

When You Think of Africa Emory Ross

Lighthouses in the Mountains J. W. O'Hara

Triumphs in the Solomon Islands V. M. Sullivan

Morocco: Change and Opportunity James Haldane

Where Christ Is Not Known in China J. Howard Jeffrey

The Movement of the Spirit in Mexico Norman Wilde Taylor

A Challenge of Students to the Church Wilmina Rowland

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### Dates to Remember

- December 7-Universal Bible Sunday.
- December 27-30 National Conference of Theological Students. But-ler University. Indianapolis, Ind.
- December 28, 1935-January 1, 1936-Student Volunteer Convention. Indianapolis, Ind.
- December 30-31—Conference with Dr. Kagawa on the Relation of the Churches to the Cooperative Movement. Indianapolis, Ind.
- January 8-10—Foreign Missions Con-ference. Asbury Park, N. J.
- January 12-17-Home Missions Council and Council of Women for Home Missions Annual Meetings. Washington, D. C., Headquarters Cal-vary Baptist Church, 8th and H Streets, N. W. The program is planned around the theme "The Rural Church Today and Tomor-row," and the National Conference on the Rural Church will form a part of the program.
- 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

Dr. John R. Mott celebrated his 70th birthday on the Pacific Ocean on ioun Dirthuay on the Facine Ocean on his way home from the Far East. The present year brought not only Dr. Mott's 70th birthday, but the 50th anniversary of his Christian conver-sion, the 40th of the foundation of the World's Christian Endersting World's Christian Student Federation with which he has so long been identified, and the 25th anniversary of the organization of the International Missionary Council of which he is chair-man. To take part in international conferences, Dr. Mott has crossed the Atlantic Ocean about one hundred times.

Dr. Charles W. Iglehart, of the Methodist Episcopal Mission, is chairman of the Federation of Christian Missions in Japan this year. This organization has representatives from twenty-eight mission boards. \* \*

Professor Walter Livingston Wright, Jr., has been appointed president of Robert College and the American College for Girls at Istanbul. Dr. Wright became familiar with the Near East as teacher for several years at the American University of Beirut. From 1928-1930 he studied in Turkey on a Princeton University Fellowship. He is author of a history of the Turkish government.

Dr. S. K. Datta, principal of Forman Christian College, Lahore, who is now visiting America, has been elected president of the National Council of the Y. M. C. A.'s in India, Burma and Ceylon.

(Concluded on page 561.)

### **Christmas Gift Suggestions**



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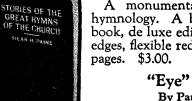
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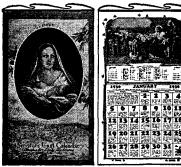
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THE MISSIONARY REVIEW OF THE WORLD THIRD AND REILY STREETS HARRISBURG, PA.



TRIUMPH OF JOHNAND BETTY STAM

HOWARD TAYLOR

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#### THE MISSIONARY REVIEW OF THE WORLD

DELAVAN L. PIERSON, Editor

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### **Editorial Chat**

We wish our readers all over the world a very happy Christmas. May it be a day of loving service, a day of peace and Christian fellowship, in the uttermost parts of the earth, as well as in the homes of America and Europe.

\* \*

THE REVIEW carries the Christmas message to its readers all through the year—the message of Jesus Christ the Son of God who came to reveal God and to bring eternal life to all who will receive and follow Him.

\*

To send THE REVIEW to a pastor, a teacher, a missionary, or to some other Christian interested in the things of the Kingdom of God, will be a most useful and welcome Christmas gift—not only on December 25th but, like the Tree of Life in Paradise, yielding its fruit every month.

#### \* \* \*

What our readers think is shown in letters. A business man writes:

"Each time that I read THE REVIEW I regret that every member of every church does not share the privilege. Its editorials and trenchant articles by leaders of Christian thought, and its news items on the progress of our Lord's work, make it a mine of information of unusual spiritual power."

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(Booklet sent free on request.)

#### Personal Items

(Concluded from second cover.) Dr. George W. Truett, President of the Baptist World Alliance, and Dr. J. H. Rushbrooke, General Secretary, are visiting Baptist mission fields in Asia during this winter and the coming spring.

Dr. and Mrs. Evan Morgan, who went to China as Baptist missionaries in 1884, like to say that between them they have served over 100 years as ambassadors of Christ in China. Of their three sons, two are in India and one in Canada. Dr. and Mrs. Morgan have now returned to England to spend their last years in their own land.

### **Obituary Notes**

Mrs. Susan Waddell Chu, wife of Dr. Hsu Shih Chu, a professor at Central University at Nanking, China, was found slain October 15, apparently strangled by bandits, near Nanking. For 12 years, Mrs. Chu had been a medical missionary in China under the Board of Foreign Missions of the Presbyterian Church. Susan Waddell, a graduate of the University of Pittsburgh, had been in laboratory and research work in the Orient and had planned for a further career in China, where she hoped to establish medical stations in some outlying regions.

Rev. William A. Sunday (popularly known as "Billy Sunday"), the famous evangelist and former professional baseball player, died suddenly of a heart attack in Chicago on November 6th. Mr. Sunday was born in Ames, Iowa, on November 19, 1863, and a year or two later his father was killed in the Civil War. In 1886, while playing professional baseball, he was converted in Chicago and immediately became a Christian worker. It is reported that over 500,000 people professed conversion in his meetings.



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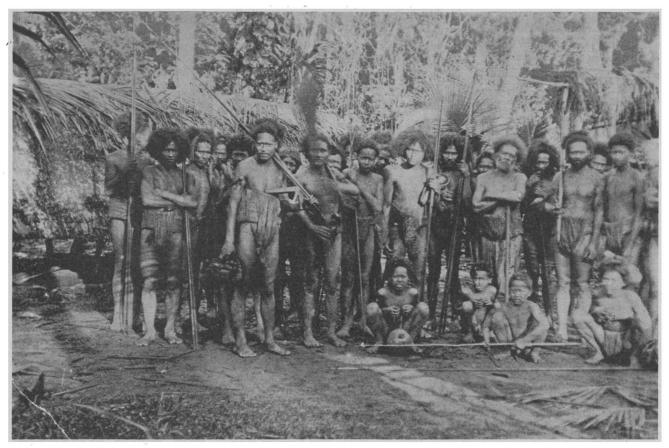
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SOLOMON ISLANDERS - A GROUP OF HEATHEN ON KENNELL ISLAND (See page 567)



AMERICAN HIGHLANDERS — A CONFERENCE OF MOUNTAIN SCHOOL TEACHERS IN NORTH CAROLINA (See page 577) A CONTRAST IN HEREDITY, ENVIRONMENT, IDEALS AND OPPORTUNITY

# REVIEW WONARY

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVIII

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# Topics of the Times

#### THE REPORT OF A FRIENDLY CRITIC

For some years past the foreign mission enterprise has been under fire, not only from those who have little or no sympathy with the work of winning the world to Christ by proclaiming His Gospel, but also from those deeply interested in this work but who charge that it is not being carried on as effectively as it should be. These latter criticize the aims, standards and methods of some Mission Boards at home, the qualifications of certain missionaries sent out, the character and ideals of much of the work on the field, the large expenditures, the union enterprises, and the lack of spiritual results. Some of these criticisms seem, on their face, to be too general and sweeping, due to a lack of information or to a spirit of hypercriticism. But other criticisms and charges cannot be dismissed so easily. They come from missionaries and travelers who are well informed and who are evidently spiritually-minded and devoted to Christ. They accept the New Testament standards and are eager that all people shall be speedily won to Christ and His Way of Life. These critics sympathize with the ideals of such honored missionaries as William Carey, Adoniram Judson, Hudson Taylor, Henry H. Jessup, Henry Richards, Mary Slessor, Fidelia Fiske, William Goodell and others who have followed Christ and the early apostles.

One of these friendly critics of modern missions has recently spent over a year visiting Asiatic mission fields, examining carefully into conditions and personnel, interviewing missionaries and others to gather the facts. He is Dr. Donald Grey Barnhouse, a Philadelphia pastor, who has recently presented a very careful and detailed report of his findings to the Presbyterian Board of Foreign Missions. This report creates confidence in the Christian spirit of the investigator, his courage and courtesy, his intelligence, fairmindedness and care in substantiating his statements. Dr. Barnhouse did not confine himself to Presbyterian missions but his report deals particularly with the work and workers of the church in which he is an honored minister. Dr. Barnhouse visited about eighty Presbyterian stations in nine different countries. He interviewed many in each mission, his stenographer taking down verbatim notes and in many cases reading these back to the one interviewed for confirmation or correction. His conclusions are worthy of careful consideration not only by his own Board but by all Mission Boards and societies. Dr. Barnhouse's report includes the following statements\*:

I found the situation on the foreign field theologically much better than I had anticipated, spiritually about what I had expected. It is my opinion that the accusation of the Laymen's Committee in "Rethinking Missions" concerning the low calibre of the missionaries at work on the foreign field is entirely erroneous. The missionary body as a whole is undoubtedly more alert than the leadership of the Church at home. . .

I am personally convinced that the vast majority of our missionary body is personally devoted to the Lord Jesus Christ. I have every reason to believe that most of our missionaries hold to the historic truths of the Christian faith as expressed in the creedal statement of our denomination...

The solution of every problem on the foreign field is one of personnel. No matter what work is to be done, the efficiency of that work depends upon the attitudes and aptitudes of the person who is to do the work. Therefore, any kind of mission work which is carried on by a gifted and yielded missionary will be well done, while the same type of work carried on by one of different attitudes will have different results. I have been asked what I thought of the medical work and educational work, as legitimate fields of missionary enterprise. The answer depends entirely on the doctors and teachers who are doing the work. . . .

In many places the missionary work suffers from the lack of knowledge of some of the workers as to the objectives of Christian witness. As in America, some do not seem to have a clear view of what constitutes salvation. . . .

Now a missionary, by the very nature of the case, should

<sup>\*</sup> For the complete report see *The Presbyterian* (Philadelphia) for October 31, 1935, from which these extracts are taken.—EDITOR. [563]

be a specialist with a full knowledge of every spiritual force and law in any wise connected with the new birth. He should also be trained with the full knowledge of the means of the spiritual growth of the young believer. The fact is, however, that the mission field has relatively few of these spiritual scientists, though it may have many Ph.D.'s in Education and experts in other lines. . . . I believe it would be a good thing to accept no application for the foreign field from any person who could not bring at least two people in America with a written testimony of how they themselves had been led to Christ by the one who is a candidate for the foreign field.

The second part of Dr. Barnhouse's report takes up some conditions that he believes should be corrected—work that is not sufficiently evangelistic, enterprises that are not fruitful because of wrong ideals or methods, or union with those who have not a clear Christian faith and true missionary purpose. He declares that some of the more recent missionaries especially are "modernistic" in the sense that "they do not accept the absolute deity of Christ and the necessity for redemption through the vicarious, substitutionary death of Christ on the Cross." He says that some missionaries who are honest and Christian in spirit evidently have no clear, intelligent ideas on the fundamental teachings of the Christian faith. He cites in detail four cases (apparently carefully authenticated) and refers to others where missionaries acknowledged openly their lack of faith in one or the other of these two cardinal doctrines of the Church under which they are sent out and supported. Some of these workers have apparently changed their beliefs since going to the field while others either failed to state their positions clearly in their candidate papers or were not examined with sufficient care before being sent out. Where faith is faltering or lacking the underlying difficulty seems to be the tendency to substitute the conclusions of human philosophy and experience for the divinely inspired statements of the Christian Scriptures. Dr. Barnhouse says in conclusion:

It is my studied opinion that the Board of Foreign Missions has infinite cause to be proud of the missionary personnel as a whole, but it is self-evident that one of the great needs in our Church today is that this Board should admit that there are wrongs and set out to correct them. There should be, in addition to the elimination of the unfaithful minority, a stiffening of the spiritual and doctrinal requirements for all candidates to keep pace with the other high requirements which our Board has so rightly set up. If the existence of wrongs is admitted and if the spiritual barriers between a candidate and the foreign field are raised and if the Board can be further strengthened by the addition of more members possessing the full confidence of the more conservative element in the Church, we ministers could face our congregations with much more peace of mind as we ask them to contribute money for this great cause.

In the meantime, the Church at large owes it to the faithful host at work on the foreign field to support the

men and the work which has been so well begun and to expect from the Board as a right that a small minority on the field or their supporters in this land should not be permitted to detract from the worth of the cause as a whole.

It might be well if every Mission Board could send to its fields some spiritually sympathetic and clear-headed, courageous, fair-minded and wellinformed investigators to gather facts and report back. Untrained or prejudiced observers are inadequate and even Board secretaries may be so taken up with special problems and a desire to encourage their workers on the field and their home constituency that they fail to discover, acknowledge and remedy weaknesses. Experience teaches that there is no substitute for the Gospel of Christ and that if the work is to be effective in winning men to Him every missionary worker must be primarily an evangelist, fully convinced that Christ is God manifest in the flesh and that salvation through Him is the only hope for sinning and suffering humanity.

#### PRESENT OPPORTUNITIES IN MEXICO

The Presbyterian Mission in Mexico, as a result of recent surveys, is convinced that, in spite of difficulties in the way of Christian work, Mexico is in reality more open than ever before to the message of the Gospel when presented in a direct, personal way, apart from nonessentials. The opportunities for personal work are unlimited. From all sides comes the testimony that it is easier than ever to interest people in the Bible and that if the missions and churches take advantage of the present opportunities, astounding results will be seen in the next few years. Present difficulties have to do chiefly with the impossibility of continuing certain old methods of work in some parts of the field, rather than with the essential matter of the spread of the Gospel itself.

The primary missionary task is to make Christ known. It is true that a recent amendment to the Federal Constitution proposes to root out "fanaticism," and there is a group within the official circle that wishes to wipe out all religion in the country. But another powerful group within is definitely aiming to exterminate the fanaticism engendered by the Roman Catholic system, while leaving the people free to find true religion. The new constitutional amendment permits this, and since the enabling legislation has not yet been enacted it is too early to say which of the tendencies will prevail.

In the meantime the law is interpreted differently in various parts of the country. Missionary activity possible in one section is not possible in some other. For example, it is increasingly difficult to carry on mission schools in the Federal District and adjacent regions, while the interpretation of the law by State officials in Yucatan and Oaxaca seems to leave the door open for such work in those States. No foreigner can preach on a religious theme in public on the Peninsula, while in many parts of the mainland such activity is continued by missionaries. Christian projects in different parts of the country seem feasible in view of the varying circumstances.

In these days of atheism, when the old ties with the Catholic Church are being dissolved as never before, it would seem that more than ever there is an obligation to make Christ known and extend His Kingdom.

While self-support and effective self-government among Protestant Christians have made real strides forward, yet the Mexican Presbyterian Church would feel keenly the withdrawal of the moral, spiritual and economic aid given by the Mission. The ecclesiastical bodies are chary of making official references to the foreign missions, yet in many ways the Church has shown its desire to continue to receive the cooperation of the Mission. Influential members of the Executive Committee of the Mexico City Presbytery heartily approve plans which would take them into more active cooperation than has been experienced for several years.

The ultimate aims of every piece of work undertaken by the Mission should include one or more of the following:

1. To bring individuals to a definite experience of the Lord Jesus Christ as Saviour from sin and Lord of their lives.

2. To further the full development of individual Christians in their Christian experience and service.

3. To strengthen the Mexican Church in such a way that it may increasingly be able to carry on its work with its own resources of money and personnel.

4. To remove prejudice against the Evangelical work and message, and inspire confidence in it, as well as to create the desire to learn the inner secret of its ethical and spiritual effectiveness.

Each project should be evaluated as to its effectiveness in carrying out one or more of these aims.

The guiding principles for the Mission as a whole, designed to make our work as a whole more efficient, are as follows:

1. To strengthen the churches, as the permanent Christian body in Mexico. Consequently, in so far as is possible, to train Mexicans to do the work involved, even though they may ask the missions to do it.

2. We must depend upon personal seeking of souls for Christ, and upon personal dealing with Christians to strengthen and build them up, rather than upon institutions or special plans of work. The opportunity for personal evangelism is greater than ever. We need to search for new ways of making contacts, and that will be effective in clinching souls for the Saviour.

3. Quantity of work must be subordinated to quality. We need to do more of the kind of work that will stand the test of time and persecution. We need to guard carefully against trying to do too much, and to concentrate on that which each of us can do best and that will count most for the Kingdom. Every one should have the time needed to deepen and strengthen his own spiritual life, to do personal, hand-to-hand work to save individuals, and to give needed spiritual help to Christians. Retreats have demonstrated the value of time taken now and then for a group to go aside and get God's point of view. The pressure of routine has often interfered with that which would be most effective for the Kingdom.

4. More than ever machinery and organization should be subordinated to the real work. Machinery should be simplified as much as possible, and as little time as possible spent on it.

5. The work should be judged by its results, and should be put on the basis of the "project plan," with frequent checking up of results. These recommended projects include: (1) A hostel for girls in Mexico City to enable selected girls to take advantage of the educational advantages of Mexico City and at the same time to be in a Christian (2) Student evangelism among atmosphere. students from all parts of the Republic; these students are the future leaders of the nation and most of them now profess no religious belief; this evangelism may be carried on through literature, clubs, discussion groups and meetings in Christian homes. (3) Evangelism through music, teaching hymns, choruses and pageants to children and groups. (4) Develop village social and evangelistic centers, with medical clinics in rural sections. This includes house-to-house visitation. (5) Camps for young people to win them to Christ, to deepen the spiritual life of youth and to train them for His service as Christian leaders. (6) The translation of the New Testament into other dialects and Scripture distribution as widely as possible. (7) To stimulate Christian life and faith in the present Mexican ministers and church members.

These are only a few of the twenty-four projects suggested by the Presbyterian Mission. The aim of each project is to win individuals to an intelligent and vital faith in Christ, to train future Evangelical leaders, to strengthen the Church, and to interest Mexican Christians in the evangelization and development of their own people.

#### ANNIVERSARY OF THE ENGLISH BIBLE

No book or group of books has ever been subjected to such careful scrutiny as to its text, its authorship and its meaning as has the Bible. No book has been so fiercely attacked by those who would discredit its authenticity and authority; and yet today, over eighteen hundred years after its completion, no book or group of books has such wide and profound influence on human thought and life as the Bible—even its enemies themselves being judges. No book has been translated into so many languages and dialects and none has been so widely distributed—not only this year but for the past hundred and fifty years. In whole or in part the Bible has now been translated into 900 languages and dialects so that it is in the tongues understood by nine-tenths of the earth's populace. Not only do the great national Bible societies print, sell and otherwise distribute millions of copies each year, but hundreds of private publishing houses issue various editions as commercial undertakings. In the year ending March 31, 1808, the total number of Bibles, Testaments and portions issued by the British and Foreign Bible Society was 81,157; in the year ending March 31, 1935, the number was 10,970,609. During the same year the number issued by the American Bible Society was 7,517,548. With growing literacy in the world the number of Bible readers will greatly increase.

This year marks the four hundredth anniversary of the first printing of the Bible in English. It is also the 1200th anniversary of the first translation of the Gospel of John into Anglo-Saxon, by the Venerable Adam Bede, and the 1500th anniversary of the translation of the Bible into the Armenian tongue. These events are being widely celebrated in America and Great Britain.

There was a time when men considered it harmful or sacrilegious to translate the Bible into the language of the common people. It was read by priests in an unknown tongue, as are the Coptic Scriptures today. Myles Coverdale, in the preface to his English translation in 1535, disproved that contention and opened the way for many improved translations to follow. Can anyone measure the influence that has been exerted by the English Bible alone? Multitudes of authors, like Ruskin, Stevenson and Bunyon, have acknowledged their indebtedness to its elevating thought, its pure style and simple English. Artists, like Michaelangelo, and poets, like Whittier and Browning, have received their inspiration from its beauty and truth; lawmakers, statesmen, teachers, philosophers and reformers have found in the Bible their standards and inspiration. In the home and in the church this Book has been for centuries the guide of life and builder of character. Can anyone count the number of books that have the Bible and its teachings as their theme, or the number of sermons and addresses given to listening millions week by week every year? The voice of God in the Bible has called preachers, like Spurgeon and Moody, has sent out missionaries, like Carey and Livingstone, has given courage to martyrs, has brought new life to defeated sinners, and has built up strong useful characters out of the wrecks that men had made of their lives. The Bible is the *Magna Charta* of Christian missions and its appeal and power are world-wide.\*

#### CHRISTIAN INDIANS THINK MISSIONS †

Indians are told to hold on to their Christian tenets and still to think that a great part of Indian traditions and Indian religions fulfilled the spirit and purpose of Christ Himself. Development will be by the slow evolution brought on by the people themselves as distinguished from that of propaganda and outside influences, outside influences meaning white civilization and church activities. The present government administration of Indian Affairs is definitely and openly committed to the idea that while Indians will be permitted to adopt modern ways, at the same time a strong fight will be made to preserve the integrity of Indian social life founded on the old order.

Our Nez Percé people have been ready to lay down their lives if need be in defense of their faith in God and His Word, and to separate Christianity from paganism and the evils of a false worship. Will they lower their standard now? No, they refuse to go back.

Last year the Administration sent out an order relating to religious liberty. It was sent to government officials, employees and to missionaries. It was to the effect that the pagan practices must not be interfered with, and will be protected if conducted under the cloak of religion.

If the old heathen relations are retained, this is striking at the very heart of Christian work among Indian people. It will tie the hands of every missionary if he or she is not allowed to denounce sin—and this includes limiting the Indian missionaries who do evangelistic work among other tribes.

If heathenism has its way, and it always does unless the Gospel of Jesus Christ changes the heart and enables the Indian people to come out of it, then it will tear down every church, destroy every home and debauch every Indian boy and girl.

<sup>\*</sup> The American Bible Society (Box 36, Station D, New York) has prepared some valuable leaflets and programs. Send for them.

 $<sup>\</sup>dagger$  The substance of a paper presented to the Presbytery of Northern Idaho by the United Sessions of the Six Nez Percé Indian Churches. Printed in *The Presbyterian*, May 30, 1935. It is signed by the members of the United Sessions of the Six Nez Percé Indian Christian Churches.

# Triumphs of the Gospel in the Solomons

By V. M. SULLIVAN, Mailita, Solomon Islands Missionary of the South Sea Evangelical Mission

TODAY in the Solomon Islands, as it was in the days of the Apostles, the Gospel of Christ is the power of God unto salvation to every one that believeth. This Gospel has transformed degraded cannibals, who thirsted for men's blood, into evangelists who now thirst for men's souls for Christ's sake. It has changed lawbreakers into law-abiding men. It has made savages into saints.

It is not civilization that changes men's hearts. Thirty years ago many of these Islanders were employed on the sugar plantations of Queensland. Those who had been civilized, but not regenerated, returned to their island homes and took up again the old life of savagery and cannibalism.

On Malaita, one of the three large islands on which the South Sea Evangelical Mission is working, there is a tract of country known as the Koio This is inhabited by a fiery, warlike district. tribe the doors of whose country were fast closed to the Gospel. About six years ago two Government officials, with their armed native policemen, had come to this district upon Government business. At a given signal this tribe made an attack on the party and the two white officials, as well as fourteen native policemen, were murdered; seven others of the Government party were seriously wounded. A punitive expedition was sent to the tribe responsible for the massacre and over two hundred prisoners were taken and sent to Tulagi. Two native Christian teachers were taken from Sinarango to act as interpreters and one of them, named Peter, was permitted to visit the prisoners and preach the Gospel to them. The Government officials were so impressed with his work that, after he had returned home, a native Christian employed at Tulagi was given permission to carry on the work of preaching and teaching among the prisoners. A number of these men accepted Christ as their Saviour. Some of those who had been taught returned with the message of salvation to their own distant island. Thus these once fast closed doors were opened to the Gospel.

One of our teachers is a man who, in his heathen days, took part in seven cannibal feasts. Through the power of the Gospel he became not only the teacher and spiritual leader of his people, but a true shepherd of souls and a father to the villagers.

They have no word in their language which adequately expresses the idea of forgiveness. In his unregenerate state a native never forgives an injury; on the contrary he will hold a grudge in his heart for twenty years or more until he finds an opportunity for taking his revenge. But when he is born again of the Spirit of God he experiences the greatest joy if he can carry to his former enemies the message of peace and love contained in the Gospel of Christ.

#### No Word for Love

Here is one instance. The enemies of one man had tried to murder him and, although not successful, they managed to maim him for life. When his son became a Christian he had an intense longing to bear the Gospel message to his father's enemies; great was his joy when this desire was fulfilled.

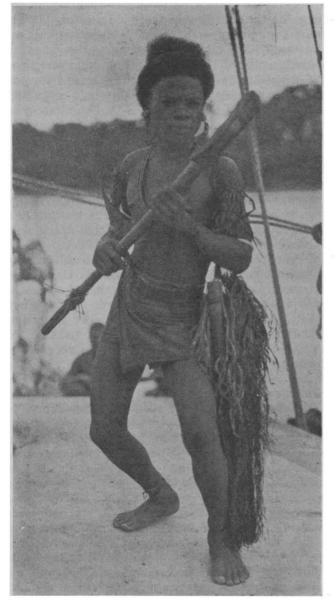
These people have no word which adequately expresses love, yet we have constantly seen these Christians quite broken down as they were gathered round the table of the Lord, and as they meditated upon the love of the Father in giving His Son to die for them, and upon the love of Christ which caused Him to go to Calvary for them.

The constraining love of Christ impels the Christians to go out and tell others of His love, and thousands have been turned from darkness to light. This is not done without cost to themselves. for it often subjects them to hunger, privation, and opposition from the heathen. If they go to a distant island, it means that they cut themselves off from their own folk. They go to a people who speak another language and with customs and manners different from their own. At a prayer meeting on one occasion, I heard a man pray in pidgin-English: "O Lord, people belong me stop heavy long heart belong me, all same me carry one heavy bag full up long cocoanut. No matter me tired; no matter me hungry; no matter me die; me *must* carry the Gospel to them."

Some years ago three native teachers heard God's call and volunteered to carry the Gospel to Rennel Island, knowing that this would be at the risk of their lives. A few days after landing all three were murdered.

One of our teachers on hearing of the death of his sister who, with her three children had accompanied her husband when he had gone to another island as a messenger of the Cross, said: "It is better to die on the Lord's battlefield than to stay at home and do nothing."

None of our Christian teachers or helpers are paid. The teacher, who is also pastor and evangelist, is able to support himself and his family by growing his own food; and he can still spare time to go out and preach to the heathen. A



ONE OF THE UNCONVERTED ISLANDERS

teacher is often provided with extras, such as a working knife or axe, by some of his young men who have worked for a period of two years on a cocoanut plantation.

The question may arise in the minds of some, "If you do not pay your teachers how do you control them? Teachers can go off and leave their work when they wish to do so."

This is true, and the work is not without its difficulties. Sometimes the temptation has come to lower the standard of self-support for the native Church, but God has always shown a way by which the native Church could support its own workers. A few go off to earn money on plantations, but in practically every case someone steps in to fill the gap. Nevertheless a large majority stick faithfully to their work until the Lord calls them Home. If teachers get cold at heart, the subject of remuneration for Christian work comes up. This can only be dealt with by showing them the Scriptural methods, and it ensures having in the work only those whose supreme motive is love for Christ and the salvation of souls. It is necessary to keep constantly before our minds the ideal of a self-propogating, self-supporting and self-governing Church; this can only be attained by developing the native leaders, and by the selfeffacement of the missionaries.

Even the permanent teachers in our Central Training School for native teachers and evangelists receive no payment. If they did so their influence with the people being trained would be nil, for they would say that the teachers were doing the work for what they could get out of it. As it is, their lives are a power for God, for the people know that the constraining love of Christ is the impelling force in their work. One of our head teachers in the school, J. Maedola, who has always been ready "for all manner of work," recently had been unable to procure five shillings required to pay a Government tax. He had been doing extra work as launch boy and for this service we tried to persuade him to accept payment. But he resolutely refused to accept our offer, saying that he had promised the Lord when he joined us in the work eight years ago that he would never accept payment for any service rendered to the mission. A few days later, a letter came enclosing the sum of seven pounds from a little company of native Christians who were in Government employ. They wished this money to be used towards the head tax for needy teachers. One pound they wished given to J. Maedola, and the other to our second head teacher. When the money was handed to J. M. he was so overcome at the thought of the Lord's remembrance of his need that he was too much moved to speak.

