

THE MISSIONARY REVIEW the WORLD

Studying Problems in Puerto Rico

Charles S. Detweiler

The Greatest Moslem Mission Field

Samuel M. Zwemer

How Can a Pastor Promote Missions?

Victor G. Mills

America's Last Stronghold of Paganism

C. C. Brooks

Religious Persecution in Poland

T. Dowhaluk

The Danger of Compromise

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Dates to Remember

- May 2-5**—Younger 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 22-30**—Victorious Life Conference. Keswick Grove, N. J.

Summer Conferences and Schools of Missions

Affiliated with the Council of Women for Home Missions and the Committee on Women's Work of the Foreign Missions Conference

DATES AND CHAIRMEN FOR 1935

- Bethesda, Ohio.** (Not yet decided.) Miss Mary I. Scott, 310 Tomlinson Ave., Moundville, W. Va.
- Boulder, Colorado.** Last week in June (not definite). Program Chairman—Mrs. Henry F. Hoffman, 741 Adams St., Denver, Colo.
- Chautauqua, New York.** August 18-24. Institute of World Missions. Mrs. F. C. Reynolds, 309 Woodlawn Road, Roland Park, Baltimore, Md., Chairman.
- Dallas, Texas.** (Not the Negro School—last week in September.) Mrs. George J. Fix, 7041 Tokalon Drive, Dallas, Texas.
- Eaglesmere, Pa.** June 26-July 3. Cor. Sec.—Mrs. Edith C. Ashton, 1939 Grant Ave., Bustleton, Philadelphia, Pa.
- Houston, Texas.** October 28-November 1 (not definite). Mrs. E. B. Mohle, 2309 Robinhood, Houston, Texas.
- Lake Geneva, Wis.** June 24-July 1. Mrs. Thomas A. Freeman, 5841 Kenmore Ave., Chicago, Ill.
- Minnesota (Minneapolis-St. Paul).** Sometime in September. Mrs. A. F. Auguster, 1536 Van Buren St., St. Paul, Minn.
- Mt. Hermon, California.** June 29-July 6. Mrs. W. F. Angwin, 1836 Clemens Road, Oakland, Calif.
- Mountain Lake Park, Maryland.** Probably July 31 or August 1. Mrs. B. H. Sincell, 103 2d St., Oakland, Md.
- Northfield, Massachusetts.** July 5-13. Mrs. Virgil B. Sease, Parlin, N. J.
- Southern California (Los Angeles).** Last week in September. Mrs.

Thomas M. Buley, 800 Rome Drive, Los Angeles, Calif.

Warren, Ohio. Last Tuesday and Wednesday in September. Mrs. Geo. Konold, 314 Scott St., N. E., Warren, Ohio.

Winona, Indiana. June 26-July 2. Mrs. Lulu C. Hunter, 1021 S. Elmwood Ave., Oak Park, Ill.

Personal Items

Mr. and Mrs. S. C. Frencham, of the China Inland Mission, who were reported captured in Shensi Province last February, have arrived safe and well at Hancheng, Shensi. They were reported to have been murdered by bandits, or Communists, at Ninkiang. Mr. Frencham is an Australian. The missionaries were in Ninkiang when the town was occupied by Communists on February 6.

Miss Ruby Verne Thompson, of Nevada, Iowa, and Miss Alma Ruth Artibey, of Chicago, were reported to have left Fenghsien, a bandit-infested city. The two women are graduates of the Moody Bible Institute in Chicago.

Rev. L. J. Shafer, President of Ferris Seminary, Yokohama, Japan, has been called home to take up the work of promotion secretary in the Board of Foreign Missions of the Reformed Church in America.

Dr. Walter Ulmer of Dawson, Neb., and Dr. C. C. Talbot of Gibbon, Neb., Evangelical Church Missionary Society representatives, returned on foot March 10th to Tungjen, China, after five months as refugees in an area occupied by Communist armies. They arrived with a Hunanese provincial military escort from Changsha, Hunan.

Rev. Jacob Pelz has been appointed Secretary of the International Hebrew-Christian Alliance to succeed Rev. Harcourt Samuel, resigned. Mr. Pelz has been secretary of the North America Hebrew Christian Alliance.

Dr. Catherine L. Mabie has been honored by the Belgian Government with *La Croix de Chevalier de l'Ordre Royal du Lion*. She is the first appointee of the Baptist Woman's Board in the Belgian Congo to be thus recognized.

Rt. Rev. Anthony Blacker Elliott is to be an assistant to Bishop Azariah of Dornakal, India. He is a graduate of the University of Dublin, went to India in 1913 and has been an associate worker with Bishop Azariah for twenty years.

Miss Margaret L. Marston, National Educational Secretary of the Episcopal Woman's Auxiliary, will make a goodwill tour of the foreign fields where the Church has work.

Bishop Wang, the first Chinese to be chosen a bishop of the Methodist Episcopal Church, has resigned because of ill health.

Dr. Toyohiko Kagawa, at the invitation of the National Missionary Council of Australia, arrived in Australia in March, to address a series of meetings in all the eastern capitals and a number of country centres, beginning with Queensland and ending in New South Wales (May 14 to 17). Thereafter Dr. Kagawa is to go on to New Zealand.

King Prajadhipok, the Siamese monarch now in England, abdicated his throne in March because the National Assembly refused to accept the King's conditions if he was to remain on the throne. Prince Ananda Mahidol, the nine-year-old nephew of the King, who is now at school in Lausanne, Switzerland, has been proclaimed successor to the throne.

When King Prajadhipok first threatened to abdicate he proposed a number of conditions which the Siamese Assembly rejected.

Dying of Famine in China

From Wuhu, China, comes the tragic word that three million inhabitants of southern Anhwei Province, scattered over an area of 6,000 square miles, are starving to death in the worst famine this section of China has experienced recently. Missionary workers say that the death list already is appalling and is growing day by day.

A succession of tragic events has afflicted the district, starting with severe political upheavals last December and including the murder by bandits of the American missionaries, Mr. and Mrs. John C. Stam, following the pillage of Tsingteh.

The famine is a result of the almost unprecedented droughts which extended over virtually all China last summer. Conditions in the southern section of the province were described in a letter from George Birch, China Inland Mission worker, in which he says:

"A terrible famine engulfs us, constraining me to write you for aid. Two-thirds of this area is without food and the remainder is approaching the same condition. Deaths are heavy.

"It is distressing to walk the streets these days, with misery and death everywhere. I hear such things as five of a family of seven starved to death. Women with babies, exhausted and despairing, lay down to die.

"Children are being sold for one Mexican dollar (about 40 cents), at one year of age.

"Save the children is the big need, which is possible for a few dollars each if only the funds are forthcoming."

THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, *Editor*

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Editorial Chat

LOOK OUT! LOOK AHEAD!

America is in a time of crisis. Bandits, degrading literature, theaters and social evils threaten our family life. Infidelity and godless rationalism are undermining our churches. Corruption and materialism are hindering our industrial and national progress. Are we going toward destruction or is there a way out?

The next issue of THE REVIEW will be devoted to a study of some of these topics—our special Home Mission Number.

It will contain fifteen or more articles by fifteen students of Home Missions. These will include articles on unemployment, crime, religious movements, youth trends, foreign influences, changing frontiers—all related to the Gospel of Christ and modern church problems.

Write to order extra copies now.

* * *

Pass on to others the words of encouragement that come from our readers. Boost the subscription list and so promote interest in the Cause of Christ. A missionary writes:

"Let me offer again my very sincere congratulations over the continuation and steady improvement of THE REVIEW. Under the pressure of a most unfavorable time, you have undoubtedly made the paper better and more effective than it has ever been before."

PAUL W. HARRISON.

Muscat, Arabia.

* * *

"If more people read such an accurate, informative publication concerning world affairs there would be gen-

uine indignation at such articles as appeared in ——— magazine in February, entitled 'Missions and Battleships.' . . . I am looking forward to another year of enjoyment of the REVIEW by myself and my family."

MRS. GEORGE B. KINGSTON.
Grand Rapids, Michigan.

* * *

THERE CAN'T BE TOO MANY

"How dear to our hearts are the steady subscribers

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Who send in their names and the money quite gladly,

Who cast round our sanctum a halo of cheer.

They never say, 'Stop it, I cannot afford it,

I'm getting more magazines now than I read.'

But always say, 'Send it, our folks seem to like it,

We think it a help, and it meets a great need.'

We inwardly bless them, we outwardly thank them—

Those steady subscribers who write, 'Yes, indeed.'"

—Adapted from an Exchange.

Fundamentally, depressions are the result of decline in a spiritual life. Better times await a return to the more worthwhile things. . . . It is very important that everyone get behind any movement to develop a deeper spiritual life in the nation."

ROGER BABSON.

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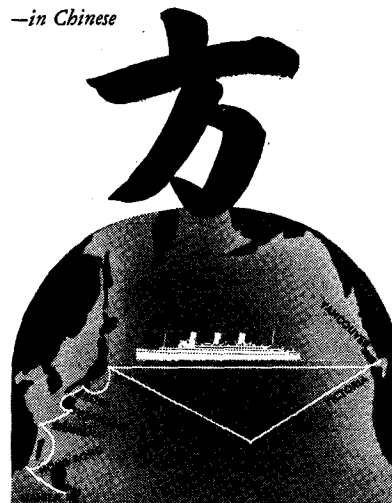
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—in Chinese



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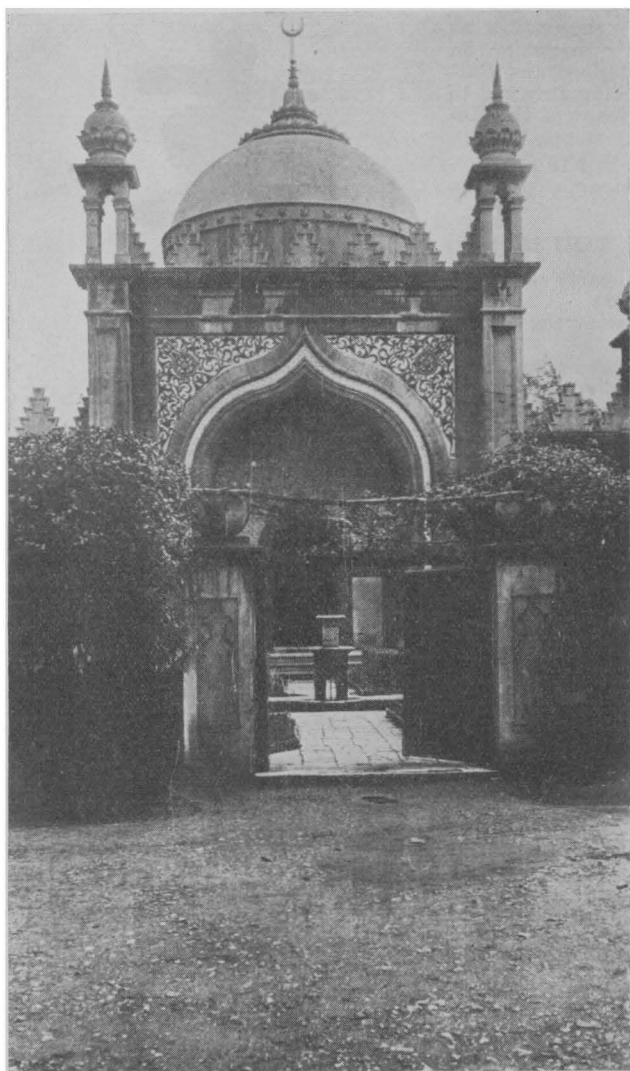
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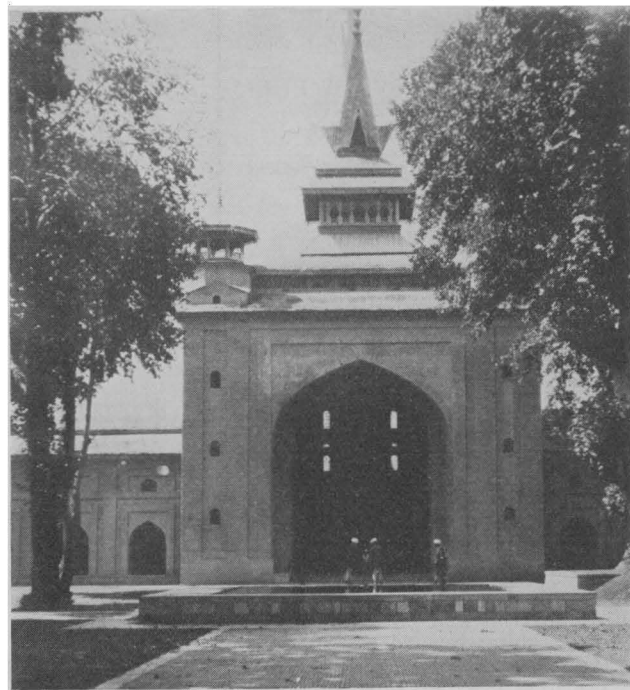
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AMERICAN DESIGNED MOSQUE AT SRINAGAR, KASHMIR



