

THE MISSIONARY REVIEW OF THE WORLD

Idols Falling in China

James P. Leynse

A Robber's Church in India

H. R. Coventry

A Century of Medical Work in China

J. Oscar Thomson

Problems and Encouragements at Home

Seen by Home Mission Executives

The Success of Missionary Children

Ellsworth Huntington

Among the Italians in America

A. Di Domenica

The King's Business

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Dates to Remember

FLORIDA CHAIN OF MISSIONARY ASSEMBLIES

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January 26-30—Orlando.

January 27-30—Deland.

January 30-February 1—Palm
Beaches.

February 2-7—Miami.

February 7-8—Bradenton.

February 7-8—Fort Myers.

February 9-15—St. Petersburg.

February 10-13—Clearwater.

February 13-15—Tampa.

February 17-19—Lakeland.

February 17-19—Winter Haven.

February 19-21—Gainesville.

February 23-26—Jacksonville.

January 22-25—Cause and Cure of
War Conference. Washington, D. C.

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

February 11-18—Annual Meeting, In-
ternational Council of Religious
Education, Chicago.

February 24—Brotherhood Day.

March 8—World Day of Prayer.

March 8-10—Youth Conference under
the Auspices of the Greater New
York Federation of Churches,
Riverside Church, New York.

Obituary Notes

Masanobu Ishizaka, first Dean and
then President of Aoyama Gakuin,
Tokyo, died in that city November 8.
His doctor's degree was received at
Johns Hopkins University.

* * *

Dr. J. J. Ransom, pioneer Method-
ist missionary to Brazil, died at Nash-
ville, Tenn., October 18. Dr. Ransom
organized the Methodist Mission in
Brazil, and was an outstanding lin-
guist and theologian, contributing
frequently to church periodicals and
translating religious works into Por-
tuguese.

* * *

The Rev. Frederick Lynch, D.D.,
minister, editor and peace advocate,
secretary of the Church Peace Union,
1914-26, died in December at his home
in New York City, at the age of 67.

Dr. Lynch was born at Peace Dale,
R. I., and studied at Yale and was or-
dained in the Congregational ministry
in 1899. He edited *Christian Work*
for twenty years, 1906-26, and was
president (1910-18) of the American
Scandinavian Foundation. He was a
founder and in 1914-26 secretary of
the World Alliance for International
Friendship.

* * *

The Rev. Dr. Augustus F. Beard,
the oldest Yale alumnus and the old-
est Christian minister in the United
States, died on December 22d at his
home in Norwalk, Connecticut. He
was 101 years old on May 11.

He took his first airplane ride at
100.

He attained wide recognition for his
work in the advancement of higher
education for Southern Negroes, and
was for many years secretary of the
American Missionary Association.

Augustus Field Beard was born on
May 11, 1833, in Norwalk, son of Al-
gernon Edwin and Mary E. Mallory
Beard. After attending Williston
Academy, he went to Yale, being
graduated with the A. B. degree in
1857 and receiving his Master's de-
gree in 1860. In 1857 and 1858 he
went to Auburn Theological Seminary,
and in 1860, the year that he was
ordained a minister of the Congrega-
tional Church, was graduated from
Union Theological Seminary.

Dr. Beard in 1886 became corre-
sponding secretary of the American
Missionary Association of the Congre-
gational Church. For many years he
took a prominent part in the develop-
ment of schools and colleges for Ne-
groes in the South, and on his hun-
dredth birthday anniversary, a fund
of \$100,000 was started to provide
scholarships for advanced Negro stu-
dents.

* * *

Miss Frances Cecil Heath, one of
the most valued leaders of the Y. W.
C. A. in Great Britain, died on De-
cember 30, 1934. She was the daugh-
ter of the late Rev. Christopher and
Mrs. Heath of Hucclecote and Chelten-
ham and joined the Y. W. C. A. in
1912 as Divisional Secretary of the
Southern Division of Great Britain.
She became principal of the Associa-
tion's Training College in London and
when the College closed Miss Heath
went to Jamaica, and put the work of
the Y. W. C. A. on a lasting founda-
tion so that it has increased in
strength. Her remarkable power with
Colored girls was evident when later
she went to West Africa to make a
survey for the World's Y. W. C. A.
As a result of her visit a good work
was started in Lagos.

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Editorial Chat

January was the month for taking account of stock; for considering the past and its lessons; and to prepare for an advance. The Foreign Missions Conference met for this purpose in Garden City (Jan. 2 to 4) and the Home Missions Conference in Philadelphia (Jan. 6 to 10). Both meetings of missionary executives are briefly reported in our "Topics of the Times." Fuller reports can be obtained from the headquarters of the Foreign Missions Conference, now at 156 Fifth Avenue, New York, and of the Home Missions Council and the Council of Women for Home Missions, 105 East 22d Street, New York. The REVIEW is cooperating, heartily but unofficially, with these interdenominational organizations and with all evangelical mission boards and societies, denominational or independent, that are seeking to make Christ known and to enlist men and women in His service.

The aim of the REVIEW is to present the universal need for Christ and His Gospel and to report how God is working today in all parts of the world to reveal Himself, to save men from sin and eternal death, and to establish His sovereign control in all lands and in all realms of life.

* * *

Encouragement comes from letters which tell of the way God is using the REVIEW to stimulate interest in our readers and enlist them in His service. Some of these write as follows:

This afternoon I did something that is psychologically all wrong, but I could not help it. I took up the January REVIEW and read it from cover to cover. I simply could not stop. I think it is an exceptionally interesting

issue, and I congratulate you. After I laid it down my wife took it up, and when I came back an hour later she was still reading it.

PAUL DE SCHWEINITZ,
Treasurer of the Moravian Church.

* * *

It was a glad surprise to find the latest copy of the REVIEW on the S. S. *Empress of Canada* last summer when enroute to Honolulu. Someone ought to place the REVIEW on other large steamers!

ANNE SEESHOLTZ, *Exec. Sec.,*
Council of Women for Home Mis-
sions, New York, N. Y.

* * *

This January MISSIONARY REVIEW OF THE WORLD, fine as it is all through, appeals to me especially because of its breadth of vision in giving all Christian matters pertaining to the Church of Christ throughout the World.

ADELE GREENE.
Washington, D. C.

"Missions or Hand Grenades"

A Correction

Exception has been taken to a paragraph in our December number (page 589), under the above caption. The information was copied from *The Living Church* which, in turn, quoted from testimony presented at the munitions inquiry in Washington. Letters from Rev. A. C. Snead, and from Rev. David Mason, Foreign Secretaries of the Christian and Missionary Alliance, under which Mr. Young was sent as a missionary to Ecuador, throw light on the matter. These letters and *The Alliance Weekly* contain the following comments on the incident:

"During 1932, there was considerable political turmoil in Ecuador, with frequent revolutions, during which many lives were lost, including the lives of innocent bystanders, among them a fine Ecuadorian Christian. In order to prevent further bloodshed Mr. Young suggested to the authorities that tear-gas might be used in place of guns to overcome the unruly rebellious mobs. As a result, communication was established between the Minister of War and the Federal Laboratories and sample "billies"—tear gas bombs—were sent through the regular Government channels to Ecuador. We are assured that Mr. Young did not take orders for the bombs.

"We deeply regret that Mr. Young, when called upon by the Minister of War, did demonstrate the use of the hand 'billies' on one occasion. This we feel was a serious error on his part. The leading newspapers in Ecuador recognize that Mr. Young acted from a sincere desire to save human life, without thought of gain for himself . . .

"Mr. Young has served as a missionary in Ecuador since 1918 and has proved himself to be a devoted servant of Christ, an earnest and successful winner of souls. We believe he acted innocently, although inadvisedly, in this matter."

DAVID MASON.

Personal Items

Mr. W. P. Livingstone, of Edinburgh, has retired from editorship of *Life and Work*, official organ of the Church of Scotland, and the young people's missionary paper, *Other Lands*. Mr. Livingstone is the author of fourteen missionary books, of which the best known are "Mary Slessor of Calabar," "Laws of Livingstonia" and "The Galilee Doctor." He is well known not only in Great Britain and America, but in Africa, Australia and the West Indies. His *Life of Mary Slessor* has been translated into Arabic, Dutch, French, Chinese, Welsh, Hindi, Norwegian and Hungarian.

* * *

Carlton M. Sherwood, General Secretary of the International Society of Christian Endeavor, has been appointed Executive Director of the Associated Boards for Christian Colleges in China, with headquarters in Boston.

* * *

Dr. John H. Finley, educator and publicist, has accepted the national chairmanship of "Brotherhood Day" which will be observed by Protestants, Catholics and Jews on February 24, 1935.

* * *

Rev. Frank T. Cartwright, Associate Secretary of the Methodist Foreign Board, is touring the mission fields to study cooperative problems in Japan, Korea, China, the Philippines and Malaysia.

* * *

Miss Sue Weddell, Secretary of Young Peoples' Work, Reformed Church in America, has been elected Chairman of the Board of Managers of the Missionary Education Movement.

* * *

Miss Anne Seesholtz, Executive Secretary of the Council of Women for Home Missions, has received a degree of Doctor of Philosophy from Columbia University. Her field is History and Philosophy of Religion.



HOW A CHINESE CHRISTIAN ARTIST INTERPRETS CHRIST'S PARABLES

1. The Parable of the Great Supper.
2. The Broad and Narrow Gates.
3. The Wise and Foolish Virgins.
4. The Good Shepherd Returning.
5. "Ask and It Shall Be Given You."

THE MISSIONARY REVIEW of the WORLD

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NUMBER TWO

Topics of the Times

HOME MISSIONS TODAY IN AMERICA

Some of the present-day problems and challenge in the task of making America Christian was presented in the twenty-seventh Annual Meeting of the Home Missions Council and the Council of Women for Home Missions which met in Philadelphia, January 7th to 10th. The presiding officers were Dr. Charles E. Schaeffer, Secretary of the Reformed Church in the United States Board of Home Missions, and Mrs. Daniel A. Poling, President of the Council of Women for Home Missions. The topics discussed included young people's work, pioneering, migrant workers, Indian work, Jews, New Americans, West Indies, Alaska, rural work, church buildings, Orientals, cooperation and strategy and planning for the future. The home mission study topic for the year (1935-6) is the "Next Steps in Home Missions."

The major emphases of the message for the present day were enumerated by Dr. Chas. H. Sears as follows:

The current demands upon religion are for spiritual power to transcend difficult and almost baffling circumstances that confront us. Men look to the Church to cultivate the resources of the Spirit. The human spirit can never be satisfied with its material environment for it has needs which no social order can satisfy. The timeless task of the Church is to cultivate the powers of the Spirit by which great souls rise superior to and become victorious over circumstance.

Men look to the Church to cultivate the active mood through which men are inspired to lay the foundations of social life in accord with Christian principles. The Christian Church must not fail it at such a time as this. It must ever recognize the essential character of religion—that religion is life and is dependent upon spiritual forces.

Current demands upon home mission agencies include programs that comprehend the whole task of the Church; programs that are extensive and that carry vital religion along the shifting frontiers of American life—geographical, racial, social. Within one hundred years after the close of the Revolutionary War the geographical frontier of America was pushed forward from the Appalachian Mountains almost to the Pacific Coast. It was the task

of the Church to move with the frontier and to establish churches and schools. In our own day geographical frontiers are shifting, as in the Tennessee Valley development. By the turn of the twentieth century the frontier had shifted from the West to the industrial communities of the East, from Anglo-Saxon to the Slavic, Latin and Semitic races. The Church never really occupied this frontier, with serious consequences for the America of today. This frontier still lies as a challenge before the home mission agencies.

But the frontier of the new day is largely social—industrial, economic. It is psychological and spiritual. Congregationalists are creating a Social Action Department, and the Baptists have appointed a Christian Social Action Commission. There can be no doubt that it is the function of the Church to cultivate social insight, to create social sympathies, to cultivate social imagination—that the effect of individual conduct or social action may be envisaged—and to cultivate in individuals and groups not only a willingness to share but the courage to create situations under which they must share. As the Church during the eighteenth century prepared men to serve on the geographical frontier and later other men to serve on racial frontiers, should not the Church and its home mission agencies now definitely set apart men for service along the new social frontiers?

Home mission leaders must be quick to shift their strategy to meet changed conditions, recognizing that "Church extension" demanded on the geographic frontier is not the "Church extension" required on the social frontier—fewer new churches, more outreach in ministry. The home mission programs required today must meet the religious needs of people and the social needs of individuals and communities rather than seek only to save one's self.

The work in the home mission fields was ably reviewed by Dr. Wm. R. King, Executive Secretary of the Council. There are now twenty-six denominations cooperating and the Council is also affiliated with ten interdenominational bodies, nineteen State Home Mission Councils, fifteen State Councils of Churches, forty-five City Church Federations, and nine cooperative regional commissions. Cooperation between evangelical agencies is a great feature of the two Home Mission Councils.

The present trends to which Dr. King called attention include (1) improvement in financial sup-

port; (2) consolidation and simplification in board organization and administration; (3) increased cooperation between denominational agencies; (4) new steps toward comity to eliminate overlapping and waste of energy and money; (5) greater emphasis on evangelism and the need for spiritual awakenings, with plans for Gospel preaching missions; (6) there are also unfavorable trends toward denominational emphasis due to a mistaken idea of the need for self-preservation; (7) anti-religious and anti-denominational activity; (8) attacks on home missions as an out-of-date enterprise — due to prejudice or lack of information.

The fourfold challenge to the Christians in American churches was outlined as follows: (1) To realize and make known the great present-day need and to employ more effective methods to meet that need; (2) to unify the study and approach to the problem and the attempts at the solution, without interfering with individual initiative and operation; (3) to put home missions to the fore as an inspiring service for Christ and mankind and a vital part of each church program; (4) a determination to advance in spite of difficulties, to regain lost ground and to evangelize untouched fields and un-Christian areas of life. The Church must, under the guidance and power of God, conquer atheism, materialism, and selfishness. Christ alone is able to solve all problems but He evidently does not plan to solve them alone. As Head of the Church He calls for the devoted cooperation of His followers.

The conference this year passed special resolutions urging the adoption of the Costigan-Wagner anti-lynching bill; the observance of "Sanctuary Sunday"; approval of the Religion and Welfare Recovery Movement, and of the Young People's Spiritual Emphasis Movement.

The president of the Home Missions Council for the coming year is Dr. E. M. Halliday, of the Congregational Church. Mrs. Daniel A. Poling continues to be the efficient president of the Council of Women for Home Missions. The next annual Home Missions Conference is to be held in Washington, D. C., early in January, 1936, and will center its attention chiefly on Town and Country work, and the Rural Fields, which is to be home mission study topic for the year 1937-8.

A CRISIS IN GERMAN MISSIONS

The work of German evangelical missions throughout the world is threatened with catastrophe. The primary cause is not the conflict within the German Church, though how that conflict may affect the work of the missionary societies, all of which have identified themselves with the movement represented by the conservative

"Confessional Synod," cannot be foreseen. Up to the present the contributions to the missionary societies have been well maintained. The threatened collapse is due to the restrictions which the Government, owing to financial circumstances, has imposed on German exchange. The transmission of money out of Germany has been greatly restricted and though the German missionary societies have funds at their disposal they are not allowed to send them out of the country excepting as authorized by the Government.

The normal expenditures of the German evangelical missionary societies on their work abroad has been approximately \$1,650,000 a year, of which about \$500,000 was for general missionary purposes such as the payment of indigenous workers, the maintenance of institutions and general running expenses, while the remainder covered the allowances to German missionaries. It was hoped that a certain amount (probably less than half the normal sum required) would be allowed to be transmitted for this latter purpose, since the Government recognizes an obligation towards its own nationals overseas. The latest information is, however, that the restrictions on exchange will not permit the sending of even this limited contribution. In November, only 8,500 marks were available for the total support of German missionary work throughout the world. The German fields thus receive no money at all from home, or at the best an insignificant amount. It needs little imagination to realize the difficulties and distress created by the sudden cutting off of customary supplies from the home base for the churches in the field. The German societies have appealed to the missionary societies in other countries to come to their aid in the attempt to mitigate the dire effects of the calamity.

The Conference of Missionary Societies in Great Britain invited representatives of the German missionary societies to come to London to confer with a subcommittee of its Standing Committee and with the officers of the International Missionary Council. The conference took place at Edinburgh House on November 12 and 13, 1934, and each of about twenty-five German mission fields was examined in detail. The result showed that at least \$250,000 a year, or half of the amount hitherto transmitted for general missionary purposes, would be required to meet pressing needs. It was assumed that the German societies would be allowed to remit in addition at least some part of the money required for missionary salaries—an assumption which is likely to prove mistaken.

Real and urgent as the need is, it is clear that in the present financial straits in which the missionary societies in all countries find themselves there is little hope of obtaining from their con-

stituencies additional contributions to anything like the amount required. On the other hand, the Church throughout the world cannot stand aside and see the fruits of one hundred years of mission work fall into ruins.

A continuance of German missionary work on its former basis is impossible unless the restrictions on foreign exchange are relaxed. The German societies, like the missionary societies in other countries, though in a still more drastic and abrupt way, may be obliged to reconstruct their whole work to meet the altered conditions. But this task, though it must be taken in hand at once, cannot be carried through in a day. It will have, moreover, to be undertaken in international consultation and coöperation. If the German missionary societies are prevented from supplying either men or money for their fields, a large and important work, hitherto conducted by a German mission, is threatened with complete collapse, a situation may be created in which some other society outside Germany working in an adjoining field may feel under an obligation to come to its aid.

In order that these possibilities may be explored, a breathing space is essential. In the meantime there are needs of extreme urgency to be met. Unless some help is immediately forthcoming the catastrophe may be complete.

The facts were fully reported to the Committee of Reference and Counsel of the Foreign Missions Conference of North America and upon the recommendation of that Committee, the Conference on January 3d adopted the following resolutions:

That this Annual Conference commend to the churches and boards an appeal for contributions to an Emergency Fund for immediate relief to German missions and with a view to providing for a period of a few months in which plans may be developed for the necessary support of the foreign missions of the churches in Germany.

That the Conference entrust this appeal and the Emergency Fund to a special committee with the officers of the International Missionary Council.

That we authorize the special committee to seek a conference with the German Ambassador to the United States to discuss with him the conditions in Germany which have led to this regulation, and to learn how we may be of help, and to inquire how some plan may be worked out which would lessen the burden of our German fellow missionaries.

That this Annual Conference instruct the special committee to express to the German Missionary Conference the sincere sympathy of this Annual Conference and an assurance of its united prayers and such assistance as may be practicable with the hope that effective relief may soon be found from the difficult situation in which the German missions are now placed.

These resolutions have been put into effect immediately and an appeal has been sent to all the Foreign Mission Boards in North America to contribute to the proposed Emergency Fund. No definite amount has been fixed for this fund, but the aim is only to provide relief for urgent dis-

tress during a limited period, probably not longer than the end of next June. The figures given in an earlier paragraph are an indication of the extent of the need. Similar appeals are being made in Great Britain and the Scandinavian countries.

Some missionary societies outside Germany have special links or associations with a particular German mission and consequently may regard it as a special obligation to give help in that quarter. There is no reason why special efforts of this nature, while retaining their distinctive character, should not be coördinated with a more general effort in which the missionary societies in other countries seek collectively to bring aid to the sorely pressed churches established by the German missions. In order to avoid duplication of efforts, and to provide for coöperation, it is urgently requested that the offices of the International Missionary Council, now at 156 Fifth Avenue, New York, be used as a clearing house of information and that notice of all funds sent from any source in North America to any German mission, and the place to which they are sent, should be at once communicated to the same office*.

A. L. WARNSHUIS.

FORWARD IN FOREIGN MISSIONS

Like Napoleon's drummer boy, the foreign mission leaders of North America "know not how to beat a retreat"—but for a different reason. The Foreign Missions Conference of North America, including some 200 missionaries, executives and other leaders of the United States and Canada, met (January 2 to 4) at Garden City, Long Island, in their forty-second annual conference. They faced frankly old and new difficulties that confront the enterprise at home and abroad—financial straits; indifference in the churches; opposition and regulation by governments in Mexico and other lands; Roman Catholic antagonism to evangelical work in the Congo; divided forces and at times rival programs among Protestants; weak national churches; nationalism; materialism, rationalism and godless communism. These and other difficulties do not dismay or discourage missionary leaders who are conscious that the forces that are for us are greater, far greater, than those against us. The Christian Church has always faced insuperable difficulties—insuperable to men but not to God.

A dark picture of economic and political conditions in Europe was painted by Stanley High—Congregational pastor, editor and radio speaker. It was a picture without much light or hope for

* Contributions to the German Mission Emergency Fund may be sent to the office of the Foreign Missions Conference, 156 Fifth Avenue, New York, and, in accordance with advice received from the German societies, these will be sent immediately where the need is greatest.

he failed to take God and His forces into account. The facts, the shadows cast by human selfishness and sin, cast a gloom over the earth, but we must not forget that God can change the whole situation over night.

Dr. Herbert H. Farmer, a professor in Hartford Theological Seminary, clearly and cogently presented the brighter side of the picture, calling attention not only to the great need of man but to the saving power of God at work in the world. Dr. Farmer pointed out that the Christian message is uniquely adopted to the present age and that no man has the right to change this divine message to suit his own view of what will meet human need. God speaks to the world through Christ and He speaks to His Church through the world events that reveal human need.*

One afternoon was spent in considering the "Next Steps in Missions," but while helpful thoughts were presented there seemed to be no clearly-defined program for advance. Dr. Fred F. Goodsell of Boston reported that the American Board plans to emphasize evangelism—or "The experience of Christ in modern life"; social action—or the application of Christianity to present-day problems; more cooperation in mission work; and a financial advance that will endeavor to enlist a larger number of givers rather than to secure larger gifts. Miss Sallie Lou MacKinnon of the Methodist Church, South, convincingly recommended that missionaries be given more liberty to work outside of established institutional programs—as Dr. Stanley Jones is doing in India and China and Dr. George Howard in South America. The success of these plans depends on the guidance and power of the Spirit of God working in and through the missionaries. Dr. Alexander Paul, of the United Christian Missionary Society, recommended that more power and authority be given to National Christian leaders; Dr. S. G. Ziegler, of the United Brethren Mission Board, strongly advocated seeking to recapture for the Church the vision of the lost condition of the 800,000,000 or more still unevangelized, whose supreme need is for Christ and His salvation. God offers to do for man that man cannot do for himself. Dr. John R. Mott, who has recently returned from South and Central Africa and is about to revisit the Far East, gave one full evening to the subject of the need for further union and cooperation among the followers and forces of Christ.

One of the stirring features of the conference was the personal appeal to the mission boards by a group of Hartford Seminary students—of varied talents and church affiliations—who are asking to be sent as a unit to some mission field for pioneer work, without guaranteed salaries, to bear witness

to Christ by word of mouth and by Christlike life and service. Their appeal was very sympathetically received and was referred to a committee for further conference and recommendations. Here is manifested a revival of the missionary spirit among college-trained youth that led to the formation of the Student Volunteer Movement a half century ago.

Other speakers at the conference included Dr. Francis Wei, of China; Dr. J. Oscar Thompson, of Canton; Dr. Victor G. Mills, of Montclair, and Dr. Nicol Macnicol, formerly secretary of the National Christian Council of India. Dr. Robert P. Wilder, who has given nearly half a century to the missionary cause—in India, America, Europe, and the Near East—was introduced to the conference.