The offerings of the Christians are steadily in-

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creasing, and the people employed on plantations are contributing their quota. Gifts are given in money or in kind; the latter are used for local needs such as the care of the sick, the poor, widows, or to help a teacher start a food garden in the new place to which he is going to preach the Gospel. If he goes at the invitation of the heathen, they will sometimes help him with food until his own garden comes into bearing. But in a great many cases he goes uninvited. Permission is gained to clear some ground for planting, and for a house. What is he to do while he is waiting for his garden to come into bearing? To tide over this period, the local church from which he has been sent forth provides him with money with which to purchase a garden in bearing, and also helps him with gifts of food.

#### Entering a Heathen Village

In most cases access to a heathen village is gained by Christians who come from other places where they have preached. The new people become interested, and one of their number may be persuaded to go to our Central Training School for two to three years. He comes to a saving knowledge of the Lord Jesus Christ and at the end of his term, goes back to his own people with the message of salvation. In all probability they will be ready to start a Christian village, with this man as their teacher and are the more ready to listen to one whose changed life they see. At first, meetings are held in the house of the teacher; when a sufficient number have joined him, a church is built of native materials. In course of time a little Christian community is built up and one of this number may be sent to the Training School. Thus are the natives brought to a knowledge of Jesus Christ. Those in training grow food to help towards their support and Christians are encouraged to send from their villages supplies of native food, and sago palms for buildings. We hope these gifts will increase.

The teachers are not educated in the ordinary sense, and thus are not lifted out of their own environment. Wherever possible they live as in their own villages. Our aim is the salvation of souls and the building up of Christian character. They are taught to read and write, and as far as time will permit, are grounded in the Word of God and taught to apply its teaching to their own lives and conditions. From the Word of God they are taught principles of church government and church discipline.

The outstanding characteristic of this 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. A few incidents will illustrate the place the Word of God has in their lives.

J. Filoa, one of our teachers, had two children who died within a week of each other. Much to the amazement of the heathen, who could not understand why he sorrowed not as those who have no hope, he went on with his daily teaching and preaching. They asked why he and his wife were not wailing as is the custom of the heathen; this gave him an opportunity to tell them of the Father's House with many mansions, and of the certain hope he had of meeting his children again. When he came to see me, he said, with a smile which had gained in sweetness since his bereavement, "You know that verse, 'God shall wipe away all tears from their eyes?" God has done that for me already."

There had been a craze in the school for putting lime on the hair and M. Kalea, our cook, followed the prevailing fashion. When lime which had been on his hair was found in our soup, an



JOASH FILOA AND HIS WIFE

ultimatum was issued that there was to be no more lime on his hair while he was cooking. If put on it must be done at night, and washed off in the morning before coming into the kitchen. The next morning he said:

"Me can't put lime on hair belong me now, because me find one verse long Word belong God, where He stop (forbids) this thing."

When we inquired with great interest where this verse was to be found he turned up Matthew 5:36, "Thou canst not (which he took to mean shalt not) make one hair white or black!" When he found that verse the question of lime on the hair was for him settled forever.



SOLOMON ISLAND CHURCH AND CHRISTIANS

One more incident: An address had been given on 2 Peter 1: 11, "The Abundant Entrance." To illustrate this the speaker told of a ship entering port with sails set, flag flying, and a joyful company on the wharf to meet it. In contrast with this was a ship which came in with sails torn, the whole ship badly battered, and the crew busily bailing out to enable her to limp to a place of safety. The first ship had "an abundant entrance," the other had merely "an entrance."

At the close of the address, T. Anilafa was asked to pray. In a choked voice he said, "O Lord, give me an *abundant* entrance; don't let me enter heaven like a poor old battered ship. Do what you like with me; send sickness, pain, sorrow or trouble, as long as I have an abundant entrance."

That night one of his children, a boy of six years of age, was taken ill with malignant malaria. Did the father mean what he had prayed. One wondered if he would stand the test. On the third day he was told that the child was dying, and, calling his wife, he said: "I think the Lord Jesus wants our little Sipolo. What are we going to say to Him?" His wife replied, "He belongs to the Lord, if He wants the boy we cannot say 'no' to Him."

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The other two children, one aged ten and the other eight, were told and they made the same reply. The little family then committed the sick child into God's keeping. That evening the crisis came and the little one recovered.

#### The Place of Prayer

Prayer has a large place in the lives of the native Christians. In the Central Training School, one whole day a month is set apart for prayer, in addition to the two prayer meetings each week. At these meetings a steady stream of prayer ascends to God. On the day of prayer the afternoon is given up to intercession for others. In many of the villages they are now having these days of prayer monthly. I heard a youth of eighteen years of age offer a prayer which I have used many times since: "Lord, give me more love for Thee, more love for Thy Word, more love for souls." It is a touching sight to watch them responding to the call of the "Quiet Time Bell" and going off, Bible under arm, every day to the place where they meet with their Lord. This hallowed place may be a stump of a tree in a secluded spot.

These people are worth saving. They are poor and illiterate, and are considered by some white men as the base things of the world, yet when they become new creatures in Christ Jesus, they are capable of attaining to wondrous spiritual heights.

But there are thousands still unreached. This is a spiritual warfare and the enemy of souls is active. "We wrestle not against flesh and blood but against . . . spiritual wickedness in high places." Therefore earnest prayer is requested for the native Christians that they may be given power over all the power of the enemy, and that they may be kept stedfast, unmovable, always abounding in the work of the Lord.

#### THE GOLDEN PRESENT

Today is mine, not yesterday, Nor yet the day to be; I cannot now retrace my way Nor can I paths foresee; But this one day is surely mine---O God, may it be wholly Thine! No gift is mine which lies behind, And none which lies before, But in this present day I find A full and precious store Of all my life and heart can need: With this, I am content indeed.

H. W. FROST.

## Where Christ Is Not Known in China\*

Extracts from an Interesting Story of Pioneer Work in New Territory Between West Szechwan and Tibet

#### By DR. J. HOWARD JEFFREY

LAST September the door opened for us to take a long journey through regions to the north, largely unknown to and unvisited by Occidentals. In two and a half months we must have travelled on foot by *yak* train, by mule, on horseback, and by water in skin coracles between six hundred and one thousand miles. Medical supplies were low, but we attended to the sick as far as we were able at the places visited. The work provided us with valuable experience for the future.

Medicine seemed to serve as a passport into almost any territory and was certainly an aid in reaching the hearts of the people. We ought to spend a few weeks or months in one place, then move on to spend a similar period elsewhere. This method should be the best for the medical work, and also the best method for giving the Gospel to the sparse nomadic population of the Tibetan grasslands and the lonely settlements of the Rung.

I am encouraged, by the assurance from many prayers being made for God's work in the Sino-Tibetan marches, to write of the work out here and show how these prayers are being answered beyond my wildest expectations.

Mowkung is the Chinese capital of the Kinchwan, which is a system of deep fertile valleys between Tibet and China proper. It was originally inhabited by a people of Tibetan affinities called Rung, of whom the Kiarung are the most numerous. About a hundred and fifty years ago China finally conquered these regions and set about their colonization by establishing five military colonies (spoken of as the Wu-tuen), Mowkung, Tanpa, Fupien, Ts'onghua, and Hsüch'ing in the Kinchwan, and to make room for these, exported some of the original inhabitants to territory to the northeast, where they form "five colonies of barbarians" as the Chinese call them. The Chinese from these five centres, given the status of cities, have so possessed the land that the original Rung have been driven back to inaccessible mountain heights, while many have been or are being ab-

sorbed by marriage relationships into the general mass of the Chinese. Around these five colonies are a number of Rung states brought into subjection to China but still retaining their autonomy, though their princes acknowledge themselves subject to China and pay regular tribute to their conquerers. Since the revolution this tribute has passed into the hands of local military leaders, and has been the cause of much intrigue and civil war.

#### The Lama's Offer

Above Ts'onghua the road passes a lamasery which, when the Kinchwan was conquered, was heavily subsidized and made the centre to which the surrounding princes were required to come annually to "worship." This implied recognizing the authority of the abbot, who in turn had to own allegiance to China. Now revenues, still legally due to the lamasery, are being misappropriated by the local Chinese officialdom, so that at present the place is largely broken down, and the present abbot lives rather a solitary life, seemingly in poverty. This man was engaged in doing what some think is the lama's chief occupation when "in residence," namely, looking out of a window.

Mr. Amos, when he first caught sight of that lamasery, prayed aloud that God would do great things there. Within half an hour he was invited into the abbot's own apartments and was telling him the Gospel story. The previous night I felt driven to pray for the Kiarung states, hitherto closed to the Gospel. It was in one of these that Mr. Edgar of Tatsienlu was imprisoned with a homicidal madman years ago, when he sought an entrance there. Now, next day, like a bolt from the blue, the abbot announced that he controlled "eighteen princes" and that he could give us a passport if we wanted it, which would take us through all their territory!

We could hardly believe our ears, for this included all the closed states! The abbot became enthusiastic about our visiting these places, but he wanted to know why we wanted to go, and we told him plainly it was to "propagate religion"

<sup>\*</sup> Condensed from China's Millions.

and heal the sick, and not to trade. This was very virtuous and he became still more enthusiastic, though he had come to see plainly that Christianity and Buddhism are opposite, or back-to-back as he put it. One day he explained that he was giving us the passport because "Our hearts were knit together" (explaining this by hooking two fingers together) and adding in a strange mixture of Tibetan and Chinese, "Kon-chhog, t'a tsu tih— God has done it!" He spoke more truly than he knew.

#### The Wild Valley Journey

Some time was spent preparing for our proposed journey, getting coarse woolen Kiarung gowns made, and then on September 24th we set out for Ts'onghua again with four horses, two carrying Tibetan literature, one carrying medical and surgical supplies and tent, and another our personal effects. Crossing the K'ongk'ori shan we arrived at the Ts'onghua lamasery and were received by the abbot himself, and given quarters in his own house. It still seems impossible to "hustle the East," and it was nine days before we were on the road again. There had been further political trouble and the local official with his family and attendants were again seeking safety with the abbot. A few days later he left Ts'onghua, dismissed from office, and a new official arrived. The abbot could not give himself to the weighty task of writing out a passport for us, but the time came when it was actually written and two great seals (one Chinese and the other Tibetan) being produced with much show, the imprints were placed on the document.

From Ts'onghua our road had lain roughly northwards up the wild valley of the Ta-kin ho. We continued further up this for a day or two and then crossed the river by coracle into the State of Zung-kang. Here we had to spend some hours climbing up a very wild track to the first settlements, perhaps 2,000 feet above the river. Our loads were carried here on men's backs, as animals could not have ascended such a track. We were given hospitality in one house, and sat with our carriers on the floor round the great open hearth in the centre of the kitchen, while a meal was being prepared. We delayed a day while animals were being procured to take our goods over a pass to Zung-kang, the capital of the state of this name. The people were much more friendly than those of Choschia, and invited us to come back.

We walked a further twenty li or so to the capital of Chogschi to request a passport from this prince to pass through his dominions to Ngaba. He was considered a very excellent prince but we were hardly prepared for the reception he

gave us. We were shown into a guest room in his castle decorated in Chinese style. We had time to notice that all the walls were hung with beautiful scrolls of red satin inscribed with characters of gold, that the windows were of glass, that there was a map of the world on the wall, and that on a shelf over the seat of honor were three handsome clocks, none of which was going, while the hands of one were broken. As we were opening out our passports and arranging our complimentary scarf, the prince himself walked in, and with a cheery "How are you?" held out his hand in Western fashion for us to shake it! He spoke excellent Chinese. He entertained us to tea and then two good Chinese meals with about an hour between, and finally let us return with the further passport we required and a good present of butter and eggs.

As a boy he had come in contact with M. Wilden, the present French Minister to China, Consul-General Brown, of Great Britain, and other foreigners whom he had found to be men of integrity. He was later educated in the provincial capital of Chengtu as a Chinese. He is a wise and enlightened ruler, with a great liking for things Western. Though living two days from Lianghok'eo, the nearest place reached by the Chinese postal service, he keeps himself as well informed as possible of movements in the outer world and is concerned just now about the "Red" menace in Szechwan. From among his possessions he showed two pairs of field glasses, a Mauser pistol, a sword which might be Russian, an album of views of London and another of views of a town in Germany! He also has a camera and enjoys photography as a hobby, doing his own developing when he can obtain the material. That we had adopted the dress of his own people, and were prepared to deal with them as equals with ourselves and his overlords, the Chinese, seemed to appeal to him greatly.

#### To the Capital of Ngaba

We spent five days in Amchhog and then set out for Ngaba, which we reached after a day and a half. For two nights running, our encampment had been raided by bandits, and a third raid was expected that night, but the Lord "giveth His beloved sleep," and we lost none from anxiety. Early next morning, we saw some armed men ride along a near-by ridge and were told they were the bandits.

We reached Mesang, the capital of Ngaba, about noon next day and were received courteously by the prince, a brother-in-law of the prince of Chogschi. We were told we might pitch our tent outside the palace for the time being. A few days later we moved into a room lent us by royal command in a near-by lamasery.

The people of Ngaba are not Kiarung and speak

what I will call Northeastern Tibetan. These houses differ from those of the Kiarung in being built of mud instead of stone. The parapet-less roofs project slightly over the walls, which slope inwards. The houses are excellently built, more or less square, two or more stories high with floors and internal structures of excellent woodwork. There is not a tree to be seen, but such timber as is required is dragged over a relatively low mountain range to the south. The houses are dotted up and down the Ngachhu basin and where a number happen to be a little closer together, a name is given to that group. Mesang is such a group. There is no attempt at forming streets. The inhabitants are a wild freedom-loving people but are ruled with a firm hand by their prince. Probably this basin is all over 12,000 feet in altitude. The estimates of altitude in this letter are based mainly on the height of the tree line. The people were quite friendly towards us. We did a fair amount of medical work among them and put copies of the Scriptures into the hands of hundreds. A few years ago, Mr. Eckvall, of the Christian and Missionary Alliance, and Dr. Rees, of the C. I. M., visited Ngaba from Kansu. Their visit was still well remembered, and Mr. Eckvall is now living only about eight days away on the Kansu border.

There were reasons which decided us against going either east or west from Ngaba just then, and this helped us to decide to press north, if possible, to meet Mr. Eckvall and talk with him about missionary work in these parts. We waited over fifteen days to join the first large company traveling northwards, for the road was not considered safe for small parties. But to travel further we needed to change our rupees into lump silver, and this we could not do. Thus the opportunity of company on the road was lost, and we felt we must now turn homewards again, the more so as we had the opportunity to travel with a caravan going south. While we were in Ngaba, the prince's son was married, amidst national rejoicing and holiday making. Nor must I stay to write of the colony of Moslem traders there save to mention that they received us most kindly. The ahung, an open-minded man, quite on his own, asked me for a copy of the Bible in Arabic, which has since been sent to him. On the morning of our departure, he said to Mr. Amos: "Why don't you come and settle amongst us and teach us the Christian religion?" The idea of going about healing and teaching especially appealed to him as being according to the example of Christ.

#### A Prostrating Pilgrim

is Thomthi, a melancholy wistful faced young man whom our interpreter regarded as another Living Buddha. He entered our room with other visitors one evening. Born at Tatsienlu, he prostrated himself over the whole of the road from that city to Lhasa, setting out when aged thirteen and taking eight years to reach his destination. From there he took two and a half years further prostrating himself to some place in Inner Tibet. From there he went on foot into India. Here his mother, who had accompanied him all these years carrying his bundle for him, died from the bite of a cobra. He carries part of her skull with him. He recently returned from India and went to Mesang, from which place he was thinking of setting out shortly for the sacred Mount Omel in West Szechwan, and then going north again to the temple on the island in Koko Nor, prostrating himself over the whole distance.

Few would call the Chinese a religious nation, but the Tibetans are, and intensely so. Surely people who will endure so much in an attempt to obtain peace in their souls and to better their position in their next life, should be given the knowledge of the Gospel of Jesus Christ. We gave him copies of the Gospels and prayed that he might read, and be enlightened! We long for the day when we shall be able to speak the language of the people and, with the aid of the Holy Spirit, explain the meaning of the Living Word to those who are dying without Christ!

Ere setting out we prayed that when we returned from our journey we might leave the doors open for another occasion. The doors are open! Chogschi, with a population of 10,000 Kiarung families, is wide open and we are informed we could rent property there. In Zung-kang, some gave us an invitation to return. Choschia, the most extensive of the Kiarung states and with a considerable grassland population must be worked with care, but is not closed to us. In Tampa, with a population of only six hundred families or so, the people showed themselves quite friendly. Ngaba is a Tibetan state. There the possibility of another visit from us was freely spoken of but the Gospel will be more strongly opposed in Ngaba than in the Kiarung states. Lamaism seems particularly strong there. Medical work is wanted, but not Christianity.

What of the 2,720 copies of the Gospels we gave away through the generosity of the National Bible Society of Scotland? Some will be destroyed; numbers will be used to paper lamasery walls and windows; perhaps less than half will be read. But to the Lamaistic mind, the understanding of a book seems of little consequence compared with the mere reading of it. Therein lies its magical power, the lama thinks. Thus, for Tibetans especially, evangelists are necessary to explain the Scriptures as did Philip to the Ethiopian eunuch. Christmas—Why They Did It\*

By MONETA TROXEL, M. E. Mission

A CHRISTIAN minister from America, traveling through the flood districts of Central China, asked an old boatman, "What first interested you in Christianity?" The answer came, "It was seeing the Christian doctors going about their work. I could not imagine why they did it."

On a cold, gloomy, rainy afternoon near the end of December, when term examinations had been finished and teachers and students of Ewha College, Seoul, would ordinarily have been taking the first trains for home, more than two hundred of them set forth to plough through the muddy streets to places of wretchedness, loneliness and pain, dreariness and distress.

The Y. W. C. A. of the college has sponsored a collection of food and clothing for the poor, but this year brought the first whole-school participation in White Christmas activities. Each class group chose, from a considerable list of possible activities, the one in which it was most interested, and made plans for carrying it out. So it happened that on this stormy Friday afternoon groups set out to visit more than forty dugouts, distributing rice, warm garments, and a little money; to provide a Christmas program in three languages for the one hundred and fifty Korean, Japanese and Chinese workmen in our new college building in Sinchon; to take gifts of apples, peanuts and oranges to the ex-beggar boys in the Salvation Army home; to sing Christmas songs, tell Christmas stories, and distribute Christmas treats to the children in Dr. Oh's orphanage and in the wards of Severance Hospital.

Each group had its own sad-glad experiences, but the report of the visit to the Beggar Boys' Home, written by Miss Blanche Loucks, will show what these bits of Christmas meant, both to the givers and to the receivers:

"Forty small, grey-garbed, black-stockinged little lads sat perfectly quiet on stiff, hard benches, while the Salvationist in charge told why they had met together that Friday afternoon in December, and why the walls were lined with rather tearyeyed young Korean women who were watching them so intently.

"Not one little chap looked back to see the pile of good things that had been deposited for them within the chapel entrance. Their eyes were fixed upon the Adjutant who telegraphed to them by smiles of encouragement that the fine name of their school rested upon their good responses. At a signal every little fellow was down on his knees, and immediately a small voice piped up in a prayer which thanked God for giving the Baby Jesus and the friends that had come to them that afternoon. A few of the girls sang for the small folks, and then the boys stood and hurled forth a volume of Christmas music with all the abandon of lusty-lunged children.

"Several in the group were newcomers in the Home. Many of them had been homeless waifs picked up on the streets of Seoul by the Salvation Army workers. One lad, not in school uniform, and very yellow with underfeeding, had been a beggar in the city. Each Sunday he had attended the Army Sunday school, and when the collection was taken had droped in one of the coins out of his ragamuffin-store. When asked why he gave, it was learned that he had come from a Christian home in the south, where his parents had taught him to give to the Lord. But they were both dead, and he had made his way up to Seoul, where the first thing he had done had been to search for a Sunday school.

"There were forty little fellows in the chapel meeting; but in the workshops of the school were fifty others, all older lads who were learning trades. The visiting students were amazed to see the gloves, the shoes and the clothes which these boys were able to make.

"The girls and their teachers with great difficulty made their way down the winding, slippery hill path. All felt that it was glorious to be able to share even a little with these small lads who so needed Christmas cheer."

Why did they do it? Because they served Jesus as their Lord and Master; because the love of Him had entered into their hearts and filled their lives, and opened their eyes to needs which others never see; because they had found that there is no joy comparable to that which comes from "causing light to appear in people's faces" and in the dark corners of people's hearts and lives— Light received and Light given. Is it too much to hope that some rays of Light found their way into the minds of the onlookers, the passers-by, as they saw groups of young women bound on errands of Christmas love?

<sup>\*</sup> From The Korea Mission Field.

### A Chinese Nurse-Evangelist

Told to Rev. James P. Leynse by Dr. Clementine Bash, of Peiping, China

M ISS HO, a graduate nurse of the Presbyterian Douw Hospital of Peiping, is little of stature, but her faith is great and her heart is full of love for wandering souls. She could work in a comfortable city hospital but she prefers to be a light shining in a street gospel hall out in the country in North China. There she ministers daily to crowds of people unfamiliar with elementary hygiene; and there every evening her voice rings out in a testimony full of understanding, power and persuasion.

Pure Mountain, a lad of eighteen, can hardly

wait each evening for the sun to go down to close with a bang the wooden shutters of the drug store where he sells pills of strange mixture. It takes him only a few steps to reach "The Hall of Happiness," where Miss Ho explains the Jesus way of Life. He had watched her at the clinic treating diseases, skilful and kind. He wondered why she had no trade secrets as has the usual Chinese practitioner, and why she was not afraid that others would learn her skill. He marvelled that by her help chronic complaints cleared up, that havoc wrought by trachoma disappeared and that horrible wounds changed into clean scars.

Pure Mountain was gripped by the simplicity of Miss Ho's teaching and he became convicted of sin and desired to follow the Way of freedom. One evening Miss Ho made him a present of a little Testament telling him that it contained "Precious words for hungry souls." He sat up reading it until his candle allotted for the week was burned up. Faithfully he attended the meetings but the opposition of the shop proprietor was aroused and he was forbidden to leave the premises. But walls carry sounds and the preaching from the Gospel Hall next door drifted over to the open yard behind the shop. There, one evening in the moon-lit courtyard all alone, guided by the voice of the little nurse-evangelist he found his Saviour. In a beautifully worded letter he told her that he was "born again." Miss Ho, knowing well that acorns do not grow into oaks overnight,

took pains to guide carefully his new life. Persecution from the shop proprietor, however, became almost unbearable.

Unexpectedly Pure Mountain was called back to his home to settle his share of the meagre estate left by his father. He found his relatives quarreling fiercely over the small inheritance. His grandfather, grown indifferent to the son by a lifelong struggle for bare existence, ignored him and strove for his share with the persistence of old age. His uncle, weakened by the prolonged use of heroin and made heartless by a very im-

moral life, stretched greedy hands for the deed of the land. His aunt, a woman with the mouth of a Buddha and the heart of a snake, secretly sharpened a butcher's knife intending to do away with the lad at night. Soon the quarrel reached the height of uncontrolled emotion, and intervention by the police seemed inevitable. Then Pure Mountain astonished them by calmly giving up his claim, saying: "You may have the land. I have my Redeemer. A thatched room will be enough for me and a heart freed from sin makes even cabbage roots palatable." Joyfully he testified of his new faith in the Lord of all things, and in the Father

of mankind. His relatives were dumfounded and stopped their quarreling. Never before had they heard such strange words. Never before had anyone been known to sacrifice a just claim to precious land for the sake of harmony and moved by love of Jesus Christ.

When Pure Mountain was back at work in the drug store, the proprietor called him to his room. Pounding his fist on the table, he expressed his disapproval of such a stupid procedure in sacrificing good land. Sternly he forbade the young man to follow the foolish Jesus way, threatening to bring him before the village guild as an impractical candidate. Calmly the young man stood his ground. "Look at what I was before I met Jesus," he said, "and see what I am now. I often pretended to be busy when you were around but loafed when you were absent. I frequently stole money out of the till to gamble with; and I used heroin without your even suspecting me. Jesus has changed my heart and has taken away even the desire to sin. Shall I go back to my old ways, to idol worship and a life of sin and misery, or shall I go on following the living God, the One greater than our ancestors, and a constant help in need?" Quietly the proprietor listened, marveling that religion could make a person confess undetected sin and could change human nature. "Go, my lad," he said, "follow the Jesus' way, as you desire. I am a man grown, but I have nothing to say against it."

Later Pure Mountain was baptized in the little village gospel hall together with fourteen other persons. After the service the proprietor of the drug store stepped forward and wrote his name on the blackboard with the names of those who also wanted to study to know Jesus. Little Miss Ho goes on ministering to the needs of souls and bodies. Faithfully she is gathering around her the children to study the Bible and a group of volunteer lay-workers to help her spread the Gospel. She knows that the Chinese saying that where two or three are of one mind clay may be turned into gold is also true in the spiritual realm of life.

#### **AMONG KOREANS IN MANCHURIA\***

#### BY REV. C. D. KIM

Formerly a Helper in South Gate Church, Seoul, Who Has Been in Manchuria Since 1930 As a Home Missionary

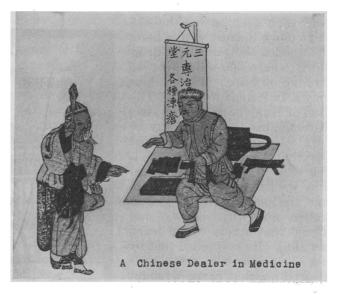
When I went to Manchuria in January, 1930, the work in the Mukden district was not encouraging, but from the time of the Manchurian Incident in September, 1931, thousands of Koreans who were forced to leave northern and eastern Manchuria flocked south, while hundreds of new immigrants came from Korea itself. In Mukden there were in 1930 something over 3,000 Korean residents. Today they are said to number over 20,000.

Korea is a land of mountains, Manchuria one of plains. Labor is, therefore, less arduous in comparison to the harvest to be reaped. Chinese farmers had been in the habit of sowing broom corn, field corn and beans, but Koreans began at once to reap excellent rice crops, and some are becoming prosperous.

There is always a close relation between economic prosperity and support of religious work, so that self-support is now becoming an accomplished thing. In ten years more, many more Koreans living in Manchuria may become prosperous financially and both education and religion bid fair to make great strides.

In Mukden First Church the Sunday offerings amount to between fifty and sixty yen and in the three-months-old Second Church, in a district where there are many desperately poor, there is already an attendance of eighty. When I came to Manchuria, five years ago, there were five city congregations, in places like Mukden and Dairen, and ten country groups; only three out of the total of fifteen owned their own buildings. Now twenty-three have their own buildings, some of which are brick structures.

In 1930 our adherentage was 280, whereas General Assembly statistics for 1933 show an adherentage of 3,500. Our Officers' Class in 1930 took as its text John 17: 21 and it has been our



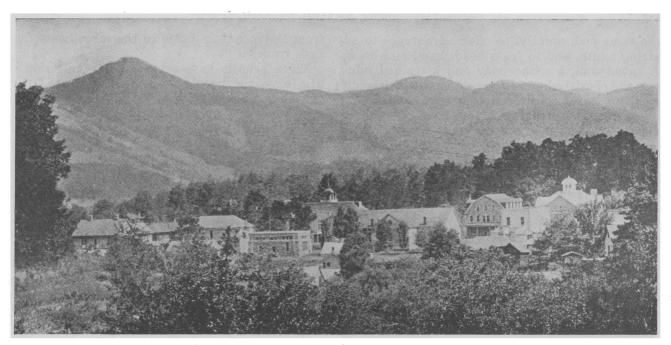
ideal to so work that the world may believe that God has sent us. In our union classes for men and women as many as 500 have gathered to study. Christian Endeavor and Sunday School Unions have been established.