AN OUTGROWTH—AHMADIYA MOSQUE, WOKING, ENGLAND



EXTENSION TO BURMA—MOSQUE AT MAGOK



DR. AND MRS. ZWEMER, WITH MOSLEM CONVERTS AND MISSIONARIES, AT THE HYDERABAD CONFERENCE, 1928
IN THE GREATEST MOSLEM MISSION FIELD — INDIA (See page 215)

THE MISSIONARY REVIEW OF THE WORLD

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Topics of the Times

A TIME OF CRISIS IN INDIA

Conditions in every land and among all people today constitute a crisis in national, economic and religious life. Conflict and unrest, chaotic thinking and planning, immorality and atheistic trends, are leading to destruction unless they can be corrected by discovering and following God's way out. Was there ever greater need for uplifting Christ and presenting His teachings in India, in Japan, in China, in Europe, in America?

The Christian leaders of India have called for special prayer for that great land and people at this time when the plans for a change in government are under consideration in England and in India. While the main issues are political these vitally relate also to racial and class peace, to industrial and economic progress, and to educational, moral and religious problems. British statesmen, Mohammedan leaders, Hindu politicians and Christian Indians hold many different views. Ambition, pride, prejudice and selfishness all interfere with wise and impartial judgment. If British control and cooperation should be entirely withdrawn from India and if independent self-government were granted immediately (which is inconceivable) confusion and strife would inevitably result between the followers of various parties, classes and religions. Much that has been gained in the last century—in social improvement, education and liberty—would be lost. There is little basis for unity, in a land so divided by race, religion, caste, language and diverse social and political ideas. What has happened before may happen again. Recent excavations reveal the fact that a very high degree of material civilization was found in India 5,000 years ago, but it disappeared completely because of strife and moral weakness.

It is extremely difficult for the British and Indian nationalists to reach agreement. Great

Britain has obligations to her own people, to India and to the world, which cannot be ignored. There is great need today for clear vision, impartial judgment, higher wisdom, and benevolent goodwill to decide the mooted questions. Such qualifications are found in adequate measure only in God. Hence the need for prayer—earnest, intelligent, responsive. The greatest, most abiding force in India today is Christian life, character and influence. The activities and idealism of the British Government combined with the teaching and example of Christian missionaries have abolished warfare; through the same agencies famine has largely disappeared, illiteracy is decreasing, women are advancing, many social evils are being regulated and the hold of caste is being broken. But Hindus, Moslems, Sikhs and others are not sufficiently united or trained in the arts of peace and good government to maintain and promote the reforms that have been inaugurated. The weaker would go to the wall.

But the present financial, economic and political crisis has not been without blessing to the Indian Christians and the younger churches built up on the mission field. Retrenchment in activities and personnel, cuts in salaries and other expenses, the closing of some institutions, or a decrease in the number of students in schools and patients treated in hospitals, have caused some heartaches—but there is a silver lining to the cloud. Christians, individually and in church groups, have learned to depend more on God and their own efforts and less on foreign funds. They have been driven to their knees and their spiritual life has been quickened. They have learned to stand and walk on their own feet and so have grown stronger. Where more volunteer Christian service has taken the place of paid workers and elaborate equipment, there real blessing has followed.

In this time of crisis in India there is great need

for prayer, not only for the rulers and the Christians but for the whole people. We are urged to pray that conferences between British and Indian leaders may eventuate in understanding and an effective program; that forces for righteousness and justice may prevail, and that liberty to worship and serve God may never be curtailed. Pray for spiritual quickening in India.

PATERNALISM IN MISSIONS

Loving parents are not always wise. Their affection for their children; their sense of responsibility; their desire to keep their children's love and to help them in their problems may lead to foolish indulgence and the avoidance of lessons that can only be learned through hardship and suffering. Many parents keep adult children tied to them by financial apron strings; they fail to teach them that their first dependence is on God and second on their own efforts. The same is true in some mission boards in their dealings with mission churches.

A letter recently received from a missionary connected with a large board shows the need for wise dealing with native churches that, like growing children, and self-conscious colonies, desire self-government, without self-support. This missionary writes, in part as follows:

The national Christians, who feel opposition to the presentation of the Gospel in mission schools, have voted to close the school and to use the foreign money available for other purposes. The local church has a good-sized bank account but does not want to use this. They would like to continue to receive foreign funds rather than depend on native gifts to carry on the work. They could afford to employ a native preacher or evangelist but their thought seems to be to get control of mission funds and property without accepting financial responsibility themselves.

This is, of course, not true in the case of national churches that have been taught to "carry their own load"—like the Presbyterian churches in Korea. Many missions have, however, built up institutions on such a scale that national churches cannot afford to carry them on with indigenous support. Is it not a very serious mistake to subsidize native institutions with foreign funds and put foreign and native mission church funds under the national church control? Strength and independence was not developed in that way in the Apostolic Church—nor is it so developed today. Foreign funds may wisely be contributed to national Christian enterprises when these are shown to be well conducted and productive of satisfactory results from a missionary point of view, but many have found it wise not to make these gifts in the form of annual subsidies. Like community chest gifts at home annual appropriations may be made after reports of the work and the needs have been received and approved.

Today many mission institutions in foreign lands, in spite of drastic cuts, are finding it increasingly difficult or impossible to maintain the expensive equipments and staffs because of decreased gifts from America and England. These enterprises are out of harmony with the form of life of the people they serve and cannot be supported effectively by local gifts and fees.

Already benefits have come with hardships, from decreased American support. National Christians have seen the necessity for taking added responsibility and are becoming more dependent on God and on their own efforts, and less on foreign human benefactors. Mission boards are also recognizing the wisdom of establishing work with a view to its ultimate local support and control. When living Seed, adapted to the soil, is planted and nurtured it will grow and bear fruit with seed that will continue to spread.

FAMINE IN NORTH JAPAN

The Tohoku District is the northeastern section of Japan where the work of the Reformed Church in the United States is centered. The capital of Miyagi Prefecture is Sendai, the mission headquarters and the chief city of Iwate prefecture is Morioka, residence of the Rev. G. W. Schroer. Famine conditions in these two prefectures are particularly bad according to the following newspaper reports published in Tokyo:

Children enfeebled by lack of nourishment, young girls sold to brothels, and farmers fleeing from indebtedness, some by the avenue of suicide, are among the victims of the adverse natural forces this winter which have worked against man in the Tohoku District of Japan, comprising the six northernmost prefectures of the main island.

Famine has been stalking the land for weeks, and cold weather is bringing increased misery. Even at its best, the Tohoku is not surfeited by natural benefits, and in the past few years it has been afflicted by floods, drought, tidal waves, deep snow and other unfavorable conditions that have left it prostrate.

The Japanese authorities are providing rice at a low price, giving work on public enterprises and encouraging the use of cheap foods. But there are few tenant farmers with ready cash and even cheap foods, such as potatoes and millet, are regarded as luxuries. The potato crop has suffered from the cold-weather as much as the rice crop and chestnuts and other edible nuts are scarce. Common grass that grows in barnyards is none too plentiful.

Of the 100,000 farm families in Miyagi prefecture, 40,000 are suffering. The number of underfed children in the district exceeds 10,000.

Iwate Prefecture is worse off than any of the other Tohoku prefectures. Its underfed children number about 24,000. At least 20,000 farm households are on the verge of starvation. About 100 young girls of the villages of Aosasa, Kamigo and Tsuchifuchi, have left home since spring to sell themselves to licensed quarters to obtain a little money to help their families. Three hundred young men have met with the village elders of Tsuchifuchi to discuss the situation, and 50 volunteers are going to other districts in search of work that will give them funds with which to redeem the girls. To find a farmer with as much as fifteen cents in his pocket is next to impossible in this section.

In one district during the past few months 197 girls have left home to become inmates of brothels, cafe waitresses or household servants. Those sold to brothels netted their families from \$15 to \$60. Forty-nine persons have taken their own lives in these districts since last year.

In one village signs have been posted everywhere with this inscription: "Because of the distressed conditions here, beggars are prohibited from entering the village." The village elders and the police have decreed that nothing be spent on social functions for three years. Marriages and memorial services are to be as cheap as possible—and yet the Japanese Government is spending \$468,000,000 a year on military projects.

EVANGELICAL STUDENT ACTIVITY

Much is said and written about the deflection of college and university students from high standards of Christian faith and life. Most of them reflect the influence of their homes and later of school and college. With right teaching and example the coming generation would always be an improvement on the past. Recent reports reveal the fact that at least two thirds of the students in institutions of higher learning claim affiliation with some Christian church. But in college church-going habits—if any—are broken. There is little Bible study or prayer except in denominational colleges and in small groups; the College Y. M. and Y. W. C. A.'s are less popular than they were a generation ago and the freedom and license of college life tends to lower the standards of Christian conduct for the majority.

But there are still strong Christian schools and colleges and uplifting evangelical influences in America and Great Britain. In the United States during the past ten years there has been a healthy growth of the League of Evangelical Students of America,* an organization that recently held its tenth annual convention in Philadelphia. Between

three and four hundred delegates attended representing forty institutions of learning in many states. Nine new chapters were admitted to membership in the League and definite plans were made to promote Bible study and aggressive Christian work, also for an active alumni association.

A similar organization is operating in Great Britain, called the Inter-Varsity Fellowship. Dr. Robert P. Wilder is now conducting meetings under their auspices, and with marked spiritual blessing. This fellowship, at a recent conference in Scotland, adopted the following "Declaration of Purpose," which reveals their true evangelical character and missionary purpose.