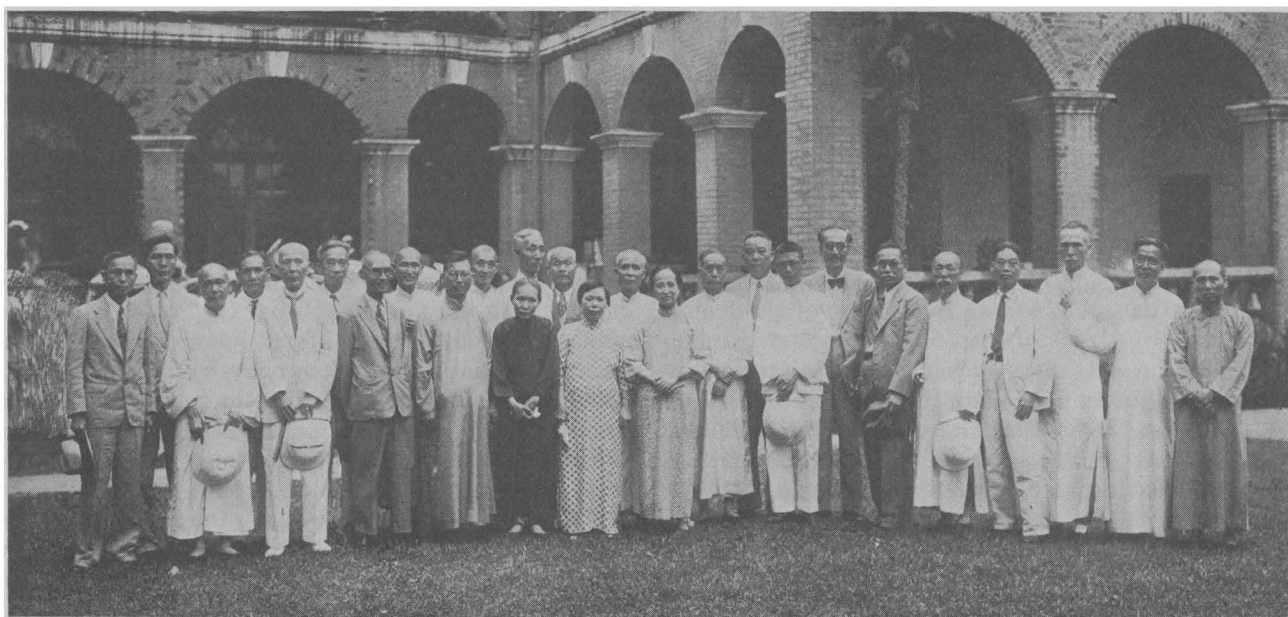
Dr. John R. Mott was elected Chairman for the coming year, and it is proposed to hold the next annual meeting from January 8 to 10, 1936, in a place not yet designated. The annual budget required is \$51,000. One of the features of this year's meeting was the presence of a larger number of younger people than usual, under thirty years of age, a feature that it is proposed to continue. One lack in this year's program was any effective presentation of concrete, up-to-date facts from the mission fields; the weakness of some discussions of present-day problems was the lack of any adequate suggestions as to their solution. The Foreign Missions Conference has, in past years, been the means of achieving many valuable results in cooperation at home and abroad, in promoting missionary preparation, and in developing leadership and strength in the churches on the field.

CONDITIONS IN SOUTH INDIA

Gandhi's political influence in India seems to be diminishing. Many Indians are criticising the methods that he has employed. Some are trying to gain results by working for majorities in the conventions. It is evident that the "Self-respect Movement" in the middle classes, has gained markedly in extent and influence. It is mixed with Bolshevistic aims and works openly against religion. Such circles are openly hostile to Indian nationalism as it finds expression in Gandhi. Wherever he appears they wave the black flags which are their symbol, in protest against him. Gandhi is also compelled to face the opposition of the orthodox-Hindu circles. Many Brahmins are enraged because he is fighting for the admission of the "untouchables" to the temples.

All this points to the fact that the Indians can not be helped by mere political agitation. They need the Gospel of Christ, which alone can create a new beginning.—*Leipzig Mission Report*.

* We expect to publish this address in our March number.



CHRISTIAN CHINESE PHYSICIANS AND SURGEONS—LIVING GRADUATES OF CANTON MISSION HOSPITAL

A Century of Medical Work in China*

By J. OSCAR THOMSON, M.D.,
Canton Hospital, Canton, China

THE Centennial of the founding of the Canton Hospital in 1835 has a peculiar interest for me. My father was in charge of the hospital at the fiftieth anniversary in 1885, the year of my birth, and wrote a history of the hospital and of the Medical Missionary Society in China. At the anniversary he read a letter from Dr. Peter Parker, the founder of the institution and the originator of modern medical missions, who wrote:

The fourth of November, 1835, was the date of my opening the Ophthalmic Hospital in Canton. To the adorable Saviour Jesus Christ be given the praise and gratitude of all the millions who, by the instrumentality of medical missionaries in the past, present and future, shall have become acquainted with His unspeakable and divine character.

The chairman of the fiftieth anniversary meeting, the British Consul General Sir Challoner Alabaster, remarked that because of the greatness of the object and the importance of the work, others would be commemorating the one hundredth anniversary fifty years hence.

The Canton Hospital, although it has had to close its doors on three occasions, has survived many stirring events: Wars and sieges of Canton in 1840, 1856, and 1884; the T'ai P'ing rebellion; the Boxer outbreak of 1900; the Revolution of 1911; the frequent contests of the warlords since, and the political typhoon of 1926-28. Our institution has helped to produce, directly or indirectly, many of the constructive movements in the modernization of China. It has been an important factor in opening the doors of China.

When we consider the conditions that existed in China, that walled in nation, in the early nineteenth century, we have the greatest admiration for the courage and wisdom of the pioneers. Wells Williams wrote:

Owing to the increased hostility of the Chinese authorities, the mission at Canton was now more than ever cramped and confined in its operations and perplexed beyond measure. The arrival of Dr. Peter Parker from New York in 1834 had added to the force an enthusiastic missionary of exceptional vigor and ability who by his medical training was able to introduce a new factor that has performed a service of the highest importance between Chinese and foreigners by removing their mutual misunderstandings. This was the establishment at Canton

* Substance of an address given at the Medical Missionary Dinner, New York, December 14, 1934.

of a dispensary and hospital for the free treatment of Chinese.

Not only did Parker render a great service in "opening up China by his lancet" to missionary work, but he also created in America and Europe much interest in medical missions while the hospital was closed in 1840 owing to the war.

The organization of the Medical Missionary Society in China in 1838 is an indication of the eager acceptance by the Chinese of the benefits of modern medicine, surgery in particular, and the interest in medical missions on the part of all classes of foreigners in China, merchants and officials, as well as missionaries. It was a splendid example of a cooperative effort on a wide scale, that is needed again today. It was international, American, British, and Chinese cooperating. It was interdenominational, Congregationalists, Presbyterians, Wesleyans, Episcopalians, Baptists, Quakers and other denominations working harmoniously together. It was the first organization definitely to combine the alleviation of human suffering and the extension of Christianity. Its prospectus envisioned the spreading of scientific medicine and Christianity throughout China—medical education, specialization in hospital work and medical research, to benefit mutually the Orient and Occident.

Following the retirement of Dr. Peter Parker and the burning of the hospital building which Howqua, the Chinese senior Hong merchant had provided, Dr. John G. Kerr, a graduate of Jefferson Medical College, reestablished the Pok Tsai Hospital ("Hospital of Universal Benevolence") at the present site. For forty-four years he did a great and enduring work. He built up a large hospital. He wrote and translated many medical textbooks, the wood blocks of which were still at the hospital when I arrived twenty-five years ago. More than a hundred Chinese physicians were trained during his term of service. They became pillars of the church and highly respected leaders of the medical profession.

My father was intimate with Dr. Kerr and had great affection for him. One of the most important events of that period was the organization of the China Medical Missionary Association in 1887, of which Dr. Kerr was the first president. This has been an important factor in the building up of modern medicine in China. The final and most convincing proof of the worth and status of medical missions in China was the amalgamation in 1932 of the China Medical Association and the National Medical Association to form the Chinese Medical Association, a wonderful example of union between a missionary and a national organization, "a fine instance of friendly internationalism in science." This is a national medical

organization which has a Council on Medical Missions of which the Chinese president of the Association is a member, and which has a Section on Medical Missions at the biennial conferences. What a fine culmination to the work of Parker, Kerr and other noble men and women who had a superb vision and a Divine Leader.

The hospital compound at Kuk Fau in the centre of Canton, facing the Pearl River, and on the most important street of the city of Rams, is a great medical and missionary centre. It is a splendid viewing stand for momentous events. The daily exodus on the passage boats to all parts of the delta takes place at the hospital gate. Defeated and conquering armies pass the front door. The "Dare to Dies," wearing union suits of underwear as a uniform, carrying baskets of bombs, passed by. Processions of all kinds, political, anti-foreign, anti-gambling, anti-opium, colorful weddings and funerals are seen. Frequent clashes of armies near or around the compound, with rushes of noncombatants up the hospital lane to escape the flying bullets. One campaign across the river lasted for a week, the hospital being in the centre of the fighting zone, and gunboats participating, at a time when it was impossible to evacuate the patients. Sun Yat-sen's gunboats passed repeatedly up and down the river firing on the soldiers on the Bund. Wounded from both sides were in the hospital simultaneously. We witnessed the massacre of the defeated on one occasion; the assassination of high officials; fires—eight hundred houses burned on the north bank of the river, coming close to the hospital, when change of wind blew the sparks across the river and destroyed two hundred dwellings there. Another fire extended for half a mile along the Bund, in front of the hospital, with a south wind blowing the sparks over the premises, and setting fire to wharves and passage boats which were left stranded by the ebb tide. The exploding ammunition of the anti-pirate guards prevented the approach of the firefighters. Then there was the great flood of 1915, aggravated by the floating burning oil. Wrecks and drownings in the river are numerous.

The Revolution of 1911 introduced a new era for China, with modern medicine firmly established. Changes of government, attended by civil and feudal wars have followed. Our institution has served as a base hospital, receiving the cream of the wounded (from a professional viewpoint), those with retained bullets or shell fragments or with wounds of the head, chest or abdomen. The maintenance of discipline has been an important task requiring, for instance, the prevention of a revolver fight amongst the bodyguard of a dying colonel over the regimental treasure chest. More

than one hundred serious cases have been brought to the hospital at one time, requiring the use of six operating tables. After the institution was full to the doors, wounded soldiers with retained missiles have been brought from military hospitals to have the foreign bodies removed and were then carried back. Seven pounds weight of bullets were removed from wounded soldiers and civilians in one year. Amongst the gunshot wounds were many unusual cases such as the Yunnanese officer who was shot through the brain one year, and through the heart the next—and survived. One man, with twenty-six shrapnel bullets distributed throughout his anatomy, wanted the removal of those not located in dangerous situations!

Gunshot wounds, tumors and vesical calculi are common conditions. In Guy's Hospital, London, and at Yale are paintings of many of Parker's massive tumor cases; tumors with pedicles, causing neither pain nor disability are stock in trade for beggars who are fortunate enough to possess them. One man was reluctant to lose his fourteen-pound parotid tumor of the neck because it served as a comfortable pillow! Ten different "Chung Yees" in turn had guaranteed to cure a man with cervical lymphosarcoma. We had to treat him as a charity case and pay his way home after we had alleviated his pain by ligating his common carotid artery. An infant, two days old, fell into a natural sleep while a teratoma, larger than its head, was removed under local anesthesia, and went home cured. More than four thousand operations for the removal of vesical calculi have been performed in the Canton Hospital, some of the patients coming from long distances. A Chinese living in Baltimore entered the Johns Hopkins Hospital with a large hernia. When told that he required an operation he returned to China to have it done at Poktsai.

Chinese Appreciation

At the seventy-fifth anniversary of the hospital's foundation, Dr. Sun Yat-sen, then President of China, was present, lauded the work of the institution where he had commenced the study of medicine while my father was in charge, and gave a donation. Some years later on another visit to the hospital to see the wounded, we took him to the operating room where we were about to commence work on the wounded. As we exposed the seat of injury of the first patient, Dr. Sun assumed from its location that the soldier had been wounded in the back whilst in rapid retreat from the battlefield. He grunted, "Shot in the back," and declined to examine any other patients. Laying the cornerstone of our new building some months ago the Mayor of Canton said that much

of Dr. Sun's dissatisfaction with conditions existing in China and his new ideas and thoughts were developed while in the Canton Hospital and from there spread throughout China. On the occasion of the 80th anniversary in 1915, the President of China, Lei Yuan Hung, sent a congratulatory telegram and a gift of five thousand dollars. At the eighty-fifth anniversary (1920), President Hsu Shi Chang wrote a commendatory letter and donated one thousand dollars. To commemorate the ninetieth anniversary, in appreciation of its services and to allow for its extension, the Government of China, through the Mayor of Canton, Mr. Sun Fo, son of Dr. Sun, made a grant to the hospital of a splendid tract of land chosen by us. When raising the twelve thousand graves which were on the land, some said to be four thousand years old, we were reminded of Ezekiel's vision of the valley of dry bones, accompanied as it was by the rejuvenation then taking place in China.

Had Dr. Sun Yat-sen lived, it is probable that China would have been spared the political typhoon in 1926 and 1927, with its communistic, labor, anti-foreign, hypernationalistic and anti-Christian agitation. The events of those years were varied and interesting. After a blockade of the hospital for three days by the order of the communistic labor leaders, because we declined to surrender the right to control the hospital employees, we closed down the institution and dispersed the staff and patients. At a conference with the noncommunistic officials, who did all they could to help us, the editor of the Government's English newspaper said, "Don't give in. You are in the right." Later he printed in full our version of the affair written at his request. When the storm had blown over we were thanked by Chinese leaders for having resisted the impossible demands of the labor agitators and thus exposing their ignorance and intolerance. In the records of the chief Russian communist, found after their expulsion, was the statement, "The Canton Hospital affair was badly managed."

It was obvious that a movement which could temporarily wreck such an institution as the Canton Hospital, the first benevolent institution in China, was artificially inspired, abnormal, unhealthy and would not be permanent. The three periods, before, during and after the chaotic years of 1926 and 1927 were epochal, as different as those prior to, during and following the French revolution. An official told me that were it not for the mission schools and hospitals, little educational or medical work would have been done in China during the past two decades. He also deprecated the too rapid devolution of such institutions as tending to lower standards.

At the present time China is definitely discard-

ing its ancient ideas, traditions and customs, as indicated by the "New Life" and similar movements, and is seeking to find a self-respecting place in this modern age. The Government was anxious to have the Canton Hospital reopened, but it seemed wise to await the return of more stable conditions and to avail ourselves of the opportunity to reorganize and plan for another century of work if necessary. The deserted hospital compound resembled a tropical jungle or a buried city. It was possible to carry out plans that had been maturing for some years. The Canton Hospital was transferred to Lingnan University, which has a strong Chinese Christian Board of Directors with foreign representation. President Chung told me recently that his chief concern is that the university shall maintain a strong Christian influence, which he considers to be the chief, if not the only reason for its continued existence. He also remarked that buildings can be secured from Chinese sources, but that the needed foreign personnel and its maintenance must be sought from abroad. Some of the Chinese faculty members are the salt of the earth. The brother of a laundryman in America is one of the best. He is a Ph.D. of an American University and sang with the Glee Club.

The next step was to arrange for the affiliation of the Hackett Medical School for Women (American Presbyterian Board) to Lingnan University and Canton Hospital, and to make it coeducational. At the home of the Mayor of Canton, a Chinese lady, head of a large government school and of a hospital, told a "Medical Fact Finder" of the Laymen's Commission that the graduates of Hackett are abler, more dependable and have a much finer spirit of service than those of government medical schools. The Pok Tsai and Yau Tsai medical centres give postgraduate training to interns and thus provide the outlying mission hospitals with physicians.

A new building is now being erected at the Canton Hospital, most of the funds for which have come from Chinese sources. In planning the new building there were many factors to be taken into consideration: It must be a modern scientific teaching hospital under Christian auspices, in the tropics, with long, hot and humid summers and short, humid, cold winters; with the possibility of foreign aggression, international wars, civil and feudal strife; blockades, strikes, and boycotts; typhoons, fires, floods, and white ants, noise, dirt and smoke. It must be an institution that would have the approval of the twenty or more organizations—religious, mission and professional—that have an oversight over the work of our staff members, also of the Chinese Government and its department of health, and finally of the many commissions that tour the Orient!

The next meeting of the Chinese Medical Association, which is to be held in Canton in the first week of November, 1935, to commemorate the centenary of the introduction of modern medicine into China, will take place in the new Canton Hospital building. It is essential that the Mission Boards with medical work in China be well represented in order that wise and coordinate plans may be prepared for another century of work, if necessary.

We do not talk of "devolution" in Canton, but of cooperation, with gradually increasing Chinese control. The Occident and the Orient, the older and the newer churches, are sharing in a common task of establishing the Kingdom of Heaven on earth. The Canton Hospital still supplies many converts to the church, many cured and happy patients open doors to the Gospel and form centres for evangelization. A few days before I left on furlough a missionary lady visited the hospital and said, "We have an enthusiastic new convert in our church. She says you took away her thyroid gland without her knowing it or having any pain; and while in the hospital she heard the Gospel."

What are some of the results of the work? Most important of all are changed lives. The Liu family serves as an example. The father, Dr. Liu Tak Shaang, was a graduate of our medical school and served on the staff. Later he became college physician at the Canton Christian College (now known as Lingnan University). With the help of the college faculty, Mrs. Liu, after the death of her husband, continued the education of her family, all of whom are college graduates. President Chung highly recommends her as a teacher of home economics! One daughter is a director of Lingnan University and in charge of an important school. She was overheard saying to Mr. Sun Fo, also a Lingnan director, after a meeting of the Board: "My students never had the objection to the study of the Bible that they have to the compulsory study of your father's (Dr. Sun Yat-sen's) textbook, the *San Man Chue Yee*." A son, a graduate of Cornell, is an expert in sericulture and rural reconstruction and is doing splendid work for the government and for Lingnan University. Another daughter is the energetic and efficient head of the Mission Union Normal School in Canton; a sister is in charge of a large school in Macao which, though a Protestant institution, has the cordial support of the Portuguese Government. A younger sister is our very attractive young social service director. An interesting case that she reconstructed was a young beggar woman with a large abdominal tumor that had been growing for nine years, the supporting factor for her husband and son. When in desperate condition she lay down at the hospital gate to die, penniless.

We admitted her, improved her general condition and removed the tumor. Well-to-do patients in the hospital became interested in her and contributed to her future support. The husband, hearing of this, tried to get the money, and being refused, was so unpleasant to her that she attempted to commit suicide. We frightened the man away, and the woman recovered. Miss Liu taught her fancy sewing and found her a place, first in the home of the Moderator of the Church of Christ in China, in order to test her honesty. A new use for a moderator! Then she got work for her elsewhere. The former beggar is now a strong, handsome, independent, self-respecting woman, supporting herself and her son, and interested in hearing of the Great Physician.

There are many other such families. On our hospital staff are a number of second and third generation Christians, and individuals whose ancestors served in it. Thoroughly qualified Chinese graduates of foreign universities are now serving on the staffs of our mission hospitals, as heads of departments and taking their turn leading morning chapel. A Christian medical profession is being perpetuated and through the Chinese Medical

Association medical missions have become an integral and permanent part of the medical system of China. Where the pioneers had first to attack, then later to lead, now as partners, representatives of the older and younger churches share in the task of reconstruction and harvesting.

Observing several wooden idols floating down the river we asked a passerby the reason. He replied, "We have no use for idols in this enlightened age." Is Christianity or materialism to prevail in China? The Moderator of the Church of Christ in China, Rev. Y. S. T'aam, has written, "This comes at just the time when there are unsurpassed opportunities open to the Christian Church. The Gospel preaching is eagerly listened to." Dr. Stanley Jones, when in Canton, said: "This situation constitutes the greatest evangelistic opportunity in the world."

What is our object? We are earnestly looking forward to the time when such institutions as the Hospital of Universal Benevolence will no longer be needed; to the time when "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

Idols Falling in China

By REV. JAMES P. LEYNSE, Peiping, China

Missionary of the Presbyterian Church, U. S. A.

IN THOUSANDS of homes in China the idols are falling down. Change has come like a shock. Ideas and standards have been shuffled in striking fashion. The old religions are tottering ruins. The temples are vacated. The control of the older generation has slipped away. The youth is in the lead and seeking new ways. As a result evangelism is experiencing a golden age of opportunities. Everywhere around us a clarion call for service is sounded. What will take the place of the idols? Communism or Christianity?

No Depression in the Peiping Churches

There is a forward movement in the Peiping churches. We are seeking to win more Christians and more faithful ones and the congregations join hands with us in striving to reach our section of this great city. Our churches are putting the emphasis unquestionably upon the spiritual, and therefore there is activity instead of depression. The church attendance is growing steadily and many new converts have been added to the mem-

bership. I have had the privilege of baptizing this year men and women, old and young, students and illiterate, all changed into new beings by the grace of Jesus Christ and all having discarded idol worship. Members of families were baptized together. Fathers with their grown-up sons, mothers with their daughters, side by side with single individuals, first ones of families to cross the barrier. For instance, Mr. Chang and his grown-up son, who testified that before their conversion they were "like blind men ascending a mountain to view the landscape." And Mrs. Chia and her daughter, who confessed that "the eyes of their hearts were dead" to spiritual issues until they met Jesus. Also the mechanic Li and his wife and three children, a splendid volunteer worker, who works hard so that his children may be educated and his wife attend a Bible school for volunteer leaders.

In China it is always exceedingly difficult for members of families to make an individual decision to break away from idol worship. But various

candidates for baptism have done so, like Mrs. Ho, who as she stated had been "for 45 years a vegetarian to please the Buddha with the Long Eyebrows" and who for years every morning and evening "knelt once, bowed thrice and offered incense and candles for 30 Buddhist scriptures to find the way of life." Now she has become a living member of the Church of Christ, and an ardent Bible reader. It is hard to realize how much it cost in sacrifice of self to become a single lamp in a dark place like Mrs. Hu Li and many others. After her heart was reached she buried her idols, but when truly converted she dug them up and burned them. She was the new believer who had the story of her conversion printed and sent to all her relatives and friends with the signature: "Formerly Hu Li, now Mrs. Born-Again."

Lighted Pagodas

All our three city churches are self-supporting, self-governing, and largely self-propagating. The forming of a number of volunteer evangelistic bands has been one of our most fruitful achievements. Spiritually, our volunteer leaders have had much capital to invest and their profits are therefore large. Bands are preaching in court yards, homes, factories and shops. They are illuminating the neighborhood like lighted pagodas. As a member testified, they are greatly encouraged to see that "the Lord responds to man as quickly as shadow to form or echo to voice." Bible classes, various training classes of two weeks' duration, revival meetings, prayer meetings, cottage meetings, systematic home visitation, weeks of gate-to-gate preaching, report evenings, classes of mass education, and other activities keep the lamps burning and make our large number of gospel teams a valuable asset in our aim to win the Chinese by the Chinese. Mr. Sun, of our church, this year bought a small printing press and prints all the tracts used by these volunteer bands at cost price. A shopkeeper keeps a bundle of tracts in his counter for free distribution. A seller of millet puts a tract in each package. Church-member Chao bought tracts and evangelistic literature worth two months of his salary and a nurse of our hospital gave 10% of her income to the tract fund.

The Chinese we come in contact with outside our churches are no longer worshiping idols at the temples. They are in the grip of a spiritual hunger. After the storm of change there are pears to gather. Shall Bolshevism reap them? The claim to the harvest of China is open to any claimant. Our volunteer leaders are taking their place. They are of all kinds: like Miss Wang, the teacher, who confessed that she used to "spend many good coppers to buy sham silver with which

to cheat the gods," but who now worships in spirit and truth Jesus Christ; or like Mrs. Li and Mrs. Kao, who have rented two rooms at the most popular market place for a little Gospel Hall; or Mr. Kung, a former opium slave, now a prince in the Lord; and Mr. Fu, a business man and pillar of one of our churches; and many others like them.

There are also among them those with too much unbridled enthusiasm like Sung the fifth who, after his conversion, went home to testify. He preached on the streets in his home town, made a deep impression, but took the idol of the Buddha with the 1,000 arms and eyes out of the temple and chased the priests away. He was caught by the police, beaten till unconscious and put in prison. As a member of a gospel team he is still needing our constant guidance. It was also necessary to guide wisely the trio consisting of a dyer of blue cloth, a coal shop owner, and a hatter. They memorized whole parts of the Bible and went out preaching all over North China carrying neither purse nor scrip and refusing all support. They had many conversions but they gave up their business, let their wives and children suffer, and came back to our church stranded and lacking in maintenance.

The Hall of Happiness

Electrically lighted gospel posters on the doors and walls make our two city gospel halls attractive places where large crowds gather. There we face five evenings a week the five types of Chinese society:

- The scholars, feeling superior to the lower order of beings;
- The farmers, in town to sell their products, amazed by a civilization producing loudspeakers and radios;
- The mechanics, who build and proclaim that next to food, shelter is the only necessity of life;
- The tradesmen weary of a day full of bartering in trying to squeeze the last penny; and
- The soldiers whose business in China often seems to be to consume what others produce.

But also, modestly sitting in a corner, there are the women, with dignified old faces or keen young ones, countenances with souls behind them, calm, serene and composed, purged of egotism by living in crowded quarters, the real leaders behind the family thrones. Large colored posters, Biblical lantern slides in Chinese setting, music, singing, and popular illustrated talks penetrate their walled-in hearts new to spiritual issues.

Outside the meetings we reach the hitherto unreached through Bible classes for men and women, English night school for business boys and girls, day school for poor children, mass educational

classes, clubs for women and girls, and special meetings for children, women, and parents. The gospel halls are also the entrance halls to our churches, a field for clinical experience and self-expression for our volunteer lay-leaders. There they receive their practical training in soul-winning work. Always a group of them is present to testify, act as ushers, doorkeepers, and distributors of enquirers' cards. After the preaching there is the gathering of enquirers in a side room. Personal things are there semi-publicly discussed, privacy is rarely sought after and so one, once showing genuine concern about his soul life, has from the very beginning the support of a group of our leaders.

