

THE MISSIONARY REVIEW the WORLD

India at the Crossroads

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Caste Christians Among the Telugu

C. H. Smiley

What One Pastor Did for Missions

Cleland B. McAfee

Can We Interest College Students?

Wilmina Rowland

Thank God and Take Courage---Why?

Delavan L. Pierson

Negro Youth Challenges White Youth

J. S. Ledbetter

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Dates to Remember

April 21—Easter.

April 25—Fiftieth Anniversary of the Woman's Home Missionary Society, New York East Conference, St. Mark's Church, Brooklyn, N. Y.

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 22—General Assembly United Presbyterian Church, Akron, Ohio.

May 23—General Assembly, Presbyterian Church in the U. S. A., Cincinnati, Ohio.

May 26—Rural Life Sunday.

May 30—General Assembly, Presbyterian Church in the U. S., Montreat, N. C.

June 9-15—Church Conference of Social Work, Montreal, Canada.

June 20-25—Northern Baptist Convention, Colorado Springs, Colorado.

June 26-July 2—Winona Summer School of Missions, Winona Lake, Indiana.

July 2-7—International Christian Endeavor Convention, Philadelphia, Pa.

August 7-12—World Convention of the Disciples of Christ, Leicester, England.

Obituary Notes

Rev. Christopher Noss, D.D., of Wakamatsu, Japan, died on December 31, 1934, after a notable missionary career of 35 years. Dr. Noss was an honored missionary of the Reformed Church in the United States. A week before Christmas he had gone to Aomori Prefecture to fill engagements for his son, Rev. George S. Noss, who was ill with pneumonia. On Christmas night he held a communion service and the next day he suffered a stroke. The funeral service was held at Sendai on January 5.

Frank Lenwood, formerly a secretary of the London Missionary Society died on September 6, 1934. From 1909 to 1912 he was a missionary in Benares; when in 1912 typhoid invalidated him home, he was appointed one of the Foreign Secretaries, with special care of India and the South Seas. He took a leading part in the cooperative work of the British Societies, and in the promotion of the International Missionary Council. When he retired from the L. M. S. at fifty years of age he took the pastorate of a church in East London. He was killed on September 6, while climbing the Aiguille d'Argentiére in Switzerland.

Mrs. W. P. Thirkield, wife of Bishop Thirkield of the Methodist Church, died in a Brooklyn hospital, February 14. Mrs. Thirkield was long an active worker in the Methodist Church. Under her tenure of office as trustee of the Home Mission Society, the annual budget of the Society was increased from less than \$1,000,000 to \$3,000,000. After her retirement she raised \$50,000 in \$1,000 gifts during a jubilee campaign.

Dr. James Matthews Hoover, for 32 years a missionary of the Methodist Episcopal Church to Chinese emigrants in the wilds of Borneo, died in Singapore, Straits Settlements.

"Jim" Hoover, as he was affectionately known on three continents, contributed to the colonists' economic growth, as well to their education and spiritual life. He helped in the development of the rubber industry in Borneo, introduced the first rice mill and the first saw mill—replacing hand labor. He introduced the first ice-making machine, now replaced by a city refrigerating plant at Sibiu. He took over, for the Rajah, the operation of the Sarawak wireless station and made it an educational center. His service has caused him to be called the father of modern Sarawak's industrial, educational and social development.

Dr. Alexander W. Pollock, medical missionary of the United Presbyterian Church, died of a cerebral hemorrhage in Addis Ababa, Ethiopia, on February 25th. He spent 20 years in Egypt as a medical missionary and went to Ethiopia ten years ago, where he became a close friend of the emperor,

Haile Selassie, and a staff physician in the George Memorial Hospital at Addis Ababa. He is survived by his wife, Mrs. Agnes Forbes Pollock; a brother, Rev. J. B. Pollock of Garner, Iowa, and a sister, Miss Mary Pollock, of Ontario, Canada.

Prof. Johannes DuPlessis, of Stellenbosch Theological College, South Africa, died on February 16. Prof. DuPlessis was a teacher and traveler and the author of several authoritative books on Africa. His "Christ Through the Dark Continent," published in 1917, gives an interesting record of a 17,000-mile journey, traversing Africa by different routes. He also wrote a "History of Christian Missions in South Africa," which is an encyclopedic account and survey of the work.

The Rev. George W. Marshall, a missionary of the Presbyterian Board of Foreign Missions, U. S. A., since 1896, died at Canton, China, on February 14, on the eve of his retirement. Mr. Marshall was born at Amesville, Ohio, in 1865, and received his higher education at Westminster College, Mo., and at McCormick Theological Seminary. He was engaged in evangelistic work.

The Best Loved Korean

Dr. O. R. Avison, founder and first president of Chosen Christian College, calls Dr. Yun Tchi Ho the "best known, best loved and most influential man in Korea. The seventieth anniversary of Dr. Yun (formerly called Baron Yun) was celebrated last year in Seoul. A committee of seventy was formed—thirty foreigners and forty Korean Christians from all the churches represented in the country. Each of these committee members was asked to secure seven other members—making 560 in all—to whom were added special friends from England, America, Canada, China, Japan, Poland, Sweden and Switzerland.

On November 15th the Chungdong Methodist Church of Seoul was filled to overflowing to celebrate the anniversary of this Christian nobleman. In the audience were Dr. Yun's aged mother, his wife and twelve living sons and daughters, in addition to government officials, missionaries, foreign consuls, business and professional men.

A two hundred and fifty page illustrated life of Dr. Yun has been written by Dr. Kim Yung Huel, telling the fascinating story of this remarkable man, who has been a Christian for over forty years. In the early days he suffered for his faith and for many years has served his country in diplomatic and cabinet posts, as a Christian educator, church officer, general secretary and president of the Y. M. C. A. He was a Korean delegate to the Edinburgh Missionary Conference in 1910. We plan to have an illustrated story of his life in an early number of the REVIEW.

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DELANVAN L. PIERSON, *Editor*

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Editorial Chat

What topics, vitally related to the work of Christ at home or abroad, would *you* like to see presented in the pages of THE REVIEW? The field is so great, the opportunities so vast, the work so marvelous in many cases, that we have need for more than human wisdom and vision in selecting topics and authors.

* * *

Again—do *you* know of remarkable and authenticated answers to prayer, outstanding cases of conversion and the transformation of communities, notable types of Christlike work at home and abroad, or effective methods for stimulating missionary interest in the youth or in the church at home? Write the Editor about them or tell us who can describe them so that REVIEW readers may be interested and stimulated.

* * *

The plans for a special Home Mission number of THE REVIEW are taking shape. Among the twenty topics to be presented are: Home Missions Yesterday and Today; The Christian Youth Movements; The Opportunity of the Christian Home; The Church and the Unemployed; Present Day Frontiers; The Church and the Criminal; Rural Americans and the Church; New Americans and Their Children; Union and Cooperation in Home Missions; Best Books on Home Missions (annotated and classified).

Do not miss this issue of THE REVIEW. Order copies for your missionary circle now. It is to be published May 25th.

* * *

Are you a booster? If you find THE REVIEW helpful, tell your friends.

If you know how it can be improved tell the Editor. Here are some recent commendations. What do you think?

"We find more ways of using the articles and the various departments all the time. Our Young people's group have delighted in the illustrations."
HARRIET E. DORMAN,
Geneva, N. Y.

* * *

"I advised a woman in Evansville, Indiana, to subscribe for your excellent magazine. I would not wish to be without it myself."

MRS. THOMAS NICHOLSON,
Mt. Vernon, Iowa, *President, Woman's Foreign Missionary Society, Methodist Episcopal Church.*

Personal Items

Dr. Robert M. Hopkins, General Secretary of the World's Sunday School Association, is to visit Puerto Rico this spring in the interests of creating an interdenominational department of religious education to be directed by an aggressive full-time secretary, with perhaps two associates trained especially for service in the elementary and young people's divisions. It is expected that the personnel will be entirely national.

* * *

Miss Ruth F. Woodsmall, who has been a member of various commissions studying social conditions and problems of the Near East and Oriental countries, and who for a number of years has been identified with the Young Women's Christian Association, has been elected General Secretary of the World Council of the Y. W. C. A. Her new duties will begin in September. Miss Woodsmall will watch over the activities of nearly 5,000,000 women in fifty lands. Indian girls still wearing the sari and playing tennis behind curtains; Japanese stenographers, German girls studying home economics, and Russian refugees in the hostels of Istanbul learning to earn their living—all these will be included in her job.

* * *

Rev. Eugene C. Carder, D.D., associate minister of Riverside Church, New York, has been elected president of the Greater New York Federation of Churches, first Baptist head of the Federation.

* * *

Jorge Bocobo, LL.D., leading Methodist layman of the Philippine Islands, has been inaugurated as President of the University of the Philippines, Manila, highest educational institution in the Islands, with more than 7,000 students. He is also president of the National Christian Council.

* * *

Prof. Arthur H. Compton, a Nobel prize winner in Physics, has been elected chairman of the National Young Men's Congress which is called to meet in Chicago on May 2. All Protestant churches are to participate in this congress sponsored by

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"Facing the Crisis of the Christless Multitudes"

Under the Auspices of the

World Dominion Movement

Great Missionary Evening

Marble Collegiate Church

29th and Fifth Avenue, New York City

April 11th, 1935, at 8 P. M.

Chairman: Robert E. Speer

Speakers: Rev. K. Scott Latourette, D.D.

Rev. John A. Mackay, Ph.D.

Rev. Samuel M. Zwemer, D.D.

A WORLD SURVEY

Revealing the Present Unique Opportunities for World-Wide Evangelism.
The Potentialities of the Indigenous Church.

7.30--MUSIC

Organ Recital Richard T. Percy
Solo Violin Gizella Ehrenwerth
New York Youth Center Symphony Orchestra
Conductor Lee Olson

YOU AND YOUR FRIENDS ARE CORDIALLY INVITED

World Dominion Offices

156 Fifth Avenue New York City

the Laymen's Missionary Movement. A number of nationally known missionary leaders are among the speakers.

* * *

Dr. Edward Hume, Secretary of the Central Bureau of Medical Missions of the Foreign Missions Conference of North America, is visiting India to talk over with medical workers their problems.

* * *

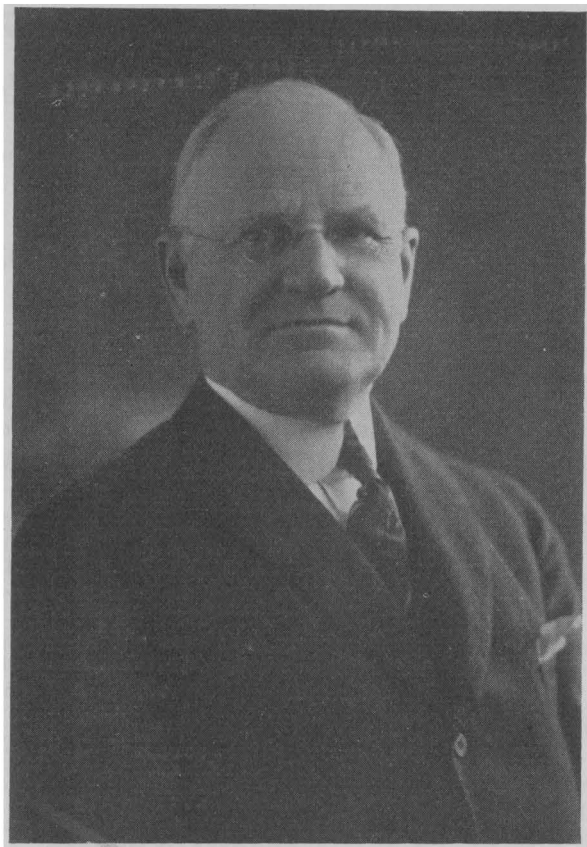
The American office of The World Dominion Movement, of which Miss Constance Brandon is the International Secretary, has been moved to 156 Fifth Avenue, New York.

* * *

Bishop Arthur J. Moore, of the Methodist Episcopal Church, South, has been assigned to the Orient, Europe and Africa for the next four years. After spending some time in Korea, Japan and China, he has gone to Wembo Nyama, Belgian Congo.

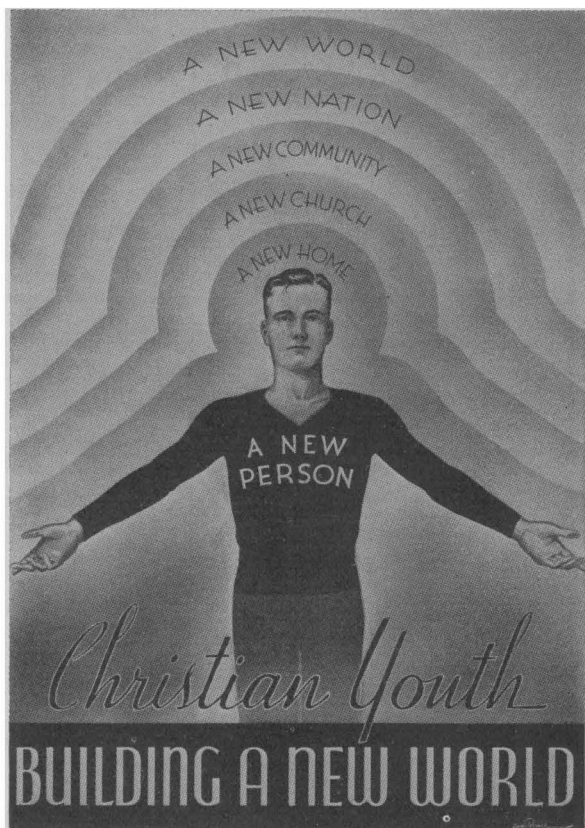
* * *

Dr. E. J. Pace, Christian cartoonist and lecturer on Bible themes who was planning to make a tour of the world, was taken seriously ill in the French Sudan, Africa. He wrote on January 13 saying that he is recovering and expected to return to America. After a short rest in Florida he expects to be ready to take speaking engagements.



THE LATE LAPSLEY ARMSTRONG McAFEE

A pastor who sent from his church 114 members to full-time Christian service in 15 lands. (See page 175.)



POSTER OF THE YOUTH MOVEMENT CAMPAIGN

Used in the United Christian Youth Conferences. (See page 186.)



AT THE STUDENT CONFERENCE ON MISSIONS, HARTFORD, CONNECTICUT, MARCH 1 to 3, 1935. (See page 181.)

THREE FORCES USED TO ENLIST YOUTH IN THE SERVICE OF CHRIST

(See pages 166, 175, 179 and 181)

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVIII

APRIL, 1935

NUMBER FOUR

Topics of the Times

THE RELIGIOUS CONFLICT IN MEXICO

By a recent decree of President Cardenas all religious literature is barred from the mails in Mexico. This probably means that Bibles, Christian tracts and religious newspapers cannot be circulated. The reason given is that since the postal service is an important agency for the dissemination of ideas, the Government will not allow its facilities to be used to transmit ideas contrary to its own program for national culture. This program is distinctly socialistic and anti-religious—or at least non-religious.

This decree follows other Mexican laws limiting the number of clergy in each state, prohibiting secular education by religious teachers, putting church property under the control of the State, and forbidding foreign clergy to officiate in religious rites. According to the latest restrictions private schools must not propagate any religious creed.

The reasons for these restrictions and prohibitions go back to the days of struggle for Mexican independence in 1810 when the Roman Catholic Church took active sides with Spain and in favor of the monarchists. The papal hierarchy and the priests in Mexico have always been active in politics and through the great wealth in the hands of the Church, their private schools and religious observances, they have exerted immense influence over the unlettered masses. The fault has been with the policies and activities of the Roman Catholic Church which has always stood for the supremacy of the Church and has antagonized Mexican leaders who have sought to promote reforms in politics, economic conditions and education. No fault has been found with the Protestant mission work but this has naturally come under the general ban against all religious propaganda. As a result evangelical, as well as Catholic schools, have been closed and all religious work is being greatly hindered.

In fourteen states, with a total of over 6,000,000 population, no priests or clergy are permitted to officiate; in the other fifteen states and the Federal District the proportion authorized is from one to thirty clergy for every 200,000 people.*

These restrictive steps were taken by Mexico only after repeated attempts had been made to persuade the Papal hierarchy to cease its opposition to Government reform movements.

General Obregon, long before the religious laws were rigidly enforced, when he saw the fierce Papal opposition to the program of the Revolution, appealed to the Church as follows:

I exhort you for the good of our people that you neither calumniate nor injure the progress of that essentially Christian humanitarian program which the Government seeks to develop in our country. Its oppressed classes have for many long and bitter years experienced sundry injustices and have missed the spirit of brotherhood and justice which should have prevailed in the directing upper classes, who have neglected the noble part of man's mission on earth and instead exerted all their efforts to pile up their material fortunes. I assure you with all sincerity that not only will you not encounter any obstacle in carrying out the tenets of your religion in this country, but that you will have the sympathy of every Mexican.

But he appealed in vain. The Roman Catholic authorities have bitterly opposed practically the whole educational and social program of the State—including socialized and sex education as well as the anti-religious socialism. Students in some universities—as in Guadalajara—have engaged in strikes and demonstrations against the socialistic education and at one place 15,000 people joined in the demonstration.

The Government is determined to control the education of Mexican youth and to create as nearly as possible a "totalitarian State," with a distinctly national culture and program. Their promise of success is seen in the fact that a leading educationalist of Teacher's College, New York, as-

* According to an unverified statement in *The Christian Century*.

serts that the Government is putting into effect "the most complete system of universal education ever planned by any nation." The largest item in the national budget is not for war but for education.

In contrast to the Roman Catholic priests, the Protestant missionaries have conformed to the laws regulating their institutional work. While Evangelical Christians do not sympathize with anti-religious propaganda or the decrees against religious liberty, some have spoken in defense of the radical reform movement. Dr. Victoriano D. Báez, Director of the Methodist Boy's School in Puebla and a translator of the New Testament, writes as follows:

Here in Mexico, facing the strong fanaticism and intolerance which has occasioned unaccountable drawbacks to society and infinite calamities to humble people, why must we be frightened at the Revolution? Do we not love the people and long fervently for their social and moral redemption? Do we not have a social creed in the body of our beliefs, extraordinarily advanced, humanitarian, Christian, in order to emphasize the teachings of Jesus concerning the incomparable platform of love of one's neighbor? Of what are we frightened, therefore? Do we fear that they will close our churches and oblige us to deny our beliefs? Nothing of this kind will happen, we feel sure.

There are officials in the Federal and State governments who are far from antagonistic to all religion. Evangelical leaders are convinced that the most effective way to cooperate with them and to overcome any tendency to persecution, or curtailment of religious liberty by the State, is not by protests and interference from the United States, not by economic or social boycott, but by a manifestation of understanding and sympathy with the best Mexican aims to purify politics, to promote education and reform and to raise the economic, moral and social status of the people. Protestant missionaries are true friends of the Mexicans. They are working only for their benefit, not from any selfish or unworthy motive, and will cooperate with the Government in any way that will advance righteousness, peace, culture, and prosperity.

The Methodist Episcopal Board of Foreign Missions, in declining to join in any united protest to the Mexican Government, made this statement:

While we regret curbs on free speech and on religious liberty, we believe that true religion alone can promote and support those moral standards, both individual and social, upon which an enduring nation can be built. To this end, real liberty and social enlightenment must ever include freedom of conscience in the worship of God. We are convinced, however, that the type of action now being urged in Congress not only endangers friendly relations with our neighbors to the South, but also serves no good purpose for the furtherance of essential religious liberty in Mexico.

Both Catholic and Protestant churches are open generally in Mexico, with the exception of two or

three states which happen to be its least populated. Schools and churches were closed in Sonora but they are gradually being reopened. Recently the Presbyterian Mission in Yucatan was requested to reopen its school without signing any kind of a document limiting its activities. Numerous other Evangelical schools are open, as is the American school in Mexico City and many other private institutions. Daily Vacation Bible schools were held last summer with great enthusiasm in various parts of the Republic. Conferences on religious education, with a faculty composed of Professor G. Báez Camargo and various visitors, were held in San Luis, in the rural district of San Miguel, Aguascalientes, and in Rio Verde. Young peoples' camps have also been developed in various parts of the country under the auspices of the Committee on Religious Education.

As a matter of fact while institutional religious work is more difficult in Mexico, and some forms of propaganda are prohibited, there is almost unlimited opportunity for truly Christian work, if it is carried on by those who have spiritual aims and use spiritual methods. The Presbyterian missionaries in Mexico, after a survey of the situation last December, said:

It is true that the recently approved amendment to the Federal Constitution proposed to root out "fanaticism" throughout the country, and that a group within the official circle wishes to wipe out all religion, but another powerful group within that same circle is definitely aiming to exterminate the fanaticism engendered by the Roman Catholic system, while leaving the people free to find true religion.

We are convinced that, in spite of the apparent difficulties in the way of Christian work, Mexico is in reality more open than ever before to the message of the Gospel when presented in a direct, personal way, apart from ecclesiasticalism and other non-essentials. The opportunities for personal work are unlimited. From all sides comes the testimony that it is easier to interest people in the Bible than it ever has been. We believe that if the various Missions and Churches take due advantage of the present opportunities, we shall see astounding results in the next few years. Our present difficulties have mostly to do with the impossibility of continuing certain old methods of work in some parts of the field, rather than with the essential matter of the propagation of the Gospel itself. . . .

THE STRUGGLE IN SPAIN

Recent disturbances in Spain were chiefly due to the efforts of the Catholic Party to gain control of the Government, thus endangering the religious liberty and other ideals for which Spaniards contended in the revolution of 1931. The Spanish people do not object to having Roman Catholics in the Government—Niceto Alcalá Zamora, elected president by the Republicans, is a devout Catholic. The protest is against the activities of Catholic monarchists who seek to reestablish a monarchy. The Catholic Party is accused

of trying to prevent the carrying out of laws and ideals on the basis of which the Spanish Republic was established three years ago, and for this reason Liberals are opposed to having leaders of the Catholic Party as secretaries of the Departments of Labor and Justice.

The Socialist and Syndicalist Parties in Spain number over two million while those registered in the Catholic Party number only 50,000 voters. General strikes have been promoted by the Socialists and Communists as a result of the Catholic political activity. Bombs, shootings and general riots resulted in many deaths and in the destruction of much property. Dr. Juan Orts-Gonzales, who was in Spain during the disturbances, declares that most of the stories of horrible cruelties perpetrated by the revolutionaries are untrue. The same authority says that "Spain 'has now repudiated both communism and violence'; that the Socialist leaders advocate legal methods of obtaining their ends; that the present Government is stronger and more republican than ever.

The religious situation in Spain is not reassuring for the masses are still ignorant of Christ and too often link Him up with a political papal party and with greedy capitalism. There is need for a clearer revelation of Christ and His Gospel to supply the moral and spiritual needs and longings of the people.

One of the outstanding Spanish leaders of enlightened thought is Prof. Miguel de Unamuno who has been made life rector of the University of Madrid, and who is recognized as representing the best qualities of the Spanish race. In a lecture, delivered before the President of the Republic and of the members of the Government, he quoted from the Gospel of John and said: "Have faith in the Word; be men of God, the supreme King and supreme Word. Let Him recognize us as belonging to Him in Spain." To the Roman Catholic leaders he said in a widely published article: "If you had preached Christ as a friend of the poor and humble, instead of a friend of the wealthy and powerful; a friend of sinners instead of a friend of aristocrats, then they would have accepted the Christ of the Gospel."

Spain is not dead to moral and religious truth but is greatly in need of the Christ as He is presented in the New Testament. Dr. Juan Orts-Gonzales and Rev. Juan Vanetto of Argentina have recently conducted fruitful evangelistic campaigns—especially for Protestants. Roman Catholics and Communists have also been reached and in one city forty-four young men came forward and gave their names to form an evangelical Christian society for worship and service. Dr. Orts-Gonzales is seeking the cooperation of Christian labor leaders in England to carry on an evan-

gelistic campaign to present Christ to the working classes of Spain. He writes: "If we could only cover the whole of Spain so as to bring the Gospel of Jesus Christ to the people, Spain would respond. A new mood is taking hold of the common people—a mood that is looking toward Christ rather than toward Karl Marx."

A YOUNG MEN'S MISSIONARY CONGRESS

Three of the events in the past half century that have most powerfully stimulated interest and activity in world-wide Christian missions have been the formation of the Student Volunteer Movement in 1886, the Ecumenical Missionary Conference held in New York in 1900, and the establishment of the Laymen's Missionary Movement in 1910. The first enlisted educated youth, the second awakened the Church as a whole, and the third aroused Christian laymen to a more sympathetic and adequate support of the work. All were born in prayer, and were promoted by prayer and sacrifice; they were based on faith in the Bible as the Word of God, in Jesus Christ as the Son of God and in the need of all men for salvation through His atoning work on the Cross.

Today one of the greatest needs is a new awakening among the young men of the Church—potential leaders of tomorrow. They are generally interested in making a better world but if they are not intelligently and sacrificially committed to the program and ideals of Christ at home and abroad, who is to carry on the work?