We, having been deeply impressed with the urgent need of increased efforts on the part of the Christian Church to reach the hitherto unevangelized peoples, purpose before God to make it our individual and collective responsibility to do all in our power to bring this challenge to our universities and churches.

Convinced that the immediate barrier to spiritual revival and world evangelization lies in our own low spiritual standards, we would unite in prayer to God that His Spirit may bring each one of us and our unions to a fit spiritual condition to take our part in this enterprise.

Having committed ourselves to Jesus Christ and so to His great purpose that the Gospel may be presented to every creature, we are resolved, as men and women who have been privileged with a college education, to accept our special responsibility in missionary endeavor. It is a point of spiritual honor. We cannot be true to Jesus Christ, our Lord, unless we carry to its completion the task of preaching to every tribe and nation the message of salvation.

In as much, therefore, as every man and woman has a right to hear the Gospel, we are debtors to the whole world. The past generations have rendered inestimable service, and the evangel has been carried far and wide. They did their part. The call now comes to us to follow their heroic lead.

We therefore propose:

1. That we determine to make it our responsibility to spread as widely as possible the missionary challenge in our unions and churches, and among all whom we can influence. The need is especially urged of spreading information as to the true position overseas, and of impressing upon all Christians a sense of the tragedy of the unfinished task.

2. That this conference recommends to the committee of the evangelical unions:

(a) That each union should especially consider how God would have them respond immediately to this challenge both with regard to their responsibility to their university and to the mission field.

(b) That a committee be appointed to undertake responsibility for promoting a campaign to arouse missionary fervor in our universities and churches.

(c) That student deputations be sent to churches and wherever interest may be aroused.

(d) That a letter be sent to the leaders of the churches and missionary societies expressing the intention of the evangelical unions.

(e) That special prayer meetings be held in each union that God may greatly add to the number of those who have been awakened to the world need. . . .

* The headquarters are in the Reformed Episcopal Seminary, South 43d Street, Philadelphia, Pa.

At the Scottish Inter-Varsity Missionary Conference, held in Edinburgh last January, none of the members of the Scottish Unions who met in New College was permitted to escape from these insistent questions: "Are you willing to go?" "Do you *really* intercede for the unevangelized?" "If you cannot go, will you help others to go?" "What are you doing here and now in your own college?" "Have you fully awakened to the fact that after centuries of Christianity and over one hundred years of modern missionary enterprise, there are millions of people who are still totally unevangelized?"

The British Inter-Varsity Fellowship of Evangelical Unions seeks to coordinate the work of the University Evangelical Unions; to stimulate personal faith in Christ among individual students and generally to spread evangelical principles in academic circles by holding Inter-Varsity conferences; endeavoring to found an active witness in every university at home and abroad; by linking up Christian schoolboys and schoolgirls with evangelical undergraduates when they leave their schools for the universities; by presenting the challenge of the mission field to final year students.

Dr. Howard Guinness has visited the universities of the Dominions and has succeeded in forming Inter-Varsity Christian Fellowships in Canada, Australia and New Zealand. He is now holding meetings among students in India.

Are the League of Evangelical Students and this Inter-Varsity Fellowship God's answer to the need for more consistent emphasis on the prime importance of regeneration through Christ and for spiritual life and work among students?

THE FLORIDA MISSIONARY ASSEMBLIES

Once again thousands of those who visit the winter playground of America have proved themselves to be not without deep religious and missionary interest. Why should not physical sunshine and spiritual light and warmth harmonize? Why should vacationing mean religious vacancy? It is not necessary that selfish interests of the rich and leisure class shall crowd out the interests of Christ and His Kingdom. This has been proved again this year in Florida where the Chain of Missionary Assemblies have had an unusually successful season (January 28th to February 26th) under the chairmanship of Miss B. Louise Woodford. Various denominations cooperated in the promotion of the gatherings in the sixteen centers. Among the leading speakers were Dr. T. Z. Koo, of China; Dr. Conrad Hoffman, Jr., of the International Missionary Council; Dr. Ida Scudder, of India; Miss Minnie Deer, an American Indian; Dr. John A. Mackay, recently of South America,

and Mrs. Minnie Karnell, who spoke on "The Vanguard of Youth." Churches, schools, colleges, civic and social clubs, and other organizations cooperated actively in making it possible to reach all classes of people, in public and group meetings, by forums and addresses and over the radio. The spiritual note and the Christian missionary aim of the speakers, was stressed throughout and made a deep impression. Jesus Christ has been exalted in Florida this winter and His work has been proclaimed. These assemblies, founded by Mrs. Henry W. Peabody, were very efficiently planned and conducted. We are expecting to use some of the addresses in later numbers of THE REVIEW.

THE GOSPEL AND WORLD DOMINION

The World Dominion Movement is engaged, not in active missionary work in non-Christian lands, but in a systematic effort to stir up the Church to more intelligent, active, sacrificial endeavor to evangelize all peoples as speedily as possible and to bring them under the dominion of Jesus Christ, the Son of God. The main office of the Movement, under the direction of Dr. Thomas C. Cochrane, is in London and the American office is in New York, with Miss Constance Brandon as American Secretary. The *World Dominion* magazine publishes many stirring articles and strongly advocates simple apostolic missionary methods in evangelism rather than the establishment of elaborate and expensive institutions on the mission fields. Many careful surveys of various fields, published in small volumes, show the needs of unevangelized peoples and the progress that has been made by the forces already at work. Dr. Samuel M. Zwemer, Editor of *The Moslem World*, is chairman of the American committee of the Movement.

At a recent public meeting, held in the Marble Collegiate Church, New York City, a large audience gathered to hear reports of present world conditions, and the need for aggressive evangelism, as presented by well-known missionary advocates. Dr. Robert E. Speer was chairman; Professor K. S. Latourette of Yale spoke on "The World of the Orient"; Dr. John A. Mackay, recently of South America, presented "The Latin World"; and Dr. Zwemer reported on "The Moslem World." The inspiring addresses revealed the unique opportunities for present-day world-wide evangelism, and the great possibilities before the churches that have been established in the mission fields. There is today need for a world-wide advance of the forces of Christ for spiritual conquest, until the Gospel is adequately offered to every creature.

India—The Greatest Moslem Mission Field

By the REV. SAMUEL M. ZWEMER, D.D.

Editor of "The Moslem World"

SEVEN years ago I traveled eight thousand nine hundred miles in India, by rail and motor-car, for nearly five months, holding nineteen conferences with over seven hundred missionaries working among Moslems, from Rawalpindi to Colombo and from Bombay to Calcutta. The challenge of Indian Islam is as strong now as it was then. The new census returns have only emphasized the need and revealed a great unfinished task. The dearth of trained leaders is as evident now as it was in 1928 and, as more than one conference resolution expressed it, "the Indian Church needs missions to Moslems to help clarify and crystallize her own theological thinking." The background of Hinduism is pantheistic. The background of Islam, as of Christianity, is theistic. The Moslem converts reinforce the structure of the indigenous church as steel strengthens concrete. What is the present situation?

No part of the world offers a greater, a more urgent, a more neglected, or a more hopeful field for evangelizing Mohammedans than India. The latest Indian census shows a Moslem population of 77,677,545. This is a larger number of Mohammedans than are found in all Arabia, Persia, Turkey, Egypt, Syria, and Palestine put together. Moreover it shows an increase of two and a half million in a decade — larger numerically but less proportionately than that of Christians. A writer in *The Muslim Review* (October 1933) spoke of "Vanishing Islam in India," saying:

The facts, figures, events and the attitude of non-Moslems show that the Moslems as a nation are being downtrodden. Once the dominant factor of the world population, now becoming unimportant; once ruling nation, now becoming slave; once progressing and advancing community, now vanishing. According to the author of *Khunke-Ansu*, if the Moslem did not struggle to save himself, up to 1999 the whole nation will be swept out.

This note of discouragement and Moslem pessimism is not warranted by the facts. There are "fourteen points" that offer corroborative proof for the importance and strength of Indian Islam and each is an urgent reason for evangelization.

1. *Islam is today the chief obstacle to Indian unity and therefore to her independence within the British Empire.* Those who seek to make India

one nation know that no Mohammedan can have a Hindu relative, and vice versa; that the attachment of Indian Moslems to Islam as an institution transcends all boundaries of race, of language, and of country. This devotion to Islam has had a profound influence in recent years on the economic, social, and educational condition of every Moslem family from Kashmere to Madras. Hindu and Moslem are divided by a deeper chasm than separates the castes of Hinduism. No strict Moslem will eat from the same table with his Hindu neighbor and vice versa.

2. *Indian Islam is largely an unoccupied mission field.* This was the opinion of leading mis-



sionaries at the Conference on work among Moslems in Jerusalem in 1924 and a study of present-day occupation shows that their judgment was correct. Take, for example, large areas of Bengal with its twenty-seven and a half million Moslems, or the neglected Mappilas of the Southwest coast, not to speak of Afghanistan border-marches and Baluchistan. A study of the following statistical tables will reveal the facts as to the Moslem population of India.

A. PROVINCES		Moslems
Ajmer-Merwara		97,133
Andaman and Nicobar Islands		6,719
Assam		2,755,914
Baluchistan (Districts and Administrated Territories)		405,309
Bengal		27,497,624
Bihar and Orissa		4,264,790
Bombay		4,456,897
Burma		584,839
Central Provinces and Berar		682,854
Coorg		13,777
Delhi		206,960
Madras		3,305,937
North West Frontier Province (Districts and Administrated Territories)		2,227,303
Punjab		13,332,460
United Provinces		7,181,927
		<hr/> 67,020,443
B. STATES AND AGENCIES		Moslems
Assam States		24,600
Baluchistan States		392,784
Baroda State		182,630
Bengal States		312,476
Bihar and Orissa States		19,516
Bombay States		414,931
Central India Agency		376,637
Central Provinces States		23,254
Gwalior State		204,297
Hyderabad State		1,534,666
Jammu and Kashmir State		2,817,636
Madras States Agency		467,396
Mysore State		398,628
North-West Frontier Province (Agencies and Tribal Areas)		23,086
Punjab States		40,845
Punjab States Agency		1,556,591
Rajputana Agency		1,069,325
Sikkim State		104
United Provinces States		252,131
West India States Agency		545,569
		<hr/> 10,657,102
Grand Total		<hr/> 77,677,545

3. *Whole districts are without one Christian missionary to Moslems.* Such areas, wholly or predominantly Mohammedan, include Jalpaiguri, Cooch, Bihar, Dinajpur Malda, Birbhum, Burdwan, and the Naokli Districts of Bengal Provinces. In the Naokli district alone there are 1,423,000 Moslems. No Christian work is carried on among the million and a half of Malayalam-speaking Moslems of Malabar. In such large metropolitan centers as Bombay, Calcutta, Madras, and Kerachi the present staff available for work among Moslems is pitifully small compared with the mass of the population.