In 1931 over a hundred and forty women gathered for a general class for women and a Presbyterian Missionary Society was established.

The Mukden church in 1934 established a Bible Institute and there were forty students, men and women. This church conducts also a kindergarten and a kindergarten normal school.

When I first went to Manchuria, travel before. 9 A. M. and after 3 P. M. was difficult on account of bandits. At times on lonely byroads and even on trains it seemed that only by a miracle did I escape harm.

<sup>\*</sup> From The Korea Mission Field.



MARS' HILL COLLEGE IN THE MOUNTAINS, NORTH CAROLINA

### Lighthouses in the Mountains

By J. W. O'HARA, Candler, N. C.

THE Appalachian Range begins in Maine and extends to the foothills in Alabama and Georgia. In the Virginias and Kentucky, this Range divides into the Blue Ridge and Big Smoky Mountains in North Carolina and Tennessee, and the Cumberlands in Kentucky and Tennessee. In these ranges of mountains, there are approximately six million people. In the West, in the Ozarks, a range in Arkansas, Missouri, and Oklahoma, are approximately one and one-half million people.

Fifty years ago the educational advantages in these mountain fastnesses were very meagre. The public schools were in session not over two or three months in the year, and were taught by inadequately prepared teachers, many of whom would not remain to the close of the session. Consequently, the mountain people became a retarded race, with latent, undreamed of possibilities. There were also in the mountains other undiscovered assets in the way of iron, coal, timber and metals.

Men and women of vision began to see and talk of these assets as they travelled back and forth among the people of the outside world. They laid great stress on the young people of the mountains, and began to plan for the children as the nation's greatest asset. Religious workers and philanthropists began establishing schools. Those established by various denominations were known as Christian academies. Among these were the schools of the Presbyterians, Baptists, Methodists, Disciples, Episcopalians, Congregationalists, Seventh Day Adventists, and others.

The early efforts were limited by lack of funds, impassable roads, indifference, hostility and limited vision. However, rays of light were penetrating the darkness, and a virile people were gradually being awakened. Many institutions of learning, from the elementary school to college grade, were established. Mrs. John C. Campbell, Brasstown, N. C., prepared for the Russell Sage Foundation a list of these schools in 1930, showing 124 schools of elementary and high school grade, of which 30 were Baptist, with 16,340 pupils, and 39 institutions of Junior and Senior College grade, of which six were Baptist, with 12,343 pupils. Since most Junior Colleges at that time had some high school work, there were probably 17,000 boys and girls in these institutions operated by eighteen denominations. Methods and policies differed widely, but all had in mind

the same end, namely, to offer advantages to aspiring youth, and to train head, hand and heart. A saved soul, a sound body and a trained mind was the cherished goal. Recent years with rapidly growing state schools, together with a false philosophy and decreasing funds, have greatly reduced this number of schools while many continue their work with difficulty. The contribution made by these schools to boys and girls of the mountains is notable.

They have opened the way for boys and girls from the obscure mountain cabin to the school-



DR. R. L. MOORE, OF MARS' HILL

house, and have given them a chance. Only those who have been back in the mountains know what this really means. With families large and income small, it was well nigh impossible for boys and girls to enjoy educational advantages. The visit of members of consecrated faculties, or the testimony of some enrolled boy or girl, not only helped to create a thirst for something better, but shed rays of light on how this might be achieved. The father of a bright lad in the Tennessee Mountains frequently said that had not the school been built in his community, he would never have educated his children. This lad became the Associate Editor of one of our great Southern dailies, and was a regular contributor to the leading magazines of the nation. This is only one of the many results. Boys and girls have had the trail blazed from the mountain home to the schoolhouse, and have traveled it.

These schools have created a larger vision of life for young people. Until recent years, there was almost no communication between the mountains and the outside world. There were no radios, no telephones, no rural delivery, very little travel, impassable mountains and roads, consequently there was nothing but community happenings. Young people married early, and thus another family was started in the same small circle. The Bible and a hymn book were about the only books. A girl of seventeen who came to one of our schools was eagerly reading books in the library. When she came she had read only a small, cheap paper-back novel, but by the time the session was about one-third gone she had read twenty or more books. When she enrolled she knew nothing about the outside world with its opportunities but her life became greatly enriched.

Another girl wrote that her Alma Mater "had shown her how to live and to select the worthwhile things in life." The life of the teachers, the contacts with other boys and girls, the reading of books in the library, the religious activities of the school, the occasional visits of church representatives, all contribute to the enlargement of ideas, and broadening of life's outlook and possibilities.

The schools and colleges have contributed a social, economic and religious uplift. One may travel from the Blue Ridge Mountains of Virginia to the foothills of Alabama, and from Old Hog Back in South Carolina to the Ozarks in the West, and note easily the homes where a boy or girl have attended one of these institutions. Such homes have a different atmosphere, more attractive premises, flowers that beautify, buildings repaired, and a general appearance of neatness. A business man in Asheville told of an automobile trip from Atlanta to Asheville. As he traveled through the mountains of Georgia, he noted the cheap construction and shabby appearance of the cabins and cottages, gates off hinges, buildings unpainted, yards bare and desolate. Making a turn around the point of a hill along the winding stream, he saw an attractive cottage, painted, yard clean, flowers on porch, floors clean, children neatly dressed, everything appealing. He approached the mother on the porch, and asked, "How is it that your home is so different from others?" She replied that she and John had a few acres of land and the cottage free from debt. They would later add another room, and possibly buy a few more acres of land. The reason for the improvements was revealed in the fact that she had been to Hiawassee Academy where they taught her how to make a home. John had gone to Young Harris College where they taught him how to build and repair, and they have tried to put in their home the things they had learned. The children in that home were given better advantages in life because the parents had been privileged to attend institutions which gave light and leading.

The schools have also served as a mighty force in driving back spiritual darkness and bringing about better law enforcement. Crime has been immeasurably reduced where these lighthouses have shed their rays. Feuds, except for occasional killings, are practically a thing of the past. In one school community, the jail remained vacant for many months. Immorality and similar forms of vice are virtually unknown in that community. A District Attorney said that North Greenville Baptist Academy, located in the "Dark Corner," South Carolina, had put him out of business. Formerly he had to spend two weeks clearing the docket, but now he could finish in a few hours. In another school community, a friend of the school said that he had known the community for years and was familiar with its lawlessness and Even day travel had been unsafe but crime. "since the school has been built, there is not only a reduction in lawlessness, but women may travel day or night, unattended, with perfect safety."

Such have been the influences which have gone from institutions exerting a purifying and uplifting force.

These schools have greatly bettered economic conditions. They have proclaimed a regenerating and uplifting Gospel. They have cleansed and ennobled social life. They have trained and have given vision to hundreds of bright minds and have produced strong lives. They have been a benediction and blessing during the entire period of their operation. Increasing educational progress, in State institutions and diminishing denominational funds have greatly reduced the number of these Christian schools but there is still great need to provide for unprivileged boys and girls, and to serve as a blessing to community, state and nation. Better methods and equipment, useful legislation and generous State appropriations can never take the place of these religious institutions nor can other agencies render the service they have given to mountain youth. Those schools that remain should be strengthened; they should be better equipped and endowed, and better supported. Their light still penetrates the darkness, puts to route superstition and ignorance, and points the way for the sons and daughters of the hills to shine as the stars forever and ever.

### The Movement of the Spirit in Mexico



THAT "man's extremity is God's opportunity" has been proven many times in the past and is being seen today in Mexico. The increasing restrictions on religious activities, the limitatons placed upon the ministers, the closing of the churches in outlying states, and the threat that this policy might spread throughout the Republic, drove the Christian people of Mexico to their knees last year. Not only was there an increasing burden of prayer among the Christians, but on the first of December, the day President Cardenas took office, the Protestant Church observed a day of special prayer. From early morning until late at night people gathered in the churches to pray for Mexico and her new President.

The President's first official act, the closing of two palatial gambling centers, seemed to portend good, but as the weeks passed the shadows deepened with increasing restrictions which culminated in the closing of the mails to all religious literature. With a much needed supply of Bibles held up in Vera Cruz, no religious papers, lesson helps and tracts circulating through the mails, and with the failure of human agents to bring relief, the Church was thrown back upon God. And God was not deaf to the increasing volume of prayer going up from Mexico, the United States, and other countries, on behalf of the Cause of Christ here.

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Suddenly, in the latter part of June, a crisis came in the Government and the President demanded the resignation of his cabinet. Three days of suspense followed. Would the new cabinet be more radical? The Christians turned afresh to God for help. When the new appointments were made it was immediately seen that the radical, atheistic element had been eliminated. Two days later the President, by special decree, removed the restrictions on the mails, allowing all religious literature to circulate freely. A week before this crisis occurred the horizon was black and even the most sanguine observer would not have dared to prophesy such a change. What wrought this change? Those who see beneath the surface will answer unhesitatingly, "The Spirit of God"

The movement of the Spirit of God can be seen even in the restrictions on Christian work, for these have driven workers into new and rich fields of service. Many mission schools and other institutions had to be closed because of the restrictions and some began to fear that missionary work in Mexico was at an end. But as the missionaries prayerfully sought God's Will for their lives, the Spirit, not being limited to time-honored methods, led them into new avenues of service. These include personal work among the students in government schools, evangelism through music, social and personal work in rural districts, and evangelistic work among neglected classes of society. Although there were problems to be solved and difficult adjustments to be made, the majority of the missionaries have found real joy in their new labors and, perhaps as never before, are conscious that God is leading them forward.

This is equally true of the national ministers. Some years ago the Methodist and Presbyterian Churches became self-governing, self-propagating and practically self-supporting. This great responsibility, assumed voluntarily, began to deepen the lives of the leaders, and the events of recent years have continued the process until today there are in the Mexican Church men of vision and consecration, of which any church might be proud. However, old grievances divided many ministers and Christians, and hindered the working of the Spirit. Last fall many of these old differences were healed through some special meetings conducted by Miss Martha Moennick, of Shanghai. Practically all the Christian workers of the Federal District met day after day to seek more from God. The Spirit of God was present, and conviction of sin and failure came upon the gathering. Ill will and differences were confessed and forgiven, and the ministers were drawn together in a new way. This spirit has been maintained by special meetings for prayer. One of these, at 6:30 each morning, has gone on for months for the purpose of praying for a real revival in Mexico. Already some remarkable answers have been seen.

The effect of the deepening of the spiritual life of the ministers has been visible in the life of the church. In many churches there has been a reemphasis on personal work and corps of workers have been trained for this purpose. For instance, one congregation, which occupies an old Catholic church, knew that during Holy Week numbers of Catholics would visit the church, not knowing that it was now occupied by Protestants. A special group of workers were trained to deal with the visitors. With great tact they approached them as they knelt or sat in the church and some were won for Christ. This realization of the personal responsibility of Christians to win others is an added indication of the movement of the Spirit.

In certain sections of the field there has been notable growth in the church. In Yucatan the Presbyterian Church, in cooperation with the Pioneer Mission Agency, has made a special effort to reach the Maya Indians of the interior. Since 1931 twenty-nine new congregations have been formed and in the past year one hundred and thirty-one new preaching points were opened. This Maya church now numbers more than four thousand. The experience of some of the Indian workers, who have gone into the interior, reads like a modern version of the Acts of the Apostles. Time and time again apparent defeat has been turned into victory by the Spirit of God.

#### In Nonchurch Groups

There is also evidence of the working of the Spirit of God in groups outside the church circles. A few months ago a young man from Puebla came to one of the pastors seeking advice. He was leader of a group of young men, whom we would consider radicals, who were meeting each week to study the New Testament. Another group in the city of Toluca had asked him to guide them in a similar study and he had come to the pastor for counsel. Both these groups are outside the church but they recognize a lack in their lives and are seeking Christ. A run on a book in the Evangelical bookstore revealed another class of persons searching for Light. The continual demand for copies of "Mas Yo Os Digo" ("But I Say Unto You"), by Dr. John A. Mackay, led the manager to investigate, and he found that a group of Catholic women had taken this as a study book and it was leading them to the Bible. The interest in spiritual things of one in a still different class was brought to my attention some months ago. In Mexico City a prominent young lawyer has on his desk continually a New Testament and a copy of "The Way to God," by D. L. Moody. I was in his office a few weeks ago and he said to me, "Each morning I allow no one to interrupt me until I have spent fifteen or twenty minutes with these two books." This brilliant young lawyer, although outside church circles, surely is not far from the Kingdom, and there are many other intellectuals like him. May the Spirit of God continue to work among such groups until they accept Christ as Lord of their lives!

There has also been a movement of the Spirit among some of the classes neglected in the past. Over two years ago work was begun among the soldiers of the Mexican Army. The Gospel has been presented to hundreds of soldiers in the outposts which guard the highways radiating from Mexico City, and, for the first time in the history of Mexico, has been preached to regiments drawn up on their own parade grounds. At the time of writing (August, 1935) over twelve hundred soldiers have made a public profession of faith in Christ. That a goodly portion of these decisions are real would seem to be indicated by the sale of God's Word to the converts. These men, from their all too scant centavos, have bought almost nine hundred New Testaments and Bibles. Thus God is working among a class of men whom everyone thought would be the last to be open to the Gospel.

Closely connected with this movement is the conversion of Colonel Rodolfo Curti, whose story appeared in the MISSIONARY REVIEW, November, 1934. He is active in trying to win the higher military officers and politicians, and many who have had the claims of Christ presented to them have accepted and promised to read copies of the Word. Through this man, who was converted by a dream, God is touching men whom we could never hope to reach otherwise.

Work has also been begun among the five thousand prisoners in the penitentiary. Up to a short time ago, every effort to obtain permission to work among the prisoners had proved unavailing. One day last May an old, white-haired Christian woman was in the penitentiary visiting a prisoner. As she passed down a corridor, she was stopped by a general. After inquiring who she was, what she was there for, what the book (the Bible) under her arm was, he asked her if she was connected with "Los Americanos" who were working among the troops. Upon learning that she was a friend, and that she was bringing the same message of salvation to this one prisoner, he told her he would arrange for her to visit all the prisoners. This he did and she has found an unexpected spiritual hunger among these men and women. She has shown us many lists of persons who have accepted Gospel portions and have asked for prayer that they may find Christ. One list contained more than a hundred and twenty names.

Thus the Spirit of God is moving in Mexico, bringing spiritual blessings out of tribulation. Problems and difficulties remain which seem insurmountable but they are not beyond the resources of God. And God is working! Will you not pray that He may continue to work until this land, which has known only a dead, powerless Christ, shall see the mighty, Resurrected Christ come in power.

A Church "On the Job" in Mexico



N SPITE of the many obstacles and difficulties confronting Evangelical missions in Mexico, there is much to fill the missionary's heart with hope and courage. One of the most helpful results of the years of revolution and reconstruction has been the widespread awakening of her masses to spiritual as well as to economic and social needs. Even the so-called persecutions of the Church and the limitations placed upon religious activities are serving to keep the people awake and sensitive to religion's claims. The widespread propagation of Marxism, socialism, atheism, Russelism, and many other "isms," stimulates thought and investigation along religious lines. Mexico's people are alert and ready to look into every new thought and theory presented, and to sift, as far as their limited educational advantages permit. the true from the false.

On all sides we find the people asking what these discussions are all about, what the Bible really is, what the Evangelical Church teaches, what Jesus Christ has to say about socialism, etc. We have heard of groups of young people, in no way connected with the Evangelical Church, engaged in systematic study of the New Testament. In spite of antagonism on all sides, the religious appeal is a strong one. Mexico is seeking light.

The great need of the Evangelical Church is an increased awakening to the real attitude of the people and to the opportunities that surround her. She needs an ever-increasing number of strong, patient, consecrated leaders to guide seekers to the truth. The National Evangelical Church is awake to the need and is shouldering her responsibility in a commendable way. She realizes that, under the present religious laws and the nationalistic tendencies of the day, the brunt of the burden falls upon her. A new spirit of self-reliance and an evangelistic enthusiasm is manifest in many places, from the large city churches down to remote rural congregations. It was the writer's privilege to spend a Sunday recently in the

[December

large Divino Salvador Church in Mexico City, and he shall take that church as an example of the National Church "on the job."

The Sabbath school opened at ten o'clock with an attendance of 450 or more. The church bulletin distributed at the door gave a full list of the church's organizations and complete programs of the day's activities. There were some twenty well-organized classes in the various departments. The morning preaching service followed the Sabbath school and the majority remained. The auditorium of the church was well filled, and while the service lasted until one o'clock, it never lagged. There was good music, good congregational singing and a sound Evangelical sermon. A visitor from the North once said (speaking of the pastor) that he had to come all the way to Mexico to



PART OF THE MEN'S MISSIONARY SOCIETY, SAN PABLO

"meet a genuine old-time blue-stocking Presbyterian."

The Junior Christian Endeavor Society held its weekly worship service in another department at the same hour as the morning service. In the afternoon from four till six, the Adults', Young People's and Intermediate Societies were in session. The active membership of the four Christian Endeavor Societies is about 250, and besides the usual activities each society has a special outside interest at home or abroad toward which to devote its efforts and gifts.

For some years the Sunday evening service has been evangelistic, with an appeal, followed by an invitation to all to confess their Saviour before men. From week to week "the Lord has added unto them such as are being saved."

The, most active organization of this church is its Women's Society, the ideal of which is to keep every woman of the congregation interested and active in some service. They never resort to church suppers, bazaars, sewing classes or any other indirect method of raising funds. By their free will offerings they handle more funds, and are engaged in more helpful activities, than any other organization of the church. Besides giving liberally to the support of the pastor and general expenses of the church, they are vitally interested in several other enterprises. They have helped to found and support a Bible Training School for young women which sends out a number of welltrained, consecrated young women for the Master's service. They have also sent one of their own number as a missionary to the Indians of Oaxaca. They publish a monthly religious paper for women, the organ of their society, which reaches Presbyterian homes in many parts of the Republic. Besides their general meeting each Monday afternoon, they maintain small prayer circles in many parts of the parish on other week days.

This church's most unique organization is the Men's Missionary Society, "San Pablo," composed of twenty-four consecrated laymen, all working men, who find time during the week and especially on Sunday, to go out two and two into the highways and byways and organize small family groups for prayer and Bible study. This society meets every Monday evening for worship and study; they form their own weekly program, giving much time to prayer, the study of the Bible and Westminster Shorter Catechism, and the discussion of problems in their work for the Master. Some evenings the pastor or assistant pastor leads them in the discussion of how to meet incredulity, atheism, and the many false doctrines abroad in this land today, or helps them with the interpretation of difficult Bible passages. Thus week by week this consecrated group of business men continue to prepare better for the Master's service. They visit the needy districts and suburbs of the city and work among the floating population. The seed is sown and sometimes takes root and springs into a permanent mission. Already the mother church has four active "daughters," organized congregations with their own chapels and regular worship. Some have their own pastors, while others are supplied by volunteer workers from the mother church.

The work bears testimony to the efficiency and consecration of the pastor, his officers, and assistants. Every organization can count on the sympathy, guidance and cooperation of the pastor.

There is still plenty of work for the missionary who can cooperate with the National Church, and funds are needed to help reach the great unevangelized areas, but the leadership in the Evangelical work and the human responsibility for its success rests upon the National Church of Mexico. We rejoice therefore when we see the Church accepting her responsibility and carrying on so efficiently in His name.

# A Challenge of Students to the Church

#### By WILMINA ROWLAND

Traveling Secretary, Student Volunteer Movement

ENUINE missionary passion in the hearts of college men and women has never ceased to exist; and many persons in touch with American educational institutions are convinced that there is today an increasing consecration to the world mission of Jesus Christ. One of the most interesting incidents in the response of young people to the call of missions is being enacted in these very days. A group of men and women known as the Hartford Mission Fellowship is throwing out a challenge to the Church through its deep consecration to a courageous plan of missionary work. Though one is impressed with the admirable preparation of the group in terms of technical training and acquaintance with the theory of modern missions, one is far more impressed with the remarkable spirit of Raymond Lull's famous words, "I the group. have one passion, and that is Jesus Christ" is the deep feeling of each member of the Fellowship.

The Hartford Mission Fellowship came into being in 1934 out of the intimate friendship of the Student Volunteer Group at the Hartford Seminary Foundation. They were captured by the vision of pioneer mission work which they might carry on as a group. They conceived as an ideal that each member should be a specialist in a different line so that as a unit they might be prepared for a comprehensive and well-balanced piece of mission work in some neglected field.

The group at first felt very strongly the appeal of work in Tibet regardless of the obvious difficulties it presented. They consulted with persons experienced in mission work; and the advice of these friends eventually confirmed their own increasing conviction that their best service could be rendered in a place more strategic from a world point of view. Accordingly they are now looking toward China as their field. China's great need, the influence she is having in world affairs, and the present decisive period in the Chinese Church have influenced their decision.

The Fellowship is an interesting and varied group. There are three men and six women at present in its membership. One is the son of foreign missionaries, another a daughter of home missionaries; one was born in Belgium and came to America when one year of age. Several have been reared in highly privileged homes, and two

have studied at the Sorbonne in Paris. Another comes from a rural background and has a practical and a theoretical knowledge of agriculture. All have had experience in religious and social work — preaching, church and vacation school teaching, boys' and girls' club work, summer camps, work in industrial centers and hospitals, home mission work in the Tennessee Mountains and among the Indians of New Mexico. Probing into their biographies reveals a wide assortment of other occupations, from bookkeeping and stenography to salesmanship and giving cooking demonstrations!

These young people are thoroughly normal as is shown by the type of extracurricular activities in which they engaged during their college years, when they ran the gamut of dramatics, music, art, literary clubs, college publications, religious activities and sports. They are a well rounded group —intelligent, able, attractive — the sort one rejoices to see planning for mission work abroad.

Eight of the group are now engaged in graduate study which is planned with work in China definitely in mind. A majority are enrolled in the Hartford Seminary Foundation where their work includes courses in Chinese History and Culture, Comparative Religion, History of Missions, Practice of Missions, Missionary Character and Efficiency, Methods of Education in Foreign Lands, Diplomacy and Missions, Phonetics and Linguistics, Social Change and Reconstruction, Applied Hygiene, Ethnology, as well as the social sciences, religious education, and Bible.

The Fellowship desires to center its Christian work in China in Rural Rehabilitation, in some region in which very little is now being done, similar to that undertaken by the Kiangsi Christian Rural Service Union. Such a reconstruction unit could be observed and guided by national and missionary groups in the vicinity, thus contributing to the continuity of the total Christian enterprise.

Six principles, in addition to the basic one of careful planning, underlie the Fellowship's present conception:

1. The work should be *comprehensive*, interpreting the Gospel of Christ in every realm of village life. 2. The work should be *intensive*, concentrating on a small area and seeking to be permanent and thorough.

3. The work should be *international* both in personnel and supervision, consciously trying to further the reciprocal appreciation of American and Chinese culture as well as to express the universal Fatherhood of God. The Fellowship expresses itself as looking forward to the time when they may join or be joined by Chinese who will share in and perhaps lead in the venture.

4. The work should be *interdenominational*. The group believes that missionaries should be dominated by their loyalty to Christ rather than



MEMBERS OF THE HARTFORD MISSION FELLOWSHIP

to any particular denomination. Already the Fellowship includes representatives of six groups: Presbyterian, Friends, Congregational, Mennonite, Methodist, and Episcopalian.

5. The work should be marked by *simplicity*. It should not be highly institutionalized or expensively equipped. The members are realistically planning to live very frugally, sharing as far as possible the daily life of the people. Their aim is "self-help, with intimate, expert counsel."

6. The work should be done as a unit in a way not foreign to the indigenous community. The deep devotional fellowship of the group will no doubt make a valuable contribution to their unity on the field.

While the Fellowship is now committed to these underlying principles, it shows real statesmanship in refusing to be bound by any that prove to be untenable. They have pledged themselves to be guided by the critical judgment of American leaders in the missionary enterprise and of leaders in the Chinese Christian Church and by what they learn from the further study of the history and practice of missions.

Some months after the Fellowship became a

self-conscious group they met in informal conference with fifteen representatives of various boards. These men and women showed their interest in the project by appointing an unofficial committee which has since given advice and help. The members of the group appeared before the Foreign Missions Conference of North America last January and an official committee representing seven denominations was authorized to probe more deeply into the proposed project and the problems involved, and to direct the group in their further work. Problems there undoubtedly are, and these young people desire the counsel of mature leaders of missions in facing them wisely and realistically. They are happy that the Chinese Christian Council has expressed approval of the plans and has offered advice and counsel. Furthermore, the North China Rural Service Union has invited the Hartford group to work within its territory.

What may be the future of the Hartford Mission Fellowship no one can tell. One has a feeling, however, that their demonstrated intelligence and courage in the planning of their training and in the facing of present difficulties shows a spirit that will lead them through to their goal. When to these qualities is added a passionate and consecrated devotion to Christ and the will of God, one can feel confident that before many years the Hartford Mission Fellowship will be able to carry out its deep desire to have a share in the spreading of that Kingdom which is a kingdom without frontiers.

#### **MISSIONS AND COMMON SENSE**

If we want to clear a field of weeds, the quickest way to do it is to start fires in many places. If we want to bring the world to Christ, the quickest way to do it is to begin and maintain operations to that end in as many places as possible.

The world will never be what it might be until the majority of people in a majority of countries accept a common standard of ideals. We believe that the Christian ideals are the noblest ever given to man. Believing that to be true, it should be one of our greatest ambitions and joys and privileges to spread those ideals throughout the world, that they may win the countless millions of people all over the world. It seems to me that if one is truly interested in Christ and his Gospel, if one is truly desirous of winning the world for Christ, he must believe in missions. He can do no other. If one is loyal to the Master and willing to obey his commandments, he can do no other. Missionary work is plain, common sense. It is practical business; it is genuine Christianity. -Rev. Granville Taylor.

# Morocco: Change and Opportunity

By JAMES HALDANE, Mazagan, Morocco

A FTER twenty years development under the protection of France where does Morocco stand today? The question has a vital bearing upon Christian missionary work, for whether we treat civilization in its relation to its play upon primitive and semiprimitive people, as a distinct boon or of doubtful benefit we cannot escape its influence.

The difference between the old Morocco and the new is as the difference between a placid pond

with scum floating upon its surface, and a river rushing towards an objective.

The problem facing the Christian Church in this land is not whether we should welcome or resist these changes — since our choice would not alter the fact that they are here to stay — but it is to find out what changes in ourselves and methods are necessary to enable us to use as an auxiliary the forces which, in the providence of God, are now operating around us.

When I arrived in Morocco more than twenty years ago and began to work among Moslems there was no possibility of getting a wheeled vehicle of any type to take one south; the coast towns were reached by steamer, the interior by animals. Today one has a threefold choice for journeying — railway, automobile, or aeroplane. A good road

runs all the way from Tangier to Tiznit, a small walled town sixty miles south from Agadir.

Some months ago, after the completion of the military operations in the extreme south of Morocco, which takes the name of Soos, the French authorities planned to cut a route right through to Timbuctoo. The local papers hailed the news with enthusiasm, gave long articles on the significance of such an artery, and published a map to visualize the vastness of the undertaking. Thousands of natives are now busy working at the scheme. Things move rapidly and soon we shall have a route beginning at Tangier, passing on to Taroudant, thence to Tiznit, on to the small desert town of Tindouf, to terminate at Timbuctoo.



A GLIMPSE OF OLD MOROCCO

Such an event is not without significance for missionary work. Certain tribes, and districts such as that of Soos, have been hooped round by military restrictions and marked "insecure zone." These districts have been closed to merchant and missionary alike but the impact of military operations, begun in Soos some two years ago, has pushed all the creaky doors open against the wall. Traders are now busy selling their goods, building contractors in some parts have their hands

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full, and m is s i o n a r y work, though not so conspicuous upon this virgin soil, has made a start. We have now four workers stationed there, a mission car being at their disposal for village and market work. A way has been opened up and if the Church will take the opportunity it may well prove to be the highway of the Lord.