To bring together young men who are interested in the missionary enterprise, and to enlist others, a "National Young Men's Missionary Congress" is to be held in Chicago from May 2d through May 5th. This is a fitting way to mark the twenty-fifth anniversary of the Laymen's Missionary Movement under whose auspices the congress will meet. Prof. Arthur H. Compton of the University of Chicago, the well-known winner of the Nobel award in physics, is chairman of the Committee on Arrangements. Other prominent Christian laymen, pastors and executives are also cooperating with Mr. F. J. Michel, executive secretary of the Movement.

The general theme announced is "Jesus Christ and the World Today." This will be presented by addresses by well-known speakers and its various phases considered in a series of twenty simultaneous group meetings under the leadership of Dr. Cleland B. McAfee of New York and Rev. C. O. Hawley of Indianapolis. The four main topics to be discussed at the platform meetings will be (1) The world's need and the forces bidding for world power; (2) our heritage as sons

of missionary forefathers; (3) our Christian resources and (4) the power of Christ.

Among the twenty-four speakers who have already agreed to take part in the congress are President Ralph C. Hutchison of Washington and Jefferson College, Dr. Robert E. Speer and Dr. Ralph E. Diffendorfer of New York, Mr. Livingstone P. Moore of Summit, N. J., Dr. C. Darby Fulton of Nashville, Rev. Leonard Outerbridge of Boston and Rev. Roy M. Burkhart of Columbus.

Men today, probably as never before, recognize the chaotic condition of the world and the need for a Saviour with a divine program and with the wisdom and power of God. Political, economic, social and intellectual remedies will not suffice to save us from destruction. Spiritual life is needed to change individuals and to bring men into harmony with God and His program. To change America, or any one nation, is not sufficient; all men and all nations must be changed. Who but God can effect such a transformation? This program of change represents the purpose and program of the whole missionary movement.

Dr. John R. Mott, who was present at a preliminary meeting to launch the Congress, writes: "The timeliness and importance of the Young Men's Congress continues to grow on me. It is highly desirable that each of our Christian communions shall put forth extraordinary efforts to be represented by the very flower of our younger lay forces. It will do more to help solve the many problems that press upon our churches than any single measure I could emphasize."

The success of this Congress depends on three things: (1) the spiritual character and messages of the speakers; (2) the ability to bring together a truly representative number of earnest young men who will respond to the call of Christ, and (3) the amount and vitality of prayerful preparation for the guidance of God and to insure the manifestation of His power in the Congress and in its outcome.

CHRISTIAN YOUTH CONFERENCES

It is essential to win the youth to Christ and to enlist them in His service, not only for their own sake but in order that they may help make America Christian and that they may have a part in bringing the world into harmony with Christ's program. To enlist American youth in this campaign a series of conferences have been held in twenty-eight cities across the continent, from January 4 to March 31. Over 30,000 young people have been reached through these conferences which have been attended by high school and college students, young people in business and others connected with churches of all denominations.

The genesis of the United Youth Program—"Christian Youth Building a New World"—may be traced back to Toronto in June, 1930, when young people from many Christian agencies in North America picked up "the trail" which "led from a wooden cross on Calvary among the hills of Jerusalem down across the burning sands and deserts of the world." Following this trail, these young people have deepened their understanding and appreciation of Jesus Christ, the Master of men and the Saviour of the World. They have envisioned the world that would be if He were truly Master of men in every phase of life. They have sensed anew the disasters due to man's sin and selfishness and his indifference to God.

The conference program in each of the twenty-eight cities included discussion groups to study nine projects:

- Developing a Program of Personal Christian Living
- Helping Other Young People to be Christians
- Cooperation in Bringing About World Peace
- Working to Help Solve the Liquor Problem
- Helping to Build a Christian Economic Order
- Providing a Constructive Use of Leisure Time
- Being Christian with Other Racial and Cultural Groups
- Preparing for Marriage and Home Life
- Developing a Christian Type of Patriotism

These topics were freely discussed by leaders of varied views, not doctrinally but to reach a practical Christian point of view. Many, possibly most, of the young people had first to learn what it is to be a Christian and what are the basic teachings of Christ in reference to these various problems. They were urged to study and to pray in order to find wisdom and power in Christ.

The United Youth Conferences were held under the joint auspices of the Department of Evangelism of the Federal Council, the Youth Section of the International Council of Christian Education, and the International Society of Christian Endeavor, these interdenominational agencies working in cooperation with the local churches and Christian youth organizations of each city. In all some fifty-four organizations cooperated—denominational and interdenominational—in the conferences held in Cincinnati, (Ohio); Jacksonville, Elgin, Carbondale, and Springfield, (Ill.); Richmond, (Va.); Clarksburg, (W. Va.); New York City, Washington, St. Louis, Kansas City, Lincoln, Denver, Chicago, Des Moines, Huron (S. D.); Minneapolis, Seattle, Portland; Berkeley and Los Angeles, (Calif.); Louisville, Nashville, Chattanooga, Birmingham, Baltimore, Boston and Philadelphia. Youth of all denominations and races, between the ages of sixteen and twenty-four, were invited to attend and take part in the discussions. The result was naturally a wide difference in views on many points but "Findings" were drawn up to conserve the results.

India at the Crossroads

By the REV. WILLIAM ARTHUR STANTON, D.D.

Kurnool, India

Missionary of the American Baptist Telugu Mission Since 1892

ENGLAND is now grappling with the greatest constitutional problem that ever faced the British Empire. On November 21, 1934, the Joint Select Committee on Indian Constitutional Reforms presented its Report to Parliament and to the British nation. The Report was awaited both in England and in India with intense interest. To secure for it the widest possible circulation, the Report was published simultaneously in England and in India and sold at the nominal price of a shilling a copy. So great was the demand that it at once became a "best seller," the first edition being exhausted in a few hours.

Planting the Seeds

It is important to remember that this Report is not an isolated attempt on the part of Great Britain to introduce constitutional reforms into India, but the culmination of a long and persistent process of training in self-government. For a century and a half, through her schools and colleges modeled on Western lines, her free institutions and laws, her system of equal justice and enlightened administration, Great Britain has been teaching India the arts of government. In the fertile soil of the East she has sown the seeds of democracy and inculcated the ideas of liberty, justice and equality. Those ideas are germinating today. A tremendous impetus was imparted to this movement by the Great War in which Indian troops fought side by side with British soldiers in the fields of France and Egypt and Mesopotamia, shedding their blood in a common cause. In that great crisis in human history India demonstrated on the battlefield her loyalty to the King-Emperor. In recognition of India's service and in line with past constitutional development, on August 20, 1917, the Secretary of State for India made his famous declaration in Parliament:

The policy of His Majesty's Government is that of the increasing association of Indians in every branch of the administration and the gradual development of self-governing institutions with a view to the progressive realization of responsible government in India as an integral part of the British Empire.

In pursuance of this policy, in 1919 the Montagu-Chelmsford Reforms were introduced, giving Indians a much larger share in the government

of their country. These Reforms, however, did not satisfy Indian aspiration. Accordingly, in 1927 Government appointed a Parliamentary Commission, of which Sir John Simon was Chairman, with instructions to make a first-hand study of conditions in India and report to Parliament what further advance could be made in Indian constitutional reforms. Unfortunately Indians were given no representation on that Commission. Consequently on its arrival in India the Commission was boycotted by the Nationalist Party. Though the Commission made a very exhaustive study of the Indian constitutional problem, covering two years and the whole of India, and though a very able and statesmanlike Report was submitted to Parliament, it met with a very unsympathetic and even hostile reception in India.

Finally Government decided to call a Round Table Conference in London, composed of delegates from British India, Rulers of the Native States and members of Parliament, all sitting on an equality, for the consideration of the Indian constitutional problem. This Conference was called in the Fall of 1930. It was opened amid scenes of great splendor by His Majesty, the King-Emperor in person and presided over by the Prime Minister. The Indian constitutional problem, however, proved to be so complex and baffling that one conference was not sufficient, and between 1930 and 1933 no less than three Round Table Conferences were held. On the basis of the recommendations of these Conferences, in 1933 Government issued a White Paper, presenting a draft constitution for India. This draft scheme was in turn referred to a Joint Select Committee of Parliament to consider and report to Parliament. The Committee was composed of members of both Houses of Parliament, representing the three political parties of England and was presided over by Lord Linlithgow. The personnel of the Committee was most distinguished, consisting of three ex-Viceroy's of India, three former Secretaries of State for India, three former Under Secretaries of State for India, two ex-Governors of Indian Provinces, four members of the Simon Commission and other Parliamentarians who had given long service to India. Also as members of the Committee were the Archbishop of Canterbury,

Lord Derby and Sir Austin Chamberlain, who had not been definitely associated with Indian affairs. The Committee sat for eighteen months, held hundreds of meetings and took volumes of testimony from representatives of all classes and all interests in India and from all political parties in England. Sir Samuel Hoare, Secretary of State for India, appeared before the Committee as a witness for nineteen days and answered over six thousand questions. It may safely be said that never in the history of Parliament has so much expert knowledge been brought to bear on any great Imperial question.

The New Constitution for India

The Report recommends a constitution in many respects similar to our own. It calls for an All-India Federation or, as we would say in America, a *United States of India*. The Federation is to consist of eleven Provinces of British India, two of which are now created in deference to strong Indian demand, and the Native States. The Provinces, as well as the Native States, are to be autonomous, having full control of all provincial affairs. The Provincial Government is to consist of the Governor, his Cabinet of Ministers and the Legislature. All departments of government, including that of Law and Order, are to be in charge of Indian Ministers, chosen by the Legislature, to whom also the Governor is to be amenable. The Federal Government is to consist of the Governor-General, his Ministers and the Federal Legislature. The Departments of Defense, Foreign Affairs and Ecclesiastical Affairs are reserved to the Governor-General. All other departments are to be in charge of Indian Ministers, chosen by the Legislature. The Federal Legislature is to be composed of an Upper and a Lower House, the Lower House to have 375 members of whom 125 are to be chosen by the Princes and the remainder by British India. Election to the Lower House is to be made by the Provincial Legislatures. In addition to the reservation of Defense, Foreign Affairs and Ecclesiastical Affairs, the constitution provides for safeguards, giving special powers to the Governors and the Governor-General, to be exercised in case of grave emergency. The electorate is to be increased from seven millions to thirty-five millions, of whom six millions are to be women. A Reserve Bank is to be established for the maintenance of the financial stability and credit of the country. Also there is to be a Supreme Court for the whole of India. Burma is to be separated from India and given a similar constitution. Commenting on the terms of the Constitution, Sir Samuel Hoare, Secretary of State for India, says: "Let Indians mark that they now have offered in this scheme three essential prin-

ciples for which every Indian who has been in consultation with us fought, viz. Provincial autonomy, All-India federation, brought about in a comprehensive scheme, not stage by stage, and a scheme which they will find contains in every chapter seeds for future growth."

Reception of the Report in Britain

A Minority Report is presented by the five Labor members of the Committee, specifying that Dominion Status shall be definitely stated and pledged in the Constitution as the goal of India—a goal to be reached gradually and without further Act of Parliament.

In Britain the Report was taken with great seriousness, in keeping with the magnitude of the issues involved. The conservative papers of the extreme wing were critical and apprehensive that the Report went too far. On the other hand, *The Daily Herald*, organ of the Labor Party, declares that the Report is "shot through with timidity and distrust." With these exceptions, however, British papers agree that the Report is a statesman-like document of great weight and authority. *The Daily Telegraph* says, "The Report will rank as one of the greatest State documents of all time." *The Times* characterizes the Report as "massive and closely reasoned" and says, "The first impression is the weight of authority behind the Report." It also emphasizes the fact that the main principles of the government scheme, viz. Provincial autonomy, All-India federation and responsibility at the center, have stood the most searching test. *The News Chronicle* says, "The Constitution is not unqualified self-government, but it is at least a vast step toward self-government. Worked with honesty and goodwill, it should lead to the substance. Indian opinion would be wise to give it a fair trial." A Canadian paper says, "The Canadian Confederation of 1867 pales into insignificance beside it." A South African paper characterizes it as "a great and noble venture for the good of India."

Soon after the publication of the Report, Stanley Baldwin called a meeting of the Conservative Party, of which he is the leader, to consider what should be the attitude of the Party toward the Reform proposals. Led by Winston Churchill and Lord Lloyd, the die-hards or extreme Tories in the Party had worked up a strong opposition to the Reforms and were loudly asserting that the proposals of Government would lead to disaster. In the course of the discussion on the resolution, the Marquis of Salisbury, Winston Churchill and Sir Henry Page Croft made violent attacks on the policy of Government predicting the direst consequences. Summing up the issues in a great speech in reply, Stanley Baldwin sounded this

warning to his countrymen: "Today you have a good chance of keeping India forever in the Empire. If you refuse her this opportunity for self-government, you will inevitably lose India, whatever you do, before two generations are passed." His speech saved the day. By a vote of 1102 to 390, a majority of three to one, the Conservative Party voted to support Government in its policy of giving self-government to India. This victory practically assures the passage of the bill through Parliament.

Reception in India

In India the Nationalist press and leaders raised a storm of protest. The Congress Party at once called a meeting and moved to fight for the rejection of the Report, characterizing it as "retrograde," "reactionary" and "framed in a spirit of suspicion and distrust." *The Bombay Chronicle* says, "The Report is an insult to India." *The Ananda Patrika*, "The Report will satisfy none." *The Leader*, "The scheme is unworthy of England to offer and of India to accept." Even moderate opinion is dissatisfied. Mr. C. Y. Chintamani (Liberal) says, "The whole scheme is unacceptable to progressive Indian opinion." Mr. P. N. Saprú (member of Council of State) says, "The proposed reforms are not calculated to satisfy any section of responsible opinion." Sir P. S. Sivaswamy Ayyar and other leading Liberals of Madras, in a joint statement, say that unless the scheme can be radically altered and improved, "it will fail to satisfy the people of India or bring political peace and contentment." Sir Tej Bahadur Saprú, the outstanding advocate of constitutional reform in India and leading supporter of the Government scheme as set forth in the White Paper, cabled to the *News Chronicle* of London as follows:

The Report has been conceived in an over-cautious spirit and the Committee have been more anxious to conciliate English Conservatives than India, and have accordingly intensified the conservative character of the constitution. No wonder that even middle-minded Indians will feel disappointed. Enthusiasm over the Report is out of the question, and while I anticipate strong criticism from progressive moderate elements, I feel sure that the Congress with its renewed strength in the Assembly will move its rejection.

The Reforms or Revolution?

From one point of view it may be said that conditions in India at large are more favorable for the reception of the reforms than ever before. After a conflict of fourteen years with Government with the weapons of boycott and non-violence, the Indian Congress or Nationalist Party has at last awakened to the realities of the situation and abandoned civil-disobedience as a policy, proposing now to enter the Legislatures and work

along constitutional lines. Mahatma Gandhi has withdrawn from Congress and from political activities and is now devoting himself to the social and economic uplift of his country. With a few notable exceptions Congressmen who were put in jail have been released. The fires of the Terrorist Movement in Bengal are still smoldering and, in fact, are not likely to be quenched until a substantial form of self-government is given. But India as a whole is quiet. The Viceroy, Lord Willington, addressing the Central Legislature at Delhi on August 29, 1934, made these impressive remarks: "The curtain has fallen, I hope finally, on the civil-disobedience movement. That happy result I do not attribute so much to the action taken by Government as to the sturdy good sense of the mass of the people of India. They recognize that true progress cannot be secured by carrying on an unmeaning and futile struggle with constitutional authority or by revolutionary methods." What, then, will India do with the new Constitution? That is the momentous question of the hour.

Congress or the Indian Nationalist Party, though having abandoned unconstitutional methods, still holds firmly to the avowed objective of complete independence for India, even demanding control of the army and foreign affairs, which are reserved subjects under the new Constitution. In the recent elections to the Central Assembly, to the surprise of all, Congress won sweeping victories and consequently will enter the new Assembly with a very strong representation. The Party is sure to move the rejection of the new Constitution. Fortunately, her strength is limited constitutionally, and unless she can win over other parties to her side, she is not likely to wreck the Constitution.

The Liberal Party and the Moslems

The goal of the Liberal Party is not independence but Dominion Status. Its members value the benefits of the British connection and think that India can best attain to her high destiny as a member of the British Commonwealth of Nations. While recognizing that the attainment of this end must be by successive stages and that there must be in the nature of the case a transition period, no form of constitution would satisfy them which did not have Dominion Status as its goal. As the Hon. Snivivasa Sastriar, one of the leading Liberals of Madras, puts it, "We must make Dominion Status a test of the reforms, and if they fail to satisfy that test we must not hesitate to denounce them as a breach of faith." Now the proposed Constitution as drafted makes no reference to Dominion Status. The word is not even found in the voluminous Report. Remembering the declaration of Lord Irwin when he was Viceroy in

1929, that "the natural issue of Indian constitutional progress is the attainment of Dominion Status," and the declaration of the Prime Minister to the same effect at the First Round Table Conference, the omission has profoundly disturbed the Indian mind. It is all the more marked in view of the fact that the Minority Report, presented by the Labor members, insists that Dominion Status as the goal should be incorporated in the Constitution and definitely pledged to India. On that point Sir Tej Bahadur Sapru, the leading constitutional lawyer in India and former member of the Viceroy's Council, clearly takes his stand: "I agree with Labor that Dominion Status must be definitely pledged and India planted firmly on the road. Nothing has shaken India's faith more than the repeated attempts in Parliament to disown the Prime Minister's and the Viceroy's declarations. It is all the more necessary now to assure her that her position and powers will not be lower than those of a Dominion." With that assurance the support of the Liberal Party would not be in doubt.

The Moslems in India, numbering seventy millions, may be relied upon to support the Constitution, with the possible exception of the small body in the Congress Party. Though dissatisfied with some features of the Report, they know that it is in their interest to accept it. Under the terms of the new Constitution, one-third of British India seats in the Central Legislature are allotted to Moslems, and in many other ways their interests are safeguarded. The Moslem papers in general support the Reforms. Sir Mohammed Usman Sahib, one-time acting Governor of Madras and one of the leading Moslems of India, says: "The Report is conceived in a generous spirit towards India. The advance proposed is real and very great. I particularly welcome the transfer of Law and Order to Ministers, without which there would be no real Provincial autonomy. The safeguards suggested are very necessary. We must all work the new Constitution in a spirit of cooperation and good-will toward Great Britain."

Hope for the Depressed Classes

The Depressed Classes, numbering sixty millions, cannot fail to recognize the new Constitution as a boon to their down-trodden community. Taking Madras as an example, out of a total of 215 seats in the Legislative Assembly, the Depressed Classes are given in the proposed Constitution no less than thirty seats. Adding to these the nine seats assigned to the Indian Christians, most of whom are of outcaste extraction, they would have a total of 39 seats or 18% of the total number of seats in the Assembly. As an expression of this community on the reforms, the follow-

ing statement of Mr. H. M. Jaganatham, member of the Madras Legislative Assembly, may be taken:

The recommendations of the Joint Select Committee are in the best interests of India in general and the minority communities in particular. As a member of the Depressed Class community and as one who is striving to secure for them the maximum advantages, I offer my profound thanks to the members of the Committee who have gone into every question affecting the future of India and arrived at conclusions which would place India on the sure and steady path of constitutional advancement.

Will the Princes Come In?

The Native States, numbering over six hundred and comprising one-third of the territory and one-fourth of the population of India, some of them as large as European nations, occupy an important and strategic position in Indian national life. What, then, is the attitude of the rulers of these states toward the proposed reforms? British statesmen have long dreamed of an Indian federation in which this vast and heterogeneous mass of diverse races and nations which we call India would be welded into a unity, but that dream has ever remained unfulfilled. Even the Simon Commission, though impressed with the potentialities of such a scheme, dismissed it as beyond the realm of practical politics. But at times in the life of nations events move with startling rapidity. And so it was in this case. At the opening of the First Round Table Conference in London in November, 1930, when the delegates from India and England were assembled in St. James Palace, the Princes made their historic declaration, signifying their willingness to join an All-India federation. Speaking on behalf of his fellow Princes, the Maharajah of Bikanir expressed his conviction that "the States would make their best contribution to the greater prosperity and contentment of India as a whole in a federal system of Government composed of the States and British India." This statement changed the whole political picture in an instant, lifted the Conference to a new level, far above party considerations, and by a master-stroke laid the foundations of the constitutional structure which is before Parliament today.

But that was four years ago. The Constitution provides that the federation shall not come into existence until the rulers of not less than half of the population of the States and entitled to not less than half the seats allocated to the States in the Federal Upper Chamber have signified their desire to accede. The question, then, arises, whether or not this condition will be fulfilled. Since the original declaration was made some of the Princes have appeared to be opposed to the federal scheme and others lukewarm in their interest. But it may safely be said that the federal

plan still holds the field. Only last month Sir Samuel Hoare in the House of Commons said, "I have no reason to suppose the Princes have in any way altered their position." Though accession to the federation on the part of the Princes is entirely voluntary, self-interest, if nothing else, must inevitably bring them in. A State outside of the federation, with no voice in the formation of an All-India policy would find itself hopelessly handicapped. Furthermore, all the larger and more important States such as Hyderabad, Mysore, Bikinir, Baroda, Kashmir and many others stand firmly by the federation plan. Less than two months ago the Dewan, or Prime Minister, of Mysore, which is one of the largest and most progressive of the Indian States, addressing the Mysore Representative Assembly, said, "It is necessary for us all to pull together and to do everything that is possible to make Mysore a worthy unit of the federation of the future." This fairly represents the attitude of a large majority of the Indian States.

India's Opportunity

General Smuts, former Prime Minister of South Africa, on a recent visit to England said, "My message to India would be to work the reforms successfully and so prepare themselves for the next stage." No wiser counsel could be given in this critical hour than this word spoken by a great friend of India. That the proposed constitution represents a great advance in self-government in India no fair-minded man can deny. It is not all that India desires or may fairly claim. It is true that the safe-guards loom large, but, as the Committee points out, these are designed only for grave emergencies and would not ordinarily be brought into use; and even when the Governor exercises his special powers it would be in consultation with his Ministers. Furthermore, the Constitution is still in its formative stage. The Bill is now before Parliament and as it is debated in Parliament during the ensuing months, it will be subject to modification, revision and amendment. During this period, then, let India fight for her rights with stout heart and good courage, seeking to get all that she can, and then accept the final verdict with cheerful spirit and determination to prove herself worthy of the Constitution which has been given her. The statement of the Select Committee is quite true. "The success of a constitution depends far more upon the manner and spirit in which it is worked than upon its formal provisions."

In November last Sir George Stanley, Governor of Madras and for a time acting Viceroy of India, at the farewell meeting given in his honor on the eve of his departure for England, uttered these hopeful words, spoken out of the experience of

five years of distinguished service in a very difficult time in India. "I may say from what I have seen in Madras and at Simla that I am personally optimistic and believe that a solution can be found such as to make India a happy and contented partner of the British Empire." And then speaking of the able Indian administrators with whom he had been associated in Madras, he humorously added that he looked forward to the day when he would hear that one of his friends from Madras was going to be the first Prime Minister of India!

The Call of the Hour

The hour calls for bold and courageous action on the part of Great Britain. India is moving swiftly these days. She is thoroughly awake and aroused. No half measures will now suffice. What would have satisfied her a decade ago will not satisfy her now. Five years ago the Congress Party stood for Dominion Status. Now they are revolutionaries demanding independence. It may not be possible—it will not be possible—to satisfy the Extremists. But the great mass of the Indian people are not Extremists. The heart of India is sound and still clings with loyalty and devotion to the great nation to which, in the Providence of God, she has been bound for two centuries. To this body of sensible and moderate opinion in India, Great Britain must now appeal. England is strong and powerful. She can afford to be generous. But the cooperation of India is essential. The new Constitution must be worked by the people and, if it is to be successful, it must be worked with good-will and contentment. No constitution can be forced on a country at the point of the bayonet. The legitimate aspiration of India must be met. That aspiration can be satisfied only with real, responsible government, or Dominion Status, as its goal. Full and frank assurance of this should be embodied in the constitution beyond all manner of doubt. This would then form a rallying point for all men of goodwill and carry the great undertaking through to a successful issue.

In 1907 Great Britain boldly and generously granted self-government to the ex-Boer Republic, though counsels of timidity and worldly wisdom dictated far otherwise. That act of faith won the heart of the Boers and saved South Africa for the British Empire. And now once again, in the course of human events, Great Britain is called upon to exercise that same faith and, by a great act of statesmanship, to bind India to herself in lasting ties of friendship as a free partner in the British Commonwealth of Nations.

The Outlook for Christianity

What, then, is the outlook for Christianity under the Reforms. Some view the future with

fear and apprehension. When once the protecting hand of Great Britain is removed, what will be the fate of Christian Missions? Having seized the reins, will India tolerate Christian propaganda? Will not the proud spirit of the Brahmin assert itself and sweep away the last vestige of the white man's religion?

Such thoughts are born of fear. For ourselves we have faith in God. In the first place it must be remembered that after two centuries of struggle, Christianity is now firmly planted in the soil of India. It is no longer an exotic. The seed has been sown far and wide and already there is a rich harvest. With six million Christians won from every race and caste and religion in that great land, with her schools and colleges for the education and training of Christian leaders, with a vast army of Indian workers set apart to Christian service and pushing out into every bazaar and market-place, with an Indian Church, strong and aggressive, rapidly growing in self-support and self-government, Christianity is well prepared to take her place as a vital force in the life of the Nation that is to be.

