turn the foreigners out, to stop grants to Christian institutions, and to try to smash the new constitution.

The allocation of special seats for Christians in the Legislatures may tend to create a new caste. Unimpeachable integrity is a sounder qualification in a candidate than mere nominal connection with the Christian community. An experienced Baptist Missionary, the Rev. F. W. Jarry, M.A., says:

Some of the leaders of the Christian community have intimated that it is not their wish to take advantage of the Communal representation offered on the Councils; but have expressed their readiness to stand for election as citizens of India, and not as representing the Christian community; and their statement made quite an impression on some of the leading Hindus.

The Joint Committee Report on Fundamental Rights* shows the grave danger of trying to define a thing which almost defies definition. It was found impracticable to draft a statement. The Rev. W. Paton, M.A., Secretary of the International Missionary Council, who has given the subject close study, says:

The indisposition of Government to make statutory provision for the rights of minorities is simply due to the difficulty of putting anything into the form of a statute which is sufficiently explicit to be useful, and not dangerously static and formal. The Instrument of Instructions given by the Secretary of State to each Viceroy and each Governor will lay upon them in the most explicit possible way the care of minorities, and personally I am convinced that this is adequate.

I would as soon trust an able and just Governor as I would a High Court interpreting a fixed Statute, or a special Minorities Committee.

Will there by any disposition, under the Reforms, to take all educational work out of the hands of Christian missionaries, and to remove the subject of religion from the syllabus of all colleges and schools?

The Rev. J. Z. Hodge, who has recent information and wide knowledge, says in his article in the *National Christian Council Review* (June, 1934, page 281):

That some inhibition on the free play of Christian activity will be imposed is, we think, certain. Education, for instance . . . is something that bears directly on the growth and well-being of the State and we need not be

surprised if in this vital realm there is a tightening of official control. Christian institutions that depend in any measure on Government grants will doubtless be called upon to accept conditions hard to be borne; a reduction in grants is likely and an extended application of the Conscience Clause inevitable. To maintain their freedom and impart the education they regard as essential, it may be necessary for Christian institutions to forego Government grants, and even establish their own university. . . . But even here there is ground for confidence. Unless we are greatly mistaken, the conviction is deep rooted in the Indian mind that Christian colleges and schools have brought something of incalculable value to the cause of education, and we believe that all who seek the highest good of the nation will not readily let that influence weaken.

Federated India, when it becomes a reality, will consist of H. M. The King, represented by the Governor General, and two Chambers styled the Council of State and the House of Assembly. In the former there will be about 150 members, elected by their constituencies, plus about 100 appointed by the Rulers of States; in the House of Assembly there will be about 250 elected and about 125 appointed members. In debates and voting the truth will soon emerge that members will not have reached their seats by the same routes. Each elected member would have to think of his constituency, while each appointed member would have to think of his Ruling Chief.

Visualize the scene! With all the goodwill in the world, the situation cannot fail to be delicate. What result may be expected? Democracy will grow like a palm tree. The great Rajahs will lead the way in the establishment of Limited Monarchies and Parliamentary Institutions. Then existing treaties will be absorbed, by agreement, in a higher synthesis. All this may materialize sooner than now seems possible.

Dr. S. K. Datta, in the Legislature Assembly, "held up the Indian Christian Church and its internal self-government as the most real piece of democracy in India." In this spiritual sense the Christian Church points to the key of progress, and the Church can supply the amalgam with which to fuse the whole of India into a united Empire.

After many years as a missionary in India, I watched the sun setting as I leaned over the bulwarks of my ship as I took my last look at my beloved India. Mingled memories and hopes held me captive. In the distance I saw a great cross on a Church silhouetted against the sky. I was satisfied. The Cross is "lifted up." That is sufficient! I have no fear about the future of India!

Grant, O Lord, that we who live in such glorious times may be saved from pettiness and self-seeking, may be filled with a gallant and undaunted spirit, and may be diffusers of light, invigorating all we meet, through Jesus Christ Our Lord. Amen.

* Paragraph 366, page 215

The Harvest in Hyderabad, Deccan*

By the REV. CHARLES W. POSNETT, Medak
Missionary of the Methodist Church of England

GOD has been wonderfully answering our prayers in Hyderabad. When I first arrived there forty years ago the ground seemed hard as iron. For several years we visited the village markets, treating the sick and preaching the Gospel. Then, one day, an old man called me to his house, and said, "Padre Sahib, we in this house want to worship your God. Yours is the only religion that cares for the untouchables. When your lady doctor was trying to save my dying boy, the people looked on and said, 'She must be a scavenger in her own country.' She was the first who ever cared for us untouchables, and so we want to learn about your Jesu Swami."

From that home, the Gospel spread to a thousand other homes, and today, in that area alone, tens of thousands of untouchables, have been baptized after they have been thoroughly taught to know Christ and His way of life.

An old missionary of another church said to me, "If we had gone on your plan and done the job as thoroughly we too should have a great harvest today."

For years we have rejoiced over this harvest. Now, must we weep over it because of lack of workers and support?

For twenty-five years this harvest was entirely amongst untouchables; but gradually the young people who have been through Christian schools have gone back to their villages, by their lives and character have compelled the respect of those caste people who had always trodden them underfoot as slaves.

One day a deputation of caste people came to me to ask for a young teacher. They said, "We know he is an untouchable, but he is pure as gold, and he has become our friend; we want him to come to teach us."

This was only the beginning. That year, six hundred caste Hindus from all over the country came to Medak, and for three days they listened and asked questions. Before they left they asked for baptism, but our watchword in Hyderabad has always been "Thorough." We will baptize no one unless we are sure he is prepared to stick to

Christ as Master, whatever befalls. So we put these people off for six months.

When they returned home, they had to go through the furnace. Their land was stolen; their water supply cut off; they were dragged to the courts on false charges. There was one continued, ceaseless effort to make them recant and cry out for peace at any cost. The devil seemed to have entered into the hearts of their enemies, who were determined to stop the rising tide. Yet it was of no avail.

North of the Godavery River, when I first visited these people they boycotted us in every village. We could see no one, speak to no one, and we could not even buy food. Wherever we went, the villagers fled, as if we carried the plague. The great landowning chief of the district had ordered this boycott, for he feared that if Christianity entered his villages the day of forced labor, by which he had grown rich, would pass away. Yet, within two years, that very man sent runners a hundred and fifty miles, begging me to come to him. He had been ill, and when he had been given up as dead by the native doctors our young traveling doctor had come and saved his life. When I reached the great Godavery River, he was waiting in the midst of all his people; and there, on the river banks, we knelt in prayer. The boycott was over, and today we have in that area thousands of strong Christians of all castes—and, best of all, the Bible is beginning to be read in the homes of our people.

The Rev. E. L. Ananto Rao, a splendid Indian minister (who came to England as representative for the Methodist Union meeting), is the moving spirit amidst this wonderful harvest. Each week his letters tell of more villages asking for the light. Are we to close the Bible to them? What answer will we give?

Last December I attended his harvest thanksgiving when about two thousand people from all over the countryside came, bringing their offerings. All along the country roads there were groups of people, the children and old women in bullock carts, and the village drummers going on before. The young men had gone ahead to prepare for the night meeting. They had put up a thou-

* From *The Methodist Recorder*, England.

sand lights, made of little burning cotton wicks, lying in earthen saucers full of oil. These were stuck on sticks, with a lump of clay, and they lit up the whole place. As it grew dark the villages for miles around could see the great Christian "jatra." All night people were marching in with their drums and their thank-offerings. The collection lasted about eight hours, for every man and woman wanted to be prayed for and blessed.

Ananta Rao had told me that there was to be a great Communion service in the early morning; he wanted both caste and outcaste to come together to the Lord's Table. They have no church, and I feared they might be very tired, dirty and disorderly, for most of them had been up almost all night after a long tramp in the dust. Imagine my surprise when I arrived, to find two hundred and fifty men and women, mostly young people, evidently having risen before dawn to bathe and put on the clean clothing which they had brought all the way from their homes. The caste and outcaste were all mixed together, sitting on the ground, in quiet and perfect order. I think it was the most wonderful and inspiring Communion service that I have ever seen.

To crown all, a whole family of high-caste Hindus came up for baptism, led by the eldest son, a village chief. Nine years ago he had come to say that he had been reading the Bible with one of our untouchable Christian boys, and he had heard the Master calling him. Even as this boy spoke to me, a great crowd of his relatives came to take him back home by force. For two days they stayed, trying in every way to get hold of him, and pleading with him to come back and give up his madness. At last, his mother and his family banged their heads on the ground in despair and began to chant a funeral song: "My son is dead, my son is dead." Nine years had passed since then; and now, that very family were standing there, all in white and looking so happy, all well prepared for baptism by their own son.

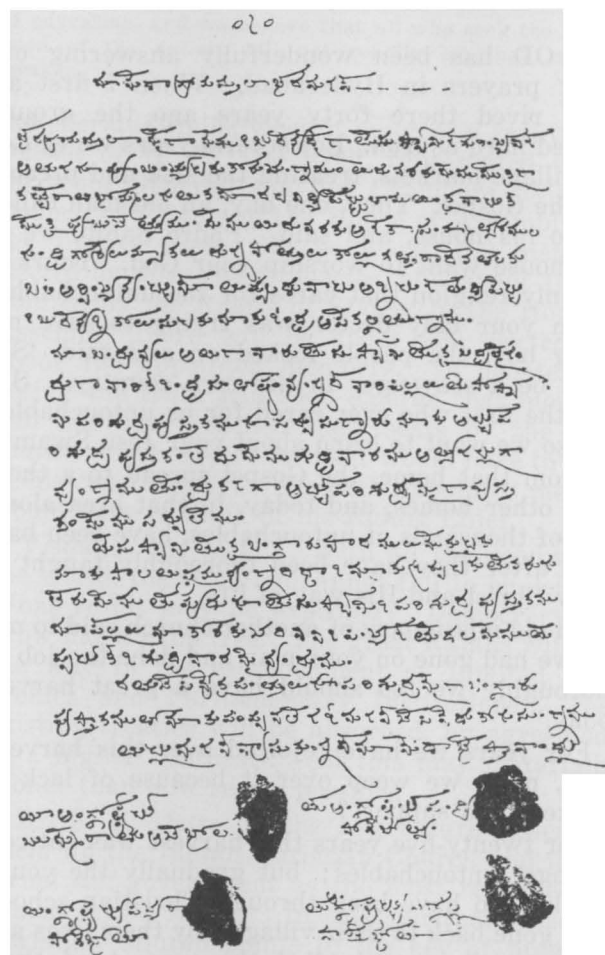
Such is the harvest waiting now for the reaping. Is it to rot upon the fields?

Just before leaving India a few months ago, I went to meet three hundred caste people in another village. They were all asking for teachers. Half the night I sat with them, listening to them, as they tried to tell the story of Jesus and to sing a few lyrics in order to show me that they were really in earnest. One after another they started, and in a few moments they broke down, and stretching out their hands, they said pitifully, "How can we learn, we have no one to teach us the Holy Book?"

What was I to say to them? Shall we sound a retreat? We are told that seven of our missionaries must come home from Hyderabad, that there

is not a penny for new evangelists, and that even those we have, living on one pound a month, must lose nearly two months salary in the year.

Is it possible that this great day of opportunity for which we have prayed so long, over which we have rejoiced so much together, must now be allowed to pass away, and that the golden harvest must be left to rot upon the ground?



A PETITION FROM THE VILLAGE OF MAMDE

Translation—We poor villagers have heard of Jesu Swami the true God and we do not want to worship wooden and stone idols any more. We have been bringing cattle and sheep to the Cholera goddess for hundreds of years, but she has never done us any good. We have sacrificed to all the gods but they have never helped us. Now our relatives have become men of Jesus and they are very happy, and their children are learning to read the Holy Jesus Book, but we have no Book and our eyes are blind because we cannot read. We want to worship the golden feet of Jesu Swami but there is no one here to teach us. *Can we never have the Holy Jesus Book for our children to read to us? Must we always be blind?*

Please send us a teacher with the Golden Book.

Elders of Mamde—

Bommerai Abe Bhoy,
Pichirai Poshe.

The Crucial Issue in Latin America

A Meditation on the Present Missionary Situation

By REV. JOHN A. MACKAY, Ph.D.

*Secretary Presbyterian Board of Foreign Missions, Author of
"The Other Spanish Christ" and "That Other America"*

THE issue that confronts Christian mission work in Latin America is the same that confronts it around the world. To what extent is there emerging in Latin American countries, on pampa and sierra, in teeming cities and forest wilds, a community of men and women, who having given themselves utterly to Jesus Christ, have become members of His Body, organ for His ceaseless activity? How far is the Christian Church being born—that special community whose function it is to bear witness to God in the world and fulfil His redemptive purpose for the world? The only absolute criterion of the success of Christian missions is the birth and development of that kind of living fellowship.

With Latin America specifically in mind, let us consider three reasons in support of the position that the crucial question in mission work in that area, as in other areas, is the question of the Church.

1. *Because the birth and nurture of an indigenous church is the supreme objective of Christian missions.* Missionaries do not go to any country primarily as the bearers of a Christian civilization, even if there were, which there is not, a kind of civilization which merited that name. The function of the Christian Church, here or anywhere, is not to create a new civilization but the creators of a new civilization. Missionaries leave their own country and civilization, in order to reproduce, wherever they go, the community of faith to which they belong, not in any merely denominational or sectarian sense, but conforming the new community, as nearly as possible, to God's ideal for the corporate life of new men and women in Christ.

Needless to say, Christian missionaries will communicate the best and truest things they know and give of the best things they have to the people among whom they labor, as they will also combat, by all legitimate means, every form of evil among them. Schools of different kinds will thus appear and hospitals, and other institutions for the promotion of public welfare. These are all the nat-

ural and inevitable expressions of the Spirit of Christ—the ceaseless urge to do good to everyone and to do all things well as Jesus did. But the missionary's chief concern will be not to do good but to create doers of good, in whom the same Spirit that inspires himself shall be regnant. For unless these are formed, the outpouring of life, the lavish expenditure of gifts, the idealistic orientation of thought, will become one day but a memory.

It is the emergence of an indigenous Christian community that is the goal of the missionary's aspiring. Such a community, if it is true to the idea that lies at the heart of it, will be a witnessing fellowship as the early Christian community was. Not lovers and admirers of Jesus, or even isolated believers in the Christ, is the missionary's goal. His goal is a community, "a fellowship of the Spirit," a community of people, that is to say, who have been recreated by God's Spirit and welded into a fellowship. It is not the holding of services that will bind them together, nor loyalty to denominational forms. They will be modern sons and daughters of Pentecost, which as one has put it, "created a community of sacred love which frees humanity from all limitations of natural egotism." The new sense of togetherness which they have experienced in Christ will make them natural successors of those early Christians who went to the utmost limits in the sharing of spiritual gifts and material possessions. The kind of community which is the goal of missionary effort will live a life in which theory and practice as closely coincide as they do in the most rigorous of communistic thinkers. Alas that such a community is so little in evidence in North America or in Latin America! Yet it, and it alone, must be the goal of missionary efforts both here and there.

This fellowship will be a witnessing fellowship. It will bear witness to God. It will do so as one has put it, by manifesting a gift of "perpetual parentage." That is to say, the community will not exist for itself. It will live for truth, beauty

and goodness in their manifold forms. But above all things it will bear witness to the Word of God, to the reality of a Divine aggression in history, in the person of Jesus Christ, to the reality of the Word Incarnate, and to the equal reality of Holy Scripture as the medium in which we can hear unerringly the voice of God.

It is perfectly obvious that just as a Christian mission, though incidentally a civilizing agency, cannot undertake the task of civilizing a country, so a Christian community in a country cannot assume responsibility for all that country's needs. Its chief function will ever be, as a model human fellowship, to bear witness to the Gospel that there is good news from God to man.

A Widespread Yearning for Reality

2. *Because the new mood in Latin America demands what only the Christian Church can supply.* There are times in the life of a country, or of a group of countries, in which there comes into evidence a deep and widespread yearning for Christian reality. That mood is operative today in the deepest soul of Latin Americans. There is, to begin with, a growing consciousness in many outstanding minds that the true future, their own and their country's, is in some way bound up with Jesus Christ. Despite the fact that the historic religion of Latin America has been guilty to a large extent of a grave betrayal of Jesus Christ, yet that name, through the instrumentality of the Roman Catholic Church throughout the continent, has been written into the continental consciousness. So much so is this true that one ventures to say that there is an increasing longing for a true understanding of Christ throughout the continent. The same we believe will be true of Latin America that was true in the case of St. Augustine. Having learned about Christ from his mother, no system of thought, nor way of living, ever satisfied him through all the long years of his spiritual pilgrimage that had not Christ in it. These memorable words of his in his Confessions may be read as true of some of the most representative men and women in Latin America today, "For this name, according to Thy mercy, O Lord, this name of my Saviour, Thy Son, had my tender heart, even with my mother's milk, devoutly drunk in as deeply precious; and whatsoever was without that name, though ever so learned, polished or true, took not entire hold of me." It is for this reason that the Argentine, Ricardo Rojas, says, in his "Invisible Christ," that he believes that the destiny of his beloved Argentina is bound up indissolubly with Jesus Christ; and that the ex-President of Mexico, Portes Gil, affirms that if Mexican children are to become Christian, im-

plying that to become so is the highest of all goals, they should do so by learning of Christ at the pristine source of Christian knowledge in the Gospels.

Another element in the new mood of Latin America that can be regarded as a true preparation for an appreciation of Christianity, is the renunciation on the part of many choice spirits, of that spiritual traditional indifference which has been so universal, especially among the cultured class throughout the continent. Many younger intellectuals in Latin America decry the traditional philosophy of life which kept those who laid claim to culture everlastingly upon the spectators' balcony. They are now descending from their marble towers of contemplation and sensuous enjoyment of life to take their place as crusaders upon the road. Inasmuch as it is impossible for anyone to understand Christianity who does not put to himself the question, "What shall I do?" there stands before the Christian forces today in Latin America, an unprecedented opportunity to unveil the meaning of the great spiritual crusade which began with God, which is being carried on by God, and to enlistment in which God challenges men and women in our time. Many have become used, for the first time, to making irrevocable commitment of loyalty to a cause, who formerly regarded with disdain and as mere "sectarians" any who linked their lives to a single idea or any single loyalty. They are ready, therefore, to appreciate the meaning of the Christian cause, the Christian crusade. They will not be satisfied with anything that rests in mere forms or ideas and that fails to have a great passion, a great drive, at the heart of it—such a passion and such a drive as lie at the heart of true Christianity, as that ought to be expressed by a genuine Christian community.