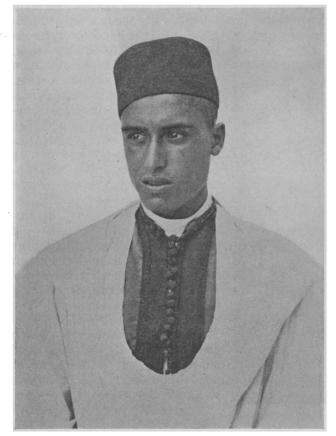
A second feature of development is the manifest desire on the part of many natives for education. When the French authorities opened schools for natives they had to dangle bait to attract even a few boys. The core of every subject, said the Moor, is in the Koran, which contains not only the final word on theology but is the acme of wisdom on every subject worthy of man's attention.

The few boys in each centre who attended European schools

after completing their course found jobs in offices; others having learned to write and count opened shops for the sale of cheap imported goods, while some found posts as interpreters. This meant good wages. While the full significance of this did not drop like a bolt from the blue upon the heads of those still clinging to the old methods, it nevertheless came rapidly. It became clear that those who were making the Koran the sole standard of education would be left behind. In a short time the European schools became taxed to capacity, and the constant stream of applications for entrance necessitated large extensions. It was astonishing to see old conservative Moors, whose chief occupation since the European invasion was to gloat over the "pinnacled glory of the past," cuffing their boys in the street to hand them over to the schoolmaster.

Next the unpredictable happened; schools were opened for girls and parents sent them also to be taught. Who could have envisaged twenty years ago a crowd of Moorish girls romping out of a French school with something of the same high spirits as their sisters in Europe?

The time was ripe for night classes. Men in every town, whose school days were now past, claimed the right to a higher education than had been afforded them in their youth. The authorities began evening classes and are now making



A STUDENT IN MOROCCO TODAY

an effort to teach these men the French language. Then several colleges were set up at different centres and a large number of young Moors have already completed their studies and are engaged in service for the government; others have been to France to receive special instruction in farming.

In the past we have bemoaned the fact that our chief obstacle to advance has been ignorance, and this ignorance has been the more formidable in that it has been coated with a prejudice that resented any poking process calculated to rouse them from their age-long slumber. Inability to sift the evidence on the part of the masses, and refusal to do so on the part of those who could do so, has blocked our way and at times brought us to the verge of dispair.

The old conservative Moors, whose education consisted in memorizing the Koran, usually showed their resentment to our message by meeting it with silence. The illiterate veered to the other extreme and checked us by vociferation. Now these classes, though not by any means extinct, are waning and the growing generation is imbibing more and more knowledge, adapting itself to European standards. The new generation knows that neither silence nor brawls are strong enough weapons to defend Islam against the penetrating inquisitiveness of the modern mind.

An example of the aggressiveness of the student class may be seen in the following incident. I was preaching to a group of men in the street, when a young man, fresh home with college laurels, joined us. Resenting my efforts to win his coreligionists to Christ he gave us a synopsis of Arab history which he had unearthed from his studies. He told how their forefathers built universities, taught philosophy and science at a time when Europe was in darkness, raised great armies, organized military operations on a scale that reached from Delhi to Morocco, conquered Spain, crossed the Pyrennes and threatened France with invasion.

This type of mind, which manifests intelligence even if accompanied by some show of opposition, is much more interesting and hopeful than the other class, because a combination of these two qualities is not so formidable as ignorance and prejudice. Granted adequate equipment, and workers with the proper training, the Church has now an opportunity to turn what at the moment is but a perceptible straw on the stream into an aggressive advance.

Enlightenment sometimes brings its embarrassments as well as its benefits, but where the missionary is properly trained for his work these need not hinder advance. Take the story of Mohammed's night journey to heaven. If we are to treat this narrative as a piece of clumsy nonsense we must prepare an intelligent reply for our opponents who will want to know why, while rejecting this incident, we continue to believe in Elijah's ascension to heaven by a chariot of fire.

We cannot shelve answers by disapproving of the questions, because the present generation will not allow the missionary to proclaim the heart of his message until he has explained the larger circumference of his theology. We must thread our way through the preliminary difficulties if the final thrust is to prevail. A balanced appraise-



IN A PUBLIC PLAZA IN NEW MOROCCO

ment of our message becomes impossible until there is at least the admission of it possibly being true. Anything therefore we can do by love and patience to call forth such admission is the first important step towards our goal.

Another important development of these past years is what one might call religious elasticity the feeling that just as civilization has compelled them to break away from many of the customs and regulations that once characterized their existence, so in matters of religion there must be relaxation to meet the new conditions. No one can fail to see the incompatibility between the two systems, but many young people desirous of wriggling their way into European society have shut their eyes and succumbed to the seduction.

While the attitude of these young people may be susceptible of easy explanation, the compromise is likely to have damaging effects on their future. The scissors which they now handle to snip off a bit here and a bit there of this and that prohibition, that forms a barrier in the way of their objective, may yet fall into other hands that will do more clipping than was originally intended.

Even the most vigorous champions of Islam cannot altogether escape these religious compromises, for there are state functions where they are, either by courtesy or compulsion, found beside the Christian priest. The same thing happens at distinguished marriages and funerals. When a lead of this kind is given by those in high places the crowd in lower ranks soon push matters much further. Had this kind of thing been done by religious leaders when I first arrived in Morocco the whole population would have been inflated with suspicion.

Justification for this changed attitude is sought in calling forth fanciful interpretations from passages in the Koran despite the fact that such interpretations rob the original text of all meaning. One could fill pages to illustrate this changed attitude towards their book, but one incident must suffice.

"You smell of wine," I said to a young Moor. He admitted the indulgence. I went on to say that according to the Koran that was a luxury reserved for them in Paradise but forbidden on earth. "True," he replied, "but the new method of pruning vines, introduced by Europeans, allows the prohibited element in the drink to escape before the grapes are formed." Surely it is not too much to say that when people are pushed to such extremes their last stronghold is threatened.

The interplay of these two forces—civilization and Islam—is not team work tending towards harmony, but rather the harnessing of two forces that conflict in their ideals. It may yet work out like this: A friend of mine made a cart. With the primitive tools at his disposal it cost him a lot in labor. I was present when for the first time he yoked a young bull to it. The animal sniffed, shuffled, pawed the ground and suddenly bolted. Bit by bit the cart went to pieces so that when the bull was brought to a standstill it had nothing but the two shafts left dangling by its sides. If Islam has not yet bolted with civilization there is an ominous unrest which suggests the likelihood of such a happening.

While things are in this fluid condition must the Church stand aside and wait till they solidify somewhat before striking? We think not. The old mold is melting, but unless the Church seizes the opportunity to give it direction and shape, it may solidify into something more misshapen and awkward than its original. The last state of this man may easily become worse than the first.

"Give me what belongs to God" cried a beggar who sat on the doorstep of a rich man's house. He was about to walk away in despondency when the great door, richly studded with brass nails, opened slightly and an outstretched arm placed a handful of barley meal in his lap. A few days later the inmates of the house heard a sound at their door as if some one were dealing blows at the stone archway. On opening the door they found the old beggar trying to demolish the doorway with a pickaxe. To the question, What are you doing? he replied: "You don't require a door of such dimensions to pass out a handful of meal. I am going to demolish it and give it proportions to harmonize with your liberality."

The Church of God has a great doorway studded with beautiful language about our Lord and His salvation, but so far as North Africa is concerned all that has passed through it is a handful of meal. Once again we appeal to the Christians for a larger measure of her support for the evangelization of this once Christian land.

#### THE STEWARDSHIP OF PRAYER

No more sacred trust is given to man than the personal fellowship with God the Father through prayer. Christ teaches us the stewardship of private prayer in these words: "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to the Father which is in secret; and thy Father which seeth in secret shall recompense thee."

Jesus says to His disciples—and to us today—there must be some place where you hold fellowship with God alone. Such a place may not be easy to find, but he that willeth to have a secret place, will find such a place. Each of us must choose that secret place where he may meet Him. From time to time the place of prayer may have to be changed, but there must be somewhere the secret spot if we are to learn of Him.

One poor woman, who lived in one room with three small children, when asked where she could find a secret place in the crowded little room, she threw her apron over her head and said: "Behind this apron is my secret place. It shuts the world out and shuts Christ and me in."

Behind our closed doors—the world shut out and the Father and His child shut in—we, too, may behold Christ and come to long for His loveliness to be manifest through our life. Here, in the pure light of the Sun of Righteousness, hidden sins are revealed, and hearts are made pure again. It is here that we hear Him speak words of encouragement to our hearts. It is here that we see His face, become conscious of His spirit, receive His power, learn His will, gain His abiding presence and thus learn to live for His glory.

Sometimes it may seem hard to enter the secret place, because we feel that we have so little to bring to Him, but it is not what we have to bring that is important but what He has to give to us and to others through us. The Father's heart is longing to give us something that can be released only in that secret place of prayer. Let us be true to our stewardship in prayer and daily enter the secret place to receive rest in Him, to behold His beauty, to hear His voice, to gain His power, and be prepared to go out and live conscious of His controlling companionship in all of life and its possessions.

#### TESTS FOR THE STEWARDSHIP OF PRAYER

Do I pray in secret every day, remembering His directions about private prayer? (Matthew 6:6.)

When I enter the secret place, do I shut out worldly thoughts and realize God's presence only?

Do I believe that God has something to give me which can only be released in the secret place of prayer?

Has the time that I have spent in secret with Him given evidence of this belief?

Do I not desire to prove a more faithful steward of prayer in the secret place?

J. W. MCCUTCHEN.

A Day With Farag Abdalla\*

By WILLARD PRICE, New York

D AWN in Egypt. The stars draw a veil over their faces. The swift-flowing Nile changes from black to silver. A faint hush of rose in the East foretells the coming of the Egyptian sun. There is a clear call from the minaret. The village of Beni Mazar stirs in its sleep. Dogs bark, roosters crow, donkeys bray. White clouds of egrets drift through the palm trees. Street criers begin to chant. Water carriers fill their goatskins at the river's brink. Soon the streets, empty a few moments ago, swarm with turbaned figures. On every hand is heard the salutation, "May your day be happy!"

Where death is always standing at one's elbow, where polygamy is common, where divorce may be performed merely by repeating the three words, "I divorce you," where education is almost beyond reach, where fanaticism and fear take the place of spiritual forces, there is good reason for the plaintive morning greeting, "May your day be happy!"

Who will make it happy?

Here is a man who knows. "In this little book," he calls to the passers-by, "is the story of Him who brings joy and peace." The speaker holds in his hand a New Testament printed in Arabic. On the ground before him are spread his wares— Gospels, Testaments, Bibles. This picturesque character, in blue burnoose and white turban, who looks as if he himself had stepped out of a Bible story, is a colporteur of the American Bible Society. His name is Farag Abdalla. His mission is to help bring to the men and women of these poor villages the abundant life.

We found him at sunrise, already at work. We had come from Cairo—the agency secretary of the American Bible Society and the American layman who was interested to see what happens in the ordinary day's work of a colporteur in a far land. The secretary explained to Farag that we expected to follow him all day.

"I shall be most happy in your company," replied Farag, "provided I may proceed as usual. I have much to do this day." He was assured that it was exactly the usual day's work that we wished to see and that there would be no interference with his plans. "Then let us go to the market," he said. He gathered up his books, untethered a little donkey, placed his books in the panniers, climbed to the saddle and set off down the winding street.

Every ten feet or so the donkey must stop. Donkey-like, he was quite willing to do so, and remained as still as a graven image while his master, using the saddle as a pulpit, discussed the Scriptures with fruit sellers, grocers, hardware merchants, postal clerks, students, peasants, camel drivers. Now and then a well-dressed sheikh would pause, listen, argue, and probably buy. On the whole a surprising number of books were sold and a most lively interest displayed. The American bystander gained the vivid impression that the Bible is still decidedly a living book that makes itself the center of modern discussion, struggle and progress. Stolid self-content is disappearing in Egypt. Fanaticism is fading. Even the closed Moslem mind is now flowering, reaching out for sun and air. The Christian Gospel is found to contain the answer to many searching questions of the new day.

At last, the market. What a crowd! What vocal tumult! Each vendor seemed to be trying to out-yell his neighbor. The cobblers, the ironmongers, the bakers, the barbers, the tattooers, the sellers of sugarcane, chickens, cheese, skins, eggs, cattle, buffaloes, sheep, flutes, pottery, medicines, fortunes, charms for camels' necks — all proclaimed their services at the top of their lungs. How could a gentle colporteur make his message heard?

Into the mass Farag rode and held up a Gospel. He did not speak—he could not have been heard. He trusted the little book to speak for itself. It did. There was a sudden hush. Immediately the Gospel had made itself the center of attention.

Then voices broke out again, but now they concerned the Book.

"It's the 'Jesus Book'!"

"Drive him out!"

"We'll teach him to come here!"

"Pull him off his donkey!"

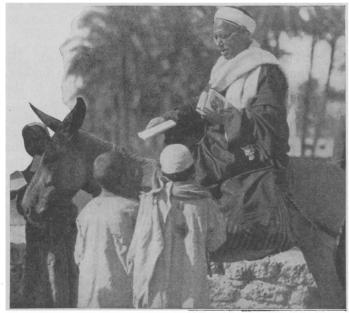
No sooner said than done. Farag was dragged to the ground, mauled and punched. Gospels were taken from the saddlebags and flung into the air.

"Shall we go in to help him?" the American asked.

<sup>\*</sup> Reprinted from The Bible Society Record.

gan mixing in there might be a real riot."

Farag did not strike back. The injustice of the situation quickly appealed to the crowd. There were cries of "Let him go-never mind him." A



FARAG ABDALLA ON A TOUR

powerful sheikh pushed back the tormentors, saying, "If you would all read that book you would be better off." Three men picked up Farag and planted him on his donkey's back. Many of the scattered Gospels were returned to him-but not before they had been curiously examined.

"This is ridiculous," said one, reading the inscription on the title page. "It says here, 'The Book of the New Covenant of our Lord and Saviour Jesus Christ.' How is He my Saviour? Can He save my arms or legs or anything?"

The crowd guffawed. Then Farag began to speak. He told of the Saviour, and His love for those whom He had come to save. For half an hour he spoke while business stood still in that part of the market. More important business was in hand. When he had finished there was a demand for books. Thirty Gospels, twenty Psalms and a New Testament were sold. Questioners would hardly let Farag go, but he finally departed, taking the good will of the crowd with him.

After a simple luncheon of sunbread and buffalo milk at the home of the Christian pastor, Farag led the way once more, this time going through the residential part of the town, visiting the homes. Because of harem custom, the women who responded to his knock did not admit him. Standing in

"Farag is in no danger. But if foreigners be- the doorway with children clustering around, they listened to his story and frequently bought books.

> At one house a fine-looking Arab gentleman opened the door. When he learned the colporteur's errand he was much interested. "Let us

talk about it," he said, and invited Farag and his American friends to enter. Tea and cakes were served. There was a spirited and intelligent discussion. Then, "Permit me to bring my family together so that you may read to us all."

On an upstairs verandah of this spacious home the family assembled-three generations. To a curious Arab melody, Farag sang selections from the 103d Psalm. The family, although not familiar with the words, joined in the chant. Then Farag read from the Gospel of St. John. Frequently he paused to make vivid comments, applying the story to the life of modern Egypt. Even the smallest children were charmed by his personality and paid close attention. Then all stood and the Bible man led in prayer.

The sheikh was profuse in his thanks. This was not his first contact with Christianity and he had become persuaded that it was his way of life. He now bought many books. Then he asked how he might establish a proper place of worship in the vicinity. Farag and the Bible Society's agency secretary talked with him long and earnestly.

They had already sold books. Why did they wait? Because these men of the Book do not limit themselves to the sale of Scriptures, however important a service that might be. They regard



GIVING THE GOSPEL TO A MOSLEM FAMILY

the germination of new churches as distinctly a part of their task.

Farag has started many churches during his thirty-five years of service. We journeyed on to see one of his latest achievements—a church of twenty-five members, about to call a pastor. In the meantime Farag preaches there. We visited another meeting place, not yet organized. There also, Farag preaches.

At the little village of Daquf, in the almost horizontal rays of the setting sun, Farag held an open-air service. Then he took us across the brook to a small place of worship, and, laying his hand affectionately upon the worn door, he told us the story of this little church:

A robber chief stole a Bible from a colporteur. No Moslem could read it to him. Finally one said, "There's a Copt who can read it."

"Here, read this," throwing it into the Copt's lap.

"Oh no, I can't."

"Why not?"

"The Coptic priest would excommunicate me." The robber brandished his club.

"Well, choose: if you read it, the priest will excommunicate you—if you don't, I'll kill you." The Copt read. The robber was interested. Later he came in contact with evangelists and missionaries and was converted. He called together his robber band. "I've always dealt squarely with you. Don't be afraid I'll squeal on you. But from now on I don't know you and you don't know me."

He became a devoted Christian elder and helped to build this church.

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Night. We travelled back to Cairo. It seemed as if we had seen a lifetime in a day. Farag had not only sold sixty Psalms, fifty Gospels, two Bibles and a New Testament — but through his ministration and the medium of his rich, Christian personality he had touched thousands of lives. Who could estimate the harvest of that one day's work? And when we realize that there are around the world more than two hundred devoted colporteurs of the American Bible Society giving their lives to such work, having an important share in the distribution of the eleven million volumes of Scriptures annually put in circulation by the American Bible Society, teaching, preaching, and ministering as they go, we catch a vision of what is being accomplished by the men of the Book.

The Bible and Soul Winning<sup>\*</sup>

By the REV. WILL H. HOUGHTON, D.D., Chicago, Illinois President of Moody Bible Institute

THE Bible is uniquely a personal book. It contains governmental laws and imparts principles which, properly interpreted and applied, would bring right adjustments in every social relationship; but it is, after all, a book with a message to individuals. Each one reading it can say, "This means me."

Thousands in every generation have found comfort in the realization that, not only the Lord is the great shepherd of his people, but "the Lord is my shepherd."

It is this appropriation of the personal message of the Bible that this age seems to have lost even those who are faithful in proclaiming that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The "whosoever," the universality of it, is always before them; but when some Philippian jailer as a lone soul asks, "What must I do to be saved?" they have not the answer.

The revival in the church is always the making personal of the Bible message. As long as the Bible is the private possession of the king, of the church, or of the scholar, the Book fails of its end and purpose. But, let the releasing of it come and let it reach the hearts of the people, and a spiritual awakening has begun.

When Tyndale and his associates gave the Bible to the people of England in their own tongue, he opened the door to a spiritual awakening. The nave of St. Paul's Cathedral in London held the first five or six copies, and the multitude turned to this church to hear the Word of God read. Later the Bible was reproduced in such fashion that it could enter the homes of the people; and out of an atmosphere of coldness and corruption a religious revival was born.

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<sup>\*</sup>A message, issued under the auspices of the National Commemoration Committee, celebrating four hundred years of the printed English Bible.

The revival of the Puritan period was due to this giving of the Word of God to the common people one by one. Many find it amusing today to ridicule the Puritans; but, as some one has said, "Better the age of the Puritans than the age of the impuritans."

Geneva has had the fortune to be the center of the world's interest for many reasons, but none more significant than its association with the name of John Calvin. He was the man who helped students for the ministry to realize the power of the Bible in personal life. They called Calvin "the man of one book." Students gathered with him for the study of the contents of that book, and soon the awakening came.

John Wesley found the church ignoring the Bible and he brought its power to bear on individual lives; a revival was the result.

Every student of missionary history knows the story of Madagascar. When the Christian missionaries were ordered to leave, they hurriedly finished the translation of the Scripture and placed copies of it here and there. Later, when the door of Madagascar was again open to the Gospel, it was found that the Bible had done its work, and many Bible-born Christians were awaiting the missionaries.

We are fortunate in our day that the Bible is made available to everyone in his own tongue. But a Bible distributed and a Bible read may be two different things. It is the Bible read, released, received, that operates for the salvation and sanctification of life.

The ministers of today might well heed the words of McCheyne: "It is not our comment on the Word that saves, but the Word itself." How frequently in The Acts we read that the early Christians "spoke the Word," and "went everywhere preaching the Word." Paul exhorts young Timothy to "preach the Word," and reminds him of how much this Word has meant in the lives of Timothy's mother and grandmother, as well as in his own life.

In the eighth chapter of The Acts, one person, Phillip, brought the sacred Scriptures to bear upon the life of another individual, the Ethiopian, in such a way that the Ethiopian was brought to the knowledge of the Divine Lord and Saviour— Jesus Christ. This is the method and means of revival that we call evangelism.

The Word of God is "quick and powerful" says the writer of the Letter to the Hebrews. The word "quick" is old English for alive. The Apostle Peter calls it the "living Word." It possesses life, and also imparts its life, for in the same letter (1 Peter 1:23), he says that we are born again by this Word.

Church history is the corroboration of the fact that men may be born from above through the Scriptures. The useful servants of God in distant and recent generations have been Bible-born and Bible-bred. It may be a Wesley in his day, or a Moody in his; but the operating agency is the same—the Spirit of God through the Word of God. The Apostle James says (1:18): "Of his own will begat he us with the word of truth."

When Charles H. Spurgeon was enlarging and remodeling his great Tabernacle in London he went to the platform to test the acoustics. Thinking that the auditorium was empty, he lifted his powerful voice and repeated John 3:16. High up on a bit of scaffolding was a workman just finishing his task. This Word of God found its place in his heart at that moment, and he became a born-again Christian.

The blessing of God is on his Word, according to his own declaration to Isaiah: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 55: 10, 11).

Our age is not new in its needs. What other ages required, we require. What has brought blessing to other men, will bring blessing to us. The Holy Scriptures are still "able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Timothy 3:15).

How can a powerless church find new power? How can a scorned church find new victory? How can the indifferent be aroused, the skeptical be convinced? Where is a spiritual awakening to be found? What will produce the faith which transforms character and gives life point, purpose, poise, and power? All the answers are in the one answer: "Faith cometh by hearing, and hearing by the word of God" (Romans 10: 17).

The Bible has always been the instrument for soul winning, whether in the period of revival or in the gleaning of quieter periods. God has used his Word and He *will* use his Word.

"God is love." This is the last revelation of His character. Long before, in His Word, He had been presented as Righteousness, Fountain of Life and Light, the Holy One. But it is given to John, at last, to give this new name, and to declare not that He is lovely or loving, but *is love* the incarnation of unselfish benevolence. We are therefore dealing with One who is too wise to err in judgment, and too good to err through malice. In His hands we may safely trust ourselves, welcoming His discipline and confident that in doing as He pleases, He will please to do only what is the very best. ARTHUR T. PIERSON.

# When You Think of Africa<sup>\*</sup>

By REV. EMORY ROSS, New York Formerly a Missionary of the Disciples of Christ in Belgian Congo

HEN you think of Africa, of what do you think?

Swamps, deserts, rivers?

Rift valley, and Mountains of the Moon?

Elephants, rhinos and hippos?

Dugout-log canoes, pigmies and poisoned arrows?

Baboon, gorillas—and Congorilla?

Trader Horn, Tarzan, Schweitzer and Livingstone?

Darkness, adventure, disease, mystery?

Superstition, cannibals and sudden death?

All of these and many other things may be thought of quite correctly in connection with Africa, but let me ask you this:

Did you ever think of Africa, distant Africa, remote and "darkest" Africa, to reutter the old phrase, as being so closely tied in with American life, that our life would be quite something very different were it not for Africa.

The brilliant electric lights we owe partially, and will owe in increasing measure in the future, to Africa—for Africa has the largest and richest copper deposits in the world, and every year ins creases her dominance in copper wire production and the general copper markets of the world.

If your wife requires a luminous-dial clock in order to feed the baby promptly at 2 a. m., or a member of your family needs treatment for a malignant growth, you are immediately dependent on Africa—for Congo produces most of the radium of the world. Young couples also turn to Africa to get conventionally engaged—for Africa furnishes most of the world's solitaire diamonds.

We could not assemble in conferences by bus and automobile, were it not for Africa. For Congo produces nearly all the cobalt of the world, and without cobalt present-day high-speed tool steel would not exist, and without high-speed tool steel the modern mass-production automobile, or massproduction anything, would not be.

From what one hears, even women's clubs and feminine bridge drives might not flourish as they do in these fair United States, were it not for Africa. For how could mother play all afternoon and early evening if it were not for canned goods quickly served to a more or less starving family on her late return?

And canned food needs cans, and cans are made of tin and to make tin a good hot yellow bath of palm oil is required, and Africa every year ships thousands of tons of palm oil in United States Shipping Board bottoms to the tin-plate mills of Pittsburgh and Sparrow's Point.

Sixty-five per cent of your breakfast cup of cocoa comes from one British African colony, the Gold Coast. When you "pound the ivories" you are touching Africa. The world's largest supply of gold also comes from Africa.

And to cap it all for the future, Congo, Belgium's African jewel, possesses some 22% of the total potential waterpower of the world (American Institute of Electrical Engineers' figures) in that rushing torrent of the lower Congo, where 1,250,-000 cu. ft. of water a second falls 800 feet over a series of seven rapids in the last 250 miles of the Congo River.

But America's closest and most intimate tie with Africa is in the persons of more than 12,-000,000 of our fellow-citizens direct descendants of that mighty continent. Our fruitful relationship with them has profoundly affected United States' politics, society, economics, music, art, religion. And it is destined to continue profoundly to influence our whole future state.

Africa was the dark continent.

Africa today positively glistens.

It glistens with the diamonds, the radium, the copper, gold and electricity which we have mentioned.

But most of all does it glisten with the faces, the eyes uplifted, the souls of 140,000,000 of the earth's emergent peoples, sturdy stock from which our Negro fellow citizens have grown. From the forests, the rivers, the swamps, the elephant grass, from the coastal plains and the inland uplands they rise. They catch the glow of a new dawn.

The dawn of what? The answer is not yet sure. But whatever it is to be, *you* are bound to help frame it. The United States may seem a goodly distance off from Africa. Actually, in many ways we are with Africa as closely linked and as

<sup>\*</sup> An address given at the Younger Men's Missionary Congress, Chicago, May 2-5, 1935.

interdependent as our individual states are one with another.

Twenty-three years ago I left Central Illinois for the first time for Africa. For months I packed and planned and girded for the journey. I bade my parents, my fiancée and my friends good-bye with utter finality. Anything might happen on so long and hazardous a journey!

Last year I had occasion to go back to Africa on a sort of quick commuting trip. I bought a second-hand Chevrolet in Cleveland, hooked on an Ohio license plate, rolled across to Central Illinois, threw some clothes and correspondence in the back of the car, told my wife and children goodbye with a deal of funning in the front yard while my brother-in-law made a movie of the scene, and headed for US 40 to drive to Africa—and did it, except for the ferry trip from New York to the mouth of the Congo. In Africa I drove 7,000 miles in three and one-half months, sold the car for more than I'd paid for it in Cleveland, and ferried back to New York.

#### Africa Has Changed

Africa has changed, and is changing, just like that. And it is doing it in a single long generation. A century ago it was all but unknown. Fifty years ago it was the territorial grab-bag of Europe. Thirty years ago it became the political manœuvres ground. Cabinets, navies and armies were constantly in it, on it or about it.

Out of it they converged head-on upon what the world will doubtless hereafter ever know as the Western Front, that ghastly gash which engulfed a world and nearly a civilization.

Against all volitions of its own, Africa became a major cause of the World War, a recruiting base for volunteer armies, a battle-ground, a vast supplier of the sinews of war, and a mandate-coated spoils for the victors. It remains the greatest exploitable area of the world, therefore the possible occasion of another war.

We have thought of Africa as a cruel and pitiless land, torn and bleeding from fierce intertribal wars, and we have boasted of the "peace" the white man brought it. God help us!

Africa never *knew* war, real, dirty, bloody war, until we began to show it her in 1914. I was in Liberia when the war broke out, and heard of it a week later from the lips of a Liberian native. I was deep in Congo when it ended, and heard of that ten days later from the crew of a passing little palm-oil steamer.

In the years between, the white world had done things to relatively peaceful Africa whose damage only future generations can accurately measure. Pagan Africa had been forced into bayonet relations with Christian whites, and its body social is even yet pierced and raw. The worst war Africa has ever experienced was the gift of Christian civilization.

Africa is suffering rudest shock. Consider what is happening in Congo, typical of Negro Africa.