Nor is this all. Far beyond numerical strength, outward organization and external forms, the vital force of Christianity has been at work now for two centuries, silently and irresistibly, in the hearts of the people and has wrought a revolution. The Bible has become one of the Sacred Books of the Hindus and Christ is looked upon by multitudes as one of their *Avatars*. In the past Christianity has been handicapped by the dominance of the foreigner. It has been tied, so to speak, to a Western power and entangled in the meshes of Western civilization. Freed from this handicap, we may expect Christ to move on to new victories and to lay still deeper hold on the mind and heart of India.

In the second place, Christianity has always stood for freedom. Freedom is the very air it breathes. In every land and among every people Christians have befriended the downtrodden and the oppressed and have struck off the shackles of the slave. As Christians, therefore, and followers of Him who came to set men free, we cannot fail to sympathize with this great people in their aspiration for liberty and self-government. We must wish them well. We must stand by as friends and helpers. We must wish for India the attainment of her birthright as a free and self-governing people. As such we welcome the Reforms. We see in them the working of the overruling Providence of God. We see India taking her place among the nations of the earth as a free and independent people. We see her planted firmly on the road to liberty. And in the long and arduous struggle which lies before her for the full attain-

ment of that liberty, we believe that she needs most of all the guiding hand of God and the uplifting and transforming power of Christ.

A short time ago there was a unique gathering in the *ashram* of the great Bengali poet, Sir Rabindhra Nath Tagore, at Santiniketan (the Abode of Peace). It was Christmas Eve. The little company had gathered there, at the invitation of the poet, to commemorate the birth of Christ. Think of it—a Christian service in a Hindu *ashram* in memory of Christ! How strange and yet how fitting! Men of the East, as of old, bowing at the feet of Jesus! And as they were gathered there the poet gave his message in these words: "*Let us bow to Jesus Christ who revealed to man the divinity of love.*" While such homage is far from adequate surely the nation that thus bows reverently before Christ, led by one of the greatest of her sons, will finally come to claim Him as her own.

A CALL TO PRAYER FOR INDIA

Christian leaders and British Missionary societies have issued a call to prayer for India in view of the great problems presented in the proposed new constitution. Strong opposing forces in Great Britain and in India are lined up in the matter of Dominion Status and home rule. What British statesmen offer, multitudes of Indians refuse to accept, and what Indian moderates demand, the British believe will lead to widespread disorder. As the call to prayer says: "No skill of man can bring peace to India or Great Britain or to any other country, but only the will of God."

Prayer is asked especially for the Viceroy of India and for governors of provinces, and for all upon whom responsibilities will lie during the coming period of transition, that they may have "a single eye to India's welfare and a sensitive regard for her national honor." Pray "that all faults of temper, whether in Britain or India, may be forgiven; and that they may not be allowed to blind the people to the genuine goodwill which each feels for the other."

Dr. Azariah, the Bishop of Dornakal, reports that in a recent campaign to preach Christianity to caste people, 2,693 villages were visited, nearly 12,000 men and women taking part in the campaign; with the result that over 8,000 people in nearly 300 villages have asked for further Christian instruction. The same story of spectacular advance is told by other missions in the same area, and the problem of teaching the great mass of new Christians is one which is exercising the Churches and Missions concerned.

Caste Christians Among the Telugus*

By REV. C. H. SMILEY, Bitaspur, C. P.

Disciples of Christ Mission

THE Sudras of the Telegu area are coming to Christ—already nearly thirty thousand in number, including many of wealth and influence. Practically all the groups within the Sudra caste from the highest to the lowest are now represented in the Church. Each year the movement is growing in force.

There are three main centres of the movement. In the Nizam's Dominions, Nirmal, beyond Medak, the British Methodist field, is the center of a considerable movement of caste people to Christ. Both the caste and outcaste people are coming together into the new fellowship. In the Church Missionary Society Kistna field of Madras many influential Sudras have come and there is a long list of enquirers. The Yanadis, Waddaras, and Erukulas of the lower Sudra groups are also coming in large numbers. The third important center adjoining the Kistna field is the Palnad area in the Lutheran and American Baptist Mission fields. Here the landlords and village *munsifs* stand out prominently in the lists of converts. The movement is also in its beginning in the Canadian Baptist field in the north of the Presidency where caste women at one center are coming and there are converts and enquirers from the fishermen caste group. There are twenty-five other places where the movement is under way.

The Sudras are having a vital experience of the transforming power of Christ in their lives. Over large areas the change is manifest and the joy and victory of the new experience is written upon their countenances. Their coming is more impressive when it is recalled that the Christian religion in this area has been associated with the outcaste community. The radical changes brought about in their lives have been evident so that observant Sudras have come to realize that Christ alone can transform the lives of individuals and communities.

The element of the supernatural is evident in the conversion of many Sudras. When the members of the Sudra Movement Survey Team asked the question, "Who chiefly influenced your decision to become a Christian?" the reply from some was "God." Others related experiences of the miraculous in their conversions. One young Telugu made his decision through reading the

New Testament given him by a school master. A young village *munsif* was called through the reading of tracts on the "Cure for Sin" and "The True Shelter." Six years ago a young goldsmith had a dream in which he saw his heart before him with all its sin. Then Christ appeared in a picture with wounded hands and feet and the words written, "For you and the sinful world I have come. See my hands."

In the lower Sudra groups the movement takes on more of the characteristics of a group movement. The lives of these people have been affected in the same vital way as the higher groups. They too have come seeking salvation. Many social changes for the betterment of the groups are also evident. The nomadic groups have given up largely their wandering life and show a tendency to settle in one place where regular worship may be held and their children educated. The groups subject to the Criminal Tribe Act show a noted improvement toward upright and honest lives. It is quite evident that they have caught something of the ideals of the Christian way of life and have realized that life must now be lived on a higher ethical plane. A new life of inner peace, joy and purpose has come to these followers of Christ.

Caste converts are also showing a changed attitude towards Christians of Depressed Classes. Caste lines are still held when it comes to inter-marriage although there are cases where caste differences have been done away with even in marriage. Inter-dining is more common. The most hopeful feature of the situation is the extent to which caste converts have accepted the leadership in the Church of the Depressed Class and now accept communion with them.

These Sudras coming to Christ undergo persecution. It has not been easy for these influential men and women to take this step and many hindrances were put in their way before baptism. One man testified that his crops had been burned after his baptism. Another influential leader lost the right to a large inheritance of more than Rs. 40,000. One young man was denied the fellowship of his home and family. Abuse has been heaped upon them, and some have been dragged into the courts under false charges. Yet in the great majority of cases these new converts have remained faithful. Their faith has given them power to

* From the *Indian Witness*, January 24, 1935.

endure. Most of them have remained near their relatives throughout the persecution, with the result in many places that the very persecutors have come to the feet of Christ. A caste leader, whose son was baptized and was severely persecuted by an elder brother, stood by his son and was later baptized. The elder brother was also converted through observing the new courage and change in the life of his relative.

Spreading the Good News

Observers in the Sudra Movement areas are deeply impressed by the spontaneous zeal of these converts in spreading the Good News to their relatives and friends. These influential men and women are most zealous and courageous in their witness to the unsaved around them. One caste family was led to Christ by the daily life and witness of a Christian servant girl in the home. She read her Bible daily and taught the widowed daughter of the family who soon became a believer in Christ. These two then prayed together daily for the conversion of the mother, who soon gave up her idolatry and accepted Christ. The three then won the father and aged mother in the home and then began to give the message to their neighbors. One outstanding neighbor has already had a vital experience of the transforming power of Christ in his life. One *bania* woman convert is working regularly on her own time to win her caste people and others. One Brahman woman convert is giving full time to zenana work, her salary being paid by her son, a Hindu pleader. One of the lower Sudra caste converts, along with his son-in-law, has been preparing twenty families for baptism. Outstanding in witnessing among the men is Poda Rangaiah, the convert who was disinherited of a large fortune when he came to Christ in 1915. For fifteen years he worked as an unpaid evangelist, supporting himself from the few acres of fields still remaining in his possession. He has become so effective as a speaker and singer that he now rents out his fields and works on a small salary giving full time to winning his own caste people. There is already the beginnings of a strong Church in his native village. This voluntary witnessing on the part of new caste converts is a great strength in the present movement of Sudras to Christianity.

It is evident that the sources of the Sudras' inspiration is the widespread transformation by the Christian religion of the outcaste groups. The Christian movement in the Telugu area began in the outcaste communities and throughout the years until the last decade has been largely confined to these groups. It is significant that men and women of wealth and influence should turn to a religion so long associated with the despised,

rejected, and downtrodden people of the Untouchable groups.

Today many leaders in the Church, schools, and the Sudra Movement have come from the outcaste community. The Christian mission leaders have taught them to worship the one true God. Christ has become a reality to them and their lives have been transformed. Gradually the persecution lessened when changes for the better became evident. The resentment of the caste people changed to amazement that such marvellous changes could be wrought in the lives of those formerly hopeless people. More careful observation was made into the causes of these changes and gradually it dawned upon the Sudras that Christ alone was the transforming power. The Sudras began to read the record of Christ's life. There was further observation and then finally acceptance of the religion which had wrought such wonders. There in the villages among the lowly and downtrodden was God's great field of demonstration over a period of a half century and more.

One Tamil Christian headmaster of more than thirty years residence in the Telugu area, when asked the reason for the Sudras coming to Christ, at once replied, "Seeing the improved condition of the Depressed Classes who have come into the Church." One prominent Reddi convert testified, "When I saw the high attainments of the Depressed Class Christians this encouraged me to become a Christian." Another influential Sudra enquirer, whose relatives had already been baptized, gave a striking testimony.

"Do you believe that the Christians of Depressed Class origin have been made better by Christianity?" he was asked.

"The change is beyond comparison. They are now living by order and wisdom while formerly they were wild and lawless."

"Why have they been so changed?"

"Because of the teaching of religion of Christ and having made Him their Guru. . . . For forty years I have observed this influence in the Christians of Depressed Class origin. The same power working in us Reddis should bring great change quickly."

The Telugu Sudra Movement is well under way and another decade will doubtless show great gains all along the line. This marks another era in the Church in India. The knowledge of this significant movement and the personalities associated with it should be spread to the churches and isolated Christian groups everywhere. Christian leaders and workers everywhere will again take new courage and inspiration. New movements in other areas will get under way. Truly God is at work in the land. The Cross of Christ goes on from victory to victory.

What One Pastor Did for Missions

By the REV. CLELAND B. McAFEE, D.D., LL.D.,
New York

*Secretary of the Board of Foreign Missions,
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THE sudden death on January 18, 1935, of the writer's older brother, Rev. Dr. Lapsley Armstrong McAfee, at Dumaguete, Philippine Islands, suggests a brief review of a somewhat remarkable missionary ministry. Never on the mission field himself, except as a visitor, Dr. McAfee has had a wider world influence than most ministers ever attain. It is doubtful if a score of pastors in the world have influenced the missionary purpose of more actual missionaries at home and abroad than he was able to do. Yet he was never connected with any missionary training institution, and except for a brief early pastorate in connection with Park College, Missouri, which at that time was sending out considerable numbers of definite Christian workers, he had little to do with institutional life. He was an ordinary, working pastor, near a university and awake consistently to his opportunities for creating and maintaining the Christian world-mindedness of the members of his congregation. Moreover, he was never the pastor of what would be reckoned a wealthy church, though his last church grew to large numbers with the years. Its gifts to missionary work were largely in terms of life rather than of funds. During one pastorate of twenty-five years he saw more than 150 men and women give themselves to whole-time Christian service—in the ministry and other forms of missionary work in America or elsewhere. It is a record which may well be analyzed.

Dr. Lapsley McAfee received the beginning of his missionary interest in his boyhood home where his father and mother, President and Mrs. John A. McAfee of Park College, were well ahead of their time in their interest in world-wide evangelism. Mrs. McAfee, especially, was a leader in organized women's work in the Presbyterian Church and had part in the founding of the Women's Board of the Southwest, a strong Presbyterian Board of Foreign Missions with headquarters in St. Louis, Missouri. It was from his parents and experiences in his early home, as missionaries and other church leaders visited it from time to time, that Dr. Lapsley McAfee came to take world missions for granted, a Christian duty not to be discussed but to be performed. Few during his long ministry could now recall hearing

him present arguments for Foreign Missions. His line was to tell about the work, to quote the Scripture warrants, to point out the spirit and command of Christ and to take obedience for granted. It was a marked asset of his ministry. Not all of his church people believed in missions, any more than is the case in most churches, but he kept confronting them with the world and with the Word and they had to have it out with those two irresistible facts.

After a brief initial pastorate in the church at Park College, his health made it necessary for him to go to a western parish, and he spent a few years in Phoenix, Arizona, where he came into direct touch with the work of missions among the Indians and on the American frontier. This experience turned all theory into practice, and he never bothered much with distinctions between home and foreign in making Christ known. That was a matter for administration, not for discussion among Christian believers.

Then Dr. McAfee removed to Berkeley, California, and presently became pastor of the First Presbyterian Church there. During his pastorate the entire San Francisco Bay region fell into one field for the Presbyterians and he came into close relation to another phase of mission work—the city, the last frontier of American life—for he became an active leader in the development of Church extension throughout the whole area. The Berkeley church is very near the campus of the University of California with its thousands of students. Here he gave twenty-five years of his strongest service, not primarily for students but for all the people of his congregation. He drew no lines between town and gown in his program nor in his interest. He set himself to make as worthy a Christian Church as he could. No such Church could have a timid or hesitant missionary spirit. His antidote for worldly-mindedness was world-mindedness. By all measurements the result was a spiritual Church of unusual attainments.

No one ever claimed that Dr. McAfee was a preacher of unusual ability. His sermonic methods would bear a great deal of discussion. It is somewhat arresting that after more than forty-five years of preaching, nearly all in active pas-

torates, we find hardly a line of sermon outline or of sermon notes anywhere in his files! That was not his method. He was strongly and persistently biblical in his material, and it was his custom to walk his study floor in company with a text or a theme for the coming Sunday until an outline came to him which he would fill out sometimes largely in the pulpit. This did not make for powerful sermonizing and that was not his forte. To be sure, if real preaching means the taking of some truth of God and making it so clear to hearers that they both see it and set out to live by it, then he was a powerful preacher. But if preaching requires building up an argument with a body of truths, and making primary appeal to the minds of hearers, then his greatness as a preacher might be questioned. And it is wholly unimportant.

A Builder of Missionary Interest

Two especial and well developed powers gave him strength as a builder of missionary interest.

1. For one thing, he had and cultivated a sincere personal concern for everybody whom he met. He knew his people and their condition as few pastors do. On a mere casual test with his Church handbook, he one day gave immediately the address and telephone number of more than a score of people chosen haphazard by a visitor. This would be a waste of energy for most ministers; it came naturally to him and he developed it because it gave him a relation to his people which was essential to his ministry. His interest was never affected; it was always as genuine as it appeared to be.

This meant that he held both in mind and in heart the hundreds of students and other young people who came to his church and its vigorous young people's societies. He knew them and realized what their individual problems were and what were their prospects as well. He did not need to waste any time overtaking the last talk he had with them. Early in his California ministry he became an influential advisor of the Christian Endeavor forces of the State and probably knew by face and name more young people in the Pacific coast region than any other one religious leader. He never felt it necessary to strike a low note among them. He knew how to play games; he was a natural singer so that he led them in all kinds of musical events; but he was essentially and all the time the Christian minister who knew them in behalf of Christ first of all.

He knew the children of the families and watched their spiritual advancement, so that he could keep his eye on prospective candidates for Christian service. It is not likely that he knew all the children in the very large Sunday school, but it was arresting to hear him in his several

young people's societies (which resembled a county or state convention during the winter season) as he would name one and another to a visitor. One of his young people cannot recall that he ever led one of the meetings nor ever gave instructions about how it should be done. That was their business. Yet after it was over almost anyone present would realize that these young people had been unconsciously under his influence. One observer said, years after he had been in the group: "There is a vitality about young people who grew up under Dr. McAfee that you cannot miss."

This means that the pastor thought of people in individual terms, not as members of a group; and it is in these terms that the great decisions and attitudes are settled. It means also that his concern for world missions could not seem to be a mere academic question, even the most indifferent. It was part of life, always expressed in perfectly normal, vital terms, like everything else with which he concerned himself and his people. He was never an abstract advocate of missions. The whole work was a matter of persons—some needing, some helping. Social institutions had their place but they were for persons and those persons were of first importance.

2. The second power which Dr. McAfee used to the full was his ability to maintain an accent without making it a hobby. World missions was to him a matter of course, as has been said, and therefore it had its place anywhere along the way. This was rooted partly in a soundly conservative Christian faith, which did not concern itself greatly with critical questions and current philosophies, but grew into full assurance regarding Christ and His saving power, and regarding man and his inescapable need for Christ. To Dr. McAfee that was as true in Berkeley as in Bombay, in California as in China. None of his hearers is apt to recall any hesitant word in his message. He knew whom he believed and whom he wanted all men to believe. That is foundation enough for the missionary appeal.

He made this appeal in various ways. (1) To the very end he kept up the practice of the monthly midweek meeting of prayer for missions—each month taking up that subject as naturally as the month came around. In this way he made world conditions and missionary work a definite part of the spiritual life of the Church. Any pastor can do that if he will. The meeting was varied and unexpected and it cost a great deal of work for somebody, but the subject was big enough to warrant the cost.

(2) He soon established in his prayer meeting room, where also one group of his young people met, a large map of the world with Berkeley

plainly marked and with cords running out from the Church to all the places in the world where former members of the Church were at work. It became a highly tangled map before his twenty-five years were over, but it could not fail to bring inspiration to worshipers and even to casual visitors. Moreover it ensured continuous and intelligent prayer for the world.

(3) It was Dr. McAfee's custom also, and it is a growing custom now of Presbyterian pastors, to have in his pulpit the "Year Book of Prayer for Missions" issued by the Presbyterian Church and to sketch before the pastoral prayer the fields and persons suggested for prayer during the week then opening. Often it was possible to indicate some one person who had been in the church either as a member or a speaker, to connect the field with some interest in the church in business or otherwise, in some way to make the prayer vital. In the prayer itself there was no laboring of the same material. This was taken for granted as in the hearts of worshipers. He once said: "Reading that material is part of the prayer; God hears it and the people hear it." But this habit tended again to keep world missions from being narrowed to some single field of interest or to the work of some familiar figure in the missionary ranks. The Jewish rabbis used to say that a prayer which did not mention the Kingdom is no prayer. Dr. McAfee was not a hobbyist, even for missions, but it is doubtful if there occurred in his services any considerable or comprehensive prayer which did not somewhere include the world work of the Church.

(4) His people recall that he made much of the presence of missionaries when they came into the neighborhood. He gave the impression, says one of his hearers, that a missionary from the home or the foreign field was the most honored person who could visit the church. The visitor was sure to know something that the people did not know and it was their opportunity to learn. To be sure, Dr. McAfee had his experiences of missionaries who, with all their virtues, could not make a good speech about their work. Then he had to save the situation himself, which he could not always do, as he ruefully remarked one day. But he exulted in the coming of a missionary and from most of them his people received the inspiration he desired. Meanwhile, every missionary went away with the assurance that he had in the pastor a dear friend and a warm welcome awaited him there whenever he might return.

All this did not raise money, but it created a missionary atmosphere, which is the central necessity of a missionary church. Out of it came a steady stream of young life dedicated to Christian service. The church came to see that being a missionary is no marvel but merely a next step

in many Christian lives, to be taken as naturally as any other step. Parents were not aghast when sons or daughters mentioned becoming missionaries and the sons and daughters did not have the impression that they had done some unique and staggering thing. With needy men always in mind and a commanding Christ always in sight and a saving Gospel always presented, why should one not be a missionary if opportunity offered?

Something very beautiful was done before Dr. McAfee left the pastorate of the Berkeley church. A large bronze tablet was erected in the wall of the church sanctuary, showing his portrait well wrought out and the names of 137 men and women who had entered all-time Christian service during his pastorate. That number has now been reckoned as more than 150. The list included workers in Africa, Brazil, Colombia, Chile, China, India, Japan, Korea, Mexico, Palestine, Persia, the Philippine Islands, Siam, Syria, and a long roster in the United States of America! These were all from his church. If there could be added the larger number whom his life had touched in other churches, in the adjacent Theological Seminary, in the Young People's conferences on the coast and elsewhere, in casual contacts, it would be an immense roll.

Dr. McAfee's death came in a beautiful way. Having retired from his pulpit as he approached 70 years of age, and having seen it occupied by another earnest missionary advocate, Dr. Francis Shunk Downs, his heart turned again to that part of the field which he had barely seen—the foreign mission area. His only sister, Mrs. George S. McCune, the wife of the President of the Union Christian College in Pyengyang, had been in Chosen for many years. He knew and loved also many other missionaries in Chosen and Japan, in China and the whole Far East. He and Mrs. McAfee determined upon a visit to the field, though he was fairly warned that it might be at peril of his life. After a few months in Chosen, where he brought inspiration to many missionaries, Korean pastors, students and others, "as few visitors have ever done," he went to the Philippine Islands for the cold months of winter and there, soon after his arrival, in the home of President Roy H. Brown, of the Silliman Institute, trouble arose with his heart and he went to be with his Lord.

Here was no marvelous preacher, no striking figure of ecclesiastical leadership, no author of volumes. Here was a pastor, committed first of all to his Master and then to his people; and in the effort to bring the people into closer fellowship with his Lord he was driven to keen and lasting sense of the world mission of the Gospel which he so fully believed. What he did in his church any pastor can do—not always in such quantity but always in the same quality.

"All Things to All Men" in Korea*

By REV. S. F. Miller, Chung-ju, Chosen

Missionary of the Presbyterian Church

AS A MISSIONARY sat in his study he heard the kitchen door hastily opened and someone cross the floor. It was the "boy" all out of breath.

"There is a fire in the village and I came for the fire extinguisher." The missionary opened his closet door, grasped the handle of a bucket of extra charges and he and the "boy" carried the extinguisher down the steep hill to the village.

The straw roof of a house was in a blaze and women were carrying water on their heads from the village well, while the men with gourds were sprinkling it on the roof, but making no impression on the blaze.

The missionary upturned the extinguisher and directed a thin stream of soda-water onto the roof. Immediately the flame died down revealing a surprised man who had been working behind the smokescreen and wanted to know who had been squirting water on him. In the meantime the "boy" had prepared another charge of water, soda, and acid, and it extinguished the fire.

A group of old men looking over the fence remarked: "The missionary with his medicine can is better than a village of watercarriers."

This was just one of the little things that make it easier to preach the Gospel.

* * *

A missionary had been kept awake all night by the downpour of water from the sky and eaves and the roaring of a torrent down the hill. It had been the worst cloudburst in Chungju in ninety years, old folks said.

At daybreak, as he was trying to make up for lost sleep, the Korea assistant pastor came to say that the levee had broken and a crowd of refugees were coming to the compound. By the time the missionary had dressed the levee had broken again just below the house, leaving 200 people standing between two breaks and 100 outside the gate seeking a refuge. He opened the new Bible Institute building and filled it, the rest finding places in the temporary carpentershop and in the village.

The levee broke in five places, 400 houses were washed away and forty people in the town were drowned. In the afternoon the missionary waded and swam to the wall of the city; the water was filthy, snakes and other vermin swam here and there. He found a thatch roof of a house washed against the wall and managed to crawl

onto it and from there to the top of the wall by the aid of a Japanese who reached a hand down to give him a lift.

On the way back the missionary found a group of refugees who were afraid to venture into the swift waters to reach safety, so he led some and carried others across, including one blind man. When he reached home the Christians asked, "What will these people do for supper, the children are crying from hunger." Then the missionary saw how the Lord had foreseen this circumstance and provided for it.

The Chinese carpenters and masons, on finishing the house and leaving a few days before, had asked him to buy three bags of flour which remained of their supply. He had done so, wondering whether they would keep till used. Now this flour was used for dumplings and after all had eaten they lay down for the night.

Years later, as the missionary was giving some leaflets to a group of farmhands in a ricefield, he heard one say quietly, "He is the man who helped us during the flood"—and the leaflets were accepted.

* * *

As a missionary pedaled his "go-of-itself-wheel" along a narrow bridlepath down a mountain valley, he saw a woman running with all her speed, weeping while she called someone who had disappeared between the natural hedges. He jumped to the ground and asked what the trouble was.

"My son and I quarreled this morning and he has run away down this road and I can't catch up with him. What shall I do?"

"Just follow me and I'll catch up with him on my wheel. Do not hurry, I'll hold him till you come."

The bicycler soon reached the boy and asked, "Where are you going in such a hurry? You look as if you had quarreled with your mother and were running away in your anger. Tell me all about it."

"How do you know all about me?" asked the boy, thinking. "These West Sea men's eyes look right through a fellow." He told the truth.

Presently the mother caught up and between the missionary's urging and the mother's pleading, the boy agreed to return. The missionary urged them to let Jesus help them to live in peace, and offered the boy some Christian leaflets.

* Condensed from *The Korean Mission Field*.

Winning the Student World*

By HOWARD GUINNESS, M.D.