The work in the gospel halls reveals plainly that the Chinese of today are, practically speaking, without a religion, without their many gods. They are open to leadership, asking for anything that promises to uplift, welcoming any idealism. "I am seeking for something worth while to live for" is a crying need often heard at these after-meetings. These are the days to spread the Gospel in China. The results of this year's work in the gospel halls has been distinctly seen in the growing attendance at our churches. Mr. Hsia, a young student, who after his conversion kept on repeating: "I do not know how to describe my experience. Everything in and around me is so changed, even the leaves of the trees seem changed to a new shade of green." He is an ardent member of a gospel team, disowned by his father, poor in earthly goods for Christ's sake, but rich in spirit, winning many young people. And Mr. Kao,

the electrician, who persuaded his whole family, including an old mother of 75 years, to throw away their idols. On Sunday he leads his family to the church and almost every evening he stands at the door of one of the gospel halls welcoming the people with tracts bought with his own money.

This year these services changed also the opium den of Mr. and Mrs. Chao into a little gospel hall. For years they had been opium smokers. They were fairly well-to-do but poor in spirit. It took months of daily care before they found salvation. But once reached by Christ they were able to break the opium habit without any medical assistance. Their opium den became a neighborhood house where they preach and live the Gospel together with Mrs. Chang "the woman with the black soul." She came in contact with Christ at our weekly meetings at the Peiping prison. For years she had sold opium to the coolie classes and injected morphine into ricksha boys. Taken to prison she found there salvation at one of our meetings and has become an ardent and capable personal worker in one of our street halls.

The idols are falling and something will have to take their place. Russia has already hundreds of Chinese students working as volunteer agents in all parts of the country. Humanism of a non-theistic tendency is already a potent force in the hearts of many a Chinese youth. If Christ Jesus is to be the Saviour of the individual and the regenerator of present living conditions the Church of Christ in all lands must face the challenge and spread the Glad Tidings to those who have not yet heard.

OLD CHINESE RELIGIONS LOSING GROUND

BY DR. FRANCIS CHO-MIN WEI, *President of Chunghua College, a Protestant Episcopal Institution, Wuchang, Central China*

Dr. Wei, who is now in America, recently addressed the students at Yale University, New Haven, on "The Changing China and Christianity." He said:

China has to choose what kind of nation she is to be. She is at the cross-roads. Her choosing within our generation will determine her destiny for the next century. And the world cannot be indifferent to her decision. China's most difficult problem is not political. In spite of the startling headlines occasionally found in newspapers in America, China is approaching national unification under able leadership. Her problem is not even economic. With peace and order restored, economic development is only a question of time. The West has ready lessons to teach us in this respect, and we are learning.

The problem of the gravest concern to one who looks seriously into the future of China is whether the spiritual forces in the country are sufficiently strong to direct and mold her political and economic development during the next thirty years. The popular religion which used to sway the masses is losing its grip. Taoism and Buddhism have no message for modern China. Confucianism is too closely tied up with the political and social institutions of the past to maintain its hold upon the people under a new economic order. But there is much in its outlook on life, in its ethical ideology, that may still be revitalized. Its conception of the individual as a social being in a network of relationships, each offering a chance for development, its emphasis on the duties of man rather than his rights, what he owes to others in his station of life rather than what he can claim for himself, its tremendous faith in the capacity of man for development and for living together, and its conviction that the universe is a moral order wherein man finds a place for moral life—all these can be revitalized. But this can only be if Christianity brings to China and her masses the gospel that God is the Father of all men, that He desires them to live together as brothers, and that Jesus of Nazareth shows the way in which that kind of life can be lived.

Ten Years' Growth in China

By CLIFFORD M. DRURY, Ph.D., Moscow, Idaho

A RECENT issue of the Bulletin of the National Christian Council of China (May 25, 1934) carries the following statistics which reveal a very healthy growth of the Protestant Christian Church in China during the nine years covered by the statistics:

	1923	1932
Foreign Missionaries (138 societies) ..	7,663	6,150
Resident stations	1,149	1,130
Ordained Chinese clergy (124 societies)	1,696	1,865
Communicant (full) members	402,539	488,539
Under religious instruction	292,857	239,655

These statistics show an increase in the number of ordained Chinese Protestant clergy of 169 and an increase of 86,000 communicants. There is a decrease of 1,513 foreign missionaries; of 19 resident stations; and of 53,202 of those under religious instruction. On the whole the report is very encouraging. The nine years covered have been some of the most troublesome for Christian missionary work.

In 1926, five missionaries, Roman Catholic as well as Protestant, gave their lives to the cause of Christ. Others were taken captive by bandits. Communistic propaganda, with its anti-Christian teachings, was exceedingly strong in some sections. The nationalistic spirit, with its anti-foreign tendencies, was equally strong in other sections. In both cases the Christian cause was under suspicion and criticism.

Just before the Nanking tragedy of March, 1927, the Protestant missionaries reached the peak of their numerical strength. At that time 8,200 were reported. When Nanking was taken by the southern troops, representatives of five nationalities were killed, including one Protestant missionary and two Roman Catholics. This tragedy hastened the withdrawal of all foreigners from all parts of the interior. By the summer of 1927, 60% of the 8,200 missionaries who were in China before the Nanking affair, were out of China. Most of these returned to their homelands. From three to five hundred were transferred temporarily to mission stations in Korea, Japan, Siam, etc. About 3,000 remained in China, many of whom found refuge in such coast cities as Shanghai. Only about 500 remained in the interior at their work. This wholesale evacuation was on the orders and advice of the consular and diplomatic officials who were fearful of complications arising out of the Nanking incident.

One beneficial result of this wholesale evacuation was the necessity of the Chinese native Chris-

tians to take up the work dropped by their foreign comrades. More was accomplished under the urgent necessities of the time toward turning over responsibility to the Chinese Christians than would ordinarily have been accomplished in a decade or more. The persecutions endured by the native Christians purified the church and strengthened them in the faith. The foreigners could flee but the native Christians were obliged to stay and meet the opposition. Now we are beginning to see the results of those turbulent years—the Christian Church has grown!

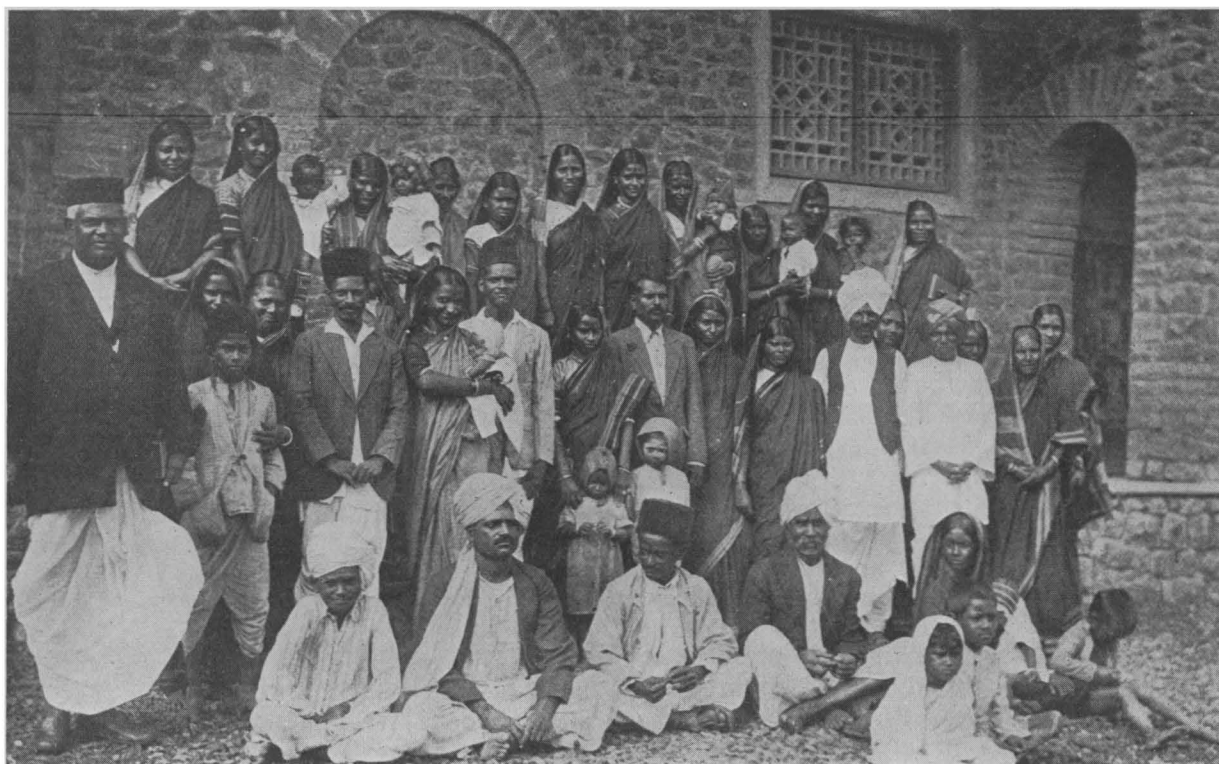
There was a great spiritual awakening for the Christians in China following the Boxer uprising. The Protestant Church doubled its membership from 1900 to 1906. By 1907, the communicants numbered 178,261. By 1923, this number had been more than doubled again. As the church grew in numbers the ratio of increase decreased. Now during these nine years under review, the church grew 21%.

A very significant development in the foreign mission personnel in China is the increase of the number of Americans as compared to the number of Britishers. In 1907, there were 1,727 British missionaries to 1,304 American. The percentage was then forty-five to thirty-five, the balance being made up of missionaries from other lands. By 1922, only 18% of the Protestant missionaries were British, while 51% came from the United States.

From 1858 to 1914 the ratio of foreign workers to native converts remained at about one to fifty. After 1914 this ratio was changed. The withdrawal of missionaries following the Nanking incident has now brought this ratio to one missionary for every eighty communicants.

The Protestant work is strongest in the maritime provinces because it was here that they first got started, due to the rights to dwell in certain treaty ports. In 1922, seven out of every ten communicants resided in these provinces, and most of these lived in or near the treaty ports themselves.

The outlook for the growth of the Christian Church is promising for the church is well equipped with native leadership. The old feeling that the Christian religion was a "foreign" religion is dying down. The one great purpose of the missionary is to put himself out of business by so developing the native work as to make the foreign worker unnecessary.



PASTOR J. R. SATHE (AT LEFT) AND CONVERTS FROM SETTLEMENT AT SHOLAPUR

A Robber's Church in India

By H. R. COVENTRY, Baramati, Poona District, India

Missionary of the Australian Churches of Christ Mission, 1916—

DOWN the ages strange and varied persons have composed the Church which is the body of Christ. From the day when the dying thief on Calvary was granted pardon and Joseph of Arimathea used his newly hewn tomb for the body of Jesus, the criminal, as well as the highly respected, has been attracted to Christ. A robber's church is an anomaly but a Christian fellowship may contain reformed robbers, vessels made over into redeemed souls fit for the Master's use.

A peculiar situation exists in India where large groups or castes of people are hereditary criminals. They are to be found in all the provinces, both among those professing Hinduism and Islam. They belong to various strata of society, from the outcaste gypsy to the proud caste man. Their rascality varies from the cringing, petty thief who steals small articles from the bazaar to the

proud Kaikadi who may lead an armed band of highway robbers. These and many more types are to be found scattered about this sub-continent with its 352,000,000 people. The villagers fear them and therefore shelter and protect them when the police are hot in pursuit. City dwellers have had occasion to know of their presence, and travelers by road or train have been their normal prey.

These are professional thieves, whose only trade is robbery. They are proud of their forbears and have schooled their children in stories of their caste heroes. They glory in one who even stole from the Police Superintendent's bungalow or had taken clothes and jewels from the Governor's railway train! The form of crime committed by each caste is decreed by their patron god or goddess. "We are a divine scourge," declared one proud tribesman, "ordained to relieve the avaricious and the rich of their unmerited riches. Without us

what would you judges do." Those of us who have been educated in nominally Christian countries, know something of the righteous commands of God cannot easily understand the mentality of people who lack any ethical sense such as underlies the sixth commandment.

What remedies can instil into these tribes the principles of common honesty? Fear of the police and prison does not reform although it may hold crime in check. Some agency is needed to reform the adults and to drag them out of the pit into which their fathers had fallen. Children must be given a chance to know some other type of life. The solution of this problem has been attempted by the establishment of settlements all over India.

For the past twenty-five years the Bombay Presidency has intrusted this reformatory work to a Revenue officer for whom a special department has been created, first known as the Criminal Tribes Settlement Department. More recently its scope has been enlarged and it is now called the Backward Class Department. Many of the men of these tribes would have been in prison had it not been for these settlements. Not only is the criminal brought to a settlement, but his wife or wives and children also. He is given a small plot of land, sometimes a cash advance, and is told to build a house of mud bricks and a grass roof. Settlements are usually located in open spaces outside of towns and a high barbed wire fence is the only barrier to freedom. In some places even that is absent. They are placed upon their honor and are told that good behavior for six years will earn them release from the settlement. Another six years on probation makes them free men once more. Much of the routine work of the trained staff in each settlement is connected with the finding of suitable employment for settlers. They are released during the daylight hours to work within a radius of five miles. The second duty of the staff is to see that all are in the settlement at night.

After a few years of work, the Government decided that if suitable private agencies would volunteer to supervise the settlements they might be handed over to them. "A voluntary agency is actuated by a spirit of zeal and earnestness and by an undoubted religious fervor that cannot be expected in a government department. Its personnel would not be subject to constant change as is the case of a government agency and would therefore be able to keep in very close association with the criminal tribes and work up a connection, that would be a very great factor for success in their regeneration."

In some provinces much of this work has been undertaken by the Salvation Army. In 1917 the growing settlement at Sholapur was handed over

to the American Marathi Mission of the American Board. Later the settlement at Hubli was entrusted to the Society for the Propagation of the Gospel, and in 1920 the settlement at Baramati, conducted by the Australian Churches of Christ, was recognized by the Government of Bombay.

A few years ago the Depressed Class Mission undertook the control of the Belgaum settlement and last year, the Servants of India Society joined the ranks by taking over Jalgaon Settlement in Khandesh. Many settlements are still under direct Government control.

Efforts are made to instil into the minds of the youth of these castes right principles of living. Education is compulsory for all children up to thirteen years of age. Night schools continue the work backed up by Scouting and Guiding, lectures on temperance and other topics. Trades are taught to enable boys to secure better positions, to wean them from crime, and to prepare them to live rightly.

The Government gives voluntary agencies a free hand in their religious work for the task is after all spiritual. We fight against powers of darkness. Sin and evil are rampant. Immorality is often a part of their religious creed and custom so that it is difficult to convince such a person of sin.

Sound religious education naturally finds a prominent place in Christian activities, but the conscience clause is observed. Any settler objecting to Christian teaching may be transferred to a Government settlement and attendance at religious classes is voluntary. In the Sholapur settlement a pastor and some Bible women are employed in evangelistic work, assisted by the voluntary service of many Christian members of the staff. With over 4,000 people in the settlement and free colonies there is scope for all their efforts. Fear is the religion of many settlers—fear of horrid goblins that fill the night with terrors; fear of the evil eye; fear of disease; fear of death. There is no knowledge of the loving heavenly Father for the love of God and love for fellowmen are new ideas that sink in very slowly.

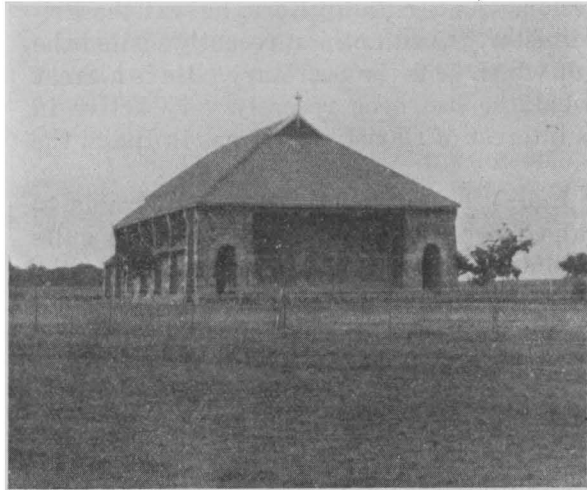
Since 1917 the Gospel of Christ has been constantly preached among the settlers at Sholapur. The usual policy has been to wait until a man has been released to a free colony before he is baptized. This prevents any from asking baptism from unworthy motives. Character is the only thing that counts towards release from the settlement. There have not been a large number of converts through the years but the number is growing and they have continued to grow in grace. It has been an uphill road all the way.

For many years one of the lady workers in the settlement, Miss E. C. Hoxie, has dreamed of a

suitable building where these souls won out of darkness can worship the true God. She talked of this plan while on furlough and she prayed fervently. Some American friends gave money in memory of the Rev. L. H. Gates who lived and

tain many former criminals who are now teaching Sunday school classes, holding office in the church, preaching the Gospel!

The work has not been easy. Social and family boycott have usually resulted from conversion. To have one's own bread thrown to one by an enraged wife, and to be told not to enter one's own door has been the experience of many. Their employers, usually Hindu, have not been sympathetic and have insisted on Sunday work with loss of employment as an alternative. They are not rice Christians. The missions are not feeding them,

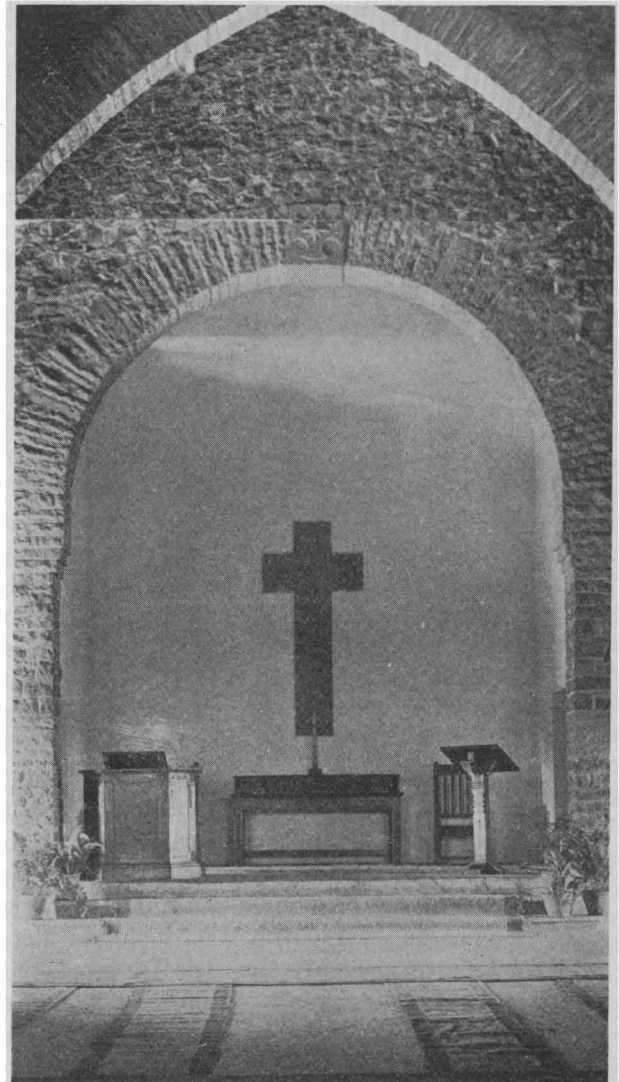


THE SHOLAPUR SETTLEMENT CHURCH

worked long in Sholapur and altogether about \$5,000 were contributed. The settlement school children also brought their coppers and gifts in kind, to help in the building of God's House. The women's sewing class and the other converts took a keen interest in the matter and the Christian staff gave a portion of their tithe for the building. A Bombay architect submitted plans for a house of worship especially designed for India, to cost Rs 16,000 (about \$5,000), and the building was opened on February 5, 1933. It is capable of seating 350 on the floor.

At the dedication service the writer was privileged to conduct the first communion service in the new building and a goodly group of converts was present. At first this building was used only as the settlement chapel, and it has satisfied our spirit of reverence and our desire for quiet and beauty for worship. Plans for the recognition of this group as a church under the United Church of Northern India were consummated on September 10, 1933. The foundation members of the new church number 50, half of them being former criminals. J. R. Sathe, who had worked for many years among these people, was installed as pastor. It was the realization of a dream. The following Sunday fifteen more members were received into fellowship. These ex-criminals and their grown-up children exhibit anew the power of the Gospel. Broken earthenware made over by Christ Jesus. Caste and fear are dethroned and Christ is enthroned in their lives. Those dug from a pit, centuries deep, are now rejoicing in free salvation.

The churches at Baramati and Hubli also con-



INTERIOR OF THE SHOLAPUR SETTLEMENT CHURCH

and many have gone hungry rather than deny Christ. Carpenters, tailors, masons, clerks, teachers, are among the converts. One young man has taken a Bible School Training course and is now preaching the Gospel to his former caste people and to the villagers around. These twice-born men have become new creatures and are living new lives in Jesus Christ.

THE MARQUIS OF LOTHIAN ON THE CHRISTIAN COLLEGES OF INDIA

Lord Lothian is a member of the Parliamentary Select Committee to submit to the British Parliament the draft of India's new Constitution. He is a former Undersecretary for India and was Chairman of the Indian Franchise Commission. As Sir Philip Kerr, he was the Private Secretary to Mr. Lloyd George when Prime Minister. Lord Lothian recently visited the United States in the interests of the Rhodes Trust of which he is the Secretary. He is a great friend of the India Christian colleges, on whose behalf he has been recently very active in Great Britain. At a luncheon in New York, in the interest of Christian colleges in India, the Marquis of Lothian said:

"In this situation (i. e., of internal disunity in India) is there any force comparable to that which can be exercised by the Indian Christian colleges for bridging these interior gulfs and for producing the kind of leader who can lead India toward both unity and freedom in the terrific experiment which is being launched today?

"When I studied the positions occupied by the graduates of the India Christian colleges in India today, I said, these rejuvenated colleges may be the one saving factor in the situation. I believe that in the first responsible ministry in the Province of Madras all the Indian ministers were products of the Madras Christian College. The total number of students in these Christian colleges is about 14,000. Of that number about 2,000 are Christian, while the majority of students are Moslem or Hindu. The standing of the Christian colleges is high among the Hindus and Moslems because they are able to give the kind of education to their children that they want. There is something about the Christian spirit which they want and which they do not find in the government institutions.

"The central characteristic of modern education in India, as elsewhere, is that it breaks down the ancient religious loyalties and the ancient moral and social customs. Large numbers of the young generation are drifting without any moral foundation for their lives. One of the main reasons why these Hindu and Moslem parents send their children to Christian colleges is because they feel that some moral foundation is given them that they do not get elsewhere.

"The spirit of Christ shining through those institutions can transform much of young India, and so produce leaders who are immune to or who can surmount the communal feeling, and the appeal to noncooperation and violence, and so act as political cement and give healing wisdom in the difficult days that lie ahead.

"The work that can be done by the Indian Christian colleges is not only of value to India but of supreme value to the world. If the Indian experiment fails, if cooperation between Great Britain and India, during the next ten or fifteen difficult years, breaks down, whether through the inability of the British to move fast enough, to put themselves into the shoes of another nation, or whether through the inability of India to settle down to the practical working of the constitution—the result will be further chaos for the world. We cannot afford to see another great section of the human race going into the sort of revolutionary disorder we have witnessed during the last twelve or fifteen years in many parts of the world.

"I feel very deeply that the Indian Christian colleges have an immensely important work to do. They are specially important in the case of women. There has been no more remarkable recent event in India than the development of the women's movement. I can without hesitation say that some of our most active, persistent, and competent witnesses were Indian women. The Christian colleges are training a large proportion of women students in India.

"The Lindsay Commission report gives a new and inspiring picture of the function of missionary education in India. It seeks to bring the students into much greater and closer touch with the real life of India, especially village life. It sets out to strengthen not only the technical equipment but the religious and Christian spirit in the colleges themselves. The Indian Christian colleges are not only doing a work for India, but even more for the whole of humanity."

Problems and Encouragements at Home

As Seen by Home Mission Executives

THE following are interesting answers to two questions sent to home mission executives to obtain their views as to the situation at the beginning of the New Year. The questions were as follows:

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

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

EDITOR.

PRESENT PROBLEMS IN HOME MISSIONS

E. GRAHAM WILSON

*Executive Secretary, Board of National Missions,
Presbyterian Church, U. S. A.*

The home missionary work in America is facing today some serious problems. Among them are the following:

1. The incomes of all Home Mission Boards have been drastically reduced. This has necessitated the cutting of salaries in many cases below the subsistence level. Appropriations for schools and hospitals have been reduced to a point where it has not been possible to maintain standards which should prevail. Repairs on Board-owned property have necessarily been neglected.

2. Practically no new work has been opened up during the past few years. The financial condition has made it impossible to respond to the many urgent calls for service, some of which have a strategic bearing on the future of the whole home missionary task.