No generation until our own knew Congo. It was the last great sweep of populated country to move from the obscurity of the unknown on to the widening stage of the world's knowledge; to be discovered, uncovered, opened. The year that happened was 1877.

In the fifty-eight years since then the whole impact of the world's most complex and speedy civilization has hit one of the world's lowest and most leisurely. Twelve million human beings are right at the point of the blow. Biff! And untold generations of accumulated sanctions and social ties are shattered. An old life is being ground to First-generation sons whose fathers had bits. never seen a wheel are today driving all the locomotives in Congo, assembling Fords and Citroens, running delicate cotton looms, operating Bucyrus steam shovels, building passenger airplanes. Sons of witch doctors sit with trained and knowing eye looking in high-power microscopes and pick trypanosomes, the organism of African sleeping sickness, out of blood smears. Sons of cannibals preach—and live—the teachings of Jesus Christ.

In this veritable welter of change, the Church of Christ has two supreme opportunities challenging it in Negro Africa:

To replace the world's lowest religion, or one of them, animism, with the world's highest, Christianity, in a space to be measured by years, not generations;

And, second, to so present Christ to Negro Africa that He may become there, possibly for the first time in history, a complete way of life for a whole people.

To take this latter first: animistic Africa is prepared for such a whole-life Christianity. Animism does now control in just such fashion. Every phase and activity of life is conditioned by animism. No department of life is too intimate, too ramified, too trival for it to enter and conduct.

Nothing is outside religion. Their religion is a complete way for a complete life, with almost no variables permitted. They would almost certainly make of Christianity, themselves, just such a whole-life religion.

But—will our Western, compartmentalized conception and practice of Christianity permit this? It has not, so far, but in rare and incomplete instances. In this a great, a really great, and possibly unique, opportunity lies at the hands of the younger laymen and ministry of the church. The other challenge this very night of Negro Africa is to replace the low-scale religion, animism, by the world's highest, Christianity, in a measurable period of time. *This can be done*. Every swift new factor in African life is tending to break down animism. For countless thousands it is already gone. For other millions it is on its way out.

But the African remains a religion-thirsting soul. With all his nature he craves something better to replace the blank fearfulness of repressive animism. That's why the largest Presbyterian church in the world has grown up in this last generation in Cameroun, and why the Disciples of Christ have their largest church in Congo.

A religion of deadly fear confronted by a religion of godly love has no real chance whatever for survival. Nor will it survive if this Congress and this generation of our Church puts its hand collectively upon this second of the two present great opportunities in Negro Africa.

In past history a people's life has been a thing slow to change. The movement, whether forward or backward, has been all but imperceptible to a living eye. It has required the successive lifetimes of several observers to measure the change, even sometimes to tell its direction.

#### The Impact of Civilization

No such orderly advance has been allowed Africa. In this respect it came at a bad moment upon the world scene: just when machines were beginning to demand gorgings of raw material, which Africa has, and when populations were beginning to search for spill-over territories, which Africa has.

These two conditions combined with incohesive Africa's helplessness to seal her fate. The normal developments of a thousand years were for her largely to be rammed-jammed into fifty.

The western world found Africa desirable, pronounced her necessary and proceeded to take her in a way no continent had ever been taken and to force her people's culture in a way no great human mass had ever been dealt with.

The Dark Continent and the millions of its peoples, among the most primitive left, are having nearly all natural growth roots trimmed and most of the familiar soil removed, and, with some hastily-grafted roots, are being transplanted, or, more accurately, replanted on the spot, in the foreignearthed forcing beds of a civilization hundreds of years older and hundreds of times faster than their own, and altogether different.

From dugout-log canoes Africans step to the decks of 1,000-ton steamboats; from 15-miles-per-

day along twisting paths to low-wing monoplanes. They drop their short-handled hoes for the wheel of a long-coupled Caterpillar to plow their erstwhile land.

Never having seen a written word or a printed page before this generation, they have "Punch" and the Bible and *L'Illustration* from Paris offered for their purchase. They find themselves jumped from fetishes and knuckle-bones and witch doctors to microscopes and centrifuges and African M.D.s.

There are almost no intermediates in all this. There is no ascending ladder from the 2-inch softiron axe head insecurely stuck into the terminal knot of a short club, to the motor-driven band saw, the 2,000 r. p. m. planer and the drum sander.

The same chap who in boyhood learned the use of the axe as the only tool anywhere then available to him for making rough necessities from wood, now in young manhood skilfully moves among the whirring belts and meshing gears of the machines and turns out satin-finished bedroom suites and ebony chess tables inlaid with ivory or anything else which you'd wish to describe or blueprint.

But more staggering still is what is going on in the *life* of the people. Guy ropes have been cut and even the flimsy shelters thrown up by primitive life as a protection, and a defense against the disintegration of the group, are threatened and some of them already down in the mighty gusts of foreign penetration. Harbor moorings have parted and the little barks of African life are far out on, to them, chartless seas in the trade winds of the West. African life is adrift. Old tribal sanctions and restraints have broken down completely in the lives of many and partially in the lives of nearly all. There is less and less that is firm and solid in the old life for this generation to tie to.

The French and Belgians call these people  $d\acute{e}$ -racinés, the uprooted, the unrooted, the rootless. Taken literally, that is too strong a term. There are still roots, of course. But as a figure it is apt, true.

Almost every element of African life is being isolated and tested. Keen young Africans are in the vanguard of those whose slogans are, Whence? and How? and Whither?

One hundred forty million people are on trek, emerging from the unknown, moving into the unexplored. In an unusual sense a whole people seeks a Way, a Guide, and a Life now and everlasting.

"And this—and *this*—is life eternal, that they should know Thee, the only true God, and Him whom Thou didst send, even Jesus Christ."

## African Books for Africa<sup>\*</sup>

By MARGARET WRONG Secretary, International Committee on Christian Literature for Africa

I N AFRICAN villages when dusk has fallen and the village fires make points of light in the darkness, the old grannies sit beside them and tell stories to the children.

In Central and South Africa until the white man came there were no books written in the eight hundred to nine hundred languages spoken by the many peoples and tribes. Today the African, as well as the white man, is asking that books should be created.

Missionaries are the pioneers in the making of books, for they were determined that everyone should have the Bible in the mother tongue. The result is that the Bible has been translated in whole or in part into 239 African languages, and each year the Bible societies bring out some new Missionaries started schools to teach versions. people to read the Bible, and these schools have grown and developed until today they include both elementary and higher education. From them have gone out Africans who are leaders among their people. Even today, when governments are starting schools, ninety-two per cent of the educational work for Africans in Africa is in the hands of the Christian missions. With the spread of literacy comes both the desire to read and the possibility of spreading knowledge through booksbooks about Christianity, books for schools, books for general reading. Missions have spread literacy and provided the first books; they are now faced with the task of creating a literature for the continent.

Books are closely associated in the mind of the people with Christianity. One late afternoon in Angola we were delayed by a puncture on a lonely road. No village was in sight. But in a few minutes the usual crowd appeared and watched the proceedings with interest. We heard a familiar hymn tune. One of our party hummed the same tune, whereupon a tall lad turned on his heel and disappeared round a bend of the road, to come back with a hymn book of an American mission whose central station was over a hundred miles away. He had tested us with the hymn tune to see if we were missionaries. Having decided that we were he produced the book and asked if we could let him have more books, because in his mind books were inseparably associated with missions.

African leaders are asking for books and pictures for educational purposes. An experienced African teacher asked for a book for the women "which will teach them all they should know about the care of children, the care of the house, and the growing of food."

The number of literate people, who will read what they can, be it good or bad, is increasing, and the responsibility of the missions to provide good material in school and circulating libraries must be faced, unless it is to be said that Christians have taught the people to read but left it to non-Christians to supply the literature.

A major problem of supplying literature is the number of languages. On a day's march of fifteen miles in Liberia I have passed from one language area to another so that our carriers greeted the people of the village where we halted at night in English, because they could not speak the tribal languages.

When agreement is reached as to which language is to be used, authors and translators, both African and European, have to be found. Books already written in some vernaculars need to be retranslated into other vernaculars, and many new books are needed.

Suitable material is not now in existence, for the background of books in European languages is foreign to the African. Some time ago I listened in a Gold Coast school to a small boy spelling out in English the story of a hansom cab lost in a London fog! What was a hansom cab? What was a horse? He did not know. On the other hand, a reading lesson about the seashore or the cussedness of the elderly goat at the school door would have related his study of English to the life he knew.

An effort is being made to get schoolbooks in English which deal with the life and interests of the people, and are illustrated with drawings of Africa. A series of readers, published for Liberia (African Life Readers, New York, Ginn) have proved of use in many parts of Africa. Whatever language is used, it is important that

<sup>\*</sup> Condensed from The Spirit of Missions, New York.

books for schools should be related to the life and interests of the people.

Another problem to be faced is that of distribution. Roads, waterways, railways, and the air are opening Africa to the outside world and making travel from one part to another possible. Men of many tribes come from the far interior to the coast with produce and return with merchandise. They camp in villages by the roadside. News is passed from one to another and carried far afield. Those who can read will read aloud around the evening fires. Books and leaflets for them which deal with vital matters are of increasing interest for, as literacy spreads, literature will penetrate through such travelers to places where missionaries have never been. There is no more adventurous and fascinating opportunity today than to discover how these highways of trade and commerce in Africa can be made highways for the spread of Christianity through the distribution of Christian literature.

It is evident that literature cannot be developed satisfactorily by each mission independently, and also that much work has been done in different missions which will be of use to others. The need for literature is great. The International Committee on Christian Literature for Africa was founded as a subcommittee of the International Missionarv Council. Between twenty and thirty American and British societies, the Bible society, and religious publishing houses are cooperating in its support. Continental Protestant societies are also sympathetic and all Church of England missions working in Africa are cooperating actively.

There is also need of simple periodical literature, and through a grant from the American Committee on Christian Literature for Women and Children in Mission Fields, it has been possible to publish a little magazine, *Listen*, intended for school and village people. Listen is used in English and in vernacular. Plans are on foot for the development of similar periodicals in other languages.

Several needed books have been written at the instigation of the committee. It has also been possible to arrange for the publication of picture charts of village life for the teaching of reading, which were prepared for one station of an American mission in the Congo. These are now available for the whole of Africa. Missionaries have awakened a desire for books, and are now faced with the great opportunity offered by that awakening through the length and breadth of Africa. This desire should be satisfied with good books.

#### **REASONS FOR JAPANESE-AMERICAN FRIENDSHIP**

After his latest visit to the Orient, John R. Mott summed up his reasons for confidence in the continued friendly relations between Japan and the United States:

1. Basically our economic interests will continue to be best furthered by a policy of peace, goodwill and cooperation.

2. The great majority of the people who make up the real body and life of our nations desire nothing but friendly relations.

3. In the cultural realm, and in present-day intellectual cooperation, our friendship and collaboration repose on solid foundations.

4. There are twenty influential voices and pens today speaking and writing for right international relations, where there was one forty years ago.

5. The two nations are coming to understand each other better. The real America and the real Japan are peace-making, and their influence is destined to become greater.

6. Personal contacts between our peoples continue greatly to multiply, and the network of personal friendship is strengthening from year to year.

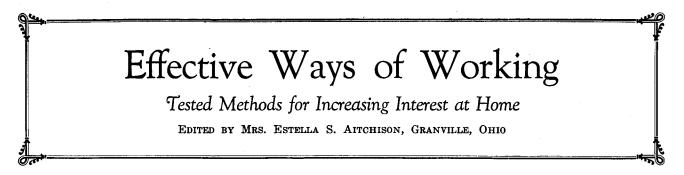
7. The fact that so many discerning and unselfish leaders of our countries are keenly aware of the dangers and perils which beset present-day international relations in general, and our nations in particular, and are determined to avert or overcome them, is in itself most reassuring.

8. The fact that the world in recent years has been so busy in building up the structure of larger and more profound international understanding and cooperation, and the further fact of the tremendous growth of peace sentiment, agencies and programs within the last few years, is unmistakably making for greater amity and for more fruitful efforts to eliminate causes of distrust and ill-will.

9. It is of the greatest significance that the Christian forces of our two countries are positively and ag-

gressively doing so much to foster understanding, fellowship and united action. 10. It would be difficult to exaggerate the steadying and anchoring influence of the first treaty between Japan and the United States. The language of that historic instrument has never been surpassed as the expression of the finer feelings and deeper convictions of our people, namely, to maintain "perfect, permanent and universal peace, and a sincere and cordial amity between the United States of America on the one part, and the Empire of Japan on the other part, and between their people respectively, without exception of persons or places.'

-Federal Council Bulletin.



#### ON EARTH, PEACE

How shall we plan to celebrate Christmas — with the rustle of tissue paper, glittering tinsel, greeting cards that run the gamut of every emotion but Christian joy, an orgy of reciprocal gift-giving, or with the spiritual emphasis befitting the meaning of the day? Gift-giving, motivated by love held in proper proportion, is a meaningful expression of Christmas sentiment. But is it not high time that church folk redeem the celebration of Christ's birth from its overstress of mere gaiety and commercialism? In home, pulpit services and the programs of the various missionary organizations worship may well be the keynote: but even then let us be watchful lest the spirit of Christmas evaporate in sentiment as we linger too long in Bethlehem for the best interests of Ethiopia, India, Africa, Russia and all the dark places of the homeland where the yuletide evangel needs to be translated into action.

All goodwill projects may appropriately be stressed in December, for the lack of goodwill is at the root of every horrid evil afflicting the world today. То this end many churches are shaping up their programs for the month toward peace projects and demonstrations: and what more appropriate celebration of the birthday of the Prince of Peace could we have in our warsmitten world, particularly in view of the rather general plan to enlist young people in definite study and projects for worldwide peace beginning in January?

Attention is called to The Fellowship of Reconciliation which is one of the most active peace agencies in our country. Have you sent for any of their leaflets? Address them in New York City.

#### How Best Link Up Peace With Christmas?

Start a campaign of peace education. A warless world must be born of mental disarmament. The young folks are ready for it. Their especial study book, "Christian Youth Building a New World" is full of it, particularly Chapter IV. Youth wants no war in its "new world" now building. Start the study, or at least feature the subject matter in December meetings and programs.

Line up with The Christian Youth Movement or The United Youth Program which is "A program for Christian youth shared by many agencies working with young people, such as the International Society of Christian Endeavor, the Missionary Education Movement, student movements and different church groups, all cooperating through the International Council of Christian Education. The program seeks to stimulate and guide Christian youth and indeed all youth in a serious attempt at practicing Christian ideals, teachings and principles in all areas of their everyday life and to stir them to build a world society which will embody these ideals, teachings and principles. It is, therefore, essentially missionary." No reorganization is necessary, as the program is an emphasis, an aim, a plan for existing organizations.

(Quoted from a panel discussion for the Disciples young people.) Two of the publications recommended for this program are "The Turn Toward Peace," by Boeckel (60 cents) and "Men Conquer Guns," by Van Kirk (20 cents), which may be ordered through your own literature headquarters or from The United Christian Missionary Society, Missions Building, Indianapolis, Ind. The pastor and laymen may use the material as well as young people.

Post a list of the best peace publications on your church bulletin board or in some equally prominent place and call attention to the matter in various services. Among these may be mentioned:

"Is War the Way?" by John Leslie Lobinger (Pilgrim Press, 35 cents).

"Merchants of Death," by H. C. Engelbrecht and F. C. Hanighen (Dodd, Mead & Co., \$2.50).

"National Defense," by Kirby Page (Farrar & Rinehart, \$2.00).

"Power of Non-Violence," by Richard B. Gregg (J. B. Lippincott & Co., \$2.50).

"Religion Renounces War," by Walter W. Van Kirk (Willett, Clark & Co., \$2.50).

"The Jew and the World Ferment," by Basil Mathews (one of the new study books available at all denominational headquarters at \$1.50 in cloth and 75 cents in paper).

This last volume does not deal directly with war but rather the fundamental of a better understanding between Jews and Christians, which understanding is the common need among the nations.

Ask your pastor to preach the best sermon he can linking up Christmastide with peace education and action. What minister, familiar with the spirit of Christ, can refuse? Shape up the various missionary programs for December toward working for world peace, and if possible, present a peace pageant as your main Christmas program. Here are some of the materials available, although many equally worthy have not been brought to the Department Editor's attention:

"Four Peace Plays," L. Glover Desee (Abingdon Press, 156 Fifth Ave., N. Y. City, 35 cents).

"Mother Earth and Her Children," Barbara Abel (Woman's Press, 600 Lexington Ave., N. Y. City, 30 cents).

"Times Have Changed," F. B. Boeckel (National Council for Prevention of War, 532 17th St., N. W., Washington, D. C., 15 cents).

"The Pageant of Brotherhood," Anita B. Ferris (Representation of interdependence of nations and workers. 100 young people and children. 1¼ hours. Missionary Education Movement, 150 Fifth Ave., N. Y. City, 35 cents).

"The Way of Peace," L. S. Copenhaver and others (Large number of characters, 1½ hours. Woman's Missionary Society, United Lutheran Church, 723 Muhlenburg Bldg., Philadelphia, Pa., 25 cents).

"The Conquest of Peace," by Annie Hobbs Woodstock — an elaborate and very impressive pageant dealing with war and peace from the angles of History, Scripture, Reason, Education, Industry, Finance, Science, Music, Poetry, Art, Youth, various racial groups, boy and girl scouts, campfire girls, blue bird groups, Sunday school and junior missionary organization, a "World Spirit" and "World Peace." Of a dignified and inspirational character suitable for a major church service. Action not difficult. (Woman's Home Missionary Society, 420 Plum St., Cincinnati, Ohio, 15 cents.)

"A Japanese Madonna" is a simpler Christmas-peace pageant of the same publishing house, priced at 5 cents.

"Education for Peace," by W. B. Curry, and "War — Put Up Thy Sword" are informational leaflets of the same organization and priced at 2 and 3 cents respectively.

A "World Peace Worship Service" by Coy (not dramatic but devotional) may be had from The Baptist Board of Education, 152 Madison Ave., N. Y. City, at 5 cents.

After informing yourself thoroughly, try to think your way through to a decision as to the stand you would take in a war crisis — for it will be too late should the crisis arise. Then enlist in some worthy anti-war

"One group of young project. people," says Laura E. Aspinwall in a leaflet of the United Christian Missionary Society, "has altered an attitude toward war throughout a whole state. About two dozen young students studied the causes of war and ways to peace. They prepared speeches on this subject and sought engagements to speak in high schools, clubs and churches throughout the state . . . conducting open forums and helping many people understand the futility of war. These young people believed that their state university ought not to compel young men to take military training. They saw to it that pressure was brought to bear upon the administration of that university through letters from educators, ministers and other leaders in the state expressing their disapproval of military training and particularly of its compulsory features. In that university now students may substitute a difficult course in peace education for the old goose-stepping; and young people themselves, by vision and hard work, have brought about this change."

Lora Blount Connor, in another leaflet of this Society, asks whether women can aid world peace and suggests the following practical ways for promoting it:

Study through a peace class or a Marathon Round Table, the subject of world peace, the League of Nations, World Court, Kellogg-Briand Peace Pact, international relations, historical backgrounds, etc.

Talk, after being adequately informed.

Choose some person to keep your group abreast of developments.

Attend your local council on International Relations.

Urge your minister to preach on the subject.

Promote public displays of posters and literature on world peace. Free literature can be kept on a table at the rear of the church. A vacant store window can bear this poster: "War helped make this place vacant. Twothirds of all our taxes go for war. Reduce armaments and save money. Peace pays."

Solicit your local editors for editorials against war.

Never say "The next war." Public opinion can block it.

*Guide* a weekly discussion at your dinner table on some international current event.

Write to Washington when international questions arise. Let them know you stand for international cooperation. Address the President and also your senators.

Dr. Mary E. Wooley, our former representative at Geneva, as quoted in THE REVIEW last January (p. 37), asks us to assure the President of our active, personal support of a practical, permanent peace program, and further, not to hide our light under a bushel as far as our senators and representatives are concerned, nor yet to join a "deafeatist group."

Other practical plans for activating the angels' message on the first Christmas morning may grow out of your December activities this year. Meanwhile are you asking, "What has all this to do with missions?" Everything. Not only was the birth of Him who gave the Great Commission heralded by a proclamation of Peace and Goodwill. but He was the first great leader who dared envision a warless world attuned to brotherhood. Strife among individuals, nations, races, is rooted in ill will and forms the greatest obstacle to the activation of the Commission. No brotherhood can exist where the will to war dwells. Our foreign missionaries' hands are tied by the scheming, greedy, crafty, avaricious, antagonistic attitudes of the nations to which they belong and among which they labor. Racial antagonisms, even on the home field, are but war in miniature. Make Christmas a Peace Celebration.

#### **Other Christmas Plans**

Atmosphere for any program: Have the person who reads Isa. 9:1-7 dressed as a prophet and read from a scroll. Mary, impersonated in costume, recites Luke 1:46-55. Have a "shepherd" recite Luke 2: 8-20, and a "wise man" give Mat. 2:1-11, in appropriate costume. Use starshades on your lights. Cover the principal light with a box out of whose sides is cut a star outline, a covering of silver paper for the box adding artistry. (Suggestions taken from The Window of Y. W. A.)

A children's meeting: Using the topic, "Around the World at Christmastide," have costumed field representatives of any number of mission fields-home and foreign — carry in one hand a Bible and in the other a small Christmas tree with unlighted candles, as they take their parts. A globe of the world resting on a pedestal in the middle of the stage, Christmas trees in the four corners and the flags of all the nations impersonated (suspended from the ceiling) form the setting. A chorus is seated The Spirit of Christin front. mas reads Mat. 2:1-14, introduces herself and her mission and mentions the lack of Christmas joy in many parts of the world. The chorus sings softly, "Silent Night." Each representative then steps forward in turn and gives her message of joy and need, in a few sentences, the chorus singing appropriately from time to time. The speakers then form a circle around the globe, the Spirit of Christmas handing a lighted candle to the first speaker (America), who lights all the candles on all the tiny trees, repeating "Jesus said, I am the Light of the world," etc. Chorus sings, "The Whole Wide World for Jesus." America closes by saying that as the light of Christmas now shines all around the world, let Christians of every land do their best to tell others in the far-off, untouched corners of those lands. (From World Comrades.)

Plays and pageants: Write to vour own denominational headquarters for Christmas dramatic material. The only new plays which have been sent for review in this Department are "The Gold-Diggers' Christmas Club' (three scenes, suitable for a group of 'teen age girls) and "The Radio Speaks" (a fifteenminute exercise for five or six women and an indefinite number of younger people off stage to represent the broadcasts), price 5 cents each, at Woman's M. E. Home Missionary Headquarters as listed previously. In addition, The Woman's Press, 600 Lexington Ave., N. Y. City, has a free catalog listing many dra-

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matic exercises and pageants, with ample data as to their subject matter, etc. These are adapted for churches, schools and clubs. If given earnestly and with a purpose, truth in the dramatic form is powerful.

#### Side-Stepping the Race Question

Among plans for young people's work among the Disciples of Christ there is an outline for a "Let-Us-Find-the-Truth Period" — one of many current attempts to debunk church thought and observances. Five questions are asked as a basis for consideration and research, after which there are to be reports, discussions and an attempt to "follow these trails as we daily put our lives into action":

1. How does my church treat the Negro? Many Scripture references furnish the starting point to determine Bible teaching as to human, not race, relationship; Jesus' belief in such teachings, likewise Paul's. Then comes the query: Would this church in which we are meeting fellowship a Negro group? A Jewish? A foreign? How often in the past year has its pulpit stressed racial brotherhood? Did the church observe Race Relations Sunday? If not, why? Is the church side-stepping the race issue by maintaining a longrange brotherhood program? Does it send money to convert black men in Africa while it refuses black men here the right A Negro friend fellowship? could not accompany the writer into this church. How does this square with the teachings of Jesus?

2. How does my city treat the Negro? Its policy regarding hospitalization, h ot el service, labor, etc.? Uncle Sam, the greatest employer of Negro labor at our capital, follows a segregation policy.

3. How do *I* treat the Negro, the Jew, the foreigner? Is there in my life a difference between my religion and my organized expression of that religion? If so am I not what Jesus called a hypocrite?

4. What are we going to do about it? List projects adapted to location.

Under "Some Things Any Group Can Do" are: Make a friendly approach to minority racial or religious groups, studying conditions and moving with tact and care. Visit and report on the underprivileged and dispossessed by the various governmental and charitable agencies in your community. Find what the police court is like, what happens when the under-privileged fall into the hands of the police, at the family welfare society, the juvenile detention home, the domestic relations What opportunities are court. offered to minority groups in the matter of work, advancement, etc.? What about housing, recreation, public utilities, sanitation and health of the minority groups, comparing the conditions of the poorest group with those of the wealthy, the middle class and the poorer native white population? Find what happens to a Negro lad who lands in the town a stranger, as to lodging, meals, community privileges and protection. What are religious organizations of minority groups like as to leadership, churches, meeting needs of young people, etc.?

#### **Pioneer Program Accessories**

Current church missionary helps are replete with suggestions for handling the home mission topic, especially on the keynote of pioneering. For banquet favors, covered wagons made of safety match boxes turned upside down with curved tops of heavy brown paper are sug-gested. Wheels may be made of cardboard with rims, spokes and hubs crayoned in red and fastened with pins run through their hubs and then into the box. Inserted in the lower front edge of this wagon is a tongue three inches long and half an inch wide, also cut from brown paper. A unique feature would be tiny colonial bouquets wrapped in lace paper doilies, the flowers to be made of gumdrops enclosed in paraffine paper. A tin foil stem and a gay gauze bow complete an attractive corsage or boutonniere. The caterers may add to the atmosphere by serving corn bread, apple sauce, hominy, doughnuts, pumpkin pie and the like. The little Perry picture entitled "Pilgrims Going to Church" (a penny each) would make good place cards. These suggestions are taken from a program entitled "Arts and Crafts," by the Baptist program builders.

#### **Increasing Temperatures**

World Comrades, a young people's publication of the Southern Baptists, suggests a meeting with the above title and a "Per-sonal Service Thermometer" for the illustration, the proposition being to demonstrate "how to make the thermometer climb.' This thermometer may be made of poster paper with a red ribbon run through a slit at the bottom and so attached that it can be raised by degrees as the meeting progresses. The stewardship devotional affords the first increase of temperature. Hymns such as "Give of Your Best to the Master," "He Leadeth Me" and the like continue The talks and other the rise. features complete the climb to whatever temperature (blood heat) and its corresponding lifegoal have been determined upon. Material for this program may be built around these points:

Personal means one person working with at least one other —in direct conversation or close relationship. Service is the devotion of the heart and life to God and includes obedience to His commands in a happy spirit. It means giving of one's energy to another for Christ's sake and brings double pay — to the one serving and also to the one served. So this Personal Service Thermometer measures the interest not in people nor in work but in Jesus Christ Himself.

The degrees of the thermometer include: *Freezing* the individual against Christ's program and everything connected with the advancement of the Kingdom. *Cold*—the person

knowing very little about the plans and hopes of the Kingdom enterprises yet being quick to criticize all who are working and to see the places where they make mistakes without knowing or trying to know how to do any better. Luke warm—people becoming enthusiastic so that when stirred by some sudden interest they will make an offering but otherwise forget it; attending meetings of a missionary organization when especially attracted only; praying as a mere matter of form, etc. *Warm*—giving in small proportion to total possessions and praying at times but not ready to work or sacrifice. the Kingdom receiving some attention but not full lovalty. Blood heat—full of enthusiasm which is not spasmodic and which continually finds expression in praying, giving and working systematically and liberally, there being full dedication of the life to the Master.

