

MARCH, 1935

THE MISSIONARY REVIEW the WORLD

Two Young Missionary Martyrs
Editorial

Why I Am Returning to China
Beatrice Scott Stevenson

Tshekedi---Chief of the Bamangwato
A. M. Chirgwin

Christianity and the World Today
Herbert H. Farmer

Twelve Years of the Turkish Republic
J. Kingsley Birge

Fifty Years of Cooperation in Chosen
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* * *

Bishop Herbert Welch of Shanghai was one of four Methodists to whom were awarded gold medals by the recent General Conference of the Korean Church.

* * *

The Rt. Rev. Dr. M. T. M. Harding, Bishop of Qu'Appelle, has been elected Archbishop of the diocese of Rupert's Land, and Metropolitan of the province of Rupert's Land. He succeeds the late Archbishop Stringer who died October 31.

* * *

Rev. Frank P. Parkin, D.D., Secretary of the Atlantic Agency of the Pennsylvania Bible Society, has resigned after 17 years of active service.

* * *

Dr. Charles E. Maddry, Executive Secretary of the Foreign Mission Board of the Southern Baptist Convention, and Mrs. Maddry, with Dr. J. B. Weatherspoon, of the Southern Baptist Theological Seminary of Louisville, Ky., are spending seven months in the Orient to make a detailed study of Southern Baptist work in Japan and China. Dr. and Mrs. Maddry plan to return to the United States in July in time to be at Ridgecrest, N. C., for Foreign Mission Week, August 11-18.

* * *

Archdeacon Briggs of Ugogo, Tanganyika, has received the "Order of the British Empire" award. He has been working in East Africa for the Church Missionary Society for more than forty years.

* * *

Dr. G. O. Teichmann, a Baptist missionary and senior doctor of the Chandraghona Hospital, Bengal, has received the Kaiser-i-Hind Gold Medal.

* * *

Dr. A. J. Hunter, who is doing valiant work as a medical missionary among the homesteaders in the pioneer settlements of Manitoba, has been awarded the M. B. E. medal by King George V.

* * *

Dr. H. J. H. Cox, of the Church Missionary Society, who has charge of the Peshawar, hospital, Northwest Frontier, has received the Kaiser-i-Hind Gold Medal. Mrs. Starr (now Mrs. Underhill) was matron of this hospital when she rescued Miss Mollie Ellis from Afghan brigands. The great grandfather of Dr. Cox was the first white missionary to preach in Bangalore, India.

* * *

Rev. A. C. Pelly, has recently returned to England from India where he has been principal of St. Andrew's College, Gorakhpur, since 1916. He has received the Kaiser-i-Hind Gold Medal.

* * *

Dr. Dandeson C. Crowther, Archdeacon of the Niger Diocese, has received the "Order of the British Empire" (Concluded on page 97.)

Dates to Remember

Personal Items

March 1-2—Christian Youth Conference of Pacific Northwest, Interdenominational, Seattle, Washington.

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.

May 2-5—Young Men's Missionary Congress under the auspices of the Laymen's Missionary Movement, Chicago.

May 21-23—National Council of Federated Church Women. Annual Meeting. Rochester, N. Y.

May 26—Rural Life Sunday.

Dr. John R. Mott, and Mrs. Mott, sailed from San Francisco on February 22d to spend a month in Japan and Korea, a month in China, and a shorter time in the Philippines. They expect to be back in America June 5th. The object of this trip is to further service of the International Missionary Council by conferences with the various National Christian Councils.

* * *

Dr. Ivan Lee Holt, newly-elected President of the Federal Council of Churches, has sailed for China to fill a three-weeks' visiting pastorate in the Community Church of Shanghai. He expects also to visit Australia, and Japan.

* * *

Dr. Robert P. Wilder, recently secretary of the Near East Christian Council, has sailed for England to spend some months among the British University students, holding meetings under the auspices of the "Inter-Varsity Fellowship."

* * *

David R. Porter, who has been acting-headmaster of Mount Hermon School, Mount Hermon, Mass., since the tragic death of Headmaster Elliott Speer last September, has been elected Headmaster. He was born in Old Town, Maine, in 1882. After graduating at Bowdoin he was a Rhodes Scholar at Oxford. Since then he has worked among students as a Y. M. C. A. secretary. He is the author of *The Church in the Universities*.

* * *

Dr. Frank C. Laubach, an American Board missionary in the Philippines, is returning to America this summer on furlough by way of India, Egypt, Syria, Turkey, Spain and Portugal. He is spending three or four months in India studying the situation and attempting to help adapt his teaching method to the Indian languages.

* * *

Dr. Luther A. Weigle, of Yale, has gone to China for six months of intensive service in connection with the World S. S. Association. The National Committee for Christian Religious Education in China is anxious to have made a study of the problems of training for church leaders and has asked

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Editorial Chat

The annual meeting of *THE REVIEW* was held on February 15th at 156 Fifth Avenue, New York, at 3 p. m.

Dr. Robert E. Speer presided and there were present a number of friends of the *REVIEW*, including a quorum of the Directors and Stockholders (in person or by proxy). The Treasurer presented his annual report for the year 1934 showing the operating income \$5.00 in excess of expenses, which have been reduced to a minimum. The Secretary presented his report, revealing some problems and encouragements met in editing the *REVIEW*. An inspiring annual address on some world conditions was delivered by the President; suggestions and messages of cheer were brought by Mr. D. J. Fant of the Evangelical Press, Mrs. Charles F. Wray of Rochester, Dr. Arthur J. Brown, Dr. Courtenay H. Fenn and Wm. M. Danner. Miss J. H. Righter presented the report of the Nominating Committee and the directors were unanimously re-elected for the ensuing year. Mr. Jesse R. Wilson, Secretary of the Student Volunteer Movement was elected a Director in place of Dr. Milton Stauffer, resigned. Miss Constance Brandon, American Secretary of "The World Dominion Movement," led in the closing prayer.

* * *

Among the recent encouraging words from readers of *THE REVIEW* are the following:

"I save the *REVIEWS* for a year to use in our programs and find it one of the most valuable sources of information we have."

MRS. DANIEL E. MILLER.

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"THE MISSIONARY *REVIEW* fills a need which is not being met by any other printed page in America. May it continue for many years."

AMELIA D. KEMP,
*Executive Secretary, Women's
Missionary Society, United
Lutheran Church.*

* * *

Plans are being made for the special mission study topic numbers of *THE REVIEW* for the coming year (1935-36). The Home Mission topic will be "Winning America for Christ"—to appear in June. The Foreign Mission topic is "The Gospel in Latin America"—to appear in October.

DO NOT MISS THEM.

* * *

Our good friend, Dr. Frederick G. Coan, formerly of Persia, writes as follows to correct a slight misstatement in the story of the Life of Dr. Sa'eed Khan which appeared in our January issue. Dr. Coan says:

"I have known Dr. Sa'eed for many years . . . When he went to Hamadan he was never obliged to work as a stable boy. This is the most menial position a man can take . . . Mr. J. W. Hawkes, of the Persia Mission, had a great deal to do with Dr. Sa'eed after he reached Hamadan . . . He is the greatest Kurd in history and a very great power for God in Persia today."

Personal Items

(Concluded from second cover.)

pire." He is an African, son of the first native Anglican Bishop in Africa. Although past 90 years of age, he is still an active and enthusiastic worker. The honorary degree of D.D. was conferred on him by the Archbishop of Canterbury (Dr. Davidson) fifteen years ago.

* * *

Cannon Pyfrom, Curate in charge of St. Paul's Church, Bahamas, a native missionary to his own people, has received the M. B. E. award.

* * *

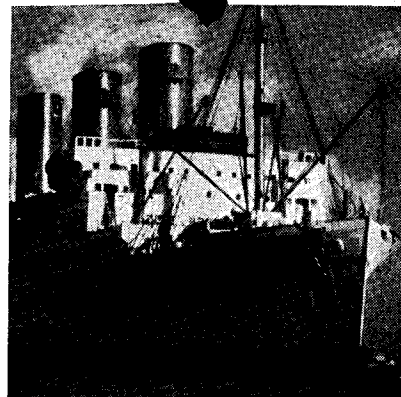
Frances Hatton Eva Hasell, Honorary Organizer of Caravan Work in Western Canada, was awarded the M. B. E. in the King of England's New Year Honours List. A story of courage and adventure lies behind this award. Miss Hasell, after doing Sunday School work in England for a time, decided to start the Sunday School habit in the remoter parts of Western Canada. Fifteen years ago she bought a motor caravan and spent a summer with another woman, traveling among the isolated communities. Wherever she found children without religious privileges, she held a Sunday School class, and then she persuaded someone in the community to carry on the work, left books for their guidance, and went on to the next place. Wherever she went she also enrolled new members of the "Sunday School by Post Movement."

Now Miss Hasell has 17 caravans, and each is "manned" by two women (a chauffeur and a teacher). When the road is too bad for driving, they walk or borrow a horse from a farmer.

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遠東

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—in Chinese



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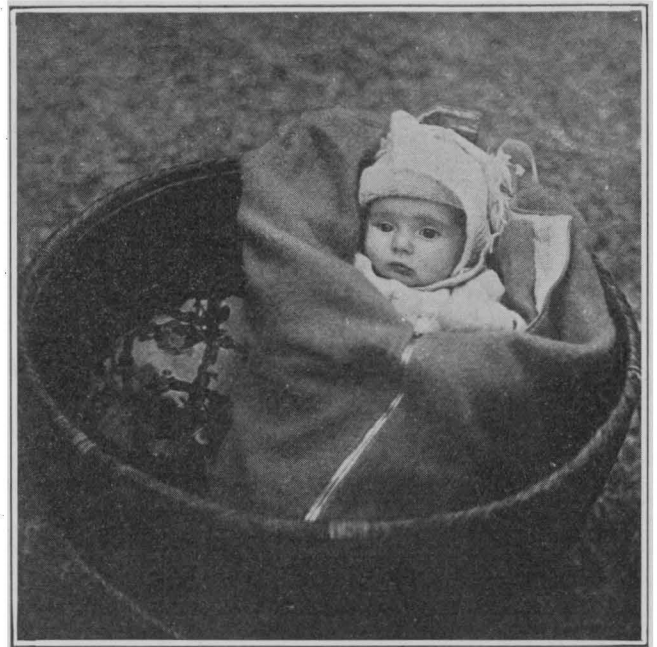
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ELIZABETH SCOTT STAM AND JOHN C. STAM,
who were killed by Communists in Southern Anhwei, December 8,
1934. Photograph taken at the time of their marriage,
October 25, 1933.



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HELEN PRISCILLA STAM — "THE MIRACLE BABY"
The three months' old daughter of Mr. and Mrs. John C. Stam was
left for 30 hours in an abandoned Chinese house, until
found by Mr. Lo and taken to Wuhu.



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HELEN PRISCILLA STAM, CARRIED IN A BASKET FROM MIAOSHEO TO SUAN CHENG

Mr. Lo, a Chinese Christian, with his wife and child, and a Chinese coolie who carried the orphaned baby about 100 miles from Miaosheo to Wuhu. They traveled on foot for the first 75 miles, and the remainder by railway train. From left to right those in the picture are: Mr. Lo, the Christian colporteur; Charlotte Haia; the coolie, who carried the baskets; Mrs. Lo; Rev. George Birch, of the C. I. M., and Dr. Robert E. Brown, of the Mission Hospital, Wuhu. Helen Priscilla and Mrs. Lo's four-year-old Chinese baby occupy the two rice baskets.

THE MISSIONARY REVIEW of the WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

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Topics of the Times

HOME MISSIONS NOT OUT OF DATE

It requires no argument to prove that the people of the United States owe many and great blessings to the home mission enterprise which has been carried on for three centuries by devoted Christians. It was they who, as the early settlers, won the friendship of suspicious and hostile Indians and led many of them to Christ. They helped to build up and maintain the morale of the pioneers as they pushed into the interior; they were instrumental in establishing the schools and colleges for the training of the youth; they helped to make the laws of the land; they established and kept alive churches and Sunday schools for religious instruction, for the worship of God and service to man; they welcomed and helped to assimilate the newcomers from Europe and Asia and Mexico. They have been leaders in promoting righteousness and the spirit of brotherhood; they have done an incalculable service in giving the older, more wealthy and established churches an inspiring, unselfish and Christlike objective through the home mission enterprise.

But with the development of the country the opportunities and the problems of the work have changed. Today there are not the same vast pioneering projects in unchurched territory; there is not the great need for new independent educational institutions; multitudes of new and unassimilated Americans are not now flocking to our shores. But there are still challenging problems that face us today in the task of giving every one in America an opportunity to learn of Christ and to apply His teachings to every phase of life. Some of these problems and a few of the cheering encouragements were presented in our February number by home mission executives. Other problems will occur to many. These relate to the strengthening of existing churches rather than to their multiplication; to the elimination of rivalry and duplication by church union and cooperation,

or by a division of territory; to the evangelization of those who have never yet had any adequate opportunity to know Christ and the power of His Gospel—these include many unevangelized Indians, some Eskimos, the Jews, Mormons and Orientals; the underprivileged in the Southern mountains and in other impoverished areas.

The home mission problems before the Church today have to do with the evangelization of the godless rich and the unchurched masses in our cities and rural districts; the more adequate Christian training of youth; the rescue of multitudes of boy and girl tramps and the migrant workers of America; the reaching of criminal classes; the more effective presentation of Christ to atheists, agnostics, and materialists who are seeking to destroy Christian institutions and ideals. The Christ of the New Testament must be lifted up in such a way as to draw those who have been following ignorantly a false and caricatured Christ, or none at all. There is still need to evangelize and revivify some of the churches by the Spirit of God, not by organized human effort. Perhaps the largest and most difficult problem before the Church is how to bring industrial and political activities, social and domestic life, education and the press, under the sway of Christ and in harmony with His ideals—that is a task that calls for the union of human service under Divine leadership and power.

But there are in America many reasons for encouragement. The signs of God's working are not lacking though our knowledge of them is limited. Many thousands of churches from coast to coast stand true to Christ and are being widely used in winning men and in training and enlisting them in His service. Most of the Protestant denominations report an increase over last year. In every city Gospel missions, street meetings, prison, home and hospital visitors—unknown to the world but known to God—are sacrificially and effectively carrying on the work of Christ. In the midst of

the flood of pernicious literature, of indecent films and plays, of objectionable radio programs, there are thousands of uplifting, spiritual books and radio Gospel messages. The Bible is still by far the best seller and the Pocket Testament League and School Bag Gospel League are leading many thousands to accept Christ and read the Bible for spiritual light and strength.

It is encouraging that reports of evil deeds are still regarded as *news*. Unheralded good deeds, normal Christian home life and spiritual activity in the churches often pass unnoticed because they are not news. There is ample encouragement to faith and victory is assured but there are enough serious problems to engage all the powers of mind, body and spirit of the Christian forces in America. We must advance on our knees with the realization that the solution of home mission and other problems depends not on man but on God who condescends to work through man.

RELIGION NOT DEAD IN RUSSIA

Christmas was celebrated by large crowds of worshippers in Russia last year, according to a correspondent of the *New York Times*. There is plenty of evidence that religion is not dead and will never die in Russia. Some forms of religion may die and the State and individuals may be without signs of spiritual life. Religion is the cultivation of a relationship between man and the power of the unseen world, and may be expressed in many forms—good and evil. It may be based either on fancy or on reality. Mankind as a whole is apparently incurably religious, as history has shown. Persecution cannot stifle religion though materialism may suppress its expression. But there are so many mysterious phenomena in the world that men are constantly seeking an explanation in the realm of the superhuman.

If religion cannot be annihilated in Russia much less can Christian faith and life be exterminated. It may be banned by the State but Christ cannot be uprooted from hearts where He has already formed a home. We have His word for that and His Church is immortal. Even the simple unenlightened form of Christianity found among the Russian peasants has too much vitality to be stamped out by Soviet laws and persecution. After seventeen years of communist domination the masses of the people refuse to reject what they have learned of Christ as the revelation of God and His Way of Life.

But there are also thousands of evangelical Christians in Russia whose spiritual life may be hidden as in the days of the Maccabees and in the Dark Ages, but it will not be uprooted. The light may shine in obscurity without being extinguished. Already there are signs of change in

the anti-religious atmosphere of Soviet Russia. Arthur von der Thur, in the *Allgemeine Evangelisches (Lutheran) Kirchenzeitung* reports that there is an abating of the denial of God and an increase in belief in a Supreme Being. These reports are not based on hearsay of visitors to Russia but on the statements found in atheistic Russian papers. Several leading anti-religious periodicals have suspended publication for lack of support. The *Bezbozhnik* shows evidence of lack of support and acknowledges that atheism is not having a clear field.

The local committee of the Communist party of the city of Gorky (formerly known as Nizhni Novgorod) and of Molokoff, calls the attention to the necessity of strengthening their anti-religious work, not only in the region about Gorky, but in all lands and free states of the U. S. S. R. "The success of the first Five Year Plan and the fact that the U. S. S. R. has entered the period of an attained socialization, tempts many comrades to believe that the anti-religious propaganda has become a matter of the third rank. That is a false idea, which in practice leads to an underestimate of the fight against religion and to a discharge of anti-religious propaganda, i. e. to a weakening of the fight against Kulaks and sectarians."

As to the positive growth of religion, this is noticeable both in the evangelical sects and in the old Orthodox Church. Christian colporteurs are carrying religious literature and their activity makes it possible for pastoral letters to reach such of the population as are not in touch with churches. In many instances priests succeed in becoming members of the communistic Kolkhozes and preach and teach within them. Beside the anti-religious Kolkhozes there are pure Christian collectives. The missionary activity which has been begun in many places bids fair to become very effective.

Not only do the elders abide by the Christian faith but the younger generation shows a desire to deny the atheistic views of the leaders. While the Orthodox Church has lost much of its former influence, the Protestant sects, especially the Baptists and Adventists, are finding a favorable soil. They start schools for the illiterate and sewing courses, they attend to the education of the younger generation and enter in where government efforts fail. They have started a large number of private village schools which are Christian and maintain themselves in spite of persecution by the authorities.

The true Church of Christ may and will pass through times of persecution. These will not destroy but only purify it as a flail separates the wheat from the chaff. Christians in Russia are suffering and where faith is burning brightly they are experiencing the way of the Cross—as

many can testify. Christians in other lands can help them with their sympathy and their prayers, keeping their own lamps burning and their material and spiritual resources ready to help when opportunity offers.

THE KINGDOM OF GOD AND MONEY

Figures have been published that should cause Americans to stop and think and seek to change the trend of the times. In 1927—during years of unprecedented prosperity—\$680,000,000 were spent by the United States Government to prepare for war with our neighbors, while \$833,000,000 was used in religious and philanthropic activity. In 1933, when depression had gained almost a strangle hold, we increased the amount spent directly on the Army, Navy and air force to \$788,000,000 (an increase of \$100,000,000 or 15%), while benevolences had shrunk to \$550,000,000 (a decrease of nearly \$300,000,000 or 60%). In the thirty-three years between 1900 and 1933 the Federal Government expenses increased from half a billion dollars to five billion a year, or \$13,700,000 a day. War and Navy expenses increased from about \$400,000,000 to over two billion a year—a fivefold increase; while all gifts to benevolences were not even doubled. The population of the country increased fifty per cent in the same period. Do not Christians need to rededicate to God and His service themselves and their possessions—of which they are only trustees? The need for Christian benevolence at home and abroad was never greater. Many wish they had given away what they have lost in the past five years!

But the United States is still the richest country in the world—in assets, in average income, in comforts and in the average scale of living. Government officials now talk in billions of dollars now where they used to ask millions for public appropriations. Americans talk poverty and over twenty-five million people are dependent on the Government payrolls—either as employees, pensioners or recipients of the dole. Taxes are being increased to pay these growing expenses—and the end is not yet. In the meantime pastors, missionaries and other Christian workers as well as teachers and other professional workers, trades people, clerks and most employees in industry see their incomes decrease, while taxes and expenses increase—and there is, humanly speaking, no relief in sight. Consequently gifts to church work, missions and other benevolences decrease and the work of God—meaning the work He wishes done for underprivileged men and women—suffers.

But there is no lack of money in America, if we can judge by the amount spent on amusements, theatre, sports, cosmetics, tobacco, strong drink, pleasure automobiles, and fiction. The phases of

life that most deeply interest even serious minded folk are revealed by a questionnaire recently sent out by the National Economics League. The answers show that by far the largest number of voters are most interested in politics, taxes, monetary policies and administration measures; next in order come how to combat organized crime, the administration of justice, international affairs, world peace and national defense, economic and industrial problems (including unemployment). Then follow problems of transportation, public utilities and the conservation and use of national resources; housing, mortgage relief, public health and education. Religion and philanthropy as such have no place in this list of subjects most occupying public attention. May not this be the cause of our distress and the reason why the incomes of practically all religious and philanthropic agencies have fallen off even more rapidly and extensively than private incomes? Jesus Christ, who knows mankind and the laws of the universe, has given us the solution of the problem when He said: "Seek ye first the Kingdom (the recognition of the sovereignty) of God and His righteousness and all these things (necessary for our material welfare) will be added unto you."

ENCOURAGEMENTS IN THE WEST INDIES

Mission work in the West Indies has reached a stage where the outstanding things to a casual observer may seem commonplace. The national leadership is settling down to a more serious understanding of the needs of their own countries. In the unsettled political conditions in Cuba and under the strain of the present financial depression, the national church has set itself not to be moved by these conditions and to contribute in every possible way toward the stabilization of life.

Recently a two-day meeting was held in Havana of the representatives of all evangelical denominations doing work in Cuba. These men from all parts of the island formed a union that seems to mean far more than an organic union. They definitely committed themselves to preaching the Gospel of Christ throughout Cuba. This seems to bespeak a new day in the Evangelical cause for that republic. The national leadership in the Protestant Church is convinced that the only solution to the fundamental problems of Cuba is found in the Gospel of Christ.

Another encouraging development has been an organization of Christian students in the University of Havana. A group of boys has rented a house and established a Protestant center. They are without funds and the accommodations very humble, but it is their own and a friend intends to help them as much as possible because they are willing to undergo privation for the sake of hold-

ing together those who have similar high ideals on faith and daily life. These things are significant and back in many of the churches from which these students come there is reflected a new seriousness about the development of their work. The days of prosperity are not always the best days for the Church.

While there are many reasons for encouragement in Puerto Rico, unemployment, inadequate schools and general living conditions all help to create for the Church an atmosphere that is exceedingly difficult. There is, however, considerable activity along evangelical lines. For example the Presbyterian mission has been carrying on a program of tent evangelism in villages which the general public never visits. After six weeks of services the whole town and country round about seem to want to come into the church. Such instances are duplicated in all the surrounding country.

Representatives of various mission boards having work in Puerto Rico are now holding a joint conference on the island to study conditions and to propose ways for closer cooperation and more effective work in evangelism, the development of self-support, improvement of the Union Seminary, the literature program, women's work, and secular and religious education. E. A. ODELL.

THE CURE FOR CRIME AND CRIMINALS

Prof. Thorstan Sellin, of the University of Pennsylvania, recently stated that there were 1,300,000 major crimes committed in the United States in the year 1933. Only one in four of the perpetrators of these crimes were ever brought to justice!

The crime situation has evidently become so serious in the United States that Federal and State Governments, as well as municipalities, are studying ways in which to combat the trend and to make it more dangerous and less profitable to murder, steal and betray a trust. The cost of crime in lives lost, in money, jewels and other property dishonestly acquired, and for law enforcement and dealing with criminals, has mounted to an alarming extent.

Recently the Attorney-general of the United States called together some six hundred Federal, State and local officials for a conference in Washington. They finally proposed to state legislatures a program with the following suggestions for combating crime and dealing with criminals.

First: a number of recommendations were made looking toward improvements in court procedure so as to speed up the course of justice and to make trials by jury less cumbersome and more satisfactory.

Second: suggestions were made for better cooperation between State and Federal officers. A

national "Crime Institute" was proposed—a sort of "West Point" training school—where Federal agents can study the best methods of dealing with crime and law-breakers, and where criminal records will be available to all.

Third: more strict Federal regulations are needed to govern the sale, possession and use of firearms. Attorney-general Cummings also called attention to the evil effects of narcotics and alcoholic drink, the abuse of parole, the evils of lax law enforcement and the weakness of present forms of criminal procedure. "The whole movement against crime has been too sporadic and ineffective."

What have the churches to do with this problem and how can Christians help in crime prevention, in law observance, and in the reclamation of criminals?

1. Our whole educational system must recognize the importance of moral and religious education. The subject should be wisely emphasized in textbooks and on the platform; only teachers of high moral character and influence should be employed to train youth.

2. The Church must unite with all forces for moral betterment to undertake more seriously the reformation or elimination of extra curricula educational factors—such as the unwholesome motion pictures, demoralizing tabloid press and other pernicious literature.

3. Must we not give more attention to the moral and religious training of parents—to persuade adults to set a good example to youth—in the observance of traffic and other laws, in the adoption of higher moral standards, in abstinence from intoxicants, in discountenancing all forms of gambling and by the adoption of higher ideals in all forms of amusements.

4. There is also need to return to the Christian ideals of marriage and the home; to emphasize the responsibility of parents for the training of children, teaching them the arts of peace rather than glorifying war, and instilling ideals of truth, purity and unselfish service.

5. The Church and State, working together, can do much more to redeem criminals, to clear slums, providing proper housing facilities, and improving public health and recreation, with better social and economic conditions.

6. The Church must herself be purified and strengthened to make her more attractive, educational and influential, both to young and old. The real solution of the crime, and of all other moral problems, is after all the regeneration of the individual. This can only be accomplished through the Spirit of God but Christians are responsible for proving that Christ does save and give power to overcome evil with good.

Two Young Martyrs in China

*The Testimony of Mr. and Mrs. John Stam Who Witnessed to Christ
by Their Death at the Hands of Chinese Communists*

EDITORIAL

THE story of John and Elizabeth Stam is one of heroic Christian faith and inspiring courage. At the threshold of their missionary service for Christ in China, these two young missionaries were put to death by communists on December 8 about one hundred miles south of Wuhu, Anwhai. The only reason for the murder seems to have been resentment against all foreigners because their governments are siding with the Chinese against communist activity. The tragic story is briefly told by Robert E. Brown, M.D., a missionary of the Methodist Episcopal Church and superintendent of the Wuhu General Hospital, where the Stam baby was born last September. Wuhu is about eighty miles from Tsingteh, the mountain mission station of the China Inland Mission, where Mr. and Mrs. Stam and their baby were located. Dr. Brown's account, taken from eyewitnesses, is as follows: *

On December 6, 1934, the communists made a surprise attack and entered the town of Tsingteh. After looting the place they carried off the Stam family and a number of Chinese. Early the next day they marched rapidly fifty *li* to Miaosheo, and the Stams were left at the post office while the town was being taken. The postmaster offered them fruit and tea and Mr. Stam took advantage of the moment to write a letter which he left with the postmaster. Someone asked Mr. Stam where they were being taken and he replied, "We are going to Heaven."

The next morning they were led through the streets, and the people of the town who had not fled to the mountains were called to witness the execution of the foreigners. It is reported that they walked with an appearance of unshaken courage and calm assurance, probably conscious of Another walking with them. At the head of the main street on a hill the communist officer addressed the crowd, explaining that the foreigners were hurting China by helping Chiang Kai-shek and the Nanking Government, as demonstrated by using the people's money to build new roads throughout the country; therefore they should be killed. When they ordered Mr. Stam to kneel down for the knife a number of people, including some non-Christians, were daring enough to speak in behalf of the American missionaries. They were rewarded by kicks and curses. One Christian Chinese fell on his knees before the executioner and begged for their lives, finally asking, if they would not spare both, at least to save Mrs. Stam. For his persistence he was accused of being one of them and was bound and taken away. We have since heard that he was killed. Such Christian courage and loyalty deserves the highest praise. Mr. Stam addressed the crowd. What he said is not known, but it was probably a Christian testimony. While he was speaking he was killed and his wife was then executed.

Mr. Lo, a pastor of the China Inland Mission, was taken captive by the communists on their arrival in Miaosheo, but was released when they learned that he had only arrived the day before. He fled to the mountains with most of the townspeople when he learned that two foreigners had been killed. He came back to investigate and see if he could be of any help. This was a dangerous thing to do. He learned that the baby was still alive. The people were afraid to give information, but finally an old lady pointed in the direction of a certain house, where he heard the infant crying and found it after traversing many courtyards and rooms. It had been left alone without food or care for over twenty-four hours. He took the child out and found a Chinese mother who volunteered to nurse the baby. He then went to look for the bodies of Mr. and Mrs. Stam and found them still lying exposed except for a few handfuls of grass which had been laid over them. As all local officials had fled to the mountains, Pastor Lo offered to take charge.

The Chinese pastor found that Mrs. Stam had made provision for the little one to the best of her ability, hoping that someone would save it. A ten-dollar bill was found wrapped in a piece of paper among clean napkins between the baby's blankets. On the table was an empty tin of powdered milk, a little sugar, and some crackers. The pastor then gathered his own family together and started on a forty miles' journey to Kinsien, the nearest large city toward Wuhu.

Chinese mothers were found ready to nurse the baby as they walked the forty miles and so no doubt saved the child's life. They arrived in Wuhu, Friday, December 14, the baby having been in the sole care of Chinese friends for nearly a week. When seen by the members of the mission hospital staff, the baby was in perfect health and smiled from her little crib, all unconscious of the tragedy in her life.

A later word from Dr. Charles E. Scott says: "When the Reds forced the people of Miao Sheo to witness the murder of Betty and John, the Christian Chinese knelt and pleaded for the lives of their beloved friends. As a result they were themselves led away to torture and death. Even non-Christians knelt and pleaded in vain."

The Associated Press has published a dispatch, as from Rev. W. J. Hanna, of the China Inland Mission, who brought the child from Wuhu to Tsinan to her grandparents, Dr. and Mrs. Scott:

After the execution of Mr. and Mrs. Stam the communist captors were on the point of killing the child to avoid the trouble of taking care of her, but a man who had only just been released from the village prison by Communists, pleaded for the infant's life.

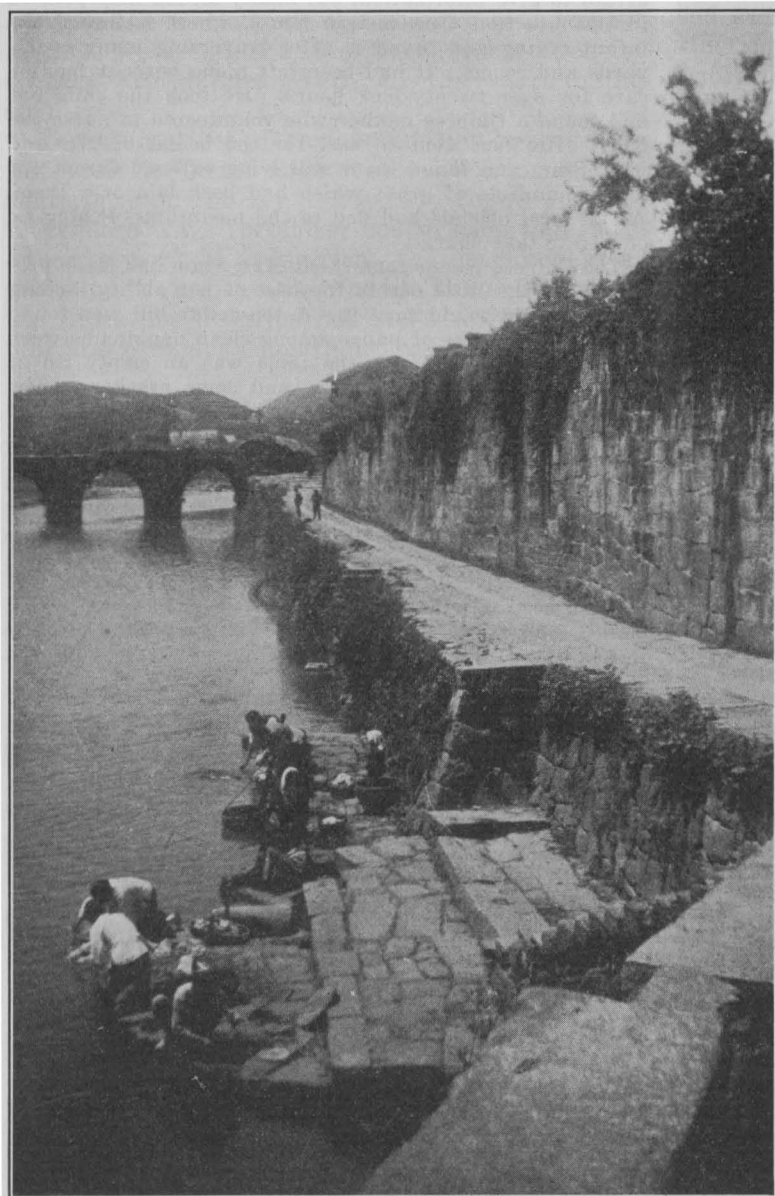
"Who are you?" a Communist officer asked. "Why do you intercede for the baby?"