3. Much remains to be done in the field of comity. While something has been accomplished, in some sections of the country there is still overlapping of churches and competition between denominations. Progress is being made, but in the minds of some denominationalism is more important than the Kingdom of God.

FRANK A. SMITH

*Secretary of Missions in the United States; American Baptist
Home Mission Society*

1. The magnitude of the home mission problem calls for the united efforts of all Protestant forces. While the differences in doctrine and practice must be recognized, the situation demands a united home mission strategy. No church or denomination is equal to the task singlehanded, and the entire resources of Protestantism are none

too great. The principal condition required for cooperation is understanding. This will go far to prevent waste and duplication, will correct mistakes already made and insure united effort when needed. Most of the religious bodies have agreed to this in theory but when an attempt is made to apply it to normal rather than exceptional situations, strain is produced. How to obtain effectual cooperation is the outstanding problem and is essential for "comity."

2. The great multitude of the unchurched present a challenge to the churches. There are large groups of foreign-speaking folk who have lost their affection for the church of their fathers and are wandering unshepherded and without any religious connections. For instance, the evangelical bodies, as a rule, have ignored their obligation to share their knowledge and experience with Christ with the Jewish people. Industrial workers often have a deep longing to help make this a better world but they have no appreciation of that more abundant Life which Jesus Christ promised—not the abundant life of the economist but the larger Life of the Spirit. Even though we do not all agree on the means to be used, the duty of ministering to these and other groups is so manifest that our neglect is a rebuke.

3. The desperate conditions in rural areas in America is reflected in the life of the rural churches. Their pastors are facing a terrific strain in their personal problems and in their ministry. Two great needs are: first, a leadership that has sufficient support to give the men a sense of permanence, and second, vision and inspiration for the larger parish and for the smaller fields. This is one of our major responsibilities.

4. The Home Mission enterprise is affected on every side by social conditions that cannot be ignored and to which the missionary forces must bring a solution. The changing social order can never accomplish its goal without Christ. In all

social problems the basic requirement is spiritual, for progress that is simply material cannot endure. A demonstration of Christian living is needed, an exhibit of Christian relations among men. The church must speak out in matters of human welfare because social justice can never be established by law of man but by the law of God.

E. D. KOHLSTEDT

*Executive Secretary of the Board of Home Missions,
Methodist Episcopal Church*

The Christian's constant concern is the totality of individual and collective life. United States history is replete with illustration of enriching services rendered by preachers and missionaries, pioneers of progress and creators of national ideals. Today functional frontiers, in underprivileged and complex areas of life, confront the Church of Christ with an intensive task that must mean an active, cooperative interest in the current economic and social as well as in the purely personal issues that determine human and national welfare.

An unwholesome industrial and social system that breeds economic inequities, ignores unjust racial discriminations, tolerates city slum and dumping ground residential areas, barter with beer barons and liquor lords for the privilege of physical and moral debauchery, winks at salacious literature and indecent film portrayures of the worst features of life, cheapens itself by iniquitous divorce laws, cannot escape the concern of an aroused Christian conscience. Unjustifiable extremes between poverty and plenty, starvation and surfeit, are an anomaly that has no rightful place in the scheme of professedly Christian commonwealth. Modern Home Missions must be concerned with areas of life that challenge the resources of a living faith, vitalized by an experimental knowledge of realities in the realm of religion.

The work of modern home missionaries in new areas of activity is more impersonal and intricate, but not less romantic, urgent or significant to the welfare of this nation, than that of our pioneer preachers. Among the causes that now challenge the mental and material resources of American Home Missions are:

1. Distinctive social situations, different from early American community life. To make the Gospel of Jesus Christ a reality to polyglot city centers; to cement our Americanization process with the concept of universal brotherhood; to ensure an adequate religious ministry to changing mountain, rural and urban communities; and to cultivate a cooperative Christian ministry to mankind, regardless of traditions and prejudices, is a task that requires heroic service.

2. Private and public relief, correcting unemployment and lost morale, economic and social maladjustments, with their consequent liabilities, demand a new appraisal of this phase of our modern home missionary task and a clear understanding of its relationship to government, state and local relief agencies, in order to increase efficiency as well as to avoid duplication of effort and waste of resources in an imperative realm of religious responsibility.

3. Racial relationship issues in the United States, more acute than elsewhere, challenge home missionary service, particularly among American Negroes who, despite a heritage of servitude and unjustifiable economic and personal discriminations, have recorded the most amazing chapter in the history of racial progress. The crime of lynching human beings is a form of lawlessness that still stains the American Flag, symbol of democratic freedom and fair play.

Dr. Edwin Lewis, of Drew University, mentions the following incentive to cultivate a genuine passion for sacrificial service to these and other developing life situations that now challenge the Church of Christ:

If Christ could have His way with men, there would be no industrial oppression, no hopeless little children, no cheerless old age, no grinding poverty, no fattening of the few on the toil of the many, no racial hatreds, no armaments, no false standards of judgment as between man and man. Only as the race can make progress in this direction can there be any hope of the future, and such progress depends entirely upon whether or not the followers of Jesus Christ are willing to leave the eternal fate of their souls in their Lord's hands while they devote themselves to making his spirit operative in the world of today.

JAMES S. KITTELL

*Secretary, Board of Domestic Missions, Reformed Church
in America*

1. A financial survey reveals certain weaknesses as to invested funds. There should be a more careful watch set on mortgages as to the real estate, not only its value but also as to its future. There should be regular renewals with amortization insisted upon, a careful search of court and tax records, especially to watch liens against the properties which have proved very embarrassing of late. Bonds and stocks should be passed upon by experts and changes made to increase income and security each year.

Budgets should be made on the basis of a three-year income avoiding sudden expansion during one prosperous year. A program of expansion should cover a number of years, with the most important points kept at the top and taken up only as finances warrant after a due consideration of the future carrying charges. No new work should be undertaken because of the demands of ecclesiastical organizations, but only in

harmony with sound judgment. The depression has proved that the Lord does not take care of presumptuous programs of expansion.

2. The field today offers many opportunities which should be considered. There is also the opportunity for reorganization of the field, especially in the light of changing rural and city conditions. There should be a wise insistence on mergers and refusal to carry on a work because of sentiment only. Through the Home Missions Council there is a growing cooperation in the matter of unreached fields and classes, which promises a more effective work over a wider area.

3. As to missionary personnel we must give heed to the training of men gifted for and desirous of doing special kinds of work. In the past too many have entered the work with only general ministerial or educational qualifications. There is need for special insight into and desire to do a particular type of work. All our missionary schools should be kept to the simplest kind of work, with no large budgets and no showy fadist departments for advertising purposes, such as handicraft.

SOME ENCOURAGEMENTS

E. GRAHAM WILSON

There are elements in the Home Mission situation which give ground for encouragement as we face the new year.

1. The receipts of most Home Mission Boards are slightly in excess of last year. We believe we have touched bottom in the matter of decrease in financial support. While the increase has been small, there are some substantial increases in the giving of churches and individuals. One board reports the largest single legacy in its history.

2. There is increased evidence that the Protestant Church believes in the importance and value of the home missionary enterprise. Not only is it conscious of the fact that the present church is the result of the home missionary work of the past, but it also realizes that unless there is a missionary program in America today there will be no Church of tomorrow. The many underprivileged peoples of America appeal to our sympathy and arouse us to a realization that for them also Christ died.

3. The courage and devotion of our home missionaries in these difficult days is a great inspiration and a source of encouragement. Salaries of practically all have been drastically cut; responsibilities have been increased; missionaries have oftentimes been asked to make "bricks without straw," but they have carried on without complaint. As one wrote to his board: "We are going to stay on the job even if the board should take away all the allowance they have given here-

tofore. We are not merely camping until something better comes along; we are here for business as long as the Lord wants us here."

The Home Mission boards are facing many serious problems, but they are determined to rise up and enter the promised land of opportunity and service for Christ who is the nation's only hope.

FRANK A. SMITH

1. There is ground for encouragement in the general feeling that the reconstruction of life today, both for the individual and for society, needs all available spiritual resources, and that the Church, as one of the fundamental institutions concerned, is making a valuable contribution. The splendid service of our home missionaries who have assumed burdens far beyond what should rightfully be required and who have labored cheerfully amid discouragement, furnish one of the most splendid chapters in church history.

2. The growth of the spirit of cooperation is increasing the love and confidence of different denominations in each other. The study of the fields by home mission leaders, where different denominations are at work, has revealed a statesmanship and purpose to avoid useless and hurtful competition and serious duplications. This attitude promises a new day in Home Missions. The number of projects in which various churches pool their resources is increasingly large. The development will be slow, too slow to suit the more ardent and critical, but it is so firmly established that it will have increasing recognition.

3. The Home Mission enterprise is of such magnitude that no single Christian body is equal to it and our combined resources are not commensurate with the opportunity. Present social, economic, and religious conditions demand a redistribution of resources, workers, and fields, for the need of the hour will not be met by each one seeking to do his best irrespective of others but by recognition of the fact that we are workers together with each other and workers together with God.

JAMES S. KITTELL

One has to look closely to discern encouragements in Home Mission work today but we are not without them.

1. The depression has brought the work closer to the individual church and has led to a keener sense of responsibility for the work. The next few years should see the pressing of the fact that the whole enterprise is based on the church.

2. There is one change in the situation that we must heed in these times and that is the growing tendency of the Federal Government to take over all relief, to establish old age pensions, unemployment insurance, etc. It seems that the money for

this work will be secured from inheritance taxes. This probably means the diminishing of legacies as well as the directing of generous minded people to material relief as over against the spiritual needs of men.

ERNEST M. HALLIDAY

General Secretary, Extension Boards of the Congregational and Christian Churches; President, Home Missions Council

The Home Mission situation is big with promise. It thrills with the spirit of adventure. Changes are upon us. The old wells of personal commitment and devotion to duty must be redug in all our churches. That is an inspiring task for the Home Mission Boards. New ways of preaching, teaching and applying the Gospel are just ahead. A generation of young people is ready for education in self-expression, social outlook, and practical helpfulness. Older folk are at a point where they have time and inclination to be led on explorations into broad, new fields of culture.

1. Cooperative planning within the denominations and between them is eliminating lost motion and unnecessary expense. This has a good start but it still has far to go. Specialized training of home missionaries deserves emphasis. None but the strongest should be chosen. It takes as big a man, perhaps bigger, to do an effective job in an isolated, lonely parish as in a staunch old church where the general set of the current is in the direction of religion. He needs to be rugged in physique, warm of heart, sturdy in mind, deep and true of soul. Such men, trained for service and ready to serve, will find opportunity in the home missions of tomorrow.

The line of development may be envisioned something like this. First of all will come positive cooperation between the various Mission Boards. By working together at a common task, the field of each will be broadened, and fraternal appreciation intensified. Why, for example, should not all our boards come to look to the interdenominational bureau of architecture of the Home Missions Council for architectural service? Why should not Alaska be regarded as a geographical unit and organized under a cooperative set-up which all could have a part in supporting? Why should we not work together in what we do for Indians and Spanish-speaking folk and immigrants as we now do for farm and cannery migrants? Why may we not jointly employ specialists in city and rural work who, divorced from administrative responsibilities, will serve all the boards as expert counsellors? Why should not all missionary organizations join forces in the support of "preaching missions" for all the churches?

2. There will be intensified denominational de-

velopment of particular fields. Comity will see to it that there is no overlapping. "Fewer pieces of work, and better," will be the ideal. Such fields will be built as are our schools and colleges, on a broad and permanent base, with a program as wide as the community and as deep as human need. They will be controlled as much as possible by their several constituencies and will aim at hearty participation and financial support by everybody concerned. The boards have no easy money to pass out for half-hearted service to moribund churches, but they have funds with which to support enterprises which are vital, forward-looking and constructive.

It may well be, as was recently suggested by a distinguished and experienced denominational leader, that the consolidated school in rural sections is pointing the way to the consolidated church. Instead of sending our missionaries around to little groups in separate churches, why should we not send the school buses out on Sundays to bring the people in—whole families of them—to a well-equipped and manned central church plant, worthy to rank with the central rural school? Is not the work of the church as important as that of the school?

3. Finances? Yes, they offer a problem hard to handle. Income is 41.7% lower than it was in 1929. But the downward curve is leveling itself out. It may even start upward after awhile. The main problem is so to readjust our activities that they will be thoroughly effective in this new day. If we can do that, financial support will follow.

Ten Obstacles to Modern Missions

Dr. Julius Richter, Professor-Emeritus of missions in Berlin University, gives ten difficulties which world-wide missions face to-day:

1. The financial depression which compels a curtailment of work.
2. Loss of prestige to Christianity due to brutalities of the World War.
3. Un-Christian and anti-Christian science and technique, the fruits of which are sought by non-Christian peoples.
4. Competition between Roman Catholic and Protestant missions as in the Congo.
5. New advance of Islam—especially in Africa.
6. Bolshevistic atheistic communism.
7. Nationalism, especially its "anti-foreign" phase.
8. Increasing restrictions placed upon missionary education by non-Christian governments.
9. Immoral lives of many representatives of white ruling classes at home and abroad.
10. Institutionalism, which absorbs so many people and so much money and often hampers aggressive evangelism.

A mission study program might be built effectively around these points. Were any of them characteristic of first-century missions? Which are a rebuke to our lives, our methods, our wrong zeal, our improper standards of judgment? What is the true goal of missions?—*The Moslem World*.

Conditions Among Italians in America

By REV. A. DI DOMENICA, Philadelphia
Pastor of the Italian Baptist Church

WHEN Paul wrote his Epistle to the Jewish-Christians of Rome, speaking in general terms of the gentiles as "being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful" (Romans 1:29-31), he purposely or incidentally alluded to the moral and spiritual condition of the Italian people as they were chief among the gentiles of the world. However, when these Italians accepted Christianity, they became the light of the world, defying persecution and death for the sake of their Master. The Colosseum in Rome and the catacombs are living monuments of their faith and Christian fortitude.

The Christians of Rome were examples of holiness in the time of the sojourn of Paul in Rome. Writing to the Philippians he speaks of them in high terms: "All the saints salute you, chiefly they that are of Cæsar's household" (Philippians 4:22).

This characteristic which signalized in such a conspicuous way the faith of the Christians of Rome was handed down from one generation to another until the time of Constantine when the Christian religion became a State Religion. We all know the change that took place in the Church of Jesus Christ from that time on. If in the past the Church had insisted on the new birth as condition for membership, now it begins to receive into its bosom unregenerated persons. The State even compelled soldiers to accept baptism without conversion and in course of time the Church adopted many heathen practices to satisfy the taste of the newcomers. The Church experienced

a metamorphosis: instead of being the means of Christianizing the heathens she became heathenized! Before his "conversion" the Emperor of Rome had been the Pontifex Maximus of the heathen religion; when he accepted Christianity that title was retained, but under the mask of the Christian religion!

When Constantine removed his seat to Byzantium and the bishop of Rome was left behind, the Church began to lose sight of the altar for the throne, and the cross for the sword! As the Church began to acquire political strength, she lost spiritual power. In proportion that she enriched herself in secular and material things, she impoverished herself in spiritual attainments. This was illustrated by Savonarola when he said: "There was a time when the Church had wooden cups and golden clergy; but now she has golden cups and wooden clergy." The same thing was observed by Thomas of Aquinas when one day the Pope, who was boasting of the wealth of the Church, said: "Thomas, the Church cannot say now: 'silver and gold have I none!'"

Aquinas retorted: "Neither can she say: 'Arise and walk.'" Aquinas knew that the Church had lost her spiritual fiber because of her earthly ambitions.

In proportion as the Church adopted heathen practices and beliefs, the Italians became less and less Christian in their religious thinking and life. They have absolutely no sense of the tragedy of sin and the impelling necessity of the new birth as the foundation for a genuine Christian experience. They have no conception of this fundamental principle of the Christian religion. It is true that the same catastrophic situation is being experienced even among the so-called Christians of Protestant faith and heritage, yet it is more evident among Roman Catholics.

The present condition among the four and one half million Italians in the United States is described by one of their own number as being "moral and religious chaos." Nominally most of them are Catholics; in reality they are materialists. There is, however, a "saving remnant" composed of some 25,000 evangelical Christians who are gathered in 240 Protestant churches. The Spirit of God is moving in this "chaos" and is bringing new spiritual life and activity. There is reason to thank God and take courage, but the solution presents a challenge to the Church of Christ in America.

Since the Roman Church adopted so many heathen doctrines and practices, the religion of the Italians centered itself in outward formalities, devoid of spiritual value. When one goes to Italy or visits Italian communities in our large cities in America, and sees the various celebrations in honor of Italian patron saints and madonnas he is apt erroneously to consider the Italians very devout and religious.

When Paul visited Athens "his spirit was stirred in him when he saw the city wholly given to idolatry" (Acts 17: 16), and he did not hesitate to tell his hearers at Mars' Hill that they were "extremely religious" with a religion that satisfied the priests but not the burning soul of Paul. The same thing can be seen today in Italy and in Italian communities in America.

The Rev. Dr. J. H. Eager, for a number of years a Baptist missionary in Italy, in his book "Romanism in Its Home," quotes Prof. Raffaele Mariano, of the University of Naples, who in an address on "Religious Thought in Italy" said:

With the sacraments reduced to mechanical acts, with purgatory and pecuniary offerings to free from it, with festivals, indulgences, jubilees, pilgrimages, relics, miracles, adoration of saints and madonnas, Romanism has inoculated in the Christian religion the forms of magical and idolatrous naturalism. And the worst of all is that Romanism makes the sacerdotal hierarchy the only and indispensable mediator of the religious and moral life. The atonement, repentance, absolution of sin, the efficacy of the Christ and His benefit, everything centers itself in a monopoly of the hierarchy. From all this we must conclude that Romanism is the very opposite of that duty which distinguishes the human soul. This religion may have had its days of glory and usefulness, but it has now become a pure formalism. It has no power over the morals of the people; it does not attract or educate or edify the masses, but simply holds them under its sway by force of habit, by inert traditionalism, and its ultimate result can only be ignorant credulity in the midst of ignorant incredulity.

And yet we must not be too severe on this miserable religious conscience of the Italian people, for when did the leading classes take the trouble of illuminating and raising it up? It pains me to have to confess it: the religious condition of the upper classes in Italy is much more troubled than that of the common people. With a few honorable exceptions, they present to us a large army of minds whose existence is a perpetual moral somnolence; unable to believe, they have not enough moral strength to disbelieve anything seriously. They are Catholics for social convenience and opportunism. They boast that they have minds strong and free; but whilst they attack religion, they send their children to Jesuit schools. They have no convictions, and laugh at everything; but you see them on every occasion ordering masses and priestly funerals. They desire the priest, but in the solemn moments of life they throw themselves, body and soul, into the arms of the clergy.

Prof. Mariano was not a Protestant, but as a student and observer of the religious life of the Italians he was honest enough to say the truth.

Father Curci, a great scholar, had a great desire to translate and publish the New Testament,

and when he found little response on the part of the Roman clergy and people, he said: "The Christian conscience is more than half destroyed, and it is only through divine mercy that any portion remains."

When the Italians immigrated to America they carried with them their religious heritage mixed with superstition, irreligion, indifference and a Christian conscience "more than half destroyed." On top of this we must add another painful situation little apprehended by our American friends.

Italians did not leave the old world for religious motives as did the Pilgrim fathers. The sons of Italy crossed the ocean for purely economic reasons and in years gone by we have heard them say: "We did not come to America to bother about religion; we came here to make money. When we go back to Italy, then we'll go to church."

While the Italian immigrants came to America with the intention of going back to Italy as soon as their economic situation would warrant it, they became attached to American life and decided to establish themselves here permanently. Their marvelous advance in the social, educational and economic life has astonished every observer and student of the New Americans. But they have not been immune from the influence of atheistic propaganda. Agitators are found everywhere from the Atlantic to the Pacific, sowing tares of doubts and unbelief among the people of the middle class. If this propaganda has not made many full-fledged atheists, it has succeeded in causing many to drift farther and farther away from any religious influence.

With a background such as Prof. Mariano, Father Curci and many others have described, and adding to it the condition of the American life as we have endeavored to portray, the religious life of the Italians in America is far worse than that of their brethren in Italy. In the midst of this crude reality which describes in contradictory terms the irreligiosity of the Italians, their superstition, idolatry and semi-atheism, they would invariably call themselves Roman Catholics should they be asked about their religious affiliation. When you talk to them about the doctrines of the Roman Church such as the auricular confession, purgatory, indulgences, mass, litanies, etc., they say: "I don't believe in these things, but I was born a Catholic and I shall die a Catholic. I don't care to attend the church and support it financially, but I am a Catholic, and I am proud of it."

Prof. Archibald McClure, of the University of Chicago, in his book "Leadership of the New America," says:

The startling assertion has been frequently made this past winter that 90 per cent of the Italians are without

the sway of the Roman Catholic Church. Though they may still go to church to be baptized, married and buried, this is their sole connection with it. Even this is a matter of social custom rather than conviction. A leading Italian priest in New York admitted that at least 50 per cent of the Italians were without the church, except for baptism, marriage and burial—and that although some 3,000 attended Sunday services in his church on the lower East Side, there were as many more in that neighborhood who did not do so. . . . A father of a very prominent Italian lawyer of New Jersey has been here forty-two years and never been in the church; another Italian notary public in West Virginia, though here fourteen years, never goes to the church—just two instances of religious indifference which might be multiplied by the hundreds and the thousands."

One Sunday morning I preached on "The Religious Indifference of Galio," one of the twelve Italians mentioned in the New Testament (Acts 18: 12-17). I deplored the religious indifference of our modern Italians who generally go to church on three occasions of their life: christening, marriage and burial. At the close of the service a young man approached me and said: "Pastor, I want to thank you for your sermon but I don't agree with you when you said that the Italians go to church on three occasions in their life. In fact, when they are christened and buried, they are carried there; so they go only once by their own free-will."

Speaking with an intelligent Italian business man on religious matters, and learning that he did not believe in the most important doctrines of Catholicism and did not support his Church in any way, I pointed out to him that he could not be a good Catholic if he rejected practically all her doctrines and dogmas. He answered:

"Reverend, when you go to a banquet you don't eat everything they put before you, but you simply take what you like. So I do with my religious food." "My dear man," I replied, "judging from what you said you believe, it seems to me, that you don't take any food at all from your Catholic banquet; if you don't change cook and dining room you will soon be starving to death!"

He laughed and said: "Well, what's the difference; religion to me is a secondary matter. I never bother about it. I am a Catholic. . . . and this is enough for me."

The Rev. P. Pambianco, a priest of an Italian Catholic Church of Philadelphia, published an article in *L'Opinione*, a daily Italian paper of the same city, on July 20, 1922, in which he says:

Our colonies have no consideration for the Italian Catholic clergy. They still have ferocious prejudices against the clergy as though the priests were one of the causes for the propaganda which is being waged against the Italians who are looked down upon in America. . . . The Italian people have been influenced against the clergy by the well known ring-leaders who have instilled in the people's mind the most foolish prejudices, hatreds, scorns, sarcasms and defamations. Hence utterances against the

priest as being parasite, gnawing worm, bag of coal, selfish, and author and bearer of misfortunes. . . .

All that is being said by the people in Italy against the hated priest, their most foolish accusations, their most infamous malignity, are repeated in America by the Italian people. Very often they salute the priest when he is in front of them, but to his back they say uncomplimentary things against him. . . . While we see the Americans, both Protestant and Catholic, respecting their priests and devoted to their churches, the Italians speak disparagingly of their priests, saying: "Let them go to work" . . . "I don't intend to support them" . . . "They repeat the same thing." . . . "I . . . go to church?" Hence we see that not even five per cent of the Italians attend church.

This statement is by an Italian priest who knows the religious condition of his people. The religious condition of the Italian Catholics in America has not changed for the better during the past twelve years. The situation of the second and third generations is very perplexing and of great concern to those who are interested in their welfare. These American-born seem to have given up the good traits which their parents imported from Italy, and to have retained the bad ones, and on the top of this they have absorbed the worst customs of the American life. The combination is not an easy matter with which to deal. May God inspire and lead us in handling this disturbing situation.

Now if this is the picture of the religious status of the Italians in America, what are we going to do about it? Shall we imitate the priest and the levite of the parable and "pass by on the other side" or shall we follow the example of the Good Samaritan who proved to be a real neighbor?

It is to be regretted that in America there is a tendency on the part of some people who say that Protestant has no right to disturb the faith of these Italians and to try to convert them. But do they have any real faith to be disturbed? Their own priests acknowledge that they have none. The objections come from "broad minded" ministers who have influenced not a few of our Protestant pulpits, men who believe that all religions are of equal moral value. If all roads lead to Rome, all roads do not lead to Heaven. There was no compromise on the part of Jesus Christ concerning the way of salvation. He did not hesitate to disturb the Jews and to tell them they must be converted.