4. *Indian Moslems have for over two decades exercised an enormous influence outside of India through their press and propaganda and diaspora.* In this respect India is unique among all Mohammedan lands. Indian Moslem magazines and

periodicals are numbered by hundreds; at least a score are published in English, some in German and French, by Indian Moslem students. This is the only country that has sent missionaries of Islam to Europe, America, and Africa, and has enrolled converts of international note such as Lord Headley, St. Clair Philby, Pickthall, Sheldrake and others. Indian Moslems are responsible for the mosques in Berlin, in London, in Perth (Australia), and in Brazil and Trinidad. The recent new translations of the Koran, with commentary, into English, German, Dutch, Afrikaans, Chinese, and Japanese are due to Indian influence and scholarship.

5. *The millions of Moslems in India are more accessible and have greater religious and social liberty than those of any other land.* This is primarily due to easy communication by great national highways, railroads, coast steamers, and the cheapness and safety of travel across continental areas at all seasons of the year. Add to this a remarkable freedom of speech and of the press under British rule. The printed page can go everywhere by a postal system which has no rival in all Asia. What has been done in Japan by newspaper evangelism might be accomplished in India in several great languages for a much larger area and on an even larger scale. Nor can we forget that in India converts have protection, freedom of speech and worship and that the dreadful law of apostasy can no longer be applied under the Indian Government. God has set before us an open door which no man can shut.

6. *The work of preparation for widespread evangelism is already accomplished.* The Bible has been translated into every Mohammedan language of India—Urdu, Bengali, Punjabi, Tamil, Telegu, Pushtu, Kashmiri, Gujrati, Sindhi, Malayalam, etc. Others have labored in this field and those who go to India now have entered into their labors. The same is true of special Christian literature for Moslem readers. In most of the languages named there is a growing library of books and tracts suited to the mind of Moslems and with the right approach to their hearts and consciences.

7. *The Indian Church is becoming conscious of its duty to Islam.* That church in all its branches now counts adherents to the number of 5,961,000 or one professing Christian to every 57 of the total population which by the same census is 353 millions. "The Christian Church has more than doubled itself in thirty years," says the editor of *Dnyanodaya*. While only one among eighty-one Moslem females is literate, according to the last census, one in six is literate among the Christians of India. Among males the proportion is one to eleven for Moslems and one to four for Christians. Such knowledge is a sacred trust. *Noblesse oblige*

applies also to the nobility of reading the word of God to one's illiterate neighbors.

Although no accurate statistics are yet available regarding the number of converts among Islam in the Indian Church, that number is large and steadily increasing. Dr. E. M. Wherry wrote some years ago:

The accessions from Islam, especially in Northern India, have been continuous during all the years since the death of Henry Martyn. As one looks over the rolls of church membership, he is surprised to find so many converts from Islam. In the North, especially the Punjab, and the Northwest Frontier Province, every congregation has a representation from the Moslem ranks. Some of the churches have a majority of their membership gathered from amongst the Mussulmans. In a few cases there has been something like a movement among Moslems towards Christianity, and a considerable number have come out at one time. But perhaps the fact which tells most clearly the story of the advance of Christianity among Moslems in India is this, that among the native pastors and Christian preachers and teachers in North India, there are at least two hundred who were once followers of Islam.

In the Punjab alone the converts now number several thousand and among them are some of the outstanding leaders of the Indian Church. The missionaries at the Bogra Conference in 1928 estimated the number of baptized Moslems in Bengal at sixteen thousand.

There are literally thousands of converts from Islam in the Indian Church, especially in Bengal and the Punjab, many of them outstanding leaders and courageous apostles. Sporadic conversions are more frequent all over India and today educated Moslems throng to hear the outspoken messages of evangelists like E. Stanley Jones and others. The old spirit of fanatic intolerance is disappearing.

8. *These thousands of living converts from Islam are becoming aware of their spiritual solidarity and await mobilization in the forces of organized evangelism.* There is the League of Missionaries to Moslems, which is a voluntary organization with nearly six hundred members who are banded together in a fellowship of prayer. These widely scattered members are kept in touch with each other through a monthly bulletin. The value of the league may also be measured by the fact that it has been in existence for twenty-three years.

Another organization of great value is the Committee for all India on Literature for Moslems under the leadership of the Rev. M. T. Titus, Ph.D. Their last report told of sixty-two new books and tracts issued in ten different languages, totaling 588,500 copies and 4,298,000 pages. There is also the Brotherhood of Andrew in Lahore, composed largely of Moslem converts, which carries on an effective evangelism and runs a convert's home. In this connection the Henry Martyn School of

Islamicism founded in 1930 provides a center of research and for the special training of workers and the preparation of literature.

At the conclusion of five years the School may be proud of its record. In addition to the special training of thirty students at Lahore, from South Arcot to Orissa, there has been extension work at summer conferences where fully a thousand missionaries received special instruction in Islam.

9. *Indian Islam is not tribal or national but continental.* All races have yielded to Islam. The Moslem population in the census includes Sheikhs, Seyyids, Moghuls, Pathans, Sindhis, Bohras, Baluchis, Arabs, Farsis, Labbais, Moplahs, Khojas, Memens and other racial groups with special names of origin used by themselves and which in some cases approach in definite cleavage to that of Hindu caste.

It is estimated that six millions today are of Afghan or Pathan blood, three hundred thousand of Persian and many of Arab origin.



TITLE PAGE OF A TAMIL KORAN

10. *Islam in India is polyglot.* This emphasizes the importance of the press to an extent that few realize. The Arab alphabet and the Koran are

found everywhere, but Arabic has not displaced any Indian language, although it has influenced all Moslem speech and introduced in large areas a peculiar *patois* which is designated as Mussulman-Bengali, Mussulman-Gujrati, etc., and is not always intelligible to non-Moslems.

11. *Moslems nevertheless are more illiterate than Christians or Hindus.* This fact, to which we have already alluded, shows the urgent need of evangelists who can preach the Word of God to the illiterate, even as Christ and the Apostles did. The backward provinces are Northwest India and Eastern Bengal; in the ancient centres of Moslem civilization the level of education is as high or in some cases even higher than among the Hindus. Here again there is a great diversity.

12. *The activity of Islam in its propaganda, its organizations, enterprise, and the liberality of Moslems in its support are a challenge to Christians.* The chief propaganda organizations, with branches everywhere, are *Jamiat-i-Tabligh* (head-

To establish primary schools and *maktabs* for the boys and girls and night schools for adults, as well as centres for physical training, wherever possible in connection with the mosques.

13. *There is a new attitude toward the Gospel message.* The bold, ringing testimony of converts is having its effect. We hear of a member of the royal family from Afghanistan banished from his native land and now a professor of Arabic in a Christian college; of another Afghan, a graduate of an English university, who in his recent book on comparative religion *Lights of Asia* gives remarkable testimony to Jesus as Saviour and Lord. Public confession and baptism are becoming possible nearly everywhere. The Bible is eagerly read and the questions Moslems now raise regarding its content prove that they are earnest students of the Word. As Dr. M. T. Titus writes:

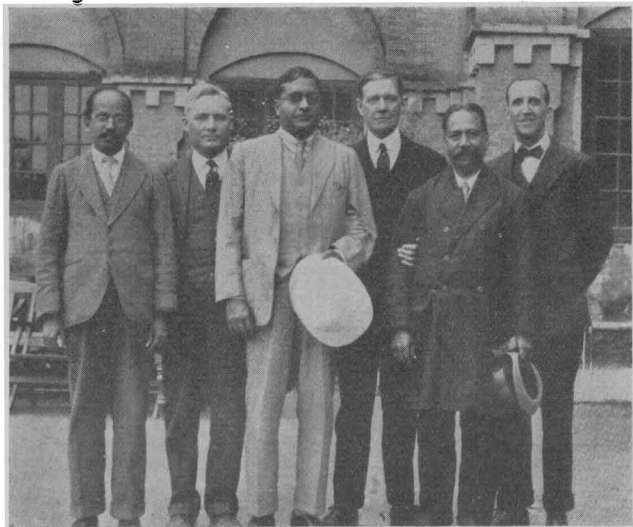
The spirit of Henry Martyn is not dead. There are more missionaries than ever before in India who are linked together for effective work among Moslems. The same may be said of Indian workers. There is more literature produced in more languages, and there are better facilities for distribution than ever before. From all over the land come reports which indicate that there are more inquirers, and more conversions among Moslems than ever before.

14. *Finally, there is great need for apostolic successors, i. e., for specially trained leadership.* What a glorious heritage India has in Henry Martyn, Karl Pfander, Bishop Lefroy, Bishop French, Dr. E. M. Wherry, Drs. Rouse, Goldsack, Takle, Canon Sell, Imad-ud-Din, and others! How they would have rejoiced to see the present opportunity. Who follows in their train? Who will take up their unfinished task? Only those who give themselves wholly to it will succeed.

Special preparation for this work should include a knowledge of Islam and of Urdu, the *lingua franca* all over India. In Northern India this is fully realized, but in Southern India some are still unconvinced of the necessity. The other side is presented in a letter written a few years ago by the Rev. A. Hickling, of the London Missionary Society, in Madras Presidency:

Work among Mussulmans involves, in my opinion, special preparation both of missionaries and Indian Christians who undertake it. The attitude of mind needed for effective presentation of the Gospel to Hindus can only be gained by careful preparation, and those who have had this preparation can only very rarely readapt themselves to the absolutely different presuppositions of the Mussulman.

With even a score of such qualified workers it would be possible to reach the neglected Moslem masses with the Gospel by tongue and pen in a way that would fulfill the highest hopes of the lonely workers who now face an almost impossible task with patience and courage. For Jesus Christ and not Mohammed will wear the crown of India.



ALL-INDIA COMMITTEE ON LITERATURE FOR MOSLEMS
Rev. J. A. Subhan, Rev. M. T. Titus, Mr. Waris, S.M.Z., Siraj
ud Din, Bevan Jones. The three natives are all
Moslem converts of outstanding ability.

quarters at Amballa), the *Tanzim* movement in Bengal and the United Provinces, the *Khuddam-i-Ka'aba* (Lucknow), a Shiah organization, the Ahmadiyas at Qadian and Lahore, and the Khojas of Bombay, backed by the wealth of the Aga Khan. The objects of all these organized movements are well expressed in the printed circular of the *Tanzim* of Bengal, from which we quote:

To establish unity and solidarity among Moslems of all classes and views by propagating the general principles and ideals of Islam and insisting upon religious observances, congregational daily and Friday prayers and encouraging *tabligh* (i. e., preaching or propaganda).

To reorganize the mosques as units of economic and educational as well as moral and religious reform, and to reform and regularize the sermons and the spiritual and moral instruction of the masses.

How Can a Pastor Promote Missions?

By the REV. VICTOR G. MILLS, D.D.
*Pastor of the First Methodist Episcopal Church,
Montclair, New Jersey*

THIS question assumes a pastor who is himself interested in missions and desirous of promoting the cause in his church. Perhaps that ought to be a justifiable assumption for the ministry as a whole, but unfortunately there is a good deal of evidence to show that the facts are otherwise. In a group of missionaries the statement was made not long ago, and supported by the group as a whole, that in a great majority of the churches visited by missionary representatives no adequate background of information or interest was found ready for the visitor's story; the speaker had to proceed on the supposition that his audience would know little or nothing about the cause which he was there to present. This statement, in so far as it is true to the facts, reveals a real failure on the part of the ministry and such failure can only be due to a lack of interest in the whole missionary project.