The Breaking Down of Individualism

And then there is the new craving for comradeship that is breaking down the old individualism of the Iberian soul. A young Spanish writer has recently taken to task the great thinkers of his country, Miguel Unamuno and Ortega Gasset, because they have been too individualistic in their thinking and have not sufficiently stressed the conception of collectivity. The younger generation, he said, is interested in corporate living. What an opportunity for the Evangelical Church in Latin America to unveil to the eager thought of new Iberians and Indo-Americans the conception of corporate living that is at the heart of Christianity, to show how the Church, and the Church alone, is in possession of the key to the meaning of life, and alone is able to produce that

type of character which makes true social togetherness possible!

3. *Because only the Christian Church can successfully resist the new "demonic" forces that are making their appearance in Latin America and elsewhere in our time.* The liberal era is rapidly coming to an end, that spirit which took up an attitude of appreciation or tolerance towards potent spiritual realities. But in our day new and terrible forces are making their appearance. Christianity is no longer being admired or treated with patronizing or disdainful airs. It is being ruthlessly challenged and combated by forces which are demonic in their nature, inasmuch as they are to all intents and purposes new religions that usurp the place of God on the modern stage. Fascism in its various determinations is the most potent "religion" in the world arena today. It assails Christianity and tries to eradicate it, or it endeavors to subordinate it to its own purposes. The State is the new god. Stateolatry is the great religion of our time. Ours is therefore a period when one of the chief, if not the chief task of Christianity, is to offer a spiritual center of resistance to this new deity. This it must do uncompromisingly in the lists or in the catacombs. It is abundantly evident that no diffused Christian influence has the slightest chance of surviving the terrific onslaught of the crusaders of this new god. They only have a chance of surviving who are a "fellowship of the Spirit" and who, knit together in a common experience and pledged to a common loyalty, will not bow the knee to this new Baal but will bear testimony to the God and Father of our Lord Jesus Christ and to His purpose for mankind. Think of Germany, think of Turkey, think of Mexico. In Turkey, alas, there is no Christian Church today as the fruit of Christian missions. The great battleground of Christianity in our time is in the parishes of the Third Reich. Mexico some months ago, was in the throes of a campaign to eradicate Christianity and all religion from the consciousness of the people. Only a living Church can stand in such a time.

For all these reasons there comes a call to missionary societies at work in Latin America, to take earnest cognizance of the extent to which, through their efforts, living Christian communities have been formed, which bear witness to God.

OVERCOMING HINDRANCES IN PERU

One of the greatest hindrances to the progress of the Gospel in Peru is the foreign element in the missionary and in his methods. At first sight this might seem inseparable from the nature of

the undertaking, yet this is hardly so. With a more careful study of the mental attitude of the cultured natives, and a more thorough grasp of the significance of the Message and the methods employed, the missionary should find ways of reaching every class and every individual with the Gospel. But the preaching of the Gospel has been confused with the formal exercise of Christian worship. It has seemed necessary to the missionary to have public prayer, hymn singing, and Bible reading as essential accompaniments of each presentation of his Gospel message. Now, to the native, to stand up with the congregation and to join in singing a hymn, or to unite in public prayer, is identified with a strange worship.

The greatest hindrance of all, perhaps, lies in the method almost invariably adopted in starting a mission in new places. The first step is to find a hall and furnish it with seats, an organ, and a platform. But this hall with its meeting-furniture becomes a real obstacle between the missionary and the community. The native who thinks he is going to get some material advantage—educational facilities, economic protection, easy employment, etc., may break through the obstruction; but the average high-minded native, the man—and still more the woman—who would make the most desirable convert, will not.

The foreign character of the missionary and his methods has become so associated with the work of the Gospel that thoughtful Peruvians who are thoroughly in sympathy with the spirit and purposes of the Protestant missionary, feel themselves inhibited from any identification with the movement. Any participation in it seems to be treason against the traditions of their race. The Peruvian finds it difficult to conceive of an educated native choosing to become a Protestant, although it seems natural to think of the educated foreigner as being in place in the Evangelical Church. If this difficulty is to be overcome, a larger percentage of the foreign missionaries must enter much more fully into the intellectual life of the native community. They must familiarize themselves not only with the language, but also with the history, the problems, the aspirations, and the fears and prejudices of the people among whom they labor. And the missionary must be prepared to alter his emphasis in the presentation of the Gospel so that while no less loyal to the teachings of our Lord, he may successfully interpret these teachings so that they shall appeal to the highest aspirations and the deepest feelings of the people to whom he has been sent.—*From "The West Coast Republics of South America," edited by Webster E. Browning, John Ritchie, Kenneth G. Grubb; pages 91-92.*

William Bagby a Pioneer in Brazil

By INABELLE GRAVES COLEMAN, Richmond, Virginia

Publicity Secretary, Foreign Mission Board of the Southern Baptist Convention

"THE most marvelous thing I have seen during this half century in Brazil was the bloodless revolution—the fall of a great empire and the setting up of the Republic without bloodshed," said Dr. William B. Bagby, the senior eighty-year-old missionary of the Southern Baptist Convention. Many radical reforms—such as



DR. WILLIAM B. BAGBY—TODAY

secularizing cemeteries, separation of Church and State and proclaiming full religious liberty for all, and the recognition of marriage vows—came with the new day. Evangelical missionaries have had a large part in bringing these changes to pass. Christ made it possible to bring about the revolution without war and bloodshed. "God has let some of us old fellows help to build *new* nations," said Dr. Bagby. Brazil is often called the coffee cup of the world but the percentage of increase for Christ is greater than that from coffee trees

and sugar cane. During the past half-century there has been a five thousand per cent increase in Southern Baptists' harvest crop for the Master in Brazil.

Fifty-five years ago Dr. William B. Bagby and his bride, Anne Luther Bagby, were appointed as pioneer missionaries to South America. Sailing from Baltimore, they spent forty-nine seasick days on the small, storm-tossed barque, before they came to anchor in Rio de Janeiro bay.

Unwelcomed and almost unnoticed, they slipped into this vast country, studied the Portuguese language and proceeded to the strategic city of Bahia, formerly the empire's political capital and still the nation's religious capital. The next two years were checkered with danger and persecution, problems and suffering, all heroically borne.

Dr. Bagby bears a scar on his forehead today as a witness to one experience in Bahia. In a small rented hall while he was telling the Gospel story to a few souls who had dared to attend the service, a stone was thrown through the window and struck the young missionary on the forehead. He dropped to the floor and blood streamed down his face. Calmly his youthful life-partner ministered to him and silently witnessed for Christ in that tragic hour. Even the Catholics were impressed by the courageous way in which this brave young couple presented Christ as the living, conquering Saviour to hungry-hearted people.

Other missionaries came and the first Baptist church was organized in Brazil. Then like Paul, always lengthening the cords, Dr. Bagby turned his face to a new field, the great capital city of Rio de Janeiro. In August, 1934, the fiftieth anniversary of the organization of the First Baptist church in Rio was celebrated. With radiant joy these veteran missionaries reviewed the years during which the nine Baptists for all of South America had increased to more than 50,000. In the same period the two small churches had grown to more than 500 with 1,500 preaching places, with 718 Sunday schools, 226 Young People's Unions, 400 Women's Missionary Societies, 60 Young Women's Auxiliaries, 200 children's societies, besides men's societies, two seminaries, two training schools, two junior colleges, four academies, 48 primary schools, a publishing house, a Brazilian Foreign Mission Board, a Home Mission Board and a National Convention.

Spiritual Vitality in Missions*

By the REV. WILLIAM P. SCHELL, D.D., New York
*Secretary of the Board of Foreign Missions,
Presbyterian Church, U. S. A.*

IN THE life of the Church no cause has been more inspiring, none more uplifting, none as unselfish, none more heroic than the preaching of Jesus Christ to the world. It is a solemn thing to realize that when the foreign mission service of a Church prospers, the Church is blessed, and that whenever a Church is false to its world mission or disloyal to its missionaries, the spiritual life of the Church declines. We move forward into every worth-while service as we move forward with Him into His world.

There have been discouragements in the year that has just closed, and we would not hide them. Missionaries have lived and preached the Gospel in a world in upheaval; in the midst of an intense rising nationalism; in nations in some instances increasingly pagan and antireligious; in the face of growing skepticism, even in the home Church, as to the validity of Christianity; in the discouragements arising from the spiritual condition of the Church in the United States. . . .

There have been discouragements — but it has been a year of encouragement and victory. Those who are closest to the enterprise and who live with it every day thank God for this victorious year in the mission field.

Let us begin by holding up the spiritual morale of the missionaries.

In their living and in their dying, we behold the best that the Church has to offer. They resent being placed on pedestals, they do not recognize themselves as heroic, but in all their work they reveal to the home Church the possibilities of a victorious life in Christ. One missionary in India wrote: "We have had many problems, many difficulties, always a shortage of funds and an inadequate staff, but in spite of this the work has gone on." This spirit of perseverance and hopefulness is also revealed by them when they come home on furlough.

As one who is not a missionary but who knows and loves them all, I hold up our missionaries as those who have gone out from our churches and

we have basked in their reflected glory. Do not misjudge them, nor slander them. Do not allow yourselves to believe things about them that you know are not true. Why do they offer themselves as missionaries? Because of adventure, or for a "lark" or to teach mathematics? By no means. Nothing but a conviction that Jesus Christ is the Son of God, nothing but an abiding faith that He died on the cross to save the world, nothing but an unshaken assurance that He rose from the dead and is alive today can lead a man to leave his country, his home and everything life holds dear here and to bury himself in the jungles of Africa, or in the great cities of the Orient. Love of Jesus Christ sent them out and consecrated devotion to Him and His cross and His Gospel keep them out there. They do not ask for pity in their difficulties. But they do ask, and they have every right to ask, and to expect, our understanding sympathy, our prayers, our gifts and our love.

Proclaiming the Gospel

The past year has been a year of outstanding spiritual victory on the mission field. First of all, in the preaching of the Gospel and in evangelistic results. In the face of paganism and of wide hostility to Christ over 7,000 non-Christians were won to our Lord and were received into the Presbyterian churches on confession of their faith in Him. Thousands more were reached and enrolled in training conferences and brought under the teaching of the Church. In some countries, for example, Mexico, this straight evangelism offers us our greatest opportunity. Listen to these words from the Mexico Mission:

We are convinced that from now on we must depend upon personal seeking of souls for Christ, and upon personal dealing with Christians to strengthen and build them up more than upon institutions or special plans of work. Our institutions have a rather uncertain existence at present, but the opportunity for personal evangelism and personal comradeship is greater than ever. We need to search for new ways of making contacts and then make these truly effective in reaching souls for the Saviour.

Rev. Norman W. Taylor, while distributing literature to soldiers on patrol, came one day to the highest point along the road and tried to enter the outpost. The soldiers were hostile and one fanatic tried to force him to leave the enclosure. At that

* Condensed from an address delivered at the 147th General Assembly of the Presbyterian Church in the U. S. A., Cincinnati, Ohio, May 29, 1935. The full address may be had in leaflet form from the Presbyterian Board of Foreign Missions, 156 Fifth Avenue, New York.

moment the Commanding Officer appeared. When Mr. Taylor explained his errand, he called his men together and recommended the literature, took him to fifteen camps, and personally superintended the distribution of the Gospel portions and tracts. In describing the results, Mr. Taylor writes these thrilling words:

Since this work opened up six regiments of cavalry and three battalions of infantry have been reached. Of these, two regiments and one battalion have been so thoroughly evangelized that I believe practically every man has had the Gospel presented to him. I believe that I can safely say, without any fear of exaggeration, that between seven and eight hundred men have expressed the desire to follow Christ. Among the officers, one major, four captains, and fifteen lieutenants accepted Christ, and greatly helped us by their interest in seeing that all the men had an opportunity of hearing the message.

This story, in one form or another, is paralleled in many countries on the mission field. Henry Martyn in Persia thought he could die content if he could see one Moslem brought to Christ. Hundreds of Moslems have come to Christ during the past year, many of them undergoing great suffering because of the step they have taken. The great revival in Africa has continued. Enormous congregations attend all the services. They come in unprecedented numbers to the Lord's Supper. Before one can be received into the church he is required, ordinarily, to wait for two years of testing and training.

Recent Reports from the Fields

In India there has been an increasing development in the movement in behalf of the 50,000,000 outcastes who constitute fourteen per cent of the population. They have been turning to Christianity and Islam until Hindus are concerned over the power they may have in Government.

Two missionaries in Siam reported an interesting visit to a village in which were a number of Lao slaves. Only a handful of these slaves had ever received baptism. The missionaries gathered together these slaves and their children and talked to them about Christ, distributing literature and teaching them the Bible.

When it came to the last day, to the surprise of everyone seven men, ten women and twelve or fourteen teen-age young people came forward and expressed their desire to follow Jesus.

The spiritual vitality of the Church on the mission field is also seen in the fact that it is grounded on the Word of God. Proportionately speaking, there are more Bible-believing, Bible-loving and Bible-living Christians on the mission field than in the Church at home. The Bible occupies no such place in the life of the Church in America as it does with mission fields. Indeed, many churches in those lands were literally founded by

the Bible. Rev. William N. Blair, of Korea, tells of the Korean colporteur who, laying down his life on the banks of the Yalu River a half century ago, threw pages from the Bible into the air, exclaiming as he did so: "Everywhere the leaves of this book touch the shore, a Christian community will arise."

In view of these origins, it is not surprising to find church-wide study of the Word of God in Korea and a Church whose activities are built upon His word. What a blessing would come to the home Church if we could have Bible conferences such as those in Korea, enrolling from 500 to 1,000 women or an equal number of men, many of them trudging many weary miles to study the Word! And hear this testimony from North China: "There have been during the year more requests than ever for Bible classes, more opportunities for preaching, more avenues for personal work, more students in government schools wanting instruction in Christian truths. Along with the inspiration of these open doors goes the depression arising out of inability to supply enough workers to meet the demands." Over 140,000 children in your mission fields were enrolled in Sunday schools, studying the Bible regularly, and many thousands more were enrolled in Bible institutes and conferences.

The spiritual life of the national churches is also manifest in a degree of sacrifice and prayer the home Church would do well to emulate. The native Christians, during the year, gave in contributions or paid in fees a total of \$1,639,045. Only when you stop to think of their incomes can you have any appreciation of this sacrifice. In addition to these gifts of money there have been gifts of hundreds of days of labor. One reason why they give such large amounts is because they are not over-concerned with budgets, quotas, allocations or apportionments. Many of those churches have budgets, but they always look upon a budget as a steppingstone to something higher—never as a goal in itself. The average Christian on the mission field does not compare the giving of his church with its record of the previous year nor with the records of other churches. He simply asks: "Am I giving as much as I should give and can give to the Lord in view of what He has given to me?" When that spirit takes possession of the home churches, we will no longer report deficits, for our mission budgets will burst open with new spiritual vitality and power.

And they are praying. A missionary in Japan writes this description of the Week of Prayer which should give us pause: "The Week of Prayer during the first week in January is widely observed by all branches of the Christian Church in Japan. The subjects of the meetings were those

prepared by the Committee in London for use throughout the world, and the Christians felt a thrill at the thought of their praying in unison with bodies of believers in all lands. I had a bit of a guilty feeling, for I was not at all sure that the churches in America were observing the custom any more. The evening in which international questions were part of the program was marked by some fine prayers, breathing a Christian spirit of world-wide brotherhood and international peace. Remember that they are praying."

The spirituality of the missionaries and the native Christians is witnessed in their recognition of the fact that there is no phase of life which is not touched by Christ. Through our mission schools and colleges, through the miracles of healing in hospitals and dispensaries, through countless movements for social and economic justice, through temperance organizations and antiopium programs, through agricultural rehabilitation, and through a definite program to put an end to war and to promote good will among men, the missionary enterprise recognizes the power of the Gospel and applies it to human life.

Some years ago, while on a visit to China, I had the unusual privilege of seeing a man recover his sight. He was the governor of a large province who had made a journey of 600 miles to a mission hospital as that was the nearest hospital he could find. On the day of our visit the surgeon removed the bandages from the governor's eyes, as he lay in the dark room in our inadequate hospital, and he saw for the first time in many years, the blue sky, the green grass and men walking. He arose from his cot, fell on his knees, and kissed the surgeon's hand again and again in gratitude. Now, the medical missionary might have said to him: "Your Excellency, don't mention it. It has been a great privilege to restore your eyesight. Go and enjoy your sight." That in itself would have been a Christian deed. But I have always honored him for what he did. He said to the kneeling patient: "My friend, stand on your feet, for

I also am a man. Just as I, a follower of the Great Physician, have been able by the skill of surgery to enable you to see with your eyes, so also as His follower I am not willing to allow you to leave this hospital without appealing to you to accept Him who can make you see for the first time with your soul." There in that room I saw a governor of a province rise from his knees and give his heart to Jesus Christ. Our work is conducted in the conviction that all missionaries should be evangelists.

This is glorious work in His name. What are you going to do about it? Today all churches stand at the crossroads in their Foreign Mission programs. On the one hand, we have a world torn to pieces, groping its way—yet ready for the message of the Saviour of the world. On the other hand, we have the Church hesitant, worldly, its mind on other things. In between, we see a rising generation of young people, offering their lives in places most of us would never be willing to enter. A few weeks ago there appeared a manifesto, signed by fourteen students of Princeton Theological Seminary, expressing their eagerness to preach the Gospel of Christ in foreign lands and appealing to the Church, to individuals or local congregations "to share with us the responsibility resting upon all the followers of Christ, to send us out as your representatives to proclaim the message of salvation."

Lift up your eyes on the army of youth ready to go to the field. Then lift up your eyes to the fields waiting for them and, as you look, recall these words of a great preacher of yesterday: "Our missionary problems will be solved when our spiritual problems are solved, when we live daily in the sight of God. Our local church budgets are bankrupt because there are so many of us whose spiritual lives are bankrupt. We count our houses, cars, stocks and bonds. We count everything and everybody—except God!"

Let us count God and His Son Jesus Christ and go forward in His name.

BOLSHEVISM AND CHRISTIANITY

Basil Mathews describes bolshevism as having the missionary spirit of a world religion "with a strong fighting faith, and a world program. It cannot be conquered by denunciation or derision. We who hold Communism to be based on the denial of the very root reality of the universe—that the Creator is Spirit and is Father—have a greater and truer faith, that conceives for all the world a full salvation of the whole individual, body, mind, and soul; and of the community which those individuals constitute. But Christianity can confront victoriously the greatest of all contemporary challenges—that of Bolshevism—if its followers, with unity of purpose and sacrificial heroism, live by that faith to build a world community from which the clash of classes, the war of nations, and the antagonism of races are banished under the sovereignty of God who made us all."