The prisoner replied that he had no connection with "these foreigners," but begged that the baby's life be spared and volunteered to forfeit his own life to save the

* Account taken from *The Christian Advocate*, January 31, 1934.

child. He was killed on the spot but the baby was saved. This account was amply authenticated by Chinese witnesses who said that the martyr "gained great heavenly favor" by his act.

This baby girl, Helen Priscilla Stam, was born at Wuhu on September 11 just three months before her parents' death. Almost on the same day on which the press dispatches reported the cruel tragedy, a letter was received in the New York office of the REVIEW, containing a two-years' subscription for Mr. and Mrs. Stam. It was sent by Dr. Charles E. Scott, of Tsinan, Betty Stam's father, who wrote at the same time, telling of the marriage of another daughter, Beatrice, to Dr. Theodore Dwight Stevenson, of Princeton, and their sailing for mission work in South China.



By Courtesy of "China's Millions," Philadelphia; photo by John C. Stam.

A SCENE JUST OUTSIDE ONE OF THE GATES OF TSINGTEH, ANHWEI, THE CITY FROM WHICH MR. AND MRS. J. C. STAM WERE TAKEN TO MEET THEIR MARTYRDOM AT THE HANDS OF THE COMMUNISTS

John and Elizabeth Stam were members of the China Inland Mission and for academic training, strength of character and Christlike spirit were among the most promising and attractive missionaries that ever went to China. John Stam was the son of Rev. Peter Stam, of Paterson, New Jersey, and was a graduate of Moody Bible Institute, Chicago. "Betty" (Elizabeth Alden Scott) was born in China and was a graduate of Wilson College, Chambersburg, Pennsylvania. She was a gifted and beautiful girl. Her life motto was inscribed on her photograph: "For to me to live is Christ and to die is gain" (Philippians 1: 21). In the farewell meeting in Philadelphia, before she sailed for China, her last words were: "Whether living or dying, I am the Lord's." Her testimony, composed when she made her decision to be a missionary, is as follows:

And shall I fear
That there is anything
That men hold dear
Thou wouldst deprive me of,
And nothing give in place?
That is not so,
For I can see Thy face;
I hear Thee now:
"My child, I died for thee;
And, if the gift
Of love and life you took from Me,
Shall I one precious thing
Withhold to all eternity—
One beautiful and bright,
One pure and precious thing, withhold—
It cannot be."

John Stam, in his farewell message before leaving America for China in 1932, said:

God in His infinite grace sometimes virtually pushes us into His way for us, if we are unready to learn in other ways that His will is always good and acceptable and perfect. So He did with me.

I thank God for Christian parents, a Christian grammar school, and a pastor who taught the Word book by book and verse by verse. I thank Him for bringing me to Himself under deep conviction of sin. As a self-righteous young man I needed to see myself as a sinner hopelessly lost and on his way to an awful hell before I could at all realize my need of the Saviour.

I should have gone right out into active Christian testimony, but to my shame I must write that fear kept me from boldly witnessing for Christ. God in His mercy shook me out of such a condition through a challenge given by my own father. One summer when I asked why our group hadn't started street work, he replied, "Well, why don't you go ahead?" It staggered me—but I went ahead. I had to. God blessed those first half-hearted efforts, ridding me of the fear that old school friends might see me and smile, and filling my heart with joy and blessing in the work. In a few years I found my ambitions to make a success of myself in the business world beginning to lose ground, and dis-

covered to my own surprise that my chief interest had shifted to the work of the Lord.

At the Moody Bible Institute and in its student missionary activity I was brought face to face with my own responsibility to heathen millions. The Lord laid China upon my heart, and slowly the conviction deepened that I, for one, would have no valid reason to give my Lord if I did not go where the need was so great. God's Word itself, prayer, and a study of conditions in China, and my own circumstances soon left no room for doubt that the Lord was assuredly leading.

It is blessed to know for the future even when we are fearful of failing Him, that "He will not suffer his faithfulness to fail." We need your prayers. Pray for us.

One of the last letters from John Stam to the China Inland Mission in Shanghai on December 6, shows the caliber of the man and his faith.

My wife, baby and myself are today in the hands of communists in the city of Tsingteh. Their demand is twenty thousand dollars for our release.

All our possessions and stores are in their hands, but we praise God for peace in our hearts and a meal tonight. God grant you wisdom in what you do, and us fortitude, courage, and peace of heart. He is able—and a wonderful Friend in such a time.

Things happened so quickly this A. M. They were in the city just a few hours after the ever-persistent rumors really became alarming, so that we could not prepare to leave in time. We were just too late.

The Lord bless and guide you; and as for us, may God be glorified, whether by life or by death.

In Him,

JOHN C. STAM.

The last letter, written in Miaosheo, was given to the postmaster with the request that it be sent on. Mr. Stam said to the postmaster, "I have no money to pay the postage, but please send this for me." As the mail leaves only once in five days, the postmaster gave the letter to Mr. Lo to post at Kinghsien. When he and his wife and child set off with the baby for Kinghsien, they took with them the letter which is as follows:

MIAOSHEO, ANHWEI,
December 7, 1934.

CHINA INLAND MISSION.
DEAR BRETHREN:

We are in the hands of the communists here, being taken from Tsingteh when they passed through yesterday. I tried to persuade them to let my wife and baby go back from Tsingteh with a letter to you, but they wouldn't let her, and so we both made the trip to Miaosheo today, my wife traveling part of the way on a horse.

They want \$20,000 before they will free us, which we have told them we are sure will not be paid. Famine Relief money, and our personal money and effects are all in their hands.

God give you wisdom in what to do, and give us grace and fortitude. He is able.

Yours in Him,

(Signed) JOHN C. STAM.

The parents of the martyred couple show a like faith and fortitude. The Rev. Peter Stam, of the Door of Hope Mission, Paterson, New Jersey, writes:

Our dear children have gone to be with the Lord. They loved Him, they served Him, and now they are with Him.

What could be more glorious? The manner in which they were sent out of this world was a shock to us all, but whatever of suffering they may have endured is now past, and they are both infinitely blessed with the joys of Heaven.

It was our desire that he, John, as well as we, should serve the Lord, and if that could be better done by death than by life, we would have it so. The sacrifice may seem great now, but no sacrifice is too great to make for Him who gave Himself for us.

A great volume of prayer was going up for their release from their communist captors. We need not feel that these prayers were unanswered. Betty and John were released. They were released from the pain and toil of life, and brought into the presence of the Saviour whom they loved so dearly.

We are earnestly praying that it will all be for God's glory and for the salvation of souls. How glad we shall be if through this dreadful experience many shall be won to the Lord Jesus. How glad we shall be if many dear Christian young people are inspired to give themselves to the Lord as never before, in a life of sacrifice and service. We were honored by having sons and daughters minister for our Lord among the heathen, but we are more signally honored that two of them have received the martyr's crown.

Dr. and Mrs. Charles E. Scott, who have been missionaries of the Presbyterian Church in China for nearly thirty years, write that Romans 8:28 expresses their abiding conviction. Their only desire is that the "will of God may be done on earth as in Heaven." Dr. Scott has sent us a poem which was a favorite of both Betty and John. It was written by E. H. Hamilton, a missionary and a friend of the Scotts and was inspired by the fact that when bandits asked the Presbyterian missionary, J. W. Vinson, if he were afraid, he replied: "No; if you shoot, I go straight to Heaven." His decapitated body was found later and the incident was told by a little Chinese girl who was present.

Afraid? Of what?

To feel the spirit's glad release?
To pass from pain to perfect peace,
The strife and strain of life to cease?
Afraid—of that?

Afraid? Of what?

Afraid to see the Saviour's face,
To hear His welcome, and to trace
The glory gleam from wounds of grace?
Afraid—of that?

Afraid? Of what?

A flash—a crash—a pierced heart;
Darkness—light—O Heaven's art!
A wound of His a counterpart!
Afraid—of that?

Afraid? Of what?

To do by death what life could not—
Baptize with blood a stony plot,
Till souls shall blossom from the spot?
Afraid—of that?

"Here is a good tonic for timorous Christians; something to hearten the saints; a challenge to

us to put more spiritual vim into the blood," says Dr. Scott.

Betty Scott went out to China, before her marriage, in 1931, and John Stam followed a year later. They were married in the home of the bride's parents in North China and were appointed to the town of Tsingteh, a pioneer mountain station, where they planned to begin their work of love and mercy.

A letter (dated January 2, 1935) from the Rev. Howard Van Dyck, of the Christian and Missionary Alliance Mission in Wuhu, throws some light on the character of Mr. Stam and the tragedy that closed his earthly career.

We have just returned from a sacred spot which, in days to come, may well be visited by many a Christian pilgrim. It lies at the foot of Wuhu's highest hill, contrasting sharply with the bare brown slopes, a little square of living green, a grove of trees and shrubs that mutely testify of tender care. It is the Wuhu Foreign Cemetery. There today, under leaden skies and in a drizzling rain, a solemn group of Chinese and foreigners, gathered around an open double grave and reverently and lovingly committed to this quiet resting place the bodies of China's latest missionary martyrs, John Stam and his wife, Elizabeth Alden Stam.

The murder of the Stams reveals dark depths of human depravity. Committed by one of Kiangsi's red armies so loudly praised by foreign admirers of Chinese communism, this crime is its own commentary upon the nature of that movement. Led by youths known to possess modern education, it warns against the fatal folly of filling unregenerate wine-skins with the strong wine of economic experimentation. The whole incident demonstrates that the greatest need of 20th century humanity is the unchanged power of the first century Gospel.

That transforming power, a Christian fortitude worthy of Nero's arena, and a remarkable series of divine providences are the high lights standing out against this dark background.

The roll of martyred missionaries in the China Inland Mission now numbers seventy-four, besides thirty missionary children. To this list must be added the names of hundreds of native Christians who have sealed their testimony with their life's blood.

In regard to the ransoming of captured missionaries, *China's Millions* says: "The demand for ransom by the captors of Mr. and Mrs. Stam did not reach the Mission's headquarters in Shanghai until after their death. The communists who still hold Mr. Bosshardt and Mr. Hayman in captivity have demanded an exorbitant ransom in military supplies or in money from the Chinese government. In view of the widespread interest in these cases and of a possible misunderstanding of the whole question of paying ransom, some explanation of the position taken by the Mission, and indeed by the missionary body in general, we cannot do better than to quote part of an editorial note in the December issue of the British edition of *China's Millions*.

With thousands of missionaries living in isolated and defenseless stations throughout the whole of China the problem of ransom is of the greatest importance. If the brigands found that the missionary societies were willing to redeem their workers for money, the capture of missionaries would immediately become a lucrative employment. No one would be safe. The perils of the missionary community would be immeasurably increased, and the scale of captures would very soon make ransom impossible. The ransom of a few would imperil many hundreds. There is no deliverance along that road. The only wise way is to act in such a manner as to cause the brigands to learn that it is not a profitable business for them to take captive those who are among them as friends, and not as representatives of wealthy corporations. What may appear hard is in truth the greatest kindness, and some missionaries, even when in captivity, have asked that no personal sympathy for them should cause their friends to take the false step of payment with worse consequences to follow. In principle all missionary societies are agreed in this matter.

The Moody Bible Institute Monthly calls attention to the fact that from the first year of the Christian Church the story of the faithful witness of disciples of Christ is like a manuscript illuminated with sacred blood. "During the first three centuries it is reported that at least 1,000,000 followers of Jesus Christ suffered death at the hands of persecutors. In the forests of pagan Europe, in India or China, and before the onrush of fanatical Moslem hordes, countless thousands died rather than deny their Lord. And the story of modern missions is another chapter in relentless persecution. To mark the martyrdoms of only the past century on a map of the missionary world with crosses of red would present a picture of startling significance. Not one mission field has been occupied without the price of the Cross. But the blood of the martyrs has ever been the seed of the Church. When the world courts and flatters the Church she becomes effeminate and spineless; but the fires of persecution purify and produce strength, fidelity and courage. Will the youth of the Church in the homeland feel the thrill of an hour like this, when challenge and call ring so clearly from that ripened harvest field in China?"

The martyrdom of these two young missionaries has created a profound impression in many lands. Not only have a multitude of expressions of sympathy come to the bereaved families and to the Mission, and many have offered to adopt Helen Stam, but a number of volunteers have offered to go out to China to take the place of the martyred missionaries. These offers have come not only from the United States but from England and Shanghai. God is able to make this witness of His servants, sealed with their blood, abound to the glory of Christ and blessing to the Chinese.

Why I Am Returning to China

By BEATRICE E. SCOTT STEVENSON,

Canton, China

A Presbyterian Missionary

Mrs. Stevenson, a graduate of Wilson College and of Biblical Seminary, New York, is the daughter of Dr. and Mrs. Charles Ernest Scott of the American Presbyterian Mission at Tsinan, Shantung Province. She was married last year to Dr. Theodore Dwight Stevenson, a physician, the son of Dr. J. Ross Stevenson, of Princeton Seminary. They will be settled in Canton. Mrs. Stevenson wrote this paper (which is reprinted from *The Presbyterian*) while she was a student at Biblical Seminary, New York, and before she had become engaged to marry Dr. Stevenson. Her sister, Elizabeth, and her husband, John Stam, missionaries of the China Inland Mission, were recently murdered by communistic bandits in Anhwei Province. Mrs. Stevenson's article reveals the true missionary call—not merely a philanthropic impulse to serve others. Dr. Charles Scott writes: "It seems as if this article by Beatrice were written under the clear guidance of the Holy Spirit, not only in the general argument but in the very choice of words. There was no thought of the publicity it has gained or the wide usefulness. It has been owned and honored of the Lord—the only article Beatrice has written for publication outside of college magazines. She decided to return to China to lead educated Chinese girls to Christ, and this was in the face of alluring offers to work in America." EDITOR.

PEOPLE have always expected me, as the daughter of missionaries in China, to return there some day—but that is not why I am planning to be a foreign missionary. I was born in China, and learned from childhood to love the East, with its antique culture, its picturesqueness, its calm, happy-go-lucky people—but that is not why I am hoping to return. My own home is over there, and the two people I love most in the world—but even that is not what ultimately draws me. For it takes something stronger than home-ties or the spirit of adventure or a sense of duty to make a missionary and keep her on the field. I would never dare set myself up, even as an embryonic one, if something had not revolutionized my whole life *first*, and given me my first true call to mission work.

This was a personal experience of the presence of a living Christ in my own life. It came to me, quite undesired, shortly after I had reached America for my college education. I believe I was a Christian before then, but certainly a very nominal one, sliding through life on my parents' religion rather than living in intimate friendship with a personal Saviour I knew. Yet the experience was not one of my seeking, for there was nothing in the world I thought I needed less. I was a Christian; I came from a Christian home; I had had religious training at home and at school all my life. What more could God ask or want of me? His answer came, too forcefully to be ignored, in a small Gospel mission in the heart of Chicago. I had gone, chiefly out of curiosity, to see how drunken bums "got religion." Suddenly I realized that they had what I had never really had, what God wanted me to have, and what I my-

self wanted more than anything else in life, *I saw then that God expected a good deal more from me than a mere complacent endorsement of Christianity.* He wanted a hunger in my heart that would respond to His will for my life; *He wanted a personal consciousness of Christ and a burning love for Him which would motivate all my living and make me long to "be about my Father's business."* And He awakened both in me, by letting me see the selfish, conceited person that was myself, and then showing me by contrast, how altogether lovely is Jesus Christ, and how much better qualified than I to run my life. The whole experience was a beautiful outreaching of God to me that I never deserved and certainly never solicited—too proud and too blind to see how lonely and groping and dissatisfied I was without Him. St. Augustine has told my whole story for me, more clearly and beautifully than I could ever hope to do, when he wrote:

And behold Thou wert within, and I abroad; and *there* I searched for Thee; . . . Thou wert with me, but I was not with Thee. Things held me far from Thee, which, unless they were in Thee, were not at all. Thou didst call, and shout, and didst burst my deafness. Thou didst flash and shine and didst scatter my blindness. Thou didst breathe odours and I drew in my breath and panted for Thee. I tasted, and I hunger and thirst. Thou didst touch me, and I burned for Thy peace (Confessions 10: 27).

My Second Reason

In the light of this new experience of Christ, I was able, for the first time, to apply to myself Christ's commandment, "Go ye into all the world." I am willing, of course, to go anywhere He wants me to go (if He will only show me the way clearly); but, naturally, my thoughts swing back

with renewed interest to China, my beloved "native land," where I have personal acquaintance with the language and the need. *That first-hand knowledge of conditions constitutes, I believe, my second big reason for returning to the foreign field.* As I look back now at poor, superstitious, war-torn China, I realize that she is not getting what Christ died to bring her—in spite of what "broad-minded" churchmen today may say. I can see, in the eye of memory, picture after picture that was impressed on me as a child walking about with my nurse—a woman weeping loudly at a small grave, without comfort because of the blackness of death around her child; unwanted girl-babies eaten by dogs on the village commons; a procession of idols, with their sightless eyes, carried out to view the dry, parched fields; walls and high doorways and crooked alleys, to hinder the ever-present evil spirits in their progress; war, disease, hate, fear. China, like so many countries of the world, is "an infant crying in the dark, with no language but a cry." There is only one solution and that is the Gospel of Christ, which (for some strange reason I cannot yet fathom), God has left to us—you and me—to spread. I would certainly be a quitter, given my

background and knowledge of conditions, if I did not cooperate with Him in His great plan for the world, to the best of my ability.

Finally, there is a third reason why I am returning to the foreign field, and that is—I *want something really worthwhile to live for.* Like most young people, I want to invest this one life of mine as wisely as possible, in the place that yields richest profits to the world and to me. This may be in China, or in India or Africa, or the squalid slums in New York. But, wherever it is, I want it to be God's choice for me and not my own. There must be no self-interest at all, or I do not believe God can reveal His will clearly. Certainly Paul never saw his vision of the man from Macedonia by looking in his own mirror. I know very well that I can never realize the richest, most satisfying life Christ meant for me, if I am not giving my own life unselfishly for others. Christ said: "He that would find his life shall lose it," and He proved the truth of this divine paradox at Calvary. I want Him to lead, and His Spirit to fill me. Then, and only then, will I feel that my life is justifying its existence, and that I am realizing the maturity in Him that Christ meant for all men, in all parts of the world.

THE FIRE OF GOD*

A Poem by ELISABETH A. SCOTT, Recently Martyred in Central China

Depth
And height,
All was night.
From the mystic holds
Of the starry worlds
Issued forth the pure white flame
Which was called "The Light" by name;
And, God being good, the black deep fled
From the white fire glowing red-white, red.
And the flames grew vast, unfed by fuel above;
For the Lord blew gently upon them the breath of love;
Till the prophets known to God, whom the Holy One did inspire,
Distinguished the form of the Son of God in the flames of fire.
Oh, the tongues of the lapping flames about him were scarlet and hard and hot;
But the Son of man with the eyes of God loved the world and faltered not.
And the flames of wrath by the will of God have curled themselves into a heap of a cross,
Where the hate of myself for the love of God was pinning that Figure—Oh, terrible loss
To the will of men! to the pride of men! to lust and conceit, as my sin and the cross are seen!
Now the world is cold; but the hearts of men who received the Fire have been burning warm
and clean.
And, see! on the fringes of earth and heaven, how the flame is a golden wave of tongues that
ripples and runs,
From the sea of crystal mingled with fire—golden, purple, scarlet, and white—that enfolds
the suns.

* Reprinted from *The Moody Bible Institute Monthly*.

Tshekedi, Chief of the Bamangwato

By the REV. A. M. CHIRGWIN, M.A.,
London, England
General Secretary of the London Missionary Society

TSHEKEDI'S country is situated between the Union of South Africa and Northern Rhodesia, and is occupied by a scattered population of cattle-owning people. Like all the Bantu they are a friendly, well-mannered folk. Tshekedi's own tribe, the Bamangwato, has been more than commonly fortunate in its recent rulers, and his father, Chief Khama, was probably one of the greatest rulers Bantu Africa has yet produced.

Khama was succeeded, after a reign of over fifty years, by his eldest son Sekgoma. It was during Sekgoma's Chieftainship that the present Prince of Wales visited Serowe, the capital of the Bamangwato, to unveil the tribal Memorial to Khama. On Sekgoma's sudden death the hereditary Chieftainship fell to his little son Seretse, then a child of five or six. A Regent was necessary, and the choice fell on Khama's youngest son Tshekedi, then a student at a mission school in Cape Colony.

Bechuanaland is a British Protectorate, and makes up, with Basutoland and Swaziland, the three High Commission territories of South Africa. This single area, as large as France and Germany put together, is occupied by five Bantu tribes, all related and all speaking the same language, the Bamangwato being by far the largest and most important of them.

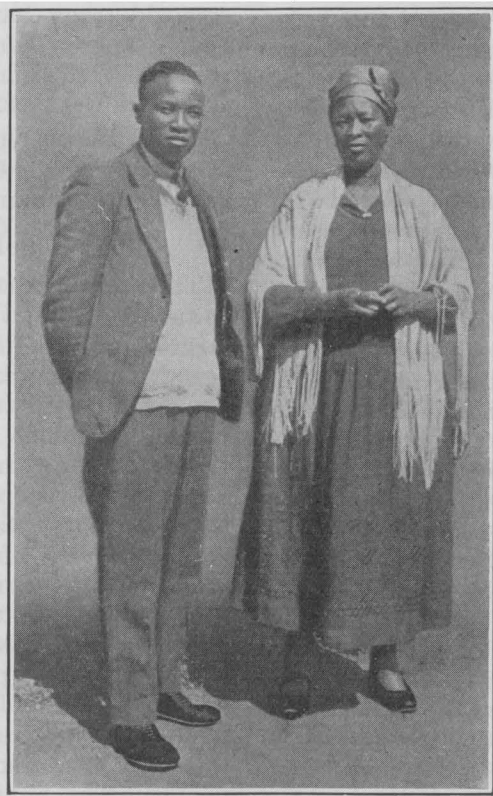
The London Missionary Society, through such men as Robert Moffat and David Livingstone, has played a large part in the history of Bechuanaland. It was missionaries of this Society who introduced Christianity into Bechuanaland over a century ago.

The Bamangwato, in common with the other Bechuana tribes, are not a conquered people. They are not British subjects but are a free people, who willingly and by treaty placed themselves under the protecting care of Britain. They hold, with proper pride, that they have the right to treat direct with the British Sovereign or his Ministers of State. The population is sparse, being only about one per square mile, but it is not as sparse as at first sight it appears. Little villages of round mud huts are scattered over the veld. In the old days of tribal warfare the African learned the necessity of hiding his home as far as possible from the eyes of his enemies, and, like the wild things around him, he took advantage of color protection, building his hut with walls of mud and roof of grass.

The first time I visited one of these villages it impressed me as a higgledy-piggledy place, entirely lacking in any plan, as though the huts had grown up as daisies do, anyhow. But I learned later that a Bechuana village has a layout as clear as that of New York, only different. In the centre, like the hub of a wheel,

is a large cattle-pen or kraal, where the cattle are driven at night for safety. Ranged round this cattle-krall, as it were on the rim of the wheel, are the huts of the members of one family-group who jointly own the cattle. This ring of huts is the unit, and a series of such units makes up a native township.

The Bechuana look upon their cattle as their most precious possession and their attitude to their cattle has an almost religious quality, pointing back, perhaps, to some kind of earlier belief



TSHEKEDI AND SEMANE

in a mystical connection between the life of the tribe and the cattle that they own. The Bechuana hoard cattle as a miser hoards gold.

But what impressed me most about the people of Bechuanaland was their unfailing courtesy. They have a natural dignity of bearing and are rarely ill-at-ease. I do not recall ever having seen a single discourteous act, except amongst those who had gone off to the towns and picked up the rather casual manners of the European.

Serowe, the great native town which is the capital of the Bamangwato, with its 30,000 people, is probably the largest native town in Africa south of the Equator.

The Chief asked me if I would come to the Kgotla at dawn and preach at the annual "Ploughing Service" of the tribe. I found some six thousand people awaiting me in the Kgotla the next morning. In the old days it was customary for the Chief and his sorcerers to arrange for a pagan service just before the people began their ploughing. The object of the pagan rites was to secure fertility from the spirits of the earth and air. Thereafter the Chief gave the word and the people were free to start ploughing as soon as the rain should fall. Some of the rites were indecent, but at the same time the whole thing was rooted deeply in the tribal life and certain elements were worth preserving. When Khama became Chief, and the time for ploughing drew near, the headmen asked him to arrange for the rites as usual, so that the people could begin on their lands. Khama's reply was that if they wanted their rites they could have them, he would not interfere; but as for himself and the Christians in the tribe, they would have a meeting for prayer in the Kgotla. From that day the "Ploughing Service" has been baptized into Christ, retaining the good and dropping the bad features. Without any disruption of the tribal life the whole course of an old custom had been changed; the pagan rite had been filled with a Christian content. After the service was over Tshekedi rose and gave the word for the ploughing to begin. The next moment three mighty, long-drawn cheers went up from six thousand throats — "*Pula! Pula! Pula!*" (literally, "*Rain! Rain! Rain!*"). This Bechuana word for "Hurrah" is significant of the place rain occupies in the mind of the people of this dry and thirsty land.

Khama, Tshekedi's father, was perhaps the greatest son that Bantu Africa has yet produced, a man of strong intellect and stronger character, who set himself to prepare his people to take their proper place in the life of the new Africa, and in fact led them a long way along the road from pagan barbarism to Christian civilization. Khama was a big enough man to brush aside the sug-

gestions of his advisors in regard to marriage. He determined to marry where he would, and he dared to seek his wife outside the clearly-defined circles of the tribal aristocracy. Semane, whom he took as his bride, was not only a young woman of education and bearing, she was the best Sunday school teacher in the tribe. She is today a woman of queenly presence, and carries on still the projects that were dear to her husband's heart. She is a deacon of the Church, a teacher in the Sunday school, the leader of a large Women's Bible Class, and the president of the Women's Christian Temperance Union. In her home and in the Church, she always impressed me by her competence and leadership. She shares with all Bechuana women a love for striking colors. The last time I saw her she was wearing over her shoulders a bright primrose-colored shawl embroidered in orange, and an emerald-green handkerchief knotted round her head. These colors, which no white woman could wear, seemed somehow to suit her chocolate skin and royal bearing.

Tshekedi was educated at Lovedale, the famous institution of the Church of Scotland in Cape Colony, where so many chiefs have been trained.

Tshekedi's Government

The administration of justice in Bechuanaland, so far as the native people are concerned, remains largely in the hands of the chief and headmen of the tribe, though certain cases go before the European magistrate. When an offence is reported, the chief and the headmen gather in the Kgotla with any adult males of the tribe who are interested to attend. The accuser and the defendant make their statements, the elders of the tribe give their view of the case, often at great length, and then it is open to any man in the assembly to speak. The Bechuana are excellent speakers and debaters, and make their points in a clear, logical way. When the matter has been thoroughly discussed, the chief sums up the general sentiment of the assembly, and pronounces sentence. He is thus not an autocrat, but the mouthpiece of his people. The punishment meted out is generally either flogging or a fine of two or three oxen.

Tshekedi seemed to me to be a hard-working chief who took his duties very seriously. He appeared to have no relaxations; indeed sometimes seems to be too serious and too absorbed for a man of his age. He scorns delights and lives laborious days. I found him considerate and appreciative. When an old woman fainted at a meeting Tshekedi helped to render first aid and afterwards drove her home in his own car.

It may be that there are still chiefs in Africa who wear feathers and skins, who live in the midst of either squalid superstition or barbaric

splendor, who are hard-drinking, overbearing, untutored polygamists. Tshekedi does not belong to their set. He is an educated, quiet-mannered, competent Christian young man who neither drinks, smokes nor swears. He may not have his father's stature or commanding presence or powerful mind, yet he has courage and persistence, with, maybe, a touch of obstinacy, combined with unwavering devotion to his tribe. He seemed to me to be cautiously progressive. He is a church-member and a regular worshiper at the great church his father built, and would certainly be a deacon of the church, were it not that both he and the missionaries in Bechuanaland agree that it is probably not in the best interests of the church or the tribe for a chief to hold office. There are morning and afternoon services every Sunday in the vernacular for the people of the tribe in the great Khama church, and whenever the missionary is in Serowe on Sunday evenings he conducts an English service for Europeans in the tiny church which has been built for their use. On the Sunday evening when I preached there the Government doctor played the harmonium, one of the traders gave out the notices, and another took the collection, which, by the way, was on behalf of missionary work.

Bechuanaland is a Protectorate, and there is therefore a dual authority. The Bechuana are ruled both by a European Administration and by a Native Chief. This situation calls for statesmanship and tact if friction is to be avoided. It is obvious that with the spread of European culture the inevitable tendency is for the Administration to encroach upon the functions and privileges of the Chief. The powers of the Chief have been considerably reduced since the death of Khama, and it looks as though it is intended that the process shall continue. It is natural that Tshekedi should view the tendency with concern, and that he should offer all the opposition he legitimately may. He is only the Regent or Acting Chief, and will therefore be expected, both by his nephew, the real Chief, and by the tribe, to hand on the prerogatives and functions of the chieftainship undiminished.

But there is something deeper than that in the disquiet with which Tshekedi views the frequent infringement of his functions. The Chief in a Bantu tribe is looked upon as something more than a political personage. He is regarded as gathering up in himself the whole life of the tribe. He is a religious symbol of the tribal existence. He has an almost spiritual significance. Moreover, an African tribe carries subtle nonmaterial elements in its life. It is, in fact, a singularly delicate organism, and its balance can be destroyed much more readily than it can be restored.

For an outside authority, therefore, to remove a Chief or even to encroach seriously and suddenly upon his functions is to deal a blow at the whole poise and equilibrium of tribal life. To disturb the status and functions of a chief is one of the surest ways to bring about detribalization, that worst malady of African life. Tshekedi feels that his main task is the maintenance of his chiefly prerogatives, and he is robbed thereby of the freedom of mind necessary to think constructively on the needs of his tribe or to frame a progressive policy for them.

The Status of a Bechuana Chief

From the first Tshekedi has taken his duties seriously. His guiding principle has been to maintain the main lines of Khama's policy, and to preserve the prerogatives of the Chieftainship intact and hand them on unimpaired to Seretse when the latter comes of age. It was to defend the status of a Bechuana Chief and to prevent the absorption of the Bechuanaland Protectorate in the Union of South Africa, that Tshekedi came to England three years ago, and there won many friends by his quiet, courteous, friendly ways and by his courage and competence in standing for the rights of his people. He speaks English fluently, lives in a European type of house, and has a reasonable knowledge of English law as well as a thorough understanding of African tribal customs. Like most African chiefs he strikes those who know him well as a trifle secretive, in spite of his friendliness of manner. He has not the powerful mind or personality of Khama, and when hard pressed he tends to become obstinate. His policy in general is cautious, and is regarded by some people as being conservative. He believes profoundly in education, and he himself studied up to the matriculation examination at school. He maintains at his own expense a school of 700 children in Serowe, and he has spared no pains or money to make it one of the model native schools of South Africa. He has moreover been contemplating for some time starting an institution of a higher standard for the training of teachers and for the giving of education of a more advanced character than anything at present provided by the Government. Tshekedi is forward-looking, but he is at present engrossed in the maintenance of the status and prerogatives of the Chief as against the inevitable encroachments of the European administration. Given a clear and acceptable definition of the rights and functions of the Chieftainship Tshekedi would be free to initiate a progressive policy for the Tribe. The Administration would likewise be free to help him in its realization.

There are one or two elements in the tribal life,

that are not favorable to Tshekedi. Intrigue thrives under tribalism. But with the vast majority of his tribe Tshekedi is personally popular and officially respected. The people know that he seeks to maintain their rights as a free people under the wing of Britain's protection. They give him their regard and confidence and are making good progress under his leadership.