Student Evangelist of the Inter-Varsity Christian Fellowship

IN SPITE of failures in the past, the evangelization of the world in this generation is still possible," said the men and women students of the Liverpool University at Park Gate Retreat in 1933.

"I can do nothing for China; but *God can*," said a great missionary.

When asked, "What can a woman do," Mary Slessor replied, "The question is not what can a woman do?" but "What can a *woman's God do*?"

Broken in health after seven years of missionary work on the Chinese coast, Hudson Taylor could not silence the ceaseless cry of China's millions as they waited in darkness for the Light. Nearly four hundred millions of them in the untouched inland provinces have never yet heard of Jesus Christ and His salvation. And yet—how can one man meet that need? But the Voice in Taylor's soul sounded day and night, "Why should not each of those vast provinces possess a centre of light and truth? And why should they not possess such a witness in your own lifetime?" Such was the vision that came to him as he waited upon God in his own weakness. During the next forty years, through sorrow and suffering, through danger and privation, through persecution and martyrdom, through disease and death, the impossible came true; for Hudson Taylor's God was a God of the impossible! Multitudes of Chinese owe their salvation to his response to that vision.

True vision is not merely an inward urge and desire such as Columbus had with but little tangible evidence to justify it, but true vision is the knowledge of facts combined with insight into their meaning. Both Livingstone and Taylor saw millions of souls in a death grapple with sin—without God and without hope. But it did not end there. Each saw a mighty Redeemer—and acted accordingly. Is it idle to urge that the universities of the world need educated men with the vision of a Livingstone or a Taylor to bring to them the Christ? Is it an exaggeration to suggest that they constitute one of the most needy mission fields of the world? Is it wrong to believe that money and time spent here will bring a greater return for God than that spent in many

other spheres? We believe not for the following reasons:

1. At the universities and colleges are gathered the men and women whose influence is likely to be far-reaching. They are being trained as leaders of the future—teachers and college professors, doctors and lawyers, preachers, writers, administrators, athletes who often get a hearing, especially among young people, where scholars fail to do so.

2. Men and women passing through their three to five years at the universities are impressionable. If they do not meet Christ there, many of them meet with sin, and, casting aside the restraints of morality as well as of faith, they go far astray, and lead others with them.

3. If the men and women of our universities do not find Christ by the time they end their course, it is probable that they will never find Him. Out of every hundred Christians who know (more or less accurately) the date of their conversion, approximately seventy-five come to Christ by the age of fourteen, another twenty by the age of twenty-one, another four by the age of twenty-five, and only one per cent at some more advanced age! If this is so it becomes obvious that the presentation of Christ offered at college is probably the last great impulse they will have to enter the Christian life. By the time they are graduated they have become almost unapproachable by the Gospel from the human angle. If we want to win them at all college is almost our last opportunity!

4. The Christian student, going up to a university, is often faced for the first time with the necessity of giving a reasonable answer for his Christian faith. He is surrounded by many who deny the truth of the Bible. It may seem at that moment that the foundations of his faith are insecure and that what he has always believed to be fundamental is now either impossible of belief or capable of new construction. He needs a steady hand, wise advice, and, above all, Christian fellowship, if he is not to go forth to a Christless life and a Christless eternity.

I once knew an English medical student who was studying theology in preparation for foreign missionary service. He was a real power for Christ and to sit near him at mealtimes was an

* Condensed and revised from a paper printed in *The United Church Review*, India.

inspiration, for he breathed a fragrance other than his own. Towards the end of one term he seemed to grow more silent and less other-worldly, and eventually broke this astounding news to us:

"I have lost my message. The theological lectures I have been attending have robbed me of my faith. I shall still go abroad as a medical man, but only to do philanthropic work."

Thank God, he had friends who believed the Word of God, and with whom he used to pray, and he found his message again.

I knew a Canadian theological student who, in the freshness of his faith and the warmth of his love for Christ, longed to win his friends for the Saviour. He was surrounded by destructive criticism, and in this environment he became doubtful of his own salvation and of the truth of God's Word. He had no evangelical friends with whom to pray and think, and he did not come back again into the Light.

But the tragedy of our universities lies not only in the fact that hundreds of Christian students are losing their faith every year, but that non-Christian students (whose only idea of Christianity is either ritualism or "do your best and God will do the rest") would like to know God's plan of salvation and are never told.

In a British university a woman came after a meeting and opened the conversation by saying, "Ever since your lecture I have had an irresistible longing to know God. But I know nothing about Christianity, except that which repels me because of the uncharitableness of Christians. I go nowhere to church and never read the Bible. What is God like? How am I to think of Him?" What a pagan darkness was this in which her soul lived! But what a wonderful answer I could give her! What compassion filled my heart and flooded into the wondrous story of Emmanuel—God with us! What a theme is "*Jesus*" to those who sit in darkness and in the shadow of death! She wanted to love Him; she wanted Him to be her Saviour.

One man who wanted to know Christ is said to have searched out all the men of Christian character in college and spent much time in their company in the hope that they would speak to him one day about their faith; but in vain. He did the same with clergymen he met; but again in vain! He left the university and went out into the world—an agnostic.

In 1922 a Christian student at a Welsh University had a hunger in his heart for fellowship with others who believed in Christ, and for the salvation of his fellowmen with whom he lived. One day notices in chalk appeared on a number of blackboards asking all who knew and loved the Lord Jesus to meet in a certain room at a certain time! They were signed with this student's name. At the appointed hour several men and women

met, and the beginnings were made of a witness to the saving power of Christ. Today there are dozens banded together there to pray and study God's Holy Word and win their fellow-students for the Saviour.

The year 1927 found Oxford University without any distinctive evangelical testimony among the students. The Devotional Union, comprising men of semi-rationalistic outlook as well as conservative believers, seemed the more desirable channel of witness because it would maintain an outward unity of all nominal Christians. But little fruit could be seen in return for all the effort put into it. A minority of Evangelical believers started to pray for wisdom and vision. They were only sixteen strong. Jonathan in his attack on the garison of the Philistines, single-handed save for his armour-bearer, forever immortalized the truth that there is no restraint to the Lord to save by many or by few.

A week or two later the town was placarded with the announcement that four Cambridge undergraduates would speak in the Town Hall on "What Christ means to me." The advertisements, in Cambridge light blue, caught the eye wherever one looked. "Who is running this show?" "What is it all about?" "Who are these Cambridge chaps?" A thousand questions and remarks were on people's lips as the day drew near. All the while sixteen men worked earnestly and sixteen souls prayed ceaselessly. It was now for God to work and God did. The Hall was filled to its capacity to hear of the Saviour crucified, risen and exalted, as He had revealed Himself to four undergraduates from a rival university. And the result? Go to Oxford today, and see more than one hundred men and women banded together in an unquestioning loyalty to the Son of God, and an undying passion for the salvation of men.

Where are the men of vision today? Where are the men who have seen the King in His beauty, by whom henceforth all else is counted but refuse that they may win Christ? Where are the adventurers, the explorers, the buccaneers for God who count one human soul of greater value far than the fall or rise of an empire or even their own reputations? Where are the men who glory in God-sent loneliness, difficulties, persecutions, misunderstandings, discipline, sacrifice, death? *Where are the men who are ready to pay the price of vision?* Where are the men of believing prayer? Where are the men who, like the Psalmist of old, count God's Word of more importance than their daily food? Where are the men, who, like Moses, commune with God face to face as a man speaks with his friend, and who unmistakably carry with them the fragrance of that meeting through the day? Where are God's men in this day of God's power?

Can We Interest College Students?

By WILMINA ROWLAND

Traveling Secretary of the Student Volunteer Movement

WHEN I returned from China a year and a half ago and took up work as a traveling secretary for the Student Volunteer Movement, some of my older friends were most discouraging.

"You're hoping to interest American college students in missions?" one of them remarked. "You have my sympathy! I'm afraid you are going to find young people of college age hostile to the concept of foreign missions. They are unfriendly to the whole missionary movement."

Consequently it was with some trepidation that I embarked upon the work. After a few weeks, however, I arrived at a conclusion which has been confirmed in the last eighteen months. College students are not hostile to the idea of missions—they are simply totally ignorant of what it is all about! Somehow we have permitted two or three college generations to grow up without educating them adequately as to the total task of the Church, and especially that phase which is concerned with the extension of Christianity throughout the world.

A further discovery I have made is that young men and women invariably become interested in missions when the matter is presented to them intelligently and adequately, and in terms of present-day technique.

I have been interested in compiling a list of questions students ask most frequently concerning missions. Perhaps some of these may sound familiar to those who have to answer the questions of adults who are not necessarily students.

1. *Why should we be interested in foreign missions when there is so much to be done at home?*

This question never fails to be asked in some form or other. Answer it satisfactorily, and you find that you have a student who is eager to find out more about "this thing called missions."

2. *How do missionaries explain to non-Christians the lack of Christianity in America and at the same time justify the sending of missionaries abroad?*

3. *What right have we to upset the religious beliefs of non-Christians by imposing Christianity upon them?*

4. *What is the Christian message?*

5. *What have missions really accomplished in non-Christian countries?*

6. *Are not our denominational rivalries a hindrance in missionary work?*

7. *If all missionaries were withdrawn, would Christianity continue to spread in the mission fields?*

It is thrilling to find how keenly interested students will be in a discussion centering around these questions. In fact, in a number of groups it has been necessary to spend an hour or two on the first question so that often we get no further. If the total result of one of these campus visits has been no more than to help "straighten out" a few students on that very significant question, the implications of which strike at the very roots of our Christian faith, then the visit has been worth while.

Happily the matter does not rest there. The educational job is often continued after a secretary's visit by the formation of a small study group which is eager to inquire further into the why and how of missionary endeavor.

All colleges do not present an absolutely unworked field. In four of the five Southern states in which I traveled I found ten or more colleges in each state where there is at least a small nucleus of students who know what missions are all about. These groups go under a variety of names—Student Volunteer Groups, Life Service Bands, Missions Interest Groups, etc. Many are the result of the efforts of former traveling secretaries, and some are the result of denominational programs in the colleges. These groups vary in vitality, but the more alive ones exist not only for the purpose of study within their own group, but to help keep missions in the consciousness of the entire Christian Association of the college. Some of the more vigorous groups carry on deputation work to other colleges, seeking to interpret the missionary movement and to communicate their own enthusiasm on the subject. If real interest is aroused, the deputation members help in organizing a missions group. In many states these local groups are bound together in a state organization, the Student Volunteer Union, which stages week-end retreats and state-wide conferences on missions. The educational value of these conferences is great and is one of the most potent factors in interpreting missions to college students.

This educational work in the colleges is, unfortunately, far too meager. The Student Volunteer Movement has secretaries in the South Atlantic Region, New England, and the North Central Region and there are Student Volunteer Unions in nearly a score of states, sponsoring annual conferences. The National Student Y. M. and Y. W. C. A.'s have also Christian World Education departments which suggest programs to local units. One large denomination is carrying out an interesting experiment in assigning a missionary and his wife to work in the colleges, permitting them to be largely self-directive in determining to what places they shall go and how long they shall stay. Visits of a week or more allow them time for unhurried conferences with individual students who are interested in understanding missions. The approaching Twelfth Quadrennial Convention of the Student Volunteer Movement (December 28, 1935-January 1, 1936) represents another outstanding educational opportunity.

But the Church needs to do more than it is doing. We cannot hope for the cooperation of these

well-equipped young people in our colleges in seeking to understand the missionary enterprise, in directing it along whatever lines it should follow, and in supporting it by money, by intelligent interest, and by prayer unless they become acquainted with what missions really are seeking to accomplish and what they are actually doing in the modern world. We cannot expect to confront the highest type of young men and women with the vocational challenge of Christian missions unless we do so in the college era. Nor can we expect to have as applicants highly trained personnel if, during the formative college years which must precede more specialized study, they do not have effectively presented to them the appeal of Christian service abroad. We must present it in terms understandable to the college mind. The call to the Church is, through existing organizations already in the field and by entirely new means, to interpret to American students the modern Christian missionary enterprise far more widely than it is being interpreted at present.

The Influence of Assiut College

AN EGYPTIAN lawyer with a large practice and many years of experience in his profession, said: "The greatest danger to the future of Egypt lies in the growing indifference of all classes and ages to the moral duties inculcated by those religions to which they are all traditionally and theoretically attached with passionate devotion. In particular, the young men show a constantly increasing tendency to postpone marriage and its responsibilities, and to throw themselves eagerly into the enjoyments of the purely sensual—the things that delight the flesh."

In the solution of this problem the American College at Assiut is one of the outstanding constructive influences. The difference that marks Assiut off from many institutions is the strong emphasis placed on Christian faith and life. In a land where, as every observer knows, religious doctrine is rather an arsenal for the weapons of religious controversy than a treasury for religious faith, it is refreshing to see the way truth is made at Assiut the groundword of Christian culture. All branches of learning are bound together in the minds of pupils by the distinctively Christian view of God and the world. Whereas the menace of Egypt is a young manhood steeped in pleasure; it is a joy to see this body of hundreds of young men who are being trained through personal contact with the highest type of Christian character. Clean, consistent, diligent and unselfish daily living are placed above every other ideal of achievement. Christian life as well as Christian faith re-

ceives in Assiut College just that emphasis which the Egypt of today and of tomorrow most needs in her leaders.

Many have borne witness to the service that Assiut College is rendering also to the Evangelical Church in Egypt and the Sudan. The high scholarly standing of its graduates shows up well when measured against their rivals from other schools of the same grade. But there is an intangible, because spiritual, impress which the Christian faculty is stamping on the hundreds they teach and through which they help to build a better Egypt.

Rev. Samuel M. Zwemer, D.D., editor of the *Moslem World*, who has often visited Assiut, writes:

"Assiut College is the antipodes of Al Azhar, the Moslem University of Cairo. The latter, in its curriculum, buildings, equipment and ideals of education, looks backward—the former looks forward. The latter lays stress on the training of memory—the former on reason and judgment. For the future leadership of Egypt we must look to institutions like Assiut College, where the cost of real leadership is emphasized in daily lessons of self-denial, perseverance, clean-living and high Christian ideals. The religious growth, present conditions and equipment, most of all the graduate body scattered as good seed from Alexandria to Assuan—these are evidences of spiritual forces which are latent and will some day come to their own in the new Egypt that is to be."

Thank God and Take Courage—Why?

Concluded from March "Review"—Second Part of an Address Before the Philadelphia Presbytery

By DELAVAN L. PIERSON

TO FACE problems only and to be without power to solve them is discouraging in business, in medicine, in political and social life, and in missions. But, like the Apostle Paul on his way to Rome as a prisoner, when we see evidences of love, of faith, of fruitfulness, we thank God and take courage. For those who have eyes to see, there are almost countless reasons for encouragement today in spite of many difficult problems and disappointments. Note three great reasons for thanksgiving in Christian mission work today.

1. Is there not great cause for encouragement in the unchanging realities of Christian faith and experience? God changes not, though men's views of Him may change. Christ is "the same yesterday, today and forever," even though men reject Him. The Gospel is the "everlasting Gospel" and exerts the same power today as it did in the days of the Apostles. The Holy Spirit "abides with us forever" and witnesses to us and with us. Prayers are still heard and answered according to our Lord's promise, even though we neglect prayer. The Bible continues to give clear evidence of being the inspired Word of God, "living and powerful" and "profitable for doctrine, for reproof, for instruction in righteousness." Our understanding of all these unchanging realities and our relation to them may change, but in the midst of a changing world none of these things, fundamental to the Christian faith, have changed in nearly two thousand years. In spite of unfriendly criticisms, attacks, ridicule, and neglect, the Bible still proves itself to be the Word of God to those who study to know and who determine to do the Will of God.

In over forty years devoted to the study of Christian work at home and abroad, I have yet to discover a mission where these unchanging realities are honestly accepted and where life and work are based on their reality, where wonderful results have not followed in the spiritual and material transformation of men and of communities. Look at the West Africa Mission of the Presbyterian Church for example, or the Scotch Livingstonia Mission in Central Africa. In each of these fields we may find 5,000 former savages, or children of savages, gather for one communion serv-

ice. Or study the history of the Korea missions, where well-nigh every Christian is a Bible student and an evangelist, and we will see how these abiding realities have built up a great spiritual church apostolic in faith, Christ-like in character and dynamic in service.

A story has recently been running in the *Saturday Evening Post* which gives a fairly faithful history of the Pitcairn Islanders. Nine mutineers of the "Bounty," with twelve Tahitian women and six Tahitian men, lived like animals of the jungle—in the midst of fornication and murder—so that all the Tahitian men and all the white men except two were murdered or committed suicide, and it was difficult to tell who was the father of children born to the native women. Then, when only one white man survived, that godless British mutineer discovered and began to study the Bible and Prayer Book, saved from the "Bounty." Conviction of sin, confession, belief in Jesus Christ, prayer for forgiveness, and reformation followed. Then he gathered the women and children together and instructed them, so that when the little colony was later discovered by a passing vessel, these survivors were found to be simple-hearted, praying, God-worshiping, Bible Christians, full of love and peace and joy. What other Book was ever used to effect such a transformation? Thank God, there are thousands of such examples of the undiminished power of the unchanging realities of the Christian faith.

Some Benefits of Change

2. A second reason for encouragement today is found in the changes that mark human history. We may be thankful that governments and their laws change. Years ago, in Turkey, when the expulsion of Christian witnesses was threatened, the sudden death of the Sultan changed the situation. In Japan edicts decreeing death to Christians, and to the Christians' God, were discarded; Korea, long the Hermit Nation, was opened by a change of mind in the ruler—due to a Christian doctor; China, the "rock" that long refused to open to missionaries, has been split asunder in answer to the prayers of persevering missionaries of the Cross.

Other changes have removed hindrances to the advance of the Gospel—wild men have been tamed, as in the cannibal islands; dangers to life from wild beasts, and from still more dangerous insects, have been greatly reduced; science has helped to change pestilential swamps into healthful fields; the growth of knowledge as to sanitation and the care of health have prolonged life and usefulness of missionaries in every field.

Changing, growing knowledge and increased use of the forces that God has provided in nature, have brought new power to carry on the work of Christ. What vast advantage has been gained through more intimate contacts with remote fields! Steamships, railroads, automobiles and airplanes have brought near the “uttermost part of the earth.” A year ago Dr. Samuel M. Zwemer, in a few hours, made an airplane trip to West China that usually takes weeks by boat and mule-litter. I traveled by airplane from Cairo to Baghdad in twelve hours, a distance that must have taken Abraham at least twelve weeks. The telegraph, the ocean cable, the telephone and the radio have brought changes that greatly enlarge the possibilities of missionary service. Not long ago a message was radioed from Central Africa to America in an hour. By old-time methods of native runner and ocean steamer it would have required months for its delivery. The Gospel is now being broadcast not only from many stations in America and England but is being proclaimed in this way in Africa, China, India and elsewhere. What possibilities there are when we enlist all God’s forces to do God’s work!

But the greatest encouragement comes from the change that is taking place in human hearts and minds and wills. We may be thankful that these are not permanently “frozen assets”—that prejudices and taboo, false customs and beliefs and unbeliefs are not irrevocably fixed. What a difference it makes that caste in India—that so long proved an almost unsurmountable barrier to the acceptance of Christ—is breaking down. Recently letters tell of caste and outcaste Hindus eating together. The mere suggestion would have meant riots a few years ago. Gandhi is helping to promote this end but the greatest forces used to break down caste barriers have been Christianity and the advance of modern civilization and intercommunication. In Medak, Central India, whole churches are being formed of caste Christians and one of the greatest influences in this direction has been the transformations that caste people have seen wrought by the Gospel among the untouchables. Caste is being undermined and may crumble almost in a night.

3. The greatest encouragement in the present missionary situation is the evidence of the power of Christ, and the effect of His everlasting Gospel

in the lives of men and women. This is even more evident today than it was in the days of the Apostles. The miracles of missions are more numerous and more remarkable today than they ever were. Our Lord’s promise of “greater works” than His own is being abundantly fulfilled.

The story of Sa’eed the Kurd, recently published by the Cokesbury Press and told in the January REVIEW, is a remarkable illustration of the power of Christ to transform one of the most fierce and fanatical Moslems and bitter opponent of Christianity, into an intelligent, devout and evangelistic Christian. His conversion, and that of thousands upon thousands of others are among the “greater works” that our Lord promised. Thank God, hundreds of Moslems in Persia are now followers of Christ and over 40,000 former Moslems in Sumatra are today Christians.

Missions in Korea have just celebrated their golden jubilee. Fifty years ago there were no Christians there and the doors were closed to the Gospel. Today there are between 300,000 and 400,000 Christians with self-supporting, self-governing churches. The majority of the church members have passed through persecution and have become praying, Bible-studying, witnessing Christians according to New Testament standards. One man, Pastor Kil, almost blind, was arrested by the Japanese for sedition, for preaching that “the kingdoms of this world will become the Kingdom of our Lord.” The Japanese police could not permit anyone to say that Japan would ever be subject to another king! In prison Pastor Kil showed the keeper that his declaration was not his own idea but was made in the Book of Revelation nearly 2,000 years ago. The keeper became interested, borrowed Kil’s Bible, read it, asked questions and was converted.

The Power of God Today

Yes, the Gospel is the power of God today. We are encouraged that victories are won, not by “physical might nor by human power”—including technical training and skill—but by the Spirit of God working in the hearts of men—but using human witnesses.

While the most extensive and some of the best work is that done under the auspices of great church boards, it is encouraging to note that all successful mission work is not that carried on by large and financially strong denominations. God is no respecter of nations or denominations. Some of the best work is being done by so-called “Faith Missions.” One of the most impressive of the many remarkable pieces of mission work we saw in India is conducted wholly on faith in God’s ability and readiness to supply funds, workers, equipment, guidance, to open doors, and give harvests, without any direct appeals to men, fol-

lowing only New Testament principles and depending on the Holy Spirit, prayer and obedience to the will of God. The Dohnavur Mission, South India, contains some 450 children and youth who have been rescued from the ignorance and immoralities of Hindu temple service. It is a Christian village, the most beautiful and brightest oasis in India. These Christians are being trained for service and many are now carrying the Gospel to dark Indian villages, in spite of fierce opposition from Hindu priests.

The China Inland Mission is one of the greatest testimonies to the living, prayer-hearing and prayer-answering God. It was once a "despised and rejected Mission," much criticised by church leaders, but it is today an outstanding example of what simple faith and obedience will do without large financial resources, and without elaborate institutions. We are thankful that we need not tell God when or how or where to work.

Great encouragement comes from awakenings reported from all over the world. Word has recently come from Manchukuo, telling of rich spiritual harvests in spite of disturbed conditions. In Central and North China, Bethel Bands have co-operated with Christian pastors and missionaries to conduct fruitful evangelistic campaigns. From Burma and India and Siam come stirring reports of the work of Student Gospel Teams, devoting their week-ends to volunteer evangelism. In Central Africa the harvest seems to be limited only by the number of laborers. In Persia Moslems are turning to Christ and are ready to suffer persecution and death in order that they may witness to Him. God has not left Himself without witnesses, and as He promised, He has not left us alone to carry on His work.

Some of the most wonderful evidences of the Power of the Gospel are those we saw among the former cannibals of New Guinea. When Charles Abel went out there about forty years ago these people had no conception of God or of spiritual things. They were living in the deepest degradation, obsessed by fear and continually fighting and devouring one another. One Sunday morning we saw and heard forty-eight new converts from these people stand up and individually confess Christ as their Lord and Saviour. Twenty-three of them were won by one lay, self-supporting Papuan evangelist who devoted his week-ends to personal work.

No man is so low that he cannot be lifted to new life in Christ by the power of God. This is our greatest encouragement. One day at a communion service in Kwato a New Guinea man rose and said:

"A few years ago Paula and I were chiefs of two rival tribes who fought and ate one another. He captured my wife and according to our custom I could not be satisfied until I had been revenged.

Then I met Jesus and today we are brothers in Christ who died for us both. We know now what forgiveness and love can do. Today we are both serving as elders in the Church and will soon pass the elements that represent His body broken and His blood shed for us. This could not be true of us if the missionaries of Jesus had not come to teach us the Gospel of God's love in Christ."

There are countless such causes of encouragement in every land. Let us never forget it or be discouraged.

Encouragements in the Home Church

4. In these days of financial troubles, and other difficulties in the home church, we are sometimes tempted to discouragement because we cannot support more workers, and because of unresponsiveness of church people, the apparent lack of results, and increasing indifference and unbelief. We can be of good cheer, Christ *has* "overcome the world," although worldly men have not acknowledged His lordship. In His name we also can overcome and can enjoy the fruits of His victory. Do we ever stop to think of the immense number of obscure volunteer Christian workers who are carrying on and are faithful witnesses to Christ in our churches and Sunday schools; in rescue missions and on street corners; through such organizations as the Pocket Testament League with 2,000,000 members; in summer conferences (like the Keswick Conferences in New Jersey, Canada and England); in the summer schools of missions and such influential gatherings as the remarkable Florida Chain of Missionary Assemblies? How many thousands of devoted Christian laymen and women are serving on mission boards and similar organizations, large and small, in schools and in Christian homes. All Christians are not idle or indifferent or selfish. Hundreds of thousands, unknown to us but known to God, are loyal, devoted, self-sacrificing followers of Christ.