Dulce Galvão, a Brazilian Christian

NEARLY fifty years ago Egydio Galvão was converted and accepted the Lord Jesus as his Saviour. He lived in the country some days' travel by horseback from the City of Bahia. Immediately after his conversion, friends became his enemies, and the Roman Catholic clergy was highly indignant. But Senhor Egydio bravely went his way preaching the Gospel. He was



DULCE GALVAO, OF BRAZIL

beaten and stoned—almost unto death, but he and his cheery wife, Maria, kept on their way with the Lord. Their children were given a Christian home at a great cost. One of the daughters, named Maria, married a Christian and established a Christian home into which was born a girl, Dulce Almeida Galvão. Dulce was taught to love Jesus and to know the Bible stories, and at the age of 13, publicly confessed Christ. She finished her education at the Collegio Americano Baptista in Recife, Pernambuco, Brazil, and asked the Lord to show her a place to work. About that time Mrs. Kate C. White had opened up classes in Domestic Science in the City of Bahia, the capital of Dulce's native state. Dulce was invited to teach cooking and live with the Whites. The classes

grew, the women coming from the best classes of society—difficult work demanding a charming personality. Dulce made, and is making, Jesus so beautiful to those women who only knew to serve images.

One day there came into the classes a young man representing a well-known company. He asked to speak of his products. Thereafter he was seen on my front porch, late every afternoon. Finally he said to me, "You know, Mrs. White, I am not coming down here every afternoon to represent my company." To which I replied, "I know that, I wasn't born yesterday." He told me that he loved and wanted to marry Dulce. She bought a Bible, marked it and presented it to the young man. I heard her tell him of Jesus and His power. He came to church several times and then he said, "Its no use, Dulce, I can't be a hypocrite. I can't believe; I'd give anything if I could have your faith, but I can't. However, after we are married, I'll never interfere with your religion." Time went on, and they planned a happy future. One day a cloud came over Dulce's face, and the next day she came to me and said, "I cannot do it!" "Can't do what?" I asked and she replied, "Oh, I can't marry that man." Looking up she saw the young man approaching, and she grabbed my hand, exclaiming, "And you've got to tell him." "But," I protested, "he didn't ask me to marry him." I went with her. He smilingly presented her with a beautiful watch. Looking him in the face she said, "Please put that into your pocket and listen to me. I have done wrong, for I never should have fallen in love with you. I cannot marry you." The young man's face blanched, and he recoiled as if struck. "Why, why Dulce," he begged. With a white face, and a voice filled with deep emotion she said, "Because you are not a Christian. I know you have said that you would not interfere with my religion. But listen—my grandfather risked his life for the Gospel. He and grandmother, at a great price, gave my mother a Christian home. My mother and father gave me a Christian home. Here I am, a third generation Christian, a product of two Christian homes. I know what the Bible teaches. How could I let my Jesus down that way? I could not have a Christian home with you. No, I must be true to Jesus." She has recovered from the shock of disappointment and now says, "I shall never marry unless it be to a Christian man." Her life is counting in a beautiful way for the Gospel, among the better classes in Bahia, Brazil.

The March of Events in Mexico

By KENNETH G. GRUBB, London, England

THERE are factors in the situation in Mexico today which would make it inadvisable to discuss certain of the present features and tendencies at length. It is useless, however, to deny that during the last eighteen months the general position has gravely deteriorated. More recently (and at the time of writing, July, 1935) there have been signs of some moderation in the anti-religious process.

The events of the last two years in Mexico may roughly be classified as follows:

(1) The Educational Reform, culminating in the reform of Article 3, approved by the Senate on October 19, 1934, and followed in 1935 by new regulating decrees.

(2) The University Conflict, initiated by the protest of the National Autonomous University against the reform of Article 3, on July 30, 1934, and followed by the closing of the Universities of Guadalajara and Monterrey.

(3) Extreme measures in several states, initiated by General Calles' public commendation of Tabasco on March 29, 1934, followed on May 20th by suspension of religious ministry in Sonora and in October by similar measures in other states. (Last July, President Cardenas decreed the downfall of Garrido's power in Tabasco.)

(4) The new open conflict with the Roman Catholic Church precipitated on October 22d by the alleged discovery of conspiracy on the part of the Apostolic Delegate.

(5) A moderate stage, initiated by explanation on February 16, 1935, that the postal decree was only aimed at politico-religious propaganda, and followed up by moderating statements of the President on April 14th and 15th. This stage was further marked by the revocation of the decree against the circulation of religious literature on June 25th.

(6) In June the Cabinet was reorganized. Its two most radical members, Garrido and Calles, were left out, and General Cedillo, considered a centrist, was admitted.

(7) On August 31st, a new decree on nationalization of church property was issued. It is more radical than the one formerly in existence.

(8) As the result of a new radical drive to gain control of the National University, the University's authorities decided to close and await for President Cardenas' decision either granting or refusing further support. The radical wing appointed a new Rector (President) on September 24th. The situation is uncertain.*

These periods are not, in reality, so clearly defined as this classification would tend to show. The actual events have overlapped and been intertwined with each other. But in a situation as complicated as the Mexican it is always an assistance to form some slight idea of the different

convergent processes at work, even if at any given moment they are not clearly distinguishable from one another.

The chronological sequence of the more important of these events was somewhat as follows. On December 5, 1933, the reform of Article 3 was officially brought forward in the convention of the National Revolutionary Party held at Queretaro. As is well known, this reform substitutes "socialist education" for "lay" education. "Socialist education," although it has never been officially defined in clearly intelligible terms, is meant to imply in effect irreligious education. It is unnecessary to say more on this very important step, as the point has more than once been referred to in these pages.

In January, 1934, the Six-Year Plan was published. This is an attempt to draw out a coordinated scheme of government, forwarding the social objective of the régime through intelligently directed administrative action; incidentally it endorses "socialist education." A month later the Attorney-general issued a long circular dealing with the subject of nationalization of religious property. Both the question of a nationalist policy, as well as that of education, were carried a stage further in March when on the fifteenth a recommendation was made that the liberal professions be reserved to Mexican citizens; while studies made in unincorporated private schools were declared to be void of public validity.

On March 6th a new tendency became apparent with the declaration by the actual President, Cardenas, commending Tabasco as the model state of the Republic. Later in the same month General Calles returned from that state and bestowed lavish praise on its achievements. The next state to suspend all religious ministry was Sonora (May 20th) of which Rodolfo Elias Calles was Governor. A commission of school teachers from Sonora had previously visited Tabasco. The incident is interesting as it exemplifies the appearance of the same spirit in geographically remote parts of the Republic.

The educational question came again into the foreground in July. General Calles made an important speech in Guadalajara when he declared that it was the right of the Revolution to educate

* The items 6, 7 and 8 are kindly furnished by Prof. Gonzalo Baez Camargo, of Mexico City.—EDITOR.

its own children.* Three days later, on July 23d, the project for the reform of Article 3 was presented to the Chamber. A week later the National Autonomous University protested against the tendentious nature of this reform. The University School of Monterrey was closed on September 28th, and the University of Jalisco on October 22d, but by October 19th the reform had been approved by both deputies and Senate. Meanwhile, on September 26th, another extremely important reform was passed, which limits the conditions of permanency in the tenure of the higher judicial posts.

On October 22d all the Roman Catholic churches in Queretaro were closed; there are practically no Evangelical churches in the state. Two days later the religious ministry was suspended in Chihuahua and all Roman Catholic churches closed in Colima; there is also only a very small evangelical work in this state. After a further interval of two days all churches were closed in Sinaloa.

The quarrel with the Roman Catholic Church was simultaneously carried into a wider field. On October 26th the Bishop of Chilapa and the priests in Guerrero were ordered to leave, and the next day it was announced that an alleged conspiracy of the Apostolic Delegate had been discovered. Before the month was out this matter had been officially handed over by the President to the Attorney-general for investigation, and the Archbishop of Oaxaca had been ordered to leave the country. Early in November the Attorney-general found that cause existed for proceeding against the Bishop of Huejutla, the Archbishop of Morelia and the Apostolic Delegate, who were not, however, in the country.

General Cardenas assumed the office of President on December 1st. Early in January decrees were issued regulating the subject of education in private and secondary schools. On January 28th the President made a public statement denying the existence of religious persecution. On February 12th the use of the post was forbidden for correspondence which "may imply propagation or diffusion of any religious doctrine." Four days later, however, the Secretary of the Interior declared that this prohibition concerned religious publications that contained public comment or defamatory attack of the Government or its institutions. On April 14th the President took occasion to state that the régime was in no sense Communist, and the next day he denied that there was any intention to attack the "religious conscience" of the people; the Government was seeking only to exterminate "fanaticism." Since this date the general situation has been somewhat easier.

It is necessary to note that quite apart from these official actions of one kind or another, there has been a certain amount of general antireligious activity carried on. To say that this by no means has the President's approval, although it carries the endorsement of one or two leading men, would probably be a correct interpretation of influential Mexican opinion on this question. In assessing the significance of such propaganda there are certain facts to be taken into consideration. Firstly, the enthusiasm behind any movement is always greatest at its beginning. Secondly, extreme measures advocated by minorities tend to attract attention and create their own advertisement. Thirdly, the temporary significance of a movement is often proportional not to its real value, but to the contrast it involves with accepted ideals. Ten thousand couples live quietly day by day in any community, but a single case of divorce is heralded on all the headlines. Nevertheless it would be a grave error to underestimate the force and appeal of antireligious propaganda in the world today.

Anti-Christian Propaganda

These considerations justify brief comment. Christians, in all parts of the world and in all situations of life, must face the fact that propagative enthusiasm has passed from Christian possession to that of their opponents. The maturity of Christianity is being accompanied by a kind of fatty degeneration of the conscience. The crusading and even the prophetic spirit has today become incarnate anew, not in the ranks of the Christian Church, but in the camps of those to whom religion is a soporific and the Church but one of many institutions which have burdened humanity with temples and priests. Even in a country like Mexico Evangelical activity is, with certain exceptions, threatened with the pervasion of a kind of nervous tension which renders a forward movement exceedingly difficult. The anti-religious spirit, although propagative, is in itself destructive; it is quite false to suppose that it is responsible for social construction. It is well expressed in the words of Mephistopheles:

I am the Spirit

That evermore deny—and in denying
Evermore am I right—"No!" say I, "No!"
To all projected or produced—what'er
Comes into being merits nothing but
Perdition—better then that nothing were
Brought into being; what you men call sin—
Destruction—in short, evil—is my province,
My proper element.

A few of the broader aspects of the situation also require study. The Mexican religious question is a part of a much larger field of thought which must include the relations of Church and

* I have given the substance of these statements elsewhere. See *World Dominion*, July, 1935.

State, the threatened collapse of the world-religions, and the problem of human liberty in many parts of the world.

The breakdown of Pan-Islam, the fall of the Caliphate, and the disestablishment of religion in Turkey meant that secularism had successfully invaded one of the world's great religions precisely in the regions where it was considered strongest. With the failure of the Russian Orthodox Church the weakness of one of the historic Christian churches also became apparent; a population of a hundred million had to be written off the religious capital of the race, precisely in a country where mystical, and even religious sentiment to all appearances had made a strong appeal. Christianity was no longer immune against the inroads of secularism. The secularism of many countries dominated by the Roman Catholic Church has long been confessed, but that church had avoided an "official" collapse in any of its territories. But in Mexico it seems that such a collapse is taking place. Of the historic Christian churches, it remains to be seen whether Protestantism in Germany will be able to withstand the storm.

A Test of Mission Work

It is a situation which will also test the whole character of the work which has been built up through the devoted labors of mission boards, their representatives and supporters. The Church in China has had to face these experiences and their effect was temporarily depressing, but possibly ultimately beneficial. In Russia the evangelical community is different in origin and organization, and little information is available as to its real status today. In Turkey the Christian minorities were "liquidated" after the War by political action, and the problem hardly exists. But in Mexico the Evangelical Church forms the most important of the country's minorities. It stands in close spiritual relation to the churches of the United States, and its future will be followed with prayer and interest, and we should further remember that it is Mexican example which is liable to be copied in the rest of Latin America.

We should not suppose that the Mexican situation is impervious to influence. If it deteriorates further it may well be because of our own inertia as Christians, and this should be remediable. But we must identify ourselves with the universal agony of Christianity, and not attempt to evade responsibility by special pleading, however valid. We must once more find the solvent for the world's spiritual contempt in the agelong vicariousness of suffering. By so doing we shall take the more effective, because much the more difficult, course.

There are a few questions which require

thought. How do these new circumstances affect the relations between Catholics and Evangelicals? How far shall we meet them by emphasizing our specific approach, and how far by identifying our own problems with that of Christianity in Latin America, or the world, as a whole? What new light do we draw from these events on the working of evil and the powers of the Satanic? Has the day of "missions" in some parts of the world almost ceased, and ought we to envisage the future more in the nature of a world interchange of spiritual culture? Is there any reason to suppose that, in the face of antireligious fanaticism, the Christianity of today has a greater survival value than Nestorianism or the North African Church? Are our churches at home, in the countries where they cannot maintain the personal link through missionaries and institutions, ready to make the same *spiritual* investments as heretofore? Or is our brand of exportable Christianity the type that can be stopped by frontiers and laws? How are we to meet the challenge that we have lost the emotional control of masses of mankind? How far is the institutional expression of Christianity an adequate one in Mexico, and how far may the work have to pass through a process of "fractionalization"? Have we, in our work of diffusion and creation, anticipated or adapted ourselves to developments of the Mexican's own capacity for expression — in fact, do we pursue a really indigenous policy? These are a few, only a few, of the many questions which a situation such as the Mexican suggests.

The present difficulties have not befallen us because we are modernists, or fundamentalists, or attend church rather than chapel, or retreat rather than camp meeting; but because we are selfish men; because we have loved ease more than sacrifice; because we have preferred ourselves to our Church, our Church to our Christianity; our Christianity to our Lord Himself; because we have lowered the level of our aim that we may the more easily enjoy the complacency of our success. These are the things that make us unfit to minister to the world's need, and from these we need to pray to be cleansed.

Four needs of the modern world are: (1) A recreation of individual Christian life, with an enormous increase of conversions in the church and the sense of the presence and power of God, with self crucified; (2) a new fellowship of Christians, nothing less than the fellowship of the Holy Spirit; (3) a recreation of the sense of mission to reconstruct the whole of life, standing for a new life in Christ, with no compromise; (4) a better realization that Christ is in life today and moving His Church.—
Bishop Logan H. Roots.

Can We Interest Men in Missions?

By the REV. GEORGE A. BROWN

Pastor of the First United Presbyterian Church, Elyria, Ohio

THE whole problem of interesting men in missions is, in its final analysis, a matter of interesting men thoroughly, heartily, and enthusiastically in Jesus Christ Himself. The entire missionary enterprise of His Church centers in Him, its living, glorified, ever-present Head and Lord. As Bishop T. U. Dudley says, "The man who does not believe in carrying the Gospel of Jesus Christ unto all men everywhere does not believe in Jesus Christ. No interest in missions means no interest for that particular thing for which Jesus was content to be born and to live and to die. . . . Yes, no interest in missions means no interest in the Lord Himself."

The men we have in mind in this discussion are Christian men, men who know Jesus Christ experimentally as their personal Saviour and Lord. Only such men can be expected to concern themselves about Christ's missionary passion, and purpose, and program.

This question of how to interest men in missions takes at least two things for granted: first, that Christian men *ought* to be interested in missions, and second that men *can* be interested in missions. The only question, therefore, that calls for an answer is just *how* this interest may be generated, developed, directed and made productive of definite, practical results. Consider first the imperativeness and possibility of this matter. That men *ought* to be interested in missions grows out of the fact that *the* great mission of the Church is missions. Since men constitute, in part, the membership of the Church of the Lord Jesus Christ, missions is most certainly "a man's job," just as much as it is the business of the

women and the children of the Church. More than this, it is primarily the work of Christian men to make Jesus Christ known to the world for when our Lord began this great enterprise He entrusted the task to *men*. The historian Harnack

has remarked of the first three centuries of the Christian era, that "we cannot hesitate to believe that the great mission of Christianity was in reality accomplished by means of informal missionaries"; that is, by what we now call *laymen*.

Why is it then that today the work of Christian missions is largely in the hands of the women of the Church, especially in the local congregations? They are doing a magnificent piece of work and may God bless them in it. But as a result many look upon the entire missionary movement as a women's undertaking, and not as something to challenge the serious and active devotion of strong Christian men. At the Younger Men's Missionary Congress in Chicago last May, a delegate reported at one of the group conferences, that a man, when asked to give to missions, replied: "I contribute to the pastor's salary and to provide heat and light for the church; you'll have to see my wife about missions."

"Why are the men of the Church not as interested in

missions as are the women?" This very question the Christian men of India are asking. Dr. Stephen J. Corey, President of the United Christian Missionary Society, tells of conducting an open forum in India with some Indian Christian leaders, mostly men, who asked, "Are your women and children interested in sending the Gospel to India?" When he replied that probably two-

Here are some interesting facts about a most important problem in the church. "Somebody said that it couldn't be done so he went ahead and did it." The Men's Missionary League of the Elyria Church has been given widespread and favorable notice. The Board of Administration of the United Presbyterian Church has told of the work in a leaflet entitled, "An Adventure in Masculine Missions," sent to all pastors in the church. As Dr. W. B. Anderson says: "It has ceased to be an experiment, and has become an accomplishment." Several missionary periodicals have called attention to the work, and as a result inquiries have come from twelve states, east to west, and are still coming. The story of the League has been told with encouraging results at Cleveland, Chicago, Akron and elsewhere and has been broadcasted over the radio. Already similar men's organizations are being formed in other churches.

thirds of the money for foreign work in his communion came from the women and the Sunday schools, their astonishment was unbounded, and one of them said, "Why, sahib, we in India have always felt that Christianity was a man's religion. . . . Why are the Christian men of America less interested in bringing Christ to us than are the women and children?" In answer, Dr. Corey told them that the women in America were definitely organized for the study of missions and therefore knew more about missions and were naturally more interested and were doing more for missions than the men who were not so organized.

Why Are the Men Not Organized?

This suggests the further question: Why are the men of our local churches not organized and doing the same kind of missionary work as the women? Here is the reason: In addition to the fact already stated, that this whole undertaking to make Christ known to the world is regarded as being largely a strictly feminine affair, there is the general and deeply rooted conviction that the work of organizing the men of our local churches for definite, systematic mission study and specific missionary service, simply cannot be done. Even the leaders of the missionary movements of the men of our Evangelical churches are decidedly skeptical as to the possibility of this thing. When we were thinking of organizing a Men's Missionary Society in our Elyria Church, a letter was written to the Secretary of the Laymen's Missionary Movement asking him for any help that he could give us in launching this new enterprise. Mr. F. J. Michel replied, "We do not recommend the organization of men's missionary societies, since they cannot be maintained continuously, as is the case with the women." (Mr. Michel, himself, thinks otherwise now.)