But we are addressing the pastors who do care, the men who believe heart and soul in the missionary obligation and desire to find ways in which they may more effectively impart their own deep interest to the minds and hearts of their people. What suggestions can be offered to such men, some of whom will be dealing with hard-boiled congregations that care little about the salvation of any souls beyond the horizon of their own community?

First, let it be said that a truly missionary-minded pastor will do something toward the creation of missionary interest by his very presence in pulpit and parish. The power of unconscious influence is very great, and when a sincere man believes anything deeply, that fact is bound to make itself felt in all his contacts with others. If a minister has any measure of the missionary mind of St. Paul, his people will know it and be influenced by it, and whatever their response may be they will at least know that the Kingdom of God in its world-wide aspects has come nigh unto them.

But the minister who has enough missionary conviction to be a source of radiating influence will never be content to stop there. If he were so content his influence would cease. The real advocate of the cause will go on with a positive campaign of instruction and inspiration. And just here, I think, is the pastor's greatest opportunity. The pulpit is his, and the program of the church is largely his to determine. He can preach as many missionary sermons as he will; he can sea-

son all his preaching with missionary references and the missionary spirit, and he can arrange such classes and study courses as he may find desirable. Of course all this must be done with fine tact and understanding. A misguided enthusiast might easily defeat his own purposes and do the cause harm by irritating repetition or provocative insistence upon his own views of things. But the pastor who, with real understanding of other points of view and a tactful presentation of his own, keeps the missionary obligation and opportunity constantly before his people, cannot fail to arouse interest in the thing which he himself believes so deeply. Just how this matter of pastoral instruction and inspiration is to be carried out must be left to the individual. Only, let every pastor keep steadily before him the fact that the primary responsibility is his and his alone, that the opportunity is also his, and that if he will use his opportunity of pulpit and classroom to the full, his church will not fail to see the Gospel of Christ for what it is, a missionary Gospel.

Then, having done all that he can do in the way of pastoral instruction and inspiration, let the interested minister support his own work with aid from without. The most obvious resource for this purpose is a personal presentation of the cause by a missionary from the field. Apparently an easy matter to arrange, but really a business that must be handled with great care. The right missionary, saying the right thing at the right time, will be a tremendous help in the pastor's campaign of missionary education. But, alas, the wrong person, saying the wrong thing or saying the right thing in the wrong way, may be the means of undoing much good work and fortifying opposition.

How can we be sure of the outcome? We cannot, but at least we can do some things to help. We can bring in our missionary, not as a mere pulpit supply to fill in when the pastor is sick or absent, nor as a chance speaker for some anniversary, but as an ambassador purposely selected for a particular date and purpose. The mission boards cannot guarantee the effectiveness of the representatives they send out, but if they are asked to cooperate in providing a certain type of speaker for such and such a situation they can help us attain our objective. Then let the pastor prepare the way. (Remember, this is what the missionaries say is seldom done.) Let him prepare by creating an atmosphere, by supplying pre-

liminary facts, so that the speaker when he comes will be able to devote his time to that which he alone can give out of his own experience. Above all, let all this be arranged beforehand, so that minister and missionary understand each other and work together toward a common goal. The result of such a visit, as we have said, cannot be guaranteed, for the personal element is ever there to make for uncertainty, but it is always worth trying and when the combination is right the result is a tremendous impetus to missionary education and interest.

A Personal Representative

A more effective resource, because more abiding in its influence, is the missionary project or a personal representative on the field. Of course, there are churches which will not enter into such an arrangement because they are not yet sufficiently missionary-minded. But as soon as it is found possible, such an objective contact with the field should be made, as it provides an invaluable aid in arousing and maintaining interest. We refer here, of course, to a genuine relationship between church and missionary, and not to that formality which ends with placing the missionary's name on the church calendar and designating a few dollars to his particular work.

One church has taken for its primary obligation the support of a splendid missionary in Japan. His picture is on the walls of the church schoolroom. He has visited the church when in America. He sends a multigraph letter at intervals to many families in the church and several of them write to him occasionally. These contacts make this missionary and his work very real to that whole congregation, with the result that no one in that church can think of the missionary cause, either favorably or unfavorably, without thinking of it in terms of that fine representative and his splendid work in Japan.

In another church, a beloved missionary representative in West China, who has visited the home church when in this country, recently sent back by a returning missionary a beautifully embroidered silk wall hanging which bears in picture form one of the legends of old China. This piece now hangs on the wall of one of the church rooms and has been interpreted to the children of the school from a description provided. All of this has brought West China and eastern America much closer together and has made the missionary interest of that church personal and vital. In this same church school various classes have for some years had their own individual projects in various parts of the missionary field, both at home and abroad, have been in communication with their representatives, and thus have been giving

to a work and to persons that they know. The minister cannot compel his church to accept a parish abroad or to support a particular person or project. Even if such a relationship is established he will find many in his congregation who have no interest in it. But the quiet, unseen influence of more personal contacts does have its effect, and therefore if the minister who cares can induce his people to relate themselves in any way, however slight, to some definite part of the world field, he has acquired an invaluable aid to the realization of his hopes and plans.

Magazines and Leaflets

Printed matter is the other chief resource of the pastor who would promote missionary interest. Here, of course, he is limited by the quality and quantity of the material available, but here too, as in the case of visiting speakers, careful selection and discriminating use of the best can be made to pay dividends in new interest and support. It is unfortunate that better printed matter relating to missions is not available. The missionary and his work are so grossly misrepresented in many secular journals that a true picture ought to be presented by the church boards and other missionary agencies. This is done to some extent, but I think it is not unfair to say that a good deal of the material put out in support of missions not only fails to correct wrong impressions from other sources, but even accentuates these impressions by presenting the subject in an unreal, uninteresting manner. In a day of vivid advertising and beautiful printing the missionary cause ought to have the benefit of the best both in material and appearance. Such material would cost money, and no mission board has too much of that, but a little of the best would be a far better investment than tons of drab, uninteresting reading matter.

However, the interested pastor must use what he finds available, and if he is on the lookout for something worth reading and distributing he will find it, at least occasionally. When he does, let him put it into the homes of his people, and if this can be done just as a matter of general interest and without any accompanying appeal for gifts, so much the better. Perhaps the pastor can find good material of his own, newspaper clippings or quotations from influential nonmissionary sources, which can be circulated by multigraph or through the church bulletin. Only let him make sure that whatever is used is arresting, interesting, and good enough to catch and hold the attention of that typical unmissionary or antimissionary layman in the pews. Books may also be circulated and they will help materially to break down prejudice and give enlightenment—if they

be of the right type. Unfortunately too many missionary books lack an arresting quality in title and appearance that might challenge the interest of nonmissionary readers. But now and then there are great books that meet the necessities of the case and they may be used effectively. Albert Schweitzer's "Out of My Life and Thought," for example, is a tremendous missionary tract and can be used to good effect either as loaned for reading or for group study or midweek service.

The pastor who cares will do well to remember that the main part of his task is the overcoming of ignorance and prejudice in the minds of his people. Perhaps we should say, ignorant prejudice. His procedure must be directed by this fact. For too many people in the pews the missionary is still the frock-coated, high-hatted busybody of the comic papers or, at best, the devoted but misguided enthusiast who has gone to foreign parts to induce contented non-Christians to change their religion. And with these are many more who,

while holding a truer conception of missions, still withhold interest and support because "there is so much to do at home." The minister must be patient and infinitely tactful with all these of backward mind. He must shape his program with them particularly in view. Whatever tends to break down prejudice and give a truer picture of the missionary and his work, this he will use in sermon, in study class, in printed form—in *any* form in which it may be available. In other words, the missionary pastor is an ambassador for missions, just as he is an ambassador for Christ, and just as he seeks to commend his Master in all things to those who do not know him, so he seeks to commend the Master's world-reaching program in every way to those who as yet see that program only in reference to their own personal salvation. Such an ambassador is in the true apostolic succession from St. Paul who was at once the first Christian missionary and a good minister of Jesus Christ.

Missionary Letters to the Home Church

By JULIA LAKE KELLERSBERGER, Bibango, Congo Belge

Missionary of the American Presbyterian Congo Mission

ON OCTOBER 3, 1931, a young American-Italian poet, Lauro de Bosis, voluntarily gave his life in an anti-Fascist publicity air raid over Rome, strewing leaflets like flying snowflakes over the Italian Capital. On his way to the aviation field he mailed a letter for publication in which he said: "I shall not die until after I have delivered my 400,000 letters. I hope that many others will follow me and will at last succeed in rousing public opinion." His plane was probably shot down or dropped into the sea for it was never heard from after that memorable night.

Here was a young patriot who willingly died in an effort to give publicity to his patriotic ideals. There are too few missionaries, soaring in heavenly places, who are willing to devote time and talent to an effort toward arousing the people at home to a more vital interest in the advancement of the Kingdom of God. And yet we sometimes complain that friends at home are not really interested. We cannot understand why mission funds run so low, while the coffers of tobacco and oil companies are filled by professing Christian consumers of their wares. The reason for their success is that every great business concern spends millions of dollars in making their enterprise widely known.

The wife of the Y. M. C. A. Secretary of a large American university writes: "Letters are very

important in putting the message across to the home folks whose heads are in the clouds and feet in ruts and hands in their neighbor's pockets. Letters from the field make us feel unfaithful, and that is what we really are at home; we must feel that way to do anything about it. Our church supports a missionary couple but they never write a line to us from one five years to another. It is hard to interest a church that never hears anything about them."

"Information plus inspiration will lead to consummation."

The following excuses come from neglectful mission workers:

"I'm too busy." A son should not be so busy carrying on his studies that he has no time to write the father who supports him. The home church feels in the same way about representatives who are too occupied to keep sacrificial supporters informed about the work.

"I never write." My friends have learned not to expect letters." This is sometimes said in a boasting way, as if it were a worthy excuse for laziness.

"I am a missionary and time spent writing home means neglect of my work. It is wasted time." Mission support would cease if all should follow this short-sighted policy.

"I'm not an author." I dread going home because when asked to talk I can think of nothing to say." One's spiritual wells must be dry indeed, if not

even one pail of water can be drawn from them. God opened Hagar's eyes and "she saw a well of water." "I counsel thee," says John in his Revelation, "to buy eyesalve to anoint thine eyes that thou mayest see . . ." Each saved soul is a miracle message; every child taught is a Book of Promise; every unanswered message from home is an opportunity lost and may produce a discouraged supporter of the work. As Dr. S. D. Gordan says, "Every Christian is a Bible bound in shoe leather, walking around that the world may read." Missionaries are often the only missionary newssheet that friends will read. If that news is stale, whose fault is it?

The ignorance of many educated people concerning mission work is astounding. Many in an audience do not know the difference between Liberia and Siberia. Mr. Smith, from the Congo, may be asked if he knows and ever sees Mr. Smith from Brazil. Such people do not need to pray the prayer of the little mountain girl who

said, "Lord, I thank Thee that I am ignorant. Make me igno-runter."

We missionaries must not only tell the good news of Christ to the non-Christian world but we must tell the news of Christ's work to the home church. Tell it with letters and with kodak pictures, picture post cards, foreign stamps, drawings, maps, bits of native products or other interesting things slipped in letters which can be used of God to interest adults and young people at home.