Again, in spite of the criticisms of modern youth, the Spiritual Emphasis Movement among those in college and out is very encouraging. In contrast to the drift away from Bible teaching, faith and conduct, as seen in too many church members and schools, we know that unnumbered Christian laymen and women, as well as pastors, are firm believers in the Bible as the Word of God and in Jesus Christ as their Divine Lord and Redeemer. All have not bowed the knee to Baal; the Lord "knoweth them that are His." While there are at times severe and usually unjustified criticisms of the officers and members of the Evangelical Mission Boards—they are not much more perfect than the rest of us—still the vast majority of them we can trust as loyal, devoted servants of Christ and His Church. They have made mis-

takes but they are ready to learn and to correct their errors, even if they do not always publicly acknowledge them. The present financial shortage has taught some valuable lessons and is making more clear the fact that spiritual aims and forces are greater than material and that successful Christian work is not measured by material things but only in proportion as men are won to Christ and His service. Is it not encouraging to note that more emphasis is placed on the prime importance of evangelism and the training of evangelists today than was the case ten years ago, when we were sometimes tempted to be self-satisfied and self-sufficient—perhaps because money was more plentiful? Adversity has its advantages. Again we thank God and take courage.

There are many other reasons for encouragement which we must pass over. Among these are the many answers to prayer, the desire for closer Christian "cooperation without compromise" at home and abroad; the real effort to make Christ dominant in every sphere of life; the number of those who contend valiantly for the faith though perhaps not always lovingly and tactfully; the sacrificial gifts made to mission work by the poor; the spirit-filled prophets that God raises up on the mission fields—men like Kagawa, of Japan; Sadhu Sundar Singh, of India; Chung Ching Ye, of China; Erasmo Braga, of Brazil, and J. E. K. Aggrey, of Africa.

One of the great encouragements in Christian work is the evidence that good living seed, planted in faith, watered with prayers, and warmed by love, continues to bear fruit long after the sower has gone to his or her reward. Who can measure the widespread extent and abiding results of the ministry of spirit-controlled men and women such as Hudson Taylor, Adoniram Judson, D. L. Moody, Eliza Agnew, Guido F. Verbeck, Arthur T. Pierson, George Müller and William and Catherine Booth.

As in the days of Elisha, though we may not always see them, the forces that are for us are vastly more than those that are against us. Christ is our Head, our Captain, our victorious Leader.

On a recent Keswick calendar we find this message and comment on Romans 8: 31, "What shall we then say to these things? If God be for us, who can be against us?"

God *is* for us. Laborers for Christ, lift up your heads. Be not dismayed or disheartened, God *is* for us, who can be against us? The mountain is full of horses and chariots of fire, and we must not trust the carnal vision to which spiritual forces are invisible and unreal. The only way to do any work for the unseen God is to work as well as walk by faith, and not by sight, to believe that beyond the range of our short vision and finite observation stretch limitless realms of truth and fact. Behind all work for God stands God Himself, its inspiration and its assurance, its warrant and its reward. Let us believe that His command constitutes authority and His promise security.

ARTHUR T. PIERSON.

Practical Training for Christian Work

By WILLIAM J. WEEKS, New York

EXTRA-CURRICULAR activities are often a very important part of a college or seminary. The study of the classroom is supplemented by practical experience. In the National Bible Institute (New York), the Student Practical Work Department is not only a supervised training division but is a medium through which evangelistic effort and Christian educational activities are conducted. During the past school year the aggregate number of persons reached by the Institute students exceeded sixty-five thousand. The professed conversions reported numbered one hundred and sixty.

In addition to their regular studies, the students fill weekly assignments in teaching Sunday school classes; teaching classes in week-day church schools, supervision of young peoples' and children's week-day groups, participation in radio programs, song leading and singing, assisting in rescue missions, conducting outdoor evangelistic meetings, assisting in pastoral work, preaching

and delivering missionary and evangelistic addresses. Several filled part-time pastorates; others acted as Sunday school superintendents.

For more than twenty-seven years the National Bible Institute, of which Dr. Don O. Shelton is President, has gone forward proclaiming the Gospel and training young men and women for service on home and foreign mission fields. Thousands of students have been enrolled in the day and evening schools, and through evangelistic meetings outdoors and in Gospel Halls hundreds of thousands have heard the Gospel. In meetings conducted under the auspices of the National Bible Institute in New York during the past year there was an average aggregate attendance of more than 6,000 people every week. Many graduates have gone forth as ministers, missionaries, evangelists and Bible teachers.

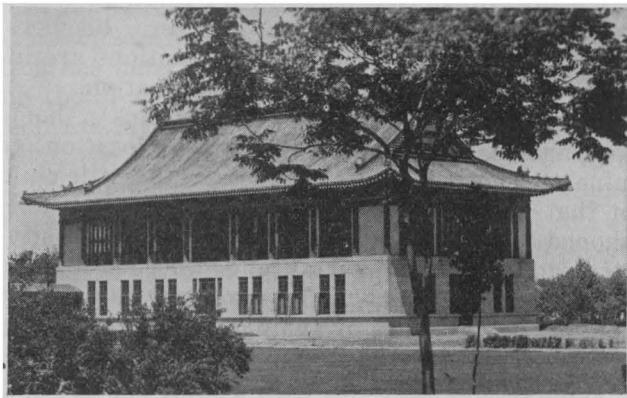
The Institute has suffered, like other Christian work, from lack of financial income but reliance is placed on God and His promises.

A Christian College for Chinese Women*

By W. REGINALD WHEELER, Nanking, China

American Presbyterian Missionary on the Staff of Nanking University

GINLING College, Nanking, opened its doors in 1915, with one class of nine girls; in 1934 there were 213 students from sixty-eight senior middle schools in thirteen provinces. The faculty has increased from eight to fifty; the courses in the curriculum from eight to ninety; the College budget from \$10,000 (American) to \$150,000. The library opened with one set of encyclopedias and it has now over 23,000 volumes.



NEW LIBRARY-ADMINISTRATION BUILDING AT GINLING

The total cost of campus buildings and equipment is approximately (U. S.) \$600,000. Over 300 women have gone out from the College and are working in fourteen provinces; sixty per cent of the students are engaged in educational work; the second largest group is doing social and religious work; medical work is third; and public service fourth. Each spring more applications are received for the services of the College graduates than there are students to fill the positions. The able president is Dr. Yi-fang Wu, a graduate of the first class of Ginling in 1919.

Dr. H. H. Kung, a Christian and the Minister of Finance and the Vice-President of the Executive Yuan (Cabinet) of the National Government, who studied in America at Oberlin and received his master's degree from Yale, has given clear evidence of his interest in Ginling and his belief that it is the best women's college in China, by sending his two daughters there.

Dr. Hu Shih has been the leader of the Literary Renaissance in China which has brought about the relegation of the study of the classics, with their terse and abstruse "Wen Li" style, to a secondary place in the school curricula of China,

and has been the pioneer in the use of the spoken (Pei Hwa) idiom in Chinese newspapers, magazines and books. At the recent Founder's Day ceremonies at Ginling, he spoke on "An Optimist in the Current Pessimism." He referred to the position of women in China in the old days and in "Women's Education in China Today," saying: "In spite of the popular cry heard lately that modern education in China is a failure, I believe that much progress has been made. Women are thought to have been oppressed by men in the past; yet women had much power in the home and her position was safeguarded as perhaps it is not today. . . . On the other hand, they were not treated as persons. Now that women receive education, they are on an equal footing with men.



A GROUP OF CHINESE LEADERS AT GINLING COLLEGE
Dr. Hu Shih; Dr. H. H. Kung; Mr. Wang Shin Chsoh;
President Wu

Emancipation has given women equality. Although it may have lost to them some of their old power, the gain is that they have become intelligent, reasonable individuals. The opportunity for personal development which has come to them in modern times puts them under obligation to cultivate their minds."

* Ginling College, Nanking, was founded twenty years ago. Founder's Day was recently celebrated at the opening of the new Library-Administration Building and the Chapel-Music Hall. Many foreigners and distinguished Chinese attended the celebration.

If I Were Black*

By LEILA AVERY ROTHENBURGER

*The Wife of the Pastor of the Third Christian Church,
Indianapolis, Indiana*

A VERY alert and widely read gentleman who happened to be a Pullman porter told me that he would hate to be a white man. His reason, stated without trace of rancor, was that while the Negro has a hard time physically and economically he does not in addition have to battle his own meanness. It was an evaluation of the relative spiritual calibers of two races.

After due deliberation I have concluded that it was the Pullman porter way of saying what Archibald Rutledge said in another way concerning the black race, "Their feet may trudge but their souls are winged."

About four years ago I listened to a Christian Endeavor group discuss the question, "Would you rather be born black or blind?" Concentric circles of thought produced by that incident are still widening in my brain. *If I were black?* Trying to fit into this mood I have read books, searched tables of statistics, listened to speakers white and black, made a seminar journey into the Southland and repeatedly have found myself submerged in a sea of discouraging facts.

Many of these facts the whites need to know in order that they may understand how underprivileged the Negro is physically, economically and culturally. But when all such facts have been presented, I am inclined to think that, if I were black, it would not be these handicaps that would concern me most. They would no doubt worry me but they would not crush my heart. The thing that would dishearten me is that which is made vocal for us in Countee Cullen's poem, "In Baltimore," in which he tells of the chilling blight of racial hatred as it falls upon the heart of an erstwhile happy lad of eight. It is this downright meanness, passed on to child from parent, that I should not be able to endure unless indeed my soul had wings.

I am the wife of a minister, belong to the so-called middle class, university trained, and I am rearing a family. Suppose my skin were black. How would the picture change? As a family we would sink in the scale of living. We would be forced to move into a neighborhood much less desirable. Economically we would sink to the verge of poverty. If my children were to continue their

education I would have to join my husband as a wage earner. Culturally we would be cut off from practically every fine feature of advancement and entertainment that the city offers, other than the public library.

I begin to list Negro families I know in which the parents are trained folk—doctors, teachers, religious workers; people whose positions are indicative of their character and preparation.

The first is a dentist who maintains a home comparable, in this case even as to location, to mine. Recently during the illness of the little child in that home, the mother, unable to leave, telephoned to the nearest grocery, explained the situation and asked that certain much-needed articles be delivered at her door. The grocer refused. The delivery boy, touched by sympathy, surreptitiously took the things to the mother.

Next Miss X comes to mind. She is a university graduate and a high school teacher. When "Green Pastures" was booked to appear in my city, the theater sent letters to all high school teachers urging them to see this remarkable play by an all-Negro cast. Unable to go herself but thinking the invitation sincere, Miss X notified a friend who would want to see the play. This person ordered a ticket by mail and on the afternoon before the performance made a trip of one hundred twenty-five miles to the theater. At the door she was refused admittance because her ticket was for a part of the theater where a Negro might not venture and the limited section to which they were restricted was sold out. A member of the board of management of a large Y. W. C. A., and another high school teacher had the same experience. They were free to walk the streets while they meditated upon the land with "liberty and justice for all."

Do you remember the thrill that was yours as a child when you rode on a merry-go-round; how you picked out the particular charger you desired to ride? The tantalizing music set your toes dancing. Pictures of lovely ladies whirled by so fast you could not tell which was the loveliest. It was hard to watch both the ladies and the horses. When your turn came, how you wished that nickels grew on bushes that you might ride and ride. My third name is that borne by a little lad who

* From *World Call* for February, 1935.

gazed with shining eyes a long summer through. Why could not he ride? Rather than tell him his father took him along on a trip to New York. At Coney Island the ride went on and on until the pocketbook was cleaned of the last nickel, but whether the lad or the watching father enjoyed it more only the gods can tell. This father is a trained executive, head of an institution that is doing a most constructive work in community uplift. Judged by his training and what that training is doing for the civic body, his child should have every right that mine has. If I were black, it would be denials of a child's right to happiness that would give me the Pullman porter philosophy.

Speaking of the child brings to mind the case that runs the closest parallel with mine. It is a minister's home. Both parents are college trained and shepherding a large church. One of the children has defective eyesight. I can think of nothing that I as a mother would struggle so hard to keep for my child as that bit of precious vision. When the one class for the conservation of eyesight was opened this child was rejected because her skin is brown.

One intolerably hot day we sat cooling ourselves in one of the well-known chain drug stores. A Negro came in and, after purchasing and paying for several articles, asked for a soda. In a voice that could be heard by everyone present the clerk said, "If you want a soda you'll have to go outside to drink it."

I am not presenting an argument with reference to the policy of the drug store or the above-mentioned theater. We are dealing with this matter of *meanness*. If commercial concerns are going to pursue the segregation policy, why are they not decent enough to do it when it means the loss of money as well as of what they think is social status?

Could This Happen?

Not long ago the Federal Council of Churches put out a pamphlet entitled *Could This Happen in Your Community?* We studied the leaflet and found it all too easy to duplicate the instances of

human meanness that the dominant race in our land shows to its minority groups.

But why go on? Such a recital always irritates certain groups who either accuse one of being sentimental or fling back with, "Why don't you tell the good things the whites are doing?" The fine things done are blazed forth. If I were black I should try to talk about them more; being white I need to find where I am at fault.

I am concerned to know what I would do if day after day such things had to be faced. For a long time I halted between the pronouncements of two other gentlemen whom I might have quoted in preference to the Pullman porter. One of them is Dr. John Hope whose sensitive face comes to mind as he says, when speaking of a rebuff, "Such things are so common in our lives that they no longer cause resentment, only fatigue." The other is Dr. W. E. DuBois who, looking us squarely in the eyes, speaks in his beautiful, well-clipped English, "We grant you whites superiority in only one thing, the technique of personal insult."

If I were black what would I think? Would I be able to show the world a face beautiful as an etching with suffering and weary patience? Or would I, with an assurance born of the knowledge that I was right, hurl the javelins of bitter truth? O would I good-naturedly give thanks that I was not born into a race whose soul is mean? Since there are many more Pullman porters than there are John Hopes or Dr. DuBois', I surmise that, if I were black, I, too, would have the Pullman porter philosophy."

The term is used, not to indicate that this is the thinking of this group of public servants, but as summing up perchance the rank and file feelings of the tenth of our population who are dark of skin. When I repeated this porter's sentence to a well-known Negro writer there came a sudden illumination of the face that told me this evaluation of the white race struck a responsive chord.

Is it true? Do I belong to a race whose soul is mean? Carrying in my mind's mirror the faces of a Hope, a DuBois, a Negro poet and a Pullman porter, I am not at ease.

Christ's true crusaders start with a Pentecost; all else is possible after that experience; methods, machinery, resources—all these God will supply—we must supply the men—the hearts, the minds, the wills.

Great spiritual movements are born in prayer; are the outcome of lives regenerated by God, consecrated to His Kingdom, and baptized with fire by His Holy Spirit. "Aggressive evangelism" does not come merely because a committee or commission passes a resolution that we have it. There is a price to pay, and God only waits for us to fulfill the conditions. The time is ripe for a great spiritual movement in India. God moves—He leads—He calls. —"Go Forward!"—*By Bishop Benton Thoburn Badley.*

Negro Youth Challenges White Youth*

By J. S. LEDBETTER, *Traveling Salesman*

[EDITOR'S NOTE: The following article comes from a traveling salesman of the Buick Motor Car Co., who mails it "en route from Berea," with the statement that "as a traveling salesman and observer" he had chanced to drop in, uninvited, on the chapel service of Berea College, because he heard that a Negro woman for the first time was to speak there. The article is a copy of the notes he took, with incident impressions and convictions.]

IN THE chapel at Berea College, on December 14, was enacted a scene which promises a change in the attitudes and thinking of thousands of white youth, not only from the hills and valleys of Kentucky, but from the ten or more other Southern states represented by the students.

In a scholarly and dignified manner, with a cultivated voice and gestures of unusual significance, a little black woman, who has won the title of Doctorate from one of the outstanding universities of her people, Charlotte Hawkins Brown, *protégée* of Alice Freeman Palmer, founder and promoter of an unique school for her people in the Piedmont section of North Carolina, in an eloquent and impassioned plea, challenged the 1,600 or more students of Berea College in an address entitled, "What the Negro Youth Expects of the White Youth in Their Tomorrow."

This Negro woman was the first woman of her group to bring a message to these students. President William J. Hutchins, who by way of introduction in the weeks that preceded the visit, and had given a partial history of her achievements in education and interracial goodwill. Now he presented Dr. Brown as one of the outstanding women of America.

As an onlooker and listener it was pleasing to contrast the gentle welcoming applause with the thunderous ovation which followed her last words, "Will you meet us half way?"

After expressing her delight in the opportunity to be at Berea, of which she had heard much during her New England childhood, in that delightful brogue flavored by a little of the North Carolina musical twang, she proceeded thus:

"There is no gift within the range of the American people that cannot be yours as American white boys and girls. The industries, the institutions, the wealth, and the government are already bequeathed to you. Tomorrow the reins will be put into your hands. From the position of President, Senator, and Congressman, to the smaller but ever more important offices of county sheriff and city councilman, you will have the administering of the

affairs of the American nation. The youth of my race, a minority group tied to you, in spite of whatever may be said, by 250 years of the unrequited toil of their forbears, are wondering if, in your effort to achieve a greater civilization, you will ride roughshod over them, or if in Christian institutions like this, built around a religion intelligently conceived and passionately believed, you will develop that sense of fairness and justice, that expression of neighborly-mindedness that will include them in your plan and program for the development of a finer and better America in which to live."

The students' eyes were fastened on the speaker and for full forty minutes she held both teachers and students to an almost uncanny silence in her appeal for justice for her people.

What Negroes Want

The main points emphasized in these expectations were a guarantee of full protection of the law under any and all circumstances. Dr. Brown suggested that they exhibited weakness when they substituted mob law for the civil law which they themselves instituted. She also asked for the following things:

1. An opportunity for Negro youth in any and all vocations for which they show an aptitude.
2. Equal educational opportunities.
3. A proper evaluation of human personality underneath black skin. (She stated that failure in this brought about lynching and flagrant injustice to people they regarded as not fully created human beings.)
4. The abolition of purely Negro jobs and an open door to earn a living, with equal wages for equal work.
5. The same respect for members of the Negro race that white people feel entitled to from the Negro race.

She gave striking illustrations of how lack of ordinary courtesy to human beings because their faces are black causes the looking upon color as the badge of a servant always. She told the story of how a traveler had once taken Booker T. Washington for the porter and had asked "George" to carry his baggage, and Dr. Washington carried it, and on refusing to accept a tip revealed his identity, to the man's shame and confused apology.

* From *Advance*, Boston, January 31, 1935.

The speaker said that race prejudice was neither inherited nor inborn; it had to be taught or cultivated, that Negro women have the hardest time, because white people generally felt that they could easily be prostituted.

Dr. Brown emphatically stated that the Negro did not want to be white, that he was not seeking intermarriage. "Marriage," she said, "is complicated enough as it is, without adding the extra burden of racial mixture. Furthermore, Negro men and women need not go out of the race for white skin, because slavery had produced a sufficient supply of mulattoes for their children, and their children's children, if they want light-colored mates. Negroes want a chance for self-expression, fair play, and equal opportunities for protection and advancement."

The last ten minutes of the address gave a rapid review of the founding of the Palmer Memorial Institute at Sedalia, N. C., the financial and racial struggle under which it had been developed from a church for a schoolhouse, a log cabin as a dormitory, to its half-million-dollar plant, its significant and interesting interracial program, and its successful endeavor to enlist the interest of its white neighbors.

The recital brought vividly before the group the fact that, notwithstanding her achievements, Dr. Charlotte Hawkins Brown must still suffer the indignities and prejudices heaped upon the illiterate and undisciplined members of her race. Education and culture make little difference.

There stood this Negro woman, an example of

what a Negro may achieve in culture and education, her own best appeal and challenge to the white youth of America for fair play and justice to her people. When in her closing sentence she said, "I promise God to teach my youth to strive to establish understanding, sympathy, and interracial goodwill," with a voice quivering with deep emotion she flung out the challenge to the youth of Berea, "Will you meet us half way?" Tears filled the eyes of old and young, and the burst of sustained applause that shook the building was an indication that this woman, a credit to her race and to American womanhood, had struck a deep chord in the hearts of white youths of the South, to whom Berea College itself is a challenge.

The day ended with a conference of the combined faculty of 150 or more members, who, after poignant and searching questions, voted that day as one of the red-letter days of the year, and many were heard to say that a great forward step in race relations had been taken.

Making a Garden

Man ploughs and plants and digs and weeds,
He works with hoe and spade;
God sends the sun and rain and air,
And thus a garden's made.

He must be proud who tills the soil,
And turns the heavy sod;
How wonderful a thing to be
In partnership with God.

—Ida M. Thomas, in *The Maritime Baptist*.

SHOPPING IN NANKING ROAD*

A Missionary's Wife Reports Four Interviews with Chinese Clerks

BY HELEN DAVIES, SHANGHAI

Missionary of the American Baptist Foreign Mission Society

Shanghai is a place of unfailing interest. One day in Sincere's big department store in Nanking Road, the boy waiting on me said, "Are you a *jiao-huei shang tih ren?*" (a church person). I smiled and said, "Yes, are you?" He said, "Yes, and this store is owned by Christians." I asked him where he learned English and he said: "Oh, this store has a night school. They teach us English and business methods, and *dzan-chen* (approve) Christianity."

A few days later in a shoe shop, the young clerk was so kind, I said to him, "Where did you learn English?" He replied, "I go to the Moore Memorial night school." I found that he was a Christian and I left him beaming.

Later, in a leather-goods shop the clerk said, "I studied in a mission school, and I am a Christian." An older man in the store joined in our conversation.

Believe it or not, once again in a tailor shop, the head man quoted a price and added, "For Christians we deduct 10%." When he said he was a Christian, I burst out, "Praise the Lord, I am so glad."

I went out rejoicing. What impressed me most was to discover that in four separate business places in Shanghai, Chinese business men were not ashamed to admit that they are Christians.

* From *Missions*, New York.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

OUR FIELD SURVEY

He Still Lives

The world cannot bury Christ.
The earth is not deep enough for His tomb;
The clouds are not wide enough for His winding sheet.
He ascends into the heavens,
But the heavens cannot contain Him.
He still lives—in the Church—
Which burns unconsumed with His love;
In the truth that reflects His image;
In the hearts which burn as he talks with them by the way.

—Edward Thompson.

A Golden Anniversary

Capitalizing anniversaries for missionary emphasis is a spiritual conservation of energy. The following pageant written by Mrs. C. W. Emery, of Drexel Hill, Pennsylvania, was used at Bethlehem Presbyterian Church, Philadelphia, on the occasion of the fiftieth anniversary of the founding of a woman's missionary society. Adaptations might easily be made for other occasions.

Characters: An aged woman, symbolizing the past fifty years, wearing black gown and head drapery and carrying a tray with fifty lighted candles. A young woman dressed in white and wearing a wreath on her head, symbolizing the coming half century.

AGED WOMAN:

Fifty years of loving service
In my trembling hands I bring;
Joyful years of sweet devotion
To my Saviour and my King.

Every year a candle blazing,
Sending radiant light afar;
Into darkest lands its shining
Tells the story of the Star.

Young I was and full of vigor,
When the ringing message came:
"Go ye—give to every nation
Christ the blessed Saviour slain."

So with prayers and gifts I've labored,
Here at home and 'cross the sea,
Telling forth the old, old story,
How Christ died for them and me.

Now with faltering steps and feeble,
Knowing that my race is run,
I implore you, dear young daughter,
Take the work so well begun.

Weak—I'm faltering by the wayside—
You are strong and young and brave;
Take the tapers in your keeping;
Go thou forth the world to save.

(Young woman receives the candles.)

YOUNG WOMAN:

Gladly take I all these tapers,
Mother, from thy trembling hand.
Bravely thou hast borne the burden,
Scattered joy in every land.

Thou hast freely sent the message,
Where the Saviour was unknown;
Into souls that walked in darkness
Has the wondrous glory shone.

Weak I am and most unworthy
Of the task so humbly given.
Pray this light upon the pathway
May lead many souls to heaven.

AGED WOMAN (*Lifting eyes to heaven and placing hand upon Young Woman's head*):

Jesus, Saviour, help this maiden;
Take her, train her for the task;
Give her joy in loving service,
While this century shall last.

Let now thy servant go in peace,
With a perfect faith in Thee,
That the knowledge of Christ shall cover the earth
As the waters cover the sea.

(Aged Woman retires silently while Young Woman remains holding candles and looking upward. A voice or chorus hidden from view sings softly one or two stanzas of "The Light of the World Is Jesus," Young Woman quietly retiring during singing.)

Worship Services for Current Themes

Mrs. Garret Hondelink, of 417 Alexander St., Rochester, New York, sends two devotional outlines as used by her in her summer missionary conference teaching, the comprehensive theme being "Bible Light on Duties to Strangers." The first is for use in meetings on "Orientals in American Life."

Chapter I: Transformation of Chinatown.—Ex. 23: 9; 22: 21; Deut. 27: 19; Ezk. 22: 7; Mal. 3: 5; Job 31: 32; Ps. 146: 9. Music: "Where Cross the Crowded Ways of Life"; "Lord, When to This Our Western Land."