The second point in our theme is that men *can* be interested in missions because they *ought* to be. The divinely imposed command insures the possibility. The very imperativeness of this task assigned to the men of the Church of our Lord is the prophecy of its accomplishment. Christian men *can* be brought together and they *can* be held together in a missionary organization with continuous monthly programs of spiritual worship and missionary education and service, with the finest Christian fellowship and increasing devotion to their Lord. *It has been done*, and thus the possibility is fully demonstrated by the Men's Missionary League of the First United Presbyterian Church of Elyria, Ohio. We are now ready to answer the question "*How?*".

It is not necessary to say that this work is the fruitage of prayer, of much prayer, for every forward movement in missions has been the result

of prayer. The book of "The Acts" makes this plain as does the history of Christian missions since the first century of the Church's life. There was also a very definite purpose; after three unsuccessful attempts had been made to get the men together and to hold them together, to organize them around the missionary objective. Finally there was the pursuit of this end in the spirit of patient persistence which the Lord has so wonderfully blessed. His hand has been so manifestly present and powerful that we ascribe to Him the glory and praise of it all.

Men and Missions Sunday

Lord's Day morning, November 19, 1933, marks the formal beginning of this movement in Elyria. That was "Men and Missions Sunday" and the pastor preached especially to his men on the subject, "Missions — A Man's Job," based on Acts 1: 8. In closing he appealed to them to organize a real Men's Missionary Society, calling a meeting for this purpose the next evening. Fifteen men met with the pastor in response to the challenge of the previous day. From that night meetings were held twice a month, for a period of six months, under the pastor's leadership, until the organization was completed, May 21, 1934, by the adoption of a constitution, the election and installation of officers, and the appointment of committees. Ever since that time meetings have been held on the third Monday evening of the month — a time found to be the most suitable time for our men. The membership at present is 40, being about 60% of the men on the church membership roll. The average attendance from the beginning has been 27, for the last year 31, and for the last five months 36, including several neighboring pastors and some of their men.

Beside the usual officers for such an organization, there are membership, program, project, boys' work, welfare, and social committees. Monthly missionary meetings include worship, business, an educational program and a social period. During the year there were five meetings with special speakers, four were conducted by members, and three were in charge of the pastor. Regular mission study courses have been followed and our present missionary project is the support of a native evangelist in the Sangla Hill District of our mission in the Panjab, India. This evangelist's inspiring name is Gulam Masih, which means "Slave of Christ." Later we hope to have some definite work in a home mission field for we believe that "the field is the world," so that interest in missions anywhere means interest in missions everywhere.

One of the most encouraging things in the short history of our Men's Missionary League is the

marked influence it has had on the life and work of the Women's Missionary Society. At the end of the first year of the League the president and treasurer of the Women's Society were asked this pointed question: "Has the Men's Missionary League been a help or a hindrance to the work of the Women's Missionary Society?" Their replies revealed the marked *increase* in membership, attendance, interest, offerings, cooperation between the men and the women, willingness to help in the work, and the growth of the missionary spirit generally in the Women's Missionary Society. During the first year of the Men's Missionary League the Women's Society gained 50% in active membership, 34% in general offerings, while the thank-offering for 1934 was 43% above that of 1933. The total missionary budget offerings of the entire congregation for the church year ending March 31, 1935, were 137% over those of the previous year. The Elyria W. M. S. was given the highest efficiency rating of all the thirty societies of the Cleveland Presbytery, for the work of the last year. The president of our local society generously attributed their high standing to the influence of the Men's Missionary League.

Encouraging Possibilities

This record shows something of the possibilities of a real Men's Missionary League, carried on continuously, twelve months in the year, in an average congregation, and with growing power and popularity. Clearly this form of activity, that some said could not be done, *can* be done, for it has been done. We know of other groups of men who have joined this new movement. In November, 1934, a similar organization was formed at Ezel, Kentucky, and in May, 1935, a Men's Missionary League was formed in the Margaret Park Church of Akron, Ohio. We hope and pray for the largest realization of the possibilities of this work in local congregations throughout the entire Church. The eyes of missionary leaders in other communions are upon us and they are anxiously waiting to see whether we really make good so that they may know whether to adopt the plan. Mr. Fred J. Michel, of the Laymen's Missionary Movement, says: "I am so glad that the United Presbyterian Church has taken the matter up. In the measure in which it will succeed, we may hope for the adoption of the plan by other denominations."

If this work is to succeed, who is primarily responsible for it? On the divine side it is the work of the Spirit of God and we need to give to Him, the great Executive of the Godhead in this age of grace, His rightful place in this whole undertaking. It is His presence, and power, and presidency in this promising missionary movement

that we covet above all things. But the responsibility for human leadership most undoubtedly rests on the local pastor more than upon any other living person. This is what our missionary statesmen think. Dr. John R. Mott, writing of the work of promoting missionary education and activity throughout the Church, by means of local Men's Missionary Societies, says: "There are reasons why the subject of the world's evangelization should appeal with special force to men, and to the strongest men. . . . This greatest work of the world languishes in no small measure because of the lack of their initiative and aggressive support. It rests with the pastors to call more largely into action this vast latent power."

Dr. Mills J. Taylor, Associate Secretary of the United Presbyterian Board of Foreign Missions, who has contributed so largely to the success of our Men's Missionary League, says, that "Progress in these matters depends more upon the enthusiasm, and devotion and loving persistence of a prayerful pastor than upon any other person."

The great need of this new movement for "Men and Missions," therefore, is warm-hearted, whole-hearted pastoral leadership. Such leadership a goodly proportion of the men of our churches will follow. The result will be the realization of such triumphs of God's grace and power in the realm of missions as will compel us to magnify and bless His glorious name for what He has done through us. When Deborah and Barak were given the victory over Jabin, king of Canaan, the captain of whose host was Sisera, we read (Judges 5:2, American Standard Revision): "For that the leaders took the lead in Israel, for that the people offered themselves willingly. Bless ye Jehovah." Let the pastors, the divinely appointed leaders of God's people today, actually *lead* in this men's missionary movement and their men will willingly offer themselves, and will bless "the God that doeth wonders." It may not be amiss to remind ourselves that in this same chapter (5:23) we read, "Curse ye Meroz, said the angel of Jehovah, curse ye bitterly the inhabitants thereof, because they came not to the help of Jehovah, to the help of Jehovah against the mighty."

Here, then, is our challenge. What are we going to do about it? If the men of our churches *ought* to be aroused to a greater interest in Christian missions, and if their organization into their own missionary societies is not only possible but practicable, and if the responsibility rests upon us, the pastors, how can we be true to ourselves, true to our men, true to the unevangelized multitudes of the world, and above all true to our Lord Himself, unless we do all in our power to realize this definite, spiritual, missionary objective? And "We can do it, if we will"; or better, "He can do

it, if we will." Shall we not, then, in the face of the world's need of Christ, and with His command ringing in our ears to "go, and preach the Gospel to every creature," and as the natural expression of our own life in Him, with our whole heart, answer this call and challenge by saying, "By thy grace we will."

What better time is there to begin this work than on the coming "Men and Missions Sunday," November 17, 1935? Let each pastor preach that day to men, more earnestly than ever before, to show that "*Missions Is a Man's Job.*" Then call a meeting for the organization of a Men's Missionary League; pray, plan, proceed as the Holy Spirit may lead. God will touch men's hearts and the fruitage will be great. May God give you such an experience, for the sake of His Son, our Lord

and Saviour Jesus Christ. In the words of our Men's Missionary League Rallying Song:

*Come now, ye Christian men,
Obey your Lord's command;
Pray Him to send forth laborers
In this and every land.*

*Present your gifts to Him,
Your silver and your gold;
But first of all, yourself He asks,
That He your life may mold.*

*Go forth, Ye Christian Men,
Proclaim His name abroad;
That sinners far and near, may come
To know the Son of God.*

*He gave His life for you,
His precious blood He shed;
Serve Him who saves you by His grace,
The Church's Living Head.*

The German Neo-Pagan Faith Movement

By REV. W. O. LEWIS, D.D.

*European Representative of the American Baptist
Foreign Mission Society*

THE main facts about the religious controversy in Germany are well known and many have heard about the movement in the Evangelical Church which calls itself "German Christian." The press has also reported the speeches of General Ludendorff in which he prides himself on the fact that he is in no sense a Christian. Most of those who direct the affairs of the "Third Reich" have broken more or less with Christianity. But relatively little is known of what is probably the most serious of the Neo-Pagan organizations, The German Faith Movement (*Deutsche Glaubensbewegung*).

There were pagan organizations in Germany at the end of the last century and many new ones have sprung up since the War. After Hitler came to power, they were afraid they would not be tolerated, but in October, 1933, they were assured that the new Government would not undertake to suppress them. At Easter, 1934, representatives of various pagan organizations united under the name of German Faith Movement. They met at Schwarzfeld in a natural cave known as the "stone church" which is said to have been used as a place of pagan worship before Christianity was introduced into Germany. Professor William Hauer, a professor in the University of Tübingen, was elected head of the organization.

Hauer was born in 1881. As a young man he worked as a stonemason and so came into close contact with many irreligious people, but he also knew certain pious folk who had considerable influence on him. He decided to become a missionary and entered the training school of the Basel Missionary Society. Being exceedingly gifted, he soon mastered all his teachers had to offer him and went to India as a teacher in a high school. He has since stated that when the Missionary Society offered to send him to India, he told the directors he was not sure that he was a Christian and some of the older missionaries objected to sending him out.

When he reached India, he began to study Indian religion and took up the study of Sanscrit. Later he went to Oxford and when the War broke out he was interned by the British Government. His experience during the next four years had a profound influence on his development. By the time the Hitler régime was established, he had renounced Christianity openly. His book, *Deutsche Gottschau* (German View of God) may be taken as the most complete and authoritative exposition of the Neo-Pagan German Faith Movement.

This movement is already well organized all over Germany. An effort is made to keep the

membership limited to those who are sure they know what they believe or do not believe and why. It is claimed that there are 20,000 members in these smaller fighting organizations, but Hauer himself thinks he has evidence that there are at least 5,000,000 in Germany today who may be classed as adherents, and the number is said to be growing. The movement has its weekly and monthly periodicals, and is already giving a sort of training to those who are active in the propagation of paganism. They have adopted a ceremony for the dedication of children to take the place of infant baptism and also have pagan wedding ceremonies. Besides lectures and various public rallies, they have pagan ceremonies around trees on high places. Most of the leaders are educated and are men of clean, moral lives. The movement makes a strong appeal to certain young men who made the Hitler revolution. Hauer and his friends claim that the religion they preach is the true spiritual and philosophical basis of the Nazi revolution. This movement is now not only tolerated by the Nazis, but is even allowed privileges which the churches cannot get. They are permitted to use the large *Sportpalast* in Berlin for their meetings which neither the Protestants nor the Roman Catholics can use at present.

These Neo-Pagans have so far refused to put in print anything like the creeds of the Christians. But from Hauer's writings and other publications, it is possible to gain some idea of what they believe.

Great emphasis is placed on *race*. It is claimed that there is an inner, spiritual side which corresponds to the outer distinctions of the various races. There has been an age-long struggle between the civilization which Hauer calls West Asiatic-Semitic and the Nordic Indo-Aryan which has found its finest flower in the Nazi state. No effort is made to revive the paganism of the past in its ancient form, but it is claimed that Christianity is alien to the German race and blood and the period of over a thousand years in German history between Charles the Great and Hitler is an interlude. The ancient paganism must be modernized and brought up-to-date. Eckehart and Nietzsche are often quoted with approval.

The conception of God seems to be a sort of mystical naturalistic pantheism. He is the hidden background of all things who reveals himself in nature and in men. His highest manifestation is in the fighter and in the German culture. The German faith god is hardly a personal god. The world which is the manifestation of God is not to be despised. It is infinite and eternal. Man's spirit is a spark from the eternal. But there is no separate conscious immortality.

When it comes to the ethical side, it is denied

that Christianity furnishes a sufficient basis for morality. According to German press reports, recently in large meetings, Hauer and other representatives of the movement have openly asserted that Christianity has not only lamentably failed to furnish the ethical foundations which are needed today, but has actually brought great harm to Europe, having prepared the way for Bolshevism. They claim that prostitution and bawdy houses did not exist in Germany before Christianity came. German Faith ethics can be best learned by studying the biography of Frederick the Great and other great German heroes. The military virtues are exalted. There is a limit to the sacrifices the strong must make for the weak. In some cases they say that it would be better to allow the weak to perish, and in many cases men and women should be sterilized so that they cannot reproduce their kind. The individual counts for very little, the State is everything. The German Faith approves of war and the joy of battle for the nation's honor. Along with courage there goes a certain fatalism. The German Faith man does not desire the rewards that Jesus said the heavenly Father would give to the righteous.

The German Faith rejects the idea of human sin. While admitting that not even the greatest German heroes attained their highest ideals, there is little place for any real doctrine of sin, of repentance, or forgiveness. They acknowledge the need of no mediator to bear our sins. Each must bear his own penalty. Men conquer sin in their own strength since the essence of every man's soul is divine.

German Faith people profess to honor Jesus, but they state boldly that they do not take Him as model and leader. They simply do not see the need of the Christian religion. Some may think they need Christianity just as some think they cannot do their work without tobacco. But they could do their work better without this artificial stimulation. The German Faith does not claim to be universal and valid for all mankind, but does claim to offer something better to Germans. Hauer asks, "Have those who believe in Christ more power to overcome the difficulties of life? Have they more courage to face danger, to risk position, income, life; yea to look death in the face? Have they more joy than the men of the German Faith? Is their life more real, more genuine, cleaner? Are they willing to serve their nation with more self-sacrifice? Do Christians have more peace in fellowship with each other? Let the Christian prove his faith by his works."

Whether they will or not the Christian people of Germany must accept this challenge. Those who know Christ have no doubt as to the outcome. There can be no neutrals in this struggle.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

NEW PLANS FOR PROGRAM BUILDERS

THE LOOK OF THE MONTH CLUB

Under this title the Forward Looking Committee of the Methodist Episcopal Woman's Home Mission Society has brought out a year's programs of a unique character, the calendar being coordinated with a tiny "library" of 12 pamphlets enclosed in a neat case, each pamphlet covering the material for a month's program. The "club" is launched "with the high hope that in the abstract study of the development and progress of home missions, the understanding and devotion of our sisterhood may be deepened and broadened." The specific theme is, of course, "Pioneering Today in Home Missions," each month's "look" being at some phase of the task. Thus the first month is a "Look Forward" at the magnitude of the work. The cover design bears a clear cut telescope. The ensuing months are: "Look and Act," with a spotlight turned on Race Hatred, Intemperance and Juvenile Delinquency; Look at the Work, a pair of eyes being focused at long range upon the map of the United States; Look Up—Peace on Earth, with a star; Look Ahead to Youth, with a pair of field glasses on whose two lenses appear a boy and a girl respectively; Look at Your Neighbor—an open window revealing a group of people of various nationalities inside; Look at New Occasions—a barometer, the sun and a cloud; Look Far in Cooperation—a young woman looking through a surveyor's transit; Look Together—mother and daughter scanning a book under the eve-

ning lamp; Look and Read—an open book with a pair of spectacles on it; Look at Your Church—rays from above focused upon a church building; and Look at Yourself—in the looking glass, of course!

This last volume is really the first, being intended for use in August, as a personal preface wherein all officers and chairmen shall take an early look at themselves in relation to the impending task, with the plans, goals, courses of study, organizational specifics, etc., thoroughly outlined and explained. Each department of missionary endeavor has the mirror held up for its accurate reflection. As it is impossible to follow the details of all the months, a general survey of the September booklet is herewith given as a sample of the development, the worthwhile subject matter and its practical application. As with all its successors, the devotional service is fully outlined even to the text for the leader's talk. Then follow "The Look of the Month"—20 minutes' study of the home mission textbook (which is thus completely covered in the course of the year); a period on Woman's Home Missions, which is a specific study of some phase of the denomination's work—citizenship, conference institutions, Christian center activities, cooperative projects and the like; while the last period is devoted to a social hour whose details fit in with the preceding study. Thus in September the devotional service takes a far and wide look at the task through God's eyes; the textbook study previews "Toward a Christian America" in a dramatic sketch on "Home Missions the Chris-

tian Ideal for America," with the Spirit of Home Missions, an Indian, a mountaineer, a Spaniard, a Negro, an Alaskan, a Puerto Rican, etc., in vivid panorama, and a ribbon visualization of ties brought from Europe to various sections of the New World by explorers and pioneers. The leader next dials on a radio as if in search of station WHMS from which The March of Time is broadcast, short musical interludes being used between the brief talks of people hidden behind a screen and speaking as if from a number of fields on which the society is working. The closing announcement is, "The WHMS Marches on!" The organization of the society is next illustrated in a large Temple Chart placed on an easel and explained by the leader—foundation of Jesus Christ, organizations, conferences and boards as the steps, missionary education, Christian citizenship, departmental bureaus, etc., as the pillars of a Greek temple. The central pillar is finance. This feature covers the second division as outlined in each program and is followed by the social hour in which a recreational "Before and After" stunt is performed. With the women divided into groups of four or five, or eight or ten if the audience is large, leaders are chosen by each group and a certain amount of time is given for planning. When ready, a group depicts a locality before and after the missionary society began its work, the audience in each case trying to guess what institution or mission has been represented. The best demonstration is then acclaimed as decided upon either by judges or popular vote.

Posters suggested as advertisement for this meeting featured pioneer scenes, the invitations being on a sunbonnet pasted on a postal card, and covered wagons made of match boxes to be used as favors.

While the specific details of this attractive series are denominational, its fundamentals are of so unique a character and so universally applicable that any intelligent program builder could adapt them to her own use. It is issued by the Woman's Home Missionary Society of the Methodist Episcopal Church, 420 Plum St., Cincinnati, Ohio. Price 50 cents.

Another Year Book

The program theme for the woman's society of the Alhambra, California, Baptist church was "Builders with Him" and the key verse "Come and let us build up the wall," Neh. 2:17. The following is a brief outline of the meetings:

Topic, "Laying Foundations Through Reading." Presentation of new books and the magazine *Missions*.

Stewardship, with the bricks of Time, Money and Talent.