Every one has some talent which can be used to interest friends in the work of Christ throughout the world. "What is that in thine hand?" Is it a pencil or a pen? Is it a paint brush or a notebook filled with daily incidents of human interest? "What is that in thy hand?" Is it a typewriter, or a carbon sheet, a simple mission picture or a native object lesson? Like Paul, we need to be ambitious to be "all things to all men that by all means we may win some."

Publicity Letters from Africa

Sent by REV. PLUMER SMITH, of Mutoto

How We Spend Sunday at the Congo

WE ARE here, thirty-three miles from Mutoto attending a native conference with thirty native preachers and their wives. At daylight we drove two miles for a sunrise service in the workmen's village. One leaf of a Model-T Ford spring and clapper formed the bell that called us to the service.

Two services before breakfast gives one a good appetite. Our room is small; two beds, one trunk, one table and one chair fill it up. We have rats and toads to fill up extra corners, but they are a good sign that no snakes are in the house.

At 11 a. m. we held another church service, and at 3 p. m. a communion service. Christians walked from four different villages to this sacrament. At 4:30, we were back again to the soldier's camp for another Lord's Supper. Six little black children sang for us, and we had sweet fellowship together.

When we reached our home for the second time that day 144 were waiting to hear the evening message. Six services that day, and still they wanted more. How do you spend your Sundays?

Tumba Luka, who had been sold into slavery, became a trader and was earning money. Whenever he became sick the conjurer would tell him that his mother was dead and wished a fowl or a

goat. Tumba was never stingy with the departed one's spirit. Then he became a Christian preacher and wished to go back to his old home to find his remaining relatives. There they told him that his mother, Tshinga, was still living. He bounded to his mother, whom he had not seen in twenty years, and hugged her tight. He brought her to his own home and taught her about Christ. Tumba knows now that the witch doctors were liars and robbers and he wishes he had all the good meat to give her alive, that he gave to her spirit, when he thought she was dead. Tshinga has gone to Heaven now and Tumba is almost blind from sleeping sickness but he walks almost a mile each day to teach the other patients the catechism and to sing, "There is a Happy Land." When you see a big old black man standing in the front row of Heaven making a joyful noise, just walk up, grab him by the hand and say, "Muoyo (Life to you), Tumba Luka."

A Visit to the Pigmies

It was Sunday morning. We were on a trip 100 miles north of our station. Half an hour's walk brought us to a village of Pigmies where some of the leaders were painting their arrows with poison. The bark of the roots had been stewed and with a feather the pigmies would paint the points of the arrows for two inches, past the notches. One of the little men looked "hard

boiled." I kept my missionary eye on him, hoping that he would not point his arrow at me. When we asked if they would like to hear some preaching, they replied that they were not pining for any preaching. Then I found some shade and played the phonograph and brother "Hard Boiled" and everybody else came. We had songs and pictures, a short talk and prayer. When I told old "Hard Boiled" good-bye he begged for a song book. I said, "You cannot sing. What will you do with a book." He replied, "I will line it out and listen: *Jesu munanga, Jesu munanga, Jesu munanga, Unfuile luse.*" (Jesus Beloved, Jesus Beloved, Show unto us Mercy.) He got the song book. Three months later the pigmy village sent this message to us: "*Where is our evangelist?*"

The Elephant Trapper

Bakatuenda, our native preacher, came to me and said, "One of our adherents has put aside an elephant tusk as his Christmas thank-offering. White man, tell him to come clean with the Lord and to be willing to give his whole heart for he is keeping something back. He is not willing to give up his hunting fetish." Kalonshi, the elephant hunter, was almost sixty years old. It is

very hard for these older natives to become real Christians. After seven months I met Kalonshi again. He had been baptized as a Christian and had taken the Christian name of Joseph. If you Africanize it you get "Josefu." This is the story he told of his remarkable conversion:

"My father was Ngala. On his deathbed he called to me that he was dying. I said, 'Father, when a man is near death he calls the Roman Catholic catechist who baptizes him, so he will be saved.' He replied, 'I have no faith in this white man's God.' Father Ngala died and we mourned for him for many days. Then one night father Ngala came back to me with a book in his hand and said:

"'My son, Kalonshi, quit your old customs. Repent and turn to God.' Here was my father who never had a book in his hand during his lifetime and who never worshiped the white man's God coming to me with this message from the dead.

"Now here is my hunting fetish. I bought it for ten goats. I kept it in the forest under a palm tree. If two palm nuts fell I knew there were two animals in the forest. If there were no palm nuts under the tree I did not set the trap. Now I have stopped hunting. I am a Christian and I worship the Lord and let the elephants live."



By Courtesy of The Christian Observer, Louisville, Kentucky.

Here is a picturesque glimpse of the contrast between old heathen Africa and modern Christian life as seen in the recent visit of Dr. John R. Mott to the Congo field. Dr. Mott is here shown with Dr. Motte Martin of the Presbyterian mission and three Bakuba dancers in costume. Dr. Mott described the work of the Congo mission as "marvelous."

Studying Problems in Puerto Rico

Observations on a Joint Visit of Missionary Secretaries

By the REV. CHARLES S. DETWEILER, New York
American Baptist Home Mission Society

PUERTO RICO is a laboratory in which plans for cooperation are being worked out and are constantly scrutinized. The officers of American mission boards administering work there resolved to visit the island at the same time in February this year and together study the field, to learn from one another's experience and to plan for better cooperation. The denominations represented in this joint tour were Baptist, Congregationalist, Disciples, Methodist, Presbyterian and United Brethren. In addition to their denominational schools, hospitals and neighborhood houses, they own in common a press, a paper, a book depository and a seminary; their churches are united in an Association, in whose annual meeting the Christian and Missionary Alliance and the Lutheran churches also participate.

For three and a half days the delegation toured the island, stopping to observe mission plants, and concluding each day with a public conference to which the pastor and two laymen from each church in the district were invited. Questions were asked and answered on general economic and moral conditions and on the needs and difficulties of the churches in Christianizing the island.

The first condition noted is the rapid growth of the population. In the words of the Commissioner of Education:

The population has grown about 1,000 per cent in the last century and a quarter, without a corresponding increase in the means of subsistence. The Malthusian checks, such as war, pestilence and birth control, have proved ineffective. During this period of phenomenal growth we had only one invasion, which changed the sovereignty without reducing the population; we had several plagues but these failed to stem the rising birth rate, and birth control has only recently achieved the status of an academic question. We have today a density of 450 inhabitants to the square mile and our families average over eight persons. We have achieved mass-production in population and we are still going strong. Hurricanes, which are our local substitutes for war, do more damage to the means of subsistence than to the inhabitants.

From the Commissioner of Health we learned that the leading diseases are tuberculosis, hookworm and malaria. The death rate from tuberculosis is rising, being now 387 per one hundred thousand, or over four times the rate in the

United States. The crude death rate is $2\frac{1}{3}$ times larger than that of continental United States.

A professor in the University of Puerto Rico reported that the average income of the laborer on coffee or tobacco estates is only \$135 per year, and on sugar estates \$269 per year, of which 94% is spent for food and clothing. The people of Puerto Rico buy 9.2 pounds of meat and 10 quarts of milk per capita each year. Sugar cane is by far the largest crop on the island; the richest lands are used for it and of these two-thirds are in the hands of nine operators. This concentration of land has taken place through unfair contracts with the *colono*, or small farmers. The agricultural part of sugar production bears 80 per cent of the cost, and the mill bears only 20 per cent. And yet practically all the risks, such as insects, drought and plant disease, must be borne by agriculture. The income is divided into 40 per cent for the manufacturing side, and 60 per cent for the agricultural side. On this basis the *colono* always loses in the long run. Now very late in this process the Government is undertaking to reverse this trend toward land concentration.

One of the most encouraging of government activities noted by the delegation is the second-unit school in the country, of which there are now thirty-nine. These are consolidated rural schools of a vocational type, offering to children above the third grade, in addition to the usual academic subjects, agriculture, home economics and various trades which enable them to increase their earnings. Also the Puerto Rico Emergency Relief Administration with federal money is developing truck gardening for the unemployed, and is stimulating to an unusual degree the movement to make Puerto Rico more self-contained as far as food is concerned. In the past too large a proportion of her foodstuffs has been imported.

As to improving moral conditions the Government has not made so good a showing as in solving economic problems. Nearly twenty years ago the legislature legalized race-track gambling; about two years ago Governor Gore took the initiative in legalizing cock-fighting, and more recently, under Governor Winship, the Government has estab-

lished a lottery. A small reduction has been registered in illegitimacy in the last twenty-five years, but it is still a giant specter in the land.

Protestant missionary work began in 1899 and thirty-four years later, in 1933, Puerto Rico had 276 organized Protestant churches, with a membership of 24,000 and a Sunday school enrollment of 45,000. In 1932 these churches contributed \$90,000 for self-support and more than \$20,000 for benevolences. Many of the Puerto Rican ministers are seminary-trained men and a large proportion of them are college or university graduates. Our public conferences brought out the fact that evangelicals have won public sympathy; their children have high standing in the schools; pastors are frequently consulted by civic authorities, and are leaders in Parent-Teacher organizations. The Roman Catholic Church pays Protestant workers the most sincere flattery of copying their methods. It is today far more aggressive than ever before in its history and is trying to recover lost ground. Spiritism, which twenty-five years ago seemed to have more of a hold upon the popular mind than Roman Catholicism, has definitely lost ground. The intellectuals have abandoned it, although it is still strong in rural areas. There is less rationalism and infidelity than twenty-five years ago and the attacks of free-thinkers are not as noticeable as formerly.

Puerto Rican evangelicals are aggressively evangelistic. At the time of our visit the churches were engaged in a simultaneous "Crusade of the Faith" which was to culminate at Easter. A series of tracts written by Puerto Ricans had been published for wide distribution in this crusade. Judging from the crowded congregations we found everywhere, and the overflowing Sunday schools, Protestants have no difficulty in getting a hearing for the evangelical message. We stopped for an hour at a town where an interdenominational laymen's convention was in session. Among other activities, this organization has to its credit the maintenance of regular evangelical preaching services over the air.

In the past two years a divisive movement has appeared on the island called the Defenders of the Faith, the leaders of which announced their willingness to cooperate with all Protestant bodies and not to organize separate churches. This purpose, however, was quickly changed and soon they began to draw away disciples from the established denominations and to organize them in their own way. They use sensational methods in their worship, such as public meetings for physical healing, clapping of hands, speaking with tongues, and other noisy demonstrations. These methods were taken up by some of the weaker ministers in two or three of the evangelical missions, and one mis-

sion was almost entirely separated from its denominational allegiance. The problem presented by this movement on the island was never out of mind in the discussions of the three-day conference held at the close of the tour.

Nineteen years ago a similar conference had been held in the same place—Blanche Kellogg Institute in Santurce. This girls' high school, belonging to the Congregational Board, is greatly improved, both in its physical plant and in its student body, compared with what it was nineteen years ago; the conference that met there was also very different—principally in that the Puerto Rican members were more numerous and more prominent in leadership. This year there was no lack of plain speaking in discussing common problems, and alleged failures. One thing dwelt upon was the failure to evangelize the higher classes, and the lack of evangelical influence in the university. Some were unwilling to admit this. Another tender spot was the Evangelical Seminary which, it was generally agreed, must be brought into closer touch with the churches, and must extend its service to them. At present the reductions in the mission budgets make it impossible to have more than a very small student body.