Chapter II: What about the Japanese? Scripture:—Deut. 24: 14-17; Thou Shalt Not Oppress the Stranger. Music: "Our Country's Voice Is Pleading." Poem, "Look from Thy Sphere of Endless Day."

Chapter III: The Filipino. Deut. 10: 12-19. Love the Stranger. Music: "O Master Let Me Walk with Thee"; "Hail to the Brightness"; "Now Be the Gospel Banner."

Chapter IV: Light from Hawaiian Experience. Scripture:—Ps. 133. Brethren Dwell Together in Unity. Music from "Pageant of Darkness and Light." Poetry from same.

Chapter V: The Riddle of the Future. Scripture:—Eph. 2: 11-22. Fellow Citizens. Music, "In Christ There Is No East or West"; "America, the Beautiful"—last stanza.

Chapter VI: How the Church Can Help. Scripture:—Heb. 13: 1, 2; Mat. 25: 34-40. Attitude Toward Strangers. Music: "God Save America"; "Lift Up Your Heads, Ye Gates of Brass." Poem: "America, the Shouts of War Shall Cease."

The second outline fits "Japanese Women Speak."

Chapter I: The Church at Work. Scripture:—Rom. 10: 11-15, adding Miss Kawai's comment, pp. 4-6. Music: "Tell Me the Old, Old Story," and hymns on the Church. Poem: Vachel Lindsay's "An Endless Line of Splendor."

Chapter II: Selling the Gospel Wares. Scripture:—Isa. 55: 1-11.

Music: "Sowing in the Morning"; "God Is Working His Purposes Out"; "The Whole Wide World for Jesus." Poem: "Shall We Eat Our Morsel Alone?" by Bishop of Derry.

Chapter III: Advance in Education. Scripture:—Prov. 4:5-13. Music: "O Word of God Incarnate." Poem: Woman's Christian College, report for 1929.

Chapter IV: Building the New Japan. Scripture:—Jas. 2:14-26. The Motive for Social Service. Music: "To the Work"; "At Even, Ere the Sun Was Set"; "Thou to Whom the Sick and Dying." Poem: By a Leper Patient.

Chapter V: Women at Home. Scripture:—2 Kings 20:12-15. What Have They Seen in Thine House? Music: "O Happy Home"; "Home, Sweet Home." Poem: "The Cotter's Saturday Night."

Chapter VI: Peace and International Friendship. Scripture:—See pp. 188, 189. Music: "Modern Missionary Hymn," by H. H. Tweedy; "In Christ There Is No East or West." Poem: "What of the Night, O Watchman?"

In case the above outlines are insufficient, it is quite possible that Mrs. Hondelink might be willing to answer a reasonable number of inquiries if accompanied by stamped and addressed envelopes.

Field Briefs

A *Relay Meeting or Story* makes a good program for variety, dividing a missionary narrative into suitable sections and assigning these to different participants to tell—not read unless absolutely necessary—the one starting the story handing the familiar athletic relay race wand to the next narrator and so on to the end. Supplemented with suitable devotionals and music, the editor's story, "When a Kurd Becomes a Christian," pp. 24-29 in the January REVIEW, would be excellent and could not fail to impress an audience that the evangelistic message and method have not lost their power.

An *Invalids' Auxiliary to a Missionary Society*. The Edinburgh (Scotland) Medical Mission Society holds an annual sale of work done by a coterie of invalids who are thus able to make their contribution to service. It is given early in the year because the committee has decided that purses are not so empty then as under the numerous appeals that come later. Cards are circulated widely in advertisement of the

sale and the event is made a large feature.

Dramatics Pertinent to the Current Studies are requested of this Department from time to time. Here are publications that have been recommended by those using them:

"O Kiku San Weds," a dramatization showing customs of betrothal and marriage in Japan and adapted from the play, "The Japanese Wedding," United Christian Missionary Society, Missions Building, Indianapolis, Ind.

"Christ in the Flowery Isle." Woman's Board of Foreign Missions, Reformed Church in America, 25 E. Second St., N. Y. City. 5 cents.

"The Sword of the Samurai." Century Co., 353 Fourth Ave., N. Y. City. Elaborate pageant, 18 characters. 15 cents.

"The Cross Triumphant." Three episodes, 40 characters or less if parts are doubled. 35 cents. "Adoption." One-act sketch, seven characters. 25 cents. "The Other Point of View." One-act sketch, six characters. 25 cents. "Sunlight or Candle Light." One act, five characters. 25 cents. Missionary Education Movement, 150 Fifth Ave., N. Y. City.

"The Monologue of a Japanese Bride." Literature Headquarters of Woman's Missionary Society, United Lutheran Church, 723 Muhlenberg Building, 1228 Spruce St., Philadelphia, Penna. 2 cents.

"A Japanese Madonna," Four characters. 5 cents. "The Madonna of the Gift Shop." Seven characters. 5 cents. *Woman's Home Missions Magazine*, January, 1935. "Meiko's Quest." Two characters. 5 cents. Address 420 Plum St., Cincinnati, Ohio.

"The Cross Roads." (Data given later.)

NOTE: The Editor of this Department carries no literature. All requests for information concerning methods must be accompanied by return postage.

A *Reading Course* with credits and awards is maintained by the Women's Missionary Federation and Lutheran Daughters of the Reformation, with headquarters at 425 South Fourth St., Minneapolis, Minn. This course includes assigned portions of the Bible each year, the Church periodicals and a list of devotional and missionary books adapted to the interests of men and boys as well as women and girls. We note that THE REVIEW is included in the credit list of periodicals, and that the book list includes numerous undenominational publications such as Robert E. Speer's "Of One Blood."

In their literature packet recently sent to this Department

for inspection, there is a series of twelve programs covering a year, entitled "Builders of His Kingdom" whose topics are such as "The Place of Prayer on the Mission Field," "The Red Man for Christ," "Open Doors Today," etc. A package of activating leaflets covering the topics accompanies the booklet. While considerable of the literature is denominational, much of it is also general and the outlines are all adaptable to any church use.

An *Ideal Missionary Society* is depicted in an article in *The Friends' Missionary Advocate*, in which we note the recommendation: "Programs should not be too long and should embrace both home and foreign work . . . Many think light refreshments promote sociability and the benefit derived overbalances the cost and labor. Personally I would dispense with them except on special occasions . . . Two papers or talks of not more than fifteen minutes each will usually be found long enough to carry the message needed and will not weary those who listen."

A *Worthy Missionary Endeavor in the Cumberland Mountains, in Tennessee*, by the Presbyterians, is the work of the Sunday school missionary with the Parent-Teachers' Association in the Sixth District. Certain parts of the program on either side are coordinated so as to be of service to the child, the home, the community and the school without doing violence to a non-sectarian policy. The plan covers the territory of 350 public schools in seven counties. A report of the Sunday School Missions says:

Through this mission, vacation Bible schools, visitation of communities, etc., we endeavor to preserve the religious life which is the bulwark of our civilization. The places of religious need shall continue to have our attention. To strengthen, fortify and maintain this work, friendly contacts shall be maintained with educational and community welfare groups. We shall continue to work in behalf of neglected boys and girls and to give them spiritual guidance and teaching. The Unit of Sunday School Missions occupies a strategic position in the Presbytery of the Cumberland Mountains.

Clever Devices exploited at the summer conference of the Methodist Woman's Foreign Mission Society of the Cincinnati District, at Lakeside, Ohio:

A large poster with tiny balloons attached at the bottom of the sheet, these being advanced upward according to a graduated schedule of each woman's activities in her local society, such as Christmas or Thanksgiving offering, use of mite box, field support, etc., the unique marker going "over the top" when the full list was attained.

Japanese fan-pockets to be used as receptacles for dues, baskets and tiny pocket books serving the same purpose.

Scrap books of art paper (obtained at ten-cent stores), each page featuring some department of the society's field work. When a member of the society pays as much as a dollar, she has her picture mounted on the page featuring the specific work toward which her contribution is designated.

A poster with a scale up the center of the sheet to mark altitude, one goal of the organization for each point on the scale. A heavy curved line near the top indicates the beginning of the stratosphere which the organization or the individual desires to penetrate.

This and the poster design previously mentioned might be used separately or combined in one, as the Methodist women used it.

Handkerchief showers for Japanese missionaries raising money abroad through holding bazaars, handkerchiefs being excessively high in price in Japan.

Blessing boxes distributed among the membership, a penny to be dropped in each time a personal blessing is noted.

Valuable key words to be used in programs: "Give to the Lord and not to the treasurer." "Gush and grin folks." "Now (a word of which John and Paul made frequent use), transposing its letters for unique effects: "If we work hard now, we shall own a share in the missionary enterprise; and if we own a share or responsibility for closing the year satisfactorily, we shall also own a degree of satisfaction in having done our part." "We are won for Christ and are not our own: we are bought with a price." "The victory will be won if we earnestly do all the things suggested in the program. The battle over defeat, discouragement and the depression will be won and ours will be the reward; but nothing will be won if we allow procrastination to rob us now; so now let us pay our dues, subscribe for the missionary magazine, attain the several goals, etc."

A *Family Party* in a church, with a free supper, each organization seated at a separate table with suitable decorations, money receptacle for offerings, song sheets with homemade jingles to familiar tunes, place cards

according to characteristics of organizations, etc. The silver offering made at each table may be allocated as desired, as: That from the two or more senior groups pays for the supper, the junior organizations keeping theirs for specific objects, etc. One table furnishes the music, another the devotionals, another a dramatic sketch, and so on. This excellent idea came also from the Lakeside conference last summer.

A *Choice Pageant* is described by Elizabeth Fensom, of the Baptist Literature Bureau, the title being, "The Cross Roads," by Elsie Hand Klinger. It is recommended "for such a time as this." The author's foreword says that it is not a pageant of pagans and Christians but one which uses the parable of the Wise and the Foolish Virgins to illustrate the different degrees of consecration between Christians and Christians. "It is a question not only of reaching or missing heaven but also of taking or losing the opportunity for the fullness of Life." This pageant was first used at the Northfield Summer Conference in 1929. Its characters are: Revelation, Consecration, Opportunity, Foreigners (20 or less, only six having speaking parts), Pilgrims, Hindrances, and any desired number in a choir. This may be obtained through the Baptist Literature Bureau, 152 Madison Ave., New York City, or any similar denominational headquarters. Price, 15 cents.

The Prince of Peace Declamation Contests. Since the war spirit as well as the facts of war are among the greatest obstacles to Christian missions, a number of denominations are now including these contests in their missionary programs each year. A booklet containing twelve orations which won first place in various State Peace Oratorical Contests during 1932-33 has been printed by the Ohio Council of Churches and may be obtained from that organization, at 44 East Broad St., Columbus, Ohio. Price, 25 cents. Information regarding contests will be furnished free. The United Christian Missionary Society thinks so highly of this phase of missions that it includes two of the declamations in its regular literature packets.

A Missionary Program for the Sunday School

The Outlook of Missions for June prints the story which won the first prize among Sunday school teachers and officers in the 1934 Stewardship Essay and

Poster Contest conducted by the executive committee of the General Synod in the Reformed Church in the United States. It was written by Mrs. F. R. Caselman, of Tiffin, Ohio. Summarized for brevity, its leading points are:

A secretary of missions appointed for the Sunday school, this person arranging, unifying and supervising a complete program of activity, inclusive of adult studies and activities. Anyone wishing to get stories, plays, books, missionary letters, etc., goes to her.

The aim with the beginners is to lead them to think in terms of others by such means that the little folks will not only have interest but also love for brothers and sisters unseen. If this is well done, there will be no later problem of interesting young people in missions. "One day Charles asked us to call him 'Mr. Sunshine.' We asked him why, and he said, 'We each have a name. I am Mr. Sunshine. Teacher calls Kenny, 'Mr. Blackbird.' He has a black suit with a red tie. Mr. Blackbird is an Indian. We play Indian Sunday school.'"

In the primary department, picture books are made for the boys and girls in Japan, the materials being cut from old Sunday school papers and pasted together according to a central theme—pictures about Jesus, about God's helpers, policemen, firemen, bakers and the like. Groups of nations such as Indians, Mexicans, etc., are featured. Next month there will be stories and songs about the far-away friends, and the following month suitable missionary plays will be introduced. Still later, "a real man from India" will be engaged to talk. And so the work will enlarge.

Among the young people, "Sometimes the teacher leads but more often we have one of the young folks talk on a missionary subject. Occasionally we have a foreign student or a returned missionary speak, or we have snapshots passed around which have been sent us from the field. Once in a while part of a letter from a mission station is read." A temperance leaflet written and illustrated by the Chinese is shown. An Arabian tells of his all-night watches on the hills of Bethlehem. Each class is named after a missionary or a mission project, and each Christmas a box is sent to the particular stations. In the fall, mission conference reports are rendered in the form of dramatizations, imaginary broadcasts or informal round tables where the delegates sit around a table and share with us the inspiration and information gained.

The home department of the Sunday school supplies the shut-ins with copies of the home and foreign mission day services, the mission plays given, as well as letters from missionaries. It is no wonder that the benevolent apportionment of such a church is paid fully and on time.

BULLETIN OF The Council of Women for Home Missions

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

Missionary Meditations

1. THE PRACTICE OF THE CROSS IN LIFE.

*Can the blind guide the blind?
Shall they not fall into a pit?*

*Thou who teachest another,
teachest thou not thyself?*

Jesus called the multitude unto him, with his disciples, and said unto them, "If any man would come after me let him deny himself and take up his cross and follow me."

Who was this Jesus who early in life knew that he was the beloved Son of God and who most often referred to himself as the Son of Man? He came out of a wilderness experience to share his idea of the Kingdom of God. He gave his life to teaching and healing and did not allow the acclaiming crowd to make Him their king.

Who was this Jesus who healed the sick, comforted the sorrowing, who fed the hungry and then spent whole nights in prayer in preparation for the next day? He was in his early thirties when he set his face steadfastly toward Jerusalem after he told his intimate friends that going there meant his death. His disciples followed him.

Who was this Jesus who in Gethsemane while his followers slept could accept death as the way to fulfill his life's work?

In an article called "The Ascension of the Cross," L. P. Jacks calls our attention to the record quoted at the beginning, which implies that Jesus asked the *multitude*, not just his disciples, to take up their crosses. It is "an invitation not to take part in a ceremonial affair once in a lifetime" but to make it "the continuous keynote of the new life . . . a self-renunciation that



*A sad Fool, O Lord, as simple as maybe;
Help me to make merry to praise Thee, I pray Thee.*
Johnnie the Jesuit

has to be kept up every day and all days . . . This was a call to give up their current ways of thinking and to think more deeply; to change their standards of good and evil for truer ones; to leave their present selves to attain a higher plane of living together."

It is suffering that has no meaning which makes us desperate; it is suffering caused by man's inhumanity to man which makes us bitter and rebellious, and breaks both heart and spirit.

Grant us, O Father
Clear eyes of sincerity,
That today we may look fearlessly
over thy world,
And through tragedy, evil and pain
See indwelling the whole, Thy Spirit.

Show us the Cross of Thy passion, O
Christ,
The meaning of all man's past, all his
future,
Bound up in that Cross:
Show us the glory, the beauty, the joy
of Calvary,
Teach us to bear Thy Cross forward.
Amen.

From the Divine Companionship:
J. S. Hoyland

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2. THE PRACTICE OF ETERNITY IN OUR HEARTS.

On Good Friday, 1927, G. Studdard Kennedy read the story of the trial and crucifixion of Jesus on whose cross was the accusation, placed by a for-eigner, "*This Is Jesus the King of the Jews.*" As one listened to the reader, time and space were forgotten. The congregation was present at the trial and the crucifixion. And the Son of man became veritably the Son of God, to that assembly nothing doubting. On another occasion, G. Studdard Kennedy taught, "We have seen that we are terrified at having to bear the Cross, but sooner or later it comes to us. Jesus' means of communication with God were not different from ours. He built up his world for himself as we do our own, but his was the real world; it was of real value and had a meaning. . . .

"We may have doubts and wonder whether his way was the right way, or is there a truer one. He bared his breast to the foes and died in consequence, and on Good Friday it looked like the end of all things but Christianity does not take his death as the end. Which was right, Jesus or His crucifiers? That is the crucial point. We are asked to stake our life on the principle of love and discard hatred and warfare. Is it possible? It would not be, if we were left to do it by ourselves, but we are not. God is on our side, so there is no impossibility. The disciples realized that, as they went further with triumph, not as failures." Furthermore we have each other in the church now encircling the globe. Are we today "*like sheep, gone astray*"? Are we turned "*every one to his own way*"?

The man who wrote Ecclesiastes and could write very tellingly of the meaning of life and the vanities thereof, wrote in this connection:

*"I have seen the travail which
God hath given to the sons
of men to be exercised
therewith;*

*He hath made everything beautiful
in its time; also He
hath set eternity in their
hearts."*

We thank Thee that in Thy presence
All barriers break,
All illusions dissolve,
All accidents of time and space vanish
away,
All separation, all bereavement, is
abolished
In the exceeding glory of Thy audience
chamber.

Grant that we may know ourselves
working
Together in Thy one service,
Each in each knowing and sharing
The hard and smooth, the bitter and
the sweet,
Members of each other made one in
Thee
One tool to work for Thee.

One new creature in Thyself. Amen.
J. S. HOYLAND.

*"And Jesus came and touched
them, and said, Arise and
be not afraid.
And lifting up their eyes, they
saw no one save Jesus
only."*

* * *

An International Relations News Release gives news of the Tenth Conference on the Cause and Cure of War, Marathon Round Tables, and a "Message to the Churches." The following books were recommended at the Conference on the Cause and Cure of War: "The Backwash of War," by Ellen W. LaMotte (Putnam), \$2.00; "Why Wars Must Cease," by Ten Authors (Macmillan), \$1.00; "Must We Have War?" by Ascher Henkim (Doubleday), \$2.50; "The Power of Non-Violence," by Richard B. Gregg (Lippincott), \$2.50; "Peace with Honor," by A. A. Milne (Dutton), \$2.00; "Europe Between Wars," by H. F. Armstrong (Macmillan), \$1.25; "The International Community and the Right of War," by Don Luigi Sturzo (R. R. Smith), \$3.

PIONEERING TODAY IN AMERICAN LIFE*

BY MRS. ORRIN R. JUDD

The alluring theme, "Pioneering Today in American Life," featured the program of the annual meetings of the interdenominational Home Missions Council and the Council of Women for Home Missions in Philadelphia, January 6-10. The theme suggests that there is no easy road ahead. There are many obstacles in the way. Churches exist that are indifferent and self-centered. There are scoffers who count home missions "a spent enthusiasm." Nevertheless there is also confident hope and faith that the courage which characterized those who first blazed Christian trails across this continent is still a vital force. There are new goals to be set and new triumphs to be achieved.

Although separately organized the two Councils work in close cooperation. Separate sessions were planned for the mornings, and joint sessions for the afternoons and evenings. The discussions included intimate and intricate details of Young People's Work, Home Mission Planning, Merger of Churches, Work among Migrant People, the Christian Approach to the Jews, Church Building, Cooperative Service to the Indians, and to New Americans, Promotion of Home Mission Interest and Beneficence—a kaleidoscopic variety of problems of common interest. Breakfast committee meetings provided for additional discussions. From these emerged reports for consideration in the full sessions, such as "The Share of Christian Youth in the Church Life," and "Young People on the Boards of Local Churches and Their National Organizations."

The annual meeting of the Council of Women for Home Missions was pleasantly introduced on Monday evening by a Fellowship Dinner which featured three addresses on: "Christian Women as Modern Pioneers." The president, Mrs.

Daniel A. Poling, called attention to the "World Day of Prayer," which this year falls on March 8. She urged that it always be referred to with the completing phrase "for missions," and that women engage singly or in groups in preparatory prayer at noon on Mondays in order that the fullest significance of the day be realized. Miss Seesholtz spoke of the need of integrity of purpose and of the importance of group-action cooperation, in the pioneering of today.

Home mission literature for 1935 is based on the theme "Pioneering Today in Home Missions." It includes the usual volumes for various age groups. In addition, an American edition of a remarkable book recently published in London, has been issued by the Missionary Education Movement. It is entitled "The Jew and World Ferment," by Basil Mathews.

Courageously both Councils faced up to the problems of today. Changed conditions of Indian life resulting from new government policies, necessitate a restudy of service in that field. Wide opportunities beckon to united Protestantism for Christian guidance in government Indian schools and increasingly for friendly service through the establishment of Christian centers in Indian communities.

That the home mission enterprise must be adjusted to an intensive era was the concluding topic. "Home missions must now learn to meet the needs of the new frontiers resulting from a closing-in process. Moving populations were part of an expansion era. We can no longer solve our problems by moving away." Challenging all present to the task of making Christian motives and standards more determining in all areas of life, this inspiring meeting of the Councils adjourned.

*"And Jesus came and touched
them, and said, Arise and
be not afraid.
And lifting up their eyes, they
saw no one save Jesus
only."*

* Quoted by permission from *Missions*, March, 1935.

Our World-wide Outlook

A Missionary Newspaper of Current Events

INDIA AND BURMA

Religious Liberty in New India

Dr. Cornelia Sorabji, an Indian Christian lawyer, a descendant of a Parsee family, refers to the Indian Joint Committee's promise of religious equality and freedom from interference with religious practices. She contends that this freedom is to be conferred on emancipated Indians who are "more definitely outside the affected area than the British themselves," and cites the Sarda Marriage Act and the Temple Entry Bill (for Depressed Classes) as types of well-meaning but mistaken legislative efforts which have provoked threats of "bloodshed such as India has never known before." She declares that the Sarda Act has been ineffective and has set back reform, and sees no protection for religion in the Committee's report. She calls for the viceroy's previous sanction for any bill affecting religious usage and asks a two-thirds majority in the legislature for any such bill advocated by orthodox Hindus.

Women's Conference—and Marriage

A women's conference is no longer a novelty in India; therefore the All-India Women's meeting at Karachi was not given much press notice. A strong resolution was passed appealing to women to object to plural marriages; to refuse to marry a man with another living wife. This will be difficult to enforce unless others, besides the women to be married, are opposed to plural marriages. Most of the teeth of this resolution were removed by another resolution passed by the Moslem members,

in which it is stated that Islam stands ready to sanction plural marriages when there have been no children from the first marriage. It was hoped that popular opinion will increasingly oppose plural marriage.

The conference urged that the Sarda Act be more vigorously enforced. Most women of India, including all the enlightened ones, are opposed to child marriages. Much can be done by such conferences in creating popular sentiment in favor of doing away with this evil. The All-India Women's Conference will next meet in Travancore. As Indian women more and more will be taking their place in the ordinary councils of India the women's conference will find less and less scope for its activities. —*The Indian Witness*.

New Kind of Idolatry

In Benares, high place of idolatry, among the shrines to monkey gods and elephants gods, to Shiva and Kali, there is now a temple for a modern sort of worship. There is no image within; just a great marble relief map, fifty by fifty feet in dimension, done to scale scientifically with India's mountains and rivers all accurately drawn. Here is nationalism, young India's object of worship—Mother India, spacious and beautiful and ancient.

—*Sunday School Times*.

Stanley Jones Interviews Gandhi

Dr. Stanley Jones, in a recent interview with Gandhi, put some questions to him about converts to Christianity becoming a separate political entity in India. Dr. Jones pointed out that Hindus do not allow anyone who chose to follow Christ to remain in his own home, but put him

out of the family and society. "We are willing that the Christian community as a political entity should fade out," said Dr. Jones, "provided you allow people to stay in their homes and be frank, open Christians, members of a moral and spiritual organization called the Christian Church, without disability or penalty. They need not change their dress nor their food. They could still be vegetarians if they desired, they could stand in the stream of India's culture and interpret Christ in that stream. Are you willing to advocate this?" Mr. Gandhi's reply was: "Personally, I would. If my son should become a Christian in the sense which you indicate, and there should be no brandy and cigars involved, then I would continue to hold him as an honored member of my home and would allow him to hold his faith without interference. If you take this attitude most of the objections against Christianity in India will fade out."

—*The Christian Century*.

Inter-Mission Business Office

Announcement is made of the opening of the Inter-Mission Business Office in Bombay, which the REVIEW has already mentioned as in prospect. Three American missions are responsible for starting the project; the American Marathi Mission, Church of the Brethren Mission and the Southern Asia Branch of the Board of Foreign Missions of the Methodist Episcopal Church. Three others have expressed their desire to cooperate, and twelve others have already entered into a partially cooperating arrangement for one year. Some of these have expressed their desire to consider full cooperation as the office becomes more fully established.

The advantages of such an office will be gained when a few missionaries will be able to relieve a large number of missions from the necessity of maintaining a separate business office with missionary personnel and a separate staff. Chief emphasis at the beginning is being put on the ability of the office to offer better facilities for the sale of drafts, arrangement of travel, and banking in Bombay. The office is located at 82, Esplanade Road (American Express Bldg.), Fort Bombay.

—*The Indian Witness.*

Epidemic in Ceylon

Mary Leitch, missionary of the American Board in Ceylon, is seeking to enlist help in stemming a new plague that has broken out in Ceylon. Her letter (dated February 6) states:

There are 12,000 dead and at least 1,000,000, one sixth of the island's population, afflicted by the ravages of a mysterious green germ malaria, a malady new to British medical science. I saw children less than 15 years of age dragging their dead parents to graves, and I saw sick and dying men and women burying their children.