Civic program, "Builders with Him for Good Citizenship." A temperance program was given.

Missionary program, "Building with Him Through Schools for Negroes."

Evangelism—"Winning New Workers for the Wall."

Missionary program, "Building with Him in Burma," Baptist literature and the Rangoon printing press being featured.

"Builders with Him Through White Cross Work," with dramatization presented by the corresponding committee and a display of the work done.

"Builders with Him in Our Church"—a workers' conference.

Various other special foreign fields were similarly considered.

"The luncheon feature for the year," says the Year Book, "is known as Birthday Partners. Each woman is given the name of a missionary whose birth date is the same as hers, and at the luncheon table (taking the months successively) the women celebrating bring some news item or letter from their birthday partners."

Building the Wall

is another widely adaptable theme based on the same Scripture. The corner stone, of course, should be Christ (represented by a box of say 12 inches square), laid by a charter member if possible. Then smaller boxes labeled Prayer, Reading, Missionary Education, etc., according to the departments of work in the church or its denom-

ination may be laid upon this by officers or chairmen of corresponding committees who then give their outlines for the opening year's work. The president cements all together, naming the binding material as "the helpfulness of each woman in the church." If the boxes are covered with gold, silver or other fancy paper, the design will be most attractive. This plan lends itself to an annual meeting in which otherwise dull reports are to be presented. "So Built We the Wall" is the title suggested.

Christian Youth in Action

To an unusual degree this study for young folks may be cast into the form of questions, discussion topics and the like. A few of Mrs. B. P. Heubner's assignments as she taught this book at the Lake Koronis, Minn., assembly last summer were as follows:

1. List some of the things wrong in America today.

2. What are the attitudes of youth of your acquaintance toward the inability to enter upon their life work? What seems to you to be a Christian attitude toward the situation?

3. In what respects can the Church be said to have conformed to the standards of a pagan world?

4. Arguments pro and con for subsidizing or endowing churches to leave them free for their main task.

5. What is your community providing for the leisure time of young people who cannot be in school? What more might be done?

6. From your own experience or observation, cite examples of interracial friendship. State obstacles and benefits.

7. Would you patronize a Japanese dentist? A Negro physician? Entertain a Mexican student in your home? Room with a Chinese at a conference? Are your answers free from race prejudice?

8. In the light of Chapter 2 analyze your own community, considering its needs, what the church or other agencies are doing to meet these, overlooked needs or situations, and formulate recommendations for your young people's group and yourself.

9. In parallel columns record facts regarding war which cause you to oppose it and why peace enlists your active support.

10. Has the attitude of young people toward liquor changed since repeal? State evidence. Propose a program of action in dealing with the liquor situation.

11. What can a Christian individual and member of a group of Christian young people do to improve motion pictures in your community?

12. Can you subscribe to the statement on p. 162 beginning, "The frontier of the new day is largely social" as expressive of the whole task?

13. Record somewhere what you have definitely determined to do about the matters listed in this course.

From the Editor's Scrapbook

Capitalizing a Popular Hobby: Hannah P. Miller, secretary for young women's work in the M. E. denomination, writes in a new leaflet regarding capitalizing the collecting hobby which enthalls all normal youth sooner or later. Progressing from dolls, pictures, books, pillows, spoons, elephants, etc., she proposes to call a halt on all other accumulations until June, 1935, the climax of the girls' Golden Year, meanwhile majoring on "our little yellow envelopes" (containing the special personal dues or gifts); \$50 gifts from individuals or organizations; names of new members; subscriptions to *Woman's Home Missions*, etc. Two prime values stand out: (1) Friends learning of the girls' new quest will lend a hand to help make of their favorite a Champion Collector in the local or associational organization, and (2) that whereas other collecting hobbies are only for self-centered gratification, this one has an altruistic object in benefiting others. Even "collecting girls" for the membership may result in fine, lasting and serviceful friendships of far-reaching consequences. Magazine subscriptions result in a widening interest with all its possible sequelæ.

"Ships" for Toasts: The College Ave. Baptist Church in Topeka, Kansas, held a "covered dish" luncheon using this theme, the table decorations featuring a centerpiece representing a lake (silver paper) with a sparkling beach, on which floated three kindergarten-style ships of heavy paper. Two were black pirate ships with white masts and sails—"Indifference" and "Neglect," these being later run.

down and overturned by the third, "Friendship," flying the American flag. Small boats carrying cargoes of nuts and other foods were used over the table. The leader's talk showed how neglect and indifference must be overcome and replaced by friendship in dealing with "New Americans." The toasts were on "Interpretership," "Friendship," "Fellowship," "Citizenship" and "Partnership." A selection from "the Ship of State" was read. The plan lends itself to the theme for home mission study this year—"Toward a Christian America."

A Missionary Reading Room: The methods department in *Missions* tells of a plan used in White Temple (Baptist), Portland, Oregon, going a step farther than the common use of a literature table in the church vestibule, or some other easily accessible place.

"Ours," writes Mrs. J. Fred Bell, secretary of literature, "is a down town church, and when the family car takes the young people to the B. Y. P. U., fathers and mothers must go then and wait an hour for the church service. So we feel that this room fills a real need. It is a small S. S. room, easily heated and comfortably furnished. We (the board of missions of the church) started a library with books bought for the school of missions. We are subscribing to *Missions* magazine so there will always be the current issue on the table, as well as 'A Book of Remembrance' and free leaflets. We are asking for donations of missionary books."

Forty Missionary Stories is the name of a new book by Margaret W. Eggleston—"true tales that have the heart touch and that carry their morals without words. They are not of equal stimulus but they cover a surprising range and few readers will escape their emotional appeal. The book is particularly adapted for use among boys of the hero-worshipping age. (Harper's; \$1.50, or through your own literature department.)"

Portraits of Missionaries: The Baptist Department of Missionary Education has a large collection of 10x12½ portraits of its missionaries to which it keeps adding from time to time.

Mounted on heavy material, the back of each picture contains essential information about its subject. Mounted on heavy material, the pictures are suitable for framing and using as visualizations in missionary meetings, study classes or Sunday school teaching and give personal interest to descriptive or biographical material.

Birthday Partners: A good luncheon feature for the woman's society is to assign to each member the name of a missionary whose natal day is the same as her own and have these women, month by month during the year, give some news item or read a letter from their birthday partners at the luncheon table, thus affording a double "celebration."

Business Around the Maypole: Miss Nettie Johnston writes of a plan used at the May meeting in the Pittsburgh Branch of the Methodist Women's Auxiliary for livening up the reception of branch reports. It was in the setting of a dolls' maypole party, the "dolls" being pieces of mailing tubes about five inches long dressed up in ruffles of fluffy crêpe paper and drooping hats framing faces cut from magazines. As each secretary read her report, she rolled it up, pressed it into a tube and attached the doll to a streamer of the pole. This pole was set in the midst of a lawn of green paper and had a yellow paper "flower of happiness" for China, a real iris for Japan, a rose for India and America, etc., at the top. The gay streamers of the pole and dresses of the dolls relieved the monotony of the reports.

Charades for Fellowship: A writer in *The World Call* suggests after looking over the biography sets of the United Christian Missionary Society that charades should be improvised to familiarize people with the names of missionaries and impart information as to what each one did. Selecting from the leaflets such names as Trout, Palmer, Hunter, Weaver, etc., having dramatization possibili-

ties, and dividing the crowd into groups of from three to five each, give each group one biography. The groups then repair to different rooms or different corners of the same room and read together their leaflets, returning after ten minutes and putting on their demonstrations, playing charade-fashion upon the names of the missionary subjects. The counselor then collects the biographies and asks of each group any ten questions (except exact dates) answered in its sketch, a point being scored for each query answered correctly. Should the other groups be unable to guess the charade in the course of the quiz, the performing group scores ten points so that its maximum score is twenty points. "You see this makes a plain game into a purposeful game in which some learning processes must be going on or some very low scores will be made. The game may be played through several meetings."

"Missionary Footsteps in Japan." This apropos program was prepared by Pearle Bourne and is described in *The Window of Y. W. A.*, organ of the Woman's Auxiliary of the Southern Baptist Convention:

Poster suggestion, an outline map of Japan with Japanese shoes (clogs) marching across it. Use some such wording as this: "March with Missions across Japan at (time and place)." Japanese shoes made into folders in which is printed the program will be effective. Hymns: "Footsteps of Jesus"; "Follow, Follow, We Will Follow Jesus"; "Where He Leads Me I Will Follow." Devotional: "Ye Should Follow His Steps," 1 Peter 2: 21b. Talks on "Getting Our Footing," "Our Footing in 44 Years," etc., according to the subject matter to be covered in the program. Special music, "Beautiful Japan," or "Hail to the Brightness." Other features may be: "Footfalls that Presaged Great Events," "Footprints on the Sands of Time," "Turning Shoes Around" (changing old non-Christian ways through missionary influence). "Getting Our Footing" may be a True-and-False test, the leader either handing out a written test for each member to mark or reading the items and letting the organization indicate the correct reply, as: "The name, Japan, was given by Perry when the country was opened to trade. (b) By the Chinese since the sun came from its direction. (c) Because of its beauty," the second being correct.

BULLETIN OF The Council of Women for Home Missions

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

GIVEN TO HOSPITALITY

Jesus said, "When thou makest a feast, bid the poor, the maimed, the lame, the blind: and thou shalt be blessed; they have not wherewith to recompense thee."

Peter in writing "to the elect" urged them to practice "hospitality one to another without murmuring." Paul, in letters to the Roman Christians and to Timothy, his "true child in the faith," repeats the charming words, "given to hospitality."

The Rune of Hospitality

I saw a stranger yestreen:
I put food in the eating place,
Drink in the drinking place,
Music in the listening place;
And in the sacred name of the Triune,
He blessed myself and my house,
My cattle and my dear ones.
And the lark said in her song,
Often, often, often,
Goes the Christ in the stranger's guise,
Often, often, often,
Goes the Christ in the stranger's guise.

—Old Gaelic Rune. Recovered by
Kenneth McCleod.

THANKS BE TO GOD

Luke tells how Paul on his last journey "thanked God and took courage."

Paul in writing to his Christian friends in Philippi and Colossæ combined the giving of thanks to God and steadfastness in prayer.

Father Fabian says: "Our own interests drive us obviously to prayer, but it is love alone which leads to thanksgiving. There is little enough of prayer but there is still less of thanksgiving."

"Our knowledge of the Love of God to us calls us to pray for ourselves that we may be worthy of His Love. Our love for Jesus,

as it unites us to Him and makes His prayers one with ours, will lead us to intercessory prayer for all men."

* * *

Let us thank God for the growing and deepening consciousness of the need for peace, and for the personal knowledge of Him who brings peace on earth.—*From the Call of Prayer*, announcing the observance of the World Day of Prayer, February 28, 1936.

MAKING UP OUR MINDS

Strange how we strong-minded Americans who usually know where we want to go, and straightway go, are now fumbling and stumbling along in making up our minds how to keep our nation out of the hell of another war. Evidently too many of us keep our minds on the possible war rather than on our probable strength to find the Way of Peace. I have heard of

congregations who have listed the members who would be the first to leave and who would doubtless afterwards have "gold stars" on another flag to be hung in the church.

In helping its members "to seek peace and pursue it," the Broadway Tabernacle Church in New York City has made use of the following anti-war declaration:

"I have quietly considered what I would do if my nation should again be drawn into war.

"I am not taking a pledge because I do not know what I would do when the heat of war mood is upon the country. But in a mood of calm consideration I do today declare that I cannot reconcile the way of Christ with the practice of war.

"I do, therefore, set down my name to be kept in the records of my Church, so that it will be



MY GOD * HERE I AM ALL DEVOTED TO THEE:
LORD * MAKE ME ACCORDING TO THY HEART.

for me a reminder if war should come; and will be a solemn declaration to those who hold to this conviction in time of war that I believe them to be right; and I do desire with my whole mind and heart that I shall be among those who keep to this belief.

"I set down my name to make concrete my present thought upon the question of war, and declare my purpose to think and talk with others about it, that my belief in the way of Christ shall become operative in this and in other questions which now confuse our thought and action."

* * *

Since June, 1934, the General Council of Congregational and Christian Churches has authorized preparation for "a plebiscite of our denomination to determine the mind of our people" on four propositions or others relating to the question of war and peace. The vote is being taken this month.

May God be praised that under his guidance some Christians will be led to make up their minds concerning the Way of Peace.

NEW VENTURE IN POPULAR EDUCATION

Headline Books Offer Popular Material on International Problems

The Foreign Policy Association announces an interesting experiment in popular education, initiated this month with the publication of Headline Books. The first volume is entitled "War Tomorrow: Will We Keep Out?" a survey of the proposals for keeping America out of the next war, written against the background of our participation in the World War.

The object of Headline Books is to present the complicated and difficult problems of our times in a form so simple and interesting that they will be understood by the millions of Americans who don't normally read "serious" books. The material which goes into each book carries the au-

thority of the Foreign Policy Association, which has gained wide recognition as a source of unbiased information on international affairs, but the facts are presented in popular, non-technical language. Each book contains about forty pages and is illustrated with unique pictorial charts or graphs.

The series is especially suited to the needs of discussion groups, current events clubs and forums. Study outlines and supplementary material are available to teachers, ministers, and club leaders using the books for discussion groups. The books are published in two editions: a paper covered pamphlet edition for organizations and study groups at 25 cents a copy; and a book trade edition bound in boards on sale at all bookstores at 35 cents a copy.

The gravity of the world crisis is one compelling reason for this new venture. If society is to solve the fundamental problems of our times without resort to violence, it must apply knowledge and understanding more successfully than it has in the past. In recent years the social

sciences have performed a valuable function in conducting research which increases our knowledge of human relations, but their findings do not reach the masses, and therefore have too little influence on public opinion. The Foreign Policy Association believes that the most useful service which it can perform at this time is to develop a new means of public education which will secure a wider distribution and more effective use of the knowledge derived from research.

The project is being carried out by a new Department of Popular Education organized this fall under the direction of William T. Stone, Vice-President of the Foreign Policy Association. Mr. Stone is assisted by Mr. Omar P. Goslin, as educational secretary, and Mrs. Phyllis A. Goslin as editor. Mr. and Mrs. Goslin are authors of *Rich Man, Poor Man*, a graphic survey of our economic dilemma which has received enthusiastic praise from educators and critics.

Released by Foreign Policy Association,
8 W. 40th St., New York, New York.



FLANDERS FIELD

The float, shown above, entitled *Flanders Field*, was a unit in the Peace Demonstration prepared by Mrs. J. H. Callister, and directed at the Northfield Missionary Conference, Northfield, Mass., in July. For particulars regarding such a demonstration for Peace, refer to the *Bulletin* for November, or address the Editor.

Our World-wide Outlook

A Missionary Newspaper of Current Events

NORTH AMERICA

Human Relations Institute

The Williamstown Institute of Human Relations meeting at Williams College in September, brought together Jewish, Catholic and Protestant representatives with a frank and determined purpose to create a better understanding. The 680 members of this Institute, while not forsaking the cardinal principles of their own religion, feel bound together in a common task of combating the forces of nationalism, secularism, intolerance and materialism which are alarmingly on the increase.

The Institute was based upon recognition of the fact that while fundamental religious differences must remain, mutual understanding and a working cooperation can be established in spite of them; and that interest in mutual problems can surmount respective differences.

Are Country Churches Dying?

This question is often heard, and a Louisville Baptist minister has worked out an answer in the following figures for Kentucky:

	<i>City Churches</i>	<i>Country Churches</i>
Membership	18,677	18,675
Baptisms	570	1,045
Pastors' Salaries .	\$39,573	\$33,883
Total Gifts	\$201,606	\$69,723
S. S. Enrolment .	14,897	11,692

—*Watchman-Examiner*.

Another Cooperative Project

Seven denominations are cooperating in the support of an interdenominational religious program at the site of the Grand Coulee Dam in the State of Washington. This support provides for a religious worker and helps toward the erection of a chapel building. The dam is being built by the Reclamation Bureau of the Department of the

Interior, and is expected to take from five to ten years to complete. The work will employ about 4,000 men. Rev. Roy H. Murray has been appointed by the Washington Council of Churches and Christian Education for this work.

Chicago's Kingdom of God Fellowship

Chicago is developing a "Kingdom of God Fellowship," with aims akin to those in the Fellowship sponsored by Kagawa: "(1) The deepening of spiritual life. (2) An educational program to inform the churches and interpret for them the life, the Christian experience and social program of Toyohiko Kagawa, and to relate ourselves to the Christian International Fellowship that is coming under the impulse of Kagawa's Christ-like life and teaching. (3) The study of and the relating of ourselves to the outstanding social action movements within our own churches and the cooperative movement as a technique for world brotherhood."

A booklet entitled "Kagawa and the Kingdom of God" has been prepared and is being distributed. Dr. Kagawa expects to be in the United States during the winter.

Scout's Silver Anniversary

About half the Boy Scout troops in the United States are connected with churches. Of the organization's twelve laws, the most fundamental is the twelfth, which reads: "A Scout is reverent toward God. He is faithful in his religious duties, and respects the convictions of others in matters of custom and religion." This has been embodied in the constitution of the Boy Scouts of America, and no one

can be a Scout or receive a commission unless he believes in God. In 1917 a special edition of the Bible and of the New Testament, bearing the Scout insignia and readings on the Scout law, were issued.

The culminating "daily good turn," which is the capstone of the movement, came in 1934, when the President of the United States broadcast a request for a nation-wide good turn during Anniversary Week. In response to this call, the boys gathered 91,863 pieces of household furniture, 22,206 pieces of bedding, 268,716 pieces of clothing for men, 276,423 pieces of clothing for women, 266,160 pieces of clothing for children, besides 79,617 miscellaneous pieces. These supplies were given to unemployed persons.

Now, after twenty-five years of the Scout Movement, almost 800 men are devoting their whole time to its leadership. A training school is carried on near Mendham, N. J.

—*The Christian Advocate*.

Quaker Branches United

A breach of more than a hundred years' duration was healed when the two branches of the Religious Society of Friends, commonly known as Quakers, talked, prayed and were silent in the same New York meeting house. More than a century ago the followers of Elias Hicks, calling themselves liberals, broke off from the orthodox section, and each Sunday since then these Quakers went their separate ways. The reunion, which took place at Gramercy Park meeting house, was characterized by a quiet service. When the service and announcements were over there was a filing out, a shaking of hands, a little nodding across the meeting house.