Among the recommendations of the conferences, the following are outstanding:

1. The appointment of a secretary of Christian Education who will give his whole time to the work; until such a secretary is found, and the time is ripe for him, the Committee on Education of the Association of Evangelical Churches shall organize in such a way as to make its secretary the officer in charge, without salary but with sufficient expense budget to meet the immediate needs of this work.
2. The appointment of a committee to formulate church standards which shall be recognized as a minimum of attainment possible to every church.
3. That the pastors take the initiative in protecting the good name of the ministry by their own disciplinary action.
4. That the Association study the possibility of appointing a minister to represent all denominations in work among students at the University of Puerto Rico.
5. That more attention be given to the evangelization of rural districts, and with more social service, since this is the largest and most neglected part of Puerto Rico's population.

The conference learned with regret that the island is not well supplied with Bibles and Testaments, a sufficient stock rarely being available to meet the demands. There is great need of colporteur service to prosecute this most fundamental type of evangelism—placing the sacred Scriptures in the hands of the people.

Puerto Rico has made great strides in interdenominational cooperation and in promoting the unity of the Spirit. It was generally recognized that if further progress is to be made it will be necessary to effect a similar efficient coordination of all the missionary agencies in the United States that are administering the work on the island.



NAVAJO FAMILY—THE THREE OLDER CHILDREN ARE IN THE MISSION SCHOOL

America's "Last Stronghold of Paganism"*

The Navajo Indians — the Largest Tribe in the United States

By REV. C. C. BROOKS, Farmington, New Mexico

THERE are many false impressions about the American Indians and their religion. Although I had been teaching for ten years in the Colorado State College of Agriculture, within fifty miles of the Navajo reservation, I had no conception of the great need of these people until God's call sent me into definite work for them. And now after six years of service, we are just beginning to understand something of their vast needs.

To begin with, we of the white race must accept the fact that we are all intruders. We have taken from them the best of their land, leaving them the waste places that will barely support a few sheep. No people as proud and independent as the Navajo people could experience these things without deep resentment. The Navajoes are the largest tribe of Indians in the United States, numbering about 42,000, and live on the largest reservation,

a territory of thirteen million acres, located in northwestern New Mexico and northeastern Arizona. We think they came into this part of the United States in about 1300.

Originally the Navajoes were extremely hostile, living almost entirely by plundering and raiding their more peaceful neighbors. They were still causing a great deal of trouble when the United States acquired this territory, but in 1863, after a campaign of starving them out, they submitted to segregation in a small reservation in eastern New Mexico. There they were supported by the government, but became desperately homesick for their desert freedom. The water made them sick, they didn't understand the white man's food, even trying to eat the flour raw. Epidemics of influenza and smallpox swept through them, taking many. So after three years they begged the officials to let them return to their former homes, promising never again to break the peace. So faithfully have

* From *The Moody Bible Institute Monthly*, October, 1934.

they kept that promise that the government has had less trouble with the Navajoes since that time than with almost any other tribe.

The Navajoes' Independence

The government promised them a dole of rations or money, such as other tribes were receiving, but after discussing it in their tribal council, they refused it stating that they wanted their young men to earn their own living. They didn't want them pauperized. The wisdom of that choice is apparent today, for while many tribes have been reduced to a mere shadow of their former independence, the Navajoes are noted for their industry and their freedom from dependence upon the white man. At that time the government promised them education for their children, but at no time has the government kept that promise. Today fully half of the children are not in school because there are no schools for them. This is a subject of much bitterness to some of the educated Navajoes today and they say, "We kept our promise, and have never caused any trouble — why doesn't the United States Government keep its promise and give us schools for our children?"

In 1868 the Navajoes returned from their captivity; today, nearly seventy years later, we find them in much the same conditions as then. They live in their hogans, care for their sheep, hold their ceremonials, enjoy their horseraces, as they have done for centuries. There are at least two

reasons for this. First, their religion and customs have a tremendous hold on them, and second, at no time has the majority of their children been in school. Many who go to school are not there long enough to get thoroughly acquainted with the white man's way, and when they return to their hogans, they lose what they have learned.

The Navajoes are by no means a vanishing race. In seventy years they have increased from 7,000 to over 40,000, and that increase is still going on. Over and over they have outgrown their reservation, and more of the arid desert land has been given them. Still they do not have enough grazing land for their sheep, but the emphasis today is not on assigning more dry land to them, but bringing water to their present holdings so as to increase their productiveness. There are few localities where any crop-raising is possible, so that the only thing for them to do is to make their living from their sheep. Each family has its small flock, but since it takes an average of *six acres* to support one sheep, each family must have a large grazing territory.

Community life is impossible. The hogans, or homes, are widely scattered over the reservation, with no more than from two to four in a camp. The reservation averages about two square miles for every family, and the homes are scattered in about that way. The hogans are circular, one-room buildings made of rocks and adobe, with log roof and a hole in the center for the smoke (and



OLDER MISSION SCHOOL GIRLS. THE ONE AT UPPER RIGHT IS THE GIRL ON PAGE 226

the evil-spirits) to escape. They have little furniture, but sleep on sheepskins and rugs on the dirt floor.

Family Life and Health

The Navajo men dress much as white men, except for the inevitable turquoise hanging from the ears or the hair to ward off evil spirits. But women have a picturesque costume—tight velvet blouse, full, long skirts, and many beads and silver ornaments.

There is a strong bond of affection in the Navajo homes and a beautiful family loyalty. The parents love their children, and on the whole are kind to them. The mother is the final authority, especially where the children are concerned.

The Navajoes are more expressive than most of the Indian tribes. They are proud, calling themselves *Dineh*, the people, and they feel they are superior to all tribes and races. They are not lazy and make excellent workmen in white men's projects. They have a keen sense of humor, and like nothing better than to play a good joke.

The diet of the Navajo family is meager. They have mutton from their sheep, and at the traders they exchange wool, lambs and rugs for flour and coffee. These three articles comprise almost the entire diet—mutton, fried dough, and coffee. No wonder the children who come are undernourished. Of late years tuberculosis has been making inroads in spite of their living in a high, dry, sunny climate. One of our immediate needs is a hospital cottage with a nurse to care for at least our own boys and girls.

False Ideas of Their Religion

Most serious of all the false impressions regarding Indians is that their religion is beautiful and sufficient. Nothing could be farther from the truth. The religion of the Navajoes has been spoken of by one of our Indian Commissioners as "the last stronghold of paganism in America." Here is a nation of over 40,000 people, with less than 500 of them Christian. Every seventh man is a pagan medicine man and their hold upon the people is still so strong and Christian mission work so inadequate, that even now paganism is increasing among these people more rapidly than Christianity!

When white people speak of the religion of the red man, they think of the Great Spirit, one beneficent, all-powerful God, to whom the Indians pray and upon whom they depend. When white people speak of the Indians' heaven, they call it the "happy hunting grounds," to which the Indians are all eager to go. That terminology certainly did not come from the Navajo Indians! They do not have one all-powerful God, but many whom they fear and to whom they pray. Their chief

gods are two boys, twins, sons of the sun and the woman who lives on an island in the Pacific Ocean. Among all their gods, she is the only one who is wholly good. The others all have some evil mixed with them.

Medicine Men

A former medicine man, now a native Christian worker, told me that in their theology there is no good god so powerful as the evil gods, so the evil must be constantly propitiated. They fear the spirit of the lightning, not as we fear lightning because of the harm it may do us, but because of the evil spirit behind the lightning. If lightning strikes a cornfield, the field must be "sung" over by a medicine man before the corn can be used. If it strikes a flock of sheep, the flock must be sung over before any of the sheep can be used. If a Navajo is caught in a whirlwind, especially if it tears his blanket from him, he must have a "sing" to ward off the evil spirit of the whirlwind. So he fears the spirit in the lightning, in the whirlwind, and in the hooting owl. The latter is a spirit of some one departed, and if it continues three nights in succession, he must move.

But most of all the Navajo fears the spirits that cause sickness and death. Death to him is not a trip to the happy hunting grounds. It is a terrible unknown adventure, so terrible that the word "death" is never mentioned unless it is absolutely necessary.

In order to heal a sick person, the spirit causing the trouble must be propitiated, not by sacrifice, such as is common among most pagan peoples, but by the ceremonies held by the medicine men. During the day the gods are somewhere in the sky, but during the night they come down to see what the people are doing. Therefore the ceremonies are held at night, and just at dawn the final prayer is made facing the gods who are assembled in the east preparatory to returning to the sky.

The medicine men are well acquainted with a number of healing herbs on the reservation. They have one herb which is a powerful emetic, another a laxative, one which is a tonic, and they know an herb which, when properly prepared, acts as a local anesthetic. But when the sickness is such that these simple remedies cannot help, then only suffering and sorrow result.

To many people these ceremonies are merely expressions of a primitive faith, and are artistic, but we know them from another standpoint. Lucy Weston, a fifteen-year-old girl, had been in school since she was seven. She was quiet, but dependable. It did not appear until the latter part of the last school year that she had a heart condition that would make it impossible for her ever to be strong. We didn't want her to go home, but home ties are just as binding with these children as if



A NAVAJO HEATHEN MOTHER WITH HER BABY

their homes were palaces, and she felt she must go. She promised she would rest and take care of herself. We sent word to the parents that she must have care. But they, in the blindness and darkness of paganism, went to the medicine men.

These fellows got all the information they could and then diagnosed the case like this: Lucy had been swinging in a swing at school, had fallen out, and the fall had broken her heart. Of course if they were paid enough, they could heal her. So the parents, willing to make any sacrifice for the girl, arranged for ceremony after ceremony, exciting the child and gradually wearing out her little remaining strength. We went out to try to get her. She was poor and weak, but they wouldn't let her go. Their fear of the devils and of the medicine men blinded their eyes still. In two or three weeks word came that Lucy had died—free from the suffering that she must have borne as long as she lived. When the report of her last words came to us, we rejoiced. She said to her friends and parents, "I wish I had gone back to the mission with Mr. Brooks. Tell the boys and girls to keep the faith that we found at the mission school."

I am not talking about Africa, or Burma or China, but about a pagan nation in the heart of Christian America! There are hundreds of Christian churches within a day's drive of this reservation, yet there are now at least 20,000 more pagan Indians here than when the Protestant missionaries first came to them! The people are groping in darkness, seeking the light but not knowing where to find it! They believe that the gods spoke the truth to their people years ago, and that the

medicine men still pass it on unchanged to the people. But the medicine men are not always so sure. Listen to old Hosteen Natani, the medicine man high in the esteem of his people as he speaks to a native Christian after a conversation lasting far into the night:

"Yes, Neskahi, we admit it. You have a Book in which the truth is written down, and it does not change. We have only the words of our gods as they were spoken to our fathers long ago. It may be they have been changed in the many tellings. We cannot be sure."

It took great courage for the old man to admit the possibility of error in the teaching that had meant all of life and living to him and his fathers before him. But he had lived long, had suffered greatly, had thought deeply in the long, lonely hours of his desert wanderings, and had come to realize how unsatisfying were the dry husks of his superstitious beliefs. Somehow in the fresh faith of his young friend, Neskahi, and in the words of his Book, the old man dimly saw the pos-



A NAVAJO CHRISTIAN MOTHER WITH HER BABY

sible realization of the unchanging truth for which he had so long sought.