The *London Mail* of Feb. 4th reported:

The expert of a group of distinguished malariologists told the United Press tonight that the death total in Ceylon's "green germ" malaria epidemic will probably reach 50,000. The danger is that the disease may spread to India, and from there to every part of the world.

Missionary Center in Burma

Northeast of Burma are the Shan States under the general supervision of the British Government, but under the direct rule of chiefs or *Sawbwas*. Taunggyi is the capital of this territory, and 28 years ago was without any Christian. About that time Dr. and Mrs. A. H. Henderson, American Baptist missionaries, set up a dispensary and day school for the dozen or so children whose parents braved the wrath of the Buddhist community and subjected their children to Christian teaching. On Sundays there was Bible teaching and public worship. There was vigorous opposition.

But one building after another was added, other workers came; in 1922 an outstanding need was met by a school for girls. This has had a steady development. Then the Peabody-Montgomery Home for tubercular women was opened. There is now a school for missionaries' children, giving significance to Taunggyi as a mission center. Because of the healthful climate, a number of retired missionaries live there.

—*Watchman-Examiner.*

Missionaries Need Revival Too

At an evangelistic conference of about seventy-five teachers and preachers at the English Methodist Mission at Kyaukse last October, about 40 witnessed to their faith. But it was a critical moment when one of the Burmans said: "Well, it's all very well for us to face up to our sins, but what about the missionaries? Will they admit their sins too? Will they confess as well as we?" A young missionary then made a complete surrender of his life. He confessed his sins and witnessed to the new power and love of Christ in His life. Redemption and release became real, and then the Burmans too wanted this release and joy and power which only Christ can give when we are ready to be absolutely honest about our sins.

CHINA

New Methods in Tsinghai

Mr. and Mrs. John Bell went from Canada in 1921, to work for the C. I. M. in Tsinghai. They are now undertaking a new work, described by Mr. Bell in *China's Millions*:

We have moved to an entirely new and unworked district. It is interesting from several standpoints. The population is made up of Chinese, Moslems, aborigines and a few Tibetans. All speak Chinese except the latter. Facing the main street we have a shop which has been cleared of counter and other fixtures, and equipped with a table, two chairs, and some benches. The walls are white-washed and decorated with Gospel posters. At one end is a small room partitioned off, and in it a *kang* on which the evangelist sleeps. It also contains a cupboard for literature and medicines. This is the preaching shop,

where we preach, entertain male guests, and do personal work. We have one preaching tent sixteen by thirty-two feet and a smaller one for the women's work. These tents are pitched within sight of one another in the villages where we get good hearings. In the evenings we show lantern slides on religious subjects or preach. Around the tent walls we hang Gospel pictures, done by native artists. We have forty folding stools, and generally borrow a table and chairs from the villagers. I propose to teach the evangelist in the mornings, and in the afternoons to preach to the villagers. We intend to spend at least three full weeks in any given center—longer if interest warrants.

Christian Colleges in China

Christianity is meeting some of the fundamental needs of the Chinese people as they struggle for a new national life. Christian colleges are a very potent agency in this reconstruction. Fukien University has made a contribution along four different lines:

(1) Through the study of science and the spread of scientific education.

(2) Through the study of Chinese culture with its rich resources accumulated through many centuries.

(3) Through rural reconstruction, one of the most urgent problems of present-day China.

(4) Through Christian character building. Many Fukien graduates are today serving China with consecrated lives.

—*C. J. L., in the Missionary Herald.*

New Medical Work

The C.M.S. has opened an urgently needed work in a market town near Canton, South China, a center for 20 villages. H. A. Wittenbach writes in *The Life of Faith*:

In the first month over 400 patients were treated. There were over 1,300 visits to the clinic, the average daily attendance being about forty-five. A Christian dispenser has been engaged. As yet there is only accommodation for out-patients. Christian and other posters are displayed on the walls of the Gospel hall, which serves as a waiting room for patients, and church workers have an opportunity of explaining these, and of teaching those who wait. Christian literature is also available for those who can read. Several new members have been brought into the Church, and the clinic is already having an effect on public opinion.

"The Christian Farmer"

The Christian Farmer, newspaper for rural Chinese, has had a good start. At the end of the first two months the paid subscription list was 2,400, and represented 19 provinces as well as Korea and Siam. Four-fifths of the subscribers were related to some Christian organization. The articles are written in a language understood by thousands of recent literates, chiefly rural. The paper is published under the auspices of the North China Christian Rural Service Union, and is financed by the Presbyterian China Council, the Christian Literature Promotion Fund and other special gifts. The editor is Mr. T. H. Sun, a former Secretary of the National Christian Council of China. That this newspaper is filling a great need is indicated by the following letter from a reader in Kansu Province:

"The *Tien Chia* paper (*The Christian Farmer*) has given great satisfaction to us all. We have about a dozen different magazines here, but they are all prepared for the better-educated classes and are quite beyond the understanding of us farmers. The *Tien Chia* is the only magazine in which useful information is rendered in simple language which even women and children can readily understand. We are sending \$1.50 for five subscriptions for one year."

—*Rural Missions.*

Putting China on Its Feet

Dr. Keith Gillison of the Union Hospital at Hankow says that no annual report is complete without some mention of artificial legs.

We are now working on leg number 61. What pleases me most, however, is the fact that we have not only made progress in making limbs, but have found it possible to begin tackling cases of double amputation. The Convent of St. Anne sent me a Mrs. Liu who had lost both feet from frost-bite. Previously it had been our rule to refuse to attempt such cases—it was felt that the type of limb we turned out was not suitable for those who had not one sound foot to stand on. Mrs. Liu, however, had a pair of ideal stumps, firmly healed, and the temptation to help her was more than we

could resist. We modified the limb we had learned to make, and after some experimenting we had the pleasure of seeing Mrs. Liu walking without support. Some time later the same Convent sent us a girl of about nine, who had also lost both feet, and within two days of the last try-on, she, too, was walking, proud and unaided. We have altogether supplied that convent with five legs, and received through them \$100 (£7 10s.) towards the task of setting China's cripples on their feet.

—*The Chronicle.*

JAPAN-CHOSEN

Mikado a Moslem?—Not Yet!

The following article (translated) appeared in an Arabic newspaper in Latakia, Syria, the *Al-Irshad* for September 24, 1934:

It was reported a few weeks ago that the Mikado of Japan had embraced Islam. Then this was denied in certain quarters. "He had not yet embraced Islam, but was sympathetic towards it—That's all!" But we have come across very important facts in an article in *Al-Ayam*, taken from an Indian paper *Drandhan Star* (sic) about the Islamic movement in Japan . . .

A Japanese Islamic delegation recently arrived in India, Afganistan, and Persia, bearing official papers from the Japanese Government, and has begun to meet with some of the Muslim Ulama and confer with them about a journey to Tokyo to observe the Islamic movement there. The members of this delegation stated that the number of those who had embraced Islam in Japan up to the present had reached 65,000 in Tokyo alone! and that there were many eager to adopt this religion but who were waiting for someone to explain to them its beauties.

The members of the delegation added that the government had designated large amounts in its budget this year to build mosques in Japan, and it is expected that seventy mosques will be built there within five years. A member of the delegation was asked about the report that the Mikado had embraced Islam, and he confirmed it, saying that the emperor had been converted by the Turkish sheikh, Muhammad Ali Bakir. But some of the European papers attempt to deny the news for fear that its effect upon Moslems will be to make them pro-Japanese. It is enough that an American paper, looking at this report from a purely commercial standpoint, said that the Mikado had embraced Islam to expedite the sale of Japanese goods in the Islamic world.

The vernacular press in Persia also publishes stories of the spread of Islam. *Erfen*, a paper

published in Isfahan, in its issue of January 3, 1935, published an article entitled, "The World Bows Down Before Islam," as follows:

Recently M. Benito, the Italian philosopher, has been converted to Islam. When such deep thinking people accept Islam for their religion, it shows that Islam is the best religion. M. Benito, after conversion, is publishing a weekly magazine on Islamic principles and privileges to give the news to others.

In one of his articles he writes, "I want to ask the European missionaries who go to the Orient for missionary work why they go there and try to disturb the Orientals? What benefit do they give to the followers of Islam? Aren't they deceiving themselves? I, who am a *Farangi*, do my part in giving the good tidings of Islam to my countrymen. Islam is the only religion of peace and comfort and the protector of world peace."

Another Italian teacher writes an article in which he points out that up to some years ago the Christians showed Islam to be the worst religion of the world, but fortunately the Europeans, especially their diplomats, found out the truth that the only way to get away from the world crisis is by accepting the peace-seeking religion of Islam.

Such is propaganda! Can any be induced to believe these statements, entirely unsupported by evidence? The credulity of men is great, especially if they have no access to facts. The memory of men must be short, and their knowledge *very* limited, if they can forget the Turkish and other Mohammedan aggressive wars and massacres of racial and religious foes, which so clearly disprove the preposterous claim that "Islam is the only religion of peace and comfort, and its protector of world peace."

Facing Religion

A big Japanese daily newspaper declares that "one of the most significant developments in Japan in the past year or so is the sudden interest shown by the people in religion." This takes the form of making religious books best sellers. The Broadcasting Association of Japan puts on a morning religious service. Buddhism, Confucianism, Christianity, all are being considered. "Once," says the *Times*, "Marxist publications and socialistic books were best

sellers in Japan, particularly among the younger generation, but today religious books are best sellers. It is quite a wide step from Marxism to Buddhism or Confucianism, but it is true that the people of Japan are more interested in religious consolation than in Marxism or Fascism."

Methodist's 60th Anniversary

The anniversary of the coming of the first Methodist missionaries to Japan 60 years ago was widely observed last winter. At a great mass meeting in Hibiya Hall, Tokyo, 1,500 listened to Bishop Akazawa's appeal for a spiritual solution to Japan's present difficulties, and personal loyalty to Jesus Christ. A joint choir of 120 voices from all the Methodist churches of the city, under the leadership of Prof. Nakada of Aoyama Gakuin College, gave assurance by their singing in Japanese a number of difficult sacred oratorios that Japan is no longer dependent upon foreign musicians for guidance in music. Another evidence of Methodism's growing power is the announcement that during 1934 nine new churches of the denomination have been dedicated, four of them in Tokyo, and largely free from debt.

—*Christian Century.*

Leper Colony Swept Away

Among other disasters resulting from the typhoon that swept Japan last September, the Sotojima Leper Colony near Osaka was wholly destroyed. Of the 594 inmates 170 lost their lives and also 14 members of the staff and their families. Among the latter was the chief nurse, Miss Nakano, who did everything possible to save the helpless blind patients. The colony had been in existence for twenty-five years, and new buildings which were almost completed. But new and old were all swept away in less than an hour. The 424 survivors were distributed among five other leper institutions in various parts of the country. At Aiseien, national leprosarium at Okayama, where the normal accom-

modation was for 730 patients, there were already 910 inmates; but they readily agreed to receive 80 homeless fellow-sufferers.

At a memorial service at Aiseien a blind survivor told how he himself had been saved by Miss Nakano. He had been walking in deep water, supported by her, when a high wave struck them. When he was eventually saved he cried bitterly on hearing that the chief nurse was missing. He wept again at the service, crying "She died instead of me, me, helpless, blind, half dead, ugly leper!"

—*Without the Camp.*

Uphill Work in Rural Korea

It has been said that with a good man, a living allowance and a village in which to put him, it is possible to start a group of Christians almost anywhere in Korea. About a year ago the Presbyterian Rural Committee of Korea offered to pay half the salary of a man to go into an entirely non-Christian country district, if the Presbytery would pay the other half. This was agreed upon, and Lee Heung Soo, an elder with successful experience as Bible Society colporteur and an evangelistic worker, was sent into one of the most hopeless districts among the mountains, a place notorious for its large number of communists. At first there was much indifference and some persecution, with no permanent results to speak of. But Mr. Lee's last letter says:

By the blessing of the Lord I am well and enjoying the preaching of the Gospel greatly. Yesterday, Sunday, five influential young men of this district decided to become Christians, for which I am exceedingly grateful, and there are many signs of the Christian work doing well here now. We have over forty meetings now for worship, and in a number of places near at hand several people in each place are also acknowledging themselves as Christians. Under the auspices of the township office and the public school an agricultural convention has been held here, and I have been attending, and have had many opportunities of speaking a word for the Church.

—*Korean Echoes.*

C. E. Objectives

From all of Korea's thirteen provinces, from Manchuria and Japan came 2,157 registered delegates to attend the first quadrennial convention of the National Christian Endeavor Union held in Pyongyang, Sept. 1-6, 1934. One delegate came from over 100 miles beyond Harbin. Attendance so far exceeded expectations that a second edition of the programs, song books and badges had to be hastily issued. It was estimated that 2,000 took part in the Convention communion service.

A list of objectives was adopted:

Double the membership in four years.

Encourage all to read good books and magazines.

Train young people's leaders.

Emphasize temperance.

Acquaint the church with the need for work among juniors and intermediates, and train leaders for these.

Organize junior and intermediate societies in each church.

Each C. E. member teach at least one person to read during the year.

Keep ownership of land. Do not sell even to educate children.

Economize. Never spend more than Yen 50 for weddings and feasts.

Encourage hygiene.

Work land together and use proceeds for young people's work.

Thank God for Christian Endeavor in Korea.

—*Korean Echoes.*

Young Girl's Prayer

The Missionary Link published the first prayer in English of a fourth year student in Doremus Girls' High School, Japan.

Our Father in Heaven: I want to thank Thee that I can live and thank Thee every day. We are so happy that I forget to think of poor people. Please help me to think about the poor people, and though I can do but little let me do anything I can for them.

Please let them know God in Heaven, because when we know Thee we can live most happily and lead a powerful life.

Please give me power and bravery in life. Please let me study faithfully every day. Please let me spend today in thankfulness.

This we ask in Christ's name.

PACIFIC ISLANDS

Important Gain in New Britain

Only a few years ago Nakanai, New Britain, was 100% heathen. Rev. A. E. Brown reports that within ten years eleven villages have been occupied; many more have been visited, so that the Gospel is gradually penetrating the whole area. Mr. Brown writes of Australian Methodist work:

There is an increase of fifteen members in full, and nineteen on trial, with two hundred and forty seekers; and we now have teachers in 36 villages. We have five boys as candidates for George Brown College.

Great keenness is displayed by the children of the new villages, the teacher reporting that often when they are working in their garden children approach and request that they be taught there and then. In our new villages the first steps have been to teach the people the days of the week, and to encourage them to prepare food on Saturdays for Sundays. Often the teacher will be in his house, or perhaps in his garden, when a group of men conversing together will send a boy to the teacher to ask him when it will be Sunday again.

Preaching is their subject for conversation throughout the week, and often reports of a sermon are carried to other villages for discussion.

Conversion of Batak Chief

Rev. Ragnar Alm, American Methodist missionary to Sumatra, recently baptized a Batak chieftain who had been a bitter enemy to Christianity. After his baptism the old chieftain told the large congregation of his long search for peace. As one of their most famous witchdoctors, he had done everything to please the spirits, how he offered to them on the high mountains, under the holy trees and at the sacred rivers, but the spirits had given him no peace. He had fought the Christian religion and its messengers when they first came to his village, and he tried to keep his son from its influence; but all in vain. Then he told them of the increasing influence of the living Christ in his own life, and how it was that he had come to realize that Christ, and Christ alone, could give the peace he for years has been seeking. His changed countenance showed that bitterness had given place to good will.

Courage in Midst of Danger

The Big Nambas tribe in the mountains of Malekula are admitted to be the most turbulent cannibals remaining in the New Hebrides. Apon, a native evangelist, has volunteered to work in this dangerous field. At a prayer meeting, before his departure to his new sphere of labor, he prayed: "Man Big Nambas they are fighting and shooting each other, and we are sometimes in danger. But we have Jesus. We thank Thee for His love. He stops with us and gives us His great work to do."

—*The Christian.*

NORTH AMERICA

Home—the Strategic Center

There is widespread concern for making and keeping American homes effective agencies in Christian training. The Presbyterian Church has laid special emphasis on this during the year, and evidence of intense interest from all parts of the country is reaching the Board of Christian Education and the joint committee set up by the General Council. Requests for materials giving suggestions about making the emphasis effective in the local church have poured in in such numbers that it has been difficult to take care of them promptly. Many sermons are centering on the emphasis; study and discussion groups are under way, and special programs are being introduced into a variety of situations. Other denominations emphasizing family religion this year are having a similar experience.

One Church Balances Budget

Released unexpectedly from the most trying financial crisis in its history, the National Council of the Protestant Episcopal Church announced February 14 the balancing of an emergency budget of \$2,313,115 for the support of home and foreign missions in 1935. This result forestalls the expected recall of scores of missionaries and the abandonment of mission out-

posts maintained by the church for more than a century.

Scarcely a month before, drastic retrenchments by the National Council seemed inevitable. In desperation, Bishop James De Wolf Perry made a personal appeal to a small group of individual Episcopalians of great wealth for five gifts of \$20,000. He not only secured his \$100,000 but an additional gift of \$30,000 from some one who wanted to build a hospital or a school in China. In addition to the large gifts there were smaller donations totaling \$70,000 raised by individuals in a last-minute appeal.

A Hand Written Bible

Recently 300 business and professional men finished writing a 4,000 page copy of the Bible in Mansfield, Ohio. The task was started by the First Lutheran Church. It was in connection with a Bible course. Each man was assigned sixteen to eighteen pages of copying. When the work was completed the pages were bound together and made two volumes of six inches thickness each. There are not many such hand written copies of the Scriptures in the world. The scribes declared they had read and learned more of the Scriptures than ever before.

—*Watchman-Examiner.*

United Lutheran Policies

The Board of American Missions of the United Lutheran Church, recognizing the increasingly important part which linguistic groups are playing in the development of American life both in the United States, plans to subsidize religious publications in foreign languages, especially those circulating among Hungarian, Slovak, Finnish, Spanish and Yiddish residents. The prime purpose is to afford the assistance of the Church to every effort made to counteract the flood of godless, communistic propaganda. The Lutheran Church is more and more centering all its home mission activities in the Board of Ameri-

can Missions. The Savannah Convention last fall took tentative action on this, while the New York and the Virginia Synods have agreed to put to a test the plan's practicability by voluntarily turning over to the Board their entire home mission activity for 1935.

Closer supervision of finances in every group applying for home mission funds will be put into effect. The Board will require each group to submit a detailed statement of the pledges secured in the every-member-visitation, and where the report is unfavorable, a trained worker will be assigned to develop the group's understanding and practice of stewardship. Operating upon an absolute "pay as we go" basis, the Board allocated \$500,000 to about 700 missions in the United States and Canada. While the present policy is toward strengthening existing missions, plans for 1935 include opening a large number of new points.

What One Girl Learned

Here is another proof of the value of Vacation Bible Schools. At the conclusion of the D. V. B. S. in La Grange, Georgia, a summer student worker asked the older children to write on "What the Bible School Has Meant to Me." From Christine Skelton, aged 15, he received the following:

Bible school has meant quite a lot to me this year. I did not know very much about the Bible when I started because I had never had the chance to study it like I did these past weeks. I also learned the seven essentials of Christian Worship and the seven kinds of prayer and what each meant. Prayer is one of the most important phases of a person's life. If you cannot pray you should learn how. God is behind every beautiful thing in the world. God's works are the most beautiful things that you will ever see. If you get out and study nature, and look at the beautiful side of things, it will help you to think of life more pleasantly and beautifully. Bible school has taught me to look on the best side of everything.

—*Missionary Herald.*

Prison Missions

The Norwegian Lutheran Church of America has a "De-

partment of Prison Missions" which is now three years old. The program of the department is twofold, corrective and preventive. In the corrective field, the gospel is being carried behind prison walls by means of religious services, Bible classes, furnishing Bibles and individual counseling; and also in this field is the rehabilitation and adjustment after release. In the preventive field, the effort is being made to go before the schools and churches of the state and present to people their responsibility in the field of crime prevention.

This work is carried on in Minnesota only. Rev. Roy Olson, director, states in his annual report, that he made 227 visits to institutions, conducted 95 services, gave 464 personal interviews, distributed hundreds of tracts, Bibles, and papers, had 11 conferences with wardens, and traveled 31,000 miles by car.

—*The Christian Century.*

A Saul Becomes a Paul

Louis H. Aronson, once a Jewish atheist, read Professor James' "Varieties of Religious Experience," with its many illustrations of conversion and the new birth, and was much moved. Then he began to attend the Peniel Presbyterian Mission Chicago, and there gave himself to Christ. He is now combating atheism among Jews of Chicago in parks and on street corners. On a recent Sunday afternoon he debated with a leading communist in their own hall on the subject, "Resolved that the Marxian Interpretation of the Origin and Purpose of Religion is False." Jews swarmed about the speakers after the meeting, asking questions, voicing objections but withal keenly interested in the Christian faith.

—*Sunday School Times.*

Montreal's Evangelism Campaign

A Service of Christian Witness, opening a seven weeks' campaign of evangelism directed by non-Roman Catholic churches of Montreal, was held January

14. Fifteen thousand people filled the great Forum to capacity and many were turned away. A choir of 2,000 voices supplied the music, accompanied by the Citadel band of the Salvation Army.

The seven religious bodies co-operating in this campaign were the Baptist Church, the Church of England, the Eastern Orthodox Churches, the Lutheran Church, the Presbyterian Church, the Salvation Army and the United Church of Canada. Representatives of each of these groups took part in the service, while hundreds of clergy were given seats on the platform. A touch of color was lent to the scene by the black and gold robes of the Eastern Orthodox clergy. The Bishop of Montreal delivered the principal address.

—*The Living Church.*

Children at Anvik

Miss Dorothea McHenry, R.N., of Christ Church Episcopal Mission, Anvik, Alaska, writes that she has furnished a room for six Indian boys of the mission, ages 4 to 18, who have tubercular hips, spine or lungs. Of this miniature hospital, Miss McHenry is the whole staff, doctor, supervisor, student body, orderly, maid, laundress, cook, dish washer, seamstress, and chaplain.

At the time of Miss McHenry's writing the whole station was listening for the first air mail to Anvik. When the work began there 40 years ago, there was scarcely one mail a year.

LATIN AMERICA

Missions Go On

Evangelical Christianity is adjusting itself to the situation in Mexico, and finding ways to prove how useful a church can be. In some ways the work has been enlarged. A paster in one of the well established churches of the American Board Mission was forbidden to carry on services of worship in his church. This proved to be a challenge to him and to his congregation; they are using the church as a center of social service, thus

reaching people not influenced by it before.

To prepare pastors of other churches for similar emergencies, should they arise, a training conference on the social approach was arranged in Guadalupe in the early winter.

Two of the most important leadership training schools conducted by the American Board still go on with the permission of the authorities; lay leaders who can minister to congregations that have no ordained leaders are being trained increasingly. The emphasis on religious education and on the production of suitable Christian literature is being strengthened.

—*Missionary Herald*.

The Church in Haiti

The Christian Church in Haiti is a black church. Of its 15,698 members, over 15,000 have dark skins. In a republic of 2,500,000 citizens, 90% are black. Of its twenty-four clergy, only two—the Bishop and Dean Kroll—are white. Most of these black parsons were trained in Haiti itself, although a few for a short time have been in America. There is an excellent theological college in Port au Prince; it has a five-year course, twelve months a year. White supervision of this Church will probably be needed for another generation. Particularly interesting is the doubling of the membership in a decade, among a people almost static in numbers; also to be noted is the increase in value of church buildings, from \$13,000 to \$105,750. In other words, ten years ago the churches were scarcely more than native huts; today substantial concrete buildings have been substituted, beautifully designed, clean, adequate and permanent.

For the three years just past, when general missionary offerings have decreased alarmingly in the home church, Haitians, suffering from a depression beside which ours is as nothing, of their penury have given more than their quota to support missions other than their own. Furthermore, native pastors, with a salary of about \$60 a month,

have contributed ten per cent of this to help relieve the pressure on American fellow-churchmen!

—*The Living Church*.

Changes in Guatemala

Within the last year or two the Roman Church has wakened up to the likelihood that the country may grow Protestant, and now they are putting forth every effort to recapture lost ground. At the first (1882) the missionary had to walk on the street with a plain clothes policeman or two with him to guarantee safety. But within a few months after beginning that necessity ceased and fanaticism kept growing less.

Of late the Liberals are beginning to recognize the necessity of a closer alliance with the Evangelicals. It is a long call from the plain clothes policeman to one of the principal dailies the other day publishing a good cut of the Central Church (Evangelical) with its congregation of 582 and the statement that we are *numerous and growing*, that it is the *true Christianity* and a *moralizing and spiritualizing force*.

—*Guatemala News*.

New Hospital in Nicaragua

A Moravian hospital was opened at Bilwas Karma, Nicaragua, in May last year. Growing attendance at the clinic is seen in the following figures: May, 351; June, 278; July, 309; August, 584; September, 564; October, 800. Patients have come from over seventy-five different towns and villages, from places 400 miles distant. The missionary in charge, after a trip over the district, reported that people are *just beginning* to come, and that room must be provided for 125 patients daily.