Danish Lutherans Take a Stand

The Danish Evangelical Lutheran Church in America, with a baptized membership of 18,000, assembled in convention in Danevang, Texas, June 14-18, passed the following resolution:

Be it hereby

Resolved, That the Danish Evangelical Lutheran Church in America in convention assembled fully endorses other church bodies and peace organizations in their efforts to secure full publicity concerning the facts and forces of armaments, and in their efforts to create an enlightened public opinion against the outrageous increases of current appropriations for the war and navy departments. . . .

We condemn the traffic in armaments, the diversion of money from public funds to channels indirectly enlarging the power of the military establishments, the subtle basis of the militaristic setup and spirit in various public activities such as R. O. T. C. colleges, relief organizations, and economic agencies of control, and the taking of excessive individual and corporate profits in the production of armaments.

Anti-Race Discrimination

Christians who believe with the Apostle Peter that God is no respecter of persons must rejoice in the action of Pennsylvania in passing its anti-race-discrimination bill. This law provides that there shall be no discrimination "because of race, creed or color," in inns, taverns, roadhouses, hotels, restaurants, buffets, saloons, barrooms, ice cream parlors, confectionaries, soda fountains, drugstores, dispensaries, clinics, hospitals, bathhouses, theatres, motion-picture houses, airdromes, roof gardens, music halls, race courses, skating rinks, amusement and recreation parks, fairs, bowling alleys, gymnasiums, shooting galleries, billiard and pool parlors, public libraries, kindergartens, primary and secondary schools, high schools, academies, colleges and universities, garages and all public conveyances. This seems to cover the ground pretty thoroughly.

—*Presbyterian Tribune*.

Washington Chinese Church

The organization of a Chinese Community Church among the 800 resident Chinese is one of the most interesting recent developments in Washington, D. C., and is a brand new enterprise. The recent visit of Dr. P. C. Chua, head of a private hospital in Canton and an earnest Christian, has initiated this movement. The purpose is to conduct a community church with educational, social and recreational features in connection with the religious services. The church will seek affiliation with the Church of Christ in China. The pastor is Rev. C. C. Hung, of Detroit, who has had experience in similar enterprises.

Quarters will be selected adjacent to the Chinese residential area. Subscriptions promise adequate finances for the year. The few Christian Chinese are all behind the enterprise and are represented on its board of managers. Many other resident Chinese have shown their interest. —*Christian Advocate*.

Moravians in Alaska

The Moravian Alaska Mission is celebrating its jubilee this year. The most encouraging feature of the work has been the eagerness to read, and learn the Bible on the part of the young people, the best proof being the frequent and intelligent questions they ask. Often the mid-week services are entirely given over to Bible readings. English is being used more and more; no new translations of the Bible were made by the Moravian Mission last year.

—*Bible Society Record*.

LATIN AMERICA

Education in Mexico

The new system of education in Mexico is closely allied to its religious life. By a recent amendment to the Constitution, "Socialist teaching" is obligatory in all schools, including mission schools. Mr. Kenneth Grubb, who examined Government textbooks prepared for primary schools, found them to be anti-

religious. The "Socialist" teaching of Mexico is planned to remove all religious preconceptions from the minds of the people. In one of the most populous states, all school teachers must sign the following document:

I declare that by all the means in my power I will fight the Roman Catholic religion and other religions. I declare that I will not take part in private or public in any ceremony of the Catholic Church or any other religion.

Many mission schools have been closed and it is expected that, by the end of the present school year, the few remaining schools will close.

Mr. Grubb found the following is a Socialist Lord's Prayer being taught in one school:

Our Socialism which is on the earth,
Respected be thy name;
Thine influence come,
Thy will be done as in the cities so
in the fields.
Give us this day our daily bread,
Do not pardon us if we pardon our
enemies,
And lead us not into the hand of
clergy,
But deliver us from evil. Amen.

It is useless to contemplate sending more missionaries to Mexico, but Mr. Grubb calls attention to the fact that as the prayers of God's children turned the tide in a similar situation in China so will prevail today prayer, and spiritual life cannot be destroyed by governments today.

Mexico's Women for Temperance

South of the Rio Grande, as north of it, the saloon or tavern is a focus of crime and delinquency. Mexican *pulque* and *tequila* are as cheap as beer and wine in the United States. It is with real satisfaction that President Cardenas, of Mexico, welcomes the women of his nation in a fight against alcohol. "It is up to them more than anyone else to solve the problem," he said recently, "for the sake of their children and homes, and to see that their husbands and brothers make good use of the money they earn. Women will be gratified to know that they

have undertaken a great work. In the case of extreme necessity," he warned, "I may even have to prohibit the manufacture of intoxicating liquor, so that this work will not be in vain." The National Revolutionary Party is conducting a series of radio programs against the traffic in strong drinks.

Ecuador Nationalizes Churches

A decree was issued on October 15th nationalizing Ecuadorean churches. It was announced that another decree would be issued nationalizing the clergy.

In 1869 tithes on farm produce for the support of the Roman Catholic Church were abolished, and a tax was substituted. In 1902, civil marriage was permitted and two years later the Church was placed under State control.

Plans for Amazon Basin

The vastness of the Amazon basin, and the apparently unlimited possibilities of its future development have engaged the attention of missionary agencies. It is said that this basin could support 500,000,000 people, so immense are its natural resources. It seems beyond question that its development will come within a generation or two. With such possibilities in mind, Presbyterian forces of Brazil have been contemplating the inauguration of an evangelical work along the river, in order to gain the advantage of being on the scene from the beginning. The plan calls for the cooperation of the Brazilian Presbyterian Church and the Northern and Southern Presbyterian missions joining in itinerary work that would carry the Gospel up and down the river by boat to the widely scattered communities. —*Christian Observer*.

EUROPE

Christmas Letters for Prisoners

Great Britain has groups of voluntary helpers engaged in preparing Christmas letters to

prisoners throughout the world. For the coming Christmas some 25,000 English, and over 5,000 foreign letters, each handwritten and decorated and containing a clear Gospel message, have already been prepared. Two prisons in the United States each are to receive 5,000 letters; the total number sent to North America is over 24,000, while about 600 in Spanish go to South America.

Letters in several languages are being prepared for India. There are also requests for several hundred Christmas letters for use by prison wardens in India. —*The Christian*.

Italy Needs Help

The Spezia Mission in Italy scrupulously keeps outside all political and military questions. Its hands are full caring for souls in its many sided work. It is anxious that in the present crisis the needs of orphaned children should not be forgotten. The Girls' Orphanage has been at work for more than half a century, while an orphanage for boys is nearing completion. While Rome, using the political crisis, is seeking to crush the Spezia Mission, the workers feel that the present situation furnishes a definite opportunity to proclaim the cause of Christ to the Italian people.

—*The Christian*.

Campaign in Corsica

The Camps and Tours Union has held a series of ten evangelistic meetings in isolated mountain villages of the Island of Corsica. So far as known, not one Protestant was present; the average attendance of 30 was entirely Roman Catholic. French Testaments, Gospels and tracts were accepted readily by all those present, most of whom had never seen a Bible. At one meeting the people asked for an explanation of the difference between Catholic and Protestant belief. Personal talks, explanation of texts and prayer had definite results among those of every walk in life.

—*Life of Faith*.

"Christ-Believing Jews"

For several years there has been in Hungary a group of Jews who have never severed their connection with their people, but who, as Jews, believe that Jesus of Nazareth is the Messiah promised in the Old Testament. The leader of this group is Dr. Deszo Foldes, who is the president of the Hungarian Hebrew-Christian Alliance. He has just published a book in which he relates his experience on entering the Christian life, and his later efforts to advance Christ's cause among his own people. Among the reasons given for the establishment of "The Union of Hungarian Christ-Believing Jews" are the following:

We are Christ-believing Jews because we believe in Jesus Christ. With all the strength of our soul and with all conviction of mind, we believe and confess that He, Jesus of Nazareth, is the one who, in accordance with the promises of God through the great and holy prophets of our Jewish people, was to come, and, by His own sacrifice, to save His own beloved people as well as all other sinful lost souls, from their condemnation, the death of sin.

We call ourselves Christ-believing Jews because we are children of the Jewish people and remain so, for we are not willing to loosen the ties of union with our Jewish brothers, but rather desire to cultivate and foster these ties. We cannot see a solution of the Jewish question except by spiritual renaissance through acceptance of the New Testament without the surrender of Jewish individuality.

—*Alliance Weekly*.

Evangelism in Norway

About twenty-five years ago a revival in Norway laid the foundations of the greater evangelical and missionary zeal shown by that country as compared with the other two Scandinavian lands. Today a strong evangelical movement is in evidence, especially among the students. Two years ago a Swedish evangelist set up a Gospel tent in Oslo for a series of meetings, and the demand for evangelistic services has been so sustained that he is still there. The people hunger for the Gospel.

Nearly all the population (2,649,775) belongs to the Lutheran

Church, within which this evangelical movement finds its home. The country is strongly Protestant, having only 3,000 Roman Catholics. Only 800,000 of the population of Norway live in cities. The country population is very scattered, the average density being only twenty-two people to the square mile.

—*The Christian.*

AFRICA

Changes Under Way

Nothing that is happening in Egypt, and, in fact, in all Moslem countries, seems more significant than men's awakening to the desirability of educating women for a place in society similar to that in the West. Arabic papers frequently publish articles on the subject, some of which have been translated into English. At a Rotary Club "ladies night" recently in Cairo there were several Mohammedan members present, including the president of the club; but not one Mohammedan lady came with her husband. The example set by the Palace, where the Queen is kept in complete seclusion so far as mixed company is concerned, tends to keep back the older leaders of the community from following new social ways.

—*Wilbert B. Smith.*

The Gospel Welcomed

The Church Missionary Society reports a marked change in Omdurman, Egyptian Sudan, in the attitude to Christianity. There is a growing interest and readiness to listen, evidenced by the large attendance at meetings where the speakers included an Armenian, an American, an Egyptian, an Englishman and a Sudanese. Simple Christian teaching is welcomed in the hospitals, although not a few draw back when they realize what is involved in an open acceptance of Christ.

—*Life of Faith.*

The Bible in North Africa

The *Journal des Missions Evangeliques* publishes a letter from one of its missionaries, the

Rev. G. Guénod, which deserves wider circulation. We quote:

The steamer which is taking us to the Cameroon made a stop at Algiers and then at Casablanca. In the first named place we passed the Depot of the British Bible Society. In 1934 there were distributed and sold, copies of the Bible and New Testaments to the number of 66,614 copies. This work employs seven colporteurs, both among Europeans and natives. The agency in Algiers is able to supply the Word of God in nearly 60 different languages.

Casablanca is a prodigious city which was not in existence before 1907! It contains so many things to see, among them "Bidonville," the "zone," the name of which indicates its miserable appearance.

Contrary to appearances about 10,000 Moslems swarm about the place. Our arrival was marked by the Aid-el-Kebir, the great day of the "mutton feast." Every family kills a sheep, and everywhere from under the doors of the little yards flow little streams of blood which feed the ill-smelling mud of the streets. This does not prevent the crowd from strutting about in magnificent holiday attire. It happens to be at the same time the Jewish Sabbath.

At the "House of the Bible" we had the good fortune to meet Mr. Dugald Campbell, the Scotch colporteur of the desert. For more than thirty years he has been traversing the Sudan and the Sahara in every direction. He is particularly interested in the Tuaregs and has written about them and his trips some gripping stories.

Mr. Campbell was just about to start on a new tour. It takes him about two years and a half. He needs to buy eight or nine camels on which he will load his small parcels and hundreds of kilos of Gospels (which are published in his own Targui translation). He is always in danger of a bullet from a fierce, but unseen Chleuh, but the cover of God will protect him.

Missionaries Help Ethiopia

American missionary doctors and nurses are planning to remain in Ethiopia, in case of war with Italy, in order that they may aid the wounded and ill.

Dr. Robert W. Hockman, a medical missionary, is reported recently to have left for the frontier with five tons of Ethiopian Red Cross supplies, including operating tables, stretchers and tents. He was accompanied by Dr. Malaku Bayen, Ethiopian husband of the daughter of the President of Howard University, Washington, and 100 native assistants.

Dr. Tom A. Lambie, field director of the Ethiopian Mission, a part of the Sudan Interior Mission with headquarters in Toronto, is organizing the Red Cross. Dr. Esther Bergman and Dr. Tesla Nicola, both of Los Angeles, and other missionary doctors, will convert their hospitals into institutions for war wounded. American women have also volunteered their services in making bandages and splints.

Foreigners in Addis Ababa (pronounced A'ddis A'hwahwa) fear air raids and gas attacks most; except for a few anti-aircraft guns, the capital is unprepared for such attacks. Few are equipped with gas masks which an enterprising German merchant is selling at \$40 each.

The British Legation, which is on a full wartime footing and is equipped with subterranean dug-outs; the German Legation has bomb-proof shelters but the United States Legation has no such protection.

French Government Donation

After the aeroplane accident in Congo Belge, which cost the lives of Governor General and Madame Renard, the French Government acknowledged the service rendered by Baptist Missionaries at Bolobo and Tshumbiri by sending a donation toward the work of these stations.

After paying the costs incurred, the missionaries plan to apply the money toward urgently needed new buildings—at

Bolobo, new classrooms for teacher training and girls' dormitory, and at Tshumbiri improvement of missionary dwellings. —*Southern Workman*.

Another Jubilee Offering

From the chief and oldest grandmother to the youngest child, everybody helped to make bricks, bringing timber from 30 miles and sand from five miles away to build an addition to the church at Qanqu, South Africa, and thus worthily celebrate the church's fiftieth anniversary. Seventeen hundred people attended the opening service, 700 of them communicants. Besides the offering, a special gift was presented to the Bishop, including seven oxen and several sheep, 400 pounds of potatoes, 200 pounds of sugar and several pounds of tea. The Bishop gave all this back to the people and a grand feast followed. The building fund was secured chiefly by the Bishop of Aberdeen, after his visit to South Africa a few years ago.

WESTERN ASIA

Changes in Turkey

The *Moslem World* (New York) reports that further radical changes are taking place in Turkey.

The new Parliament proposes to transfer the weekly day of rest from Friday to Sunday. Primarily this is a change due to commercial, and not to religious reasons. Money and time are lost on the Continental Bourse by Constantinople being closed on Fridays. At the same time the change is working to the advantage of the Christian, and is another blow to the Moslem. However hard it may be for Christians in Turkey today, their position is in no way so difficult or distressing as that of Islam. Outwardly at least, Islam is crumbling. The Muezzins are forbidden to call to prayer from the minarets in Arabic; it must be in Turkish. But the call brings no general response; the old *imam's* voice, breaking on a top note, only calls forth mocking laughter.

Ayia Sofia (formerly a Christian Church and then a mosque) has been reopened as a museum. The great discs bearing the names of the first four Khalifs and other like decorations of a Moslem character have been removed and the old atmosphere has gone. It is rumored that the mosque of the Sultan Achmed, the one nearest

Ayia Sofia, is to be turned into a public library.

Persia Makes Radical Changes

In addition to other changes in Iran has come the introduction of music (forbidden by the Koran) with military bands and singing taught in schools. Religious leaders have been stripped of old perquisites, such as the right to witness all deeds for fat fees, the control of the huge lands and possessions of the church, and the right to interfere in political affairs. Many who have protested the change have been imprisoned or exiled.

Marriageable age for girls has also been raised from nine to sixteen, and the consent of the first wife is required before a second can be taken. Modern schools have been established for girls as well as boys; moving pictures are used in government schools; and policemen have been ordered to tear up every old style hat they see. Recently the leading mosque in Hamadan was commandeered by the department of education, and the dome was used for the suspension of a Foucault's pendulum, showing the revolution of the earth on its axis, thus proving that the world does move—in more ways than one. —*The Presbyterian*.

Bahaism Under Fire

Iran is using governmental authority to suppress Bahaism, one of the greatest of peace organizations. This sect, persecuted in Turkey, found freedom in Iran, the land of their birth, but an official proclamation has now closed their schools. The reason for this persecution is that their spiritual leader petitioned the League of Nations to secure for them the right to elect a representative at the Persian Parliament.

—*United Presbyterian*.

INDIA AND SIAM

Student Christian Movement

The Student Christian Movement of India is entering upon a new phase of its history, as it has been found possible to unify the men students' and the women movements into one organi-

zation. An Indian lady from Lucknow has been elected chairman of the united organization. Three Indian delegates were sent to the World's Student Christian Federation, which met in Bulgaria last August. While another contact is with the newly organized Student Christian Movement of Java when four representatives of the Indian movement visited Java last August. India is also looking forward with great interest to the visit of the American Negroes who are planning to tour most of the important student centers in India, Burma and Ceylon in the coming winter.

—*The Christian Century*.

Revolt Against Hinduism

The Associated Press reports that on October 15th ten thousand "untouchables" revolted against Hinduism by resolution after they had been addressed by Dr. Ramji Ambedkar, at a meeting of the depressed classes at Nasik.

Dr. Ambedkar urged them to abandon Hinduism and adopt "any other religion which gives you equality of status and treatment." He continued: "I had the misfortune to be born with the stigma of the untouchable, but it is not my fault. I will not die a Hindu."

His audience heard the address with marked enthusiasm.

Practical Christianity

Ten boys from a mission school in North India put their Christianity into effect during the hot season by providing railway passengers with drinks of cold water. They also helped old men and women, some of whom had never traveled before and were glad to have cheery lads help them with their bundles.

These same boys, during an epidemic of malarial fever, went into the villages and distributed quinine, encouraged people to keep their bodies clean and to take other health precautions. In some places they showed lantern slides which suggested ways of maintaining good health.

—*The Christian*.

Toward Christian Unity

Dr. E. Stanley Jones is setting up in Lucknow a new ashram, for the special study of service and evangelism. He is an earnest advocate of Christian unity, and would combine all Christians in one "Church of Christ in India," with many "branches"—Syrian, Lutheran, Methodist, Friends, etc., each branch keeping for the present its old organization. Over all would be an All-India General Assembly or Synod, meeting at long intervals, the National Christian Council acting as an executive committee.

—*Christian Advocate.*

Telugu Convention

In Bezwada, India, was held recently the great Telugu Convention, which was attended by more than twenty thousand native Christians, saved from heathenism. A huge structure was built for the occasion. The delegates slept on the ground. Their wants were few—a little rice and curry. REVIEW readers are familiar with the beginnings of this work among the Telugus—how for years no opening was gained, until some Boards were on the point of recalling their workers. At last the break came, and 2,222 were baptized in a single day. Since then the work has steadily developed.

—*Alliance Weekly.*

In the Assam Hills

Rev. W. G. Supplee, Baptist worker in Assam, reports that church membership is growing faster than it can be cared for. At the present time the Christian membership of the churches among the Sema Nagas is well over 5,000; the past year 800 were added. The Association of the Christians of one section of the field was held at Alaphumi, a village 100 miles from Kohima. There were 4,400 people there. The Gospel of Mark is the only part of the Scriptures available in the Sema Naga.