If Protestantism has no mission in the world today then the Reformation of the 16th century was a colossal mistake. But if Protestantism has a work to do, let us not hesitate to disturb the faith of the Italians and with renewed faith, in Jesus Christ, and with enthusiasm and consecration let us go forward in preaching the Gospel to the people "who recently came from Italy" (Acts 18: 2).

The Success of Missionary Children

By ELLSWORTH HUNTINGTON,
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TAKEN as a whole, missionary children appear to be of unusually high character and to achieve unusual success. This fact was forcibly brought out by Dr. Robert E. Speer in an address at the annual meeting of the American Eugenics Society in May, 1934. In that address Dr. Speer emphasized the value of the fine training received by missionary children. Another factor, however, is likewise important, namely their biological inheritance. From birth onward no two individuals are absolutely alike in either appearance, intellect, or temperament. "Identical" twins, springing from a single egg, are almost exactly alike until diverse environments cause them to differ, but other pairs of brothers and sisters, even ordinary twins, differ greatly physically, and the mental differences are even more noticeable. Innumerable experiments make it clear that no known method of training can convert a congenital moron into a genius. On the other hand, a person born with a fine intellect can be trained in many directions. Environment may turn him into a skillful criminal or a spiritual leader; but in either rôle he will excel because of inborn ability. The unusual success of missionary children apparently is due to the fact that they possess unusual innate ability, and therefore can profit from excellent training.

But what evidence have we as to the success of missionary children? In contradiction to the old sayings as to the black sheep among ministers' sons and deacon's daughters, Dr. Speer has collected many forceful opinions which indicate very high ability, character and success. While there is not much statistical evidence to uphold this favorable opinion, such evidence as we have indicates that missionaries are as a rule highly successful and that their children follow in their steps. A few years ago, Dr. John C. Phillips and the writer cooperated in a study of the success of college graduates and the relation of success to the size of families. He took three classes at Harvard who had been out of college 25 or 30 years, and I took three similar classes at Yale. In the case of the Yale graduates, from five to nine men in each class graded their classmates on a scale of one to five according to their success

in "making themselves useful and valuable members of society" and in thus becoming "men whose achievements render the world a better place in which to live." The method at Harvard was more personal, but otherwise was essentially the same. The number of missionaries was small (six at Yale and two at Harvard), but it is worth noting that all of these eight were ranked high, and their average was notably higher than that of graduates in any other profession. This rating is confirmed by other facts. Dr. Speer, for example, states that thirty-six missionaries from the Presbyterian Board alone have been decorated by foreign governments. *Who's Who in America* for 1926-27 contains forty-seven sketches of missionaries and about twenty-seven times as many of clergymen who are not missionaries. This means that, in proportion to their numbers, the missionaries are fully as likely to be included in *Who's Who* as are the clergymen who stay at home. This is in spite of the fact that the missionaries are buried far away in foreign countries where there is little opportunity for their deeds to become widely known among Americans. Hence it appears that missionaries as a whole achieve a much higher degree of what is commonly called success than do the clergymen who stay at home.

Turning now to the children of missionaries, the three Yale classes studied included six sons of missionaries, all of whom are engaged in non-missionary professions. These, as well as the actual missionaries, were ranked phenomenally high by their classmates, averaging well above the sons of graduates in any other profession.

In another investigation the college careers of Yale classes graduating from 1922 to 1926 were examined. The members of these classes were ranked according to their official records as to scholarship, athletic activity, other extra-curricular activities, and earnings. The eighteen young men who were sons of missionaries outranked the sons of every other profession. Unfortunately it is impossible to pick out all the children of missionaries in "Who's Who," but some can be identified and the number of sons of missionaries appears to be out of all proportion to the actual number of missionaries. For example,

among the seventy-one missionaries listed in the 1932-33 edition of "Who's Who," at least thirteen, including all three of the missionary women in the book, are children of missionaries. But among missionary children it is not probable that more than one in ten or twenty return to the foreign field. Even if one in ten go back, missionary children are nearly twice as likely to be included in "Who's Who" as are the children of clergymen in general. Further exact data on this subject are greatly needed, but enough has been said to show that wherever we have yet been able to test the matter, the children of missionaries on an average show unusual ability and achieve notable success.

Let us consider now the reasons for this success. Undoubtedly one is the good training which the children of missionaries receive in their early years. Another and equally important reason is that such children are usually endowed with a fine biological inheritance. Their parents are selected very rigorously. *The Builders of America*, written by Mr. Leon F. Whitney and the present author, calls attention to the fact that the missionaries of practically all the more intellectual denominations must be well educated, which means that they must have good minds to start with. Next they must be deeply religious. Third, they must be so altruistic that they are willing to make great sacrifices. Fourth, they must have the pioneering spirit, or the spirit of adventure which makes them eager to go to one of the remote parts of the earth. A fifth type of selection arises from the necessity for moral courage, and for the kind of strength that resists the attractions of life in America with all its opportunities for fame, wealth, and pleasure. The majority of missionaries must be willing to resign themselves to life in some lonely corner where no one but God knows much about their struggles and their successes. Physical as well as moral courage is a sixth quality which acts as a selective factor. One who is physically timid, or at least who yields to physical timidity, rarely goes to a mission field. It takes the finest kind of courage to proceed quietly with one's work when a Boxer uprising or the fierce anger of savages endanger one's life. Still another factor in the selection is the fact that only people of good health and sound constitution are accepted for the mission field and later ill health of any member of the family may cause their return home. Thus missionaries are selected because of intellectual ability, religious earnestness, altruism, the spirit of adventure, moral courage, physical courage and good health. But the most important point of all is that among foreign mis-

sionaries, as in no other profession, the *same rigorous selective processes apply to both fathers and mothers*. Selection on both sides of the family seems to be one of the great secrets of the success of missionaries' children.

All this means not only that the missionary child is very carefully trained, but that the biological material to which the training is applied is of high quality. One member of the great J. P. Morgan banking firm, for example, is the son of a missionary, while many others are in equally influential positions. It is natural for religious leaders and educators to believe that training is the main reason for high character and success. The world has long believed that if children could be properly trained in every respect, many of our troubles would end. It seems to be scientifically demonstrable, however, that unless we have able leaders no such training is possible, and the rank and file will not make progress. It seems equally certain that able leaders are born as well as made. Even though our present knowledge of human inheritance is very imperfect, it is clear that high-grade parents tend to produce children of high grade. In individual cases the children of the fine parents may turn out poorly, because every one carries a highly mixed inheritance. We are genuine mongrels because thus far there has been no satisfactory eugenic program. Nevertheless, repeated investigations demonstrate that if a thousand children of high-grade parents are compared with a thousand children of low-grade parents the former type will have a decided advantage. Therefore it is highly desirable that there be relatively large families among missionaries, among whom both parents have been chosen through a process of strenuous selection. Today among the missionaries listed in the 1932-33 edition of "Who's Who," the average number of children born in completed families amounts to 3.48 whereas it was 3.71 ten years earlier. The corresponding figures among clergymen in America are 3.21 and 3.29, while among all the men in "Who's Who" it was 2.80 in 1922-23 and among artists only 2.20. The families of missionaries have declined appreciably during the last decade while those of the clergy at home have changed only a little. Nevertheless, the missionary families still remain slightly larger than the others, and both clergymen and missionaries have more children than are born in the less altruistic professions. Those who believe in the value of religious training, as well as of heredity, see in this a good sign. The world has no greater need than that of high-grade children in high-grade homes.

Call of the Unchurched Children

By J. CAMPBELL WHITE, LL.D., New York
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AN OFFICIAL resolution, passed at the recent National Convention of the Protestant Episcopal Church, reads in part:

"Whereas, millions of unchurched children in this country constitute a major responsibility and an unrivalled missionary opportunity for the Church."

The resolutions called upon all the bishops, clergy and churches "to make every effort to reach these children through our church schools and other agencies for Christian education." Similar action was taken by the New York and Kansas Synods of the United Presbyterian Church and by the United Lutheran Church of America in their biennial convention. These official actions, taken during October of this year, make it clear that there is a real and widespread stirring of conviction on this question of evangelizing the children and youth of America. The question was under prayerful discussion as to the need for a national agency to promote Christian effort among unchurched children and youth.

It is clear that only a powerful, sustained, nationwide effort can enlist and guide our churches in reaching double the number of children and youth than they are now reaching. No one church can solve this problem. It will tax the resources of all of our Protestant churches working cooperatively. But by concerted and determined and divinely guided action on the part of all Christian forces it is possible to bring about a radical change in this situation during the next few years. Can we not so lay this burden of responsibility upon all churches that they shall actually make Christian instruction of youth as general as secular education? There are thirty-four million children of school age (6 to 18) in the United States. Only one-half of them are under Christian instruction by either Protestant or Catholic churches.

In the meantime, immorality and crime go on increasing. Our Attorney General called a conference on Crime Prevention to meet in Washington on December 10th. He says that crime is now costing one billion dollars every month. What can the Christian forces say that is worth saying, unless it is that Christ alone can cure sin and crime and that the churches are determined to

get this truth across to all the children and youth of the nation by every possible method of approach? This is the truth and is tremendously worth saying, and as soon as the churches can say it and mean it, a vast change will begin to take place throughout America.

It is futile to try to reach all these millions of children and youth by any one method, however valuable. Doubtless, a genuine awakening of the churches would lead to a great expansion of Sunday school work and to a vast improvement in its general quality. But many millions of these youth will need to be reached by other methods. One thoughtful man, writing on the subject, says: "We need practically a new profession created, of persons who specialize on finding contact with a group of these young people and leading them into the knowledge and experience of the truth as it is in Christ." What a chance for a training school for leaders of youth that would be competent to develop such "a new profession"!

For younger children one of the great fields to be expanded is Bible teaching of public school children on released time. In Chattanooga, for the past twelve years, a committee representing all the Protestant churches has selected and employed Bible teachers in the public schools. Last year 8,758 pupils were taught in 32 different schools of the city. Their report states that "many children have been won to Christ and church membership through the Bible classes in the public schools. Hundreds of children from homes that are not Christian first learn of Christ in these classes and are led into the Sunday schools." "The children in their Love Offering conducted by the Parent-Teachers Association gave \$1,243.39 to the budget, the largest single gift received from any one organization." *If this can be done in Chattanooga, why can it not be done in 1,000 other cities and towns of America? Millions of children might thus be reached with vital Christian instruction who would not be reached without this method being used. Have not the Christian churches and Christian parents surrendered entirely too much in failing to provide for biblical education as an essential part of education? An effective national agency can lead hundreds of cities to adopt this plan.*

The Catholic and Jewish groups in Chattanooga have been free to provide their own religious instruction for school children electing it, but they have never actually supplied it.

In addition to the above methods, millions of other youth can be reached only by the small group method. The right kind of a leader, organizing a club of boys or girls and cultivating them wisely for their own development, including the consideration of the deepest problems of life—this plan is probably the chief practical one in the case of multitudes of youth not reachable by other methods. Almost no youth are beyond reach by this method—if the leader is both competent and consecrated. The enlistment and training of an army of such leaders is a matter of first importance. It is a bigger and more important job than is now being done by any university in existence. Who will provide an adequate training school for producing reliable guides of youth? Could anything conceivable have a larger place in building the new nation and the new world that must be the desire of all who have been touched by the Spirit of the Good Shepherd?

Some constructive ways to help:

1. Take this need deeply into your heart to pray and work for till the need is actually met. Pray in groups as well as alone.

2. Let your own church leaders and the Inter-denominational Provisional Committee which is working at this problem know of your interest. A thousand persons praying and thinking and working together for this object will become irresistible. Why not be one of that group? (Please send your name to the writer at 432 West 44th Street, New York City.)

3. The strong national agency needed to get such a program into operation and carry it forward will require substantial financing. Pray for the funds needed and do whatever else you are moved by the Spirit of God to do to get this particular problem solved.

4. Tackle where you are the job of reaching unchurched children. If you can get into contact with even half a dozen of them, it may mean their transformation, to say nothing of what it may mean to you of added joy in living.

Criticisms of Work for Jews

By REV. PAUL I. MORENTZ, Philadelphia, Pa.
Missionary of the Lutheran Mission to the Jews

CRITICISM, both by Hebrews and Christians in regard to what is called "proselytizing" among the Jews, is based on erroneous conceptions as to what the Gospel is and what constitutes Christian mission work among Jews.

Hebrew Critics

Who are the Hebrews who criticise Christian mission work among the Jews? Are they Orthodox Jews who sincerely believe in the Old Testament Scriptures, in the mission of Israel and in the coming of the Messiah?

In my library is a collection of essays under the title: "The Jewish Library," edited by Rabbi Leo Jung. Among those essays is one on "The Spread of Judaism Through the Ages," by the Rev. Haham Moses Gaster, Ph.D., London, England, who says:

Among the many fallacies affecting the Jews and Judaism, there is none which is so generally accepted and so deeply rooted as that which declares Judaism to be a mere tribal religion, and to have neither the wide outlook nor the ideal expectation of becoming a world religion. . . .

In searching the Scriptures, one cannot find a single trace of Judaism being reserved, as it were, for the children of Jacob, or anything that could be construed as being adverse to bringing other nations within its fold. . . . It is quite natural that the Jews, while their own lives were threatened by persecution, and when the conversion of a Gentile might have brought dire punishment on the whole community, should have refrained from carrying on religious propaganda. Not so, however, in olden times, and under circumstances favorable to Jewish missionary activity. . . . We find at the very beginning of our history the promise given to Abraham that "all the nations of the earth shall be blessed in thee." His descendants were to be means of spreading this divine blessing among all the nations of the world. . . . The messages sent by the prophets, were they not apostolic epistles from those who propagated the Word of God and the fear of Him to the heathen nations and kings?

This much from a very prominent representative of orthodox Jewry.

How about Reformed Judaism which rejects the coming of a personal Messiah but which speaks in most emphatic terms of "the mission of Israel" (whatever they may mean by that)? In my library is another book called "The Unknown Sanc-

tuary," by Aime Palliere, a French Catholic convert to Judaism, who some years ago toured America as a guest lecturer invited by the well-known Rabbi Stephen S. Wise. A Foreword to this book, written by Edmond Fleg, a prominent representative of Liberal Judaism in France, has this to say:

Reversing the route by which Catholicism had developed from primitive Christianity, and primitive Christianity from Judaism, he [Aime Palliere] became step by step the spiritual contemporary of those great Romans, who, at the time of the coming of Christ, were the proselytes of Israel. Almost unconsciously he realized that he had ceased to be a Christian and that he had been conquered by Judaism. In this inevitable return journey the new convert seems as yet a solitary pilgrim—but this may only seem to be so. . . . At last there seems to be a sign that this age-old hope may be realized amid the diverse faiths of the world. Might not one say that the ancient Messianism of Israel, which is become the religion of Palliere, is on the way to becoming the religion of humanity?

Christian Critics

Who are the Christians who criticise mission work among the Jews? Do they accept the Bible, Old and New Testament, as the inspired Word of God? Do they accept Jesus as the Messiah, promised to Israel and through Israel to the world? Do they accept Christianity as a universal religion that preaches a universal salvation and that answers a universal need? This is the sole basis of mission work among Jews. If the Jew who believes in the Old Testament sees in it a universal mission, is a Christian to see less in his Bible which has, in addition to Moses and the Prophets, the New Testament, Jesus and the Apostles? Is there a single passage in the New Testament that would encourage one to think that the universal claim of Christianity excludes the Jew? I heartily recommend to Christians the attitude of men like John R. Mott, who is quoted as having said at a meeting of the International Missionary Council: "Missionary work among the Jews is a duty in spite of all protests." It was refreshing to see that when Dr. Mott's remark was termed "ill timed" by a Christian (the Rev. Everett R. Clinchy), a Jewish Rabbi from Chicago, (G. George Fox), came to Dr. Mott's defense by saying: "Dr. Mott is simply a good orthodox Christian, who believes with all his might in the words of his Gospel. And if you turn to Matthew 28: 19-20, you will find what in Christian theology is called the 'Great Commission' and which reads: 'And Jesus spake: Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe whatsoever I have commanded you.' . . . I wish we Jews had the faith and the loyalty and the zeal of a Dr. Mott. I wish we could muster men who would be willing to conquer

the world for Judaism." (From the *Chicago Jewish Sentinel* of January 23, 1931.)

Let Us Carry On

How can we carry on mission work among the Jews? I could not tell you if I would and I would not tell you if I could. Who am I to tell others how they should win a single soul to Christ, to say nothing of how to win a nation to Christ? No method is right that is not in strict accord with the spirit and teaching of Jesus Christ. Any method is right that is in strict accord with the spirit of Jesus Christ. My personal method is to seek to educate Jew and Christian. The Christian must learn what the Jew has and what he does not have; when we learn that then we must be willing to give the Jew what he needs—the Gospel, Jesus himself, and above all, His love. In a country like America, where the Gospel has free course and where Jews and Christians are in constant touch with each other, the Christian should not leave the work of spreading the Gospel among the Jews to a few converted Jews or professional missionaries. Every church should be a storehouse of Christian knowledge and life for all people, Jews and Gentiles. Every Christian pastor, indeed every sincere Christian, should be a missionary to the Jews—not a "proselyter" for his particular church or denomination, but a witness for Jesus Christ. The Jew must learn that the Christian has no other interest except to bring Christ to him. No one wants to force a Jew or anyone else to be a Christian. No one wants any one to give up his race or nationality. No one wants the Jew to give up anything that is essential to Biblical or national Judaism. All a Christian wants is to enrich the Jew and his religion by the teachings and life of Jesus Christ, just as many thousands of Jews in the past and as many thousands of Jews at present are enriched by the Gospel. When both Jews and Christians learn that there is no ulterior and unworthy motive back of mission work, that all can only benefit by coming together and contributing to each other, then criticism will vanish and sincere Jew and Christian will both be enriched by the Gospel of Jesus Christ.

A Missionary's Equipment

- A life yielded to God and controlled by His Spirit.
- A restful trust in God for the supply of all needs.
- A sympathetic spirit and a willingness to take a lowly place.
- Tact in dealing with men and adaptability towards circumstances.
- Zeal in service and steadfastness in discouragement.
- Love for communion with God and for the study of His word.
- Some experience and blessing in the Lord's work at home.
- A healthy body and a vigorous mind.

—J. Hudson Taylor.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

OUR MISSIONARY EDUCATION KALEIDOSCOPE

As your Department Editor shifts her interdenominational kaleidoscope, the brightest missionary feature in the home church is the annual increase in the number of readers and students of home and foreign mission literature and the variety of devices for making this attractive. She has an embarrassment of voluminous contributions at hand upon the subject and can give only a few bits from here and there. If your plans for Schools of World Friendship are already under-way, save these suggestions for the next time. But many of them are timeless and may be used by program builders as well as study leaders.

A leaflet of the Women's Missionary Society of the United Lutheran Church says:

An imperative obligation to make disciples of all men rests upon the Church. This obligation cannot be discharged without widespread and intelligent sympathy throughout the Church. I believe this can be brought about by systematic missionary education. The advantages of a small study class are: (1) Its small size which permits expression from each member. (2) Its series of meetings in close succession, thus securing the cumulative effect of impressions. (3) Its demand for serious study. (4) Its atmosphere of discussion which gives life to the class. The gaining of information in a class is not an end in itself but should result in inspiration which leads to action. The aim is: To realize the slogan, "One or more mission study classes and reading circles in every missionary society in the United Lutheran Church."

The system advocated is that of having a synodical mission study secretary working through the conferences and on down through conference and congregational secretaries to similar promotional agencies in the

local church. The ultimate objects of this endeavor is to sow free literature throughout the churches, swing the congregations into line with missionary education plans, promote reading and mission study classes or circles, cooperate with the pastor in his missionary plans, use the church calendar or bulletin, posters, etc., as means to the main end, hold an annual tea in early autumn to present the new books and outline plans, make use of institutes and other interdenominational study groups and to keep before the members the special privilege of furnishing funds for the translation of literature into other languages. The mission study department is furnishing the money this year for translations into Japanese. "Since every effort is worth while, discouragement shall not lodge with me," concludes the Synodical Secretary of Mission Study.

A Variety of Plans

Coaching Conferences are being used by Southern Presbyterian churches to aid mission study leaders to present their textbooks in the best possible way. These gatherings are held "early enough for the teacher to make plans for the class but not too early for her to 'cool off' and lose enthusiasm." The groups are so arranged as to minimize traveling expenses, delegates being further instructed, in some cases, to bring their own lunches with the hostess providing only a hot drink. Some synodicals, however, allow a fund in their budgets to cover conference costs. Leaders of vision and enthusiasm are chosen.

"*Leadership of Mission Study Groups*" is the name of a course used by the Methodist Episcopal Church, South, pastors and other leaders being familiarized with the current study books and also the principles and methods for teaching them, with a view to becoming, in turn, instructors

for "Coaching Days" held in districts or zones for the benefit of prospective teachers in local mission study groups. "Suzuki Looks at Japan" is recommended this year for all adult groups.

The United Brethren are publishing through their Foreign Mission Society a forty-page pamphlet entitled "Our Father's Family" in which are thirty-five daily readings for devotional periods inclusive of family worship, to familiarize the people with affairs in the younger churches on the overseas fields. A Scripture reading, a prayer and a three-quarter page of biographical matter concerning some missionary character is the daily assignment.

The American Friends Board of Missions holds one-day missionary institutes at which the morning session is devoted to an exhibit of maps, pictures, graphs, data, etc., with speakers furnishing the interpretations. In the afternoon missionary education methods, field problems and "ways and means" discussions fill the time. Stereopticon pictures are shown in the evening.

The Reformed Church in the United States majors on missionary instruction in the Church School. They don't do things by halves. One church writes that every class in its school took six weeks of study in the fall and six more in the spring, alternating between home and foreign missions. Ordinarily straight mission study takes the place of the regular Sunday School lessons for those periods. Miss Ruth Heinmiller writes in Bulletin No. One of the

International Council of Religious Education:

The men were reluctant at first about taking it, but after they got into the study they didn't want to stop. They have been writing in asking for more information and especially about our denominational work. They frankly confessed that they did not know our denomination was carrying on so much work. A striking result of this study is the fact that this church paid the highest amount of its denominational apportionment of any church in the Classis for the year. And for the third quarter of this year (1933-34) they have paid 100 per cent!

The Protestant Episcopal Church has set up series of reading courses through its Woman's Auxiliary, following the general plan of the American Library Association in its "Reading with a Purpose." The chief aim is to develop the missionary reading habit among those not attending study classes. A line of brief booklets called "The Today Series" has been brought out, for instance, "Japan Today." It is amazing how much interesting information can be packed into so small a space. The Lenten season is the especial mission study period of the Episcopalians, its six weeks being intensively used, even to the taking of Lenten and Birthday Thank-offerings for spreading Christ's Kingdom.

The Congregational-Christian Denomination is very zealous in missionary education. One church in Emmetsburg, Iowa, consented to be one of twelve churches in the state to hold experimental "World-Friendship Institutes" which would bring the world to the home church. Letters telling of the proposed institute were sent to thirty-nine missionaries widely scattered over the map, asking for letters, maps, pictures and explanations of their work, the local churches meeting the transportation expense up to a given limit. The response from some of those addressed was a flood of excellent material, even to a choice collection of shells. The material was assembled in a series of booths representative of the various fields, the home material in one room and the foreign in another,

flags and decorations matching the countries. With each exhibit was a map showing the location of the stations, and from this were strung ribbons bearing the names of the missionaries and dates of their terms of service. This material was intensively used in nine successive services inclusive of Sundays and Wednesdays, with a stereopticon lecture at each meeting. China, Ceylon, India, America, the Near East, Africa, Japan and the Philippines were successively featured, plays, pageants, impersonations and an "around-the-world supper," cafeteria style, adding to the lure of the lectures. Churches within a radius of fifty miles were invited to these excellent meetings. Projects helped to make the plan permanent and practical. A number of the contributing missionaries had mentioned articles they needed for their work. In response, the Women's Association, the Young People's Societies and three departments of the Sunday school joined forces to collect materials and funds to meet the needs. Surely the permanent effect of such an effort justified the great amount of energy expended upon it.

In an isolated mountain region of North Carolina, a woman living part way up a mountain did her bit in starting a missionary loan library, as many as twenty-five books being called for and the recipients traveling many miles to get the reading matter!

A group of rural and village churches in New Jersey united their resources for mission study over a period of six weeks, with the result that the participants were very enthusiastic, saying they had never had a more enjoyable or profitable time than that spent in this cooperative endeavor.

And Away Up in Canada

In the International Council of Religious Education Bulletin previously mentioned an account is given of the marked success attained in Canada by "World Missionary Conferences and Missionary Exhibits." Dr. F. C. Stephenson, a man much

loved on both sides of the line, writes:

We set up an exhibit on Friday, preferably in a gymnasium or some room with high walls. We decorate the walls with tapestries, maps, pictures, etc. We place on long tables all the way around a large, square room . . . curios representing the home life, agriculture, industries, trade, health conditions, religions, etc., of our different mission fields. We have one or two missionaries at each of the tables representing Korea, China, India, Africa, Trinidad and Home Missions. They explain the curios and are ready to answer questions.