No figures are available for the spiritual work, but each clinic and each operation is prefaced by prayer. The hospital is 160 miles from Puerto Cabezas, the source of most supplies. Drugs require from six to twelve weeks to arrive.

—*Moravian Missions*.

New Work at Ocano

A little over a year ago the Presbyterian Board assigned Rev. Thomas E. Barber and his wife to open up work in Ocano, located in the valley among the mountains formed by the head waters of the Rio de Oro, a branch of the Catatumba which flows into Lake Maracaibo, Venezuela. The population is estimated at about 28,000. A group of fine towns lie around Ocano and a road connecting eight or nine of these is being converted into a highway, thus forming a convenient circuit. Reporting their year's work, Mr. Barber said the experiences had been the richest of their missionary life. He described Ocano as a place which needs everything; one where most people have no conception of what the Gospel is.

Scarcely two months after his report was written, Mr. Barber was brought to New York critically ill, and died in the Presbyterian Hospital, February 4. He had carried on evangelistic work for the Colombia Mission for 25 years.

Vacation Schools in Brazil

"If any one has doubts of the efficacy of church vacation schools on the foreign field, let him come to Campo Bello, Minas, Brazil," says Mrs. J. M. Sydenstricker.

"In 1932 we had five schools and last December we put on six, and not a missionary on the teaching force. All six schools of the Campo Bello church, which has a membership of about 90, were in out-of-the-way and needy places. Three were in the country on farms, one was in a near-by village six miles from the railroad. The one in our branch Sunday school had a matriculation of seventy. The sixth was in an unreached section of town and thereby hangs a tale! An eight-year-old girl was so downcast because no school was to be held at the central building that I asked her if she would not like to put on one herself. No sooner said than done! That same evening she

came with nineteen names that she had secured on her street. At once she took a 'short course' in programs and direction, took along enough materials and started her school. There was a daily average of fifteen present, and the school ended with a final program and exposition of handwork at which the proud parents were present."

Some of the results are a new circle of the Woman's Auxiliary; a timid country woman has become a capable leader, and her husband and three daughters have become professed Christians; Sunday school attendance has grown remarkably.

—*Christian Observer.*

Sturdy Christians in Bahia

From seven to 165 members in ten years is the record of a Baptist church in Bahia, Brazil. From the parent hive another church has swarmed off, which carries on five Sunday schools.

Bahia is intensely Catholic, and when these people learned that the converted priest, Dr. Raphael Martins Gioia, was coming to preach there, they went on their knees for a week, asking for a hall large enough to accommodate the crowds they knew would want to hear him. Their faith was honored, for the city turned over to them the largest auditorium in Bahia without further charge than the cost of electric lighting.

As a result of these meetings nearly three hundred persons asked for instruction in the things of Christ. Among the converts was a Carmelite monk. The little church had to provide him with a civilian's suit and a ticket to Rio de Janeiro, for further residence in Bahia would have meant certain death. The visiting preacher, Dr. Gioia, had to be accompanied constantly by a bodyguard of evangelical church members.

—*Sunday School Times.*

EUROPE

For Moslems in Paris

Two young men of the North Africa Mission, Messrs. Warren and Hocart, are carrying on a

fruitful work among North Africa Moslem students in Paris. Though very difficult, the work is not in vain. Moroccans are eager to buy tracts and Gospels. The method is to take up a position in a restaurant, or on a bench in the public square and read aloud to all who will stop to listen. Many a Kabyle student has listened attentively, and expressed deep interest. One Kabyle was brought to a confession of faith by reading a tract, "Which of the Two, Christ or Mohammed?"

—*The Life of Faith.*

Paris Tabernacle Church

The Paris Tabernacle Church is undenominational, but cooperates with other evangelical movements. It is self-supporting. With only 300 members and none of them rich, it nevertheless accepts responsibility for spreading the Gospel in Paris, and even in the French colonies, so that beside its own support the church gives about \$10,000 a year to benevolent and missionary purposes. It has six outstations around Paris and in Brittany and a mission on the Ivory Coast, West Africa, with six white missionaries and three native evangelists. There is a home for aged women and a summer home for children. A religious bookshop is maintained.

—*Sunday School Times.*

Christian Missionary Church, Belgium

Two French-speaking churches in Brussels of the Christian Missionary Church of Belgium celebrated their centenary recently. The churches came into being as a protest against the invasion of rationalism into the one Christian community in Brussels at that time. Subsequently, a doctrinal difference rent this church and a secession followed. Still later both churches became part of the Christian Missionary Church of Belgium. The organization today has 42 congregations, 67 Sunday schools, 22 ministers, and three evangelists. Communicants and adherents

total over 10,000. Financial straits threaten to curtail this work seriously.

—*The Christian.*

Protestant Disunity in Germany

Disunity in the ranks of the opposition Protestant clergy has helped Reich Bishop Mueller. According to the Ministry of the Interior's plans, Bishop Mueller was to have been requested to resign, but Herr Hitler discovered the Confessional synods were not united behind Bishop August Marahrens, who is head of the so-called temporary church government and supposedly its candidate for the post of Reich Bishop.

The financial administration of Reich church affairs has been made entirely independent of Bishop Mueller by a decree issued in the hope that dioceses where the Reich Bishop is not recognized will nevertheless be willing to pay their quotas to a neutral finance commission.

Catholic legal aid bureaus of Thuringian church workers' organizations have been suppressed on the order of the Thuringian Government.

Revival in Germany

Rev. Samuel Trexler, former president of the United Lutheran Synod of New York, after a two months' tour of Germany and Russia, predicts the ultimate victory of the opponents of Bishop Mueller and his German Christian movement. He says:

"Everywhere one sees evidence of an awakened church—in many cases a revival." In all churches he found overflowing and eager congregations. He speaks particularly of an audience of 10,000 people packed in the Tennis hall in Berlin to hear Dr. Niemöller preach a simple Gospel sermon, free from any political allusion. "The most vivid picture that remains with me," says Dr. Trexler, "is the noble army of martyrs and heroes of the faith who are rising up in every part of the Reich. They are men of apostolic mold,

and the result of their life and prayer may bring a new reformation." —*Christian Century*.

Propose Union in Italy

Methodist work in Italy has been carried on by two separate British and American societies. If plans for unions are approved by British Methodists, the work promises to gain in strength. American Methodists have offered to leave the field to the British brethren. The essentials of the proposed union are:

1. That the Board of Foreign Missions transfer to the Missionary Society of the Methodist Church the present work and most of the properties used for religious purposes, including the Casa Materna Orphanage, near Naples.

2. That the International College, on Monte Mario, Rome, be continued by the American Church.

The two churches are essentially one in origin and faith. Their union will more than double the Methodist impact in Italy. —*Christian Advocate*.

All Ports Closed

A pathetic example of the homelessness of the Jews is reported from Poland. A company of 318 Jewish young men and women, seeking release from grinding poverty and fired with hope of a bright future in Palestine, ancient homeland of their people, embarked on a Greek ship for the land of their dreams. But the admission of Jewish immigrants to Palestine is strictly limited. When they reached their haven all attempts to land were frustrated by shore patrols. Turning about, the vessel then set sail for Constantinople. There they had the same reception. Next Salonika was tried, with the same results.

The vessel cruised about for nearly three months with its shipload of three hundred wandering Jews who were everywhere refused a place of refuge—a ghost ship that could find no port where it could discharge its human cargo. At last a Rumanian ship was found which

took them back to Poland. There sixty-three were given Palestine immigration certificates, the rest are presumably waiting for the day when they, too, may realize their hope.

—*Our Jewish Neighbors*.

AFRICA

Islamic Missionaries

The opposition to Christian missionaries in Egypt last year has been followed by one unforeseen result: defenders of Islam have seen that a live religion must be a propagating one, and notwithstanding the fervor with which they denounced Christian missionaries as intruders, Islamic missionaries are to be sent to China, Japan, Ethiopia and South Africa. A training class has been started in the Azhar University to prepare these foreign workers for their task, which they describe as "going to help their brothers in those lands." A group of Chinese students now in the university present an opportunity to train workers for China. A book is being compiled by Moslem leaders which is to be used as propaganda among English-speaking people. Another committee has undertaken to collect and study all Arabic publications which attack Islam in order to answer objections and prepare young sheikhs with suitable weapons for the defense of their religion. The state radio is being used continuously for Moslem preaching and the reading of the Koran. Once a week there is a radio talk by a man who calls himself "A Friend of Families." —*Blessed Be Egypt*.

In Southern Ethiopia

Dr. R. W. Hockman, United Presbyterian Missionary in Addis Ababa, Ethiopia, made a three-weeks' journey into Ethiopia's southern provinces, and in the *Woman's Missionary Magazine* briefly gives a few of his impressions.

The first thing which struck me was the literal poverty in which the missionaries are living, and yet like it.

Another thing was the method of Sabbath worship. The leader picked

out a man in the audience and asked him to pass the message on to the others present. When the leader finished what he had to say, a round table discussion followed.

In my travels on horseback with the missionaries I noted a very inspiring thing—the untiring and never-failing efforts to proclaim Christ to passers-by, no matter where or when we met them.

Medical care is sadly lacking. I located only one doctor in all the area visited. Several nurses and men of little medical experience are dotted here and there among the villages, but nothing is done commensurate with the need. Seemingly insurmountable difficulties are the daily portion, and whenever Christ makes a victory in the soul of a man it seems the devil does his best to undo what has been done. Yet time and again the power of the Cross has proved sufficient.

A Pigmy Chief's Funeral

An extract from the diary of Miss M. Harman, "Heart of Africa" missionary among the pigmies:

The pigmy chief was dead, his wife was ill and I was sent for. It was hell let loose. The corpse with painted face, hat on and handkerchief tied over his mouth lay on a native bed on the porch of a tiny hut. He died yesterday and the odor was terrible, but one woman sat hugging his knees, and another was fondling his hands and wailing over him. I could not talk to the sick woman for the noise outside. In the small space before the house was a crowd of pigmies. Some women sat in a circle clapping and singing as one danced in the midst. Everyone else was accusing, storming and cursing. Three or four fights were going on at once—a man and woman at each other's throats, two women fighting like cats. Others were holding back a swearing woman literally dancing with rage, while another rolled over and over on the ground screaming. A leper woman worked herself backwards along the ground, shrieking, as she went, to throw herself upon the corpse. One man broke away and threatened to shoot poisoned arrows so there was more screaming and chaos, but one man thought things were too quiet and started to ring a wooden dog bell.

Opening in Nigeria

In spite of many government restrictions which are seriously hampering Christian work in French West Africa, the workers are greatly encouraged. In one town, many of the Moslem teachers called upon the missionary and listened very attentively to the Gospel message. One of them openly admits: "While we

are in darkness, you have the light." The responsiveness of the children in another place has opened up the way for Gospel work in some of the compounds: new hymn books have been typed, and the first four chapters of the Acts of the Apostles have been issued in temporary form. In Nigeria, special services have been held in the Girls' School at Wushishi which were signally blessed. Paiko Christians are keen to get the Gospel into the surrounding villages, while new ground is being broken at Lalibella, the "Mecca" of the Coptic Church in Ethiopia. There are twelve churches, nearly all cut out of red rock in the mountain sides. Every effort is being made to replace the fear of missionary "invaders" by a feeling of confidence and love. —*The Life of Faith.*

"The Twelve"

An anonymous donor sent a fund to supply twelve new teachers for one year for the Basa district, northern Nigeria. It was felt that it would not be wise to open twelve new stations, which might have to be closed at the end of the year, but that it would be better to ask for twelve young unmarried men to volunteer as itinerant evangelists, going by twos throughout an allotted area. Several young men who were preparing to marry, came forward and said they were willing to postpone their marriage for a year.

"The twelve," as they are called, have been working since May. Every month they meet and recount the story of their labors; and so far their efforts have been crowned with success.

—*C. M. S. Outlook.*

The Work at Elat

West Africa Presbyterian Mission is a League of Nations in itself. It was a German colony until the World War, then under French mandate. Just over the border is Spanish Guinea, where Spanish is added to the many African tribal tongues. At one time conditions were so discouraging that closing the work was

discussed. Not many years afterwards Elat had the largest Presbyterian congregation in the world. Although the group has been divided, Sunday morning attendance at Elat often runs into the thousands.

There are now 94 missionaries, and an African staff of 1,811. The work ranges all the way from the most primitive, among villagers to whom cannibalism is still a live memory, to well-organized churches and schools under trained African leadership. Becoming a church member in the West Africa Mission is not simply a matter of belief and readiness to learn. No one is admitted for two years after declaring a wish to join the Church. During that period his past life is scrutinized, and anything wrong is set in order. His behavior during the period is subject to observation by the session. Where wives constitute wealth, polygamous marriages are usually the most serious problems. The wives must be respectably cared for, and their dowries repaid. The wonder is not that an occasional would-be Christian fails of acceptance, but that so many succeed, with all the drags that pull them back.

In Portuguese Congo

In 1899 a mission was founded at Kibokolo among a virile people whose opposition made them a stubborn soil in which to sow the Gospel seed. After twenty years the results were so meager that some suggested the abandonment of the enterprise. But the pioneer missionaries held on and were abundantly rewarded. At present, there are 1,734 church members; a Christian community of 5,000; 39 organized congregations; 38 evangelist-teachers supported by the Church; 2,122 scholars, and 24,900 dispensary attendances. Much of the area is still unpossessed. —*Life of Faith.*

Leadership in Tanganyika

Financial stringency is acute in Tanganyika. The Church can only partially support itself at present, and the serious decrease

in contributions from Australia, with the gradual reduction of grants from England, is affecting the work seriously. Some of the evangelists can only give part-time service to churches and schools because they have to earn money to pay their poll tax. But African leadership is being developed, and men are showing wisdom, tact and business ability, together with real faith and dependence on God as they take over increasing responsibility. Canon King, of the C. M. S., writes from Berega:

Early in the year the bishop appealed for workers to go to the far west of Tanganyika to a place called Uha, where new work is being started. Although we have no difficulty in getting people to offer for work in the district, it is quite a different matter to get them to go to a strange place hundreds of miles away. However, the appeal was made, and sixteen men, teachers and others, offered. Of these, the Church council chose four, who were thought to be most suitable for the work. At a special farewell meeting each recruit told how he had been led to offer for this service. It was an inspiration to listen to their testimony, and afterwards more offers of service were received. Four men are preparing for ordination.

—*The Christian.*

WESTERN ASIA

Turkish Women's Rights

Letters from Istanbul record further reforms. One of the most recent is the law which grants to Turkish women the right to participate in elections and to be eligible for parliament. Next session, therefore, about 30 women are to be deputies in the great national assembly, or the *Kurultay*, as it is now called. Mustafa Kemal Atatürk has undertaken to put women on a footing of equality with men.

Jerusalem Medical Center

The Jewish Examiner announces that ground has been broken on Mount Scopus, Jerusalem, for the first medical center and graduate school of medicine in Palestine. A nation-wide campaign is in progress in this country to raise \$400,000 for the construction of the institution, which will be called the Hadasah University Hospital, under exiled German Jewish scientists.

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

A Christian Manifesto. By Edwin Lewis. 245 pages. \$2.00. The Abingdon Press. New York. 1934.

This discussion can be read with interest and profit even by those who do not agree with all of its positions and implications. It constitutes a serious summons to the Church to proclaim without fear or compromise the essential features of its historic faith. There seems to be, however, a needless yielding to the "modern mind" as to the nature of Scripture and in the treatment of certain important truths, yet it is the earnest contention of the author that there is nothing in modern investigation or discovery to make untenable "the essential Christian Creed." This creed is regarded as a precious heritage from the past. Its corner stone is declared to be the resurrection of that Christ whom the Gospels present as the incarnate God. The supernatural cannot be avoided or denied without destroying the Christian faith, for "Christianity means supernaturalism." While there may be some uncertainty as to definitions or the meaning of terms, the essence of the "Manifesto" is contained apparently in the closing chapter. Here it is maintained that if the Church is to perform its supremely important task, it must affirm positively what are regarded as the great essentials of the Christian Evangel. Among those mentioned are, the reality of a personal God, the authority of the divine Word, the fact of sin as "not merely a defect of human conduct but as a disease of human nature," the absolute necessity of a new birth, the atonement on the cross and "the Gospel as God's provision for the salvation of the whole world."

E.

The Omi Brotherhood in Nippon. By William Merrell Vories, LL.D. \$1.00 postpaid. The Omi-Hachiman Press, Omi-Hachiman, Japan.

This brief history of the "Omi Mission," founded in 1905, is a straightforward narrative of the remarkable experience of one of those consecrated American students who responded to Japanese Government's call for teachers. In the out of the way province of Omi, where no missionary had ever resided, William Vories sowed the good seed of the Gospel with such effect, that by the middle of his third year there was a Church in Hachiman, housed in a building seating over 100 persons, and for this work not a dollar of "foreign" money had been used. The history of that Church affords an effective negation of the philosophy outlined in the Laymen's Inquiry Report. For the propaganda work of this mission is "carried on by means of *preaching*, as well as by demonstration. . . . It is truly a laymen's movement, in the main." Starting with the seed of the Gospel, uncompromisingly proclaimed, the plant has developed in many-sided manifestations, architectural, industrial, commercial, medical, educational, publicational, but upon all these several departments, is the hallmark of a burning Christian evangelism.

Perhaps the most unique feature of this remarkable Brotherhood is its complete, consistent application of the principles of Christian stewardship, through its entire program. Indeed, it would be difficult to find a finer instance of "taking God into the management," than is here to be found:

(1) *Work for all, and all at work.* "Although a sort of Uto-

pia, it is not a transcendental colony, or a monastic retreat, but a *practical demonstration of Christianized economics working in the world of today.* All the property, gradually acquired, belongs to all in common." In a group of over 200, there is no "minimum wage," and no dividends are paid. "Duties are assigned according to capacity and aptitude. Of all the features of the Brotherhood which command admiration from visitors, none is oftener remarked than the personnel—the high quality of ability and character and the happy faces. Offers of higher pay never lure any of them away."

(2) *All are equal, whatever their work.* There is one common treasury for the entire group, into which go all net earnings, and from which come appropriations for the necessities of every department and of every individual. Every department has a budget, and each individual a salary which is supposed to cover normal *needs*—all to be expended, not hoarded for future expansion, or for "a rainy day." Each salary is determined by the actual *needs* of the individual case. The humblest worker may get more than a manager.

(3) *All "see first the Kingdom of God."* The articles of incorporation state, that "at least 51 per cent of the net incomes shall be devoted to Christian work," thus leaving freedom to use the *entire* income that way, since no profits are divided among officers and stockholders. Consequently *everyone* is working to support Christian activities, with the joy of doing useful work, not for the motive of personal profit or personal prestige.

Thus, the whole enterprise becomes a *demonstration of Christianity*, rather than a mere income-producer. The elimination of the *profit motive* annuls the economists' theory, that only the hope of personal gain can induce human beings to exert themselves in productive labor. The Omi Brotherhood has never found it difficult to enlist men of the highest abilities in its various departments—rather *because of*, than in spite of the absence of the profit motive. The secret lies in the far greater satisfaction there is in promoting Christ's plans than in seeking personal advantage—the attitude of being God's steward, rather than assuming to be an owner. Thus, every individual as well as every business becomes an *instrument of God*.

To brush this lightly aside as visionary and impracticable, is to fly in the face of demonstrated *fact*, the fact of this great going and growing concern, carried on for thirty years, in the face of stubborn opposition, amid surroundings the most adverse. The record of such an enterprise carried forward to a triumphant achievement by "a brother of Jesus Christ," cannot fail to thrill the hearts of all true members of this world-wide brotherhood who read this book.

DAVID MCCONAUGHY.

The Bible in China. By Marshall Broomhall. 190 pp. \$1.00. Illustrated. China Inland Mission: London, Philadelphia, Toronto.

The pen of Marshall Broomhall has served the missionary enterprise skillfully for many years, especially in making known the work and the heroes of the China Inland Mission. In "The Bible in China" he deals with a great theme in a manner to arouse popular interest and to reveal how much more there is yet to be said upon it. Behind his vivid pen picture of the struggles and achievements of pioneers, of translators, of colporteurs, and missionaries in making the Book of books speak the tongue of scores of tribes and millions of people, one senses the movement of a force more than epoch-making—the delib-

erate haste of the great redemptive purpose of God among a great people.

Many readers will be surprised to discover traces of the Scriptures in China before Morrison and Marshman, in the records of the Nestorians, the traveling friars of the Middle Ages, and the Roman Catholic missionaries of the 17th and 18th centuries. In the main stream of the history of translations, the work of Morrison and Marshman, the Delegates Version, the great Union Versions and others, are treated with the swiftness the small compass of the book requires and yet including enough depiction of events and characters to illuminate the scene. One wishes for more about the translations among the dialects and the tribes—though Tibetan, Manchu, and Mongolian are given a more liberal space.

Four chapters of the nineteen deal with the work of the colporteurs and distribution and some of the influences of the Bible on character. It is here that much is left untold—the history of publication, the travels of pioneer distributors, the methods used, and above all the part played by Chinese themselves in every phase of the history. One feels that brevity, however necessary, should not have forced out this essential element in the story to so large a degree. Mr. Broomhall has by these historical sketches of the Bible in China done well by those readers who must have it short and soon; others who may wish to go deeper and further will be hoping that this book will stimulate fuller treatment.

ERIC M. NORTH.

A Student's Philosophy of Religion. By William Kelley Wright. 8vo. 566 pp. \$3.00. Macmillan. New York. 1935.

One of the major duties of Christians in each generation is the wise interpretation of religion to thoughtful young people. It is a peculiarly difficult task in this day when so many traditional beliefs are being challenged and restated. Many writers have attempted it with

varying degrees of success. The present volume is a notable one of this kind. The "student" whose "philosophy of religion" is described is not a youth but the professor of philosophy in Dartmouth College. He has written out of long experience in dealing with students, helping them solve their intellectual and moral problems and trying to convince them of the reasonableness and value of religious faith. He says that "the purpose of this book is to furnish college undergraduates and general readers with the necessary data—facts and arguments—on which they will be able to work out their own philosophy of religion." In these studies he reviews the whole range of religious thought from its lowest forms among the aborigines of Australia, the ethnic and non-Christian faiths, and the various types of Christianity. He expresses some opinions that many conservatives will deem too liberal and some liberals will think too conservative. A bibliography at the end of each chapter refers to standard works on the subject. Copious notes add necessary explanations, and subheads and a full index make the rich store of material available for reference.

ARTHUR J. BROWN.

Men and Women of Far Horizons. Edited by Jesse R. Wilson. 8vo. 214 pp. \$1.00. Friendship Press. New York. 1935.

It was a happy thought that led the general secretary of the Student Volunteer Movement to assemble in this book some of the best articles on foreign missions that have appeared during the last ten years in the *Bulletin of the Movement*, later called *Far Horizons*. They do not argue or reply to criticisms; they simply tell what missionaries are doing, cite incidents and experiences based on personal, firsthand knowledge of missionaries and prominent national Christians in their respective fields. These articles make an excellent book to give to that much-talked-of person—the man who "doesn't believe in foreign missions."

ARTHUR J. BROWN.

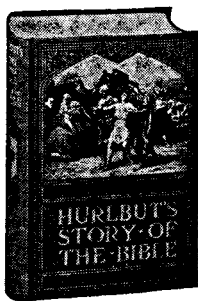
Word Studies in the Old Testament.
By B. A. M. Schapiro. Bible House,
New York. 50 cents.

This is the first part of a series of word studies in the Old Testament which will be welcomed by every student of the ancient Scriptures. Mr. Schapiro, out of his rich store of Hebrew lore, is able to make familiar words glow with fresh and unexpected meanings. One who can help us to draw living waters from the perennial springs makes us his debtor indeed. The suggestiveness of this first number awakens anticipations of further unfoldings of hidden meanings in subsequent issues. J. S. C.

The Christian Fact and Modern Doubt. By George A. Buttrick. 8 vo. 311 pp. \$2.50. Charles Scribner's Sons. New York. 1934.

Dr. Buttrick has won his way to the first rank of metropolitan preachers. His messages are serious, eloquent, thoughtful, clear, and relieved by touches of subtle humor. The present volume is not an attempt to produce a complete system of Christian teaching, but to defend certain truths where these are assaulted by modern doubt. The author regards this doubt as practically universal and he traces it to false practice quite as much as to false reasoning. The special problems discussed are the personality of God, the "finality of Jesus," the authority of the Bible, the validity of prayer, the meaning of the cross, and the immortality of the soul. One could wish that the arguments were based more firmly on Scripture, and that a greater confidence were shown in the New Testament statements concerning the miraculous birth, the divine person, the atoning work and the bodily resurrection of Christ. The aim, however, is not so much to discuss such truths in the light of the Christian revelation, but rather to meet modern attacks by means of logic and reason. The discussion is definitely designed to be constructive and not to raise but to allay doubts and questionings. The author contends that the essential faith in Christ is far "more valid for the mind, more enkindling for the heart, and more challenging for the will"

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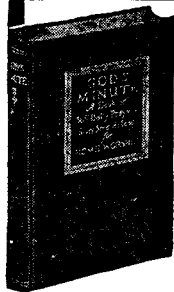
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