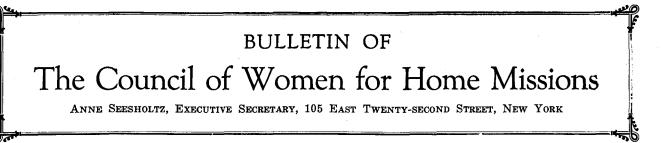
Query: If our lives are not up to standard, what can we do to make the thermometer climb? (1) Make a definite dedication of self. (At this point sing "Wash Me, and I Shall Be Whiter Than Snow.") Christ does not assign us a little piece of work to do but makes each person truly born again a coworker with Himself. It is a poor sort of missionary spirit that will give for people in faroff lands and forget the people next door who may be hungry, sick or anxious to know the No matter how well Master. educated these people may be, if they lack Christ they are lost. (Song, "It May Not Be on the Mountain's Height.") (2) Read James 1:27 again. The first thing is to pray and in this way to learn God's will for our work, then start out to win souls for Him. This will take study and preparation. (Have some one at the meeting to tell experiences in learning to win souls, also books on personal work, in order that definite training for the endeavor may begin.) The best book is the Bible, and its passages concerning the Way of Salvation should become very

familiar. (3) Determine carefully where to go. Try to determine where Jesus would go if he were in your circumstances. Special times such as birthdays, anniversaries, times of success and sorrow alike may be capitalized. Look out for all new people moving into the community. Respond to special needs. (4) How shall we go? As helpers. Go with happiness and joy. Encourage and sympathize in a way to cheer instead of making people feel sorry for themselves. Carry Gospel tracts and be familiar with their contents so as to bestow wisely. Do not be content with one visit but go again after a suitable interval. Follow up the work until results appear.

Reading or singing of the hymn, "All of Self and None of Thee" will be effective in the course of the program. Then have the Personal Service Committee ready to give out Personal Service cards or copies of a Personal Service report. Have a definite assignment planned then and there for each person to undertake, and follow up the endeavor to find how much is done.

World Comrades is a publication among southern Baptists. If such definite evangelisticmissionary plans as these can be made to work in the South, is there any reason why the North should fall behind in the methods of the Master?

Score One for the Chinese: The procedure of teaching the parent to teach the child is merely reversing the process used so widely by the nationalist government in China. The Chinese method in many areas requires each school child to take under his tutelage one adult — for instance a grandmother—to whom he must daily pass on the lessons he learns at school. The child is given no credit for his own arithmetic paper until he also brings his grandmother's paper, no reading credit until his grandmother also can read, no graduation unless his grandmother can also pass the examinations. Seriously administered, the system is excellent. It works. Conversely, if a Protestant American parent found himself without status in the church until he could make religious experience meaningful to his child, religious education might take on a deepened validity.-The Christian Century.





Ruthild Busch.

#### "THE CHRIST CHILD COMES"

Beginning with the first Sunday in Advent the members of local congregations in Germany are wont to greet each other in market places, as well as in homes, with "The Christ Child Comes." It places the child in the foreground of Christmas preparations, and reminds Christians that their Lord and Saviour was once a little child, lovingly cared for by Mary and Joseph, under whose direction Jesus grew "in wisdom and stature and in favor with God and man."

Last December, a copy of a modern Chinese Madonna was published in these columns. This year, the Madonna is a German scissor-cut presentation. During the World War, some one outside of Germany asked if the fairies were dead in Germany. A stupid question, in truth. If fairies and children are killed by war, so are their parents. This year, it is well for Christians to meditate on the fact that there are children in Germany, Japan, Italy, and Ethiopia. May we older Christians remember that some of the most beautiful Madonnas were given to the world by Italian artists, and that many of the most beautiful Christmas hymns, like "Away in a Manger" and "Holy Night" come from German hearts and minds.

Read in Matthew xviii Jesus' answer to the inquiry of the disciples, "Who then is greatest in the kingdom of heaven?" Meditate on the "woes" he expressed, and then the counsel—

"See that ye despise not one of these little ones; for I say unto you, that in heaven their angels [602]

#### do always behold the face of my Father who is in heaven."

Pray God that we Christians remember that the children in our midst, who love us, will accept as truth from our lips any hostile, exaggerated statements we may carelessly make of folk of other lands. Let us plan now to keep Christmas as a Festival for the Children. Instead of mechanical toys, even though educational, instead of tin soldiers and machine guns, let us use consecrated imagination and supply shepherds and sheep, the Inn with the manger in the shed near by, the adoring wise men with their gifts, and above all, the Star unlike the myriads of other stars. Let the children participate in the beautiful story by being Mary with a soft blue shawl, Joseph, the wise men and shepherds. Let us sing carols with them all through the month. Material for "a creche" is found in many five-and-ten cent stores. Wise use of pictures throughout the month might announce to our children, not "Santa Claus is coming," but "The Christ Child Comes"!

The Children's Service of Worship prepared specially for interdenominational use on the next World Day of Prayer, February 28, 1936, may well be used in churches during December, as an excellent preparation for a community observance by the children of all churches on the World Day of Prayer. The theme is "Come unto me, children of every land, my own to be."

Dear Lord Jesus, hear our prayer for all the boys and girls in the world. May Thy Kingdom of Love come soon, so that there be no more war, and only happy lands. Amen.

#### "On Earth Peace, Goodwill Toward Men"

You are invited to unite in a world-wide fellowship of worship and prayer on the World Day of Prayer, the first Friday in Lent, February 28, 1936. Let us thank God for the grow-

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.

Let us ask our Father to bless all peoples and their governments in their efforts to secure peace; may nations reconsider their ways and prepare for peace.

Let us pray for the missionary enterprise and for all who share therein.

Let us pray that the Church as the body of Christ may stand firm against race discrimination, social injustice, and war.

Let us pray that we as individuals may be willing to walk the Way of the Cross to secure peace in this our day.

The World Day of Prayer Offering in the U. S. A. helps to maintain missionary work among Migrant children in the United States. Indian American boys and girls in Government schools, Christian Literature for children in other lands, and Women's Union Christian Colleges of the Orient.



#### Is It a Dream?

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- Is it a dream—and nothing more —this faith
- That nerves our brains to thought —our hands to work
- For that great day when wars shall cease, and men

Shall live as brothers in a unity Of love—live in a world made splendid?

- Is it a dream—this faith of ours —that pleads
- And pulses in our hearts and bids us look,
- Through mists of tears and time, to that great day
- When wars shall cease upon the earth, and men
- As brothers bound by love of man and God,
- Shall build a world as gloriously fair
- As sunset skies, or mountains when they catch
- The farewell kiss of evening on their heights?

-G. A. Studdert-Kennedy.

From "One Hundred Poems of Peace." Compiled by Thomas Curtis Clark and Winfred Ernest Garrison. Willett, Clark & Company, Chicago, 1934.

#### PROGRAMS FOR THE WORLD DAY OF PRAYER

The "On Earth program Peace, Goodwill Toward Men' was prepared by Señorita Laura Jorquera of the Church of the Saviour, Santiago, Chile. It is now being translated and adapted in more than fifty countries. Mrs. Daniel A. Poling, President of the Council of Women for Home Missions, in writing from Jerusalem and later from the Kashmir tells of groups of Christian women in both the Near East and Far East now making preparation even "out through the villages." "More and more" she writes, "I am convinced prayer is our greatest instrument for peace and how hard we ought to work to enlist others to pray with us on the World Day of Prayer. I cannot begin to tell you how deeply I have been stirred and how we have been challenged to our depths to understand all we see with our human eyes. Only by constantly devoting ourselves to the principles of Jesus Christ in the light of our knowledge of His way and guidance can we

feel any sense of doing what ought to be done."

Mrs. Howard Wayne Smith, President of the Committee on Women's Work of the Foreign Missions Conference, in leaving in October for mission fields took with her the World Day of Prayer material to exchange with the groups in other lands.

The Children's Program, with the theme "Come unto me, children of every land, my own to be" is described on the preceding page.

The Service of Worship for Youth, with the theme "Lead us, O Father, in the paths of peace" was prepared by Miss O. Mary Hill, M.A., at the request of the Inter-Board Committee of the Women's Missionary Societies of Canada, who are constituent members of both the Foreign Missions Conference and the Council of Women for Home Missions. The Inter-Board Committee of the Women's Missionary Societies of Canada include representatives of the Anglican, Baptist, Disciples, Presbyterian,

and United Churches. Miss MacMurchy, of the Committee, wrote as matter of interest that the proportion of programs used in U. S. A. to the population is one to every  $416\frac{1}{2}$  inhabitants, and in Canada, one program is used to every 143 inhabitants.

The programs as prepared are to be followed in spirit and in theme in order to unite us all around the earth in about forty hours of continuing prayer. The form of the programs should be adapted to the community and to the size and membership of groups using it. In many places several meetings of varying length are held and provide for hours of meditation and prayer throughout the day, as well as for the united service of worship.

Supplies:

The Program, "On Earth Peace, Goodwill Toward Men," is 2c. each, \$2.00 per 100; Young People's Program, 2c. each, \$2.00 per 100; Children's Program, 1c. each, \$1.00 per 100. The Call is free. The poster (11x17 inches), like cut above, is 5c. Supplies should be ordered from Mission Boards.



#### **GENERAL**

#### How Many Christians?

The Living Church, after seeking an answer to this question, concludes that there are about 692,400,000 Christians in the world, of whom 522,596,000 or about five-sevenths, belong to the historic Catholic communions-Roman, Greek, Coptic, Arme-nian, etc.; 169,802,000 or about two-sevenths, to two hundred odd Protestant denominations. As this leaves about 1,167,610,-000 non-Christians, or nearly twice as many as "those who call themselves Christians," there is still an ample field and urgent call for Christian missionary en-The Protestant numdeavor. bers would be doubled if their children were counted, as is the case in the Roman Catholic Church.

#### The Home's Importance

"What is the greatest hindrance in the life and work of your churches?" A group representing 40 churches on the Pacific coast gave the following answer to this question: "The noncooperative home and the home whose influence is directly against religion and the Church."

Florida pastors consulted on five vital problems facing their churches, and ranked "home and family religion" as the first problem. When asked why this problem scored so high, the following answers were given: "This is the weakest point in the ministry of the church"; "it is the point of greatest need in the general social breakdown today"; "the home is failing to function as an agency of train-ing in religion"; "here is our greatest educational opportu-nity"; "all our church leader-ship comes from Christian homes."

#### "Carry the Word"

The Pocket Testament League comes of age this year. The League was founded as a result of the efforts of Helen Cadbury (Mrs. Alexander-Dixon). When a schoolgirl in England, she tried to win her companions to Christ, and persuaded many to carry a Testament and read a chapter daily. Great progress has been made in Scotland, and within two years some 65,000 men were enrolled as members of the League. Since then it has become truly international, with many thousands of members in the United States. There are also strong branches in Holland, Germany, Belgium, France and Scandinavia, among other countries. In Sweden, Prince Oscar Bernadotte, brother of the present King, was the first to enroll.

-The Christian.

#### No Sunday Cricket

Dnyanodaya commends the famous English cricketer, Jack Hobbs, on his refusal to play in Sunday games. From the chap-ter "I Visit India" in his autobiography Hobbs says:

When invited to make the tour, I had lost sight of the fact that all the big matches there were played on Sunday. Consequently, as I didn't play on that day, we had a break in the match and played Saturday, Monday and Tuesday, instead of Saturday, Sunday and Monday. . . I should like to place on record how readily the Maharaj Kumar respected my con-victions and fell in with my wishes. He never at any time brought the slightest pressure upon me to play. Quite apart from the religious issue, there is no excuse for a professional wanting to play Sunday cricket. I do not think that he should; he has enough of it all the week. He cannot get the best results if he plays on Sunday, because one day's rest each week is essential, and to insist on it is I have never played Sunday cricket and never shall. It has been a great

source of pleasure to me and to my [ 604 ]

wife that our boys have never had to be requested not to play on that day. My early religious atmosphere brought me up to respect Sunday, to remember the Sabbath Day and keep it holy, to make it a day of rest for mind, body and spirit.

#### The Missionary Spirit

The young daughter of Congregational missionaries now on furlough wrote the following letter to the Board, after overhearing her parents discuss the probability that funds would be insufficient to return them to the field:

I am the daughter of \_\_\_\_\_, and I write to ask you if you couldn't, please, try to send us back to India. The Indian people love us so, and we love the Indians.

I know it costs a lot, but I will try to pay you back when I grow up.

My father and mother are good missionaries and they work *hard* so I think it's a shame not to send them back.

Although I am but eleven years old, I can work hard and I will gladly do all I can to help.

-Missionary Herald.

#### A Word to Graduates

President Robert M. Hutchins, of Chicago University, is not concerned about the economic future of the University's graduates, but about their character. Here is the advice he gave the last graduating class:

My experience and observation lead me to warn you that the greatest, the most insidious (if I may borrow a word), the most paralyzing danger you will face is the danger of cor-ruption. Time will corrupt you. Your friends, your wives or husbands. your business or professional asso-ciates will corrupt you; your social, political and financial ambitions will corrupt you. The worst thing about life is that it is demoralizing.

This university will not have done its whole duty to the nation if you give way before the current of contemporary life. Believe me, you are closer to the truth now than you ever will be again. Do not let "practical" men tell you that you should sur-render your ideals because they are

impractical. Do not be reconciled to dishonesty, indecency and brutality because gentlemanly ways have been discovered of being dishonest, indecent and brutal. As time passes, resist the corruption that must come with it. Take your stand now before time has corrupted you. Before you know it, it will be too late. Courage, temperance, liberality, honor, justice, wisdom, reason and understanding; these are still the virtues. In the intellectual virtues this university has tried to train you. The life you have led here should have helped you toward the rest. If, come what may, you hold them fast, you will do honor to yourselves and to the university, and you will serve your country.

#### All Get Something

Says a writer in a Kentucky farm paper:

From a bushel of corn the distiller got four gallons of whiskey, which retailed at \$16.80 The farmer got ..... 0.25The U. S. Government got ... 4.40The railroad got ..... 1.00 4.00 The manufacturer got ..... The drayman got ..... 0.15 The retailer got ...... 7.00 The consumer got ..... Drunk The wife got ..... Hunger The children got ..... Rags The politician got ..... Office

#### NORTH AMERICA

#### **Hebrew Christian Church**

The first Hebrew Christian Church in America has been opened in Chicago, at the Peniel Community Center. There are 41 charter members. Situated in the heart of the Hebrew district, and fashioned after the pattern of the Hebrew Christian Church in Jerusalem, it is designed to call the attention of the Jewish nation to the Messiah. This church is under the auspices of the Church Extension Board of the Presbytery of Chicago and the Board of National Missions. Its elders and deacons are to be ordained in October. —Alliance Weekly.

#### Dr. Kagawa's Itinerary

This famous Japanese Christian leader is to speak at the Student Volunteer convention in Indianapolis, Dec. 30 and 31. From January 4-17 he will tour the southeast, followed by a series of addresses along the Atlantic seaboard. He expects to be in the St. Louis area January

30 to February 2; and from February 3-5 in or near Kansas City. From February 6-12 he will be in Illinois, and will then begin an itinerary in the northwest. From February 29 to March 8 he is to be speaking in Ohio, Indiana and Michigan, after which he goes to the southwest, and returns to the eastern states from April 14-17. After delivering the Rauschenbusch Lectures at Rochester Theological Seminary, Dr. Kagawa will sail for Europe, where he is to study health insurance schemes. The primary purpose of all these addresses is to link more closely the cooperative movements and the churches. "Somehow," he wrote to John R. Mott, "these two agencies must be brought together to the end that cooperatives become Christian, and that churches become cooperative."

#### Boys' Logic

Why should boys go to Sunday school? The senior boys of St. David's Episcopal Church School, Austin, Texas, have lined up six reasons:

1. The little ones ought to go to learn the Bible stories, and the big ones as an example to the smaller ones.

2. So they can enter a spiritual atmosphere hard to find in the modern home.

3. So they can learn the Church ritual early so they will always feel a close tie to familiar surroundings in a church, no matter how far from home and friends they might be at some future date.

4. It is the only way to learn church music and songs, which means so much in life, and might keep a fellow going right.

5. To gain an intelligent understanding of the Bible, without which no education is complete.

6. To strengthen the highest prin-

ciples parents are trying to teach their children.

-Episcopal News Service.

#### **Our Negro Physicians**

A paper read before the Virginia Interracial Commission recently brought out the fact that there are 3,805 Negro physicians in the United States today, fourfifths of them trained in Howard and Meharry Medical Schools. Comparatively few are

practicing in the Southern states. The populous Negro settlements of New York, Chicago, Detroit and Philadelphia are their most lucrative field. They are at a disadvantage in that only a few hospitals admit them as internes, and there are but thirteen accredited colored hospitals.

Six desires are in the minds of this professional group:

(1) That they be recognized as physicians, without qualification; (2) that they be admitted as physicians to hospitals admitting Negro patients; (3) that they receive recognition of their interest in health problems especially affecting Negroes; (4) that col-ored patients be referred to them, unless the white physician is willing to give his best service; (5) that the inadequate hospital facilities for Negroes be recognized as a community responsibility and not the sole burden of a disadvantaged group; (6) that their efforts to remove superstition and raise standards of healthful living be met by a community interest in equitable educational facilities, and in increased economic opportunities for their people.

-Christian Advocate.

#### New York's Mormon Monument

The plates of the Book of Mormon are said to have been written by a prophet and priest of the name of Mormon, who gathered the records of his ancestors, made a short history of them, and gave the plates with the history inscribed thereon to his son Moroni. Moroni hid them on Cumorah Hill, near Palmyra, N. Y., and fifteen hundred years later appeared to Joseph Smith, telling him where to find the plates. In the box which held the plates was a pair of spectacles, one glass of which was called Urim and the other Thummim, by the use of which Smith was able to translate the plates. and issue the Book of Mormon. In honor of that event, a monument to the angel Moroni has been erected on Cumorah Hill, in the form of a shaft forty feet high, surmounted by the figure of an angel with the book in his hand. Elaborate ceremonies will shortly mark the dedication at Palmyra. The monument will be lighted at night, and will be visible for miles.

-Alliance Weekly.

#### A Japanese Anniversary

The First Japanese Reformed Church in San Francisco celebrated its 25th anniversary in The Woman's Mis-October. sionary Society of the Reformed Church in the United States took the initiative in founding this work, and assumed the financial The first pastor, obligations. Rev. J. Mori, did not confine his labors to San Francisco, but followed his Japanese brethren to other places. He made frequent trips to Los Angeles, where, on February 1, 1920, the second Japanese Reformed Church was organized with a charter membership of sixty.

The "Exclusion Act" of 1925 changed the whole situation and emphasis was shifted to the younger generation.

-Outlook of Missions.

#### **Point Barrow Mission**

At the news of the tragic death of Will Rogers and Wiley Post near Point Barrow, Alaska, the eyes of the world turned to this seldom-heard-of community in the Arctic Circle where Dr. Greist, a Presbyterian missionary, is interpreting Christ's message to the Eskimos. The services rendered by Dr. Greist in that tragedy give interest to the fact that Point Barrow Mission

Is 300 miles within the Arctic Circle. Is 2,100 miles from the North Pole.

Is on the farthest north land in North America.

Is in a town of from 400 to 600 residents.

Is equipped with three buildingsthe hospital, the church, the manse.

The mission staff consists of the doctor, his wife who is the nurse, a native nurse, and a janitor.

The hospital had a total of 2,847 patients during the church year 1934-1935.

-Presbyterian Banner.

#### LATIN AMERICA Cooperative Center in Puerto Rico

Mingled Islanders from all the Caribbean area, as well as continentals from both North and South America, form a readymade laboratory for the development of a new technique for Pan-American harmony and brotherhood.

Protestant forces are making use of this laboratory for experiments in cooperation, and progress, though not rapid, is being made. One promising feature of the work on the island is the McLean Conference Ground. a tract of four acres eighteen miles from Rio Piedras in the With additional mountains. housing facilities it will afford a desirable place for the larger interdenominational gatherings of every sort, and offers a fine opportunity to serve the whole Evangelical group in the island. The seminary is well conducted and a tower of strength to all the ---World Call. churches.

#### Schools in Mexico

Several members of the staff of Asheville Farm School, N. C., under the Presbyterian Board of National Missions, visited Mexico last summer to study rural education there. Most of the time was spent in the states of Tlaxcala, Puebla and Michoacan.

Mexican schools differ widely from those of the U.S. Since the last revolution the people are learning how to act under the new responsibility. They have had little or no education, but now the schools are teaching them everything. Their schools are the center of all the good things of the Mexican community. Sanitation is being taught and epidemics are taken care of, cooperatives a r e established, nurses supplied, crafts taught and homes visited. Primarily, the schools are trying to bring up the standard of living in the rural community. The health departments of the different states get serum for vaccination against different diseases, and it is the duty of the school to get the people to be vaccinated.

The Francis I. Madero School, which is located in a bad section of Mexico City, has student government and has built up - a wholesome environment. Adult education is also sponsored. The schools are built and maintained by the people; the government supplies the teachers.

-The Owl and Spade.

#### Mexico Definitely Atheistic

The American Committee on **Religious Rights and Minorities** sent a special committee composed of a Protestant, a Catholic and a Jew to Mexico last summer to inquire into the status of religious liberty in that country. This committee which presented its report in October finds that the Mexican Government no longer recognizes its constitutional guarantee of religious freedom. Its own enactments show that "the deliberate purpose of the government policy is not merely the correction of alleged abuses, but the extirpation of all religion in the country." The Committee holds that this policy is but a manifestation of a world-wide recrudescence of an intolerant spirit. Dr. Arthur J. Brown, who wrote a foreword of the Report, points out that since the return of the deputation further confirmation of its charges is given "by President Cardenas's decree in September for the nationalization of church properties, which is one of the harshest and most oppressive anti-religious laws ever passed in any land."

#### Gospel by Radio

Dr. W. M. Montano, of Peru, writing in The Neglected Con*tinent*, believes that God has put the radio into man's hand with the express purpose of hastening the proclamation of His message to every creature. For the first time in the evangelical history of Peru the radio has begun to be used in preaching the Gospel. The most powerful station has invited Dr. Montano to lead a weeklv conference and Mrs. Montano to sing from the radio station OAXAB. It is significant that in this Catholic country there is hearty appreciation. Restaurants, hotels and homes tuned their radios in to that station, and people gathered in public places where there was a radio, to listen to the Gospel message. The mayor of Callao. well-known physician, declares these broadcasts bring consolation; while Haya de la Torre, one of the greatest political leaders in Latin America, said after hearing the evangelical programs: "Will you accept my gratitude for the spiritual messages that you have been broadcasting? I congratulate you. This is the best thing that you can do for the benefit of our people." A significant letter was received from Bishop Ayacucho, 84 years old:

#### MY DEAR DOCTOR MONTANO:

Last night I listened to your forceful and interesting conference about the divinity of Jesus Christ. These conferences are so much more important when the extreme ignorance that reigns in matters of religion is considered, not only among the illiterate people, but also among many of the It is because of this intellectuals. ignorance that the present wave of materialism menaces and almost submerges the cities. Please accept congratulations not only for the clarity of the presentation of truth in your conference, but also for the spiritual renewing that you can convey to so many souls of this country and others.

#### **Optimism in South America**

"My first visit to South America," writes S. Guy Inman, "was in 1914 and since then I have returned every two or three years. I am astounded at the way the cities grow — Buenos Aires with two and a half million people, where the intellectual currents of the world meet; Rio de Janeiro, with a million and a half population, the most beautiful city in the world; old Lima transformed with its modern buildings and paved avenues, but still scented with the charming ancient colonial atmosphere. Airplanes, radio, giant ocean liners, with the zeppelin connecting Brazil with Berlin in three and one half days, have eliminated distances.

"But what impresses me most is the tremendous optimism of the people, compared with the pessimism one meets in Europe and North America. They are so busy building great, new nations they have no time for those who say the world is entering another Dark Age."

#### A Dying Tribe

Only 23 persons survive a fast dying, savage tribe at the southern tip of South America. In 1881 the Bible Society published the Gospels of Luke and John in their language — the Yaghan. These people were very low in the scale of civilization, and both treacherous and cruel. Although the climate was unsuited to the white man, and hardship and isolation were extreme, missionaries lived with these savages, translated portions of the Bible into their tongue, taught them to read, and some of them became Christians.—Alliance Weekly.

#### Homes for Jewish Refugees

With Dr. S. G. Inman, James MacDonald, the League of Nations High Commissioner for Refugees, visited recently sixteen different countries in Latin America for the purpose of finding homes for Jewish refugees. The governments of Paraguay, Colombia, Nicaragua, Guatemala, Chile and Ecuador offered openings. The Government of Ecuador officially authorized the placing of 1,250,000 acres of land at the disposal of various Jewish colonization agencies. About 50,000 Jewish families, especially German Jewish refugees, are soon to be settled here in the colonies, which will be conducted along cooperative lines. Spanish is to be the colonies' official language, and the colonists are to be allowed to purchase their land on liberal terms within a period of five -Alliance Weekly. years.

#### EUROPE

#### **Prayer for Revival**

Since the International Prayer Conference at The Hague, in October, 1933, a growing number of Christians have been praying for revival in Europe. The first Tuesday of each month is set apart for prayer, privately, and in groups. Approximately 1,500 in Europe, and another 500 in the United States, are thus waiting upon God in united intercession.

Three-day conferences, international in character, for the gaining of inspiration and information, have from time to time been held in Belgium, Holland and Denmark. A larger representation—some 170 people from twenty-one different countries — gathered at Beatenburg, Switzerland, during the early days of August. Bible classes were conducted in French, German and English. The last two days were devoted entirely to prayer. —The Christian.

#### "The World for God"

One year from the date of her election to command of the Salvation Army, General Evangeline Booth set out in September on an evangelistic crusade by motor. It is said she addressed five open-air meetings every day, speaking at least 30 minutes at each. This tour was intended as an introduction to a "World for God" movement, which the General has planned, urging her soldiers to work towards the ingathering of a million souls by the end of 1936. Much interest in the Army's message was evidenced by young people in their teens, and at every meeting place many publicly expressed a desire to serve Christ.

-The Christian.

#### A Central Mission Building

About 200 missionary societies and philanthropic organizations have their headquarters in London. A provisional plan is under consideration, to provide a central building as a common meeting place for all these societies. The plan offers many advantages, such as saving in overhead charges, avoidance of waste and overlapping, a rallyingplace for the religious life of London, and a common center to some extent for missionary service and fellowship. There would be separate office suites, but tenants would share in the common use of a number of committeerooms, board-rooms and halls. Facilities would be provided for such auxiliary services as bank, safe-deposit, post office, with telegraph and telephone services, restaurant, etc. There would be nothing to interfere with the autonomy of any society; on the other hand, such a center of Christian life and activity, with

its world-wide interest and stores of information, should be a stimulus to religious activity in London and far beyond.

-The Life of Faith.

#### Congress of the "Blue Cross"

The French "Society of the Blue Cross," for the reclamation of drunkards on a religious basis, held its 20th congress in Paris, July 13 and  $1\overline{4}$ . The "Blue Cross" in France has 3.222 members (including 633 reclaimed drunkards). Colonial sections are also growing up. The financial year closed without a deficit. The congress registered a strong protest against the law of June 25, 1935, conferring on General Councils the power to grant permission to distil alcohol to private distilleries. It appealed to the churches to be increasingly watchful against the ravages of intemperance, and urged the faculties of theology to include instruction on this problem in their courses. On the day following this Congress, "L'Espoir" (The Hope), a Christian movement for protection of the young against alcohol, held its 15th na-tional assembly. This organization has an active membership of 906.

#### **Protestant Church for Moscow**

The Christian World, London, reports that a Protestant church for all English-speaking nonconformist denominations is being established by American organizations in Moscow. At present the British colony is without a church of its own. The number of American adherents of the free churches is small, and the American church is to receive support from the United States.

#### Honoring Bible at Geneva

Next year will mark the 400th anniversary of the coming of Calvin to Geneva and the adoption of the Reformation by that city. A preliminary celebration was held this year in the old Cathedral Church, St. Pierre's, for Christians of all connections, beginning with a communion service in which thousands took part. The president of the Council of State paid hearty tribute to the characteristic doctrines of the Reformation—the sovereignty of God, the authority of the Bible, and salvation by grace. There was signing by massed choirs of 1,200 voices in front of the great monument to the Reformation, and recitation by the poet Francois Franzoni of his "Ode to the Glory of the Word of God." This was followed by a demonstration of 40,000 young people from all the churches with flags, music and general enthusiasm.

-S. S. Times.