The missionary motorcycle traveled over 1,000 miles on the paths of the Naga Hills, Assam, during the past year.

—*Watchman-Examiner.*

Learning to Live

Rural reconstruction is making headway in Burma. The Methodist Anglo - Vernacular School has a rural bias in its curriculum. Boarding pupils pay 20 baskets of rice annually for their board, and do outside manual work certain hours. Weaving, carpentry and the like are additional. Girls are instructed in poultry raising. In the dormitories, the students practice housekeeping in groups, buying and preparing the meals on one rupee a week.

At Chaungwa is an S. P. G. rural center which is similar in aim and method. Literary work is done at both schools and the manual training appears to make the pupils more alert.

—*Burma News.*

A Problem in Siam

Dr. Barnhouse, writing in *Revelation*, after a recent visit, tells us that the Siamese have a tendency to accept Christianity by households. Families are so bound together that if any individual considers becoming a Christian, it is a matter for the household to settle. He goes to his parents, his brothers and sisters, and even households of cousins are consulted, so that when a man becomes a Christian, frequently his whole household is brought in, and sometimes two or three collateral households. This explains one of the great difficulties that has been prevalent in the work of the schools. A student from a non-Christian home who comes under the influence of Christianity, and who perhaps really has become a Christian at heart, will consult his parents before considering baptism. More often than not, permission will be refused, and the student will obey the parents. There have been many cases where, years after graduation, students have written to their former teachers saying that parents having died, or other obstacles having been removed, they have decided publicly to become a Christian. Through the years they have continued their Bible reading.

In and Around Malacca

The missionary history of Malacca (Malaysia) contains the names of three famous men. St. Francis Xavier worked there for some time, and stories of his miraculous power are still current among his followers. Milne started the Anglo-Chinese College in Malacca toward the end of the 18th century. It was later moved to China. Robert Morrison set up his first printing press in Malacca, and there his first translations of the Bible into Chinese were printed. Shellabear Hall commemorates the Methodist pioneers in this field, Dr. and Mrs. Shellabear. Mrs. Shellabear founded the Suydam Girls' School, and the boarding school which accommodates 100 girls.

Malacca has a Tamil congregation and one for the Hokien Chinese. Daily Vacation Bible Schools are conducted in eight outlying districts, as well as in Malacca. One new outstation has been opened recently, also a new Sunday School in Malacca.

—*Woman's Missionary Friend.*

CHINA

Missions and Philanthropy Cooperate

The *Spirit of Missions* gives a striking example of cooperation between a mission hospital and a benevolent society. This was in Anking, where not long ago a crowd of forlorn women and children, driven in by famine from outlying farms and villages, invaded the city, grabbed the wheels of jinrikishas and pulled at coat sleeves, begging food.

Anking has a group of Chinese business men who call themselves a "Fellow Benevolence Society." They are not all Christians. When this invasion took place, a committee of the society went through the streets after midnight and picked up all the children between six and twelve years who were sleeping on doorsteps in the rain—139 of them.

The men's society then ap-

pealed to St. James' Hospital in Anking. The staff got into action and vaccinated for small-pox; scrubbed, dosed, treated, dressed wounds, shaved heads and deinfested. The mission's religious education workers took turns going over to teach tooth-brushing, handscrubbing, and other pleasant "games"; also put up posters from the Chinese National Health Administration. Pupil nurses took up a collection to buy 139 toothbrushes and drinking cups.

More Trouble in China

Dr. Susan Waddell, an American Presbyterian Medical Missionary who went out to China in 1921 and later married a Chinese Christian, Hsu Shih-chu, was murdered (probably by robbers) in Hanking on October 14th.

Dr. Waddell was born in Iowa and served as missionary doctor at Cheeloo University, Tsinan, Shantung.

Another despatch from China on October 8th says:

Twenty-eight missionaries, including fourteen Americans, began a hazardous 600-mile Yellow River flight from Chinese Communists, as they began to move nearer to Lanchow, in Kansu Province, from Szechwan.

The Christians were heading for Paotow and thence for Peiping.

Wendel Bequest at Work

Missionary leaders in Shanghai say that the Wendel bequest of millions to the missionary cause in China is bringing cooperation among the Christian agencies at work. Gradually, they predict, foreign missionaries in China will be supplanted by Chinese pastors whose education will have been made possible by the Wendel millions.

A far-reaching program for the coordination of all Protestant theological schools in China under the leadership of the Nanking Theological Seminary, actual beneficiary of the Wendel moneys, was tentatively approved by the heads of the various schools concerned at a conference

held recently at Kuling, Central China. Nanking Theological Seminary expects to receive about \$3,000,000 from the Wendel estate, all of which will be reinvested and the income used in augmenting the equipment and personnel of theological schools the country over.

As a first step toward reducing the number of theological schools in the country in the interests of greater efficiency of operation, nine institutions—including four union theological colleges, three union theological training schools and two post-graduate schools of theology—have been singled out to receive direct financial assistance from the Wendel bequest.

—*Dayton News.*

Bandit Invasion

The *Missionstidning för Finland* publishes the following telegram from ones of its missionaries:

Aug. 29 the Mission Society received a telegram from Pastor Meeder in China containing the distressing news that the entire mission field was occupied by communistic bandit troops. All the missionaries are safe. The government troops were reported in command of the situation over the whole field early in July. The society had learned that Yungshuen, the most western of its mission stations, had fallen into the hands of bandits. This deprives the mission for the present of the opportunity to continue its work in China. It is all the more discouraging, since after great trials endured during recent years, the Society was beginning to see the dawn of better days. The Finnish Mission Society deserves the prayerful sympathy of all Christians in this new affliction.

End of Drug Traffic by 1937

Dr. John R. Mott declares that for the first time he feels that the drug evil in China is under control. General Chiang Kai-shek is determined to "stamp it out" as is shown in a report of the National Opium Suppression Commission. At more than six

hundred centers the Chinese Government is offering treatment for addicts of the drug and before the end of 1935 all are required to report for treatment. Those who are discovered using drugs after they have been treated will be subject to five years' imprisonment; those who are compelled by force to submit to treatment and then relapse will be put to death. Beginning next year all persons found using narcotics will be given five years' imprisonment, and after that year the penalty will be death.

—*Christian Advocate.*

JAPAN-CHOSEN

Hokkaido Calls

There has been both material and spiritual progress in Hokkaido since the first C. M. S. missionary settled there in 1874, the diamond jubilee having been celebrated last year. In the early days the Japanese regarded Hokkaido almost as a foreign country—the land of the Ainu. Today, Hakodate is the ninth city in the empire, the agricultural college at Sapporo has become an imperial university, and nearly every part of the island is accessible by rail.

By degrees, the Christian Church has spread over the island. Well educated Japanese clergy now have full charge of their districts. But missionaries have been reduced in number so that there has been no marked increase in the number of Christians, although the population has trebled. There are the large centers, cities of over 150,000, inadequately occupied; and vast untouched areas in outlying areas. Of the 15,000 Ainu probably five or six hundred are Christians.—*C. M. S. Outlook.*

"Retreat" at Chungju

Some lights and shadows in Korea are given in a letter from Rev. Harry J. Hill, Presbyterian missionary in Pyengyang. "A fifteen-year-old girl, meeting with the session in preparation for communion, was asked by a Korean elder: 'What is your

greatest sorrow?" In tears she replied: "The unbelief of my father." This father had once been a church officer, but had lapsed, while his family remained faithful.

"Another little Korean girl whose father, though professing Christianity, had sold her to become a daughter-in-law in a heathen home, led her husband and mother-in-law to Christ.

"Over 130 Koreans and 18 missionaries recently held a Bible study retreat at Chungju. For some years there has been friction between north and south, but in this Retreat, a spirit of love and reconciliation were clearly manifest. There was earnest Bible study and a wonderful spirit of prayer among the Koreans."

ISLANDS OF THE PACIFIC

World's Smallest Kingdom

Tonga is one of the smallest kingdoms in the world and is the only independent country in the Pacific. It is located 400 miles southeast of Fiji, and 36 of its many islands are inhabited, the total population being about 29,000. The people are Polynesians, closely akin to Samoans and Hawaiians. Christianity was introduced by British Methodists in 1826.

The Tonga Church has sent pioneer workers to Fiji and Samoa, to New Britain and the Solomon Islands. Sixty per cent of the Tongans belong to the "Free Wesleyan Church," formed by the union of two branches of Methodism effected in 1924, and affiliated with the Methodist Church of Australasia. The church is self-supporting, although its income has been reduced by more than 50 per cent in the past few years. The Tongans are noted for their eagerness for an education and Tubou College trains young people to serve Church and State. Religious and academic training is supplemented by work on plantations.

—*Missionary Review*
(Australia).

Solomon Island Christians

The *Evangelical Christian* says of the Solomon Islands: "The outstanding characteristic of the native Church in the Solomons is their acceptance of the Bible as the inspired Word of God, and their application of it to their own lives. The Bible becomes their rule of life, and is always the final court of appeal."

One of the native teachers had two children, who died within one week. Much to the amazement of the heathen, who could not understand that a Christian sorrows not as those without hope, this teacher went on with his daily work. They asked him why he and his wife were not wailing as the heathen do. He told them of the Father's house with many mansions, and of the sure and certain hope he had of seeing his children again.

To the missionary he said with a smile: "You know that verse, 'And God shall wipe away all tears from their eyes'? God has done that for me already."

M. I. M. in Australia

The Methodist Inland Mission is doing for the settlers of West and North Australia what "circuit riders" in America did for the frontiersmen a century ago. In two immense areas, which have a sparse population of miners, cattlemen and sheepherders the mission has ten ordained workers. With the help of automobiles they cover large fields otherwise cut off from civilizing influences. Roads are mere tracks; trains on the few railways run on weekly or bi-weekly schedules. Schools and hospitals are rare. Heat and drought make living conditions hard. Airplanes carry the mails; camels are used for transport. The Mission's monthly bulletin, *The Methodist Inland Link*, gives one a new sense of the vastness of Australia.

—*The Christian Advocate*.

The Gospel Panorama

In Sumatra one may see almost the entire story of Christian missionary effort. One may

go from jungle villages, where life is primitive and religion crudely animistic, to jungle village schools and churches—so simple and crude as scarcely to seem such at all—thence to town churches of beauty where real fellowship in worship may be experienced, and finally to the center at Medan where excellent schools for boys and for girls are conducted and where, in a beautiful church building, worship is conducted in four different languages for that polyglot city. Here one sees the entire range of missionary activity from the early approach to the jungle dwellers on up to the self-respecting and largely self-supporting church and school work in the city centers, as a panorama of what the Gospel can do.

—FRANK T. CARTWRIGHT
in *Christian Advocate*.

Evangelism in the Philippines

E. K. Higdon, Executive Secretary of the Philippine National Christian Council, is accustomed to write a detailed report of each field trip. In his latest report he says:

I am increasingly convinced of the value of educational evangelism. Anyone with a degree of skill as a public speaker and with a knowledge of mob psychology can secure decisions in mass meetings. But it is an entirely different story to meet young people one by one, or in small groups with the purpose of answering individual questions and dealing with personal problems. The plan of spending three or four hours each day in private or small group conferences and one hour in the public meeting has proved fairly satisfactory. We discuss any vital question presented, such as:

How may I continue my education?
What openings are there in Manila for a work student?

Is there any future for a young man in the fishing industry?

Would you advise me to study nursing? Home economics? Agriculture?

How should I make love?

What are the bases for a happy married life?

Give us some methods of birth control.

How may I keep my mind clean?

How may I overcome temptation?

It is natural for young people to have sexual desires. What is wrong about satisfying them promiscuously?

Is the Roman Catholic Church the original church?
Was Luther justified in starting the Protestant Church?
Is there a judgment?

Mr. Higdon reports that there has been a marked change during the last four or five years in the type of question asked by students regarding life work. Now, they are more interested in earning a living than in becoming lawyers or professors.

MISCELLANEOUS

Armenian Bible 1,500 Years Old

Catholicos Papken, of Antelias, Syria, writes:

According to the tradition of the ancient Armenian Church, Christianity was introduced into Armenia between 60 and 66 A. D. by the Apostles Thaddeus and Bartholomew. It was proclaimed the State religion in 301-302. Armenia was divided into two sections in the 5th century and since Syriac (the Persian language) dominated one section, and Greek the other, the unity of the Church was endangered. As a result it was decided fifteen hundred years ago (436-37) to translate the Bible into Armenian, the common language of the people. As this had not been reduced to writing, the preparation of an Armenian alphabet was necessary. The period that immediately followed is called "The Golden Age of Armenia." Seven hundred years later, in one province (Sunik), there were 10,000 manuscript copies of the Bible and in all Armenia there were 150,000 Biblical manuscripts—all translations from the Septuagint.

The American Bible Society is planning to commemorate the 1500th anniversary of the first translation of the Armenian Bible, and Catholicos Khoren I, of Armenia, has issued a call to all Armenians to celebrate this important event.

Disciples Take a Stand

Last August more than 800 Disciples, from all quarters of the earth, joined with more than 1,200 members of the Churches of Christ in Great Britain and Ireland, to hold the second world convention of the Disciples of Christ in Leicester, England. Resolutions adopted included declarations on race relations, peace and war, Italy and Abyssinia,

liquor and drugs, gambling, the economic situation, the churches and the totalitarian state, the freedom of conscience, evangelism, education and Christian unity. The convention deplored "the revival of anti-semitism, the denial of fundamental human rights to men and women because of race and color." Apprehension was expressed at "the growing menace of the liquor and drugs traffic."

The next Disciples' World Convention will be held in Toronto, in 1940.

—*The Christian Century.*

The Jew and Christ

Claude Montefiore, England's outstanding Reformed Jew, declares that the Christ of Scripture has a greater appeal for the modern Jew than a Unitarian Christ. "The Jew," he says, "cannot find God in a man. God's righteousness, God's goodness, God's love are to him incomparable with man's, because, even if he cannot understand how, the Jew always conceives them as so infinitely deeper, wider, wiser and more pure than man's righteousness, goodness and love. That is why, I suppose, he is unable to call any man his Master. That is also perhaps why the Jew, if and when he does in honesty abandon Judaism, can more easily become an orthodox Christian than a Unitarian."

—*The Hibbert Journal.*

The Press and Religion

Horace D. Crawford, editor of the *Indianapolis News*, and teacher of journalism in Franklin College, believes that newspapers may serve religion in other ways than by printing church notices. Said he: "Editors, like many others, frequently believe religion is more deeply concerned with the way people live than with their particular beliefs. I believe that newspapers serve the cause of religion when they strive for the following objectives:

1. To fight for the maintenance of constitutional rights of free worship and expression by commending inter-

faith movements and condemning influences stifling individual religious liberties;

2. To demand justice in human relations by presenting facts free from prejudice;

3. To interpret public affairs through an editorial policy of constructiveness;

4. To suppress crime by punishing criminals and supporting mental hygienic education that will avert criminal-producing, nervous complexes among children;

5. To sponsor open forum columns where readers may present diverse views on controversial subjects;

6. To give greater space to religious features that emphasize interfaith cooperation;

7. To encourage civic conditions conducive to improving public physical and mental health;

8. To sponsor charity for all who need it, but to insist that charity be distinct from political patronage; and

9. To support vigorously those highly important principles of harmonious international relations seeking to supplant war with permanent peace and amity.

Religion as it applies to human relations involves these nine points: freedom of worship, justice, constructiveness, crime control, open discussion, interfaith concord, hygiene, charity and amity.

—*The Churchman.*

Sunday School Teachers' Debt

An instructor in Boston University School of Religious Education asserts that every Sunday school teacher should pay \$1,000 toward Christian work for the privilege of teaching the Bible in any well organized Sunday school. Here is his logic: It is worth \$250 to acquire a pure English vocabulary, such as any habitual Bible student will acquire. The habit of careful, systematic study is worth \$250 more; and still another \$250 represents the value of practicing the precepts of the Bible which lengthens one's life. Finally, \$250 is owed by the teacher who develops high moral ideals, consistent with acceptance of Bible teachings.

—*United Church Record.*

God, give us sense,—God-sense of life's new needs,

And souls aflame with new-born chivalries—

To cope with those black growths that foul the ways,—

To cleanse our poisoned founts with God-born energies.

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

The Foreign Mission Enterprise and Its Sincere Critics. By Cleland B. McAfee. 8 vo. 190 pp. \$1.50. Revell. New York. 1935.

The work of foreign missions has been under fire from critics ever since Jonah went to Nineveh. There are critics and critics—those who object to the claims of Christ and the Christian message; those who claim that non-Christian religions are good enough and that heathen do not want anything different; those who criticize the missionary personnel, the expense, the methods and the administration; others object to the unsatisfactory results abroad or to the neglect of “heathen” at home. There are critics who see only faults and are deaf and blind to all evidence in favor of missions and others who are friendly critics seeking only to improve personnel and methods and to bring the work into closer harmony with New Testament ideals.

Dr. McAfee has studied missions at home and on the field for fifty years, as teacher, pastor, lecturer, traveler and executive secretary of the Presbyterian Board of Foreign Missions. He does not claim that the work is above criticism but gives clear, frank and convincing answers to some of the criticisms he has heard from men and women who believe in Christ and His Gospel but who object to the way the work is conducted. The list of over fifty definite criticisms is an evidence of the author's vital contacts with many conscientious objectors.

Among the criticisms are those that have to do with (1) the missionaries — their arrogance, their aims, their lack of understanding, defects of habits and character and their inade-

quate message. (2) There are objections to the present missionary enterprise and its relation to governments and non-Christian cultures and religions, the treatment of native converts and the churches on the field.

(3) Other criticisms relate to methods and results on the field, the use of non-Christian teachers, dependence on subsidies, reliance on governmental protection, lack of unity and the fewness and weakness of converts.

(4) He considers other criticisms relating to home boards, overhead expense and complex machinery. Even well-informed, idealistic students of missions may not always agree with Dr. McAfee in his diagnosis and remedies but every fair-minded, intelligent reader will be impressed with the author's honesty and Christian views in harmony with New Testament ideals. Many of the points raised might be dealt with much more fully—such as the place of evangelism, the dangers of “modernism,” the objections to expensive institutionalism and the problems of union work—but every candid critic who is a believer in Christ and is in sympathy with His mission in the world will be greatly helped and encouraged by this statement of the unshakable foundations on which Christian missions rests as a victorious and divine enterprise.

A Desert Journal. By Evangeline French, Mildred Cable and Francesca French. Illus. 12 mo. \$2.00. China Inland Mission. Philadelphia and Toronto. 1935.