We invite all the public and high school scholars to visit this exhibit from two to four, the younger children coming from two to three and the high school students and adults from three to four. Then we close the exhibit and bring all those old enough into an auditorium to hear an address on what missions means and what moves us to carry on the work. Then we divide the audience into groups to go with the missionaries into class rooms for conversation and study. We put a small library on each field into the corresponding class rooms so that the missionary is able to tell the people what is available for them to read and study. We put a very large exhibit into the center of the big gymnasium which is surrounded by tables of curios.

After these discussion groups we usually have a supper to which leading workers are invited. Sometimes we have one supper for young people to which everybody is invited. Sometimes over 200 sit down. The general public likes to come in about seven o'clock to see the exhibit. Missionaries are all in charge and the public is always welcome. Then there is a big mass meeting beginning at eight o'clock. We put ads into the paper and secure extra space for interviews with missionaries and announcements of Sunday preaching. On Sunday, missionaries and secretaries preach in all the churches in the city and surrounding country. Then on Sunday afternoon there is an International Missionary Rally—a wonderful meeting—with short speeches. On Sunday night, there are speakers in city pulpits. In some churches after-meetings are held, but enough missionaries are free to conduct the exhibit for an hour after church.

On Monday morning we have a meeting with the ministers. . . . We let them tell us all their troubles and try to help them. . . . Also on Monday morning our missionaries go to the high school and technical schools, giving short addresses and inviting the young people to come to our exhibit, so Monday afternoon is usually a very strenuous one. Usually we have a pageant or play put on by the young people Monday night, preceded by a big supper. By Tuesday the

workers and ministers are thoroughly aroused. The day is spent in close-up work with ministers, official board members, Sunday school and young people's leaders, closing with a big supper at night which is well attended. Then of course we must follow up with correspondence. We have never put on anything else which is quite as satisfactory.

One Plan in Detail

The following detailed study of one School of World Friendship is timeless in its principles and its pattern may be used with any combination of themes or study books. This schedule was varied from year to year but in general remained basic:

- 6:15, an inexpensive supper.
 - 6:45 to 7:15, song and devotional period—a study of great hymns for one topic.
 - 7:15 to 8:10, study classes, lecture method used with adults, in the main.
 - 8:10 to 8:45, feature period.
- A hymn-sing was used last year to make profitable the pre-supper period while the people were gathering.

For the regular suppers, the juniors sometimes prepared attractive table favors. Leaflets furnished by the national board of the denomination were also placed at each plate at table; and in accordance with the slogan, "Read! Share!" the literature was supposed to be read between sessions and passed on to others who had not been present.

The feature periods, following the class sessions, were of special interest. Here are a few illustrations:

1. Five-minute map drill of Baptist stations, using electrified maps of the home and foreign countries studied—three on each—all given by the same person to ensure unity and comprehensiveness.
2. For "atmosphere," an exhibit of Indian and Chinese art, pictures, items of home settings, etc., arranged by a guild girl who gives the explanations.
3. Responsive readings on "Along the Indian Trail" and "Lanterns in Their Hands," given by different individuals to present a wealth of facts about the two fields being studied.
4. "Missions Speaks"—a playlet by guild girls advertising denominational missionary publications.
5. Talk by college professor on the development of the Middle West along the line of Indian trails.
6. "Indian Night"—Indian museum examined under guidance of "atmosphere" chairman.
7. Play, "Two Thousand Miles for a Book," by dramatics class.

8. Pantomimes during reading of "East Wind, West Wind."

9. Debate on Unemployment Insurance (following study of "Christ and the Modern World").

10. Address by Negro woman on "Changing Racial Attitudes."

11. By means of posters, charts and scrapbooks, class members presented a graphic demonstration of the application of Christian principles to some phases of the world's life. War and peace were emphasized the most. (Given by guild girls.)

12. Interracial friendship program, by junior and primary children, reflecting their class study and using Mexican children, with other participants costumed to represent children of other nationalities.

13. From the covers of a book large enough to conceal them stepped class members impersonating doctors and nurses whose lives of service were recorded in one of the study books. Exhibit of hospital supplies made by class, to be sent away through the White Cross for mission use.

The closing session of the series one year featured a Friendship Supper. From large upright hearts in the center of each table extended red cords to flags of different nations set at the four corners of the table, to express the keynote of the function. Beautiful booklets indicating the evening's theme had been made by the juniors and were used as place favors. Girls doing Christian Americanization work and others having foreign friends brought these as guests of honor, introducing them to the entire company, the foreigners giving sentences of greeting in their own languages, translated into English by their friend-hostesses. Appropriate music of the nationalities was interspersed. An original pageant on one of the study books (Torch-Bearers) furnished the climax of the evening.

Expressional Projects furnish one of the most valuable features of each School of Missions in this church. Hospital supplies, showers for mission stations under the direction of a "Shower Lady," presentation of gifts suitable for use among Indians and collected in an Indian drum according to lists of needs previously ascertained from various stations, offering of money gifts for Chinese missions (dropping this into a Chinese lantern), and such like outlets for interest and emotion aroused by the studies are always arranged. Can you imagine children trained thus in successive sessions ever saying, "We don't believe in missions?"

The foregoing excerpts were taken from contributions sent to this Department from the First Baptist Church of Galesburg, Illinois.

Visual Aids

Noting the increasing difficulty with which the Church

maintains attendance and interest, Rev. William E. Harmon decided that this was not so much due to irreligion, irreverence or the death of spiritual impulses as to the need for giving "old, eternal truths new habiliments—a refurbishing and sometimes entirely new clothing." On this thesis he established *The Religious Motion Picture Foundation*, 140 Nassau St., New York City, whose very comprehensive catalog may be obtained free. The expense is very slight and precludes any profit for the Foundation save that of spiritual dividends. For communities without facilities, the Foundation offers projectors, screens and even the service of an operator upon application at the nearest distribution bureau, as follows:

Beacon Films, Inc., 25 West 45th St., New York City.

Holbrook-Smith Production, 33 West 60th St., New York City.

Pilgrim Press, 14 Beacon St., Boston, Mass.

Division of Visual Aids, Presbyterian Board of Christian Education, Witherspoon Building, Philadelphia, Pa.

Presbyterian Book Store, 234 McAllister St., San Francisco, Calif.

Y. M. C. A. Motion Picture Bureau, 347 Madison Ave., New York City, or Room 1019 South La Salle St., Chicago, Ill.

The Japanese Tourist Bureau, 551 Fifth Ave., New York City, also furnishes for the cost of carriage only a number of reels of Japanese pictures of general import and good as background material.

Pass on the Torch

Pass on the torch, pass on the flame,
Remember whence the glory came;
And eyes are on you as you run,
Beyond the shining of the sun.

Lord Christ, we take the torch from Thee,

We must be true, we must be free,
And clean of heart and strong of soul,
To bear the glory to its goal.

O Lord of life, to Thee we kneel;
Maker of men, our purpose seal!
We will, for honor of Thy name,
Pass on the torch, pass on the flame.

—Allen Eastman Cross, in *The Presbyterian Magazine*.

BULLETIN OF The Council of Women for Home Missions

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



The illustration above is given through the courtesy of the Woman's Missionary Society of the General Synod, Reformed Church in the United States. This society is in process of becoming the Woman's Missionary Society of the Evangelical and Reformed Church, an evidence that "the mind" of Christ Jesus for unity is at work in the hearts and minds of His followers. The illustration, symbolizing the family with the child in the midst, is the cover of a year's calendar of prayers. These prayers ask forgiveness for

of Thy servants who proclaim His gracious Gospel, that this our world may speedily and surely be His world. In His name. Amen.

ARTHUR V. CASSELMAN.

"A New Commandment"

The Service of Worship for Young People to be used on the first Friday in Lent, March 8, 1935, the World Day of Prayer for Missions, was prepared by Miss Marjorie Trotter of Canada at the request of the Inter-Board Committee, Woman's Missionary Societies of Canada. The theme "A New Command-

ment" is quite in accord with the general subject of prayer, namely "Bear ye one another's burdens and so fulfil the law of Christ" (Gal. 6: 2). The service is prepared in six main divisions of which the third is "Worship Through Interpreting the Theme for Life Today":

Almighty God, our heavenly Father, who didst so love the world as to give Thy Son to be its light and life, we would know the mind of our Master concerning this world of Thine. For this cause we pray in the words of Thy servant, Paul: "Let this mind be in us, which was also in Christ Jesus." Help us to see the world as He saw it, to hear its cry as He heard it, to feel its need as He felt it. Give us His world vision, His world compassion, His world purpose and His world yearning. Forgive us wherein we have tried to keep His world-gospel to ourselves. Grant us singleness of purpose and strength of will to publish the mind of Jesus for our world; and so bless the endeavors

of Thy servants who proclaim His gracious Gospel, that this our world may speedily and surely be His world. In His name. Amen.

LEADER: What would it mean to obey Christ's new commandment in our homes?

ASSEMBLY: It would mean that gentleness and courtesy, the will to understand, patience and good humor would bless the relationships of husband and wife, parent and child, brothers and sisters. Each would share the work of the home, and each would share his best gifts of mind and heart for the building of happiness in the home.

LEADER: What would it mean to obey Christ's new commandment in our schools?

ASSEMBLY: It would mean that each member of the school community could be relied on for school spirit, that gentle manners and careful consideration for the rights of others would prevail; and that a desire to fit oneself for service would replace selfish ambition as the dominant motive in education.

LEADER: What would it mean to obey Christ's new commandment in the world of business?

ASSEMBLY: It would mean that employers would deal with those who work for them as human beings of dignity and worth. Equally it would mean that all who are employed would give full measure of interest and of energy to the day's work, regarding the humblest task as a trust to be fulfilled.

LEADER: What would it mean to obey Christ's new commandment in our community life?

ASSEMBLY: It would mean that the resources of the community would be organized for the well-being of all the citizens. Wholesale recreation would be provided, temptations to intemperance and vice removed. The work of the community would be justly divided, as well as the resulting gains. It would not be tol-

erated that a few should amass fortunes while the many suffered want.

LEADER: What would it mean to obey Christ's new commandment among the nations?

ASSEMBLY: It would mean that the nations would gladly create international forces to regulate the world's trade for the benefit of the peoples of the world. It would mean that instead of throwing their strength into the race in armaments nations would throw their strength into the World Court and League of Nations, that these might become effective instruments of world peace. It would mean trying to understand the differences between races and peoples and giving each a chance to make its distinctive contribution toward the enriching of the common life.

LEADER: What would it mean to obey Christ's new commandment in our personal lives?

ASSEMBLY: It would mean refusing to cherish resentment or bear a grudge; it would mean looking for the best in other people; it would mean studying and supporting the movements looking toward peace and a new society; it would mean asking for God's help from day to day in order to show forth the spirit of love in every situation.

Price, 2 cents; \$1.50 per hundred. Order from your denominational headquarters, or 105 East 22d Street, New York City.

NEWS FLASH FROM WALES

Rev. Watcyn M. Price, of Wrexham, Wales, wrote to the editor expressing his appreciation of this Bulletin and reported that "The Presbyterian Church of Wales will join with yourselves in the observance of the World Day of Prayer (March 8)" and that in previous years "wonderful prayer meetings up and down the land have been held."

INDIAN AMERICAN YOUTH TODAY

What Indian American young people recognize as their own problems:

1. Haskell student: "We Indians are not all alike, any more than you white people are. The Dutch are different from the Swedes, the Russians from the French. In the same way, the Dakota Indians are different from the Chippewas, the Navajos from the Cherokees, and the

Blackfeet from the Winnebagoes. Their homes, their languages, their ways of living, are not the same."

2. "I like to be known as an Indian on the reservation," said a Chippewa girl in St. Paul, "but not in the city. If I told my employer I was one, he would think that I was not capable and I should lose my position."

3. Edward Swick (Wintermoon), in reporting to Indian students his participation in the recent Methodist Episcopal "covered wagon" journey from Boston to Salem, Oregon, told of misunderstandings of the American Indian. Sometimes he was named "alien"; many were surprised that he spoke English; a boy in New York City refused to shake hands with him "for he believed me not to be an Indian, for he thought all Indians used paint and feathers." Wintermoon said, "It is the duty of the Indian to relate the analysis of the characteristics of the Indian to the so-called Americans so that they may readily understand us, that they may heed to our call, to our needs in this complicated world."

4. Ataloe of Bacone College, Muskogee, Oklahoma, in addressing Indian youth, said, "We need religious leadership, motivated by the teachings of Christ, that will prove a new faith can minister to every phase of Indian experience and relationship with the same vitality as the old religions. . . . But without spiritual guidance, training, and unselfish devotion, Indian youth will fail in meeting the challenge."

"Trained leadership is the only answer to these problems. This means education where one may learn to 'share a life as well as make a living.'"

CONCERNING ORIENTALS IN AMERICAN LIFE



"TRANSPLANTED"

Haruko and Saburo—from "Rainbow Bridge"
(For junior children's reading, by Florence Crannell Means)

DEAR READER: Haruko and Saburo are Americans. They ask, Now that you have probably studied about them in the books on Japan and about Orientals in American Life, recently published by the Missionary Education Movement, what have you yourself done about it? What has your missionary society done? Are they now forgotten? Or have you as fellow citizens written to the President of the U. S. A. expressing your conviction as to the urgent need to secure new legislation and immigration quota for Orientals, comparable to that granted to other new Americans? If you have not done it, please take the lead in having your society think, pray, act now "for their sakes" and also as an immediate way to do your part to maintain world peace in the Pacific Area.

Sincerely yours,

THE EDITOR.

Our World-wide Outlook

A Missionary Newspaper of Current Events

GENERAL

Principles that Unite Nations

The Universal Christian Council for Life and Work is looked upon by some as a world federation of churches in the making. The younger churches in the Orient have been represented in meetings of the Council, and are expected to form a fifth section of the world organization which now has four active sections made up of Eastern Orthodox, British, Continental and American. The Oriental Protestant churches are closely related through the International Missionary Council, which has as constituent bodies the various National Christian Councils. The fundamental idea of the Universal Christian Council is that common service and conduct based on Christian principles, will draw together even such bodies as theologically differ in some points. The Council has its head office in Geneva.

Re-thinking Loyalty

The Presbytery of Pittsburgh has sent out a call "to the task of re-thinking loyalty to Christ and His Church." Some of its paragraphs are the following:

It is impossible to escape the implication that if we are disciples of Christ we must follow where He leads. He goes before us and it is ours to follow. It is not a debatable question whether we shall go where He leads.

In recent times the followers of Christ seem to have lost the sense of direction. The chill of the outside world has come into the church and we have passed the torch of missionary enthusiasm to other hands. Christians confess to the lack of the driving power of a great passion for the cause of the Christian faith which alone can redeem and save our people. The lives of Christians are the real obstacle to the progress of the Gospel in our generation.

Christianity was driven from North Africa and from parts of Asia and

Europe where the lamp of truth once burned brightly. It is possible for America to cease to be a Christian country.

It is high time for us to awake to our opportunities and responsibilities. We cannot play fast and loose with our obligations, and expect to transmit to the coming generation a virile, redemptive Gospel. Every Christian should pause and ask, What is America's testimony to the Christian faith? What is the testimony of the Government? of the college? of the church? of myself? What sacrifices are you making for the fulfilment of Christ's promise that the time will come when throughout the whole world "every knee should bow and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

"Protocols of Zion" a Fake

The "Protocols of the Elders of Zion," an anti-Semitic book published in Russia in 1905, by Sergei Nilus, is a fantastic story of an alleged Jewish conspiracy to overthrow Christianity and to dominate the world. These documents have been declared forgeries, copied from an old book, and the Union of Jewish Communities in Switzerland have brought suit for libel to end forever the gruesome tale which has plagued Jews for sixty years.

The "Protocols" were re-published in London in 1920 under the title "A Jewish Peril" and were discredited in 1921 by Herman Bernstein. In a booklet called "the History of a Lie," he traces the documents to a novel published in Germany by Herman Goedische, writing under the pen-name of Sir John Retcliffe. An excerpt from this book was published in 1872 under the title, "The Jewish Cemetery in Prague and the Council of the Representatives of the Twelve Tribes of Israel," which recited the story of bearded Jewish elders conspiring, in a cemetery, to overthrow Christendom and to set up a Jewish universal

government. Later editions of the lurid tale were published to help the Russian secret police foment anti-Semitic agitation.

Bernstein's statement was confirmed by the lawyers for the Berne plaintiffs who declared that "The Protocols" were originally based on an essay written in 1864 by Maurice Joly, a French author, called "A Dialogue in Hades Between Machiavelli and Montesquieu."

—*The Literary Digest.*

World Wide D. V. B. S.

Rev. Robert G. Boville, founder of the Daily Vacation Bible Schools, reports that during the past year there had been held 3,307 vacation Bible schools in the different countries of the pagan world, having 13,911 teachers, and 173,421 pupils. In the United States in 1933 there were 14,829 schools, with a total enrolment of 1,290,460. It was under the administration of Mr. Boville that this movement was started by the New York City Mission Society and it has grown to world-wide proportions.

—*Watchman-Examiner.*

NORTH AMERICA

"Everyman's Offering"

Under the leadership of Charles P. Taft II of Cincinnati an emergency gift was gathered by a committee of Episcopal laymen, and called "Everyman's Offering." The object was to avert the threatened heavy cut in missionary appropriations of the Protestant Episcopal Church. Making its appeal to the men of the Church, in eight months this offering amounted to \$251,000. More than 1,200,000 pieces of literature were sent out and thousands of individuals were personally solicited.

Among the startling facts brought up by this dragnet was that three-fourths of the church membership were making no regular contribution to missions.

Some observers believe that this movement may take permanent form in organized local groups of mission-minded men.

—*The Christian Advocate.*

Churches Sold for Debt

Dr. F. W. Mueller, superintendent of church extension for the Methodist Board, reported at the annual meeting, November 20, that thirty Methodist churches had been sold by the sheriff during the depression, and that about 400 others were in a critical condition. About 5,000 of the 20,000 churches of the denomination had debt problems, he said, and the interest on church property debts "exceeds the amount given by the entire church for world service." In each case, Dr. Mueller said, a modest loan would save the day.

Anti-Alcohol Education

The 60th anniversary convention of the W. C. T. U. held in Cleveland, Ohio, November 10-15, climaxed in the launching of a five-point, five-year, \$500,000 program, to culminate in 1939, the centenary of the birth of Frances Willard, and at once to embrace a nation-wide plan of education for youth and adults, along with unwavering championship of legislation looking toward the goal of national abolition of the liquor traffic.

Mrs. Ida B. Wise Smith was reelected national president. The next world's convention will be held in the United States, probably in 1937.

Ex-Slave Gives \$1,000

With an initial gift of \$1,000 from a former Negro slave, a nation-wide movement has been launched to raise \$400,000 for the expansion and improvement of Lincoln University near Oxford, Pa. This is a pioneer liberal arts college and theological seminary for Negro young men, founded 80 years ago, and the

only institution of its kind in the northeastern section of the United States. The ex-slave is Dr. Walter H. Brooks, pastor of the Nineteenth Street Baptist Church of Washington, D. C. He entered Lincoln University in 1866 when only a few years out of bondage. He is now 83 years old, and has been a pastor in Washington for over 50 years.

A letter from Dr. Brooks to the president of the University recalled a gift of \$500 he had received from the Presbyterian Board of Education in Pittsburgh when he was a student. Dr. Brooks wrote further:

I can never return the favor in mere dollars and cents. But today, for the first time in my life, I am able to draw a check for \$1,000 and have a hundred or two left to my account, only a hundred or two, however.

"Peyote Christians"

Rev. F. C. Patterson, writing in the *Woman's Missionary Magazine* of the deep spiritual need of our American Indians, tells why it is difficult to win "Peyote Christians." Most of this group were nominal Christians before joining the cult; in fact, they claim it is a Christian church, organized in Oklahoma as "Native American Church." Their distinctive characteristic is the use of the narcotic-drug, "peyote" as the Bread in the Holy Communion. They hold their meetings only when they have a supply of this drug. It keeps them awake for 24 hours, so they usually start their meetings on Saturday evening and the effect of the drug continues through the Sabbath. This drug enlarges the retina of the eye and causes them to see wonderful color effects. They think of these color effects as visions of Christ and claim the drug is the Holy Spirit revealing the truth to them directly so that they do not need to read the Bible.

The thing was started by a government agent in order to profit from the sale of the drug. The government is now handicapped in legislating against it because the Indians cry "religious persecution," and all argument is useless.

LATIN AMERICA

Reactions in Mexico

Rev. Clarence Neff, of Guadalajara, Mexico, declares that only a movie camera can portray conditions in that country, so rapidly does the situation change. "Far from being a time to give up and retire from the field," says Mr. Neff, "this would seem to be one of those crises which challenge the reality and resources of our Christian religion."

The Congregational Church at Hermosillo was taken over by the Government as a social center. Instead of crushing their spirit this seems to spur the workers on to new endeavor. At Matzatlan, where the clergy are put on a quota, a progressive program of social action serving the community has been pushed. For services the churches join together with the Baptists whose pastor has a permit to officiate. The English Forum and the International Club are growing concerns. Professional and business men, both Catholic and Protestant, discuss questions of general interest in a new Spanish-speaking group.

Instituto Colon, a Congregational school, has been unable to meet expenses and has closed but the *Colegio Internacional* is still functioning.

—*American Board News.*

Work with Mexican Troops

N. W. Taylor is evangelizing Mexican soldiers who occupy roadside camps; and has met a cordial response. Week after week this work has gone on. Four regiments have been visited in their barracks and two hundred and seventy-five New Testaments and 150 Bibles have been sold to soldiers. Many officers, and between eight and nine hundred soldiers have taken a stand for Christ before their comrades.

In one meeting a major gathered 45 soldiers, their wives and children who drank in every word, and showed much interest in the chart explanation of the Gospel. The major, looking up

the references, would occasionally say to the company with a nod, "Yes, here it is, just as he says." When the invitation was given one of the first to raise his hand was this major.

At Managua, Nicaragua

In twelve years the Baptist Church at Managua, has increased from less than 100 to 500, and the Sunday school from an average attendance of 75 to more than 400. The church has two branch Sunday schools. Although the members are all very poor, \$12,000 has been contributed to the work. The church is planning to enlarge the chapel and has a fund of more than \$5,000 toward a church building.

Miss Mary Mills, Baptist missionary, writes that 533 boys and girls are receiving a Christian education. We have in our employ at Managua eighteen Nicaraguan teachers of whom eight are Christian and four others are very sympathetic toward the Gospel. Last spring Don Ismael Garcia, pastor at Santa Ana, who is counted one of the best evangelists in Latin America, conducted services in our church. Nearly every night the building was crowded, and eighty-five accepted Christ. They are now in the candidates class. A Mr. Hamilton, Moravian missionary, is pastor of a church on the east coast of Nicaragua which has a membership of more than 800.

—*Watchman-Examiner*.

Sunday Schools in South America

Since the World's Sunday School Convention in Rio de Janeiro, much thought has been given to the need for a general worker for religious education in the Spanish-speaking countries of South America. Brazil, which speaks Portuguese, is well cared for under the leadership of Rodolfo Anders, Secretary of the Brazil Council of Religious Education. Recently the Board of Foreign Missions of the Presbyterian Church, U. S. A., announced its willingness to allo-

cate Rev. Irvén Paul of Chile to such a continent-wide service under the auspices of the World's Sunday School Association, and it is confidently expected that the way will be clear for the inauguration of this new service early this year.

The first national Sunday School Convention ever held in Colombia is reported a pronounced success. It was held in Bogata and the attendance was representative. This newly formed organization desires to become affiliated with the World's Sunday School Association.

To Evangelize Argentine Jews

The Hebrew Christian Alliance of America plans to send Mr. and Mrs. Arthur Glass to inaugurate work among the 150,000 Jews of Argentina if the necessary funds are obtained. There is a great field in Buenos Aires alone, a city of over 2,000,000 people with 90,000 Jews for whom little Christian work has ever been done.

—*Christian Approach to Jews*.

Baptist Growth in Brazil

Dr. and Mrs. W. Bagby, Southern Baptist missionaries in Brazil, have seen the Baptist Church in that country grow from 2 to 50,000 in fifty years. There are Baptist churches in every state of Brazil; in all, 490 churches, 1,214 preaching points, 42,000 members, 718 Sunday schools, 226 young people's unions, 400 women's societies, two seminaries, two training schools, two colleges, four academies, forty-eight primary schools, a publishing house, a home mission board with work among the emigrants, Indians, and in the far interior, a Foreign Mission Board with work in Portugal.

—*Watchman-Examiner*.