This was demonstrated in an unmistakable fashion on his return from England. A crowd of nearly ten thousand men and women gathered in the Kgotla, or place of tribal assembly in Serowe, and the welcome they gave him demonstrated their loyalty and affection. The great gathering sat with their eyes turned expectantly towards the shoulder of the hill round which the Chief and his horsemen would appear. It was like watching for a king returning from the wars. Presently a great shout went up as a cloud of dust began to rise and move towards the town. In a few minutes the whole cavalcade galloped round the stockade of the Kgotla, where the Chief dismounted and walked slowly up the avenue between his people. From thousands of throats rose up the Bechuana hurrah, or greeting of respect, "*Pula! Pula! Pula!*" immediately followed by the strange *ululu-*

ing of the women, known as the *duduetsa*. Then an old, old woman of the tribe rose from the ground and went to meet the Chief. She turned and preceded him, executing a curious native dance. As the Chief reached the front of the gathering the great company as one man rose and greeted him, with renewed cries of "*Pula!*" As the cheering died down Semane, the Queen-mother, rose from her seat and advanced towards her son; she bent her knee, took his hand and drew it to her lips. In a great stillness Tshekedi, with tears in his eyes, raised his mother to her feet. He had come home; the welcome was complete.

Between mother and son there is a perfect understanding, and as Tshekedi remains unmarried Semane has many public duties to perform, but she is none the less friendly and approachable. Both mother and son are members of the Christian Church; both are on friendly terms with the missionaries and other Europeans in their town; both are keenly interested in temperance and in the Boys' Brigade and the Girls' Life Brigade; both are seeking to lift the moral level of the Tribe and to maintain the best traditions of a free people.

Opportunity—The Way of the Lord

By JEAN KENYON MACKENZIE

*Formerly a Missionary of the Presbyterian Church
in West Africa*

WHO has not wakened in the night to hear a bell strike in the heart—and it is now too late to do what we have planned to do, for we have dallied?

The child is now grown, the friend is now gone, the harvest is now passed, the night has now come and winter seals the door. Across the heart's dark there is a flooding light that reveals with a strange clarity the very path we missed, and we had vowed to take it on a day that passed.

How sweet it is then if a friend knocks at the door and begs from us three loaves of bread! It is not then we fail to rise and give him. It is not on the morrow of such dark thoughts that we deal stonily with our children, or begin, with our minister, to make delays and excuses. On the morrow of such a night we are up early to fill the lamps with oil; we search our purses then for whatever coin may be there; we fill the cup against the com-

ing of the stranger—and all because in a dark hour our Lord spoke to us, waking us from sleep, calling us back again into his service. Not as he called the child Samuel, who must rebuke the faithless with the glitter and dew of his young faith—but as He calls His tried servant who must now bear the heat and burden of the noon hour. . . .

For this is the Way of the Lord. By much passing it is made straight, and those who go there are the caravans of the Future. It is for these journeys that the Head of the caravan has called you again before it is yet day, giving you an hour for remembrance and repentance before you shall arise "renewed to your works, and charity, and service, and faith, and your patience, and your works"; and the last—by his mercy—to be more than the first.

—From *Women and Missions*.

Christianity and the World To-Day*

By the REV. HERBERT H. FARMER, M.A.,
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Professor in the Hartford Theological Seminary

TO ANYONE who believes that God savingly revealed Himself to mankind in Jesus Christ in a final and unique way—and can anything be properly called Christianity which has not that belief in one form or another at the heart of it?—Christianity is not more relevant or differently relevant to this age than to any other. Its relevance is that it is the saving word of God to mankind and that mankind is mankind. Jesus Christ the same yesterday, today and for ever, and mankind, though in a different sense, pretty much the same yesterday, today and for ever. The point is not unimportant, for so soon as we try to adjust our preaching of Christ to the results of our own reflection on its relevance to a vast and complex world situation, the whole work and witness of the Church is thrown into the utmost jeopardy. The prime motive of Christian missions must always be the compelling touch of God upon our own hearts and lives through Christ, and we should be bound to obey that compulsion, even though the relevance of what we have to say to the world situation should not at the moment be very apparent. That is to say, our judgment of the relevance of Christianity must always be in a measure a judgment of faith, and not of sight.

Though we must beware of altering the Message to suit our own superficial judgments as to what the world needs, yet it may happen that certain aspects of the Message are more relevant to some ages than to others and should be proclaimed with special clarity and emphasis and practical endeavor. To ask ourselves what is the relevance of our Message to the

present age is really another way of facing the question what our essential Message is. If we believe that God speaks to the world through the Church we must also believe that He speaks to the Church through the world, challenging it, thrusting it out of its thoughtless and treacherous acquiescences in styles of life really alien to Christ and now receiving God's judgment in the outward

confusion and the inward despair of mankind. The subject of this talk, in fact, could as well be the relevance of our present world for Christianity as the relevance of Christianity for our present world.

Some years ago an anthropologist of international reputation, widely travelled, observant, sensitive, cautious in all his statements, said in my hearing: "In my opinion the most important and disquieting feature of our time is the increasing sense of the futility of life which is to be observed in almost every section of human life." I have thought much about that statement. One is the more disposed to believe it true when one can see that there have been at work in human life over a long period of years certain tendencies of thought which were bound in the end to produce that sense of futility which the observer referred to discerned as deeply underlying the modern temper.

In this connection I venture to state categorically two propositions.

Importance of the Eternal

The first is that human nature is so made that only the awareness of a factor in existence which is eternal can give man a sense of permanent meaning and direction and worth-whileness in his life. Without that the sense of futility, though it

Here is a remarkably thoughtful paper, read at the recent Foreign Missions Conference. Dr. Farmer deals with the spiritual as against the material, the eternal as against the temporal, the divine program and power as against human ideas of social progress. He shows how the revelation of God in Christ is the only basis of hope for the rescue and regeneration of men from the inequalities, the failures and the destruction caused by the ignorance and sin which are so prevalent in the world today. Here is the Christian philosophy which underlies the missionary enterprise. God, the loving Heavenly Father, has come in the person of His Son, Jesus Christ, to reveal the value of the individual soul, and to make it possible for man to look forward to an eternity of fellowship with Him.

* Condensed from an address given at the Foreign Missions Conference, 1935.

may be temporarily smothered in the distractions of business or pleasure, always comes back like a slow stain spreading from beneath through a closely-woven fabric. The hunger for the eternal I take to be as certain a fact of man's response to his world as his hunger for food, though it is not so immediately obvious. It arises indeed inevitably from the fact that he is self-conscious, and yet at the same time both his own being and all to which he puts his hands are under sentence of death and dissolution.

The second proposition is that the *living* sense of the eternal as distinct from armchair philosophical reflections, if it comes to the human soul at all, always comes in the form of an unconditional imperative addressed to the will. By an unconditional imperative we mean one which claims the whole man, one which in principle asks the surrender of life itself rather than to be disobedient to it. Just because it is felt to claim life itself it is felt to transcend life, or rather, what is the same thing, to transcend death, to have the quality of the eternal. G. K. Chesterton has pointed out that whenever men contemplate the total giving of themselves they always talk the language of eternity. Leonidas at Thermopylæ does not say to his fellow Greeks: "Friends, I think that all things considered Prof. So and So is right when he suggests that Greek civilization is preferable to Persian; therefore I beg to move that we stay here and die fighting." No, he cried, we may suppose, with a look up into the sky, "*Athens (or Sparta) forever.*"

We reach then the familiar proposition that, in the long run, men cannot find anything worth living for unless they can find something worth dying for, and they cannot find anything worth dying for unless they can find something which transcends death, something eternal. Whence, clearly, the hollow sense of futility which has infected so much of modern life. For a variety of reasons modern man has lost the sense of being related not only, so to say, horizontally to the natural order, but also vertically to something or some one which transcends the natural order and which alone can make it other than a tale told by an idiot signifying nothing. Far more deeply than we have ever realized the modern man has become naturalistic in his whole outlook; he has become *monistic*—that is to say, he has lost the sense that there are two orders, time and eternity, and has tried to live in one only. There is therefore no true unconditional for his will, for his will is only part of the ongoing natural process and we can all do what we like, seeing that natural process makes us like it. Because there is no unconditional there is no meaning, such is the human heart, but only a growing sense of emptiness and

futility. No eternal, no unconditional; no unconditional, no meaning; no meaning, nothing in the end but a hollow sense of futility—that is an unchangeable law of the human heart.

How unchangeable this is is shown by events in the world today. I am thinking particularly of the terrific outburst of nationalism tending to absolute dictatorships and the totalitarian state. Many causes doubtless have contributed to bring these things about, but the deepest one I am convinced is just the hunger of the human soul for an absolute, an unconditional to give permanent meaning and direction to life. It is pathetic witness to the emptiness of the human spirit when it has lost the sense of the vertical, the eternal, and merged itself horizontally in the process. It is the nemesis of naturalism. One of two things always happens, as Heim has said: either the process itself gets deified, as in Marxian materialism, or one item in the process, as in the Marxian doctrine of the proletariat or the Nazi doctrine concerning the Nordic race. It is all very pathetic. Man creates his own pitiful eternal in some mythological Nordic race which shall go on forever and conquer all things; his own little tinpot deity of a Lenin or a Hitler or a Mussolini; his own puerile sacraments of swastika banners and uplifted arms, and to them he is ready to give himself—ready if need be to die. They are substitutes for the unconditional eternal. And the strength of these movements is youth, youth which in its relatively unspoiled nature wants something to give itself wholly to, and is not able to find it. Those therefore who discern in these modern movements something of the lineaments of religion are right. It is substitute religion.

The Christian Message

What then is the relevance of this to Christianity? The answer I propose to give is along two lines: the first concerns more the content of our message, the second more the manner of our witness to it.

First concerning the content. I am convinced that a very large number of Christian thinkers and preachers have been deeply infected (without their knowing it) with the prevailing monistic naturalism of this age, and so long as that is so they will have nothing to say in this present age. They think of God vaguely as a "life force" running through the processes of nature and history and somehow producing what they call values of truth, beauty and goodness. Yet what is that but the horizontal look, the deification of process? They are very hesitant about speaking of God in personal terms, as a transcendent will addressing the will of man in unconditional demand and asking for critical decision. How often have I heard

sermons which have not mentioned the word God at all. What is talked about is religion, cultivating the spiritual life, integrating the personality with what is vaguely called life, and being ourselves as I heard a preacher only last Sunday say, "bits of divinity." Anything approaching the prophetic word, "*Thus saith the Lord, the Holy One,*" to your will asking utter obedience even unto death is absent. The same appears in what is said about Jesus Christ. There is little sense of an absolute, unconditional final approach of the Eternal to the human soul in him. On the contrary He is looked upon as just a bit of the process, a product of evolutionary forces for which we may be thankful and which we may as well try to copy; but He may be superseded at any moment and if you like Buddhism or Confucius or Karl Marx better as the basis of your religion, you are perfectly entitled to adopt one of them and we won't worry you with Christ. After all, it is said that all religions seek the same end; in other words they are all part of the one ongoing process.

If that is all a man can genuinely say about God and about Christ he must not, on peril of his soul, try to force himself to say more. But let such an one remind himself that that sort of thing is not historic Christianity; if it had been then Christianity would long since have disappeared. That sort of thing is pitifully inadequate to the present situation, being indeed a surrender to those very untruths which have produced the present situation. I want a modern Christianity which, without ceasing to be really modern, shall recover the sense of God as personal Will, and be bold in the preaching of it, shall recover the sense of God as absolute unconditional demand, which shall really enthrone Jesus Christ as the revelation of that demand to the sin-darkened spirits of men. I want the Christian Church to set up its Dictator against these other tawdry substitutes which are walking the earth, not in word but in deed. If we cannot have a Christianity which does that we cannot have one which is relevant to the modern world. I want a Christianity that has emancipated itself from monism and takes its stand on the dualism of time and eternity, of the divine will demanding, and the human will which must obey.

The Christian Witness

This has involved me in the second point, namely, the manner of our witness to the Christian Message. To preach God as Holy Will, save as our own will is humbled before it, is worthless and pernicious, and never more so than today. Unless in actual Christian living there is manifest an austerity of the unconditional Word of God, the willingness clearly evidenced that Christ

makes a difference every bit as unmistakable and costly as the difference which Communism has wrought in Russia or Hitler in Germany, or Mussolini in Italy, then men will pass it by and go alusting after false gods. I want the young people of the world to be challenged as absolutely with Christ as they are being challenged by Communism and Fascism, but of what power is the challenge on the lips of those in whose manner of life there is little evidence of the presence of a Divine Dictator whose will at any cost is obeyed?

Here we touch on something really important; it is precisely that accusation against Christianity which Communists are continually making, namely, that taken as a whole it has preferred to establish itself on the comforts of the old order and has consciously or unconsciously refused to make any really costing sacrifices or brave any risks for a better way of social life. It is evident that mankind has reached a stage in its history when something radical must be done about life. It is surely not without significance that our modern dictatorships are strongly tinged with socialism. Communism is the whole thing in an extreme form, but Nazism and Italian Fascism are professedly also attempts to create a juster social unity and cooperation. Young German Nazis believe they are fashioning a new society, and for that they are ready to surrender themselves and make sacrifices.

A Christian message which is not backed by a manifest willingness to set right the wrongs of our hideous capitalistic order and to pay the cost of so doing, is irrelevant today.

The Dictatorship of Love

The witness of the Church on these matters must be distinctively its own, and it is becoming increasingly clear what the distinctive Christian witness fundamentally has got to be. It must be a much more deep-going, uncompromising, costing affirmation of the principles of love, a much more deep-going, uncompromising, costing manifestation of the fact that we stand under the dictatorship of love and intend to obey and take all the risks of obedience. What then do we mean by love? We mean at least this, an intense passionate sense of the value of every individual life because we see resting on it none other than the eternal love of God with which we dare not and cannot trifle.

This is intensely relevant to the world situation today. You have noticed what a shockingly low valuation of the individual personality is manifesting itself. There has always been such in the world, but today it is peculiarly blatant and unashamed, and, curiously enough, it is manifesting itself in connection with the building of what is regarded as a new social order. In Germany,

Russia, Italy, Turkey and elsewhere the individual counts for nothing or little, and that not as the outcome of transient excitement but as a deliberately professed theory of human life. The individual must be sacrificed ruthlessly to the supposed needs of the whole. This is the theory of the totalitarian state: the state is all, the individual is nothing.

This seems to be as direct an assault on the Christian message as anything could well be, for if it is valid then the doctrine of God as love is phantastic nonsense. It is indeed inevitable that we should meet what we are meeting today in this frightful devaluation of the individual. The things that have been happening in Germany, Russia, Italy, are but a violent symptom of something which is widespread in humanity and is very manifest in America, though here it is kept partly in check and driven underground by a stronger tradition of liberty, a liberty which has been far too much in the nature of license to flout the very principles it professed to preserve.

This has its roots once again in the loss of the sense of the eternal as Holy Will, and the merging of man in mere ongoing natural process. Never was there a more pathetic and stupid fallacy than that of humanism which supposes that you can exalt man by denying God; in the end man becomes just an item in process and nothing more, to be treated as such by any tyrant who can win power and persuade himself that the process is for the moment incarnate in himself. If I do not derive my existence from God and my significance from His love, then I derive it simply from race, and race can annul me whenever it wants. The decapitations in Germany and shootings in Russia are perfectly logical. But, mark you, the same attitude is to be observed in America, and in the churches. Many Christians take precisely the same attitude to the execution of criminals; they feel great satisfaction that society "has been rid of such vermin." That is the same attitude at bottom, though in a more restrained form, as that of Goering and Stalin. A less polite name for it would be the "swat that fly" attitude.

The Question of Social Reform

The relation of all this to social reform is that we must take our choice between dedicating ourselves to a Christian idea of social fellowship and another idea which is opposed to it. Only we must dedicate ourselves to it with the same absolute devotion as the young Nazis. Christian Nazis have been surprised when I have pointed out that a beehive or an ant hill is a perfect social unity, similar to the unity of Russia and Germany and Italy, and doubtless a wonderful work of nature

but hardly an ideal for man as revealed by the God who has shown His face to us in the love of Christ. The Christian ideal is a fellowship which is achieved only as love, that is to say, only as a unity amid the richest individual difference. Nothing other than that can be the ideal which the Christian is seeking to achieve. There is, however, one place where it ought to be fully achieved, and can be fully achieved if we dedicated ourselves to it, namely the Christian Church. The relevance of the Church today to the world situation is to show forth a conception of fellowship, a way of the solution of social problems, which is based on the keenest awareness of the value of every individual in the sight of God. A Church which reproduces in itself the racial cleavages, the gross financial inequalities, the caste distinctions, the perverted values which set more store on the trappings of the altar and the choir than on loving mercy and doing justly and walking in awed obedience to a Holy Will of love at any cost, in view of the terrific forces which are sweeping the world today, is an impotent irrelevancy. . . .

I do not see that a Christian message can enter the modern scene with really powerful relevance except it is prepared to be frankly eschatological in its outlook, as the New Testament is. By being eschatological in outlook I mean briefly what comes to expression in the epistle to the Hebrews where the writer having exhorted his readers to stand firm and absolute in their obedience to Christ come what may, adds: "for we have not here an abiding city but we seek one which is to come." This again would be to escape from monism into the thought that there is a Divine Will which, whilst it meets us in history, none the less transcends history in its ultimate consummation; wherefore we can commit ourselves wholly to it in absolute obedience, no matter what folly it may appear to be in the eyes of the world.

God's Concern for Man

What a tremendously significant thing it is after all, for you and me to affirm that God is holy, personal, fatherly love, with an individual concern for the personalities of all men and women, and on the basis of that affirmation to call upon one another to walk the way of love, taking all the tasks, even unto the death of the cross. What folly it looks on the surface! Sit down and read history. The endless procession of the generations, millions and millions of individuals born, suffering, dying; earthquakes, famines, pestilences, men and women and children wiped out like flies, Attila and his Huns sweeping across Europe, Ghengis Khan and his bloody massacres, sin spreading a corrupting blight from generation

to generation! Look at the world today, say men of the world, and then tell us that God is love, and ask us to live by love.

What can we say in reply? Only this, that we do not claim to understand or to justify the eternal purpose of God in terms of what we can see happening on this narrow, transient stage of time. God's purpose is too vast in its scope, too profound in its meaning, too transcendent in its ultimate glory to be measured by what we can see, or what this world can hold. We have not here an abiding city, but we seek one to come. Here we "see as in a glass darkly." If we can live by love and take all its risks and all its apparent defeats with a quiet mind and an unaltered loyalty, it is because we live in the power of a world to come. Thus it was with Jesus when He went to the cross. What utter defeat that was to all outward appearance, what triumph of the coarse insolences of worldly power over the weakness of love! Yet Jesus knew that the victory was not with the crucifiers but with the Crucified; He could not have said how;

it was not necessary to say how; for the moment love was apparently defeated, but what is the moment? In His deep awareness of God He knew that in eternity, in the beyond of history, God's love was not defeated, that with Him alone was the victory. So with quiet conviction He says: "hereafter ye shall see the Son of Man, the Crucified, sitting at the right hand of power, and coming on the clouds of heaven." Do not let us miss the deep meaning of that, because of the imagery in which it is expressed. It is the deep assured vision of one who sees right through the appearances of terrestrial events to the transcendent victory of God. I do ask you to share the vision and to have the peace and the power and the steadfastness which that vision alone can bring. Only as we do so shall we be able to stand steadfastly for the way of love in this troubled world; only so shall we be able, if the call comes, to go forth to Him whom we call Master and Lord, without the camp, to Calvary, bearing His reproach, yet sharing also His joy.

THE NEED OF THE HOUR*

In the face of a world that is literally sliding towards hell with accelerated speed what shall the righteous do? How can the followers of Jesus Christ bring His spirit and His person to this sin-cursed generation? There is no short way. But the task now faced by the Church can never be done unless it is clearly recognized that there are thousands upon thousands of Christians who are such only in name. They do not believe and have never believed in the way of love even unto the Cross. Only a remnant believes this and upon that remnant God has placed the burden. But God's arm is not shortened in this day any more than it was in the days of Gideon. He can save by many or by few.

But it is not the many or the few that will do the saving. It will be God working through them. The great responsibility now upon these disciples of Christ, who see that this world with all its boasted science and humanitarianism is lost, is to bring Christ into the personal lives and the institutions of men. Only He can take away the lust for possessions and the lust for power which are the basic cause of all tyranny. Only He can give the drive and the courage to fight institutionalized wrong. Only He can give the ethical wisdom to penetrate all the sham and hypocrisy of the social order about us.

"Can ye drink of the cup that I drink of?" asked Jesus. Those early disciples said they could and to their eternal credit they did. But they drank of that cup, and His followers today can drink of it, only if their spirits are continually renewed by waiting upon God. This age is lost unless Christians are raised up who constantly renew their spirits in prayer. Spiritual strength demands spiritual discipline. The task is altogether too great for any man in his own unaided strength. But any man may be a vehicle for the Almighty.

The world can be saved if every Christian who sees the crisis of this civilization will face it with the utter consecration shown by the early Christians as they faced Rome. We know that it is only as we daily and systematically commune with the ever-living God that we can find strength and wisdom for the mighty task before us. To live creatively and triumphantly we must wait upon God. Those who seek the Kingdom will never find it unless they wait upon Him.

* Condensed from *The Presbyterian Tribune*, New York.

Twelve Years of the Turkish Republic*

By the REV. J. KINGSLEY BIRGE,
Istanbul, Turkey

ON THE 29th of last October the Turkish people celebrated the eleventh anniversary of the founding of the Turkish Republic. No country has ever made as many revolutionary changes in a similar period of time as has this new Republic.

In Turkey at least, the importance of the relation of Christian missions to the present world conditions can only be understood in the light of the meaning of these changes. Even the past two months have seen a social development in Turkey of so radical a nature as to make the friend of Turkey not only feel respect for the leadership being exercised in that land, but also cherish an expectancy that *anything* may happen there.

To understand the significance of the recent events in Turkey it is necessary to glance into the more distant past and note the state of affairs shortly before this interesting Republic was born.

For centuries Turkey suffered under an absolute monarch. The dynasty of Osman, beginning with a succession of brilliant rulers, ended its absolute sway with the thirty year's reign of Abdul Hamid. During those thirty years the rights of the people were in every way suppressed. Education was discouraged. Science, particularly all that was involved in the use of electricity, was viewed as positively dangerous. Not only the Christians, but in some respects the Turks, suffered under the absolutism of Abdul Hamid. When today the Turkish Republic is represented along with Greece, Bulgaria, Yugoslavia, Rumania and Albania in the Balkan Union, Turkey, in common with the other nations feels she has won her independence from the sway of the old Ottoman Empire.

In those old days the part religion played was not calculated to commend itself to the progressive leaders of today. On the one hand were the teachings of orthodox Sunni Islam. A sublime conception of one God, breeding a devotion both of belief and worship that is the admiration of the friendly observer, served also to cultivate a fatalistic attitude toward all life, with a consequent stifling of individual initiative. Since God was the all-powerful, creating both good and evil, it

was natural to leave the affairs of this world, as well as the next, to Him. Man's efforts to build his own world not only seemed not worth while, but even definitely irreligious.

On the other hand, there was the powerful influence of the more or less secretly organized dervish, or religious lodges. Counting their members by the many thousands, an attitude of reverence for the miraculous powers of the grandmasters of these lodges led to a widespread belief in magic and superstition. Admirable as was the devotion of many earnest seekers after reality in these lodges, the mental attitude they developed of superstitious belief in tombs and sacred places, of dependence upon unseen powers of a world of magic, made them hardly adapted to the social needs of the twentieth century. Back in the middle of the last century an Ottoman holding high office in the state made this remark to a friendly foreigner: "Depend upon it, our ministers are laboring in vain and civilization will never penetrate into Turkey so long as the dervish lodges and the tombs (of their holy men) remain standing."†

The point of all these facts is that religion has in the minds of many of Turkey's leaders demonstrated its social ineffectiveness, even its positively harmful influence on human progress.

Born into such a world, under the able leadership of Gazi Mustafa Kemal the Republic of Turkey has attempted in the course of less than one generation to bring about changes which western Europe and America took centuries to effect. The imposing array of reforms will perhaps be the more impressive if I mention them as they occurred year after year.

In 1922 the Sultanate was abolished.

In 1923 the Lausanne Treaty was signed granting the Turkish people a degree of equality with European nations which had never before been recognized. In October of that year Turkey was declared a Republic.

In 1924 two revolutionary changes took place. The *medressehs*, or Mohammedan religious schools were abolished, and the *mekteps* or schools modelled on the schools of the west, took their places. The Caliphate was also abolished, and the royal family was banished from the country.

* An address delivered at the Foreign Missions Conference, Garden City, New York, January, 1935.

† Ubicini: "Letters on Turkey," 1856. I 108.

The year 1925 saw three innovations each of a kind to cause a complete revolution in the mentality of a large majority of the people. The fez, long identified with their religion, was discarded, and men were required by law to wear the head-gear of the western world. The *tekkes*, or dervish lodges were closed, as were also the tombs which had in the past been objects of pious visitation. The calendar and system of keeping time were also changed to conform to the custom of the European civilization.

In 1926 complete new legal codes were adopted. a civil code influenced by Swiss laws, a penal code based on the Italian system and a commercial code taken from Germany and Italy. In 1926 the first statue in Turkey was unveiled. That began a new era in which the picture for the first time began to play its part as an influence in school and home.

In 1927 the railroad from Ankara to Cesarea was opened, beginning a period of great railroad expansion under government control. Each year has shown progress in the efficiency with which these railroads are run.

In 1928 the constitution was amended to strike out the clause that said that the religion of the State was Islam. Henceforth in theory, and increasingly in practice, a complete separation was to exist between religion and the State. In May of 1928 the international numbers were adopted, and in November the incredibly radical move was made of substituting for immediate use in all publications of a new phonetic Turkish alphabet modelled on the Latin alphabet of the west, and taking the place of the difficult Arabic alphabet of the previous centuries.

In 1929 national schools were opened for adults and the whole nation gave itself to the Herculean task of learning to read in the new Turkish letters.

In 1931 all elementary education was limited to Turkish government schools. The law was an expression of the belief that education of the young was a primary duty and opportunity of the State. It was also a witness of the great progress that had been made in what is perhaps the Turkish Republic's most fundamental aim—the education of *all* the people.

In April, 1931, a new law inaugurated the use of the international system of measurements by meters and kilos, although this law was only fully applied in 1934.

In April, 1931, the People's Party took over the full responsibility for operating all over the country People's Houses, *Halk Evleri*. The social and recreational needs of the common people were thus recognized. One of the encouraging features of these houses was the Department of Village Life, which was organized in them, an attempt to

bridge the gulf between the city dweller and the peasant, an organized social attempt to get the educated interested in the underprivileged man of the remote village.

In July, 1932, the Society for the Investigation of the Turkish Language was organized, a society whose labors for two years are now making themselves felt in Turkey in one of the greatest literary revolutions any nation has ever seen.

The fall months of 1934 have brought still more reforms. The language has begun to change to an unbelievable degree, as Arabic and Persian words are cast out and old Turkish words taken in their place. All titles of special respect have been abolished and a common title "*Bay*" for Mr. and "*Bayan*" for Miss or Mrs., have been adopted for all, preceding the name, as with similar titles in the west. A recent law has forbidden the wearing of clerical dress anywhere except in the place of worship, and this last month the constitution was amended so as to permit women to share on absolute equality with men in both voting and standing for election as members of Parliament.

Two Basic Turkish Ideas

Hiding behind this very formidable array of reforms, each with its interesting possibilities, are two very basic ideas. One is that if Turkey is to take her place among the leading civilized nations of the world she must somehow or other cast off, not so much the clothes of the past, as the complete mentality of the past. In place of the religious mentality of the past with its tendency toward fatalism and consequent quietism in its highest expression, and toward superstition and magic in its cruder manifestation, there must be spread abroad the new mentality of the West, a belief in natural law and in man's capacity to shape his own life.

Apparently inconsistent with this almost wholesale taking over what they conceived to be the best of western civilization has been operating all the time the second great basic force, namely, *nationalism*. Itself an importation from the west, nationalism has established itself in Turkey as strongly as in any country. Peaceable in its foreign policy, desiring no aggression toward any foreign power, Turkey is nevertheless very determinedly equipping herself for adequate self-defense. In her development of a more purely Turkish culture she is turning her eyes to the ancient past. Convinced that the earliest civilizations came out of Central Asia, her own homeland, the Turks are being educated to feel that they should be leaders, not so much in war as in the civilized ways of peace. . . .

The Turkey which I have tried to sketch briefly is the background against which we must try to

understand modern Christian missions in this country. The probability is that the virile leadership being offered the world today by Turkey will be followed in many respects by other countries as well, especially of the Moslem world. The situation in Turkey therefore is of peculiar significance.

From the missionary point of view there are two sides to the picture. The dark side shows a resentment springing from their nationalism against every effort by foreigners to influence their way of living. Any attempt to convert them tends to defeat that purpose, for it sets people against what, if left alone, they might have looked upon with favor. A second element on the dark side is that religion has gained for itself in Turkey a bad name. Mohammedanism has shown itself as a reactionary force, and what the average Turk has been able to see of Christianity, as it has worked in Europe and America, not only in the Crusades but in the recent World War and in the social disorders and injustices of the present

day, is not calculated to make him place the Christian religion among those useful elements in western civilization which he desires.

The picture, however, has its brighter side. Foremost is the undoubted fact that Turkish leaders are eagerly studying our civilization to find every socially useful element in order that they may import it into their rapidly-awakening land. The second factor on the bright side is there only if an affirmative answer can be given to a question that strikes at the very heart of our faith: Can the religion of Jesus Christ function through modern missions in such a way as to give expression to absolutely disinterested goodwill? Is Christianity Christianity only when it is taught by word of mouth, or is Christianity truly expressive of Christ's own spirit when, under conditions where propaganda will defeat its purpose, it seeks to live in self-forgetting abandonment in service of God's children as with very great sincerity they search the surface of the earth to find what forces will build a better Turkey?

TERSE TRUTHS ABOUT STEWARDSHIP

When a man becomes rich, God gains a partner or the man loses his soul.

* * *

Stewardship puts the Golden Rule in business in place of the rule of gold.

* * *

Not how much of my money will I give to God, but how much must I use for myself?

* * *

"I will place no value on anything I have except in relation to the Kingdom of Christ."

* * *

The Kingdom of God can never be established by "raising money," but it cannot be extended without sharing money.

* * *

Give, not from the top of your purse, but from the bottom of your heart.

* * *

He is no fool who parts with what he cannot keep, and so obtains what he will not lose.

* * *

The unconsecrated wealth of Christians is the greatest hindrance to the progress of Christ's Church.

* * *

Jesus teaches that a man's attitude to the Kingdom of God is revealed by his attitude to his property.

* * *

Diligent earning makes an industrious man; wise spending, a well-furnished man; proportionate saving, a prepared man; Christlike giving, a blessed man.

Little children, in a spasm of generosity, often give to those whom they love some possession, and take it back again; or use it without reference to the ownership they had conferred. It is thus that too many Christians act towards Christ. They ask Him to consider all their possessions as His; but within an hour they spend as if they were as much their own as ever. They determine how much to give to some Christian cause without once asking Him what He desires them to give.—THE REV. F. B. MEYER.

—Sayings from many sources quoted by the Laymen Company, Chicago.

Fifty Years of Cooperation in Chosen*

By the REV. C. A. CLARK, Ph.D., D.D.,
Pyongyang, Chosen

THE last hundred years have been preeminently years of competition throughout the world, in business life, national life and church life. There are undoubtedly many advantages in competition in stirring men to do their very best, and the world is full of good things which we would not have obtained except for competition. We have discovered by hard experience, however, that with men constituted as they are and as selfish as they are, unrestrained competition often means the crushing of the weak, and the taking advantage of accidentally acquired rights to deprive others of even their natural rights. Because of these things the world today seems determined to abolish competition or, at least, to put it under severe restrictions, such that we may get from it its benefits and not have to take its evils.

I suppose that there is no place in human activity where unrestrained competition is more inexcusable than between two churches, where each is equally evangelical in its teaching. We have seen that illustrated all over America to an astonishing extent, five or six churches sometimes in a town of less than 1,000 people, or half a dozen churches in a city, all with palatial buildings, all within a block or so of one another, all half empty and all living at a poor dying rate. Korea has been wonderfully blessed from the beginning in having relatively so little destructive competition of this type.

When we speak of cooperation in Korea, we necessarily refer to Methodist-Presbyterian cooperation. Other denominations, with one exception, did not come into the country during the first quarter century of its missionary history. It is a matter of deep regret that, when they did come, none of them were willing to consider territorial division or to join the Federal Council or like activities. It is a matter for great thankfulness, on the other hand, that they did not feel called upon, except in a few and somewhat recent cases, to carry on distinctly competitive activities.