#### AFRICA

#### A Holy City in Ethiopia

Lallibela is a city of Ethiopia, sacred to the Oriental Christians of that church as is Mecca to the Mohammedans. Pilgrims visit holy Lallibela, which is older than Mecca, to pay homage before the church which has been carved out of red sandstone mountain in a style of architecture unknown to Ethiopians of today. Some say that the style was borrowed from Babylonia. This church is located in the mountains covered with cedar and wild olive trees. There are twelve of these churches named for various saints and angels and the Virgin Mary as well as for some mythological heroes. The pilgrims who visit these shrines, especially at Christmas time, prostrate themselves and kiss the threshold of each church inside of which is a tabot or ark of the covenant, holding the commandments written on parch-Most of the worshipers ment. are ignorant of the true way of salvation as revealed in Christ although they revere Him and many are eager to know more of the Gospel.

#### Views of Egyptian Moslems

"Moslems regard war as the will of God," writes Wilbert B. Smith, of the Cairo Y. M. C. A. Therefore they do not question the right of Christians to fight, but the demonstration of two

nominal Christian countries-Italy and Ethiopia - fighting against each other is not an evidence of brotherhood. "It is increasingly difficult," Mr. Smith continues, "to win Moslem youth to the Christian point of view regarding God and life." In Egypt they are suspicious of "Christian" institutions and are urged to join "Moslem Young Men's Associations." It will be necessary for Christians to present vital problems and practical solutions in order to attract Moslem youth today. They are more interested in how to remove poverty than in the cure of war; they think more of the ravages of disease than of sin and the claims of politics are growing more insistent than those of religion. Egyptian Moslems would like to see England embroiled in war so that Egypt might break away from British control, but Egyptians are naturally pro-Abyssinian. In spite of counter currents there is a growing spirit of inquiry as to truth and better ways of life.

#### The Gospel for Nubians

Up to 1912 there were translations only of the four Gospels. In the notes of a former evangelist of the Sudan Pionier Mission, Ali Hussein, there were also translations of the epistles of Peter, James and Hebrews. This evangelist, commonly known as Samuel, has finished the translation of the entire New Testament in the period between April, 1912, and June, 1913. A missionary worker, Miss Noack, has now completed a multigraphed copy of the entire New Testament of Samuel Ali Hussein in order to give the Scriptures to the people among whom she is working.

Another missionary woman, Gertrud von Massenbach has also completed a dictionary and a grammar of the Nubian language. Both works have already been printed and the technical value of these works has been —recognized by authorities in the language. It is being acknowledged that these books will prove basic for the work among the Nubians for many years.

It is a fine mark of the scholarship of these women missionaries that they have been able to produce works of such merit.

#### **Biblical Training, West Africa**

After many years spent by individual members of the Presbyterian West Africa Mission to train future pastors, the Dager Biblical Seminary was established in 1923. The School opened with two departments, one for theological students and one for evangelists. In 1930, a third department was added for women, to improve the spiritual life of evangelists' wives. Attendance is compulsory. From 70 to 80 are now enrolled. Five of the evangelists help with the teaching, which ranges from reading and writing for beginners to intensive courses in the New Testament for advanced Many of the women classes. had lacked a vision — they were simply wives of mission workers. But now they are coming to see themselves as servants of the King of kings, examples to others and real helpers of their -Drum Call. husbands.

#### "Those of Jesus"

Fifty years ago, a missionary of the American Board baptized the first 14 converts of the Ovimbundu tribe, West Africa; today, in this tribe, there is a church with 7,000 communicants, the largest Congregational Church named "Those of Jesus." One thousand members were added in 1934. The pastor is one of the original 14 first members.

From this center, work reaches out into hundreds of villages. Instead of establishing a Christian community inside a heathen village, the custom is to start a new village near by, with good drainage and attention to all principles of hygiene. Life in these model villages centers about the "meeting house," which is also school, and about the preacher's home.

-The Chronicle.

#### **Missions Defended**

Presiding at a meeting of the British and Foreign Bible Society in Cape Town, when 2,000 people assembled in the City Hall, "Judge-President" the said: "You hear people who say that it is a mistake to send missionaries to the natives and who speak with contempt of their work. I can understand an atheist saying that but it seems to me to be absolutely impossible to say it if you are a Christian. We hear it said that Christianity spoils the natives and that religion and education makes criminals of them. I suppose there is nobody in this hall who knows more about crime than I do-and the idea that Christianizing the native leads him into crime is a lie. Of course you will find the educated native going wrong; of course you will find that if he had not been educated he would not have been able to commit a particular crime—but the same thing applies to the white man. No Christian can possibly say that spreading the Gospel or education among the natives is going to harm them. It is not the white man's Christianity that is harming the natives; it is the white man's un-Christianity that is doing it."

-South African Outlook.

#### Another Need Met

A school for African Medical Workers was opened in October at Dondi, West Africa, offering a three-year course and fitting young native men and women to serve their own people along many health lines. This School will be taught by doctors in the Mission giving up a month's time each year, a real sacrifice under present conditions, and the students must come recommended by their own church and the missionary in their area. The student is responsible for his own bedding, clothes, dishes and other personal effects. The hospital will furnish food and lodging. Tuition is about \$35 American money.

-Overseas News.

#### Doing the Impossible

The missionaries to the Gourma tribe in Nigeria, West Africa, were the first white people to learn the vernacular to reduce that language to writing, and to commence translation of the Scriptures. Gourma is a rich language, except in words essential to the unfolding of Christian truths. How tell of a just God, when justice is unknown among the people? How speak of God's forgiveness of sin, when forgiveness is not granted among the natives except on receipt of a bribe from the offender?

No word existed for resurrection. One day we heard a native use a word new to our ears in speaking of Christ's second coming. We discovered that it was a word for reincarnation, and this native, with others, actually thought that when we spoke of Christ's return, we meant that He would be reincarnated.

For the most part such difficulties as these are overcome by using the word which most nearly described what is wanted, and by constant explanation that word will convey to the native mind what we wish to express. After five years, tentative translations of several Gospels have been made.

-Mrs. T. D. Hume.

#### Women Witness in Jungle

Under the leadership of Marguerite Eldredge, of the American Baptist Mission, twentytwo Congolese women, from eight different villages, volunteered to spend a part of last May in evangelizing other distant villages. They traveled on foot, carrying only simple necessities. During the first two weeks over 2,000 adults and children of school age heard the message from these apostles with smiling faces and clean clothes. Men, women, children, heathen royalty, village chiefs, pygmies and common folk gave close attention.-S. S. Times.

#### African Prophet Dies

A prophet of a purely African type died in Natal last May from an insect bite — Rev. Isaiah Shembe, founder and head of the Nazarenes, with a following es-timated at 30,000. Shembe rose from shepherd boy to leader of this sect of his own devising. It is said that, when a young man, he was struck by lightning and was paralyzed, but that when the tribal witchdoctors came to treat him he drove them away saying he would place himself "in the hands of the Lord." He saw a vision in which he was urged to "go East and preach." His paralysis left him and he set out on this mission. He claimed powers of healing and many natives were brought to him for cure. Mass dancing had a place in his rituals; the special feast day on July 25 each year attracted large numbers of European and Bantu onlookers.

His followers supported him as they would a great chief, and out of his abundant income he built a number of schools, yet it is reported that he died the richest native in Zululand and Natal.

-South African Outlook.

#### **Developing African Movies**

The first complete film to be made under the Bantu Educational Cinema experiment in East Africa is being shown to native audiences of different types in Northern Rhodesia. The two-hour program consists of drama, farce and instruc-tional material. The first test audience of 3,000 natives received it with immense enthusiasm. Mr. G. C. Latham, for-merly Director of Native Education in Northern Rhodesia, acts as film director, and his business is to show it to native audiences of different types, and to note carefully their reaction to the different films. African native audiences are, it seems, accustomed to provide a running commentary to any performance. The whole experiment is expected to take about two years, and at the end of that time it is hoped that the experimenters will have arrived at an accurate idea of what kind of films native Africans, the most primitive and the more sophisticated, enjoy

best, and which are best suited to their educational and cultural needs.

#### The Malagasy Bible

The Associated Press has reported from Tananarive, Madagascar, that the centenary of the first translation of the complete Bible into Malagasy was celebrated with great fervor by the 3,300 Protestant churches in the island. The Malagasies are studious readers of the Bible. Of all books the Bible has the largest sale among the native population. Back of this is a story of persecution and martyrdom for the first quarter of the century, but the remarkable fact is that at the end of the period of torture and suppression there were 10,000 Christians, as against 1,000 at its beginning. The single factor was the Bible. William Canton, historian, says:

"For a quarter of a century the Malagasies had no spiritual teacher but the Scriptures; no friend or counselor but the Scriptures; no light in darkness, no strength in weakness, no consolation in trouble, no hope in death but the Scriptures. They were read in secret, buried in the earth for safety, treasured more jealously than gold. As the sacred volumes grew scarce, passages were circulated in writing, and prized as precious seed for the sowing of new harvests."-Bible Society Record.

#### WESTERN ASIA

#### Palestine's Hebrew University

On top of Mt. Scopus, overlooking the valley of the Jordan is the world's youngest university. It was opened ten years ago with only three courses and 141 students. Today it has scores of courses and more than 400 students from twenty-one countries. Seventeen distinguished German professors and scientists are among the mem-bers of the faculty. These students and teachers are helping to solve the industrial, agricultural and health problems of Palestine and the whole Near East. The malaria research station, partly subsidized by the

League of Nations Health Commission, has almost done away with malaria in Palestine. The university also has a cancer institute and the beginnings of a school of sub-tropical medicine. Both students and professors are hard at work producing better grades of citrus fruit, planting forests, developing irrigation projects, cultivating crops that are new to this region.

--Christian Advocate (Quoted in Indian Witness).

#### Across Arabian Trails

Few Christians have traversed the interior of Arabia. The opposition of fanatical Moslems. the long desert trails, and other difficulties make it a dangerous undertaking. Dr. Harold Storm, of the American Reformed Church Mission in Arabia. has recently completed the journey from east to west, through Ibn Saud's Arabia, to Jeddah, the seaport of Mecca, and Yembo El Bahr, the seaport of Medina. On the way he and his three hospital helpers stopped for six weeks at Taif, a strategic center in the Hedjaz, and there gave 4,475 medical treatments, including 87 operations, and making many valuable tribal contacts. Both gold and oil are reported to have been discovered in Saudia and this promises to revolutionize the situation there.

Dr. Storm has made valuable surveys as to leprosy in Arabia and has proved the need for medical mission work in this unoccupied field. He plans to travel on down the west coast from Jeddah to Aden by way of Jeigan, hoping then to go on to Hadramaut coast, southeastern Arabia and so back to Muscat.

The Wahabi King, Ibn Saud, is much in favor with all in Hedjaz, in spite of his strict ideas and iron rule. He has a strong character and is a genius. He recently decreed that radios could not be used except for listening to news broadcasts and to the reading of the Koran. Runners go through the bazaars of Taif, calling the idle to prayer and any neglecting to respond are put in jail.

#### INDIA AND BURMA

#### Five-Year Forward Movement

Protestant Christians in India have made definite plans for a Five-Year Forward Movement in Evangelism. These are under the direction of a committee of the National Christian Council, Bishop Azariah of Dornakal being chairman and Bishop Banerji, assistant in Lahore, a member of the committee. Dr. Stanley Jones is also a committee member.

As the Council represents several communions, detailed plans are left to each one, the Council committee suggesting only the broad outline. This includes a preparation period of seven weeks, starting in October; leaflets for guidance of pastors; an annual "week of witness" in each mission and church; retreats and conferences for ministers and theological students. —The Living Church.

#### **Experimental Prayer**

One day a Mohammedan came to the American Presbyterian Girls' School at Saharanpur and asked to see the principal, saying, "My daughter is very sick; she has had fever for weeks." The principal explained that this was not a hospital, but a school, and told the man to go to a hospital and see a doctor. He replied, "I have seen three doctors, and my daughter has eaten a great deal of medicine during these past weeks. I have brought her here to be prayed for." So the man and his daughter were invited into the prayer room and the missionaries and students prayed for the girl in the name of Jesus Christ. A few weeks later the man came to church and said his daughter was better, and now he would send her to school. He has been attending church ever since.

-Presbyterian Banner.

#### Doing the Impossible

A Scotch noblewoman, the Hon. Mary Scott, is pioneering in the state of Sikkim within sight of the mighty Himalayan Mountain, Kunchinjinga, where

it was supposed to be impossible for a woman to go. Miss Scott has even penetrated into a village where professional murderers not infrequently offer poisoned tea to strangers. There she has nursed and cared for some of the children. She has a school in her house with eighty pupils, in spite of the fact that she is known among the natives as the jackal incarnate in human form, come to steal their girls. The ruler of Sikkim has finally given permission for the building of a church.

-S. S. Times.

#### Nipani and Its Hospital

A self-supporting Indian church at Nipani has taken over the charge of Lafayette Hospital which had been founded by a church in Buffalo, N. Y. This is the second project that Nipani Church has undertaken, the first being a primary school. Control of the hospital is now undertaken as a five-year experiment; the property involved is regarded as loaned to the Church for the experiment.

The hospital is in good condition financially. Christian people used to feel that they should receive medicine free, but now they are learning to take pride in paying for it. Now they can feel that their few *pice* are helping to bring success to a project that is their own. A recent government grant makes possible free inoculations for lepers. The government is also contributing toward the traveling expenses of those who go to the hospital for inoculations. —Dnyanodaya.

#### Friendship Pilgrimage

In 41 years India's Student Christian Movement has grown to a membership of about 5,000 university students, both men and women. Its aim is character - building in accordance with the ideals of Christ, international fellowship on the basis of justice, goodwill and peace. This is the aim of the forthcoming visit of a Negro delegation on a pilgrimage of friendship to India, Burma and Ceylon from the Student Christian Movement of America. This Negro delegation will probably be the first of its kind in India's history, and its program is as follows:

Travel through most of the student centers in India, completing the task in the early part of March, 1936. The itinerary includes Trichinopoly, Madura, Palamcottah, Nagercoil, Tri-vandrum, Kottayam, Ernakulam, Alwaye, Mysore, Bangalore, Madras, Vellore, Guntur, Masulipatam, Rajah-mundry and Cocanada (all before Christmas). After attending a South Indian Conference and paying a brief visit to Rangoon, the delegation hopes to arrive in Calcutta on January 12, 1936, and to visit Serampore and Bolpur, Dr. Tagore's famous World Uni-Then follows a three weeks' versity. tour of the United Provinces and the Central Provinces including Benares, Lucknow, Cawnpore, Allahabad, Jub-bulpore, Agra and Aligarh; next the Punjab and the Northwest Frontier Province, visiting Ludhiana, Lahore, Peshawar, Rawalpindi and Sialkot. The Negro pilgrims hope to reach Delhi on February 20, and Nagpur on February 25. In the Bombay area the cities to be visited are Bombay, Poona, Miraj and Kolhapur.

-Dnyanodaya.

#### **Crawling to Win Salvation**

Two Hindus undertook to crawl hundreds of miles to the sacred temple of Badrinath, on a 23,400 feet peak in the Himalaya Mountains. One of them, Mulchand, a middle-aged man, crawled 150 miles from Patali in Jaipur state to Delhi in two and a half months. He was joined at Delhi by Bhikamal, a sweetmeat seller in the city. Badrinath is 550 miles from Delhi. They were accompanied by a Brahman priest who journeved on foot, ministering to their needs. These pilgrims said that they considered crawling to the temple the best way of pleasing the goddess. If they died on the way they believed they would be taken straight to heaven.

#### **Bibles by Caravan**

The Secretary of the British and Foreign Bible Society auxiliary in Bombay, Mr. Stephen Cox, announces the success of the Society's motor caravan. "The Bible Society Motor Caravan has finished its tour in Western India, and has been a success. . . The total of 1,500 Scriptures sold during the hot

weather month may be regarded as quite encouraging. When the van set out from Bombay towards Nagpur at the end of June it was our hope that a new record would be established, and thanks to the splendid cooperation of missions and churches all along our route the total sales for July reached the high figure of 6.037 books. One of the most encouraging features of this part of the tour was the number of Bibles and New Testaments disposed of; 78 and 209 respectively. During the early part of November it will be our aim to place a Gospel portion in the hands of every literate person in Western India."

—Dnyanodaya.

#### Burma Gospel Campaigns

Both Burmese and Karen languages have a new word—"campaign." Workers report that hardly a church in all the 900 and more has not experienced the meaning of that word. In seven years Gospel Teams, chiefly from Rangoon and Insein have had over 700 campaigns with thousands of decisions.

Many of these campaigns conducted by jungle schools are crude enough, but they are a sign of life; many a rural church has been strengthened by them. These Burma Teams have inspired Siamese Christians to undertake a similar work; while from Vellore and Lucknow come reports of Gospel Team work. —*Koinonia*.

#### CHINA

#### New Day in Evangelism

The Chinese Recorder says that one evidence of a new day in China is seen in the appearance of a group of Chinese Christian intelligentsia, carrying the Christian message to their peers. This is part of the second year of the Youth and Religion Movement being carried on by the Y. M. C. A. The fall campaign in student centers was conducted by a group of four Chinese Christian laymen, each of whom has been engaged in educational

work. Dr. W. Y. Chen is a leading Chinese psychologist, who has recently been acting President of Fukien University. Dr. Y. C. Tu, head of the Physics Department of the University of Shanghai, has had considerable experience in educational, student and Y. M. C. A. work. Though a professor of science he "has a passion for religion and youth." Dr. Wu Lei-chuan, the third member of this team, has been Vice-Minister of Education and Chancellor of Yenching University, Peiping. His part is to interpret Christianity in terms of its orientation to the best in China's culture.

#### Signs of New Life

A notable evangelistic campaign is going on among the English Baptists of S h e n s i. Church members have been organized in groups for visitation, two women with one evangelist. The favorite song of the campaign is a Chinese adaptation of the hymn, "Must I Go and Empty-handed?" Over a thousand people have been moved to confess their faith in Christ. In the city of Sianfu the campaign called forth the active service of fifteen voluntary lay preachers. It is said that in many

It is said that in many churches of Manchukuo, standing room only is left at Sunday services. Thirty inmates of a country prison have so impressed the prison governor by the change in their character and conduct since conversion that he has taken off their chains and allowed them to move freely within the prison. They have a Christian Endeavor meeting weekly in the prison lecture room. —S. S. Times.

#### **Developing Radio Gospel**

How it would have stirred the hearts of early missionaries to China if they could have foreseen that the Gospel would be carried every day through the air! The Christian Radio Company, of Shanghai, of which mention has been made in these pages, has been further developed. In such a cosmopolitan center as Shanghai, several lan-

guages can be regularly employed in addition to Chinese-English, French, Russian, German and Japanese. A choir of Russian Baptist refugees conducts a sacred concert every Wednesday. Mr. Garnier, leading Baptist worker in the Christian Literature Society, has given a series in English, French and Chinese for seekers after truth, on "The Reasonableness of the Christian Faith," based on Dr. Cairns' book, a devotional series on the life which has Christ as its center, expositions of Christian hymns, illustrated from a Yorkshire choir by a Shanghai business layman, and the story of how the Bible has been transmitted.

-B. M. S. Report.

#### The Great "Yellow Dragon"

Within a few hours after a break occurred in the dyke of the Yellow River, "China's Sorrow," 800 villages were destroyed. A recent letter to the Presbyterian Board says that 8,000 villages are affected and no one knows how many are utterly destroyed. That means that everything is gone, homes, cattle, crops for this year and next Spring. Most people escaped with only the clothing on their backs. The inundated area extends over an area of 4,000 square miles, and it is estimated that there are now 500,000 people who are homeless.

The government is planning to take care of them for the winter -1,000,000 refugees. They are sheltered in mat sheds, and are given four to eight large biscuits a day and hot water. Needless to say, conditions among these refugees are unbelievable. There is practically no medical work being done for them. The Chinese people have risen to the emergency, and are caring for the physical wants with no confusion at all.

#### Hybrid Religions

Several non-Christian religious movements are thrusting themselves upon the scene. The most prominent seems to be a combination of Confucianism,

Taoism and Buddhism, and is sponsored by many leaders in Chinese official, commercial, financial and educational circles. Its chief exponent is a man acclaimed as "the only sage after Confucius and Mencius." They call him Tuanfucius. His heart is said to be "filled with the love of Jesus and Buddha; his words are prophetic, and his prophecies always come true; difficulties and calamities invariably move his heart to prayer; while his spirit of sincerity is that of the gods." His followers are seeking to organize what they call a "World Peace Prayer Conference," at which their Sage will expound "Confucius' Cosmopoli-tanism," and pray for world peace. It is not clear to whom the prayers will be addressed.

-China's Millions.

#### Why Nestorian Missions Failed

The Christian religion was first brought to China by Nestorians 1,300 years ago. The new religion gained ground and held it for centuries, then faded and all but disappeared. Why? Dr. Kenneth Latourette sug-gests three reasons: (1) Most of the converts were not Chinese but foreign residents; (2) the missionaries were far from their home base and had to work without assistance, and (3) the missionaries eventually compromised with native non-Christian faiths. Furthermore, they neither built up a Christian literature, nor translated the Bible into the language of the people.

#### —The Chronicle.

#### Exchange Students in Canton

Lingnan University, known formerly as Canton Christian College, has been experimenting for two years in reversing the tide of student migration, by bringing American students to China. This year eleven fulltuition scholarships were granted to exchange students from America, selected with great care. They were scattered in the different dormitories and each had a Chinese roommate.

The following extracts from

letters furnish glimpses of their student life:

The classrooms, laboratories, and general equipment are similar to those in any well-planned American institution. Our dormitories are as noisy as any at home. . . Rice Hall is an appropriate name for the student mess. Dishes of Chinese food are put in the middle of the table and consumed in communal style, each person plunging in his chopsticks and transferring the catch to his rice bowl. It is unwise to ask any of the Chinese students to explain the contents until after the food is consumed. . . .

We owe more than words can express to our roommates, splendid fellows everyone of them. They saw that we were started off on the right foot, helping us to understand more about China from people of our own age, who are interested in the welfare of their country in relation to the other nations of the world.

-Presbyterian Tribune.

#### **Results** in Honan

Dr. Murdoch MacKenzie, of Changte, Honan, writes in the United Church Record of a recent evangelistic tour through the country districts east of Changte. In one place over one hundred persons attended a daily Bible study class, and on the Lord's day, there were between four and five hundred Christians present for worship. The service had to be held in the open air, as there was no building large enough to accommodate the congregation. In another center, an equally large congregation assembled, and about one-half of those present sat at the communion table. There are five organized churches in the district visited, ministered to by three Chinese pastors; constant additions are being made to the membership rolls, and schools are held in many districts with a steadilyincreasing number of promising pupils. The morning watch is being observed regularly in some churches, and much emphasis is being placed on prayer by the Christian leaders.

#### Korean Methodists in Manchukuo

So scattered are the stations of the Korean Methodist Church in Manchukuo that the 35 delegates to their last conference traveled 20,000 miles to attend. There are said to be 3,000,000 Koreans in Manchukuo, and the trains are crowded with immigrants, who find work in the rice plantations, which are on virgin soil. Planters are prospering, and the churches should soon be self-supporting. Services are held in rented halls, even in Harbin and Hsinkiang, for lack of proper churches.

-The Christian Advocate.

#### **JAPAN CHOSEN**

#### A Spirit of Cooperation

A group of parents of students in St. Paul's University in Tokyo, founded by the Episcopal Church, decided to eliminate the poor housing facilities at the Junior College and prepared a statement which was signed by 200 parents.

The time has arrived for the Japanese to relieve our American friends of some of the responsibility for providing new equipment and buildings. Especially is this true now when America is suffering from a severe depression, and our American friends are not in a position to carry on all their foreign mission work. We Japanese parents of students now being educated at St. Paul's University feel the institution must not hope for increasing aid from foreign lands, and therefore we feel it our duty to aid in the future development of the university at this critical time. Our immediate objective shall be the raising of funds for the permanent junior college building.

Activities during the summer resulted in raising 32,000 yen. It was expected that by the end of October one-half the total objective of 100,000 yen would be secured. The university authorities have in addition a total of 100,000 yen in hand. Thus a reenforced three-story concrete structure is promised within the next few months to give the junior college its own permanent classrooms.

#### -The Living Church.

#### In Northeast Korea

The Korea Mission of the United Church of Canada is the youngest of that Church's missions, except the one in South China. Splendid progress has been made in Korea; the work is largely self-supporting. Korean Christians erect their own churches, pay many of their pastors and spend both time and money in the task of evangelizing non-Christians. The Canadian Mission has sole responsibility in northeast Korea, a region where the Christian population numbers only 1% in 2,500,000. Most of this 1% are of the poorer classes, who cannot shoulder responsibility for evangelizing the other 99%. The Mission is appealing to the Canadian Church for adequate support to meet the challenge or a great industrial expansion in North East Korea. Hundreds of thousands of Koreans are pouring into Manchukuo immediately north of the Lungchingtsun field. These new settlers are open to the Gospel.

---Korean Echoes.

#### Women's Bible Institute

The Women's Bible Institute of Korea was founded 25 years ago, and last year attendance was the largest in its history. In the regular course, 187 were enrolled, and 18 in the graduate course, making a total of 205. Dormitory space is greatly During the 25 years, taxed. there have been over 250 graduates who have gone out into all parts of the country and to adjacent countries, well prepared to carry the Gospel message to those who have never heard, and to instruct them in the fundamentals of the faith.

-Alice M. Butts, Principal.

## ISLANDS OF THE SEA

#### **F**iji's Population

A definite increase in the native Fijian population is reported, due largely to the increasing attention being paid to sanitation and child welfare, and to the campaign by the Government of vaccination against typhoid and smallpox, as well as special treatment for dysentery. It is also shown that the Indian population is slowly overtaking the Fijian, forecasting a complicated problem in the future.

The figures show also that the

Indian population is slowly but surely overtaking the native population, offering a serious problem before many years elapse.

The statistics are as follows:

Totals ..... 157,266 197,449 —Australian Missionary Review.

#### A New Song in Bali

Much has been written about Bali, where four years ago the name of Christ was unknown. Missionaries were forbidden to enter; then the Gospel was brought by a Christian Chinese. About two years ago R. A. Jaffray, of the Christian and Missionary Alliance, addressed the Balinese converts as follows: "Two years ago there were no Christians in Bali, nor was one able to sing these songs of 'the Lamb of God that taketh away the sins of the world.' Now. you know what it means to trust in the Lord Jesus for the forgiveness of your sins and the salvation of your souls. I love to hear you sing these wonderful songs from the heart. How many of you, notwithstanding all the suffering and persecution that believing on the Lord Jesus has meant to you, are glad that the Gospel of the Lord Jesus Christ came to Bali? If you are glad, testify to it by raising your hands and saying, 'Praise the Lord!' As soon as the message got around to their language, every hand went up promptly, and there was a full chorus of 'Praise the Lord' from all lips." -Sunday School Times.

#### **Burning Questions**

Two questions claimed chief attention of the Philippine National Christian Council's executive committee at their annual meeting.

(1) What are the issues, subjects and problems most vital to the future of the Christian movement in the Philippines? (2) What topics would churchmen in the Philippines like to have discussed in a World Consultation in 1938 to convene somewhere in Asia?

In answer to the first the Committee considered as most essential: Christian leadership, new approaches and new emphases in method and message, a selfsupporting Christian college in Manila, religious education in the public schools, and special attention to the place and meaning of the Lord's Supper in worship and life.

The group suggested in reference to the second query: world-wide application of Christianity, effective evangelism, the cause and cure of war, temperance, cooperatives, race prejudice, and Communism, Fascism and Naziism in relation to Christianity.

#### A Doctor for Kwato

For forty-five years the work of Kwato Mission has been carried on without a trained physician on the field. There has been no doctor nearer than Samarai. In times of severe illness, Mrs. C. W. Abel has been obliged to go to Australia, sometimes in an open sail boat. Even though the missionaries have been skilled in combating epidemics and simple diseases, the natives have suffered much from lack of medical attention and advice.