EUROPE

Inter-Varsity Fellowship

At the fourth annual meeting of the Inter-Varsity Fellowship of Evangelical Unions, held in

London October 2, Prof. Duncan W. Blair declared that there is no more strategic field of evangelistic effort than the universities of the world, because students are required to assimilate a constantly growing mass of information. Representatives from several universities reported upon the witness borne by the Christian Unions in the universities.

One speaker told of a tour in Hungary, in which he met an ignorance of the Word of God which is almost incredible, and of hunger for the Word. He instanced cases of students standing firmly for Christ, although lonely and suffering dire poverty.

The President of the Fellowship, Dr. T. W. Gilbert, said that the movement is the most steady influence he has known, and that its members are characterized by a devotion to the Lord, and strong conservative views, which result in clear testimony and simple faith. Some of the ablest men of the day were among their ranks.

—*The Christian*.

Fifteen Years in Belgium

A review of the work of the Belgian Gospel Mission has an especial interest since the Homegoing of its founder, Ralph C. Norton. Mr. Vansteenbergh, who has been with the mission since its beginning, surveys this work for the *Sunday School Times*.

In fifteen years the Belgian Gospel Mission has grown into a work whose branches reach from frontier to frontier. Through the tents or other means the battle line against the force of the enemy has been stretched out until today we have posts north, south, east and west in this land. In all these places the Gospel is preached regularly, and all exercise their influence in a certain radius. Homes where meetings are now being held may become in the near future centers of established work; in all, there are 60 points where regular services are on the way.

The Mission did not escape the depression unscathed. At the beginning of summer no money was available for tent work, but the Lord made provision, and since July 1 both tents have been out, and now at the end of July the French tent is at the end of its second series of meetings, while

the Flemish tent is in the middle of its third campaign. We have been working in new territory as far as the tents are concerned.

The original church in Brussels decided last year that it could be self-supporting, which means voluntary gifts amounting to at least \$3,300 annually.

Church Life in Germany

From the International Christian Press, Geneva, we find evidence that in Germany the beginnings of a new church life are to be perceived. The number of people who have come back to the Evangelical Church indicates that the movement towards the Church has by no means reached its limit. In Berlin alone, in 1933, some 63,815 people joined the Evangelical Church, as compared with 4,272 in the preceding year. Similarly, the number of communicants amounted to 259,737, out of a total of 301,975. That wide circles of people are ready to take part in parish life is proved by a number of facts, among them, the deliberate renunciation of home baptism in favor of congregational baptism which seems to be taking place to an increasing extent. Another custom which had largely gone out of use, according to which a betrothed couple is present at the service at which their banns are published, is being resumed more and more. With the presence of the betrothed couple in the midst of the interceding congregation, the publication of banns has regained its earlier church significance. In order to bring the pastor into closer contact with his congregation, an order has been enacted in Thüringen relating to pastoral visits. It has become the duty of the pastor to make at least ten house visits during the week, and to enter them in a special book.

Italian Methodists Reorganize

Methodist work in Italy, after sixty-two years, is to be reorganized in view of the changed political situation and the rising tides of Italian nationalism. Italy Annual Conference has

thirty-one members and a church membership of 3,000.

At the 116th annual meeting of the Methodist Board of Foreign Missions, held at 150 Fifth Avenue, New York City, November 21,23 attended by nearly a hundred per cent of the 115 ministerial and lay managers, it was voted to unite with the Synod of the Methodist Church in Italy, which is under the jurisdiction of the British Methodist Church. This merger, when consummated, will give Italy a stronger Methodism and strengthen the evangelical forces.

—*The Christian Advocate.*

Czechoslovakia Church Independent

Czechoslovakia churches ceased last year to receive any financial aid from the American Board, and thus a connection of sixty-two years was finally severed. Dr. James L. Barton writes that it was his privilege to visit a large number of the churches in Austria in 1909 in company with Dr. John Porter, whose cordial and sympathetic relations with pastors and leaders was evident everywhere. He was manifestly honored and loved by all who knew him; he had the happy faculty of giving able and constructive assistance to the evangelical movement without seeming to dominate.

Dr. Porter celebrated his seventieth birthday last May. Leaders throughout the entire field joined in urging him, when his active service came to an end, to remain with them as long as he lives. —*Missionary Herald.*

Revival in Poland

Reference has been made to the revival among Ukrainian peasants of southern Poland. Nine years ago some American Ukrainian Protestant preachers held services in Kolomea. The news came to a village some ten miles away where was a peasant, Roman Kwasniuk, during the war a prisoner in Siberia. There he had learned to read the Bible, which he brought back with him to his native village. He was discouraged by the priest from

reading it, but he continued to do so, in company with some of his friends; the more they read, the more they were dissatisfied with the Church as they found it. Kwasniuk and his friends sought out the American preachers in Kolomea, and as a result congregations came into being in both villages. The movement spread with great rapidity, and is still spreading. Groups of evangelical Christians sprang up in village after village. In the neighboring town of Stanislaw the movement was organized on Lutheran lines; in the neighborhood of Kolomea it retained a strong Reformed character. One or two Greek Catholic priests and a number of theological students identified themselves with the movement. Lutheran and Reformed branches have allotted to each other specific spheres of labor, to prevent all clashing and competition; their relations are most cordial.

In Poland the law requires that a change of religion can only be made after certain legal preliminaries, which require three months for their accomplishment. The cost including that of securing from the priest a birth-certificate, amounts to about five American dollars, about one month's wages for a peasant. Children between the ages of six and fourteen may not change their faith, even though their parents do so, but must continue to receive in the schools religious education from the Church to which they have previously belonged. In spite of these facts some 4,000 persons have officially made the transfer to the Reformed Church, and about the same number to the Lutherans.

—*Rev. W. T. Elmslie, Leeds, Eng.*

Soviet Children

Differences in the mental outlook of children in France and of those reared under a communist régime were shown in the answers to questionnaires addressed to both French and Soviet children from 11 to 15 years of age and from families of widely varying circumstances.

A question on what was their ideal in life brought from French children such answers as: "To be rich"; "To have a bicycle"; "To travel"; "to be an admiral"; "To read books with happy endings." Soviet youngsters gave such answers as: "To overthrow capitalism and build socialism"; "To be like Voroshiloff [Defense Minister]"; "To study to be outstanding in sport."

The question, "What do you know about God?" brought from French children views ranging from pantheism to the opinion He was a bearded old man who had perhaps died. Soviet children unfaltering declared that God was an invention of priests.

Both Soviet and French children exhibited a low opinion of the League of Nations, some French boys considering it a society of old gentlemen trying to prevent war, and Soviet lads regarding it as a weak organization that "merely talks while we build socialism." Asked what they would do if head of the Soviet State, Russian children's answers were such as: "Develop the waste parts of the Soviet Union and improve living conditions"; "Build new houses and finish the subway"; "Destroy class distinctions."

—*New York Times*.

AFRICA

Egypt's Recent Progress

Egypt is not yet emancipated religiously, and constant disputes arise on the question of liberty of conscience and teaching. There are over 400 missionaries and nearly 30 societies in the country. Forty per cent of the missionary force is in Cairo, but there are some 300 centers of work. Much evangelism has been carried on among the Copts since 1859, and a very large part of the Protestant Church is built up from among them. In 1927 out of the population of 13,000,000 there were nearly a million Coptic Christians, 66,000 Protestants and 117,000 Roman Catholics and

Unit Christians. Between Cairo and the Mediterranean, among 6,000,000 people, there are only about 2,000 Christians. Many social and educational reforms are being promoted in Egypt, but there are powerful elements which view with apprehension any weakening of the traditional Moslem position and prestige. —*Moslem World*.

Egyptian Women in Public Life

Many women of Egypt stepped from their homes into public life during the first years following the World War, according to Madame Khayat, of Cairo, who is in touch with many young women through her program of social work in Cairo. She points out that with only fifteen years of emancipation Egyptian women have reached the front ranks of public and professional endeavor without having the long years of work in schools, factories and business, which women of the western world experienced before they were able to break into higher fields.

—*Y. W. C. A. News*.

Ethiopia's Forward Look

The Psalmist's prophecy, "Ethiopia shall soon stretch out her hands unto God," now printed on Abyssinia's coronation postage stamps, seems in process of fulfilment. Fifteen missionaries have been commissioned by the Bible Churchmen's Missionary Society, some of whom have already settled in Abyssinia. Schools are opening, printing presses are at work, contact with the outside world is established, the circulation of Scripture in the modern language of Ethiopia is going forward. Ras Kassa, trusted counselor of the Emperor, has asked the Society to supply physicians and teachers for a center which is being built seventy miles north of the capital; and the Governor of Chercher has opened the way for work among the Islamized Abyssinians east of the capital.

—*S. S. Times*.

From Spanish Guinea

Rev. Joseph McNeill, an American Presbyterian missionary, writes from Rio Benito, of missionary triumphs and discouragements. During a communion season he summoned the twelve catechists and said: "I am going to write to friends in America who have helped us with gifts. Tell me what was done with some of them."

One reported: "At Christmas we gave a feast and fed 70 people. Some marveled when we gave preference to widows and orphans. We told of the wonderful love of Christ that softens us toward the needy."

"And I," said another, "I found a poor, sick woman with no one to care for her and gave her a cloth. She said, 'O my friend, that chicken you used to see running around my yard died; I have nothing to give you in return for this.'"

"There is a poor albino woman in my town," said another. "She wanted to come to communion service and had nothing to wear. So I gave the dress to her, and what do you think? She came, but had no money for the contribution, so offered to give the dress for the Lord's work. The pastor felt she needed that dress and now she is trying to find something from her garden to meet her pledge."

Mr. McNeill tersely sums up the advances of the year:

<i>A Year Ago</i>	<i>Today</i>
Slow transportation	A Ford truck.
No church in the interior	Mengo Church organized.
No trained native workers ..	One native pastor, four trained catechists.
No village schools	One station school and twelve village schools.
Lethargy of Beach Churches ..	Five outposts supported.
Okak barriers	Fifteen Okak converts.
<i>Clouds Still Looming Heavy</i>	
Catholic opposition	Greatly increased.
Scant white personnel	Doctor and teacher still lacking.

In Madagascar

Members and adherents of the church founded by the L. M. S. in Madagascar number 250,000, the next largest total being that in India where the figure is 188,000. There are 747 Sunday schools on the island, with 38,-

000 children attending them. Training in Sunday school methods is included in the theological seminary at Tananarive, the capital.

In the Betsileo Province, where there has been a center of the L. M. S. for over 60 years, there are six central stations, 259 outstations, and about 45,000 people associated with churches as members or adherents. Here, also, is a small theological school. The vernacular press of the island is almost entirely Christian.

—*The Chronicle.*

WESTERN ASIA

Turkey Bans Clerical Garb

Mustafa Kemal's government in Turkey has been conducting a determined campaign to break the power of the Mohammedan priesthood. Its resistance has led to a series of repressive measures, one being a decree forbidding ministers to appear in public in cleric attire. Civilian clothes must be worn on all occasions except when actually attending religious ceremonies. The decision applies alike to the Moslem, Orthodox, Armenian, Catholic, Protestant and Jewish clergy.

Two Mosques Become Cultural Centers

A decline in Mohammedan worship in Turkey is indicated by the transformation of the ancient mosque, Aya Sophia in Istanbul, into a museum for Byzantine art. The Sultan Ahmet mosque, situated in the same square, will be transformed into a public library. The first was, for more than 900 years, the greatest Christian Church on earth, and for 480 years the greatest Mohammedan mosque on earth. The latter mosque was considered the most beautiful one in the world.

—*United Presbyterian.*

Turkish Irony

The Turkish periodical, *Birlik*, thus expresses satisfaction over the closing of an American Christian College:

The scorpion's nest in Izmir, the American college, is closed. The building in which the priests' black spirit had permeated is now overcome by the red color of the Turkish culture. The year before last the American college at Sivas had been closed. Can a scorpion's nest exist in the place where the Ghazi had opened his congress for the liberation of Turkey? Is it certain that during the coming school year many of the foreign schools in Istanbul and the Tarsus college will be closed? Those parents who send their children to such schools will suffer for their crime. Izmir is silenced. Tarsus closes its accounts at the new year. In its report sent to America, the college states that unless help is sent, it cannot continue for more than four months. Istanbul colleges do their best in the way of propaganda, to catch in their net the ignorant, to get money. But it is all vain. Sooner or later they'll have to lock their doors, and put a signboard on the buildings that they are for rent.

See how happy the Turkish child is at Izmir. See! the winds blow over the place where the school used to be. Come, O Turkish youth! Make your vow that all foreign schools in Istanbul shall sell their goods at auction and all the "doctors," "madams," "messieurs" and the "soeurs" shall take their passports and go to the land of Hottentots.

Church of the Martyrs

This church in Aleppo celebrated its third anniversary September 23. It has been self-supporting from its start. The congregation meets in the outer court of a home which contains no room large enough for it. In summer, it shifts from one side to the other to keep in the shade, and in winter lowers a curtain to keep out the cold.

The church committee is a typical group of Armenians who have made good, though heavily handicapped as strangers in a strange land. In the group is a pedlar, a hardware merchant, an editor, a doctor, a pharmacist and one woman member.

—*Missionary Herald.*

Growth of Syria Missions

Among significant developments in Syria two stand out; one is the accomplishment of self-support on the part of two Presbyterian medical institutions, the Hamlin Memorial Sanatorium and the Kennedy Memorial Hospital; and the long stride toward self-support on the part of the Syrian Church. All

the work of the churches has been put on the project basis, each enterprise being obliged to commend itself to the judgment of a mixed group of appraisers before funds are allocated.

Kennedy Memorial Hospital in Tripoli for the first time last year received an income equal to expenditures. This released most of its appropriation for the development of pioneer medical work in another section. It is hoped that this condition may continue.

Another advance is the increasing opportunity for young Christians to express their new life in voluntary service to their own people. This is furthered by the changed status of women. Girls from the Junior College have for three successive summers gone into villages where the people are living in unbelievable ignorance, poverty and disease; have camped near the village and entered into its life; have gathered the children, teaching them cleanliness, hygiene and religion.

—*Women and Missions.*

Forward Looking Persia

September 25, 1934, the Shah of Persia issued a decree suppressing the wearing of veils by Persian women. The action is similar to that taken by Mustafa Kemal in decreeing greater freedom for Turkish women. This will mean little to the young school girls who have never worn a veil. One of the leaders of what might be called the feminist movement in Persia has frequently said: "We are working for the lifting of the veil of ignorance and superstition. The removal of the *chud-dar* is of no great importance."

Other laws have been enacted within the past two years giving women more protection and greater freedom. The age of marriage has been raised; divorce laws now give women equal rights with men; before marrying an additional wife, the husband must inform all the women concerned. Women have entered business and government positions. In addition the

"Red Lion and Sun" (Red Cross), there are a number of other societies, one for fallen women; others educational, including two schools for adult women and a reading room.

—*Women and Missions.*

Persian Medical Advances

Leaders in Persia are "sold" on modern therapy, and are planning many things; among them, the construction of many new hospitals. None of these approaches in magnitude or magnificence the group of new buildings now completed at Meshed. A thousand men worked daily, rushing this task to completion in time for dedication of the buildings by His Majesty Reza Shah Pahlavi at his visit in the autumn. With its 300 iron beds, its own electric lighting plant, its steam heating system, this array of twelve or fourteen beautiful buildings stands in sharpest contrast to the old buildings of this same hospital twenty years ago—then dark and ill-kept, without any modern features whatever.

The Sacred Shrine possesses great wealth, poured into its coffers by successive waves of pilgrims through hundreds of years. Its resources are now being utilized by the present progressive ruler of Persia for the support of modern schools, the work for lepers, this new hospital plant, and other projects for the benefit and relief of the pilgrims, and the 2,000,000 people of Khorasan. That pioneer Christian hospitals have been a major factor in stimulating this medical advance throughout Persia there can be no doubt.

His Own Funeral

A Christian convert in Persia, whose faith had sustained him through his long and hopeless illness, faced the end with perfect confidence. Some days before his death, his wife, a Moslem, came asking that they might have a Christian funeral, to which assent was gladly given. But when the end drew near she saw the yard filling with Moslem

friends and neighbors waiting for his death that they might take him to the cemetery. When he rallied somewhat, and they left, she sent word that as her friends would not permit a Christian funeral after his death, would it not be possible to have the funeral before he died. The request was so earnestly desired that it was impossible to refuse. Following the prayer meeting a group of Christians crowded into the little room where he lay dying and the sentences and Scripture portions recommended for use at funerals were read. It was surprising how fitting and helpful these verses were to the situation, and while the commitment service was not read, the remainder of it was completed without the slightest sense of impropriety.

INDIA

A Grievance Removed

A long-standing grievance of Christian converts has been that in the public courts and records villagers of the backward classes who had been converted to Christianity were still entered as *bhangis* and *chamars*. The Indian Christian Association brought the matter to the attention of Sir Malcolm Hailey, Governor of the United Provinces of Agra and Oudh, with the result that all officials have been instructed to record those who have been converted to Christianity as Christians. This action on the part of the Government is greatly appreciated by Christians of the backward classes, and also by those who are working for and among them. —*The Indian Witness.*

Three Years in Dornakal

Encouraging reports were revealed at the Dornakal Diocesan Council which met October 4. Since the last meeting of the Council three years ago, 35,494 new Christian converts have been baptized in the diocese of Dornakal. Last year nearly 1,000 Sudras were converted and baptized, hitherto an un-

heard of occurrence, as caste conversions have been rare indeed. Short courses of study have been offered these converts, and their response shows the keen interest they have in learning the real meaning of their decision.

Conversion of 8,078 people in one week was the result of Evangelistic Week in May, when 2,693 villages were visited by Christian evangelists, 3,674 services were held, and 12,000 people took part in witnessing to Christ.

Christians in the diocese raised 12,000 rupees toward securing an assistant bishop, and toward a new cathedral. In the Council there was no thought of curtailing the work, or even a mention of it, although some salary cuts were made.

—*The Living Church.*

Wanless Tuberculosis Sanatorium

The Wanless Tuberculosis Sanatorium at Miraj, which has been functioning since 1931, was formally opened October 24.

"How was the Sanatorium built in these days of depression?" is a question frequently asked. Miraj Hospital bought the land, 105 acres; friends from Bombay Presidency subscribed liberally, and wealthy people have given large donations. During 1933, Rs. 15,000 were received from a Hindu Bombay broker for a new X-ray; and Rs. 50,000 from a Jain Trust Fund for new buildings. The former came as the result of a promise made to Dr. Wanless in 1930; the latter through the influence of a patient who was connected with the Trust Fund. During the past year there has been added to the Sanatorium one new general ward, a guest house, a clinical building housing the new X-ray, an operating room, clinical laboratory and examining rooms, a 15 H. P. engine and building to house the same, six new cottages containing eight beds and an endowment of Rs. 10,000. The goal is 125 beds. —*Dnyanodaya.*

Javanese Converts at Delhi

Four Javanese young men, interested in Scout work, were members of a party which set out on a world tour from Java to study education and political questions. They were Mohammedans, but in Delhi they came in touch with Christ through servants of His in the Scout Movement, and in the missions. After earnest study they professed conversion, and were baptized in the Free Church at a beautiful and memorable service. They then decided to return to Java, to join with one of the missions there and become grounded in the faith.

—*London Missionary Herald.*

Fresh Egg Association

Among the experiments in rural reconstruction, the Fresh Egg Association is one sponsored by the Baptist Mission at Pyinmana. It has made a steady growth. Each member has to give eight annas to belong to the Association and is given a number which he can place on the eggs to identify them. The members are given the first opportunity to sell their eggs to the mission, and are given the first chance to buy purebred cocks. The Association is now collecting about 3,000 eggs a week and its activities are employing five Agriculture School graduates. Last March two village poultry shows were conducted.

June 9, 1934, eleven Christian men organized the Pyinmana Industrial Cooperative Bank, Ltd., with shares of Rs. 50 each to finance poultry farming in Yamethin and Toungoo districts, and in Taungdwingyi subdivision. Two Cooperative Poultry Societies were also organized at Shwemyo and Lewe. Each member puts in Rs. 5 a year until he pays Rs. 25 for half a share in the Society. In case the Society becomes liable for debts which it cannot otherwise meet, the member may be called upon to pay the remaining Rs. 25.

—*Burma Baptist Bulletin.*

New Life in Siam

There has been a year of progress in Prae, Siam. The Presbyterian Church in that city has launched out, with faith, on a plan of complete self-support. They have promised to support their pastor and carry on all their activities without any help from America. An ordained man from southern Siam, who is now resident in Prae, has given much time in volunteer service, and through special meetings and intensive evangelistic effort, under the power of the Holy Spirit, has been instrumental in bringing many to Christ. In all the churches, except the small group at Ban Don Moon, a number of accessions have been recorded each communion Sunday. Quite a number of old-time Christians who had "said good-bye to the Church," as the Siamese express it, have returned, renewed their allegiance to Christ and asked to be restored.

Rev. Puang Akapin, evangelist at Pitsanuloke, has dedicated his life 100 per cent to Christian service, without remuneration from any organized body. His wife, a very capable woman, has started a business in Prae which they hope will care for their family. Since he came he has inspired the group in the city with the desire for a more fully consecrated life in Christ.

The hospital has passed through one of its best years since the time when there was a resident missionary physician. The doctors from McCormick Hospital in Chiangmai have made regular monthly visits and have generally found more work than they could do.

—*Siam Outlook.*

CHINA

Forty Years in Review

On the eve of his retirement after forty years of service under the Presbyterian Board in China, Dr. J. E. Shoemaker reviews some of the changes which have come under his observation.

"When we arrived in China there was not a single mile of railroad operating anywhere in the land. Railroads are now measured by thousands of miles and include several trunk lines, with others planned or under construction; well-built motor roads are being opened almost every month, bus service is being extended and airplane routes have been opened. Flour was ground by cow power and the product quite unprotected from dust raised by the animal's feet as it pursued its weary circuit. Splendid flour mills with the most up-to-date machinery are now turning out daily hundreds of sacks of good flour; and factories of every sort produce the necessary supplies which until a few years ago came from other lands.

"Forty years ago, outside mission schools, the only textbooks in use were over a thousand years old and there were no revised editions. Now there is a national educational system which provides schools for all ages from early childhood to mature manhood, and they are open to boys and girls on an equal footing.

"Undoubtedly there is a growing sense of the need of a more vital religious life than any of the old cults ever produced, and the fact that many of the scholars of the land have provided themselves with copies of the Word of God is cause for great encouragement and thankfulness."

Once Buddhist—Now Evangelist

Each morning at Hengchow Presbyterian Hospital, all employees who can spare the time, all patients able to walk and any friends who so desire attend chapel, by invitation, not compulsion. A Chinese evangelist, Mr. Dzu, who was a Buddhist orator and strong anti-Christian speaker before his conversion, like the Apostle Paul, is now just as ardent a worker for Christ. He is in charge of chapel services, leads once or twice a week and gets other

speakers at other times. Here there is not the difficulty in telling, as in America, who is and who is not a Christian, as non-Christians do not have the outward conformity to Christian standards and Christian background. Mr. Dzu knows the psychology of his people. Christianity is never forced on patients, but a few words are spoken, a Scripture passage left with those who read and in a few days he makes it a point to have a long talk with those who show interest. Not a few of the patients leave the hospital Christians, and much of the credit is due this former Buddhist.

Overcoming Adversity

The little Christian Church at Chi Yang had fallen on hard days. The membership slowly melted away.

"Friends," said the volunteer preacher, Mr. Wang, "either we do something or allow our church to be occupied by the military." So they started services again; then a school for girls; then Thousand Character Classes. The Commanding officer of the Army division turned out to be a Christian, with a desire to help. They outgrew old quarters and built a new church. In late October, Rev. Rowland M. Cross attended the dedication. The campaign for funds was promoted by three loyal sons, two students in Yenching and Jefferson, respectively, and one a teacher in Tunghsien. The first person to offer public congratulations was a non-Christian, leading business man from an adjoining town. Bowing low to the Cross on the altar and the picture of Christ above it, he then turned to the congregation and thanked them and the Kung-lihui for what it had done, and was doing, for the community. The pastor, a local farmer, serves without pay.

Christian Services Forbidden

Persecution of Lisu converts in the province of Yunnan continues. The latest report to *China's Millions* is that the local official has definitely issued

orders to the village of Laomuteng that all Christian services, even in the homes of the people, must be discontinued. The converts are, therefore, now meeting in the forest, or going by a roundabout road to one of the other villages on Sundays. Another village has been ordered by the official to burn all Christian books. Two chapels, besides the one at Laomuteng previously mentioned, have been completely destroyed. Several of the other chapels have been partially destroyed.

Stressing Stewardship

Rev. H. G. Hilscher, of the Shantung Presbyterian Mission, has made two extended bicycle trips over the Tengchow field to stress stewardship and self-support. He reports that the result exceeded expectations. "Numerous church members have pledged their tithe. Our pastors, who a few years ago all refused to make such a pledge, are now tithing, as are many elders and other leaders. One woman, formerly an evangelist who hated to give, was revived last year and pledged her tithe, but this spring changed her pledge to two-tenths. In one place where we held meetings many pledges in produce were made, e. g., a bushel of millet, or of wheat, eggs laid on Sunday, an entire apricot crop; and the children insisted on having a share. The total amount pledged in the country field is about three times that of last year.