As to Methodist-Presbyterian cooperation, the outstanding items for all of the years have been three: first, the gradual combination of the two

groups of Methodist missionaries and believers into one great Korean Methodist Church, the movement which was consummated in 1930; secondly, the growing together from the beginning of the work of the four Presbyterian missions into their one National Church, fully organized in 1907; and the third item, the territorial divisions between the two churches consummated in 1909, just twenty-six years ago.

Those three are the greatest movements. We may add to them the various specific items of union or cooperation in various movements and institutions. Among those we may mention the following:

I. AS TO MOVEMENTS:

Cooperation in the production and distribution of Literature.
The Presbyterian and Methodist Councils.
The Federal Council.
The National Council.
Early movements for making Educational work uniform—the Senate.
Work for Koreans in Japan.
Sunday School and other Religious Education work.
Union Medical Association and the Nurses' Association.

II. AS TO INSTITUTIONS:

The Chosen Christian College in Seoul.
The Union Christian College in Pyongyang.
The Severance Union Medical College.
The Ewa College for Women, Seoul.
The Union M. E. Theological Seminary in Seoul.
The Union Presbyterian Seminary in Pyongyang.
The Pierson Memorial Bible Institute in Seoul.
The Christian Literature Society.
Union Hospitals in Seoul and Pyongyang.
Tai Wha Community Center, Seoul.

A. Territorial Division.

To my mind the greatest step ever taken on cooperation lines, as between our two great denominations, was the territorial division of 1909. I do not believe that very many of us here realize what a marvelous thing that has been for all our work during all of these last twenty-five years. I visited a mission field a year ago where *sixty* denominations and organizations are at work, with scarcely a vestige of comity or cooperation, and my heart wept for them. There are over 100 de-

* From *The Korea Mission Field*, October, 1934.

nominations in China working with relatively few comity arrangements. The actual total available force of Christian workers in those countries is large enough to quite fairly cover their whole field if all the force were used unitedly and co-operatively. As it is, possibly a third or even a half of the force's vitality is used in duplicate or competitive activity.

When division of mission territory in Korea was actually signed, we could meet one another without automatically putting ourselves mentally in an attitude of self-defence. We could rejoice heartily in every victory of our neighbors across the dividing lines, for their work and ours were one in the most practical possible way. We speak of dividing lines but a better name would be "unifying lines," for real heart unity became possible through this division of the field. When I am willing to trust my brother with half of the field and believe that he will evangelize it in as good or better a way than I could, that is real unity. If we had tried to force organic union we might have secured an external superficial union, with no real union of hearts.

Many times in the last twenty-five years our Korean brethren on each side of the lines have wanted to break through. The grass outside the pasture always appears to be sweeter than anything inside the fence. We've had very few such breakings forth and they have always been quickly corrected. It is a marvel that we have not had a hundred times more breakings through. And yet what possible excuse could any of us have given to our Lord if we had broken through when every one of us had within his own boundaries far more than he could ever evangelize within his life time?

As these recurrent movements for breaking down our division lines have come from time to time, I have trembled a bit for what might happen some day. A new generation is with us which has never learned the wastefulness and the heart-breaks that go with unrestricted competition in religious work. I do not think that there is any greater service that our missionary body can do to our Korean Churches than to teach and reteach, to emphasize and reemphasize, what the Lord has done for Korea on territorial division lines. Only the evil one himself could possibly get an atom of profit from the breaking of those lines.

B. *Organic Union.*

The second important step that we have taken in cooperation was the gradual gathering together of the two Methodist groups in their Council and then into organic union, and the similar gathering of the Presbyterian groups in their Council and then in their self-governing Church. It wasn't

merely Methodists and Presbyterians that watched their step when they met one another in those early days. I've heard the fathers of our work tell how, when they were forming their first organizations, even Presbyterians looked at Presbyterians and Methodists at Methodists to be sure that something was not being put over on them. What a lot of suspicious folks we are anyway! God has been good, however, and, within our several groups, at least, we have gradually come to trust one another absolutely, and the two groups have also grown together a long way.

C. *Council of Protestant Missions.*

Dr. H. G. Underwood used to tell how in January, 1886, only a few months after he and the Appenzellers and Scrantons arrived, all of the two groups met in a prayer service and asked God to give them souls that very year for their hire. Missionary cooperation in Korea began in the one way which will always be effective, cooperation on our knees before the Throne.

As the work developed, there were many instances of cooperation between the two Churches. As early as 1893, there was a set of Comity Rules drawn up as a general guide. In 1905, we formed the General Evangelical Council. It looked as though there would be almost at once one single union Church in Korea. Our Committees wrote for us a possible Polity and a suggested Creed. Then the two Korean Churches were founded and our hour of opportunity was gone.

We've had our Federal Council, however, for nearly twenty years and it would be difficult to over-estimate what it has done for us all. Sometimes, when we come to this Council, there are not very many live subjects up for debate, and we wonder if it is all worth while. We've already cut down our voting membership because we thought that it cost too much. If we ever stop this Council I believe that it will be a disaster to all our work. We can learn to like people and work with them only if we know them. Wholly apart from the many important actions which we take here year after year as a body, in relation to the Government, or in connection with social or educational or evangelistic movements, the Council pays enormous dividends in making friendships and bringing mutual understandings.

D. *The National Council of Churches.*

This Council was our next large venture in cooperation, and it ought to do for our Korean friends what the Federal Council has done for us and more. Many of us have not given of ourselves enough as yet to make that Council what it ought to be. For the last two or three years, in spite of the many useful actions which that Coun-

cil has taken, the groups seem to be growing apart. We need to get into that Council in the spirit of Dr. Underwood's prayer of 1886, and must do it at once or that Council will fail.

E. *The Work for Koreans in Japan.*

This work is now being reported to the National Council but it existed long before that Council was thought of, and is one of our outstanding adventures in cooperation, in evangelism. The work began as a united work in 1912 and has therefore been running for 22 years. The six Missions in Korea and the two Korean Churches, along with the Canadian Presbyterian Church's Mission in Japan and about ten of the Japan Missions, have cooperated in this work. During this last year three missions have been compelled to withdraw their support and all cooperating agencies have diminished their gifts, so we've had to recall two of our three men there and diminish the work by 50%. That work could never have begun except for cooperation. It would have been a crime to have put two denominational churches there in the early years and to have each of those ten Japan Missions running small groups of local Koreans in each of their several neighborhoods. By uniting we have built up a strong Church of some fifty congregations, and we have ten pastors there and a dozen or more other salaried workers. It is easy in that Church to see the benefits of cooperation.

F. *Cooperation in Religious Education.*

In the 1925 National Sunday School Convention it was reported that we had 121,000 enrolled in all the Sunday schools of Korea. In 1929, 254,000 were reported, a gain of over 100%. In 1933, 369,000 were enrolled, again a gain of over 50%. It is not difficult to see the benefits of cooperation.

Two years ago the subsidy received by the Korea Sunday School Association from America was largely withdrawn, so that each of our denominations has been thrown upon its own resources and we have had to set up denominational Boards of our own. For a large part of the work, however, we still have cooperation, as to lessons preparation, conventions, the Children's Magazine, etc., and we hope that the new arrangement may not imperil the many benefits which we have already received.

G. *Cooperation in Institutions.*

The benefits of cooperation in colleges and medical work are too obvious to catalog. I think, however, that we can realize especially what the benefits are that have come from territorial division. In indicating those benefits, we at the

same time show the benefits of all forms of cooperation. Briefly, those benefits as I see them, are as follows:

1. There has been a great saving in working force through territorial division. Each Church having but half the field to cover has not needed so many workers and has been able to work its field more intensively, with a smaller force.

2. There has been an immense financial saving in salaries and buildings and other forms of equipment.

3. There has been an immense increase in efficiency for every active worker caused by the relief from tension which every one used to feel when he had to be on the defensive all the time against his brethren.

4. There has been a great increase of mutual confidence and love and we've been able to pray unreservedly for one another as we could not do before we had the divisions.

5. Each of our great Churches has been able to work out its own unique policies unhindered and then each has been able to share with his neighbor the benefits of his free experimentation.

6. Each of our groups has been able to use discipline in the work of training the believers, and thereby maintain standards and ideals of conduct which would otherwise have been impossible.

7. Each of our groups has been able to develop its own theological standards and to adapt them to this Eastern world without interference.

8. Each group has had the spur of brotherly competition across the line where our activities have run parallel, and each in his own field could try to excel the victories of his brother without taking anything from him.

9. Each group has had the advantage of disinterested brotherly criticism from across the line when he has grown slack in his activities.

These are a few of the great benefits coming from the sorts of cooperation which we have had in Korea. We should give thanks every day for these blessings which the Lord has given to us.

KAGAWA'S WISH

I want to be ever a child.

I want to feel an eternal friendship for the rain-drops, the flowers, the insects, the snowflakes.

I want to be keenly interested in everything, with mind and muscle ever alert, forgetting my troubles in the next moment.

The stars and the sea, the ponds and the trees, the birds and the animals are my comrades.

Though my muscles may stiffen, though my skin may wrinkle, may I never find myself yawning at life.

Christianity and Communism in Japan^{*}

By HELEN TOPPING

Secretary to Dr. Toyohiko Kagawa

LAST year a granddaughter of the famous Prince Iwakura was imprisoned on a charge of communism. After her release she committed suicide. In happy contrast to this tragedy is the story of the young woman whom I found talking with Dr. Kagawa. She had been waiting since early morning to see him, for a stream of callers had occupied him. She wished plenty of time, and he intended to give her all she needed. For she had recently been released from more than a year's imprisonment for communism. She was arrested when about half way through her course at the Woman's Higher Normal School. As a day pupil, she had been very useful to the communists' organization in carrying communications to and from the school. Even her younger sister, though quite ignorant of what she was carrying, was expelled from her school because she had a communist paper in her possession which she had been asked to deliver. The elder sister was also converted to communism through her Normal School sister and was imprisoned for a time, then released because of her recantation. The father is an agriculturalist with a doctor's degree. He raises dahlias, but the dahlias have not been selling well recently and the family had great hopes of this brilliant daughter when, after graduation, she could earn a good salary as a teacher. They were making every sacrifice to help her through her education. When she plunged them all into such dire distress, the mother came in tears to Mrs. Kagawa who gave her Dr. Kagawa's books to read and told her to tell the two sisters in prison that there was a better way of solving social problems than through communism. When the elder sister was released, Mrs. Kagawa arranged for her to go to Dr. Kagawa's Farmers' Gospel School near Kobe where she helped with serving the meals. The girl returned transformed, saying she had never in her life had such a happy time. Now, through Kagawa's introduction, she is serving at the Imperial University Y. M. C. A.

The second sister was not so easily converted. She told Dr. Kagawa that even though her mother did tell her, while in prison, of the Christian way of saving society, she had been stubborn and not impressed. Since her release, however, she has been attending church, and having personal contact with Dr. Kagawa. A change has come in her

attitude, but not fully understanding the Christian way, she came again to be taught. Dr. Kagawa told her of a young man, employed in one of the University Students Cooperatives, who had also been arrested and imprisoned as a communist suspect. He came to report his complete change of heart and to apologize for having caused Dr. Kagawa such embarrassment. Many young people go through the same experience. Dr. Kagawa said: "The Christian way is very unpopular with the young people because it does not have revolution in it. But this is the way that all must come to eventually for real economic reconstruction. There is no other way."

WE ARE MAKING GOD'S NEW WORLD†

BY REV. JAY H. SMITH, *Belgaum*

Come forth, ye men of every race and nation!
We are making God's new world for all the sons of men;
Our hearts unite in daring expectation,
For the matchless Lord of Life doth tread this earth again.
Behold, He comes as first He came
To write upon the hearts of men in words of living flame
His Spirit of Heroic Love,
That one redemptive purpose through this age may move!

Awake, O sons of privilege and power,
For the dispossessed of earth to God for justice cry!
Let eager hands restore their rightful dower
Lest the clamour of our greed His Providence deny.
The last, the least, the lost are ours;
To their emancipation we devote our ardent powers.
While they are bound can we be free?
The knights of service choose the nobler liberty.

We build a world of justice fired with love,
Where the common good inspires the deep concern of all;
Where Christly spirits through our markets move,
And all our councils own His Kingdom's sovereign call;
A world of truth, a world of good,
A world where beauty's symphony is crowned in brotherhood;
For this we live, for this we die,
And blending strength with Strength Divine we bring it nigh.

Though lust of power may shake its sinews gory
We hold ourselves for Thee all loyalties above.
Though storms of hate may rage in empty glory
In the splendor of the Dawn we see Thy cross of love.
With healing rays it gleams afar,
And radiates its deathless hope from star to flaming star.
We march with Thee where martyrs trod,
Till all the sons of men become the sons of God.

^{*} From *The Kagawa Fellowship Bulletin*.

† Reprinted from *The Baptist Missionary Review*, India.

Present-Day Problems in Missions^{*}

By DELAVAN L. PIERSON

PROBLEMS, difficult problems, are among the factors that make life worth living. Even great disappointments may prove to be God's appointments to point out the way He would have us go. Every age has its problems, its crises and its critics who think everything is wrong and doomed to failure, unless we follow the critic's advice. There are today problems in international affairs and in national life, the youth problem, crime wave problem, marriage problem, church problem, economic and social problems, missionary problems. They are a sign of life and make life interesting.

Some of our difficulties and failures are due to ignorance, some to lack of energy, some to narrow views, or the fact that we are too much occupied with petty, unimportant activities. For the solution of any great problem we need a clear vision of God and His will for mankind. We also need a comprehensive view of the world—its needs and opportunities; we need a true conception of the goal toward which we are working; and we should know how to use the forces available. What a wonderful help it would be if, in the midst of the struggle, we could sometimes detach ourselves and view the conflict from the outside to gain perspective and proportion and a right estimate of values!

In Benares, India, I went through the bazaar with the Rev. J. Chadwick Jackson who has married an Indian wife and has become as an Indian to the Indians that he may win them for Christ. We stopped at a shop to look at some trinkets and the Indian shopkeeper recognizing me as a stranger, asked Mr. Jackson (speaking in Urdu which I did not understand):

"Where does this man come from?"

"From America," replied Mr. Jackson.

"Oh, that is hell," said the shopkeeper.

"Why so?" asked my friend, wondering how clearly the Indian understood conditions in America.

"Well," said the shopkeeper, "they tell us America is down there" (pointing down), "and hell is also down there, so they must be the same."

At times we are tempted to think the Indian was not far wrong and we can see why, holding this view, Indians may hesitate to accept our

teaching and products. But there is one cause for encouragement—we are not content with things as they are, even in America, and we are trying with God's help to solve our problems and to better conditions.

Christian missions, in America and overseas, have always presented an abundance of difficulties and problems, and never more so than today. We will consider only a few related to foreign work. Home missions have equally important problems and difficulties of their own, which are worthy of special study.

Fifty years ago there was a recognized crisis in foreign missions. This was due to the fact that there were many and great unevangelized fields, while the forces to occupy them were woefully inadequate. At the same time there was prospect of rich harvests if we could take advantage of open doors. The opposition of most non-Christian governments and the hostile attitude of non-Christian religious leaders also called for earnest prayer and generous support to overcome the difficulties. There were few volunteers for foreign service and funds were lacking to carry on the work. There was great need to arouse the Church at home before it was too late. There were then less than 10,000 Protestant missionaries and the total money given annually to the work abroad was not more than ten million dollars. That crisis was met with Christian courage and devotion. The Church was aroused to pray and give and send. In answer to prayer and faithful witnessing new doors opened, hostility decreased, the number of volunteers multiplied, the Student Volunteer Movement was organized, and the foreign missionary force more than doubled. Later the awakening of the laymen caused gifts to flow into mission treasuries so that the annual receipts increased more than fourfold. New interest was awakened and spread throughout the Church as a result of increased knowledge disseminated through the Ecumenical Conference in 1900.

Today we face a new crisis, and a different series of problems in foreign mission work. Some of these are due to changes at home and others to changes on the field. Let us look at only four or five.

1. There are still unevangelized fields such as the large areas in Central Africa, Central Asia,

^{*} A paper read at the meeting of Philadelphia Presbytery, November 19, 1934.

the interior of South America and the great island of New Guinea. The number of non-Christians is greater today than it was fifty years ago, though the proportion of Christians is larger. But the greatest problem today is how to evangelize the un-Christian areas in the life of every nation and every individual. How are we to bring Christ into control of politics and education, business and pleasures, social life and the home? Even the Church, in many cases, needs to be evangelized. This can only be done through the regeneration of the individual. Godless communism, socialism and other misguided philosophies are today closing doors that were formerly open to Christian evangelists. We need, not less evangelism, but more than fifty years ago. New conditions present new problems and call for earnest prayer and sacrificial devotion to the cause of Christ, with a clear conviction of men's need for Him.

The Problem of Personnel

2. Linked to this is the problem of how to enlist more adequate missionary forces for the work. The quality of the personnel is always a most important factor in any enterprise—commercial, business or religious. While the number of workers is still woefully inadequate for the task, the greatest problem is to secure young men and women spiritually equipped for the work. The Student Volunteer Movement and other agencies have rendered remarkable service and yet forty years' study of this subject, and observations at home and on the field, convince me that undue emphasis has often been placed on the need for specialized intellectual and vocational training for particular phases of the work and too little emphasis on the prime need for spiritual equipment and experience before workers are sent to the field. On the foreign field I met missionaries of over twenty-five denominational boards and independent societies. One—not a Presbyterian—when asked about the spiritual results of the work, answered rather impatiently: "I have nothing to do with that. I'm not an evangelist; I am an educationalist."

Thank God, I believe this feeling is not general but it is present in some whom the churches at home have sent out as messengers of Christ. We believe that a missionary doctor should be a skilled and devoted physician and surgeon, and that a missionary teacher should be as good a teacher as possible for the pupils under his or her care; but the great problem today is to find and send well qualified doctors, nurses, teachers, and social workers who are at the same time and primarily effective evangelists; whose first and highest aim is to win people to Christ by life and personal witness, as well as by serving at their own

particular task. Any talent or training that better fits a man to win others to Christ is desirable. Others are of doubtful value to a missionary. If there is ever a choice between sending out Christ-like Spirit-filled evangelists who are not highly trained technically, or sending as missionaries those who are well equipped mentally and with technical skill, but who lack in spiritual qualifications, we do not hesitate to say that the former are far preferable and more effective. In fact the latter should not be sent in any case. If a man has not experienced the "new birth"; if he has not clearly heard the call of God to witness for Him; if he has not a true love for the souls of men and a keen sense of their need for Christ as Saviour and Lord, then we have no business to send such a man, no matter what the need or what his other qualifications. But we occasionally met well-educated missionaries on the field who seemed to feel uninterested in meeting with other missionaries for prayer and some confessed their failure to speak to non-Christians about their need for Christ as Saviour. In one mission college, an earnest Indian Christian was asked about the influence of the missionary teachers in winning students to Christ. He replied:

"The former president did much personal work, for that was his chief aim in life. He made a practice of speaking to each student at least once a year, tactfully presenting the claims of Christ. The result was seen in the attitude of the faculty and in the whole student body. They thought that if this meant so much to the president, whom they honored for his learning and his loving service, then it must be very important." The president who succeeded him was very capable but was so busy with organization, with finances, and with lectures and surveys and reports, that he had little or no time for personal Christian work. The results were manifest.

Thank God there are many mission colleges like those at Teheran, Persia, and Pyengyang, Korea, that still put evangelism and Christian training first where it belongs, while educational standards are not neglected. There are many mission hospitals, like that founded by Dr. William Wanless in West India, where the doctor's first interest is in the eternal welfare of his patients, while at the same time he lovingly and skilfully ministers to their physical needs. Would to God that this could be said of every mission hospital and every educational institution! How to make our institutional work truly Christian and at the same time effectively evangelistic is one of the present-day problems.

3. Another present-day problem is presented in the development of indigenous churches on the mission fields. Fifty years ago most of these were

young, feeble and struggling; almost none was self-supporting or self-governing. Their problems were problems of infancy and childhood. Today they have grown in numbers, strength and influence. Many are independent. But with growth have come new problems—the problems of youth. They desire independence but are without the experience and training to make that beneficial. Many of their leaders ask to be supported by foreign funds but wish to control their own affairs. With increased membership, factions have arisen to divide the churches. In South India—and even in the north—some congregations have perpetuated the Hindu caste system. We were told of one congregation of low caste Christians that refused to allow their pastor to serve converts from the “untouchables.” When a request was made to allow “outcaste” Christians to use their church for worship, the caste members set fire to the homes of these outcasts by way of protest. Even in Korea, that banner field, there is today a growing division between the Presbyterians of the Northern and Southern Missions. Each desires control. This is not a simple problem and can only be solved when the Spirit and Mind of Christ have full sway.

Correcting Our Mistakes

We realize that mistakes have been made in producing and perpetuating on the foreign fields denominational organization, ideals, ritual, and methods that have their roots, not in the New Testament, but in Occidental lands. We recognize the foolishness of having an American-Chinese-Dutch-Reformed Church and we all cherish the ideal of one United Christian Church. Yet union and even close cooperation—on the field or at home—present their own problems, when efforts are made to unite all churches in a given field, the basis of union sometimes leaves out what many believe to be important elements of our faith—such as the final authority of the Christian Scriptures; the necessity for the atonement of Christ on the Cross; or the regeneration of the individual. The present-day problem of the church on the field is the problem of maintaining sound, intelligent faith in a harmonious body, with true evidence of spiritual life and growth. How to cooperate with other Christians—without compromise—this problem must be solved through acceptance of the Bible as our standard of faith and practice, with earnest prayer for the guidance of the Holy Spirit, and by faith working through love. Formal organic union without spiritual unity is worse than useless. This is sometimes proved in individual churches and presbyteries at home.

4. Related to this problem is that of institu-

tional mission work. There has been a tendency in the past quarter of a century to build up large and more or less elaborate institutions that appeal to large givers at home and to the governments on the field but that sometimes tend to compromise and are not effective as evangelizing agencies. On our recent world tour, we visited over one hundred and fifty missions of forty different societies in twenty-eight countries. We saw some mission institutions built like palaces at great expense—an evidence of faith and generosity on the part of the founders, but of doubtful wisdom from a missionary point of view. They put American missions in the limelight, and their equipment compares well in some respects with similar institutions in America but they are too far above the level of the people they serve and could not be maintained by them if foreign funds are withdrawn.

When missionaries first went to these non-Christian lands they offered the only opportunities to the people for modern education. Schools were established to teach people to read the Bible and to prepare them for service. Today the national schools and universities are offering high grade secular education and missionary institutions are required to meet government standards. In order to do this, and to receive government subsidies, most of the higher educational institutions, and some lower grade mission schools, are obliged to employ a majority of non-Christian teachers, to fill their rolls with non-Christian students, to increase expense for up-to-date equipment, and even to compromise in their missionary purpose and Christian teaching. Many of these educational institutions are so largely made up of non-Christians that they can with difficulty be recognized as missionary projects, though the Christian spirit of helpfulness clearly actuates their Christian teachers. Some of the short-term workers sent out from America have proved a positive handicap from a missionary point of view since they are not primarily actuated by the missionary motive. One Chinese Christian wrote home from the Christian university he was attending:

“Pray for me. This place is so comfortable that I am being spoiled for the hardships of Christ’s work in the interior. There is so little prayer here that my spiritual life is in danger of being starved.”

We do not quote this incident as typical but it illustrates the problem.

Today the governments of China, Turkey, Japan, Persia, Mexico and other lands are threatening to take over all educational work, bringing the mission schools and colleges under national control, obliging them to omit religious instruction (certainly in the lower grades), and in some cases

positively requiring them to teach non-Christian or anti-Christian ideals and doctrines. In Mexico every building used for education is declared to be government property and the work conducted therein must conform to government standards, which are increasingly anti-Christian. We can see where this will lead when governments are communistic and anti-religious. It is a modern problem. Has not too much money been expended and are not too many workers and too much missionary energy put into large institutions on the field. They seem to have absorbed strength that should be put into the primary work of making Christ known and in training Christians for His service among their own people. When a cut in the mission budget is necessary, the evangelistic work usually suffers most because the institutional work is more complicated and more difficult to curtail.

Equipment vs. Life

An example of the relation of evangelism to elaborate institutional programs is illustrated in the case of two missions working in the same territory—one denominational and one independent—and plenty of room for both. A denominational missionary wished to reach out to evangelize more unoccupied territory. His board—which is not extravagant—replied that no funds were available for additional workers and new stations. The missionary resigned, joined an independent mission on a lower salary and soon went out to the field with nineteen new missionaries to establish ten new stations. Is there not a temptation to spend too much money to “dig in” for the sake of what we consider permanency? While it is important to establish some strong centers and to do thorough work, we are too often inclined to insist that denominational work shall be done on too elaborate a scale, sometimes with equipment and salaries that do not call for enough sacrificial service. Are we not in danger of making the mistakes of thinking that substantial equipment represents permanent and substantial work—both in our churches at home and abroad? The building of a new and elaborate church building too often is coincident with a decline in spiritual effectiveness. The one thing most essential for permanence and strength in mission work is spiritual vitality. Without that any work is dead; with that, and the guidance and blessing of God, any work, however small and poorly equipped, is worthwhile and is sure to succeed. The first Century missions were conducted with the most primitive organization and equipment and at a minimum of expense, and yet the results show the power of God and the wisdom of God. The present-day decline in missionary income has, in many cases, proved a real spiritual blessing.

5. How to awaken and maintain missionary interest in the home church is another great problem today, as it always has been. Formerly only those Christians most vitally concerned with spiritual things, and with the eternal destiny of the human soul, had any interest in foreign missionary work. When missions became more popular, the philanthropic motive was emphasized, many young people responded to the call to go to the field to train men's minds and save their bodies without much reference to their souls. The early missionaries—like Carey and Morrison, Verbeck and Livingstone—did not overlook the need for saving the whole man, body, mind and soul, both for time and eternity, but to them the soul was supreme. The change in theological views at home is largely responsible for the change in the main missionary motive and the lessening of missionary interest. How can we secure and send out consecrated missionaries, eager to win people to Christ and depending on the leadership and power of the Holy Spirit, when some colleges and even seminaries in America teach that regeneration is not necessary, that Jesus is divine only in a larger degree than other men, that there was no necessity for Christ's atonement for sin, and that after all the Bible is a series of human documents, far from an infallible guide; that human judgment must decide on what is true or false. Why should people at home make sacrifices to go or send if they do not believe in Christ as their Saviour and Lord and also that He is the only hope for suffering and sinning humanity? The Church at home must be convinced as to the infallibility of the Word of God if we are to have any enthusiasm about sending out messengers to give the essential Good News to others. How can we expect the men of our churches to be interested in missions if they are not fully surrendered Christians and if they are not informed Christians. Many of them do not even hear one missionary address a year and read no missionary books or magazines! They are simply ignorant on the subject and read more anti-missionary stuff than they read articles that are well-informed. The same is true of the youth. The communists today, though misguided, set us an example of devotion to their cause by their conviction and passion and self-sacrifice. They study and go out to propagate their views even at the risk of their lives.

One church in America which, when it was small and growing and worshiping in a small chapel, undertook to support a missionary at a real sacrifice. Their pastor was a missionary-minded leader. They prayed and studied and gave generously. God blessed them. When under a new pastor they built a large church and their budget for local expenses increased fivefold, their

missionary ardor cooled and some began to say, "we give too much to the heathen, we need to look after our heavy expenses at home." The Church became sick and weak and showed their need for "the missionary diet." If we are not interested in saving others we are scarcely worth being saved. There is a church in Cleveland, with a pastor who has no stated salary and receives about \$2,000 a year, but that church supports twelve missionaries and most of the money comes in small gifts from people who are poor in this world's goods but rich in faith and love and good works.

* * *

We might mention many other problems were there time. There are the problems of missionary administration, at home and on the field; the problem of how to develop a missionary mindedness in the rising generation; the problem of the relation of missions to governments; problems of

the relation of foreign missionaries to national workers, and problems of how to develop an indigenous Christianity that will be vitally Christian in faith, spirit and activity, but unhampered by foreign paraphernalia.

The early Church had its problems and made mistakes. Every Epistle of the New Testament, as well as the Acts and Revelation, deals frankly with them, but the Apostles of Christ were not discouraged—neither are we for, like them, we believe in Jesus Christ as our Lord and Saviour; we believe in the Holy Spirit as our Guide and Helper, and we believe that in proportion as we are "steadfast and unmovable, always abounding in the work of the Lord, our labor is not in vain in the Lord."

(The second part of this paper deals with "Some Present-Day Encouragements in Foreign Missions." It will appear in our April number.)

SOME JAPANESE IDEAS OF CHRISTIANITY

In a Japanese magazine, edited by a Japanese Congregational minister of Tokyo, two questions were asked:

1. In what points is Christianity superior to other religions?
2. What is the greatest mission of Christianity to modern Japan?

Here are some of the answers, mostly to the first question:

Naoshi Kato, editor of the *Kuristikyo Sekai* (*Christian World*) says: "Christianity emphasizes the value and dignity of personality. Religiously, morally, politically and literally, we lack this emphasis."

Professor Keiji Ashida, of Doshisha College: "We lack today a strong religious faith with ethical colors, and a strong idea of personality. Christianity must supply these."

The late Bishop Honda, of the Methodist Church: "The belief in God's fatherhood and man's sonship."

Masanori Oshima (not a Christian), editor of an educational review: "In doctrines, Christianity is not superior to Buddhism. But Christianity is far more ethical and practical than the latter."

The Rev. Seizo Abe, a Congregational preacher: "The unparalleled personality of Jesus Christ."

Professor Tomeri Tanimoto (not a Christian), of the Kyoto University: "The revolutionary spirit of Christianity, and its emphasis on human personality."

Dr. Eun Mayeda, an eminent Buddhist, and lecturer at the Tokyo Imperial University: "The practical social work of salvation and help. Buddhism is learning this."

The editor sums it all up, the following points of Christianity being looked upon as superior: the transcendent and yet immanent idea of God; the value and dignity of human beings; the highly ethical and social nature of Christianity (morally, especially the purification of motives); the Christ-centric idea. Some more commingling of thought with it may be necessary for us. The future Christianity of Japan will be something different from that of the West, without losing its fundamental character.

* * *

These Japanese replies are far from complete or satisfying to the Christian who takes the New Testament view of Christianity. None of these Japanese point out the fact that Jesus Christ is the only adequate and true revelation of God and that He offers the only salvation from sin and the way of life eternal. Through Christ only comes the power to live the life of victory.—EDITOR.

Visiting Lepers With a Chinese Doctor*

By LADY HOSIE

WHEN she lived in India Lady Willingdon became greatly interested in a Leper Asylum, which is called by her name. Later she was interested in a leper hospital that British missionaries founded in Hankow, China. While others went looking round the hospitals and schools there, we went to visit this Leper Asylum with Dr. Duncan Main, its founder and mainstay. It is one of the few asylums for lepers in China and Lady Willingdon wanted to compare it with others she had visited in India. The Prince of Wales said that he might forget the grown-up lepers' misery, but he could never forget the look on the leper children's faces. He is now the President of the Leper Relief Society of the British Empire.

I had never seen a leper and my heart failed me at the thought of visiting them. To her, lepers were like many other fellow human beings, to be cheered by a little attention from the outside world; liking small kindnesses as do other sick folk, and especially entitled to them considering the awfulness of their affliction. She sent to a Chinese confectioner's for packets of sweet cakes and dainties, wrapped in the gay red paper proper in China, one packet for each of the seventy lepers.

There are two homes connected with the hospital, one for men, the other for women, on the hillside overlooking Hangchow lake, with its boats and white sails and curving parapeted bridges. Dr. Main thought lepers should have lovely surroundings, even more than other folk. One of the accusations brought against him by the ultra-Nationalists was that he, a foreigner, had bought up the best sites round the lake. They were waste land before, and are now being used for hospitals and convalescent homes and leper asylums. But Hangchow nowadays is developing into a summer resort for rich Chinese from Shanghai—and lo, the lepers have the finest views.

The lepers, knowing of our coming, had put on their clean clothes, and those who could awaited us on the veranda. Even among lepers, social distinctions weigh. Two of the women had put on fresh tunics of silk. They came from genteel homes, and spoke differently from the other wom-

en—who respected and looked up to them. One of the men had been a professional acrobat, and on our arrival he gave a display of his prowess, standing on his head and doing somersaults for our entertainment. The doctors encourage all possible muscular activity, as it helps the lepers morally and physically. Lady Willingdon, with a kind word, dropped gifts into each leper's hand.

Meanwhile I made the acquaintance of Dr. Wang, Dr. Main's assistant. He was a man of about thirty, clad in the long grey Chinese scholar's gown; of no great physique, but with an amazing sweetness and serenity in his quiet eyes. A sort of heavenly candor shone in him, a spiritual illumination which nobody could mistake. He told me something of the treatment of leprosy. If a leper comes to the hospital before his leprosy has been developed seven years, the doctors can check the disease. The injections will not restore a finger or nose, or bring elasticity back to a solidified joint; but the disease can be arrested—at least for some years, perhaps longer. There is hope that the day may come, with research, when the patient can return to life in the community.