Adventure and physical endurance are usually linked with youth. Here are three elderly women who have given a total

of nearly 100 years to work in Asia and who delight to travel in unfrequented and dangerous ways, among brigands, in peril, toil and pain, not merely for the thrill of new experiences but to pioneer for Christ. They are British members of the China Inland Mission and two of them have spent over a quarter of a century in northwest China and the deserts of Mongolia. “Through Jade Gate” has been likened to Homer's Odyssey. It is as fascinating as the voyage of Captain Cook.

Anyone who enjoys adventurous travels will have a thrill in reading these journals (1928 to 1932). Those who are interested in carrying the Gospel of Christ to the uttermost parts of the earth will find here stimulus for faith and courage and loyalty to Jesus Christ.

Living Triumphantly. By Kirby Page. 304 pages. \$2.00. Farrar & Rinehart. New York. 1934.

This is the author's companion volume to “Living Creatively” which the Hazen Foundation ranked first among 436 books considered as being the most helpful to college students on the subject of religion.

The author's purpose is stated: “To be teamed-up with God in seeking to banish pain and strife and misery is the highest privilege that can come to any man.” From an extensive tabulation of scientists he shows clearly that science has not as yet overthrown the spiritual interpretation of the universe.

With the thesis of his book thoroughly established, the author then proceeds to the following eight definite methods for the transformation of personality and society:

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

1. Intensify the Vividness of the Ideal.
2. Probe to the Roots of the Present Economic Order.
3. Struggle to Supplant Capitalism.
4. Strive to Abolish War.
5. Refuse to Sanction or to Participate in Any War Among Nations or Between Classes.
6. Seek to Uproot Racial Enmity and Exploitation.
7. Take Time for Worship.
8. Live with Joyous and Triumphant Abandon.

The sections on "War" and "Worship" are perhaps the best. Mr. Page points out that war is not caused primarily by the "fighting instinct" or by the so-called "mad-dog nation." Most of his readers, however, will not agree with him that the first step toward peace is to "abolish the system of private property as the chief means of production and distribution." A definite attack on capitalism is a distinct strain throughout the book.

The unique and most helpful part of the volume is the anthology of one hundred daily readings on the main thoughts set forth in the early part of the book. On the whole, this thought-provoking discussion leaves one convinced that to live triumphantly one must follow the brave and unselfish way of Christ.

HOWARD A. ADAIR.

The Sufficiency of the Cross. By W. W. Marlin. 12 mo. 1s. net. Pickering & Inglis, London. 1935.

These are Keswick addresses, therefore they are sure to be biblical, searching and converting. Let every reader give tribute to the mighty effort of Keswick, like the springs in the hills, upon the finest Christian life of England, America, and the world—for over fifty years. These addresses embody truths which have become increasingly real to the author and have brought peace and power to many.

The four chapters concern four truths that are like stars of the first magnitude. "Pardon through the Blood of the Cross," and then "Purity," "Peace," and "Power," also through the blood. This is not present-day speculation, but exposition. The author marched calmly and confidently through his illuminating analy-

sis of these great themes. He tells what are God's methods of producing in us purity of hearts, shows the difference between "peace with God," and "the peace of God," and at the end, he shows a sympathetic and effective understanding with sincere souls seeking more power. These blessed gifts of grace and experiences of the truly saved, are what are greatly needed in pulpit and pew today.

The language is beautifully clear, the paragraphs stand out like the lobes of an orange, and the book is well printed with large type.

FRANK LUKENS.

A Grand Canyon of Resurrection Realities. By Robert G. Lee, D.D., LL.D. \$1.00. 172 pp. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 1935.

This book embodies the studies of the twentieth chapter of John's Gospel by the eloquent pastor of the Bellevue Baptist Church, Memphis, Tenn.

Dr. Lee recognizes the human limitation of thought and speech in any attempt to adequately describe one of the great chapters of the Word of God. Baffled as he believes himself to be, he inquires, "Who, by word and by pen, by sermon and by song, by painting and by philosophy, can explore all the corners of this vast continent of Scripture? One had as well hope to haul to the threshing machines in a wheelbarrow in one day all the wheat grown on a Kansas prairie as to expect to place within the limits of one book all the marvelous truths of this chapter. One had as wisely expect to put in a one-acre garden all the flowers that bloom in America as to expect to write with pen and print on paper an adequate description of all the glorious truths in this chapter. One had as well hope to put all the diamonds and rubies in the world in the thimble of a seamstress as to expect to give in any one book an adequate appraisal of all the Scriptural wealth of this chapter." However, though confessing that his "mental tent can cover only a small corner of this vast scriptural continent," he

undertakes to point out some of its glories by comparing it to the Grand Canyon.

Such Grand Canyons he finds in different stages of history, as, for example, in the life of our own nation, "which, in 1789, kicked off England's heavy and suffocating taxation covers and cooed in a cradle oft rocked by stormy winds."

In twelve chapters rich in Grand Canyon phraseology, Dr. Lee takes up the several verses of the chapter under consideration. One marvels at his rhetorical versatility and at the same time admires his loyalty to the Scriptures and the deep evangelical fervor which pervades page after page of this extraordinary book.

J. R. S.

South China Folk. By Mary Brewster Hollister \$1.25. 141 pp. Revell. New York. 1935.

Another book by Mrs. Hollister! One hundred forty pages in good-sized type, full of the spirit as well as fact of the country always so warmly interpreted by this author. Adults will enjoy reading it with children and even young people will find excellent material here. There is the frequent sparkle of Chinese humor, the steadiness of patience, the pathos of aspiration, and a delightful sketching of personalities. One regrets that the first two chapters are quite unconnected with the rest of the book though there is, in Chapter 2, definite background for the ensuing story. The book is neither profound nor great; there are rather too many Chinese expressions and also too much repetition of religious phrases, but the interest is lively, the pictures vivid and the impression fully worth the couple of hours spent in reading. The coming of light into a far-off village simply through a little girl and the innkeeper's wife, with the help of a mission school in a neighboring city, and some friendly cooperation, convince the innkeeper that he was right when he said, "We obey the Heaven-Father, and then He will bless us."

MARY W. HUMPHREY HADLEY.

The Use of Material from China's Spiritual Inheritance in the Christian Education of Chinese Youth. By Warren Horton Stuart, Ph.D., Kwang Hsueh Publishing House, Shanghai. 1932. \$2.50.

The book is a dissertation presented at Yale University for the degree of Doctor of Philosophy, the theme having been chosen with a definite purpose to provide "a guide and source book for Christian teachers in China." As a "source book," Dr. R. S. Smith, of Yale, says truly, in his Introduction, "Dr. Stuart has brought to his task a brilliant and ingenious mind and the competence of a well-trained scholar and workman." Born and bred in China and for years a missionary, he possesses special equipment for the task, evidently a labor of love. As a "guide," however, one's commendation of Dr. Stuart's work must reluctantly be tempered with the caution that a sympathetic translator from a foreign tongue, with a theory to demonstrate, rarely avoids an unconscious reading into his texts of more than they were ever intended to express. "With but little persuasion," Dr. Stuart "would fain make Christians" out of Confucius, Laozius (Laotze), Mencius, and especially Micius (Motze). He has gathered together a remarkable collection of quotations from all the Chinese sages and philosophers, ancient, mediæval and modern, to exhibit the "Christian values in Native Experiences," and "Units of Indigenous Moral and Religious Literature," as a wonderful "Spiritual Inheritance" which China herself has contributed as a foundation to the Christian education of her own youth. To much of it we may, with the author, attribute a "high ethical and spiritual quality," the ethical, however, standing far higher than the spiritual, because even the primitive monotheism of China posited no infinite Creator, no absolutely holy and righteous Ruler, no perfectly loving Father, no sacrificial Redeemer, with whom the common man and woman, as well as the sage and emperor, may enjoy eternal fel-

lowship in the consciousness of pardoned sin, imparted life and perfect provision.

That more use than in the past should be made of China's great ethical inheritance — perhaps the greatest in the world apart from Christianity—and of what she possesses of the spiritual in her early, unique, simple worship of a personal Heaven, and in her emphasis on a benevolence among men which sometimes approaches the Christian idea of Love, is certainly true, and Dr. Stuart's dissertation should serve a very useful purpose in that regard, both in the hands of the Christian teacher, Chinese or foreign, and in those of the intelligent seeker after Truth. The Chinese unacquainted with English, however, will be in less danger than the English reader of the book, of drawing the conclusion that, in her "Three Religions," China already possesses so nearly all that Christianity offers, that he may content himself with what his own inheritance affords and leave to the West its own spiritual inheritance. As a matter of fact, there never was a time when thinking Chinese were less satisfied than today with their own "spiritual inheritance." Some of the most intelligent Christian leaders are urging new missionaries not to give much time to the study of China's old man-developed religions and philosophies, when China's need for the presentation of a God-revealed secret of a new life is so pressing, and the need for its general understanding and acceptance is so widely felt. Dr. Stuart's purpose to "indigenize the religion of Christ in China" is manifestly sincere and truly laudable, and his compendium of quotations forms a most valuable book of reference; one's only fear being that its use as a textbook in Christian Schools in China may lead some to accept the shadow for the substance, to look upon Christ as merely a wiser sage, a more perfect pattern, acceptance of whom as such constitutes the whole of Christianity, thus condemning themselves to little more than

the ineffective humanism of their long history.

Limits of space do not permit of detailed specifications.

C. H. FENN.

Hot Hearted. By F. I. Codrington. Illus. 12 mo. 111 pp. 2 s. Church of England Z. M. S. London. 1935.

Christ offers to women the greatest hope for liberty and advancement. Moslem, Hindu, Buddhist and pagan women have little to hope for in this world or the next. Here we have eight stories that show what Christ has done for Chinese women and how Christian faith and life are helping to bring about new and better social conditions. Mrs. Ahok, a little Chinese lady of rank, a Christian with "lily feet," came to England in 1890 to plead for her sisters in China who were still "under the power of the idols," Mrs. Chitnio Ling was a Chinese girl, born in a heathen family, who attended the Chinese Girls' School in Singapore and then went to China as a Christian missionary. They are all inspiring sketches that reveal the purpose and power of the Gospel of Christ.

Ethical Issues Confronting World Christians. By Daniel Johnson Fleming. 273 pages and an Index. Price, \$2.00. The International Missionary Council, 156 Fifth Avenue, New York, N. Y.

This is a carefully written and fairly exhaustive treatment of some great problems. Certainly the Christian of today, in the light not only of the melting of geographical barriers because of modern communications but also because of the Great Commission, must have a world outlook. And the issues discussed by Dr. Fleming are timely. Christians, especially those in administrative positions in the church, are now unavoidably confronted with the ethics of soliciting funds, of the acceptance of armed protection by missionaries, the population problem, the meaning of true religious liberty, and similar questions.

Dr. Fleming faces these issues squarely, making a genuine effort to grapple with difficult problems, and at the same time

endeavoring to preserve a fair impartiality of statement. Moreover, there are some things in the book that will search the heart of any thoughtful reader, whether he is conservative or liberal in religious outlook. Particularly strong in this respect is the section (beginning on page 117) regarding individual responsibility for the use of money. "We vote," writes Dr. Fleming, "with our dollars. Every expenditure is voting for the character and quantity of goods that are to be produced; and the proportion saved by the purchase of simple goods in order to help various measures of uplift is a measure of the intensity of one's vote for human relief and reconciliation. . . . Love which expresses itself in philanthropy without revealing itself in sacrifice finds difficulty in being either creative or redemptive."

In his treatment of Economic Reconstruction, Dr. Fleming occasionally lapses into what would appear to be an uncritical admiration for communism. To one who recalls that, according to reliable figures, the Red régime in Russia has been instrumental in the slaughter of about 11,000,000 human beings, the unspeakable persecution of countless others (cf. Tchernavin's "I Speak for the Silent"), the erection of a system of militaristic tyranny, and in addition, a recognized *sub rosa* propaganda for the overthrow of foreign governments, these sentences cause some wonder: "There are bounds beyond which a foreigner may not go in advocating changes in another culture or in an alien system. Some might be willing to risk death in the same way as have the communists whose martyrs number into the thousands. It is moving to read the simple unadorned sentences with which a communist manual for 'Calls' in China lays down the duty of a party member to give up his own life when called upon to do so. Outdoing the communists may involve just such a risk. . . . From one standpoint the use of violence belongs on the right and

noncoercion on the left . . . violence has long been the weapon of conservatism."

This is only one example of the extreme difficulty of maintaining detachment when writing upon the ethics of great economic, political, and religious issues. Indeed inconsistency is inevitable as in the case of Dr. Fleming's references to "tainted money" and his citation of cases where certain gifts were refused because of scruples regarding their source. Yet he frequently and with seeming approval relies upon the Layman's Foreign Missions Report and the Rockefeller Foundation for impressive references. One is tempted to ask, "Were the Standard Oil millions amassed in accordance with Christian ethics? To what degree do such funds represent a 'tainted' background?"

From another point of view, one notes that Dr. Fleming's most effective cases of nobility of conscience regarding the indemnity question are drawn from the experience of the China Inland Mission, a fundamentalist mission of reactionary attitude measured by standards of the Layman's Report, yet in these instances acting in accord with the most advanced social conscience.

Other examples chosen by the author are less convincing. Those who believe that the Gospel is still "the power of God unto salvation" and that the world needs to be converted, will, if they are not too deeply distressed, have to suppress a smile on reading page 40, where Dr. Fleming frankly says that "the conversion of the world," "preaching the Gospel to the most degraded, neglected and despised people," "the establishment and development of an indigenous church," these aims "are too comprehensive or vague to be called projects" for the use of foreign money in missions. As an example of a missionary project he proposes the distribution of poisoned grain in twelve villages to combat a scourge of field mice. Preaching the Gospel *vs.* exterminating field mice!

Evangelical Christian missions will first choose the "vague" project of preaching the Gospel, not forgetting the field mice as a subsidiary activity.

There is, finally, one great inadequacy in this volume and the school of thought it represents. The whole discussion proceeds on an extrascriptural basis. Occasionally there is a fair statement of the Evangelical point of view, as on pages 80 to 82, but the whole book is almost devoid of references to the Bible. Much is made of missionary planning and statesmanship, we miss the references to the essentiality of prayer in finding a solution to great ethical issues. Does the Word of God have nothing to say about the problems which Dr. Fleming treats? If the book leaves the reader with an impression of inconclusiveness, it is because it represents a purely human endeavor to face issues on which God has something authoritative to say in the Person of Christ and in the Book from which all Christian ethics are drawn. FRANK E. GAEBELEIN.

Lowell and Abigail. A Realistic Idyll.
By Mary Dillingham Frear. Illus.
8 vo. 325 pp. Privately printed.
New Haven. 1934.

Hawaii (The Sandwich Islands), the land of beauty and of romance, furnishes the scene of this life story of Rev. Lowell Smith and his wife, Abigail, early missionaries of the American Board. The period covered is 1809 to 1891 and the material is gathered from journals and letters, with additional notes from their daughter, Mrs. B. F. Dillingham. It is first hand documentary evidence of the spirit, purpose and power of the pioneer missionaries — beautifully printed, well illustrated and with a full index. Much is of personal family interest rather than of general importance but the story has a fascination, human interest and a message for every friend of missions and every lover of God and man. Many famous people and events, as well as information about Hawaii and its people, find a place in the records.

New Books

The Origin of Religion. Samuel M. Zwemer. 256 pp. \$2.00. Cokesbury Press. Nashville, Tenn.

Our Response to God. William E. Wilson. 85 pp. 2s. 6d. Allen & Unwin. London.

The Four Hundred Million: A Short History of the Chinese. Mary A. Nourse. Illustrated. 375 pp. \$3.50. Bobbs Merrill. New York.

Indian Nationalism and the Christian Colleges. Paul J. Braisted. 171 pp. \$2.00. Association Press. New York.

An American Translation. J. M. Powis Smith and Edgar J. Goodspeed. 1128 pp. \$2.00. University of Chicago Press. Chicago.

Conspectus of Cooperative Missionary Enterprises. Chas. H. Fahs. \$1.25. I. M. C. New York.

Cooperation and the World Mission. John R. Mott. \$1.00. I. M. C. New York.

The Furtherance of the Gospel. William Owne Carver. 145 pp. 60 cents paper; 40 cents cloth. Baptist Sunday School Board. Nashville, Tenn.

Dawn Over Samarkand: The Rebirth of Central Asia. Joshua Kunitz. 348 pp. \$3.00. Covici, Friede. New York.

Iraq: From Mandate to Independence. E. Main. 267 pp. 16s. Allen & Unwin. London.

The Land and Life of Africa. Margaret Wrong. Illustrated. 144 pp. 2s. Edinburgh House Press. London.

From Fetish to Faith: The Growth of the Church in West Africa. W. J. Platt. 159 pp. 2s. Edinburgh House Press. London.

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Obituary Notes

(Concluded from page 513.)

in field itineration, in teaching, and in literary work.

* * *

Elizabeth Mary Cadbury, who died in August at the age of 77, was among the foremost religious and social leaders in England, and had served as president of the National Council of Evangelical Free Churches. She was the widow of George Cadbury, who died in 1922, and a sister-in-law of Mrs. Helen Cadbury Alexander-Dixon, founder of the Pocket Testament League.

* * *

Mrs. Margaret Weaver Beahm Denning, wife of the Rev. J. O. Denning, retired Methodist missionary to India, died at her home at Pacific Palisades, California, on August 16. The Dennings served in India from 1890 to 1926, being stationed for various periods at Poona, Muzzafarpur, Gondha, Allahabad, and Ootacamund. Mrs. Denning led in evangelistic and educational work for women, and assisted her husband in organizing the first Epworth League in India. She was national secretary, and for ten years national president of the India W. C. T. U., and for three years was international superintendent of the Department of Prison Visiting and Reformation. She wrote "Mosaics from India," "The House Beautiful," "Short Poems," and "Dainty Cookery for the Home." Mrs. Denning was born in Harrisburg, Pa., October 17, 1856, and attended Illinois Wesleyan University.

* * *

Robert R. Service, regional secretary of the Young Men's Christian Association for Shantung Province, China, and a secretary of the International Committee of the Y. M. C. A. for twenty-nine years, died suddenly in Shanghai on September 29. Mr. Service went to China for the Y. M. C. A. in 1906 and did pioneer work in Chengtu for fifteen years. Later he went to Shanghai to join the national staff and served as regional secretary for Western China. For the last year Mr. Service had been assigned to the Chinese International Famine Relief Commission, located in Shanghai. He retained, however, his post as secretary of the Shantung region.

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