Owing to finances two pastors had their subsidies entirely withdrawn, but they decided to continue on a faith basis. It meant hardship, but they testify to greater joy in service, and certainly they show greater zeal. One who was lazy is now incessantly preaching and looking after his church members; his wife is an inspiration by her constant singing, testimony and praying, and her radiance in the home.

Buildings for Ginling

Dedication ceremonies for the new Chapel-Music Building and the Library - Administration

Building at Ginling College, Nanking, were held in connection with the Nineteenth Annual Founders' Day in November, 1934. This marked the completion of the academic quadrangle of Ginling College as planned and financially provided for in 1921-23. In a joint campaign for seven colleges in the Orient a total of \$3,000,000 was raised, of which Ginling's share was \$600,000.

During the nineteen years of Ginling's history the student enrolment has grown from nine to 213. In addition to the college students there are 74 senior middle school students in the Practice School under the Education Department of the institution. Dormitories are crowded to capacity, and further provision for housing must be made to meet the normal growth of the student body.

—*China Weekly Review*.

Friends Face Issue

Friends at West China Union University are confronted with a serious situation which arises from the requirement of the Chinese Government that educational institutions in China shall teach military drill. Recently, the government has been pressing this requirement, and the six Friends who are members of the teaching staff have sent a signed letter of protest which stayed proceedings for a time, but the ultimate result is still in the balance.

The Presbyterian mission in Shantung also passed a strong resolution against military training in Christian schools.

Some eminent Chinese leaders have spoken frankly in regard to giving education precedence over military preparation. "We must believe," said Dr. Hu Hsih, "that the education of 50,000,000 children will be 50,000 times more effective and important to the country than 5,000 airplanes!"

—*American Friend*.

JAPAN-CHOSEN

General Assembly Meeting

The forty-eighth annual meeting of the Presbyterian Church

in Japan was held in Tokyo last October. About 300 delegates were in attendance, coming from all parts of Japan and from Formosa, Korea and Manchukuo. The meetings were characterized throughout by a spirit of prayer and harmony, and a generous attitude toward others in the problems that were discussed. Among the questions voted upon were: The appointment of a Japanese as principal of the Tainan College in Formosa, conducted by the English Presbyterians, in response to an earnest request from that mission.

A special committee was appointed for conference on union of all denominations, with no sacrifice of principles or faith.

It was urged that the Church's three seminaries establish closer relations by means of annual conferences.

It was voted that more emphasis should be placed on the spiritual and less on the scholastic qualifications of candidates; this in view of the fact that several men of outstanding ability had failed in one or more examinations last year.

—*Christian Observer*.

One-Acre Evangelism

One of Mr. Kagawa's ventures is to establish in various parts of Japan, as experiment stations in keeping with small scale farming and living standards a series of model one-acre farms, tilled and lived on by Christian farm experts. The first of these was started a few miles from Tokyo, and on it as tenant and manager went a young Christian graduate of the Imperial Agriculture School in Tokyo and an instructor therein, with his wife and baby. During their three years' residence the acre has been transformed from the usual cluster of one-group rice paddies into a veritable horticultural garden, with various sorts of animal husbandry. Not only this but the farm is a center of community life and culture, as one may judge from the well-thumbed library in the home. Every Sunday the little house is converted into a church where

Sunday school and worship services are held. Each year in January the farm accommodates the 20 to 30 who come for two weeks of Farmers' Gospel School. There is also a Rural Women's Gospel School where along with the Gospel, courses are offered in food preparation, care of children, housing conditions, hygienic clothing, budgeting, simple marketing, etc.

—*Kagawa Fellowship Bulletin*.

New Church For Koreans

There are now 500,000 Koreans in Japan, scattered from one end of the land to the other. Through the cooperation of Methodist and Presbyterian churches in Korea, and about ten missions of various denominations in Japan, 48 churches have been established for these Koreans, with about 4,000 Christians, 1,000 of this number being baptized church members.

This church as now written its own constitution and creed and set up an organization with something like sessions, Presbyteries or conferences, and a supreme council. Practically all the cooperating bodies have cordially approved the new organization. Six or seven congregations have their buildings paid for, and are contributing toward their workers' support.

—*Pyongyang News*.

Moffett Memorial

For some time Korean friends of Dr. Samuel Moffett have wished to erect some memorial as an appreciation of his many years of service. Their first thought was a bronze statue, but they have deferred to Dr. Moffett's wishes in the matter, with the result that a very neat and substantial two-story brick building stands at the intersection of the two streets which skirt the Eastern part of the missionary compound. Although not quite finished it was used during the meeting of General Assembly to house a remarkable Jubilee Exhibit. An interesting feature a section of wall-paper

that had been stripped from the wall of a Korean room, and that consisted of leaves from one of the first Korean Bibles that had been sent in from Manchuria before the first missionaries arrived.

—*Pyongyang News*.

ISLANDS OF THE PACIFIC

Transformed Islanders

In 1875, Dr. George Brown landed on the beach at Molot, in the Duke of York group, New Britain District, and found a people wholly savage, of disgusting habits and of evil temper. All the horrors of heathenism were around him, and human life was not safe. Fifty years later a missionary stepped on the same beach, to be welcomed by over two thousand people singing Christian hymns. They were clean, self-respecting, and, as was subsequently seen, of changed character. Fiji was once a by-word for bestiality and indescribable cruelty, and all the horrors of widow-strangling, cannibalism and infanticide were commonplace. Today there is a whole nation transformed, and eagerly preparing to celebrate the Centenary of Christianity in those once dark islands. There is now a Church that has sent its sons and daughters to New Britain, Papua, Solomon Islands and North Australia to preach the Good News that so marvelously redeemed their own lives.

—*The Open Door*.

A Discovery in New Guinea

An Australian anthropologist, E. W. P. Chinnery, has reported his discovery of an area of 5,000 square miles in the interior of New Guinea, inhabited by at least 200,000 savage people who have never had any contact whatever with the outside world. On venturing an investigation, the natives were found to be quite friendly, much better physical specimens than many of their fellow New Guineans. This newly discovered group is within British mandated territory. Here is a good opportunity for pioneer missionary work.

—*Moody Institute Monthly*.

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

Christianity Tested, Its Significance for Modern Missions. By Oscar Macmillan Buck. 257 pages. \$2.00. The Abingdon Press, New York. 1934.

Dr. Oscar M. Buck, Professor of Missions in Drew University, has undertaken a difficult task—to show how Christianity looks to Asiatic non-Christians. He frankly says that it would be “far easier to discover the uniqueness of Christianity” to western Christians. But what does a non-Christian see? This is what this book sets out to show. He guards himself at the outset by saying:

This attempt at a philosophy of missions, based upon what is unique and distinctive in Christianity among the world's religions and irreligions, has to do only with the *first* approach to the non-Christian. It does not claim to be a compendium for all that is distinctive in Christianity, but only a statement of that central uniqueness which would commend Christianity to the non-Christian without making Christianity to him at the start a system so exotic, so complicated, and so aggressive as to arouse in him the will to disbelieve if not the will to counter. (p. 10.)

He concludes that the missionary enterprise makes a mistake in emphasizing at the outset the divine sonship of Christ, His atonement and redemption, which, precious as they are to us who “are heirs of Plato and Plotinus, with Greek idealism based on a metaphysical dualism the framework of our thinking.” (p. 95.) His ideas are unintelligible to Asiatics who have no such background. “The Christian missionary enterprise,” says Dr. Buck, “has never taken sufficiently to heart this incomprehensibility for the Asian of its doctrines and methods.” (p. 90.) The Church, too, he deems “a barrier” as “its organization is

strange, heavy,” and “its doctrines are foreign and bewildering.” (p. 104.) Then, “What is it,” he asks, “that we have to give that is unique?” (p. 128.) He declares that “it is not enough to say that the Christian uniqueness is Christ,” as was affirmed at the Lausanne and Jerusalem Conferences. (pp. 129-130.) Dr. Buck finds the answer which satisfies him in “the Christian manner of living.” (p. 139). “What we have to give—and all that we have to give—is the proof of what is unique in the life and religion of Jesus.” (p. 230.)

Is there a contrast here between the religion “of” Jesus and the religion “about” Jesus, the religion of which He is not only the perfect example but the object of its faith and worship. As for “manner of living,” it would be easy to name men who do not believe in Christ at all—agnostics, Jews, Hindus and Buddhists—whose “manner of living” is as irreproachable as that of Christians.

Dr. Buck seems to magnify the intellectual obstacles to the spread of Christianity in Asia. Such obstacles undoubtedly exist, but are they the most formidable ones? Whatever they are, we concur in the declaration of the Lausanne and Jerusalem Conferences that “our message is Jesus Christ” as He is presented in the New Testament. This is the message that has won all the victories that Christianity has won thus far. The Asiatic delegates to those conferences voted for the statement and its power has been attested by hundreds of thousands of Oriental Christians who have understood it and joyfully accepted it.

Dr. Buck writes out of his own experience as a former missionary in India, and his studies as Professor of Missions and Comparative Religion at Drew Theological Seminary since 1920. In 1925-26, he spent a year in Asia, during eight months of which he was engaged in evangelistic work among educated non-Christians. In 1930-31 he was again in India as Secretary of the Lindsay Commission on Christian Higher Education. He is an ardent advocate and an earnest student of foreign missions. Whether his present attempt is successful, as an Occidental Christian to put himself in the other fellow's place and see Christianity from the viewpoint of an Oriental non-Christian, an American is hardly in a position to decide. Only an educated Asiatic is competent to appraise the validity of the author's argument. One would like to have the reactions of such men as Chang Po-lin of China, Kagawa of Japan, Bishop Dornikal of India and Boon Boon Itt of Siam. They have not found the central Christian doctrines “incomprehensible,” nor did that great theologian, the late Dr. Uemura of Tokyo, who taught these doctrines to hundreds of his students and preached them to tens of thousands of Japanese. But Dr. Buck has written a remarkably thought-provoking book and one that contains a large amount of valuable material. Missionaries and secretaries and members of boards should carefully read it. The lack of an index is a defect which should be remedied in any further printing.

ARTHUR J. BROWN.

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

History of the Korea Mission, Presbyterian Church in the U. S. A. By Harry A. Rhodes, Editor. 682 pp. 8 vo. \$2.00. Published by the Mission. Sold in America by Fleming H. Revell Company, New York. 1934.

This volume should everywhere commend the deep interest of students of missions. It is the kind of work that needs to be done in all fields, putting the records of the years into permanent form. The Presbyterian Mission in Chosen has been notable both in methods and in results, leading to the establishment of a Church which takes itself with great seriousness. Probably no mission in the world has tried to put into operation more thoroughly what is known as the "Nevius Plan" of self-support and self-government among new believers. Dr. Rhodes here tells the story of the half-century, having had full access to all records in Chosen itself and in the Mission Board files in America during a recent furlough. The result is a sumptuous volume, sold at a surprisingly low price to make it available to all. In addition to 682 pages of text there are eighty-three pages of illustrations from photographs; most pages containing two or more pictures. It is an unusual and valuable piece of work, describing fifty years of remarkable achievement.

After giving the background of Korean history, religion and customs, Dr. Rhodes takes up the main theme—the work of grace through the mission and the resulting Church. The record of great revivals and new beginnings is given with balance and careful analysis. The story of cooperative efforts, of divergence of views regarding some points as between field and home office, of movements toward education of the believers, of the organizing of the Church and its many agencies of expansion, of medical work, industrial service, foreign missions, of the founding of stations—all this is told in a way to inspire the reader. Missionary-minded pastors and other speakers will rejoice to find the whole story rich in incidents. Effort is made to reveal the se-

cret of the work that has been carried on with great power even through much weakness. "Certain spiritual factors have predominated, viz., prayer, confession, Bible study, worship, witnessing, observance of the Lord's Day, revival, giving, temperance and righteous living." Readers of this history will join the missionaries and their Korean friends in the earnest hope that these factors will continue in full power in trying days that are sure to come.

CLELAND B. MCAFEE.

The China Year Book, 1934. Edited by H. G. W. Woodhead. 8 vo. 854 pp. \$12.50. Published in China. Agents for U. S. A.: University of Chicago Press, Chicago. 1934.

This sixteenth edition of the China Year Book is even more elaborate than its predecessors. Manchukuo is dealt with in a special chapter, since the Chinese Government does not exercise at present any authority there. A special Year Book covering Manchukuo is issued in Tokyo. The chapters on Roman and Protestant Missions in China have been brought down to date by resident writers; there is a new chapter on "The Press" and a full account of the Kuomintang. Data are here available on virtually every aspect of Chinese life and history so that the book should be in every public and school library and in the hands of all careful students of Chinese affairs.

The religion of the Chinese is discussed in an extended chapter. There are between fifteen and twenty million Moslems in China. A few hundred Chinese Jews are found in Honan, gathered around the ruins of a synagogue built in 1183, rebuilt in 1488, and now being reclaimed by an Anglican Mission. Most Chinese accept Confucianism, Taoism and Buddhism, all three at the same time. "The recorded Roman Catholic population today is 2,624,166. Every corner of this immense Chinese field has been planted with a Cross. New workers come in hundreds every year from Europe and America." A large statistical folder of the Catholic Church in

China, shows 122 missions under various orders of that Church. Protestant statistics are more difficult to obtain because of the many agencies at work. There are two Australian Societies, 17 British, 66 American, 21 Continental, with 21 agencies and societies that are quite distinctively Chinese, in addition to the China Inland Mission rated as international and seven educational agencies not listed among the others. There are 6,121 Protestant missionaries, 481,162 registered Protestant communicants in a partial and incomplete report, with 214,566 others reported under instruction. Note is made of medical, educational, relief and other forms of work.

Other sections of the volume give accurate facts as to the government and its constitution, so difficult to obtain elsewhere, railroad, postal and other statistics and programs, and an excellent and informative "Who's Who." It is an invaluable guide to the facts about China.

CLELAND B. MCAFEE.

China's Problems and Their Solution. By Wang Ching-Wei. 199 pp. \$4.50. China United Press. Shanghai.

This is an authoritative interpretation of present-day China, its revolution, problems and policies. It is written by one who might have used the historic phrase: "All of which I saw and part of which I was"; for the author was a collaborator and confidential friend of Sun Yat-sen, the father of the Chinese Republic, and since the latter's death he has been an influential factor in the Government and is now president of the Executive Department of the Government, and Minister of Foreign Affairs. He frankly says that "China is sick and suffering from a series of complications which may be described as general debility, a weak heart and a tumorous growth." (p. 13.) But he firmly believes in the recuperative powers of his country and that, given reasonable time and freedom from outside interference, China can and will develop a sound and stable government. He roundly denounces the "swashbuckling war-lords" and

"predatory militarist" whose "cruel selfishness" is keeping the country in turmoil. (p. 17.) He declares that China can no more tolerate communists "than the existence of poisonous snakes and wild beasts." (p. 171.) He earnestly advocates a policy of unification, and he wisely and plainly says: "there is only one course open to us—to put our house in order so as to consolidate our national strength and vitality and thus strengthen the foundations of peace in the Far East and in the world beyond it. There is no alternative." (p. 5.) This is Chinese statesmanship at its best. There is hope for a nation that has such leaders as Wang Ching-Wei and Chiang Kai-shek. The volume has a wealth of information and is handsomely printed and bound, but the price is rather high for a book of hardly 200 pages.

ARTHUR J. BROWN.

Sadhu Sundar Singh. By C. F. Andrews. 8 vo. 204 pp. \$2.00. Harpers. New York. 1934.

Many who were acquainted with Sundar Singh were strongly impressed with his likeness to Christ. This likeness included not only his Eastern dress and general Oriental appearance but his quiet self-control, his peaceful demeanor, his strength of character, his sacrificial service to any and all who needed his help, his constant witness to God and the love which drew children and others to his side. C. F. Andrews knew Sundar Singh intimately and is a kindred spirit. In these personal memoirs Mr. Andrews describes his own contacts and conversations with the Sadhu; he tells of his devotion to Christ and the deathless beauty and strength of his character. "Sundar Singh," he writes, "by his creative personality, set forward a true type for Indian Christians to follow." India would be a new land and the Indian Church a nearly ideal church if the devotion, the character, the spirit that dominated the Sadhu, prevailed in that land and church.

Here is a fascinating, stimulating biography for anyone to read. The story is simply and

sympathetically told and is an excellent supplement to the more complete biographies by Mrs. Arthur Parker, Drs. Streeter and Appasamy and Dr. Heiler of Marburg; the book by Mr. Andrews is an especially well written and satisfying interpretation of the man.

As is generally known by readers of THE REVIEW, Sundar Singh was a well-born Sikh, and had a devout mother and an honored father. He went to a Christian mission school but led in student opposition to Bible study and Christian influence. He was, however, a seeker after God and when about sixteen years of age had a remarkable vision which led to his acceptance of the living Christ. Persecution and ostracism from his home followed. He forsook all, was baptized and began to study with missionaries at Ludhianna and later at Lahore. Finally he decided to become a Christian Sadhu—a traveling witness to Christ and a servant of all in the name of his Master. Many and remarkable were his visions and experiences—it being difficult at times to distinguish between the two. His great ambition was to carry the Gospel into Tibet, the closed land, and several times he journeyed thither. On his last journey, in 1929, at the age of 34, he disappeared and his death is generally accepted but he has left an abiding heritage to the Christian Church.

This biographical sketch and interpretation is well worth reading. It reveals what may happen when Christ takes possession of an Indian soul.

Boy and Girl Tramps of America. By Thomas Minehan. Illus. 8 vo. 267 pp. \$2.50. Farrar and Rinehart. New York. 1934.

Depression—financial, domestic and moral—is responsible for many ills, one of the worst of which is its influence on boys and girls. This description of life among vagabond boys and girls is by a young professor from the University of Minnesota who lived among them, disguised, for three years. The story he tells is shocking, heart-rending. Not all the boys and

girls are bad; they are more sinned against than sinning. Many have left home for good, unselfish reasons, because their parents could not support them. But they are ruined or on the road to ruin for they live by their wits and brute strength—tramping, stealing, begging, lying, in promiscuous sex relations that sap physical and moral vitality. Their only education is that which they pick up as chickens pick up grains from the dirt.

Prof. Minehan has interviewed 1,377 boys and 88 girls of the American "jungle." Most of them are American born and so are their parents. They came from over 22 states. Their ages ranged from 12 to 21, the average being about 17 years. Most claimed to be Protestants and 88 had attended Sunday Schools. Many had been on the road from one to two years. Few had reached high school. A glossary is needed to interpret some of their language on the road.

The book is interesting but sad reading and describes where these boys and girls come from; where they go, and how; where they sleep and eat; their religious life and standards; their conversations and sex life. What can be done about it? Unfortunately they don't like missions. These boys and girls will not be taken in C.C.C. camps and are not on relief lists. They need to be rescued and put into homes for their own sake and for the sake of humanity before they go on spreading moral and physical disease and death. They constitute a social evil that will spread if it is not remedied.

Navaholand and Zunitown. A Report of Christian Reformed Missions. Henry Beets. 25 cents. Grand Rapids Printing Co. Michigan. 1934.

This is a story of work among the Indians of New Mexico and Arizona—a work nearly forty years old and showing much encouraging fruitage. There are schools and hospitals, churches and Christian homes. These brief sketches reveal the power of Christ to transform life so that the good Indians are alive not dead.

The New Chain-Reference Bible.
Compiled and edited by Frank
Charles Thompson. 12 maps. 8 Vo.
Various styles and prices. B. B.
Kirkbride Bible Co. Indianapolis.
1934.

The Bible is still the "best seller" in the world and has been for at least a century. There are translations, editions, annotations, notes and styles almost without number, and the added material varies greatly in practical value. This Chain-Reference Bible has many unique and useful features for Bible students—particularly for beginners in deeper study and for parents and teachers. It is based on the King James Version, has a self-pronouncing text, good print and leather binding. Among the special features are the chain references by which a subject can be followed through the entire Bible. There are also an analysis of the different books, an outline study of Bible characters, pictorial maps and charts, a general index, a text encyclopedia, Bible readings, outline studies, Bible harmonies, a concordance and atlas. Bound with it is Dr. Thompson's own system of Bible study with suggestions as to the analytical study, the synthetic study, chapter, topical and verse studies. This is the result of thirty-one years of careful, reverent labor. It is adapted to all classes and will be found especially useful to missionaries, young pastors and Sunday school teachers.

Religion in the Highlands. By Elizabeth R. Hooker. With a section on Missionary and Philanthropic Schools. By Fannie W. Dunn. 319 pp. \$1.00. Home Missions Council, New York, 1933.

We are here given an insight to the mountain life and mountain problems educationally, and religiously. Miss Hooker's division of the territory of the southern mountains into the Northwestern Cumberland Plateau, the Northeastern Cumberland Plateau, the Allegheny Plateau, the Blue Ridge, the Central Ridges, and the Central Valleys, shows a true insight to the great differences between mountain people and their varied problems. The ancestors of these people were largely of German, English and Scotch Irish stocks.

But, however mixed their blood, the culture has become largely English and most of the denominations represented were brought over by the English. Three outstanding characteristics of the pioneers still prevail in great degree—individualism, emotional instability, and reliance on natural ability unaided by special training. The book gives a history of the rise of denominationalism and shows that, on account of the individualism of the people, the simple democracy of the Baptist churches became popular and has held the ascendancy. The uneducated preacher and his emotionalism produced persecution in Virginia but resulted in granting freedom of worship to all.

The chief elements in the religious inheritance of the Highlanders are a strong belief in the reality and importance of religion, a fear of the Roman Catholic Church, a distrust of all forms or symbols (as being associated with the Catholic Church), reverence for the words of the Bible, and a belief in the supreme importance of personal salvation.

Isolation, poverty, overpopulation, bad health conditions, and the slow development of schools are discussed. Lack of social organizations, the inferior position of women, and pioneer ethics are discriminatingly pointed out. The report of a funeral sermon is included in a graphic picture of the preaching of a primitive preacher. The anti-mission and sectarian spirit of certain sections are well defined.

The Northeastern Cumberland Plateau, which comprises much of Eastern Kentucky and some of West Virginia, is shown to be the most destitute educationally and religiously of all the mountain sections. Because of this destitution it has become the focal center of many people who seek to help the people religiously, educationally, and otherwise. The book gives a fine discussion on church houses, missionary agencies, denominational and independent schools. It is the only book we know that discusses impartially the uneducated mountain preacher, the problem of

religious leadership, and what a group of Baptists are doing at Clear Creek Mountain Springs to help train the mountain preachers.

Dr. Dunn's chapter on "Missionary and Philanthropic Schools" is full of information essential to a thorough knowledge of this phase of the mountain work. If one wishes a compendium of information about the religious and educational conditions of the mountains, the changes now taking place, and the many problems facing the mountain workers, this book will be a great help. L. C. KELLY.

New Books

American Family. Faith Baldwin. 388 pp. \$2. Farrar & Rinehart. New York.

The Christian Fact and Modern Doubt. Geo. A. Buttrick. 301 pp. \$2.50. Scribners. New York.

A Christian Manifesto. Edwin Lewis. 245 pp. \$2.00. Abingdon Press. New York.

Christ and the Congo. Findings of Conferences Held by Dr. John R. Mott. 68 pp. 2s. I. M. C. London.

Forward in Western China. E. S. Stewart. 75 pp. 1s. C. M. S. London.

God's Unspeakable Gift. H. A. Ironsides. 192 pp. 2s. 6d. Pickering & Inglis. Glasgow.

His Book or Structure in Scripture. Norman B. Harrison. 111 pp. 75 cents. B. I. C. A. Chicago.

Is He Not Able? Edith F. Norton. 147 pp. \$1.00. Bible Institute Colportage Association, Chicago.

Ploughed Under. Amy Carmichael. 2s. 6d. Illus. 156 pp. S. P. C. K. London.

Race and Economics in South Africa. W. G. Ballinger. 67 pp. 1s. 6d.

Sun Yat-Sen—His Life and Its Meaning. Lyon Sharman. \$3.50. 418 pp. John Day Co. New York.

That Strange Man Upon the Cross. Richard Roberts. 137 pp. \$1.25. Abingdon Press. New York.

The Tiger Tamed. R. H. Boyd. 208 pp. 2s. Pickering & Inglis. London.

Unto the Skies. Lilian G. Carleton. 210 pp. 3s. 6d. Pickering & Inglis. London.

Ways of Praying. Muriel Lester. 32 pp. 35 cents. Cokesbury Press. Nashville.

Word Studies in the Old Testament. Vol. I. B. A. M. Schapiro. 28 pp. 50 cents. Hebrew-Christian Pub. Society. New York.

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