In China, as yet, there has been no law making any disease notifiable. Public Health is only beginning to be a matter for public attention. We in the West have had more scientific doctoring than the Orient and more understanding of the dangers of infection. When Chinese become lepers, they usually seek the neighborhood of temples; they lie on the temple paths exposing their sores and misery to move hearts of the compassionate and draw a coin. How else can the leprous father of a household keep his family going? When a patient came to the hospital on whom the dreadful disease was discovered, Dr. Main had not the heart to send him away. He determined to grapple with the problem. Hence the asylum. Yet it is of their own free will that his patients remain under its roofs. Many of their fellows cannot bring themselves to give up lying about the temple precincts: the free life a beggar, though it means rags and pain and lack of attention, is a more paying proposition.

Unspeakably bitter must it be to leave wife and child and human intercourse and enter for ever, confessedly a leper, into a segregated colony. It

* Quoted from "The Portrait of a Chinese Lady" by Lady Hosie. Published by William Morrow and Son, New York.

speaks much for Dr. Main's influence that there were no unscaleable high walls or locked gates to that asylum and the lepers rarely disobey the advice not to go beyond a certain point lest they bring harm on those outside. It is an appalling sidelight on Chinese poverty, and Chinese ignorance about disease, that poor folk from the peasantry around have climbed over the asylum wall and stolen lepers' clothing.

It was evident that the lepers loved Dr. Main and Dr. Wang. One of the difficult symptoms of leprosy is that the moral sense, owing to physical causes is apt to become perverted. Lepers, for instance, in Africa, are subject to ungovernable fits of black rage, which sometimes lead to murder in a leper colony. Yet here were these Hangchow lepers living peaceably together on the whole. Ah, but a large proportion of them had become Christians! Two were baptized that very Sunday morning of our visit.

We came to a ward where one elderly man, with a fellow-leper sitting beside to help him, lay semi-comatose. The footsteps of Dr. Main and Lady Willingdon had roused him, and he was raising his head with its sightless eyes an inch from his pillow. One glance at his face, and I knew that his spirit was loosening its bands. Dr. Wang stopped and told him, for he was wondering evidently at the footsteps, that some foreign guests had come to pay a visit and bring gifts. Then Dr. Wang looked seriously at me and whispered, "Speak to him. He is dying. Soon nobody will be able to do anything for him." My heart nearly failed. What could I possibly say? This was beyond speech. But the Chinese doctor kept his eyes earnestly on me. That Eastern Christian, so short a time a Christian, took it for granted that any woman from the West, with its long tradition in the Faith, would answer to his call.

So I steadied my voice, and lifting my head called to the dying leper, with the politeness which China teaches:

"Elder Brother, art thou at peace?"

And from that frame almost unrecognizable as human, with an affected tongue and from a lipless mouth, came a voice back to me, cracked yet steadfast:

"Yea, at peace, at peace. And I shall soon see my Lord."

"The Heavenly Father support thee!" I called again.

Unconquerable, wonderful spirit of man—truly a candle lit by the Lord! Exult, oh dust and ashes!

I went out with Dr. Wang, clattering down some wooden steps. The sun was shining. We came to a gate and a boundary wall. The bricks

looked so clean, so wholesome. I put my head against the bricks and wept.

The others had gone up the hill, to the Tuberculosis Sanatorium at the top. Dr. Wang waited beside me, looking at me weeping. I tried to murmur apologies for breaking down. He quietly stood by and looked at me. Then presently he put his hand on my arm. He broke the silence, and this is what he said: "*T'ai T'ai*: only Christ can help those poor people. But he does help them."

I took his hand, English fashion, and from the bottom of my heart answered:

"And you are truly His disciple."

He gave a little smile, and we went on to see his tubercular wards. They were not easy to visit for many of the sufferers had come to hospital far too late.

I have heard of Dr. Wang. Three months after our visit his wife died of typhoid, and he was left with two children.

"My poor friend is in sore grief," wrote Dr. Main who himself retired to England soon after this, for he had reached the age of seventy.

"The lepers came to see us off at the station," he told me later, "those that could walk the distance, men and women." Once more they put on their best clothes, and, keeping in a little band to themselves, walked through the streets and on to the station platform. The medical school, pastors, school boys and girls, all were there in flocks to see off this man they loved and his wife whom they loved also, for she had been an equal worker.

"The last people we saw when the train left were our lepers," he said. "There they were, waving their stumps of arms, the tears running down their disfigured faces. Tears ran down my cheeks too. And Dr. Wang was standing by them, looking sorrowfully after us."

When the Nationalists first came to Hangchow, they took down the Ten Commandments from the Lord's Table and put up the portrait of Sun Yat Sen instead. They earmarked the mission hospitals for special rigor. They made some attempt to keep the Leper Asylum going: but a number of the lepers, fearing them, fled to their homes, taking their disease with them. Those who remained wrote sad letters of the treatment which they were given.

One of the complaints which the lepers in the asylum made at the oncoming armies was that they were forbidden not only to hold services but to sing hymns. They would quaver away now and then, to keep their courage up. "Jesus Christ," said one poster in the streets of Hangchow during that period, "was born in Palestine, which is under British mandate: and therefore He must be a British Imperialist." Another informed the

citizens that Christ and Plato, on whom Western civilization was built, died two thousand years ago: so what had Western civilization to give to Modern China? Nay, one poster ran, "Down with Heaven! It is a dream"—in which case lepers certainly should not be permitted to sing about it.

And the lepers' second complaint was: "They have ringed us around with barbed wire!" So they wrote, and wrote again and again as if in tears.

Barbed wire! Ah, what it has meant to this generation!

Dr. Wang, because he had worked under a missionary society, was a Christian, and remained steadfast to his foreign friends, nearly lost his life, and had finally to flee to Shanghai. Yet Dr. Wang is a Nationalist. It seems there are three classes of Nationalists in the world—not only in

China. The first thinks greatness means possessions and power, which must be maintained by show of military capabilities. The second is characterized by suspicion, of every other nationality, and is susceptible to every imaginary pin-prick: this sort is pervaded by race-consciousness, as the modern parlance has it. The third has discovered that the only measure of greatness is the measure of service rendered to the world: that there is no other greatness at all in any nation except that which says, "I am among you as One that serveth."

Dr. Wang belonged to this last class. It is not so small or select as one might imagine. That barbed wire has been taken down now, and he is back with his lepers again, Dr. Wang—the leper doctor of Hangchow. I suppose he has his faults and deficiencies, but I did not see them.

JAPANESE CHRISTIAN WORK OVERSEAS*

The Japanese Government in 1932, reported 760,000 citizens of Japan residing in other countries. Besides 335,685 Japanese in Manchukuo (out of a population of 33,500,000), there were 120,908 in Hawaii, 100,128 in Continental United States, 20,989 in Canada, 5,832 in Mexico, and 19,572 in the Philippines. There were 116,647 in the coffee-producing provinces of Brazil, and 20,535 in Peru. In the Straits Settlements there were 6,833, and in the Dutch East Indies, 6,369. In China proper there were 54,965. In most of these countries, except the United States and Canada, there has been a considerable increase since 1932.

The Japanese Christian work for Japanese in foreign countries began about thirty years ago. Though the number of churches in other lands established through the direct efforts of Christians in Japan is small, most of these churches are successful and self-supporting. There have been many Japanese churches established as a result of mission work undertaken by Christians in the United States and Canada, (87 in Continental United States, 30 in Hawaii, and 12 in Canada). Churches established by the Japanese Christians for the benefit of their nationals overseas include the following: In Korea, 59 Japanese churches; in Manchukuo, 32; in Formosa, 34. The first church organized by the churches of Japan for Japanese abroad was in Tientsin, China, in 1903. At present Japanese Congregationalists are carrying on work in Tsingtau, China, Peiping and Shanghai. Rev. M. Furuya, long pastor of a Japanese church in Los Angeles, is the pastor of the Shanghai church. The Japanese churches in China have been almost self-supporting from the beginning. There is also a Japanese church in Hongkong and one in Singapore.

More than 120,000 Japanese had emigrated to Brazil before the Brazilian Government stopped the rapid inflow of Oriental settlers. One church has been organized in Sao Paulo, with two ministers for that compact Japanese community. The twenty thousand Japanese in Peru have only one lay Christian worker and his wife.

The newest and most successful work of the Christian churches in Japan for their nationals overseas is in the Philippines. It is about three years since a Japanese evangelist began work at Davao. In a year and a half he had baptized sixty persons and built a church.

Apparently the only Japanese work among non-Japanese which has been very successful has been that in the mandated South Sea Islands, where the Japanese Congregationalists have been carrying on the work formerly under the American Board and a German mission ever since 1919. Within the boundaries of Ponapé, a former American Board field, there are 13 native evangelists, 2,100 Christians and 9 congregations. In the Summer Islands of Truk there are 18 native evangelists, 3,392 Christians and 19 congregations. In the Autumn Islands of Truk there are 7 evangelists, 1,248 Christians and 7 congregations.

In the effort to extend the Christian work among Japanese overseas, the Christians in Japan have recently organized a Mission Board for Overseas Work.

* Condensed from an article in the Japanese Christian Year Book, 1933, by Rev. M. Kohayashi, formerly executive secretary of the Japanese Interdenominational Evangelistic Association on the Pacific Coast.—George W. Hinman.

A Witness for Christ in China

A letter from A. MAIR, Chinkiang, Kiangsu
Missionary of the China Inland Mission, 1907—

MY FRIEND, Hsieh Meng Tseh, is unique. I have never met another man exactly like him, nor has anyone else. To know him is a tonic. Meeting him casually one might fail to find anything specially striking about his personality; but listen to him, watch his face as he speaks of the faith that is in him, and you realize that you are in the presence of a man of extraordinary force of character—a man of God. If there has been any attempt to standardize Mr. Hsieh, he certainly will have had a quiet chuckle over it. He is a man with a single purpose—to witness for Christ among his own people and win them to the life which he has proved to be life indeed.

His call to this ministry reminds us that God's ways are totally different from man's ways. "God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world and things which are despised hath God chosen, yea, and things which are not to bring to nought things which are." Until he reached the age of thirty Mr. Hsieh was without hope and without God. Life to him had always been a serious matter, yet somehow it seemed wholly without aim or meaning. There was something lacking, and although this seeker after truth yearned for a revelation somehow beyond his ken he seemed to get nowhere.

Ho-Yueh-Chow, a small island town situated on the Yang-Tsi River, was the place where our friend first heard the Gospel. He was a moneylender, and his profession brought him into contact with all sorts and conditions of people. He heard in a vague sort of way of a strange religion which foreigners were seeking to propagate throughout his native land and, while resenting such a palpably foolish proceeding, felt that it did not concern him in any way. But who could dream that the foreigners were to come to Ho-Yueh-Chow from Anking, secure a house, and preach every day to crowds of people? Strangest of all, there were folk belonging to the place who seemed willing to stake everything on the truth of this new religion, and found a positive joy in doing so! What did it all mean?

One day an enquirer asked Mr. Hsieh to accompany him to the Gospel Hall. At first he

strenuously resisted the invitation, but on learning that no foreigner would be preaching but only one of his fellow countrymen he reluctantly agreed to go. The Chinese evangelist who spoke to the handful of people little realized that the seed sown that day would, in the coming years, result in a rich harvest in every part of China. "God is love," was Mr. Hu's text and message. It was an absolutely new idea to Hsieh. Was it possible that God could love human beings? He had read of a Supreme Being in the writings of the sages, but somehow they seemed to know little about Him, and never was He represented as a God of love. Here was light indeed—a conception that invested life with new meaning! He was gripped as he had never been during the course of his thirty years.

Many a talk had Hsieh with the evangelist during the following days and countless were the questions he had to ask. There was one matter of vital import which puzzled him and seemed altogether beyond his understanding. Why was it necessary for God to send His only Son to this world to suffer such a cruel death on the Cross? The evangelist insisted that this was the supreme demonstration of God's love to mankind, but Hsieh could not fathom the meaning of such a statement. "For a whole year," he said, "I pondered the meaning of the Cross but seemed to get nowhere. Then one evening God revealed His Son to me. I have no explanation as to what happened; I simply state the facts. In a flash, as it seemed to me, my room was flooded with light and before me a Cross was upraised, and upon that Cross was the Son of God. With eyes of love He looked at me and said, 'I suffered this for *you*.' When I came to myself I found my face wet with tears; and from that hour I have never had the shadow of a doubt as to the necessity of Christ's atoning death on Calvary for my redemption and the redemption of every sinner."

Shortly after this striking revelation which changed the current of his life and made him a man with a message and a mission, Mr. Hsieh removed to Anking, the provincial capital of Anhwei. His testimony was already proving effective, for both his wife and mother had become believers in Christ. What he would do in Anking

had not yet been decided, but it was clear to him that God had a plan for his life, and that residence in Anking formed a necessary part of it. He rented a house near the mission compound so that he might have constant opportunities of fellowship and service. But what a cramped, dilapidated-looking building was that first home of his! Yet he and his were as pleased as if it had been a palace! A joy unspeakably sweet had come to abide with them and life had become wonderful. Then came a real testing of faith. Hsieh had conserved as far as possible the money brought from Ho-Yueh-Chow, but it gradually dwindled away until little or nothing was left. Although the New Year was at hand—China's time of feasting—this family, for a number of weeks, lived on what was practically pig's food. He spread the needs of himself and his family before the Lord, and believed that provision would be forthcoming in the right way and at the appropriate time. At New Year the Chinese, according to long-established custom, paste on their doors strips of red paper bearing suitable mottoes or quotations for the year they have entered. Hsieh expended part of his remaining coppers on red paper, and the words written on his cracked and battered door were singularly significant—*"The House of a truly rich man."* He was able to testify later how wonderfully the Lord provided for him during that testing period.

Soon he was taking part in street chapel work, and here his genius in attracting and influencing individuals was early perceived. He was genuinely interested in people, and those with whom he spoke were immediately aware that here was a man with a truly vital message to impart. Not only had he rare understanding of their ordinary everyday needs and problems but also a peculiar insight into the feeling, desire and condition of their hearts. Sin was ruthlessly exposed and condemned and the sovereign remedy invariably presented: "Behold the Lamb of God who taketh away the sin of the world." There was no faltering in his proclamation of the truth; he himself had received the revelation, and his supreme passion was to lead others to the Crucified Saviour.

Gradually the scope of his service began to widen. He accompanied the missionaries in long and arduous itineraries in the districts lying north of Anking, and "south of the River" (the Yang-Tsi-Kiang). As they journeyed they distributed portions of Scripture and tracts, and everywhere—at the wayside, on the ferry-boat, in temples full of idols, inside and outside country inns, in farmhouse and shop—the Gospel was proclaimed, and signs followed. Years afterwards, when his name was known in every part of China, he used to speak of the priceless benefits received

in that wonderful school of faith and service. In Mr. and Mrs. Westwood, Hsieh found understanding friends, and was greatly helped by their kindly encouragement.

A Man of the Book

The Scriptures have meant more to Hsieh than pen can describe. He has always been a man of one Book; and his methods of study have been peculiarly his own. Commentaries or "helps" have never appealed to him. Others might use them, but he left them severely alone. "Would it not be wise," he was asked on one occasion, "to know what interpretation the commentaries give?" "I like to make my own commentary," was the characteristic reply. His method was simply that of meditation and prayer. He became steeped in the Scriptures; six or seven hours of study was his daily routine. His meditations in the Word of God were to him a matter of life and death. He believed that God was in need of men with an experimental knowledge of Himself through the Word so that they could be ready for anything. The pages of his Bible were covered with notes—the results of his prayerful meditation. He was greatly helped by Evangelist Tong, his closest and most understanding friend. He was a man of prayer and, in a rare degree, versed in "the deep things of God." The Word of God was Tong's very life, and those of us who knew him were keenly conscious of this fact. Unlike his friend Hsieh, he was always on the outlook for books and tracts, written by men of spiritual insight and experience. How he revelled in the biographies of Luther, Müller, Moody, Spurgeon and a host of others! They belonged to a fellowship which he joyfully realized was also his, and to view the truth with them from some new standpoint was to him a sheer delight. And every fresh discovery became doubly precious when shared with his friend and fellow-worker. Thus Hsieh's life became enriched and enlarged through fellowship with one who communicated what he himself had learned of the grace of God from the life and witness of others.

During those early years Hsieh was truly a "son of Thunder." Full of zeal, and himself wholly consecrated to God, he was amazed when others who named the Name of Christ lightly regarded His claims, and lived as if their own affairs were of primary importance. His denunciations were scathing in the extreme; sin was exposed in all its hideousness and utterly condemned. Some resented such plain preaching—especially when the application was of a somewhat personal nature—but he fearlessly proclaimed his message, believing it would be owned of God in the conviction and conversion of sinners. I recently heard

him express the opinion that perhaps he was too fiery and unsympathetic at the beginning of his ministry. Time, however, had given him a larger understanding and a deeper love. And yet in those days he was utterly true to the light that he possessed. His opinions and judgments were clear-cut, either white or black, and woe betide the one who thought otherwise! And yet there was nothing little or mean about him; rather was there something unusually arresting—something that marked him as a man who would not falter in his witness for Christ, cost what it might. He did not toy with opinions; he expressed convictions.

A New Experience

At this time Hsieh received a new experience of the unsearchable riches of Christ. Dr. Jonathan Goforth was holding special meetings in the north of China and reports of the marvelous workings of the Holy Spirit in that district created a desire in many hearts throughout China that the work would spread. Hsieh accompanied Mr. Westwood to the province of Honan, and there God met him and spoke to him. From that time there came to him a new accession of power, and his message was charged with fresh unction and urgency. The awfulness of sin was revealed to him in a new way. He saw men and women stricken down by the convicting power of the Holy Spirit and crying to God for pardon. He witnessed those same people changed by the transforming touch of God's Spirit, testifying to the possession of a priceless peace which the world could not give. Hsieh yielded himself to the Lord—body, soul, and spirit—for anything, and thus there commenced for him a new spiritual epoch.

Never shall I forget Hsieh's return to Anking and its sequel. Trouble had broken out in our city. We were on the eve of great political happenings, and it was feared that Anking would be within the fighting area. Our friends returned from Honan just in time to enter the city before the gates were shut. An hour longer and they would have had to wait outside for several days. The following day was for many a time of acute anxiety, but Hsieh was not troubling about it in the least. Firing began in the evening, and nobody seemed to know what the outcome was to be. That same evening Hsieh was addressing a gathering of Christians, and never shall I forget the intensity of feeling with which he spoke of the things which he had seen and heard. His words were punctuated by the crack of rifles, but he was so absorbed in his subject, and the desire to make known the wonderful vision which had dawned upon him, that the events taking place outside—events which were the prelude to the fall of a dynasty and the setting up of a republic—seemed

small in comparison. He was a man who realized that the supreme need of his country was a spiritual message, and he himself had proved that the only effective message to meet the crying need of every heart, and the problems of every community, was the knowledge of a Crucified Saviour, risen and exalted, who could:

Break the power of cancelled sin
And set the prisoner free.

During the subsequent years I was privileged to be in almost daily contact and fellowship with Mr. Hsieh. These were for him years of preparation and deepening experience for a wider ministry. He had many difficult lessons to learn but these contributed in no small way to make him the man he ultimately became. His extraordinary independence in thought, word and act made it at times—especially for the uninitiated—rather difficult to work with him. Those who knew him, and appreciated his real motives, were more than willing to stick to him through thick and thin. His eldest son, a lad of about ten years of age, contracted spinal trouble, and the father's tenderness as he daily carried him into our compound and looked after his comfort was beautiful to see. Suffering love charged his independent spirit with a new sympathy and thus he became the more fitted to tell others the message of Calvary.

Going Further Afield

Gradually there came to him the realization that God wanted him to go further afield. His centre would remain Anking, but he would be ready to go wherever the Lord directed. The church at Anking held a peculiarly sacred place in his heart as it had been to him a spiritual home since he first knew the Saviour. He began to dream of a revival society within the churches, and soon he had in mind a number of schemes which he longed to see carried out. It was about this time, while visiting the Province of Hunan, that he met General Feng, the Christian General. Feng had evidently been impressed by the sincerity and independent bearing of Hsieh, and invited him to call at his camp that they might have a meal and talk together. "We had not any grand fare," said Hsieh to me, recalling the event, "the food was as plain as it could be—in accordance with the General's invariable custom—but after dinner we had two hours of Bible reading." Feng was so pleased with Hsieh's visit that he pressed him to visit him daily while in that locality that they might study the Word of God together. So for a month or two they met every day, and after each meal Bibles were produced and Hsieh spoke to the General of the things of God. Feng fully sympathized with him in his desire to commence a school for the training of workers in evangelism and offered

a large donation for that purpose. The conditions attached to the offer did not satisfy Hsieh, and so the matter was allowed to drop. Years afterwards I heard him express the conviction that God restrained him from carrying out the project he had then in view as he was not meant to settle down in one place; his parish was to be the whole of China.

The Revival Society really came to be Mr. Hsieh himself. In course of time invitations to conduct special meetings reached him from districts far removed from Anking, and thus began his missionary journeys throughout his native land. He had not the slightest doubt as to God's leading in the matter; the call came and he obeyed. But he had a wife and family and what of the where-withal for their support? Hsieh's reply was clear and final: "The Lord is sending me; He will be responsible "for the supplies." Arrangements about money received for his work have been eminently sound and sensible. I have met with no one anywhere with less desire to use money for himself and his own plans than Hsieh; nor have I met anyone more careful of money for the Lord's work. He himself did not personally accept contributions for his work, but requested that such gifts should be sent to Pastor Hu at Anking to be entered in the Revival Society account. Once a month the pastor gave Mrs. Hsieh a fixed amount for household expenses, and as Mr. Hsieh had given instructions about the matter it is almost unnecessary to add that the amount given for this purpose was certainly not more than adequate. Often did he say, "the money is not mine; it is the Lord's." In every possible way he sought to curtail personal expenses in order that he might have more to use in the Lord's work. On one occasion he informed me with a smile that on returning to Anking from a certain down-river port he had traveled fourth class. This I could scarcely credit as the lowest fare on any steamer is third class. Hsieh explained that on certain steamers there is accommodation somewhere below for beggars traveling from one port to another, and he had availed himself of the opportunity to travel with them. "But," I enquired, "was not such a proceeding rather risky? Did none of your neighbors make off with your belongings?" "Oh, no," he replied, "it was the safest place on the ship; no one dreamt I had anything worth stealing, otherwise I wouldn't have been there. The important thing about it," he added, "was that I had an opportunity of preaching the Gospel to those poor people."

About 1916 he received pressing invitations to visit a number of outlying districts in the North of China, and, as for some time he had been contemplating such a journey and praying about it,

he was assured that the time had come for his visit to those country churches. For seven years he was away from home proclaiming his message in all the Northern Provinces. He arranged his time-table as the Lord directed. Here he would spend a few weeks, and there a month or two, holding daily meetings for Bible study, and helping believers and enquirers by personal talks. In those country places, at certain seasons of the year, the farmers have little or nothing to do, so Hsieh gathered companies together in numberless districts and faithfully sowed the seed which has already brought forth a great spiritual harvest.

His supreme desire is to see Christians wholly surrendered to the Lord, and his Bible talks are directed to this end. He usually plans to have these meetings daily, and seldom speaks for less than an hour and a half. There is nothing specially attractive about the delivery or style of his address, yet all sorts and conditions of people simply hang upon his words. They know that he is dealing with spiritual realities which he himself has experienced, and his illustrations are so apt and to the point that even the unlettered have no difficulty in grasping his meaning. But it is his spiritual insight and power which draw people to hear him. I have in mind now a talented young Chinese teacher, extremely up-to-date and a staunch nationalist, who had listened to several of the most outstanding preachers in China; yet he felt there was a quality in Hsieh's message which met his deepest need, and satisfied him as no address had ever done. The Lord has used the life and the message of His servant in various parts of China to lead many to dedicate themselves to the preaching of the Gospel, and scores of Christian workers have been inspired by his example of whole-hearted, unremitting zeal in the service of Christ.

When he was at Anking about three years ago it was learned that he intended giving a series of Bible talks to the members of his family who were at home during the summer. He thought that in this way he would be making up to them in some measure for the long periods when he was away from home. Several friends suggested that others might be permitted to attend as well as the members of his family, and that the meetings might be held daily in the church. He agreed, and every afternoon during the extreme heat of the summer an eager company gathered for the study of God's Word. At each meeting there was an atmosphere of keen expectancy. Not a few regularly attended at no small sacrifice to themselves. Hsieh suggested the study of one of the Gospels, taking a chapter a day. He requested that all of them should prayerfully study the chapter and be prepared to say a few words on one of the verses.

Few could have conducted the meetings on those lines so naturally and effectively as this veteran Christian worker. At each meeting over a dozen people, some of whom had never spoken in public before, commented on verses of Scripture. As day succeeded day it was remarkable how their words gained in clarity and effectiveness. Hsieh summed up after the others had spoken, and his comments were always helpfully suggestive and to the point. He then gave his own special message bearing upon the chapter and had any of our Western commentators been there they would have marveled at the typically Chinese coloring given by him to certain passages of Scripture. It was clearly evident that he was steeped in the Word of God, and that his chief delight was to be God's messenger to others. One evening when requesting several to lead in prayer, he said, "Do not *make* a prayer, please, but speak to God, and ask Him for what you really desire. We need to

be absolutely sincere, and he will assuredly meet with us, and give exceeding abundantly above all we ask or think."

The keynote of those meetings was reality, and the working of the Spirit of God was truly evident in our midst. What must be the cumulative result of thousands of similar meetings held by Hsieh among all types and conditions of people throughout China? He continues to preach and teach with unabated zeal. I bade him goodbye at Anking two years ago as he set out on a preaching tour to the Western Provinces. God has been mightily using him, and I have heard from various quarters of lives having been won and transformed through his witness for his Saviour and Lord.

Pray that men of like spirit may be raised up to carry the message of Life to every part of this great and needy land. Only in this way can China be won to Christ.



"I LOVE JESUS"

In the stillness of a schoolroom where the American Indian children were studying, a child's voice rang out like a Christmas bell: "I love Jesus."

"What does the child mean?" thought the teacher who looked into the shining eyes and the glory-glinted face.

The child had heard the story of God's great Christmas gift to the world. Christ had come to dwell in her heart and she bubbled over in her joy because of His gift to her. There in the sunlit schoolroom sat the little Indian shepherdess, her heart flooded with the heavenly Light such as crowned the hills near Bethlehem more than nineteen hundred years ago.

Before Christmas seventy-eight boys and girls enrolled in the Tuba City Indian Government School, came to the missionary with these same words — a song on their lips: "I love Jesus."

Jesus is all the world to me;
I want no better friend.
I trust Him now; I'll trust Him when
Life's fleeting days shall end.

A thrill stirred the air in the little mission chapel when they sang the song on a Sunday afternoon when these young people came before the congregation to be baptized. Later they sat at the Lord's Table, in company with "believers in Jesus in Navajoland," and partook of the broken bread, emblem of His broken body, and of the fruit of the vine, emblem of His shed blood.

Thanks be to God for the unspeakable joy He gives to those who are his voice in proclaiming His Christmas gift to an impoverished, heart-famished world! "I love Jesus." Our hearts unite in the song of gratitude that this timid shepherdess sang so that comrades and teacher were startled in the silent schoolroom.

Danny—A High-Grade Investment

By F. A. ROBINSON, Ph.D., Toronto, Canada

NO OTHER home in the district was available for the visiting preacher so there was no help for it, he had to sleep with ten-year-old Danny. The shack contained three beds and there were eight to be accommodated. It was useless to make any other suggestion for the little prairie home contained no lounge nor even chairs that could be used as a possible excuse for sleeping separately. Danny's usual berth was with his father and mother, but the coming of the preacher necessitated a general change.

"Danny's a bit restless," said his mother, "but he never wakes up when he strikes the pillow, and he's as good as one of those hot water bottles. We can't keep a fire going all night, and after it has been out a while, it gets a bit frosty along the logs. It was twenty below most nights last week. When it gets that way Danny snuggles up real close."

The last bit of information did not add to the preacher's enthusiasm over his bedfellow. Danny's general appearance was not encouraging. Facilities for keeping clean are not many in the kind of shack occupied by the Wiggins family and Danny really had no use for "facilities." He washed his hands and face only under the utmost pressure, and a bath in winter-time was an unthought-of thing. When the "slough" was warm enough, it was difficult to keep him out of the water; but to Danny's type of boy, a swimming hole and a wash-bowl are as different as Paradise and Hades. His tousled hair looked as though it had never come in contact with a comb. In the shack his coarse shirt and semi-long trousers were all he could be persuaded to wear. The latter were so large and ill-fitting that they gave no indication as to whether Danny was coming or going.

Shortly after supper on the night of the preacher's arrival, the mother got Danny behind the curtain, where the crudely-made and unpainted bedstead stood. Danny had to listen to a number of "don'ts" that also reached the ears of the preacher. "Now, don't you sit on the bed with them dirty pants of yours. No! you can't get in bed that way! Now, Danny, you undress properly! You're going to put on your Sunday shirt now that you're sleeping with the minister." Danny's answer was in a tone that suggested the

honor of sleeping with the minister was scarcely worth the ordeal his mother's suggestions involved.

Two or three hours later the preacher did his best to get Danny out of his monopolistic position across the bed, and lay alongside of his soundly sleeping little bedfellow. It was not long ere the mother's prophecy was being fulfilled, and Danny was "snuggling" up to the preacher with much more enjoyment to Danny than to his bedmate. The dirty little arms and tousled head seemed to vie with one another in getting into the immediate vicinity of the preacher's nose and mouth.

Early in the morning the curtain was pushed aside and a tin bowl containing warm water was placed on the rough box that served as a table. "I thought you might like warm water to wash in. Danny, you come out now and bring your clothes so's the minister will have room to dress." Danny was scarcely wide enough awake to heed his mother's command. After a few minutes he pushed back the hair from his forehead and became intensely interested in watching the preacher.

At last his surprise at the intricacies and mysteries that were involved in the preacher's method of dressing could be restrained no longer. With something akin to a sigh, he said:

"Say, Mister, how often do you wash yerself like that?"

With a smile came the answer, "I don't often do it just like that, but I like to have at least a good sponge off every morning. Water is a bit scarce out here, isn't it?"

Evading the question, Danny asked, "Say, Mister, how often do you pull that there black thing through yer hair like you was doin' for sich a spell?"

"Well! I'm afraid my hair often gets rough, Danny. I carry a comb in this little pocket, see, then I can comb my hair whenever it needs it—maybe half a dozen times a day."

Danny's face had on it an expression of mingled pity and disgust as he said wearily, "You must be an awful pile o' trouble to yerself, Mister."

Breakfast with Danny revealed the fact that he was "just an appetite with a skin pulled over him." Not until that morning had he ever been present where family worship was conducted.

The reading was of the lad's small store of loaves and fishes and the preacher had Danny look on the Testament with him. It was something new for Danny to kneel down, and he went about it rather awkwardly as though uncertain what came next.

In the approach to the Father of us all, strange, deep yearning for Danny came into the preacher's heart and he saw more than an untidy, tousle-headed boy. That yearning led to efforts to gain Danny's confidence. He helped him to carry in the wood and chopped through the ice for the daily water supply. Then there were ways of adding to the lad's fun. A few old boards were fashioned into a sleigh that did quite well on the snow-covered slope after the preacher had shovelled the snow so as to make a surface across which they could easily glide. Within a week the two were good friends and Danny accompanied the preacher whenever allowed. He was permitted to go to two of the evening meetings conducted by the visitor and especially enjoyed the music.

Within two weeks Danny was showing more concern about his hands and face and hair, and was following the preacher's example in a number of ways. An illustrated edition of a pocket Testament, in which the preacher had printed the boy's name in full, was the first gift of any value that Danny had received and his pride in its possession was manifest.

On the last evening of the preacher's stay in the lonely settlement he had a talk with Danny. "I believe you are going to be a fine boy, Danny. I shall be a long distance away from you, but I am going to count you as one of my friends. Every day I shall be reading from a little book like the one you have, and I shall be thinking of how my friend Danny is reading from the same book, and it would be one of the biggest disappointments I could have if my Danny was not true and brave and clean. You remember about the boy who brought all he had to Jesus. You are doing that, aren't you, Danny? You are going to let Him count on you to help make this world a bit happier. You won't go back on me, will you, Danny, because I want you for Jesus." The little lad with the coarse shirt and baggy trousers looked up into the preacher's face and said with a bashful smile: "I'd like to be jes like you and preach."