But last July, Dr. Berkeley D. Vaughan, with his wife and three children, arrived from England, and now the hospital, built ten years ago, can become a real center for medical ministry, and for nurses' training. Mrs. Vaughan is a graduate nurse. It is hoped that tours of outlying districts can be made, to give instruction in hygiene and sanitation.

-Kwato Mission Tidings.

#### **Baptisms in Bali**

Rev. R. A. Jaffray felt led to write to the Governor-General of the Netherlands East Indies at Batavia, and request that the prohibition to baptize in Bali be withdrawn. At the same time

#### OUR WORLD-WIDE OUTLOOK

he wrote to the Prime Minister in Holland, Dr. Colyn, to the same effect. The permission was granted and the missionaries have been allowed to baptize those who were waiting, and to date 127 new converts have been baptized. Dr. Donald G. Barnhouse, on his world tour of missions, was in Bali at the time of these baptisms.

1935]

---Evangelical-Messenger.

#### A New Zealand Institute

In 1903, the Presbyterian Church of New Zealand approved the establishment of the Presbyterian Women's Training Institute. Two years later the first two students to complete the course were sent to China, and two who had graduated for Home service were appointed as deaconesses. As time passed some found work among the Maoris, some under the L. M. S. and kindred societies, and others under the Presbyterian Foreign Missions' Committee in China and India.

#### Seed Sowing in Sumatra

Palembang, in South Sumatra, is a conservative and fanatical Mohammedan city where ninety per cent of the population are followers of the prophet. Their large mosque is only two hundred yards from a Christian mission school.

Pupils come from towns all over south Sumatra, some as far as 500 miles. Some of these boys live in a small room for which they pay from forty to fifty cents a month rent. They do their own cooking in order to live as cheaply as possible and thus have enough money to pay their school fees. While the parents know that every pupil is required to study the Bible, the principal says no parent has ever voiced an objection. A half hour is spent in Bible study every day.

-The Christian Advocate.

#### CHRISTMAS PIGS

Excitement and dismay reigned in the leper colony. The next day would be Christmas, but the pig, so carefully fattened for the long-anticipated feast, had escaped from his pen and trotted off in the direction of the village. The patients could not follow without breaking faith with their beloved doctor.

When meat comes your way only once or twice a year, it is something to be dreamed about beforehand and remembered longingly for many a day. Someone had given these Chinese leper patients a little live pig at the beginning of the summer, and they had cherished him zealously with visions of how he would look, crisp and brown, decked with flowers and with a ruddy apple in his mouth.

But now this delectable vision was fading, for the pig had run away, and on the very day before Christmas. There was only one thing to do. The aged Head Man of the colony called the patients together to pray over their troubles. All sat on the ground while Brother Sit Ling spread out his mutilated hands and began to pray. He told of their trouble, how when food was scarce they had often gone hungry, how providential the gift of the pig has been, and how they had planned to share the meat with some homeless lepers near by for whom there was no room in the colony. He closed his petition with the simple plea, "Lord, please direct this pig's steps back home."

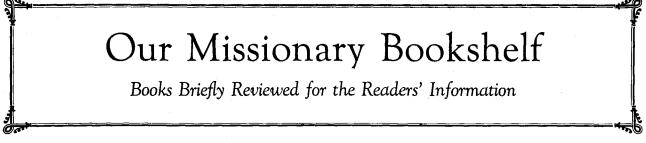
Just before nightfall a great commotion was heard and the lepers rushed out to investigate. A wheelbarrow was approaching and on it the squealing, protesting pig. The villager, who had found the runaway rooting in his garden, had recognized him as the colony pig and returned him.

Was there ever a roast pig which tasted quite as delicious as the prodigal pig which graced the feast at the leper colony next day? A generous portion was reserved for the wretched group waiting patiently outside the gate in the hope that some day there would be funds so that they, too, could come into the colony.

There are other pigs too which are having a part in making Christmas a happier day for the leper. These are the 84,000 Pete pig banks of the American Mission to Lepers, which are fed with coin so that the leper sufferers whom Christ especially mentioned may have a share

in the brightness of the Christmas message which has brought a new hope to all mankind. The Mission to Lepers is the auxiliary of every foreign mission board and of every missionary who is working for lepers. Twenty dollars will give a Christmas dinner to a whole colony of patients. Twelve dollars will feed one patient for an entire year. Fifty cents will give a leper a pair of sandals to protect the bandages on his mutilated feet and help him to get about. Other amounts will care for untainted children or will purchase cherished presents such as soap, blankets and medicines, which seem luxuries to the lepers.

Any one can bring joy this Christmas to the most friendless sufferers on earth by sending a gift through the American Mission to Lepers, 156 Fifth Avenue, New York.



The Furtherance of the Gospel. By William Owen Carver, Th.D., D.D. 145 pp. 60 cents, cloth; 40 cents, paper. Sunday School Board of the Southern Baptist Convention. Nashville, Tennessee. 1935.

All students of missions are acquainted with the "History of Missions" by Professor Carver and other books from his pen. Here we have a compact, concise training course for Christian workers on the principles and method of missions. The author bases everything on the Scriptures and the solidarity of the race through creation and redemption. Three chapters are devoted to the reason of missions, three to the conduct of the enterprise, and three to the unchanging message amid changing conditions. Each chapter is followed by questions for review and reflection, and there is a brief bibliography. The author's definition of missions is worth memorizing: "Missions is the work by which God proclaims and extends his kingdom of love, redemption, and righteousness among men, by means of men whom he has redeemed and commissioned as his representatives. This is the essence of missions always and everywhere." Would that all missionaries and missionary leaders at home were true to such ideals! S. M. ZWEMER.

Chaos in Mexico. By Charles S. Macfarland. Illustrated. 8 vo. 284 pp. \$2.00. Harpers. New York. 1935.

The Mexican situation in recent years has been bewildering and enigmatical. It has been full of contradictions to the experienced student as well as to the casual observer, but it has not been chaotic. The appearance of chaos in the early months of the present year, when Mexico came under the scrutiny of Dr. Macfarland, was due in part to

the sudden and simultaneous exercise on the part of a number of Mexican states of the right granted by the Federal Constitution to apply in their own way the provision regarding the status of religion. It was also due, and perhaps chiefly, to the intense subterranean struggles going on between President Cardenas and Ex-President Calles. Since the book was published, this tremendous tension in Mexican politics has been relieved by the elimination of Calles and a number of his satellites, especially the notorious Garrido Canabal. As a result of the fall of Mexico's "strong man" the situation has become much more clearly defined.

Dr. Macfarland, in spite of the brevity of his association with Mexico and the use of the journalistic style and method, supplies the reader with valuable data about Mexico, during one of the strangest and most sinister moments in that country's history. The author interrogated the spokesmen of the several trends in Mexican life and thought, and tabulated and appraised their viewpoints. Those concerned about the future of Christian missions will find here much of value regarding the tendencies of a modern totalitarian state in relation to religion, while the reader interested in Latin American affairs will be supplied with fresh insights into the life of the most original member of the Latin American family. JOHN A. MACKAY.

Der Heilige in den Chinesischen Klassikern. Eine Untersuchung über die Erlöser-Erwartung in Konfuzianismus und Taoismus. Gerhard Rosenkranz. 188 pp. Mk. 9.80. J. C. Hinrich. Leipzig.

This book is volume nine of the Missionswissenschaftliche Forschungen, published by the German Society for the Science of Missions, under the editorial management of Dr. M. Schlunk in Tübingen. It therefore comes under the encouragement of prominent authorities in Germany. The translations are based on the renderings of Richard Wilhelm, but a number of quotations from English and French versions have been rendered in German by the author.

Following the investigations of A. Jeremias on the extra-Biblical hope of a redeemer in the Mediterranean area (Ausserbiblische Erlöser - Erwartung) and the book of Evnil Abegg on "Messiasglaube in Indien und Iran" we now have this splendid study of the expectation of a Redeemer in China. This point was neglected in the discussions of the religion of the Chinese. Rosenkranz gives us in this book a thorough investigation. Confucianism divided all humanity into three classes: Ordinary Mortals, Nobles (among whom Confucius classes himself) and Holy Ones who were great figures of the more or less mythical past. The argument of Rosenkranz now is, that in the Chinese religion a redeemer was awaited with increasing intensity by the religious writers and that with the advent of such a redeemer was coupled the hope of a glorious consummation in Paradise. While the roots of such a teaching exist in early Confucianism, they were more or less covered up in the later forms of Confucianism and Taoism. The future hope is very fully developed in the present book; but the author points to the necessity of developing it still further in a separate work.

The book is replete with information and is written in a lucid and convincing style. It contains a full bibliography of

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

the sources in question and is also a defense of pure Confucianism which the author thinks was far more religious than is generally believed. C. T. BENZE.

Schoolhouse in the Foothills. By Ella Enslow and Alvin Harlow. Illus, by Thomas Benton, 12 mo. 239 pp. \$2.00. Simon and Schuster. New York, 1935.

Here is a fascinating and true account of the trials, adventures and victories of a Christian young woman who undertook to teach in a backward town in the Tennessee mountains. It is a story full of wit and wisdom, of tragedy and comedy. Miss Enslow met opposition, suspicion, ignorance, bullying and dire poverty with fine courage, Christian faith, unselfish service and intelligent planning. Several men and women had been compelled to resign from the school before this young inexperienced mountain teacher tackled the job. In the end she won pupils and parents by her brave struggle against ignorance, poverty, disease, prejudice and in spite of threats of violence. To read these vividly pictured experiences opens our eyes and stirs our hearts to the need for giving larger opportunity and greater sympathy to these mountain people who have so much strength of character, with independence, courage and loyalty.

Negro-White Adjustment: An Investigation and Analysis of Methods in the Interracial Movement in the United States. By Paul E. Baker, M.A., Ph.D. 1934. Associa Press, New York. Price, \$3.00. 1934. Association

Those who are interested in the problem of the races in America and in the promotion of helpful and friendly relations between the white and colored people will find in this book a useful storehouse of facts. Dr. Baker was born in Texas. studied in the North, was pastor for some years of a Presbyterian church in New York City and was afterward director of religious education at Fisk University. He gives a careful description of the history, philosophy and program of the interracial agencies:

- 1. The Commission on Interracial Cooperation.
- 2. The National Urban League.
- 3. The Commission on Race Relations of the Federal Council of Churches of America.
- 4. The Internacial Department of the National Council of the Y. M. C. A.
- 5. The Internacial Work of the Y. W. C. A.
   6. The Society of Friends.
- 7.
- The Fellowship of Reconciliation. 8. The American Civil Liberties Union.
- 9. The National Association for the Advancement of Colored People.
- 10. The International Labor Defense.

The methods of work of these various organizations is described and we are told what has been done by one or more of them in different concrete situations which have arisen. If one wishes to know the latest information about the Scottsboro case, the efforts to secure the franchise in the Texas primary, or the exclusion of Judge Parker from the Supreme Court Bench, or a description of the race riots which occurred at Tulsa, Chicago or elsewhere, or about the conflicts relative to segregation or discrimination, he will find here a mine of information. The author says, "In dealing with a race conflict, a person is not dealing with sane, normal, wellbalanced people, for individuals who are sane in every other area of life may be psychopathic in interracial situations. The Negro and the white man in America do not face each other as human beings; they face the fictions which they have built up in their minds about each other. They are fighting a straw man, an entity built from the imagination, who, nevertheless, is just as real to them as if he truly existed. The Negro is just as confused about the white man as the white man is about the Negro."

The author thinks that the church should take a much bolder stand upon race issues than it now does, and he finds many ministers to be restless and chafing because the church is so slow to take a forward move in the moral issues in-

volved. He believes that. "the present and future leadership in race relations is being recruited from southern colleges and universities." He concludes on the one hand that there are at present "tendencies which point to the development of a definitely biracial society in America within a period from twentyfive to fifty years"; but that there are other agencies, "working for the integration of American life and the absorption of the Negro into the institutions and organizations of the country." His prophecy is that "it is probable that the next generation will witness an intensification of the present biracial stratification of society, but that ultimately continued cultural contact will issue in a practical amalgamation of the races.

It is evident that the problem of race relations is coming into increasing prominence and should have the careful study of every thoughtful patriot and Christian. Here is a useful handbook for all interracial workers.

WM. HALLOCK JOHNSON. Lincoln University, Pa.

With Christ in Soviet Russia. By V. Rearranged. Ph. Martzinkovski. abridged and translated from Russian by the Rev. Hoyt E. Porter. 364 pp. Nile Mission Press, Jerusalem.

This stirring account of a Russian Christian's personal experiences of the power of the Gospel, both as a free man and when suffering imprisonment and persecution, was translated from the Russian language, printed in Czechoslovakia and is sold by the Nile Mission Press in Jerusalem. The volume has already appeared in five other translations. Although its story goes back to 1918 and is chiefly concerned with the early days of the revolution, it is brought up to date by a supplementary chapter on Religion in the Russia of today. With a background of university life and work among students in Moscow, Petrograd, Kief, Odessa and Samara, the author attempts "to describe the religious movement in Russia, and to show the different stages through which it un has been passing. Naturally, re- tis ligious activity at a time of anti- Ho religious agitation brought much tu

religious agitation brought much opposition. This, too, it is my purpose to relate, and in passing touch upon important historical events which were of especial significance in relation to the intellectual and spiritual life of Russia, and which were subjects of my own observation and ex-My narrative must perience. necessarily be to some degree one-sided, for I am only a drop in the great ocean of Russian life. But he who has keen enough senses can, from the taste and smell of the drop, form some conception of the character of the whole enormous sea.'

The book breathes the spirit of e a r l y Christianity. The writer loves his enemies and prays for those who persecute him. There is little or nothing against the Soviet Government as such. The book is not political propaganda for or against Bolshevism or Communism. The author probes deeper and writes as an apostle of truth.

"Russia is sick — sick unto death. But over her dying form silently the figure of Christ bends. He lays his healing fingers in the bleeding wounds, and covers them with his own clean vestments."

The lesson for us to learn is:

Conquer atheism at home, in Europe, and in this way you will help to overcome it in Russia. Conquer it in the sphere of the inner life by furnishing answers to the questionings of honest, conscience-clean doubt. Somewhere in America a church was burning down at night. A crowd gathered. Among the spectators the pastor saw a well-known atheist, a resident of his parish, and said to him, "While the church was standing in good condition you did not attend it, but now, when it is on fire, you come."

"If your church had always been on fire, I would have attended regularly," the other replied.

#### S. M. Zwemer.

Una Alajaba de Flechas para los Arqueros del Señor. Bautista Rinorosa. 120 pp. Instituto Evangelico. Rosario, Argentina.

This booklet contains about fifty outlines for sermons — "a quiver of arrows for the Lord's archers." The author, writing

under the nom de plume of Bautista Rinorosa, is R. S. Hosford, Honorary Director of the Institute Evangelico of Rosario de Santa Fe, Argentina. A brief sermon theme is followed by a clear analysis of the text. Missionaries working in Spanish-American countries might find the little book very useful for their evangelistic work.

C. T. BENZE.

Sunshine Country. By Cristina Roy. 189 pp. 1s. 6d. Pickering and Inglis, London. Translated from Slovak by Wm. M. Strong.

The author of this refreshing story is in charge of a small home for orphans in Czechoslovakia. It has been translated also into German, French, Spanish. A little boy, lost to his parents, remembers his mother's story about a land called "suncountry." shine Wandering about the mountains, he thinks he finds it and in a cave he comes upon a book with the inscription: "Whoever thou art that takest this sacred book in hand. read it line after line! It will show thee the way to the land where there is no night and where the sun never goes down."

Palko, the child, went back to the cave at every opportunity and studied the Book; and having learned its truths, became a Christian and was the means of converting rough woodsmen, his master, and even the village curate.

The story is full of human interest and is charmingly told.

The Drama of the Eucharist As Set Forth in the Book of the Revelation of St. John the Divine. By Stacy Waddy, M.S., D.D. 107 pp. 2s. 6d, cloth. S. P. G. House, London. 1934.

Dr. Waddy, following the dramatic interpretations of the Apocalypse as given by such writers as Archbishop Benson and Dr. Frederick Palmer, finds in this encyclical letter addressed to the seven churches of Asia a "dramatic liturgy." He regards it as the Church's first worship book used in the eucharist service. Since John supposedly lived for many years in the home of the mother of the Lord, in such a setting the way of response for a Christian to his Saviour took shape and gave the Church a type of worship which could be universally adopted.

In this dramatic liturgy the Church is mustered to act over again two events of its Lord's life—the triumphal entry from Bethany to Jerusalem and the Feast spread at the Last Supper. In the setting thus projected by the author's interpretation of the Book of Revelation the Anglican Liturgy is introduced, whereby the participants in the eucharist reenact the drama of worship as produced by the early Christians. Such a dramatic hypothesis favored by a series of students is regarded by the Biblical scholars as being artificial and missing the real character and purpose of the Apocalypse. Furthermore, Dr. Waddy's view of the Lord's Supper is not that of the Protestant Church, wherein Christ Himself is the chief actor and the communicants are recipients, but is that of the Roman mass, an oblation made by a congregation under the leadership of an officiating priest.

An Anglican familiar with the liturgy of the Catholic Church may derive some spiritual profit from Dr. Waddy's theatrical interpretation of the Book of Revelation and labored attempt to couple with it the drama of the eucharist. An Evangelical Christian will find more satisfaction in regarding the Apocalypse as the message of a prophet and not of a priest. Such an one partakes of the Lord's Supper not as an offering from man to God but as a gift from God to man. J. R. S.

Ambassadors for Christ. By Mildred Cable and Francesca French. Illus. 8 vo. 159 pp. \$1.00. China Inland Mission. Phila. 1935.

These two members of the China Inland Mission have not only a gift for writing but they have something worth telling. Former volumes have dealt with their missonary adventures in China and Mongolia, this one is a very clear answer to young people who have asked them, while on furlough, to explain about the missionary call, its demands, privileges and problems, the missionary's relation to the home Board and to the work on the field—all as an "ambassador" of Jesus Christ. This book is an excellent c o m p a n i o n to Dr. Brown's longer treatise "The Foreign Missionary," and will be particularly helpful to those who are ready to consider the missionary call.

Die rechtliche Stellung Christlicher Missionen in China. Dietrich Husemann. 116 pages. R. M. 6. Published by Carl Heymann, Berlin, 1934.

This "contribution to the study of the protection granted to foreigners," is devoted principally to the status of Christian missions and missionaries in China. After an introductory discussion of the idea of missions and the extent of modern mission work, the book is divided into two parts, the first comprising the period of 1842-1903, the second the period of 1903-1932. There is also a good bibliography and a supplement.

Naturally the discussion on the relations of missions to governments involves a discussion of what is meant by governments themselves. The citation of the legal agreements makes the book very useful. The author, who lives in China, discusses such questions as the right to propagate Christianity, the right to live in China and to acquire property there, the French protectorate of missions, the protection of missionaries and converts, the official rank of Roman Catholic missionaries, the right of Christian missionaries to engage in non-missionary pursuits. Legal documents are quoted in original English, French or German.

#### C. T. BENZE.

The Sins of Saints. By Herbert Lockyer. 1 s. 124 pp. Pickering & Inglis, Glasgow.

This little book of 126 pages is almost pure gold,—not in the literary or exegetical sense, but in the fidelity with which the truths of Scripture are applied to the common weaknesses of our human life. The thirteen texts which form the chapter headings are gateways to searching exposition and powerful spiritual appeal. The mirror of divine Truth is held before the sins and frailities of saint and sinner with telling effect, but not without a faithful unfolding, also, of the Gospel of Grace. The themes are both arresting and practical, as will be judged by the mention of a few of the titles: Clean Hearts and Right Spirits; When the Wagons Came; The Motherhood of God; Groping in the Dark; A Happy Home; Something for Nothing.

A book of such penetrating and unmasking character is hardly destined for wide popular acceptance; nevertheless it has a greatly needed message for the present day. It is valuable as a treatise on the Way of Life and as a guide to holy living.

H. R. Monro.

Epochs in the Life of the Apostle John. By the late A. T. Robertson. 8 vo. 253 pp. \$2.00. Revell. New York. 1935.

A book by the leading New Testament scholar in America is an event. Dr. Robertson was well-known as a professor of New Testament Greek in Louisville Theological Seminary and as the author of a number of books on preaching and the ministry and on the history and exegesis of the New Testament. His death last year was a great loss to the Church, but he has left behind him abiding evidences of his scholarship and evangelical standing.

In this posthumous volume Dr. Robertson unhesitatingly identified the Apostle Paul with the writer of the fourth Gospel, and of the epistles and Revelation and with good reason. His book is the result of a life-time of study of the Johannine problem. First Dr. Robertson presents the "Beloved Disciple" in his personal characteristics and surroundings as presented in the New Testament and described by the Early Church Fathers. He makes a careful study of John as a trusted follower of Jesus, a close companion of Peter and the other apostles, a missionary leader and clear interpreter of

Christ in the early Church, and finally as the Christian prisoner, prophet and seer in Patmos.

Here is a wonderfully rewarding study—throwing much light on the New Testament and the problems of the early Church, as well as on the character of Christ's most intimate companion. The bibliography is very complete, with references to over 250 volumes on John and Johannine literature. It is the rich fruitage of a lifetime study—especially valuable to pastors and other Christian students.

That Strange Man Upon the Cross. By Richard Roberts. 12 mo. 135 pp. \$1.25. The Abingdon Press. New York. 1935.

These are devout, Biblical addresses on Christ-the Man, the Teacher, the Worker, and the Crucified One. The lectures stop short of completeness since the Risen, living Christ is not clearly presented. A Christ on the Cross is essential to the Gospel but this is not the true cli-max. Dr. Roberts says, "We find ourselves saying with the people who heard his living voice, 'Never spake man like this man." and perhaps at the last falling at his feet and saying, with his skeptical disciple, 'My Lord and My God.'" While we cannot agree with every statement of Dr. Roberts, his studies are stimulating and bring the reader into fellowship with the cruci-fied Christ, as "the last word of God to a wayward race."

Christ and the Student World. By Robert P. Wilder. 80 pages. 1s. Simpkin Mashall Ltd., London. 1935.

The practical value of these messages has already been tested and proved. They were conceived through years of prayer, Bible study and spiritual experience and came into being to meet the definite needs of students. They have been greatly blessed in America, Europe, Egypt and India where intelligent young men and young women have been brought out of darkness and despair into light and hope.

There are eight brief studies

—The Fight for Character, The Uniqueness of Jesus Christ, We Would See Jesus, Bible Study for Spiritual Growth, Prayer, Guidance, What Is a Missionary Call, and The Risen Lord. Christ and the Bible are the foundation on which Dr. Wilder builds, but wide reading and experience furnish rich material for effective, careful and logical construction of his thought. Students and other earnest-minded young people will find them especially valuable.

The Rediscovery of the Spirit. By William Owen Carver. Fleming H. Revell Co. \$1.50.

This book is a tonic for those who have been under the influence of the cynical materialistic views which have been widely prevalent, but which, the author finds, are now giving way to a more spiritual and therefore more hopeful conception of life. He presents the evidence of a revival of confidence that life has real meaning and purpose. He does much more than this he lays the foundations for an adequate Christian philosophy and shows that the Christian experience and the Christian revelation do not have to wait for the word of the scientist and the psychologist before having valid assurance that in its relation with God the soul is in contact with reality.

SAMUEL MCCREA CAVERT.

Unto the Skies. By Lillian G. Carleton. 12mo. 207 pp. \$1.00. Pickering & Inglis. Glasgow. 1934.

This cluster of stories from life gives vivid pictures from the childlife of boys and girls treated in the Memorial Hospital of the Medical College at Ludhiana, North India. Miss Carleton is herself a part of the picture, having been for years a nurse intimately associated with Dr. Edith Brown, the founder and still the dynamic genius of this great Christian institution. Next to seeing that busy beehive—as has this reviewer-and getting the "close-up" of it all, is the reading of the stories found in these glowing pages. For out of this composite of human interest, the reader gains a keener insight into the very heart of India, and finds a spiritual tonic out of the heart of this extraordinary group of women in Ludhiana Hospital.

DAVID MCCONAUGHY.

Twice-Born Men. Compiled by Hy Pickering. 12 Mo. 144 pages. 1 shilling. Pickering & Inglis. Glasgow. 1934.

This is not related to the volume of the same name by Harold Begbie. It is a compilation of stories of the conversion of one hundred men in different walks of life, in different lands and widely separated in time. They include stories of Sir Robert Anderson, formerly head of Scotland Yard; F. S. Arnot, mis-sionary to Africa; Dr. T. J. Barnardo, "Father of Nobody's Children"; D. L. Moody, the evangelist; J. Pierpont Morgan, the banker; A. J. Gordon, the Baptist preacher of Boston, and Arthur T. Pierson. Most of the subjects are well known and these stories furnish good material for sermons and other addresses.

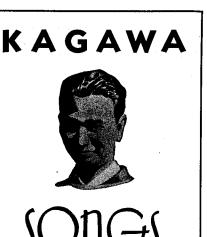
"Eye" to "Aye." By Paul H. Graef. 8 Vo. 127 pp. \$1.00. Christian Publications, Inc. Harrisburg, Pa. 1934.

By the use of display type and some colored charts Mr. Graef, a businessman, presents the Gospel message of the New Testament. The main parts are Scripture quotations on sin and salvation, showing clearly the way out of darkness to light, or from death to life. Mission workers and other personal workers will find it emphatic, clear, concise and appropriate.

The Flying Boat. By Robert N. Mc-Lean. 8 vo. 184 pp. \$1.00. Friendship Press. New York. 1935.

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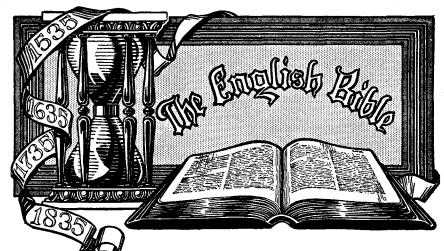
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- The Bible in Our Day. A symposium. 184 pp. \$1.00. American Bible Society. New York.
- Calendars. Daily Meditation, 1s. 6d.; Golden Grain, 1s. 3d.; Golden Text, 1s. 3d.; Daily Manna, 1s. Pickering & Inglis. London.
- The Conquering Christ. Inabelle G. Coleman. 92 pp. Foreign Mission Board, Southern Baptist Convention. Richmond, Va.
- Gold by Moonlight. Amy Carmichael. 182 pp. 5s. S. P. C. K. London.
- I Discover the Orient. Fletcher Brockman. 210 pp. \$2.00. Harpers. New York.
- Miracles in a Doctor's Life. Walter Lewis Wilson. 120 pp. Paper. Moody Bible Institute Colportage Assn. Chicago.
- The Netherlands Indies. World Dominion Survey Series. Joh. Rauwes, H. Kraemer, F. J. F. Van Hasseltz, N. A. C. Slotemaker de Bruine. 186 pp. 5s. and 3s. 6d. World Dominion Press. New York and London.
- Points for Emphasis. A Vest Pocket Commentary. Hight C. Moore. 192 pp. 35 cents. Sunday School Board, Southern Baptist Convention. Nashville, Tenn.
- Philosophical and Biblical Reflections on World Peace. John Bovenkerk. 31 pp. 35 cents. Zondervan Pub. House. Grand Rapids, Mich.
- Studies in Romans. B. H. Carroll. 119 pp. 60 cents, cloth; 40 cents, paper. Sunday School Board, Southern Baptist Convention. Nashville, Tenn.
- The Solitary Throne. Some Religious Beliefs of Mahatma Gandhi in the Light of Christ's Teachings. Bishop Brenton T. Badley. Lucknow Press. Lucknow, India.
- The Shepherd King. John Clover Monsma. 268 pp. \$2.00. Zondervan Pub. House. Grand Rapids, Mich.
- Tarbell's Teacher's Guide 1936. Martha Tarbell. 432 pp. \$2.00. Revell. New York.
- The Turkish Transformation. Henry Elisha Allen. 251 pp. \$2.50. University of Chicago Press. Chicago.
- With Christ in Soviet Russia. V. Ph. Martzinkovski. 364 pp. Nile Mission Press. Jerusalem.
- John White of Mashonaland. C. F. Andrews. 205 pp. \$1.50. Harpers. New York.
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