"God bless you, Danny, my boy. I'm not anxious you should be like me, but I want you to be like Him, like Jesus. He was so good and brave and kind."

When the sleigh came early next morning to take the preacher to the railway station, twelve miles distant, Danny was not in sight. There was no response to the calling of his name. The preacher hurried around the little shack and into

the cow stable. With his face on his arms as he leaned against the logs in a dark corner, the little lad was shedding many tears. "I don't want you to go away, never!" was his only response to the kindly touch of his preacher friend's hand. A few farewell words of confidence in Danny's future and the preacher hurried to the big box sleigh. Wrapped in well-worn blankets and with a carpet of straw, they started on their cold journey across the prairie. As the preacher turned to get another look at the shack that had been his home for the past three weeks, he saw the little lad with the coarse shirt and baggy trousers gazing wistfully in the direction of the sleigh. A little hand responded to the farewell wave and then the boyish figure disappeared—perhaps to go back to the dark corner again.

* * *

Twelve years passed. Many new settlers have come to the foothills district where once stood the Wiggins shack. In the same district stands a small church in which there is a Sunday school superintendent whose name is Danny Wiggins. And two thousand miles away a preacher gives thanks to God for the strange little chap who, twelve years ago, shared with him the bed behind the curtain in the log shack on Windy Plains, and who has so grown in the knowledge of the Lord Jesus as to be leading others into paths of righteousness.

SILVESTER HORNE'S LAST CONVERT*

Silvester Horne, the great English preacher, died on a St. Lawrence steamer. The captain of that steamer told the story and its sequence:

It was on this very boat. I chanced to see him fall and ran toward him. His wife holding his head called out in agony, "Are you dead?" An instant later she turned to me and said, "Captain, is my husband really dead?" I nodded my head, and ordered some sailors to carry the body into the cabin; but that was not the end of the tale. Mrs. Horne came in and immediately knelt down beside the body. She turned to me and commanded, "Captain, you must kneel." I was altogether indifferent to religion, but I hesitated only a second, then knelt. Her prayer was the simplest, most beautiful and most natural prayer I ever heard. She mentioned all the children by name, the church, and various causes that had been dear to her husband's heart. I have never been able to escape from that prayer. It brought me to Christ. Whenever I can I attend the little church of which I have become a member. I was Silvester Horne's last convert.

The radiance of that life has continued to shine, and we have no doubt that a great many who knew him and loved him were brought to Christ as they remembered his thrilling words. But the captain was brought to Christ as much by Mrs. Horne's marvelous courage and trust as by anything that Silvester Horne had ever said or done.

* From *The Watchman-Examiner*.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

New "Tools in Type"

BULLETIN NUMBER TWO

Readers of THE REVIEW will recall that some months back the Professional Advisory Section on Missionary Education of the International Council of Religious Education brought out a bulletin giving a bird's-eye view of best methods among all cooperating denominations. We are glad to report that the widespread appreciation of that first effort has led to the issuance of Bulletin No. Two, which is overflowing with stimulating suggestions for all departments of church life, including that of the pastor. This is mimeographed and may be obtained at cost price of twenty-five cents, from Miss Ruth Heinmiller, 2969 West 25th St., Cleveland, Ohio. Some idea of the contents may be gained from a few of the leading topics, such as: Reading Suggestions (detailed information as to the best missionary books available for all ages, five large pages being devoted to this alone); Missionary Movies; Young People's Work; Missionary Education in a State Denominational Program; Group Correspondences (keeping in contact with definite mission stations); Children's Work (excellent plans); Men's and Women's Work; General Suggestions and Promotion (plans of various denominations for effectively furthering work in the whole field of missionary education). Such live, usable material as is covered by the foregoing outline should be in the hands of every local church worker. It represents literally a "League of Denominations" under the leadership of the Prince of Peace.

A MEN'S MISSIONARY LEAGUE

One of the foregoing plans may well commend itself to every pastor. It was the ideal of the Rev. George A. Brown, of the United Presbyterian Church of Elyria, Ohio, to develop a men's organization which, in interest, activity and spirit, would equal any woman's missionary society. The resulting league has for its object the "promotion of an intelligent, active interest in missions on the part of the men and boys of the church" involving the following particulars:

1. The recognition of the privilege and duty of sharing the Lord Jesus Christ with the world through the entire missionary enterprise.
2. A comprehensive educational program for the thorough missionary instruction of the men and boys of the church.
3. The practice of definite, intelligent prayer for missions in general and especially for the missionary agencies of our own church.
4. The actual support of some specific missionary project which we will have as our own and for which we will be personally responsible financially.
5. The rendering of definite, personal missionary service as we may have opportunity and ability.

All men over eighteen years of age are eligible to membership. Included among the committees is one to select, supervise and handle the correspondence of some definite project for active participation. The article in the constitution headed "Departments of Service" reads:

In order for the full realization of the final objective of the League, which is that of a growing likeness to Jesus Christ in life and service, the following things shall be emphasized: Bible study and prayer for personal spiritual development; faithful church attendance; personal evangelism; Christian stewardship; welfare work; Christian fellowship; the work of the

boys' missionary society. The boys' work shall be supported and directed by the League.

With all due honor to the faithful women who have so long mothered boys' missionary organizations in the local church, your Department Editor ventures the opinion that this move toward "fathering" is a distinct advance.

OUTCOMES OF STUDY CLASSES

In the setting of the subject matter in this Department last month, Bulletin items under the above heading are particularly apropos. The contributor, Mrs. Phillip H. Waddell Smith, of Princeton, N. J., tells us that when her church studied "The Church and the Community," the text was taken seriously so that a playground for children of the streets was started with one paid worker and daughters of interested parents as helpers. The project still continues as a Summer Bible School with attendance increasing each year. Children enlisted in the earlier years have become, themselves, competent helpers, branching out into service at homes for crippled children, and in other projects. At first supported entirely by women in Mrs. Smith's own church, the enterprise was eventually taken up in cooperation by other churches until it now has three paid workers and many volunteers. Each year the handwork is displayed in the show windows of one of the leading stores.

Another year the problem of the rural church was studied with the result that the women of the Princeton church volunteered their services in helping near-by country churches, either

by leading their meetings or helping them plan their work. One year a summer school was started and a worker was paid for on condition that mothers of the country children provide the entertainment for her during her term of service.

The study of the Caribbean problem eventuated in making supplies for victims of the hurricane in the Dominican Republic. That project, also, still lives on in service to mission hospitals in the region.

A NEW MISSION STUDY PLAN

The First Presbyterian church of Berkeley, California, decided under the leadership of their pastor to assign to each organization and Sunday school department a given field or country in which the denomination maintains mission work, in order that old study books, letters, pictures, etc., may be examined for information. Twenty-three assignments were made, sometimes more than one group co-operating on a topic. The study culminated in early December in a three-days' exposition, turning the entire church into a "world" and displaying the returns from the study in booths, pictures, graphs, talks, pageants, etc., arranged by different units in the church. Research like this will often yield more than cut-and-dried textbook material.

A GOOD UNIFIED PROGRAM

Your Department Editor receives repeated requests for series of programs, all ready to use with adaptations. We are glad to present a fresh series from the woman's society in the First Baptist Church of Santa Ana, California. It evidences careful thought, research and a mind to give the very best of one's endeavor to definite Kingdom building. The subject is, "Christ of the Beckoning Road"; and as an artistic, faintly sketched background for every printed page there appears a beautiful highway leading upward past a wayside cross. The motif on the first inside page is: "And an highway shall be there, and a way, and it shall be called

"The Way of Holiness." The mottoes are, "I am the Way," and "In all thy ways acknowledge Him and He shall direct thy paths." Between these two Scripture verses is their poetic correlate:

To every man there openeth
A way and ways and a way.
The high soul climbs the High Way,
The low soul gropes the Low Way,
And in between on the misty flats
The rest drift to and fro.
But to every man there openeth
A High Way and a Low,
And every man decideth
Which way his soul shall go.

The poem for the year is, "When We Walk with the Crowd in the Road," by Walter J. Gresham, and the Travelers' Song, "It Is Glory Just to Walk with Him." At the head of each department is also a stanza of an appropriate poem, such as this for the Missionary:

Through desert ways, dark fen and
deep morass,
Through jungles, desert ways and
mountain pass,
Build ye the road, falter not nor stay;
Prepare across the earth the King's
Highway.

And for the World Wide Guild (young women's organization):

And where the vanguard rest today
The rear shall camp tomorrow.

This organization has its period of industrial work in the forenoon, its luncheon, its business session with ensuing song service, its devotional periods, and finally the missionary program. The luncheons are all shaped up in motifs, decorations and menus to the theme for the day: the song service is called, "Songs Along the Way," and the devotional period is designated the "Guide Post." At the September meeting, a box luncheon was served as the tourists began, "One Year's Journey," and the Guide Post was entitled, "Stop! Look! Listen!" with Isaiah 55: 6-9 as the keynote. Then followed the program on "Blazing the Trail." Any pioneer missionary work or the early features of endeavor at one station would fit in, with the program leader termed the Guide.

In October came a civics program, with a picnic dinner hon-

oring new members, a Guide Post of "Keep to the Right," Proverbs 4: 11-18, with the warning, "Danger! Curves Ahead!" Two guides conducted the program.

November brought the year's study topic, "Japan," with a "Highway Tea Garden," a "Cross Road Guide Post"—Luke 24: 13-32—and a topic of "Highways and Byways of Japan," with guides as in all other meetings of the series.

The December meeting was in charge of the World Wide Guild and continued the study of Japan, with "The Dinner Gong," a Guide Post of "Safety First"—Psalm 119: 117—and "Youth Glimpsing New Roads" for the program, the guide being a young woman.

Burma was the theme for the January session. There were a Dak Bungalow Luncheon, "Grades and Curves" for the Guide Post—Luke 3: 4-6—and a program on "Mountain Trails in Burma."

White Cross (mission hospital) work was under way in February. Luncheon was served at "The Wayside Inn"; the Guide Post was "The Emergency Station," Luke 10: 25-37; with "Samaritans on the Road" as the subject of the missionary session.

In March the topic is "Christian Education." Luncheon is scheduled to be served at "The Half-Way House," with school seniors as guests. The Guide Post is "One Way Road"—John 14: 6. "A Skyline Drive" will be featured in the program.

Home Missions will be taken up in April, with a "Roadside Cafe" for the meal, a "Winding Road" Guide Post—Isa. 30: 21—and "Easterners on Western Roads" at the formal service.

In May "South India" will be featured. There is to be a "A Paddyfield Luncheon" at which rice will undoubtedly be the piece de resistance. The Guide Post reads, "Dangerous But Passable," 2 Cor. 11: 24-33, and the topic is "Jungle Paths."

An Americanization meeting comes in June, the luncheon being termed "Curb Service," the

Guide Post, "No Left Turn"—Josh. 1: 7, 8—and the program, "Courtesies of the Road."

The series closes in July with the annual meeting, luncheon to be served at "An Alpine Tavern," the Guide Post appropriately placed "At the Summit"—2 Tim. 4: 7, 8—and the meeting termed "The End of the Trail."

The final poem among the number in this beautiful program booklet is:

I do not know the road o'er which
My feet must run the race,
But I do know though rough it be,
Though steep in many a place,
That He has said: "Sufficient
Is my grace"
As I go on.

Your editor has no intimate details of this series, although she knows personally the caliber of the activating membership; but it is quite possible that the corresponding secretary, Mrs. Charles A. Harp, 419 West Washington St., Santa Ana, California, might be willing to let her light shine a bit farther if an occasional request were made accompanied by a stamped, self-addressed envelope.

COORDINATING SOCIAL AND MISSIONARY

In the woman's society of the Granville, Ohio, Baptist Church, a social hour follows the missionary program; and this year the unique plan of linking up themes for the two sessions was devised. The general topic for the year is "Light." The successive missionary programs are entitled "The Lights of Home—Autumn Rally and Luncheon"; "The Searchlight of Christian Patriotism" (evening meeting just before November elections); "Oriental Lantern Bearers in America" (dramatization); "Rays of Light from the Sunrise Kingdom" (dramatization of the study book, "Japanese Women Speak"); "In the Light of the Christmas Star" (cantata or dramatic sketch, followed by social for the Sunday school); "The Festival of Lights" (all-church dinner in evening, with elaborate program honoring missionaries and their families); "The Torch of Wisdom—a Living Magazine"

(dramatization of a month's issue of the denominational magazine, *Missions*); "A Study in Darkness and Light" (address by missionary worker); "Keeping the Home Fires Burning—The Annual Campfire and Business Meeting"; "Candles of the Lord—a Memorial Service for Past Leaders"; "The Farther Lights—a Meteor Shower" (reception of gifts for some mission station according to ascertained needs). Leaders of these several meetings were designated as Distributors of the Light, Lamp Lighters, Projectors, Heralds of the Star, Torch Bearers, Pathfinders, Bonfire Builders, Search Lights, Service Lights, Star Dust, etc. The officers were listed as Headlights and the circle leaders as the Cluster Lights.

Mrs. Maude Rose Wellman, the social chairman, writes of the correlated meetings:

At the opening birthday rally the social feature was termed "Following the Gleam to Our Natal Day," each entrant being given a symbol indicative of the month in which she was born (sketches of snow flakes, fire crackers, roses, etc.) which furnished a clue to lead her to the table assigned to that month and decorated correspondingly. Appropriate songs and jingles for these months were interspersed with the luncheon.

Some of the other coordinated topics were: Following the Gleam over Land and Sea (exhibit of curios from a number of mission fields with demonstrations by costumed hostesses); Through the Orchard (guessing games with fruits); To High Lights of History (character guessing game); Into Erin (celebrating St. Patrick's Day); Into the Mission Fields; Through a Treasure Hunt (for hidden parcels brought for the donation of gifts), etc.

At the meeting where Japan was the topic, "Following the Gleam into the Garden" was carried out in the following manner: Leaves were cut from paper of an appropriate green and each leaf bore a letter in the name of some Japanese flower or fruit. To group the letters of one word, the reverse side of each letter in a given word was inscribed with a number. For instance all the letters in the word "chrysanthemum" bore the number one on its back, and so on. The groups having the same number worked together to guess the word. After these names of flowers were completed, Japanese games were provided—Gomoku, a game similar to our logomachy; Jan Kim Po and a Japanese fish game. The rooms were decorated with Japanese lanterns and cherry blossoms made from crepe paper and attached to twigs to suggest a Japanese garden.

This unique correlation between program and social features is worth trying and lends itself to much ingenuity, especially in communities where the church needs to be the social as well as the religious center.

THE DAY OF PRAYER

March 8th marks that important event. While ready-made outlines furnished by denominational as well as undenominational organizations render detailed plans in this Department unnecessary, we wish to stress the importance of more than a perfunctory observance. Prayer furnishes not only our guidance but our dynamic. "Only men and women in personal relationship with the Holy Spirit receive His teachings, feel His power and become His effective agents Neither plans, however clever, nor organizations, however efficient, can accomplish spiritual results unless they are spiritually conceived, inspired and supported."

Prayer is the tide for which the vessels
wait
Ere they can come to port. And if
it be
The tide is low, how then canst thou
expect
The treasure ship to see?

Thousands of our invalid or elderly folk may carry on their former work by way of the Throne, by enlisting as "prayer partners" of some efficient missionary worker, interceding constantly for work they have adopted as their own. "Shut-in But Not Shut-out" is the unique title of a leaflet dealing with this method of restoring the joy of service to earnest souls in life's sidelines.

"Money—that is what I want to learn from Him above all—money the cause of so much temptation and sin and sorrow and eternal loss; money as it is received and administered and distributed at the feet of Jesus, the Lord of the Treasury, becomes one of God's choicest channels of grace to myself and others."—Andrew Murray.

BULLETIN OF The Council of Women for Home Missions

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

"... of Such an Astonishment"

Whosoever on ye night of ye nativity of ye young *Lord Jesus*, in ye great snows, shall fare forth bearing a succulent bone for ye loste and lamenting hounde, a wisp of hay for ye shivering horse, a cloak of warm raiment for ye stranded wayfarer, a bundle of faggots for ye twittering crone, a flagon of red wine for him whose marrow withers, a garland of bright berries for one who had worn chains, gay arias of lute and harp for all huddled birds who thought that song was dead, and divers lush sweet meats for such babes' faces as peer from lonely windows—to him shall be proffered and returned gifts of such an astonishment as will rival the hues of the peacock and the harmonies of Heaven, so that though he live to ye greate age—when man goes stooping and querulous—yet shall he walk upright and remembering, as one whose heart shines like a greate star in his breast.

—Source Unknown.

World Day of Prayer for Missions

the First Friday in Lent
March 8, 1935

The theme for the day's meditation and prayer throughout the world is "Bear ye one another's burdens." Together the world on this day will be praying for the missionary enterprise and for all who share therein; for a quickened conscience toward the world's burden bearers; for courage to stand for the right and willingness to accept the sacrifices involved for us all in the building of a better world; for justice and understanding among indi-

viduals, classes, races, and nations.

In the United States of America, the World Day of Prayer Offerings will, unless specially designated, be divided equally among four missionary projects, namely, Christian literature for women and children in Mission lands, Women's Union Christian colleges of other lands, Religious Work among students of U. S., Indian day and boarding schools, and Christian service among Migrant laborers and their children. [The offerings may be sent directly to the editor for distribution.]

It is well for us as we enter upon this world-wide prayer and service to read the excerpt from St. Paul's letter to the church in Galatia from which the theme is taken—

Brothers, you were called to be free; only do not make your freedom an opening for the flesh, but serve one another in love. For the entire Law is summed up in one word, in, You must love your neighbor as yourself (whereas, if you snap at each other and prey upon each other, take care in case you destroy one another).

The harvest of the Spirit is love, joy, peace, good temper, kindness, generosity, fidelity, gentleness, self-control: — there is no law against those who practice such things. As we live by the Spirit, let us be guided by the Spirit; let us have no vanity, no provoking, no envy of one another. Even if anyone is detected in some trespass, brothers, you are spiritual, you must set the offender right in a spirit of gentleness; let each look to himself, in case he too is tempted. BEAR ONE ANOTHER'S BURDENS, AND SO FULFILL THE LAW OF CHRIST. If anyone imag-

ines he is somebody, he is deceiving himself, for he is nobody; let everyone bring his own work to the test—then he will have something to boast about on his own account, and not in comparison with his fellows. FOR EVERYONE WILL HAVE TO BEAR HIS OWN LOAD OF RESPONSIBILITY.

—From Letter to Galatians,
Moffatt Translation.

"... of Such Astonishment"

*Except the Lord build the house,
They labour in vain that build it:*

*Except the Lord keep the city,
The watchman waketh but in vain.*

*And it shall come to pass that
the mountain of the
Lord's house shall be established
in the top of the mountains,
and shall be exalted above the hills
and all nations shall flow
into it.*

*Except the Lord build the house
They labour in vain that build it.*

*Bring ye all the tithes into the
storehouse*

*That there may be meat in mine
house,*

*And prove me now herewith,
saith the Lord of Hosts,*

*And prove me now herewith, if
I will not open you the
windows of heaven and
pour out a blessing that
there shall not be room
enough, that there shall
not be room enough to receive it.*

*Bring ye all the tithes into the
storehouse*

*And prove me now herewith
saith the Lord of hosts.*

The above scriptural song, written by James G. MacDermid, is published in two keys by Forster, 218 South Wabash, Chicago. 40 cents.



MIGRANT CENTER BASEBALL TEAM WAITING TO BE FED

DEAR FRIENDS:

Those of you who are meeting on this World Day of Prayer are among the best friends of the migrant children. Much has been accomplished in Migrant Work this last year. Your gifts on the last World Day of Prayer helped tremendously. Cooperating on State Labor Standards Committees, and through the Federal Children's Bureau and similar bodies, the Council of Women for Home Missions has worked on various phases of the situation, such as hours, wages, and child labor. Those employed in agriculture are still unprotected by the codes that have become effective in so many lines of work.

While at work on the problem itself, the Christian social service has gone forward with rather remarkable success in 30 fields in 11 states, with increasing co-operation of employers and local groups in migrant areas. We have in mind one field in particular. Three years ago we entered the Connecticut Valley tobacco situation when many leaders in that area declared there was no need for work. Last summer these leaders not only recognized the need but provided for a program on four plantations instead of one. In two states this past year, for the first time, we had

the active cooperation of State Departments of Education and Health.

At the Christian centers in many camps, hundreds of children not only were protected from exposure in the fields and the dangers of cannery machinery, but they grew stronger physically and spiritually. You cannot imagine how we have struggled to carry on within the budget. It has meant volunteer service on the part of many young women and the doing without much needed equipment. Carrying a program for 40 or 50 children, ranging in age from infancy to 9 or 10 years, throughout a 12-hour day, is not easy. Our youngest was 21 days old! In the evenings and on Sundays, the young people and adults need leadership. A visitor at a center marveled at the accomplishments and her comment was, "So much with so little!" Miss Barnes, who is known as the "angel of the cotton camps," writes:

Late one afternoon as I was hurrying home, some one stopped me. In an old barn a short distance away, a little boy was very ill. With a sigh of relief the mother greeted me for we had met the year before "in peas." "My little boy, he have too much fever and talk too much at night. He been sick ten days. We took him once to doctor but have no money to take him back. The doctor say he too sick, should send for him earlier but we have no money."

I found the little fellow in an old dark stall. I could just make out his form lying in bed. The father brought out an old kerosene lamp which helped. I could see he was critically ill and that if he made the long 35-mile trip over the mountain to the hospital, it might be too late, but that was his only chance. This suggestion terrified the mother. "But he too sick; I'm afraid he die! Only two months ago, little Mary die with pneumonia while we are 'in cots.'"

Finally she consented. Typhoid-pneumonia was the diagnosis. For days the doctors held out no hope for his recovery. Then he began to improve slowly and soon was out of danger. Surely a loving Father watches over and cares for these little wanderers.

Faithfully yours,
COUNCIL OF WOMEN FOR
HOME MISSIONS.

* * *

DEAR FRIENDS:

Please remember me, too—
Indian American Youth.



REBECCA EVANS

Winner of the Health and Beauty Contest,
Indian Presbyterian, U. S. A., Mission,
Ganado, Arizona

We of the Church who work with the Indian American are learning that ours must be a ministry to the whole personality. Our pattern is "the beauty and grace of the Lord Jesus Christ."

Our World-wide Outlook

A Missionary Newspaper of Current Events

NORTH AMERICA

Need for Home Missions

Let those who assert there is no need for home missions ponder the following: The Home Missions Council recently reported that there are 10,000 villages in the United States without a church of any kind. There are thirty thousand villages without a resident pastor. There are more than thirteen million North American children, under twelve years of age, who are not in church or Sunday school.

Kentucky Mountaineers

Clear Creek Mountain Springs, Inc., with Dr. L. C. Kelly of Pineville, Ky., as President, is an organization designed to help mountain people of Kentucky. (See page 232 May REVIEW.) During the past summer a school was held which reached 1,200 people. A camp for boys had an attendance of 185, and a camp for girls had an attendance of 145. For four weeks a mountain preachers' school brought together sixty ministers, from fifteen district associations.

—*Watchman-Examiner.*

Missions on the Radio

Through the courtesy of the American Broadcasting System the Foreign Missions Conference of North America is sponsoring a 15 minute program on Friday afternoons at 3 o'clock, Eastern Standard Time, known as the "World of Missions." This program is available on the following stations:

WMCA—New York City.
WABY—Albany, N. Y.
WCBM—Baltimore, Md.
WHDH—Boston, Mass.
WEER—Buffalo, N. Y.
WJJD—Chicago, Ill.
WFBE—Cincinnati, Ohio.
WDEL—Wilmington, Del.

WJBK—Detroit, Mich.
WIP—Philadelphia, Pa.
KQV—Pittsburg, Pa.
WPRO—Providence, R. I.
WHBF—Rock Island, Ill.
WIL—St. Louis, Mo.
WTNJ—Trenton, N. J.
WOL—Washington, D. C.
WIXBS—Waterbury, Conn.

These programs will inform and interest people in the world-wide program of Christianity. Internationally known men and women will speak out of their experience of Christian work all over the world and outstanding missionaries and Christian nationals of other lands will give vital messages, news events, and answer questions. Comments and suggestions on these programs will be heartily welcomed. Inquiries should be addressed to your nearest station.

A Forward Movement

Plans for a forward movement of sweeping proportions, aimed to revitalize and invigorate the missions of the Protestant Episcopal Church, were adopted at a meeting of the Joint Commission. The movement aims to revitalize the spiritual life of the church in every branch of its work.

Each church member will be urged to live up to his full responsibilities as a Christian disciple, by regular prayer and meditation, sincere repentance, unflinching attendance at worship, outpouring of money and service. No new organization is to be set up; the work will be through existing departments.

—*The Churchman.*

Unusual Jewish Bequest

Protestant, Catholic and Jewish charities received their largest Christmas gift when the will of Reuben M. Isaacs was probated December 24. Mr.

Isaacs, retired clothing manufacturer, left about \$875,000 outright to sixteen Catholic, Jewish and Protestant welfare agencies which is divided between the following institutions: Federation for the Support of Jewish Philanthropic Societies; Brooklyn Federation of Jewish Charities; Catholic Charities of the Archdiocese of New York; Federation of Protestant Welfare Agencies; New York Guild for the Jewish Blind; Hebrew National Orphan Home; The Catholic Guardian Society; Association to Aid Crippled Children; New York Institution for the Instruction of the Deaf and Dumb; Young Men's Hebrew Association of Borough Park; Camp Sussex, Inc.; Harlem Home of the Daughters of Israel; United Jewish Aid Society; St. Patrick's Home for the Aged and Infirm; Society for the Relief of Half Orphans and Destitute in the City of New York.

A Children's Church

An interdenominational church, with its membership made up exclusively of children, has been organized at the Ohio Soldiers' and Sailors' Orphans' Home in Xenia, Ohio. It is believed to be the first of its kind. Chaplain C. C. Haukins has spent ten years of research in planning its organization.

A committee of children, guided by Chaplain Haukins, wrote the Constitution of this "Community Church for Christian Youth," and it will be affiliated with the Community Church Workers of the U. S. A. The executive secretary of that organization, Richard E. Shields, has given personal attention to the development of the plan and was present at the installation of officers. More than 100 children are charter members.

Medical Missions Conference

Under the auspices of the Foreign Missions Conference seventy-five doctors and nurses from more than twelve foreign countries met for their fifth biennial Medical Missions Conference in New York City, December 13-15. Papers were presented on tropical and oriental diseases, preventive medicine and the health problem of women candidates and missionaries. The way in which different governments view the missionary physician ranges from definite restrictions, as in Turkey, to approval with financial cooperation, as in Congo Belge. Resolutions adopted by the conference called for a concerted effort to bring church members to a deeper appreciation of the "ministry of healing"; of the importance of establishing more medical colleges to train native physicians, because of the decrease in the numbers of Western doctors entering the service; of the advisability of having hospital management trend toward local control and of the necessity of having the Christian Church maintain its leadership in foreign hospital work.

Some Impressions in Mid-West

Rev. Wilbur S. Dering recently paid a visit to the Congregational Christian Churches of Indiana, Illinois, Wisconsin and Missouri, speaking in 71 centers. He enumerates in *Advance* some of the impressions received. The first impression concerned the effectiveness with which state organizations are working. He also found unity in the midst of diversity. Some churches minister to rural, others to urban and suburban areas; some struggle with industrial problems and shifting populations, yet there was a common Christian fellowship and Dr. Dering was greatly impressed by the sympathetic hearing given to the missionary message. "I am fully convinced," says Dr. Dering, "that the spiritual health of a church and its missionary horizon are closely connected. Some may still con-

sider Christian missions as a separate project, without any particular relationship to the local parish program but no church can remain vigorous in a spiritual sense and surrender its vision of its world-wide mission."

Islam in America

The Moorish Science Temple of America is a national organization, founded by Noble Drew Ali with religious, social and humanitarian purposes; among other beliefs they maintain that Noble Drew Ali was a prophet descended from Mohammed and guided by his Father God Allah; that colored people and Moors descended from ancient Moabites, who left the North Western and South Western shores of Africa; that the names colored folks, black people or Ethiopians and Negroes are misnomers, being names applied to slaves by slave holders; that Friday is a holy day of rest; that love, truth, peace, freedom and justice must be proclaimed and practiced.

The organization has more than 100,000 members in this country who pay 50 cents a month to local temples, and 25 cents a month to the national body. Trouble recently arose in Moorish Science Temple number 10 in Newark, N. J., over the payment of contributions to the "reincarnated" Noble Drew Ali when it was asserted the prophet "departed from this life in the year 1929 and his return to this earth is impossible in that short space of time, according to recognized conceptions of the Moorish Science Temple of America." —*Moslem World*.

Mission Study Downs Race Prejudice

At Mt. Vernon, Kentucky—the seat of Langdon Memorial Home, maintained by the Presbyterian Board of National Missions for girls of the surrounding region attending school at Mt. Vernon—a community school of missions was held last year which had most valuable corollaries. The morning sermon

on the opening Sunday, preached by a visiting minister, was on "How Large Is Your World?" this being a background for eight nights' study of "Christ in Our Modern World." Ruth T. Fulton, in a statement sent to the Missionary Education Movement, says:

At 4:30 p.m. the curtains of our small world and individual prejudices were pushed back to welcome to the Home a colored girls' quartet (brought from a near-by school) who had come to give our opening program at night at the School of Missions. Langdon girls for the most part erased lingering and long-felt race feelings, evidenced by the desire to meet these girls of a dusker skin and eat with them. There were still, however, those who emphatically said, "My mother taught me never to associate with them," or, "I certainly don't want to eat with them"; and so these looked with rather disapproving wonder upon our upper classmen who ate with the interesting guests.

At the ensuing evening church service the small town turned out almost en masse to hear the concert, at least a hundred people standing for an hour and a half listening to "naïvely worded and strongly rhythmical spirituals." So warm was the welcoming feeling that even the girl who quoted her mother's advice said, the following morning, "I don't have any race prejudice any more." All the girls had felt their world enlarge greatly.

Crowds came so early to the study classes that a preliminary song service had to be arranged to fill the time of waiting. A grand pageant closed the school on the eighth night. The total enrolment had been 429 (in a small place) with an average attendance of 308 over 175 the year before. "Denominational high walls crumbled at least to the place where we can stand on foundations and join hands in a completely united effort to face common world problems together and begin our practice of brotherhood in our own community."

LATIN AMERICA

Putting Pressure on Mexico

Three Protestant denominational papers recently made

stern protest against persecution in Mexico. *The Christian Advocate*, of the Methodist Church, South: "The government has struck hard at the Church, with the result that religious freedom and education are imperiled. . . . Any nation which limits the freedom of religion and of education to teach the truth, and establish moral principles in the minds of the people turns back the clock of time, and invites the return of the Dark Ages."

The Lutheran: "Lutherans of America will not approve the enforced displacement of the Christian religion by atheism. . . . We have sympathy for the victims of Mexican politicians and we believe a godless government a dangerous neighbor of our own nation."

The New Outlook, United Church of Canada: "A fanatic strain marks the group now in power at the Mexican capital, and it is doubtful whether the protest of the outside Churches will have any salutary effect at the moment. . . . The ineradicable religious impulses of the human heart will ultimately mean the restoration to the Catholic Church of the free exercise of its rights and teachings."

Other periodicals — Roman Catholic, Hebrew and Protestant — have also voiced vigorous protests.

Pearl Fishers of Venezuela

Rev. Donald Turner, of the Orinoco River Mission, has been working among the pearl fishers of Venezuela, with the help of the National Bible Society of Scotland. In the *Quarterly Record* of that Society he gives a glimpse of this work.

In the *Dios Te Salve* we sailed for the pearl fishers' huts along the coast of the Carribean. We had not been out long before we appreciated the meaning of the boat's name, "May God save you." The sailors sighted several sharks, one almost as long as our boat. Soon we landed at Las Maritas. As we went from one palm hut to another offering Scriptures we were given various receptions. Some took the literature eagerly, saying that they had read such before and liked the Gospel. Others were indifferent, and said that

they could not read. Occasionally an enemy was found. Anything which took the mind away from work did not meet with the supervisor's approval. One of our converts, a tall Guaiqueri Indian, told me of his experience in Maracaibo. He was almost overwhelmed one morning as he saw the sin and vice on every hand, following in the wake of the oil boom. Later he noticed one of his countrymen pass by with a Bible and hymnal in his hand and saw him enter the Evangelical Church. He thought of the times when he had buried his arms in decayed oysters in an old hull and brought up shining pearls; so these human gems, he thought, are reached by Christ's arms and are brought up out of the corruption of sin.

Federation in Brazil

Progressive efforts toward Protestant cooperation have been made in Brazil during the last 30 years. In 1903 the Brazilian Evangelical Alliance was organized; in 1910 the Evangelical Council of Religious Education was formed. As a result of the Panama Congress in 1916, the Brazilian Committee on Cooperation in Christian Work was formed, one of the most effective pieces of constructive work yet done in Brazil. The Federation of Evangelical Churches was organized in 1931. Almost the last work of Rev. Erasmo Braga who died in 1932 was to outline in clear terms the sphere of service for each of these organizations. A plan was submitted in December, 1933, to all cooperating societies, embodying a constitution for "The Evangelical Confederation of Brazil." Five of these denominational bodies met in 1934 and approved the plan. The two Bible Societies, the British and Foreign and the American, and several cooperating societies and foreign mission boards likewise gave their approval. On June 19, the body was definitely organized. The constitution provides that "the three departments of the Confederation are as follows: (a) The Council of Evangelical Churches of Brazil, for the purpose of publicly representing Protestantism and treating of matters pertaining to inter-ecclesiastical relations; (b) the Council of Cooperation, whose object is to attend to general interests of cooperation in the re-

ligious and social field; and (c) the Council of Religious Education, whose end is to promote cooperation, especially in the sphere of religious education.

Leper Colony in Paraguay

Paraguay has set aside 2,500 acres of land about 75 miles from Asuncion to be used as a leper colony. Initial plans call for the construction of 36 cottages. For this work and for the cleaning up of the land the government is at present using Bolivian prisoners. Plans provide also for the construction of a general hospital, a laboratory and other necessary buildings. This will furnish refuge not only to the lepers in Paraguay, of which perhaps there are more than 5,000, but also to the many others on the continent who may be able to go there.

Dr. Webster E. Browning, after a careful survey, estimates that there are more than 75,000 lepers in South America, not more than 5,000 of whom are cared for in any institution. The new colony is under the general direction of the council of the medical faculty of the National university, and Dr. John Hay has been named director.

—*The Christian Century*.

Birth of an Indian Church

The Inland South America Missionary Union reports progress in evangelizing the Forest Indians of South America. Buriti is a colony of 400 Terena Indians, and two years ago Mr. and Mrs. William Hunrichs spent seven months among them. Later, a school was organized. Except for occasional visits, the work is now in the care of native pastors from Bananal, 100 miles away.

This embryonic church is a missionary force and the members have been preaching among the scattered white farmers, many of whom have accepted the Gospel. One man, a leader of evident strength of character, tells an amazing story of suffering from witchcraft and demon possession from which he has been entirely liberated since ac-

cepting the Gospel, brought by one of the Indians from the colony of Burity.

—*Amazon Valley Indian.*

EUROPE

German Missions in Difficulty

The annual report of the Leipzig Mission:

"The great changes in State and Church in Germany cannot for long leave the missionary societies untouched. They too will have to undergo changes in certain aspects. With this in mind, the leaders of the German missionary societies are endeavoring to prepare the way for greater unification of the missionary life, but this will not be possible until the Church itself has found a fixed form.

"In a quiet way the Leipzig and the Neuendettelsau Missions have taken an important step toward closer cooperation at the home base and to divide all gifts received for both corporations on the basis of a fixed ratio so as to prevent rivalry. It is hoped that by means of this collaboration the love of the Bavarian congregations for missions may be strengthened.

"The missions are grievously affected by the contests now taking place in the Church and there is danger that the missions will be ground between the existing antitheses."

Roman Catholic Methods

The Evangelisches Missionsmagazin (Basel) reports on new missionary methods employed by the Roman Catholic Church. F. X. Schrenck discusses the question of a coming union between the Roman Catholic and the Greek Orthodox Churches.

Pope Benedict XV founded a papal congregation separate from the Propaganda, for the Oriental churches. Next, Pius XI founded the "Oriental Institute" for the cultivation of oriental sciences. In 1928 occurred the founding of the Russian College in Rome, the school for future missionaries.

The most striking recent development is that occidental or-

ders have been busy planting Oriental branches of their orders. These have adopted the eastern ritual, a thing which is unique in the history of the Catholic Church. Novitiates on the Russian border of Poland are holding themselves in readiness for the coming work in Russia. Table lessons are read in four Slav languages by turns and in the chapel the mass is in Russian, as well as the calendar. In 1930 the conversions had mounted to 300. C. T. B.

Lutheran World Convention

The annual meeting of the Executive Committee of the Lutheran World Convention for 1934 was held November 12-20 at Munich, Germany. Lutherans of Munich declared that the mere appearance of the Executive Committee at this time for a meeting in Germany was a source of helpful moral support to them in view of the issues they have to meet. Enthusiasm shown by students and professors at a meeting of the Committee at the University of Munich attested the support of academic circles; while the farmers of Bavaria showed where they stand when they sent a delegation to Berlin to confer with Hitler about pending issues, to whom unafraid, they said: "If the choice is between party and church, although we have hitherto been loyal members of your party, we choose the Church, for we must obey God rather than man."

The physical and spiritual distress of Russian Lutherans, and the crisis upon Austrian Protestants were considered. Other vital problems were the plight of minority Christian churches in Rumania, and of most churches in the smaller countries bordering on Soviet Russia, from Finland on the North to the Black Sea and Rumania on the South. The success of the Protestant movement in Ukraine, already mentioned in the REVIEW, was ground for real encouragement.

Important missions in India, China and Africa, founded through Lutheran Missionary Societies in Germany, have been

preserved and continue to function.

Because of the difficulty of getting money out of Germany to the foreign mission fields, the Executive Committee was requested to notify the Church through the press not to send any gifts for foreign missions to Germany. American contributors may send gifts to Dr. Ralph H. Long, Director of the National Lutheran Council, 39 East 35th Street, New York City, and friends in non-German countries of Europe may send to Dr. Alfred T. Jorgensen, Vendergades 28, Copenhagen, Denmark.

The third Lutheran World Convention will be held in Paris, October 13-20, 1935.

Protestants in Italy

Protestants, who are also called Evangelicals, in Italy are not so weak numerically as many may believe. The government census of 1911 estimated their number as 123,000. Since that time no religious census has been taken, but at present one may safely estimate the number of Protestants as 200,000 communicants. If we include catechumens, sympathizers and other friends, this number would be much larger.

Mussolini has written to all educators in Italy, according to the *Watchman-Examiner*, recommending the use of the New Testament as follows:

All professors and teachers shall read the New Testament, shall explain this divine book to the children, and see to it that they memorize the best passages. This book shall not be missing in any school library, for it is ever new throughout the centuries. It is the greatest of all books, the most necessary of all books, because it is divine. The national government desires by it to capture the children, and through them the soul of the Italian people, for the discovery of the sure way which will lead the Fatherland to the worthiest and truest greatness.

Peasant Youth Movement

Last summer, in a small Esthonian village, the first conference of the Student Christian Movement in Esthonia was organized for the Russian peasant youth of that country.

The response was extraor-

dinary. There were about 70 members present, of whom more than 50 were Russian peasants, boys and girls, who came from various parts of Estonia. Subjects discussed included: the Soul of the Russian Nation; Religion and Culture; the Life and Beliefs of Youth in Soviet Russia, and Science and Religion. Daily church services were attended by large numbers of peasants.

As a result of this conference a Russian Christian Peasant Youth Movement has been created, which has as its object:

1. To help its members to build their private lives and the life of the Community on the foundation of Christian truths.
2. To organize missionary work among the unbelieving peasant youth.
3. To assist one another in spiritual and cultural development.

On the Polish-Russian Frontier

Rev. K. J. Jaroszewicz, as a representative of the Union of Churches of Christ, spent the past summer in Poland and on the Russian border. The 40 conferences held were great evangelistic gatherings at which 100,000 heard the Gospel. Hunger for the Word is best described by the following incident which was a typical experience.

Arriving at Pinsk very late Saturday night, the local preacher tried to hide us from the crowd which was already on hand for the meetings of the next day. He told the people that they could remain in the chapel over night, to sing, pray, talk and read the Bible, and that the first meeting would start early in the morning.

We went into the barn on the hay to try to get some sleep, but by the time we had nicely fixed ourselves the visitors discovered where we were. These exclamations followed: "We have been waiting so long for you. It is not right that you should lie down in sleep while we have been waiting three years for you!" There was nothing to do but to climb out of the hay and go to the chapel and preach to them. When our host came in the morning to call us we were in the chapel still. He took us home and gave us a little breakfast and about two hours of rest. The first service started at 8 a. m. and closed at 1 p. m., with a full hundred converts.

Everywhere one plea stood out above the rest. It was for Bibles and missionaries.

Symbolic Substitution

If present plans mature, by 1937 Russia will have a colossal symbol of the substitution of the religion of communism for the religion of Christ, and of the deification of Lenin for the worship of God. Ground was broken last summer and construction was begun for the "Palace of the Soviets," in Moscow, to occupy the site where formerly stood the world famous Cathedral of the Saviour. It was demolished by dynamite by government decree shortly before Christmas three years ago. The structure will house the Soviet Congress, various departments of government and two immense amphitheatres. The building is planned to rise to a height of 1,100 feet, 112 feet higher than the Empire State Building, so as to form a mighty pedestal for a statue of Lenin that will rise 260 feet higher.

—*Missions.*

AFRICA

Blind Evangelist's Faith

Maallim Aziz, a blind evangelist in Assiut, Egypt, who died last year, was a man of unusual character and influence. His work was akin to that of a Bible-woman; being blind, he could visit in the homes, and visit he did with great faithfulness. He had a singular disregard for money. One family was so appreciative of his work that they insisted he should make them a weekly visit for which they would pay him a dollar a month. After a while he felt he was not free to follow God's leading in the use of his time owing to this engagement. "I am a poor man," he said. My communion with God is the only treasure I have. I cannot afford to give it up for a dollar."

In 1932 it seemed impossible that the Assiut Thank-Offering could equal that of the previous year in view of the financial depression, and plans were made for curtailing the work. Then Aziz asked that such plans be held in abeyance, saying he had long been praying that the offering would not be less than the

year before. So it proved, when all the gifts came in.

—*Woman's Missionary Magazine.*

Missionary Becomes an Ethiopian

Dr. Tom Lambie, well-known medical missionary of the Sudan Interior Mission, who worked among Ethiopians for 30 years under the United Presbyterian Church, has decided that he can best present the Christian message by becoming an Ethiopian citizen. Accordingly he has taken the oath of allegiance to His Majesty, Heila Selassie. "Because of my love for Ethiopia," says Dr. Lambie, "because of my sincere desire to help her, and because I believe that acquiring Ethiopian citizenship is the best thing I can do to further the ends for which I have worked for nearly 30 years, I do now voluntarily become an Ethiopian citizen.

"I realize that there is an element of risk; that no matter what happens to me, I cannot appeal for American protection or assistance, even in a matter of life or death, but I am prepared to take that risk if it might be true, that to the Ethiopians I might become as an Ethiopian, that I might win the Ethiopians to Christ.

"To our friends in America and elsewhere, I need hardly add that I venture the hope that relationships with them will be even closer than ever. It will not prevent visiting America whenever we wish. As Paul writes to the Philippians, our citizenship is in heaven from whence also we look for a Saviour."

—*United Presbyterian.*

A Missionary's Interruptions

Those who offer prayers for missionaries should petition that they may keep their poise in the midst of interruptions. A missionary in West Africa who sat down on a "normal" morning to type a letter home mentions the following interruptions which occurred before the letter was finished:

(1) An old faithful Christian comes to discuss the boundary of his farm; the local king is not settling the question as he should. (2) Two sawyers who have supplied timber for the crafts come for payment and haggle for half an hour. (3) A deputation comes twelve miles to discuss the situation caused by the death of the late chief, and the difficulties arising from the three claimants to the office. (4) A smaller deputation wants to know why their pupil teacher has been taken away, and requires proof that one cannot have what one does not pay for. (5) I am called to the District Officer's court, where a young teacher is being prosecuted for libeling another teacher. (6) The head master of the lower middle school comes in with a question. (7) A youth who complains that he is ill has to have his temperature taken and a dose administered. (8) Two ladies come to stay the weekend, and to hold meetings.

—C. M. S. Outlook.

African Enterprise

The story of two instances of initiative comes from Kabete district in Kenya. A school was burned by a man who had opposed the teaching of the Gospel. Work was suspended for only one day; on the second day it reopened under the trees where for some weeks school and services were held. Meanwhile rebuilding started almost at once. The Christian elders of the church each offered what he could towards the rebuilding—one offered to give wattle trees, another stone, another nails, others free labor. They then sent a letter to all the other churches in the Kabete district, asking for help by work and by gifts. In six weeks they had raised a fund of over £15, sufficient to guarantee a better building than the original.

In another district there was no church or school nearer than about six miles. A Christian elder gave a plot of land and all the wattle trees necessary for a school-church, and undertook full responsibility for the Sunday services as soon as the church should be built. Every school in the district gave its services and helped to build, and when it was ready to be opened there were sufficient funds in hand to equip it with a teacher for one year. Both these projects were carried through with-

out assistance from the Church Missionary Society.

New Church in Tanganyika

The town which is, or will soon become the most important town on the east coast of Africa is Dar-es-Salaam, seat of government of Tanganyika Territory. The Episcopal Mission forces have just completed a new church there, for which the Bishop of Zanzibar has been collecting funds for many years, from both Europeans and Africans. The new church will be used by both groups, in separate services, English and Swahili. The opening service was attended by the Governor and many other dignitaries, English and African, and the form of service was printed in two languages. Zanzibar is one of four dioceses making up the field of the Universities Mission to Central Africa.

"Dorkasy" Society

The woman of Madagascar has attained wide freedom; she reigns in her home, equally with her husband, who often seeks her advice. She also holds the family purse.

Attached to almost every church is a *Dorkasy*, which is what the name suggests—a sewing society. Meetings are usually held once a week to sew and work for the poor, and to prepare for an annual sale of work, quite an elaborate affair. At these weekly meetings a short service is frequently held. These societies each have their own president, secretary and treasurer. Besides the weekly payment which each member is supposed to pay, there are many items of expense to be entered week by week. Each *Dorkasy* is responsible for the expenditure of its own money, and many causes receive assistance from them. The native missionary society is helped twice a year; there are twenty-two native missionaries in the heathen parts of the island, and the native church has supported this work for many years. —*The Chronicle*.

WESTERN ASIA

The New Palestine

While ancient Palestine may still be seen, a new Palestine with modern roads, farms and factories is gradually emerging, a transformation due to the coming of Jewish immigrants from Europe and America. The Jewish population of Palestine has doubled in ten years. There are today more than 150 Jewish settlements. Agriculture is being modernized, commerce stimulated, and factories are built. The country now claims fourth place in the world market for oranges. The Jordan's rapid waters supply the country with electric energy, and even the Dead Sea yields through a scientific exploitation of its chemicals a yearly income of millions of dollars. The great majority of these Jews have little or no interest in religion; many openly declare their radical atheism.

—*Watchman-Examiner*.

In the Land of Bashan

Mr. Arthur T. Upson who has had a long experience in distributing Christian literature, especially among Moslems, is now living in Nazareth. He recently made a trip to the territory of Og, king of Bashan, lying in eastern Syria. In his account of the trip he says:

I preached in Arabic ten times in all, and in the various villages made careful distribution of portions to selected persons. On arriving at the house in a Druze village where the meeting was to be held we found a very large room which easily accommodated our audience of 60 or 70 persons. In the old Syrian style, a whole house consists of one such large room. No chairs, bedsteads, etc., are to be found in these villages. Preacher and hearers alike recline on rugs, some supporting themselves on the right arm which rests on a pile of cushions. The audience formed three sides of a square, facing us on the fourth side.

In one town, where three services were held, a descendant of one of the old high Syrian families—now a fairly poor man—was given a copy of the "Way of Salvation." Next night he came again and told us he was sick of a sinful life and wished to find the way of salvation. After the service we talked and prayed with him and his wife. At our third visit—a few days later—he told of his new joy in

finding Christ and that he now offers a little family prayer with his wife.

—*Scripture Gift Mission News.*

Armenian Bible Centenary

A unique celebration among anniversaries and centennials was held in New York City, December 9. The year 1934 is regarded as the 1500th anniversary of the translation of the whole Bible into Armenian. In 434 A. D., two vigorous Armenians, Mesrop, teacher and priest; and Sahak, a Patriarch, with the help of others, completed this first translation. They also inspired the translation of other works, stimulated education, and brought about a renaissance of national religious and intellectual life that has influenced all the varied history of Armenia and the Armenians. The recent celebration was sponsored by the American Bible Society. —*The Living Church.*

INDIA

Need for Forward Movement

Red terror which oppresses China is not lacking in India. The Central Government has warned provincial authorities to take swift and stern action, and Calcutta leads with mass demonstrations to strengthen the hands of authority. A more urgent, evangelistic presentation of Christianity to meet India's present need is the subject of important articles in the Indian press. Mass movements also are critically surveyed, and the conclusion is reached that unless the converts receive systematic instruction and Church care after baptism their value to the Church is largely negated. At Landour, the United Church of Canada, American Presbyterian Mission, and the Methodist Episcopal Mission have been in conference, discussing the principles of the indigenous expansion of the Church. Practically all Indian missions are grappling with the problem of bringing Indian Christians to a realization of their responsibility for evangelizing their own people.

Dr. Howard Guinness, of

Great Britain's Inter-Varsity Fellowship, with two Indian graduates, is making a six months' tour of the colleges, not to start branches of the Fellowship in India, but to share with the students the experience of students in other parts of the world who, having come into vital touch with the Living Christ, are putting their shoulders to the missionary task.

Proportion of Missionaries

The *United Church Record* gives the percentage of missionaries to the population of India.

BOMBAY PRESIDENCY:

One missionary to every 37,575 Indian population.

UNITED PROVINCES:

One missionary to every 66,956 Indian population.

CENTRAL PROVINCES:

One missionary to every 42,639 Indian population.

PUNJAB:

One missionary to every 60,690 Indian population.

BURMA:

One missionary to every 37,700 Indian population.

MADRAS:

One missionary to every 41,124 Indian population.

CEYLON:

One missionary to every 32,973 Indian population.

RAJPUTANA:

One missionary to every 14,363 Indian population.

CENTRAL INDIA:

One missionary to every 75,171 Indian population.

However, these figures do not tell the whole story, since half of the missionaries are engaged in medical, educational and industrial work, thus giving to each evangelistic missionary twice the number of population above specified.

Servant Wins Caste Family

"On the Vinukonda field, South India, there is a Kamma family which became Christian about two years ago, and are proof of the power of God," writes Florence Rowland, Baptist missionary of Ramapatnam. "They had had in their home an outcaste Christian, who did the

menial tasks, such as tending to the cattle, pounding the grain and sweeping the house. But she was a real Christian, and these high caste people watching her, were won by her faithfulness. The young woman who led them to Christ and the girl of the caste family have just entered the Bible Training School in Nellore to train for definite service. The caste girl is about twenty years old. She was married at the age of seven, and her husband died when she was nine. She is in the school, eating, sleeping and living with those of the depressed classes."

—*Watchman-Examiner.*

Pasumalai's Growth

Lloyd Lorbeer, manager of the Congregational Training School at Pasumalai, writes that enrolment increased to 912 last year, and the increase was largely Hindu and Moslem. Parents appreciate more and more the home for their children where they are surrounded twenty-four hours a day with a wholesome religious environment; there is no caste or communal distinction. Girls are increasing in numbers and in participation in school affairs, and eight of the forty-five teachers are women. More boys are working to earn part of their expenses, and work is being looked upon more as a privilege. An ever larger portion of the financial support is coming from Indian sources and the school has become thoroughly indigenous. —*Missionary Herald.*

Roadside Dispensaries

In a radio address, Dr. Ida Scudder told of the roadside dispensary work undertaken by the medical force in Vellore to meet the great need of neighboring villages. This was begun in 1909.

The people had been informed that at an appointed time the following week medicines would be dispensed and anyone needing medical help would receive it—but the person must be along the roadside and hold up a bottle if help were desired. The following week we started forth in a one cylinder motor car—the only one at that time in our vicinity. The road was lined for its twenty-eight miles

with the sick stretching forth their bottles. In one way it was amusing, at the same time very pathetic. It showed the distress and the necessity for such help. After that trip, nine stopping places were planned under great over-spreading trees where the sick could gather and wait for the medical motor car. Now each week the blind, the lame, the diseased of all kinds and the lepers are waiting for us. They come in hundreds, and the days are filled with extreme activity. We meet diseases, the description of which do not seem to appear in our medical books of the West. Often slight operations are done along the roadside—even to the extent of giving chloroform for the worst cases. The very sick are treated and told to wait until evening when the ambulance will return and take them to the hospital. So urgent has been the demand for this medical aid that at present we are covering four roads instead of one.

Aged Convert in Mysore

Mr. Neilson, of Mysore City, tells of an Indian Christian from Dehra Dun, United Provinces, eighty years old, who testifies to having been a convert from Islam for the past fifty years. He was formerly a cloth merchant, and gave up his business in order to travel through India preaching and singing the Gospel in Urdu. Several opportunities of witnessing for Christ were afforded him in Mysore. His remarkable memory, so abundantly stored with Scripture verses (in fact he claims to have memorized the entire Bible in Urdu) has earned for him the title of "Hafiz-i-Bible," which means "One who has the whole Bible by heart." His preaching, interspersed by snatches of song, was enjoyed by several indoor groups; and it is hoped that this, and his street message will find a place in Moslem hearts.

—*Fellowship of Faith for Moslems.*

West Himalaya Field

The future of the Moravian Mission in Western Tibet was discussed at a field conference at Leh last August. In recent years Tibetan Christians have developed a keener sense of constitutional church government, so that they are in a better position than formerly to legislate for the future church of Christ in Tibet.

They readily grasped the essentials of orderly debate.

The chief problems which faced the conference were (1) the supply of the Tibetan ministry, (2) the augmentation of the staff of evangelists, (3) the reestablishing of the West Himalaya Local Board, (4) the revision of rules and regulations which grew out of past experience gathered since the last field conference of 1920.

The growth of the church in the direction of a keener sense of responsibility, the desire for a workable machinery of church government, and the urge for greater unity in church life offset the meager numerical results of long years of strenuous work among these people. The keen interest, and intelligent participation in the debates, and the unity of purpose among Tibetan Christians presented a hopeful outlook for the future.

—*Moravian Missions.*

Malayan Mission Jubilee

Methodists in Malaya celebrated the Jubilee of Methodist work in Singapore, Straits Settlement in January. This mission was founded by Bishop James M. Thoburn. Bishop W. F. Oldham, the first Anglo-Chinese School in Singapore, the pioneer of a group of schools which now enroll 15,000 pupils was founded by Bishop W. F. Oldham who was pastor of the first Methodist Church in Malaya, which now numbers 132 churches. A forthcoming history of Methodism's development in Singapore will cover various phases of the work, including the generous cooperation of the Chinese; the devoted labors of Indian and Chinese pastors and laymen; the missionaries who have carried the Good News to laborers on distant rubber estates, to the Sakai aborigines, and to thousands of Asiatic English-speaking people.

—*The Christian Advocate.*

CHINA

New Task for Missions

Feeling that the cooperative principle is one step in the direc-

tion of a more Christian organization of the Chinese economic system, missionaries in Nanking are undertaking a new experiment. Silk weavers, thrown out of work by changing conditions, are being taught to weave wool; and in addition to the technical training a cooperative society of the workers is being formed to share the profits. A further development of the cooperative idea was the organization of ricksha men, resulting in a greatly improved economic status for these lowly workers. When the kind of organization best suited to each situation has been worked out on a small scale, it can be duplicated all over China. It will be an effective challenge to Communism. The program is to get college graduates, men and women, to give two years or more of their lives to going into these areas and living very close to the people to find out their needs and then report higher up. From this experiment it is hoped a more effective Christian civilization will emerge.

—*World Call.*

Communists Active

A recrudescence of communist trouble is reported from the diocese of Kwangsi-Hunan. The situation became so threatening that the Chinese clergy of the C. M. S. asked all missionaries to leave for a time. Similar troubles in Fukien prevented some missionaries from returning after their holidays. At Loyuan the hospital was looted, and in the country districts around Lienkong the bishop says, "A regular Soviet government has been set up, with Soviet stamps, etc., and the redivision of the land has actually been carried out. It may be some time before normal conditions are restored."—*The Christian.*

The General Tours the Provinces

General Chiang Kai-shek and Madame Chiang have recently made an extensive itinerary, flying to the widely scattered provincial capitals throughout China, and other cities of com-

mercial and strategic importance, in order to form closer contacts with the people. Five years ago this would not have been possible; the fact that the general can now travel all over China, without a bodyguard to defend him against assassination by rival war lords, is evidence of progress. They were enthusiastically received wherever they went, and showed a deep interest in the Christian movement. They explicitly sought to enlist Christians in the "New Life Movement" which is seeking to enlist China's 400,000,000 people in a program which is in harmony with Christian ideals, although it makes no definite mention of Christianity.

—*The Presbyterian Banner.*

The Christian Drive in 1934

The Chinese Recorder sums up the achievements on evangelistic lines during 1934. In general, there have been many campaigns of evangelism throughout the churches. There has been an indigenous revival movement in Shantung,—a movement within Christian circles in China. The Bethel Band, a group of Chinese evangelists, visited between August, 1930 and January, 1934, 91 large cities, including the largest in population. In the same period they organized a total of 777 Gospel teams throughout the country. Though linked with a foreign mission group the work is thoroughly indigenous; its leaders are all educated, its influence is growing. The Oxford Group Movement in China has registered large growth in 1934. Its main promoters have been missionaries, although Chinese are responding in many places. The Five Year Movement, closing in 1934, has helped deepen the consciousness of the churches as to their mission. Lastly, In 1934 a Christian campaign for spiritual and moral upbuilding among the youth of China was launched.

Chinese Youth Church

Swatow has a "Youth Church," built up by Dr. D. H. Zi, a graduate of Hartford The-

ological Seminary. It has grown under his leadership until there is now a congregation of 1,000 who meet every Sunday morning for an hour of reverential worship. All are earnest, eager students from as many as six of the schools in Swatow. Not only are they deeply interested in this hour of worship, but they gear their religious enthusiasm to various projects to help Christianize the community life.

—*The Presbyterian Banner.*

National Churches

The National Christian Council of China issues a Bulletin which gives some up-to-date figures in regard to Chinese Christians. There are four national churches: Anglican with 32,390 communicants; Lutheran with 23,930; Presbyterian with 22,701 and Church of Christ (Union) 119,746. In addition there are numerous mission stations maintained by missionary societies whose headquarters are in Australia, England, America, Canada, Germany, Norway, Sweden, Denmark and Finland. The China Inland Mission has 77,277 baptized Christians; in the missions of the British, Canadian, American and European Societies there are almost 400,000. The Lutheran Church in China, known as "*Sin I Hui*," has 63 stations maintained by ten churches and societies in other lands. In these missions there are 326 missionaries, 58 Chinese clergymen and 23,390 communicants.

Adventure in Brotherhood

The jinricksha coolie has a bitter lot. Underfed, exposed to extremes of weather, exploited and despised, it is small wonder his average life of service is only 15 years. Unable to remain indifferent to the hard lot of these men and boys—some begin at the age of 10—the Protestant Episcopal Mission in Auking opened a Ricksha Shelter a year ago to provide recreation, shelter, and rest to many tired men. In winter a coal fire is provided where the men can dry their wet garments and warm themselves; hot tea is theirs for the asking;

a victrola with both Western and Chinese records is very popular and the game of skittles is their great delight. Reclining wicker chairs furnish a place to relax or sleep, and a Chinese nurse looks after the simpler medical needs. In addition, "Thousand Character" lessons are provided, enabling the coolie to lift himself to the possibility of a better position.

An unforeseen development has been the influx of children who come to listen to the music. To keep the Shelter freed for the men, the workers have contrived a Children's Hour with Bible stories, music and games.

—*The Living Church.*

Women's Practical Service

The Women and Girls' Missionary Service League has branches in the eleven dioceses of China. It was started about thirteen years ago and is similar to the Mothers' Union, with particular emphasis on the winning of non-Christians. Every Wednesday afternoon the M. S. L. members meet for Bible reading and prayer, with a social hour. Requests for prayer and praise are given out and encourage many to pray and to witness. These meetings are attended by church workers, Bible women, and volunteers; they are open to any church member, whether rich or poor, educated or not educated.

Each member is invited to contribute at least one article to the annual sale usually held a month before Christmas. This sale realizes from \$1,000 to \$2,000, and the proceeds are divided among the most pressing needs of the diocese, such as rent of mission hall, training and support of Bible women, and care of the sick.

One League member holds a children's service in her home once a week; others go into heathen homes and teach the Gospel. —*C. M. S. Gleaner.*

Support for Christian Colleges

The China Colleges is the name of a new publication put out by the Associated Boards for

Christians Colleges in China. In its second issue it describes the way in which the Chinese are beginning to share in the support of Christian colleges.

For some time the national government has been quietly making a study of all the universities and colleges in China, apart from the government institutions, to determine which of them, in this time of economic stress, are most worthy of public endorsement and support. A few weeks ago it announced that it would this year grant \$720,000, silver, to a selected list of thirty-two institutions. All the universities and colleges in the Associated Boards are included in the list, and together will receive \$232,000. The National Government has recently turned over to the University of Nanking the first half of its gift of \$200,000, silver, for a new library building, and will soon be paying the remainder. Nanking also receives from Chinese sources about \$80,000 a year for the support of its work in agriculture.

Revival in Shensi

The general secretary of the Church of Christ in China, Dr. C. Y. Cheng, with a team of associates recently concluded a retreat in the far interior province of Shensi among the churches of the synod in that province. In one of the centers, 700 have been baptized during the last 12 months and 600 enquirers are at present in the course of training, preparatory to baptism. The membership has increased in that one place 100%. During the three days conference, every one of these 700 new communicants and 500 old timers, 1,200 in all, were in attendance.

—*The Presbyterian Banner.*

Lunch and Family Prayers

The typical Chinese woman of the lower middle class has her social contacts, except those in the family, entirely with women, as the man has his with men, in the tea shops and in the rear of small stores. The "Five-Year Movement" has emphasized the importance of "family worship" in the home. Many women cannot bring their families to see the value of this, so they begin by inviting in a few Christian friends for lunch, after which everyone gathers for family wor-

ship and all the neighbors, invited and uninvited, drop in, too, to see the excitement. By this system the family and friends at least discover what "family worship" is like. From this the custom has grown up during the last two years that any special occasion be celebrated with a special meal and a family worship service. It has increased very much the interchange of invitations among the church women, and drawn them closer to one another in the common purpose of penetrating more effectively their own homes and neighborhoods with the Good News.

Children's Day in Soochow

China has a National Children's Day, and last year schools, churches, city organizations, shops, theaters, banks, newspapers, orphanages and factories in Soochow—all did their best to make "Happiness for Children."

The program emphasized two phases of child life, public entertainment and home life. In considering the former, the question of movies was the first to come up; a committee called on the manager of the Soochow Theater and was able to get the promise of three performances for a very small cover charge. There were twelve hundred children packed in for each performance on each of the three days. The Bureau of Public Safety sent six extra policemen to protect the children from the traffic jam.

For the other phase of the program, "The Child in the Home," there was a complete exhibit at the Kong Hong Church open each afternoon from two to six o'clock, with lectures from three to four. The child's desk, bookcase, magazine rack, books, pictures, curtains, the well-selected toys and a place to put them, the games, a blackboard to catch the marks that often mar the walls, blocks, tables, and chairs—all gave valuable suggestions to the hundreds of parents seeking helps in developing their children into the best of citizens. —*World Outlook.*

JAPAN-CHOSEN

A Positive Attitude

Rev. L. C. M. Smythe was deeply impressed by two special meetings which he attended in Tokyo, and records the impression in the *Christian Observer*.

These meetings were not nearly as large as many I have seen here, one being of about 600 people and the other perhaps half as many. But they were one hundred per cent; Japanese, and local. No missionary had anything to do with getting them up, nor was any outside financial help or outside speaker obtained; the local churches and local pastors did the whole thing. Each meeting was addressed by five men, pastors or laymen, each speaking twenty minutes. Every man had something to say and said it. These were all Christian speeches, from a Japanese viewpoint, without any compromise, declaring that Christianity was Christianity and not to be changed and accommodated to prevailing national needs; one man declaring that Japan's mission to the world was to let Christianity work in Japan, leaven the Japanese spirit, and then give that to the world. One man brought out the fact that the Kingdom of God is international and universal, that no one nation can be saved without all the others being saved, and that when the Kingdom comes the world becomes a great family of God.

Campaign for Aoyama Gakuin

A year ago Aoyama Gakuin in Tokyo set out to raise 500,000 yen, of which America was to supply 200,000. The Japanese soon found that in addition to their own three-fifths, they must raise the American quota as well—and they resolved to do it. The manager of the campaign was a Y. M. C. A. secretary, who gave up a better salary to do the job. He was a skillful organizer, but the secret of his success was his unceasing and importunate prayer. The *Christian Advocate* reports that four-fifths of the total has been pledged, mostly by Japanese, and there was a fair prospect that the campaign would go over the top with numerous subscriptions, large and small, from Japanese business men who attended the school; a fact which reveals the lasting influence of the school upon the lives of its students.

Morale Must Be Maintained

The usual amount for repairs allowed by business firms in Ja-

pan is three per cent of the property value. The Episcopal Mission in Kyoto tries to get along with six-tenths of one per cent for repairs, because of reduced appropriation. But the moral effect of neglect and delay is serious. "You know the spirit of the people here," one missionary wrote after the last typhoon. "Repairs begin the moment the earthquake stops and the wind falls. There is no despair. Anti-Christian papers are telling of America going communist and churches going out of business and foreign missions being stopped; so we must show that we mean to go on."

Church for Deaf and Dumb

Mr. K. Takahashi, graduate of North Japan College, has taught for 20 years in an Osaka school for the blind, deaf and dumb. Ten years ago the school was divided, and Mr. Takahashi was made principal of the school for the deaf and dumb. About 300 children are enrolled. A church has been erected adjoining the campus, where preaching is done by signs, and singing by posture. It is the first and only deaf and dumb church in Japan.

Mr. Takahashi is one of the most prominent Christians in Osaka and is in demand as a lecturer before teachers' and parents' meetings. He keeps in close touch with the parents, as well as with the children after their graduation from the school. He often arranges marriages for them. —*Outlook of Missions*.

Christian Work for Children

One of the most outstanding pieces of public service yet undertaken by organized Christianity was that decided upon by the National Christian Council on behalf of destitute children in the famine area of Northeast Japan. This was at the suggestion of Mr. Kagawa, whose original proposal was that united Protestantism place a thousand children in Christian homes throughout the empire and support them for a period of from six months to one year. It was later decided to establish

two or three children's relief institutions in the famine district, and in addition to find as many Christian families as possible who will take in girls in danger of being sold into a life of vice.

—*The Christian Century*.

Survey of Korea's Christian Population

Korean Christians reported the following figures at the jubilee of the Presbyterian Mission in Korea:

Korean members of all churches

Oriental Missionary Society..	2,332
Seventh Day Adventists	3,084
English Church Mission	6,548
Salvation Army	6,927
Methodist Church	19,555
Presbyterian Church	103,302
(73,657 connected with N. P. Missions)	

Non-Roman Total	141,748
Roman Catholic	127,643
(Including Baptized Children)	

Total 269,391

In addition to this communicant membership there is the great body called "Other Adherents" which includes catechumens, who are enrolled and receive regular instruction; baptized children, also enrolled and under instruction; also those who, while not on the roll, are known as Christians—most of them members of the families of those already enrolled. In 1932-33 (the 1933-34 figures are not yet finished) they numbered, in the Methodist and Presbyterian Churches, 218,565. While there are not so many in the other bodies, their total must be well over 230,000. We therefore have in Korea today, in a population of roughly 20 millions, not less than half a million known Christians. There are thousands more, once identified with the Church, who have moved to villages where there is no church organization, and yet they are faithful. —*Stanley Soltan*.

ISLANDS OF THE PACIFIC

Philippine W. C. U.

During the summer of 1934, the Women's Christian Union of Iloilo Province, P. I., was organized. More than 250 women, rep-

resenting many local societies in the churches of the Province, adopted a constitution and agree to work for an extension of information and interest in every church. Seventeen of the fifty places of worship reported. Many important plans were made, looking toward deeper spirituality and larger service.

—*Watchman-Examiner*.

Revising the Register

A recent checking was made of the parish register for St. Anne's Mission, Besao, and its outstations, in the Philippine Islands. The staff devoted the school vacation period to going over every one of the 2,027 names on the register and ended with but fifteen unidentified after combing twenty or more surrounding villages for information. Native names are readily changed, and the same child may sometimes, innocently appear twice for baptism. Deaths were not always reported. Parents were usually not Christian, god-parents were sometimes inactive, and the numbers were too many for the few pastors to care for.

Besao church people are now being card-indexed as well as registered, and as the staff of native catechists slowly increases, the work will become more satisfactory.

They Use Their Heads

Enrolment at Damaguete Bible School is larger than ever, and scholarship standards steadily rise. From the mountain tribes of Luzon, once head-hunters, have come two students to the Damaguete Bible School, Philippine Islands. Both were high school valedictorians. When they finish they will return as the first Christian pastors to their people. Seven juniors in this school are doing trial work out in the country. They are meeting all sorts of opposition, says Miss M. Alice Towne. One lad after working hard to get a chapel had it broken into and desecrated. Two girls are in the mountains living on \$1 a month, plus a little food. Often

they have only rice and corn to eat. One teaches first grade with a single book. They fill every minute of the day and evening with activities in the village.

—*American Board News.*

Practical Peace Proposal

From the Philippines comes a single peace proposal. The suggestion is that nations pair off their citizens and exempt them from fighting in any war which may be declared between two nations, as legislators on opposing sides of a bill pair off when they prefer not to vote.

The idea was born on Armistice Day, 1933, at a meeting of Moslems and Christians held to pray for peace. Among the signers are twelve Sultans, and nearly two hundred Sheiks, Hadjis, Imams, Panditas and guros as well as over a thousand other Moslems. There also appear the names of 200 Christian Filipinos, 20 Americans, 18 Chinese, and four Japanese. This proposal has been sent to kings and presidents of forty-five nations, and to Pope Pius XI.

—*Missionary Herald.*

Sturdy Christians in Samoa

The Church in Samoa, instituted by the London Missionary Society, is a great missionary organization. Two hundred Samoans are ordained ministers in charge of churches in which there are 8,000 members and 30,000 other adherents. Samoan people are habitually lavish in sharing their possessions. They are exceeded by none in spontaneous generosity, contributing not only to the support of the home church, but to other missions also.

A joyous celebration of the Centenary in 1930 included the dedication, free of debt, of a new church costing £7,000.

—*The Chronicle.*

Christianity in Java

Java's population is over 40,000,000 and with a few exceptions all are Moslems. Until the last few years, a third of all the pilgrims to Mecca came from

Java. After allowing for Christians in Java who have come from outside, such as Chinese Christians and those of animistic origin from Celebes or other islands, there remain in Java 60,000 Christian church members who are all of Islamic origin. Either they or their fathers or grandfathers were converts from Islam. Of these, rather more than two-thirds are connected with the Dutch Protestant and Calvinistic Missions, and the remainder with the Roman Catholics.

A new venture, the result of a carefully thought out policy, was tried at Malang, where ten years ago there were no Christians. A hospital, schools and a theological school were built. A considerable number of Christians migrated there, especially as workers in the hospital. The number of Christians in Malang and the neighborhood has now reached 500, and there are about fifty adult baptisms every year. Evangelistic work is carried on, under the direction of the missionaries, by Javanese pastors and by students of the theological school.

—*Nation Christian Council Review.*

The Dyaks of Borneo

C. R. Deibler of the Alliance Mission writes in *The Pioneer*:

During the last four months I have had the joy of baptizing 628 Dyaks, the privilege of establishing three new churches, the opportunity of preaching to hundreds of Dyaks who heard the Gospel for the first time, and the realization of a cherished desire to witness to the Dyak of the heart of Borneo. Besides these, I have had a regular ministry among the Dyak Christians, and now the joy of beginning construction on the first Dyak church building. However, what has already been accomplished is as nothing compared with what is yet to be done. Dyaks come in canoes to convey me to their villages to teach them of Christ, and often I must send them back with a promise to come as soon as possible.

Honoring Christian Martyrs

The Rhenish missionaries in Sumatra held an impressive memorial service on the centenary of the martyrdom of Samuel Munson and Henry Lyman, mis-

sionaries of the American Board. About 1,000 people assembled about the monument which marks the spot where these men laid down their lives for the Master.

A representative of the Dutch Government, expressed fine appreciation of the influence of Christian missions.

Seven men who are descendants of the village group responsible for the tragedy a hundred years ago are leaders in the Batak Christian church.

—*Missionary Herald.*

MISCELLANEOUS

Dr. Grenfell Meets Dr. Schweitzer

In Edinburgh last November, Sir Wilfred Grenfell of Labrador and Dr. Albert Schweitzer of Equatorial Africa met at a luncheon arranged by Dr. G. F. Barbour Simpson. Everyone present felt the dramatic element in the meeting of these two Christian pioneers. Dr. Simpson afterward remarked: "I could only compare the occasion with that famous meeting between Livingstone and Stanley." Dr. Schweitzer and Sir Wilfred talked together for two hours, each growing enthusiastic about the other's work in such different climatic conditions.

"I Want a Christian Injection"

At the annual meeting of the Mission to Lepers a missionary told of a woman who was willing to walk twenty miles to a mission station and twenty miles back to get her injection when she could have had it near where she lived. "I want a Christian injection," was her remark, and you know there is a difference between an injection administered by a Christian and that done by someone who is merely paid for it; a difference in the touch and the hand that is behind it, animated by a heart that is radiating the love of Christ. That woman had come twenty miles and was willing to walk twenty miles back in order to get a "Christian injection."

—*Conquest by Healing.*

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

Recent Developments in German Protestantism. By Otto Piper. 4s. Student Christian Movement Press. London. 1934.

The Church Controversy in Germany. By Andera Nygren. 2s. 6d. Student Christian Movement Press. London. 1934.

The courageous struggle of German pastors against coercion by the State has won the admiration of thoughtful people around the world, but the deeper meaning and import of the conflict are generally not clearly understood. For those who desire to get beneath the surface of the German scene, these two little books are invaluable. The first, written by a young German theologian who was removed from his chair at the University of Münster by the Nazi authorities, gives a thorough analysis of the theological and historical background of the German Protestantism of today. The second, written by a professor in the University of Sund, Sweden, is a narrative of what has happened during the present struggle.

As analyzed by Dr. Piper the major issue in the German struggle is not one that concerns Germany alone but is of significance for the whole world. It is this: To what extent can Christianity attain a national form without losing its universality and absoluteness? This, it will be readily seen, is a question of vital importance, especially for the foreign missionary movement. Dr. Piper shows that theological activity in Germany has, from the outset, been animated by a desire to give to Christian truth an expression adapted to the characteristics peculiar to the Germans. He traces this development through the mediæval mystics of Germany, through Luther,

through the deviations from Luther's theology, through the war-time experience of Germany and the post-war reaction. He then interprets the theological currents in contemporary Germany, emphasizing the new understanding of Luther and the new interest in the social outreach of the Christian Gospel. The influence of Karl Barth is a part of the picture, as is also that of Paul Tillich, whose "critical realism" is regarded as of great significance for the thinking of the younger generation.

The rise of the so-called "German Faith Movement," which has gained force as a rival of Christianity by magnifying the old Teutonic myths and the spirit of racialism, is also portrayed. It is conceived, in part, as a protest against a theology that was too detached from the active life of the Church and the experience of the people. In the present situation in Germany the chief aspect—as Dr. Piper sees it—is that the true meaning of the Gospel is so obscured that "nationality has been placed above evangelical values."

Prof. Nygren's little book tells the story of the struggle of the protesting pastors, now organized in the "Confessional Synod," down to September of last year. It is a vivid and an inspiring story.

S. M. CAVERT.

Let Us Go Into the Next Town. By George P. Pierson. 93 pp. \$1. Revell. New York. 1934.

Dr. George Pierson is the type of missionary that one loves to know and read about. As a missionary in Japan for forty years he presented a sound evangelical message, tirelessly, faithfully, tactfully and persuasively. The

Japanese freely opened their hearts to him, and officials and people respected and honored him. After forty years of service he and his equally devoted wife returned to America in 1928 as honorably retired missionaries of the Presbyterian Church in the U. S. A. In this small but important book, which he says is "no disguised attempt at biography," Dr. Pierson vividly describes the experiences of an evangelistic missionary in Japan. The principal character, "Andrew Strong," is "an ideal, a composite of several rural missionaries"; but this reviewer, who knows Dr. Pierson's life and work in Japan, has no hesitation in terming the author himself a fine example of the "ideal" which he modestly disclaims. Those who do not know the need of rural evangelism in Japan, and how richly fruitful it is, should read this book.

ARTHUR J. BROWN.

India's Social Heritage. By L. S. S. O'Malley. 194 pp. \$2. Oxford University Press, New York. 1934.

The author, a retired member of the Indian Civil Service, gives a simple statement of the principal features of the social system of India. Successive chapters deal with caste, the depressed classes, the frontier tribes, tribes of the interior, the village community, the family, marriage, the purdah system, and social changes in modern times. He makes very little mention of the work of Christian missions, but the book could be used as supplementary reading on the topics discussed. The treatment is factual, with references to older authorities.

D. J. FLEMING.

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

Financial Recovery for the Local Church. By Julius Earle Crawford. 204 pp. \$1. Cokesbury Press, Nashville. 1934.

This book, by one who is exceptionally qualified to deal with so complex and so vitally important a theme, is the outgrowth of extended practical experience. In constant contact with the churches throughout the South for years past, Dr. Crawford brings clarity of vision and sanity of judgment into well balanced treatment of this problem which just now affects practically every church.

Starting with a comprehensive view of the church's chief purpose, her message, program and achievements, the author leads on directly to a swift survey of several typical plans of support as followed first in Jerusalem, Antioch and Corinth. The author finds their common denominator in the application of the fundamental principles of Christian stewardship, which he proceeds to set forth succinctly and interprets compellingly. Then he presents the premier leadership required from the pastor, indispensably supplemented by the enlistment of the entire body of laity, men and women. In such a combination, ample support of the Church, and of her far-reaching enterprise throughout the world, follows inevitably. Her building requirements are also met without resort to questionable methods. Then there looms up clearly, and in due proportion the Kingdom of God, the great objective toward which all lines of activity should converge.

The remaining chapters, VIII to XII, deal with detailed plans for raising the local Church budget and the enlisting of the membership as a whole in the entire program of the Church, the author gives some inspiring concrete instances drawn from the actual experience of the Church. The general reader's interest may lag, when it comes to the minutia necessary to work out successful plans, but church officers will find here what constitutes a compendium of real value.

DAVID McCONAUGHY.

Ploughed Under. The Story of a Little Lover, told by Amy Carmichael. A Dohnavur Book. 12 mo. 155 pp. 6s. 6d. S. P. K. London. (Obtainable in America from Hope Church Sunday School, Semple and Cote Brillante Aves., St. Louis, Mo.)

Few books are so fascinating as this rarely beautiful story—true and told in a charming style. A little Indian child began to ask questions that his Hindu father could not answer: "Who is the greatest god; the god who made things; the god who can change people's hearts? Where do dear little children go when they die?" None of the child's relatives could answer her desire for knowledge. The story describes her search, her struggles, her finding, her sufferings and her joyful experiences in the Dohnavur Fellowship of service. "Star of Grace" (Arulgi Tara), as she was called, gives us an intimate view of Hindu life, beliefs and customs as met in South India. We see the thorny road that those must travel there who would follow Christ. The story also reveals the working of a prayer hearing and prayer answering God. We come into deeper understanding of the Dohnavur Fellowship in the work of rescuing and training for Christ Hindu boys and girls. Here we see depicted the great need of India and the only Power that can and does meet that need.

An African Speaks for His People. By Parmenas Githendu Mockerie. Foreword by Julian Huxley. 8 vo. 95 pp. 3s. 6d. Hogarth Press. London. 1934.

Here is a clear and striking picture of how the educated African black man looks on the white man and his civilization. Mr. Mockerie a young Kikuyu, trained in Kenya, British East Africa, was sent to England to represent his people and lived two years in Europe. He describes his visit to the strange white man's country and tells frankly what he thought of European ways of life. He also pictures life in Kenya, interprets the tribal customs and shows the faults and advantages of foreign rule and education. For instance, he shows what it means

to an African to live on a white man's plantation and reports some of the injustices suffered under British laws, which may have been imposed with the best of intentions. The chapters on Life in Kenya and on Education are especially illuminating. Africans of the Kikuyu tribe who have not changed their religion believe that God has two forms, white and black, and they pray to both. They have great faith in charms, incantations and witch doctors to cure disease, break drought, and to undo the evil wrought by sorcery. They have definite moral codes and customs which should not be discarded unless replaced by better. The period of change from old to new is especially difficult and calls for wisdom. Dancing, drinking, marriage, slavery and methods of tribal government all require careful study in order to do away with the evil elements and to preserve the good.

One of the greatest obstacles in the way of the educated African accepting the Christian religion is due to the humiliating un-Christian race and class distinctions—especially as shown by British and Americans—including missionaries.

Mr. Mockerie's book offers a good tonic to anyone planning to work among Africans.

The Ideals of the East and West. By Kenneth Saunders. pp. 248. \$2.50. Macmillan. New York. 1934.

The author dedicates his book to the Gaekwar of Baroda, at whose suggestion it was written. It is a study of the ethical ideals of various peoples which the author says "does not aim at completeness or claim originality." The ethical ideals which are considered are those of India, the Chinese, the Japanese, the Greeks, the Hebrews and Christianity. It is interesting to note that the ethics of India are dealt with under that title but the ethics of the Chinese, the Japanese, the Greeks and the Hebrews under the name, not of the land but of the people. In the case of Christianity it is not the land or the people that is discussed so much as the system as construed and interpreted by Dr.

Saunders. Each chapter is followed by brief excerpts from the religious literature of the people. The Christology of the chapter on Christian ethics is not the Christology of the Christian Church, and one may be sure that the last critical judgment that will be formed with regard to the New Testament will not be the judgment assumed in this book.

As the title indicates, the book deals with ideals rather than with practices and does not attempt to appraise the extent to which the ideals of Asia have been already profoundly modified by their contact with Christianity. There is no chapter on Mohammedanism or the ideals of Islam, although a Mohammedan trader appears in the Epilogue.

R. E. S.

The Japanese Christian Yearbook.
Edited by Roy Smith. 8 vo. 401 pp. Yen. 2.50. Kyo Bun Kwan. Ginsza, Tokio. 1934.

No one who wishes to keep informed on the progress of Christianity and of missions in Japan can afford to ignore this annual. Fifteen Japanese Christians and twenty missionaries contribute the thirty-eight chapters, reports and other features. The first fifty pages are devoted to describing "Japan Today"—its international relations, its economic condition and intellectual progress. Then 150 pages are used to describe the Christian activities and outlook—in Sunday schools, rural areas, the unevangelized districts, the social welfare work and religious education. Formosa is given two chapters; there are reports from various communities, statistics and a missionary directory. Here is a rich feast and a storehouse of information.

Dr. Kagawa writing on "Un-evangelized Fields" says that 11,123 cities, towns and villages are still untouched by the Gospel. Of these places over 600 have each a population of from 10,000 to 30,000 people. Evidently Japan is not yet evangelized, although 58 mission boards and societies are working there, with 1124 foreign workers and 5000 on the native staff. The

baptized Protestant Christians number 243,077 and the total Christian community at least 600,000 or about one per cent of the population. Miss Koto Yamamoto tells of the "Forward Movement Among Japanese Women"—political and social, educational and international, industrial and rural. She deals with movements rather than with leaders and the record is one which girls have reason for encouragement. Unfortunately the chapter on activities of women in the church was not received in time for publication.

In Formosa only two societies are at work, with a foreign staff of 49 and a native staff of 290. The Aborigines who number 200,000 are almost wholly neglected.

The Katha Upanishad. By J. N. Rawson. pp. 242. \$5.00. Oxford University Press. New York. 1934.

This "An Introductory Study in the Hindu Doctrine of God and of Human Destiny," by the Professor of the History and Philosophy of Religion in Serampore College, India, is a book for the scholar rather than for popular reading. Principal Dasgupta of the Calcutta Sanskrit College writes of it: "This is something quite new in the way of Upanishad Commentaries and should meet a real need. It gives a clear, readable exposition, which should be intelligible even to those who know no Sanskrit, and should be of interest to all students of the history and philosophy of religion. At the same time it impartially supplies the Sanskrit student with all the material needed for forming an independent judgment on the interpretation proposed."

There is a general introduction discussing the Upanishads and the beginnings of India philosophy in the Rigveda. Then follows a special introduction to this theistic Katha Upanishad, and then the text, the translation and the commentary, with a number of appendices, closing with some discussion of the nature of Yoga, setting forth that the Katha Upanishad means by Yoga not "the production of an hypnotic trance or ecstasy in

which knowledge is superseded, but rather a discipline akin to meditative prayer by which all the powers of our being are controlled and concentrated for the vision of the highest."

R. E. S.

Das Buch der Deutschen Weltmission. In Verbindung mit den Evangelischen Missionsgesellschaften. Herausgegeben von D. Julius Richter, D.D. 331 pp. 138 illus. Gotha: Leopold Klotz Verlag.

This is an extraordinarily interesting contribution to the literature of missions, due to the indefatigable industry of the compiler with the cooperation of fifty-three others who represent the leadership in German missions at home and abroad. As an encyclopedia of German missions, an art gallery of missionary history, and a tribute to the heroes and martyrs of the German church in many lands, the book will appeal to a large public. But it is more than popular. There are a dozen papers of a scholarly character on the presentation of the Christian message to primitives, Hindus, Moslems, etc. There is also an equal number on the missionary principles that should control evangelical education, the problem of race, and our attitude toward politics and foreign cultures.

These introductory chapters bring us to a series of historical sketches regarding each of the German missions, and finally we have biographical sketches of outstanding missionaries, such as Nommensen of Sumatra, Kagawa of Japan, Aggrey of Africa, and others. Dr. Martin Schlunk contributes a carefully prepared and annotated bibliography, while Dr. Richter gives the latest statistics of German missions.

Altogether this is a book alive with the missionary passion, true to the great fundamentals of our faith, and opening a door to portions of the world field with which American Christians are often unacquainted. In a day when German Christianity is passing through a crisis, when their souls are in the furnace of affliction, it is good to have such testimony of missionary faith

and ardor, with such an outlook on the future as displays an ind discourgeable hope.

S. M. ZWEMER.

The Cambridge Shorter History of India. By J. Allan, Sir T. Wolsley Haig, and H. H. Dodwell. Edited by H. H. Dodwell. Pp. 970. \$4.00. Macmillan. New York. 1934.

Four of the six volumes of the great Cambridge History of India were edited by two of the authors of this Shorter History which is in three parts: First, Ancient India; second, Moslem India; and third, British India. It is a political history, very different, for example, from Green's "Short History of the English People," it being a history, not of the people of India, but of the political rulers of the country. It does not deal with the social, or the intellectual, or the religious history, although there is one chapter on education as related to political development in the years 1858 to 1892. There are more references to Curzon in the index than there are to Buddha, and Sir Philip Francis fills a far greater place than Gandhi. As a political history, however, the story seems to be accurate and as complete as possible in the space available.

There are specially interesting chapters on Alexander, Asoka, Akbar, and his successors until the end of the Mogul dynasty. The chapters on Warren Hastings and the India Mutiny are also interesting, although John Lawrence and the men who broke the Mutiny would have written a somewhat differently balanced account of its causes.

ROBERT E. SPEER.

Pablo and Petra—A Boy and Girl of Mexico. By Millicent H. Lee. Illus. by Leslie W. Lee. 8 vo. 152 pp. \$1.50. Crowell, New York. 1934.

The Crowell friendship series of books deal with boys and girls of Japan, China, Siam and American Indians. Pablo and Petra are just a boy and a girl in a strange land, wearing different clothes, with some strange customs and ways of speaking, but American boys and girls will understand them. They have adventures in market places, on the road, at the mill, in the

stormy night, and at the gay fiesta. The story makes an attractive gift for junior boys and girls and the author writes from first-hand knowledge.

The Translated Bible. 1534-1934. Edited by O. M. Norlie. 8 Vo. 222 pp. \$1.00. United Lutheran Pub. House. Philadelphia. 1934.

One of the most important events in history, since the first century of the Christian era, was the translation of the Bible by Martin Luther into the language of the German people. This event, four hundred years ago, which gave them the open Bible is fittingly celebrated this year, particularly by the Lutherans of the world. They now number 20,000,000 members. Recently 100,000 of the 1534 Martin Luther Bibles have been circulated. Dr. Norlie includes in this anniversary volume twenty-two chapters by twenty authors. They deal with the life of Luther, an account of his Bible work, the story of different versions, the work of Bible societies and the relation of the Bible to missions. This volume will be of interest not only to Lutherans but to all who realize something of the great part the Bible has played in human history.

God's Unspeakable Gift. By H. A. Ironsides, Litt. D., 12 Vo. 192 pp. 2s. 6d. Pickering & Inglis. Glasgow. 1934.

The well-known pastor of the large Moody Church in Chicago gives here twelve addresses on evangelical themes. These include simple practical, and powerful messages on the Gospel, the Son of Man, salvation, love, the cross, the resurrection and the second coming. Those who are seeking light on the Gospel, or looking for suggestions on how to present it effectively to others, will find help here.

Jahrbuch 1935. Die deutsche evangelische Heidenmission. Herausgegeben von Professor D. Julius Richter. 120 pp. Publication House of the German Evangelical Missionshilfe, Hamburg.

This Annual is published by the United German Mission Conferences and edited by the well-

known mission authority, Dr. Julius Richter, who reviews the present conditions in foreign mission lands. There are other timely articles by leading German missionary authorities, a summary of German missions in the world, together with other tabulations and a fine missionary bibliography edited by Dr. Martin Schlunk. The pamphlet is filled with useful information on the subject of German world missions.

C. T. BENZE.

An African Prophet. W. J. Platt. Illus. 12 Mo. 157 pp. 2s. 6d. Paper cover. Student Christian Movement Press. London. 1934.

William Harris was a remarkable, unlettered African evangelist of the Ivory Coast about ten years ago. Thousands of people left their primitive way of life and began to worship God. To many Harris himself was almost worshiped and many were the stories of his wonderful faith-healing and casting out of demons. It is an impressive story as told by a missionary. Harris built up churches but the movement was largely emotional and has died down. But it has left its impress on the people and prepared the way for more intelligent Christian teaching. The prophet lived to be over three score years and ten, an impressive, dignified, white-bearded old man who went about preaching and doing good. The story is impressive and worth reading.

Yasu-Bo and Ishi-Ko—A Boy and Girl of Japan. By Phyllis Ayers Sower. Illus. 8 vo. 143 pp. \$1.50. Crowell. New York. 1934.

Boys and girls of America will like this story of boys and girls of Japan with their kimonos, obis, sandals, rice cakes, lanterns, flowers, incense, temples, rickshas, banners, and many strange sights and curious customs. It is not a missionary story but will make for understanding and friendship with our neighbors across the seas. Mrs. Sowers is already well known for her stories of children in China and Siam. She has lived in the Orient and can therefore be trusted for her facts. Her sister, the artist, has illustrated the book attractively.

New Books

- Church Growth in Korea.** Alfred W. Wassan. 175 pp. \$1.75 cloth, \$1.40 paper. I. M. C. New York. 1934.
- Chant of the Night.** C. Kuipers. 213 pp. \$1.25 cloth, \$1.00 paper. Zondervan Pub. House. Grand Rapids, Mich.
- Church and State in Latin America.** J. Lloyd Mecham. 550 pp. \$4.50. University of North Carolina Press. Chapel Hill, N. C.
- Desires of the Heart.** Joan Geisel Gardner. 218 pp. \$1.50 cloth, \$1.00 paper. Zondervan Pub. House. Grand Rapids, Mich.
- Divine White Right.** Trevor Bowen. 309 pp. \$1.75. Harpers. New York.

was traveling secretary of the Student Volunteer Movement and was married in 1915. Three years later they went to China as missionaries of the American Board but ill health compelled her to return in 1922. She was a director of the China Colleges and a member of the Ginling College committee. Dr. Smith is Executive Secretary of the American Section of the Universal Christian Council and of the European Churches Committee of the Federal Council of Churches.

Rev. Edward G. Haymaker, missionary among Indians, died December 1, at Winona Lake, Ind., in his 76th year. He had been assistant superintendent of a Home Missions

School for Creek Indians at Welalaka, Indian Territory, superintendent of Oak Hill Industrial School and later, Sunday School missionary among the Indians in Oklahoma.

Robert Fletcher Moorshead, first medical secretary of the Baptist Missionary Society, died December 4, 1934, in England, at age of 60. When the Auxiliary celebrated its semi-jubilee 60 doctors and 56 nurses had been sent to the field and an annual income of £24,000 had been reached.

Dr. K. G. Fraser, Scottish medical missionary in the Southern Sudan for the past 14 years, under the Church Missionary Society, died recently.

Obituary Notes

The Rev. Dr. Lapsley Armstrong McAfee of Berkeley, Calif., former Moderator of the New Mexico and California Synods of the Presbyterian Church, died after a heart attack on January 18th, while visiting missions in Dumaguete, Philippine Islands. Dr. McAfee was seventy years of age and had been a delegate from America to the fiftieth anniversary of the founding of the Presbyterian Mission in Korea.

Dr. McAfee in 1925 and 1926 was a candidate of the conservatives for the office of Moderator of the General Assembly.

A native of Ashley, Mo., Dr. McAfee was a son of the founder of Park College, Missouri. He was graduated in 1885 from what is now the Presbyterian Theological Seminary, Chicago, and held pastorates in Parkville, Ariz., 1888-98; Phoenix, Ariz., 1898-1905, and Berkeley, Calif., from 1905 until his retirement in 1931. He was a brother of Dr. Cleland B. McAfee, secretary of the Presbyterian Board of Foreign Missions.

Albert Alexander Hyde, founder and chairman of the board of the Mentholatum Company, and a very generous supporter of mission work in many lands, died of heart disease at his home in Wichita, Kansas, on January 10th. He was eighty-six years old.

Mr. Hyde was born in Lee, Mass., on March 2, 1848, the son of Alexander Hyde.

Mr. Hyde was widely known as a philanthropist, giving liberally to the American Missions in China, and the Omi Mission at Omi-Hachiman, Japan. He was a member of the International Committee of the Young Men's Christian Association, a trustee of Fairmount College, Wichita, and a warm friend and supporter of the REVIEW.

Mrs. Eleanor L. Cory Leiper, the wife of the Rev. Dr. Henry Smith Leiper, died at her home in Leonia, N. J. on January 30th. Mrs. Leiper was born in Englewood, N. J., forty-four years ago. After having been graduated from Smith College she

How We Assist Denominational Work

We are sometimes asked as to whether or not our work conflicts with the work of denominational churches. Our reply is that our Sunday-schools in the rural areas of the land are confined to sections and communities that are unreached by the programs of regular church organizations.

We welcome changes in social and economic conditions which may make possible the establishment of a congregation and regular services of worship in any of our Sunday-school constituencies. Thousands of denominational churches owe their origin to our work. The majority of these cases were related to the work of the Society during the first century of its work. The record for the first twenty-five years of what may be, if God wills, another century of labor for the American Sunday-School Union, indicates that 1,045 churches were organized from Union Sunday-schools under the direction of our missionaries, divided among the denominations and in the number listed below.

Methodist	338	Lutheran	23
Baptist	297	Pentecostal	3
Presbyterian	69	Federated	7
Christian	53	Mennonites	3
Brethren	29	Community	12
Evangelical	22	Disciples	4
Nazarene	20	Episcopal	1
Church of God	15	Christian and Missionary Alliance	3
Congregational	37	Friends	5
Holiness	14	Reformed	4
Union (Interdenominational)	72	Free Church	2
Church of Christ	11	Moravian	1

These and all other churches organized following the work of our missionaries were turned over to the church leaders of the various denominations indicated.

These figures indicate only a small measure of the direct assistance rendered to denominational churches. Each year, many of those who confess Christ in our Sunday Schools, Daily Vacation Bible Schools, Evangelistic Meetings and Young People's Bible Conferences, are led to active membership in churches in near-by towns and cities.

The most significant fact relative to the assistance we are rendering to the regular denominations of the land is that we are performing a task in the otherwise unreached sections of America for which organized Christianity is responsible. In a very real sense, we are the representatives of the church at large in our particular field of effort.

We are seeking in every way possible to administer this work in a manner that will meet with the approval of every well informed churchman. Our chief concern is that we may have the "well done" of Him in whose Name and for whose glory we labor.

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