Words of Hope

Some of the boys and girls in the mission and government schools where missionaries are working, and a few of the older people in the camps, are receiving the message of the Gospel of Jesus Christ, and their lives are being transformed by His grace. We have at Farmington a Methodist Mission school for 90 Navajo children. Most of

our children come from within fifty miles of the school, but there are so many children in this section and so few schools, that we could easily have 400 if we had room.

We have the eight elementary grades and have just begun our first year of high school. The four-year high school course which we shall develop will aim to give intensive vocational and Christian training and mature these young people so that when they return to their homes they will be able to stand out for Christ in the face of opposition and persecution. Thus will be provided the leadership so greatly needed by this group of Indians so retarded in their development.

An Indian Boy's Testimony

One of the members of the school basket-ball team, on a tour in Western Colorado, recently gave the following testimony as to "The Indians' Need of Christ."

"All people are religious. Before we know the true religion we make up religions of our own. The Navajo worships all kinds of gods; we never could name all of them. They say that certain mountains and animals and birds are sacred. They say that certain places on the high mountain tops

are the homes of the gods, but they never see their gods. They also worship the sun and moon; they believe in all these things.

"When a person is sick, the only way they can find out the cause of the sickness is to have a person know how to shake his hand. While the person is shaking his hand he prays or sings to the gods. When he gets the thought he tells the whole family that a certain god has caused the trouble, or that a certain medicine man will heal the sick one. Then they call in the medicine man. When he opens his medicine bags he takes out all kinds of medicines. Some of the medicines are made out of certain kinds of bushes, leaves, or certain birds' feathers. He sings four days from morning till noon, and again in the evening. On the fourth day he paints the sick person all kinds of colors. He also makes a sand painting of his god's picture. Then they sing all night of the last night. He gets his pay the next morning, which is usually a horse, some sheep, jewelry and money. In fact the medicine man gets much of the Navajo's living.

"The only way to ever break the power of this superstition is to take Christ to these people. That is what we are getting ready to do at the Navajo Mission."

CHINESE MORAL MAXIMS

Laziness never filled a rice bowl.

In the beginning all things are difficult.

Give heed to all you are told, and say little; it is the good listener who learns well.

Good iron is not worked in making nails, nor good men in making soldiers.

There is no merit worthy of boasting.

It is better to remain ignorant than to know what is incorrect.

At birth men are by nature good of heart.

Knowledge is given that men may learn to live, not to win fortune.

If a man's affairs are to prosper it is simply a matter of purpose.

No hardship lasts forever.

Character is made by rising above one's misfortunes.

No man can rule the unruly until he first rules himself.

The shallow teapot does the most spouting, and boils dry most quickly.

He who rides a tiger cannot dismount when he pleases.

Medicines are bitter in the mouth but they cure sickness.

In the course of time men's motives may be seen.

Every artist thinks himself a genius until he offers his work for sale.

The fool spends his time in seeking gain without labor.

The princely man is tolerant of other men's weakness.

Disease enters by way of the mouth, and most men's troubles come out of it.

The monkey looks in the mirror and wonders at the charm of his own reflection.

The superior man finds pleasure in doing what is uncongenial.

One must first scale the mountain in order to view the plain.

—From "Young Fu of the Upper Yangtze," by ELIZABETH LEWIS.

Religious Persecution in Poland

A Letter from the REV. T. DOWHALUK, Kolomya*
*Secretary of the Executive and Missionary Committee
of the Reformed Church*

THE Ukrainian Evangelical work in Volhynia is progressing most encouragingly in a new territory. Evangelical services are being held in four fields—in Olexandria, Kustyn, Riwno and Mychaylivka—where we have the opportunity to preach the Word of God to soul-hungry people. From various other places we receive invitations to preach the Gospel for there is a real spiritual awakening in Volhynia. People flock to hear the evangelical message, sing Christian hymns and worship God in sincerity and in truth. Our youths are greatly impressed and many walk miles on foot to take part in the services.

But where God is at work, there the devil does not sleep. He is gathering his legions in an effort to keep the people in a spiritual darkness, superstition and sin. The Ukrainian Evangelical movement in Volhynia first greatly alarmed the Orthodox Russian priests who are nationally foreign to Ukrainians and are of Moscovite spirit. They are opposed to the cultural and national development of our people, and are more politicians than the servants of Christ. They are fighting against the use of the Ukrainian language in the Orthodox Church liturgy, and it is not strange that the people regard the priests as slothful shepherds who love not the souls of the people. These Orthodox priests are fiercely persecuting the Evangelical movement—thundering from their pulpits the most offensive expressions, scolding the missionaries and worshipers, even seeking to chase the evangelicals away from their villages.

At present in Volhynia the relations between the Polish Government and the Ukrainian national independent movement is under a serious strain so that it is easy falsely to denounce the missionaries as hostile to the Government. The priests tell the police that our people are carrying on a revolutionary movement under the pretext of religion.

There is a group of people here in Volhynia who call themselves Evangelical Christians; others call them “Stundists” or “Baptists.” They use the Russian language so that the more intelligent are leaving them to join our Evangelical Reformed Church. The leader of the Evangelical Christians

in Riwno feared the strong Evangelical movement in Volhynia, and told the police that the Ukrainian Evangelical movement is not purely religious, but political. At the same time chauvinistic press—the Polish *Daily Illustrated Kurier*, the *Daily Warsaw Kurier*, and the Russian Orthodox *Word* attacked our movement.

No wonder that the authorities took a hostile attitude. From the very beginning of our mission work in Olexandria in Volhynia, Rev. Thodor Semeniuk has been dragged to police headquarters where he was abused and the people of his mission were threatened by the arrest.

Last September our Ukrainian Evangelical work was started in the village of Kustyn. According to the law it is required that the house where the service is to be held must be reported to the *starost* (bailiff) asking him for permission. This was done but the *starost*, instead of giving the permission, sent the chief of police (who previously to that had been drinking), to the old woman who rented her house to us for the services. He brought her late at night to the justice of the village, terrorized her, and tried to persuade her not to let her house for the Evangelical services.

In October, when Rev. T. Dowhaluk and T. Semeniuk were visiting the people in Mezericze, the police followed them and terrorized the people they visited. Two of our missionaries, Messrs. Dowhaluk and Semeniuk and Mr. Cresiuk, music director, were arrested. The police searched their homes, looking for illegal literature. They found nothing illegal but took personal letters, sermons and temperance literature. These men were locked in small, filthy prison cells for 24 hours, under a strict guard. The police treated them very roughly and threatened to send them to Bereza Kartuzka (an isolated place). Then they were taken to the police headquarters, handcuffed, and under the escort of the police, walked on foot about 12 (American) miles in rainy and cold weather. They were purposely led through Olexandria and Kustyn where they were working as missionaries, in order to terrorize the Evangelical adherents. The Orthodox priests threatened the people that if they dared to join our movement they would be likewise handcuffed and jailed.

In Riwno our arrested brethren were brought

* This letter was sent by Rev. M. L. Buchak of Lwow, ul Jak, Poland; he is a Presbyterian minister, a graduate of the Theological Seminary in Bloomfield, New Jersey.

to the police station for the investigation. They were searched and put in different cells and were not even allowed to read the Bible. Into the cell of Brother Semeniuk they placed a drunkard and a spy. In the cell of Mr. Cresiuk they threw a drunken prostitute. The missionaries were charged with forcing the people to become Evangelical, stirring up a revolt and being a menace to peace. On the intervention of the Polish Reformed Consistory in Warsaw, they were finally released with the threat that they would be sent to the prosecutor.

Under such strenuous persecution we have to work in Christ's vineyard in Volhynia, but our brethren there are ready to suffer for the great Cause. They prayed and sang hymns in these

prison cells, believing that God will turn this persecution for our good and the advancement of His Kingdom. After the release of our missionaries a service was held in the village of Kustyn, where Pastor Zurakowsky, Mr. Dowhaluk and Mr. Semeniuk preached to large audiences, encouraging them to "stand fast in one spirit, with one soul striving for the faith of the Gospel."

The following night, twelve people who attended the service were arrested and taken to Olexandria. Thus persecution for attending Evangelical services is still continuing but we believe that the living Word of God cannot be chained and we ask our brethren and sisters in Christ here and across the ocean to pray for the Cause of Christ in Volhynia.

Will the Jews Become Christian?*

By JOHN STUART CONNING, D.D.

JEWISH leaders have but one answer. It is an emphatic categorical negative. No authoritative Jew is prepared to admit the possibility of a change of allegiance on the part of his people from Moses to Jesus. The attitude of many Jews may have changed from violent antagonism to appreciation and esteem, but all Jews are one in refusing to acknowledge the Christian claims for Christ as Saviour and Lord. In their thinking Jesus is confined within the ordinary limits of Jewish mental and spiritual life. He was entirely human and mortal. Rabbi Trattner declares: "The divinity of Jesus—by which is meant his deityship—will always strike the Jew as illogical. It was Heinrich Heine, I believe, who said that it would be forever impossible for Israel to embrace Christianity, for no other reason than the utter impossibility of one Jew to believe that another Jew was divine."

Jews call attention to the fact that while Christianity has won race after race to faith in Jesus, it has made no extensive impression upon the Jewish people. They claim moreover that Judaism is in every way better adapted to meet the spiritual needs of the Jew than Christianity; it is the outgrowth of their own history and experience. And Jews do not hesitate to say that the long centuries of wrongs suffered by their people at the hands of individuals and nations who have professed the Christian faith have made wounds deeper and more obstinate than time knows how to heal.

Yet, in spite of all that may be said, Christians have never lost the vision of a day when Christ's own people will come under His sway with an unexampled devotion and courage, and that that day will be the beginning of the most glorious era in the history of this ancient and highly gifted people. Christians have their own good reasons for cherishing an unwavering faith in the redemption of Israel. That faith rests ultimately upon the declared purpose of God. It is in the divine mind, as the Apostle Paul has expressed it, that "all Israel shall be saved." And what is in the mind of God should be firmly fixed in the mind of His people, for "the gifts and calling of God are without repentance."

But the faith of Christians in the ultimate gathering of Jews into the Christian fold finds its support in various other directions. Jesus belongs to the Jews in an especial sense. He was a Jew in all the circumstances of His earthly life, in His modes of thought, and in the terms with which He clothed His teaching: Jews should best understand Him. Besides, Jews cannot forever remain blind to those spiritual qualities in the character of Jesus which have won for Him the devotion and adoration of mankind. Indeed, an increasing number of broadminded Jews render tribute to the surpassing greatness of Jesus. Albert Einstein, the noted physicist, says: "I am a Jew, but I am enthralled by the luminous figure of the Nazarene." And, when asked if he accepted the historical existence of Jesus, which some Jews have

* From *Our Jewish Neighbors*.

denied, declared: "Unquestionably! No one can read the Gospels without feeling the actual presence of Jesus. His personality pulsates in every word. No myth is filled with such life."

It would be easy to quote many pages of like utterances from eminent Jews of our own generation who have seen in Jesus more than their brethren have seen. Is it incredible that all Jews will come to recognize in Him not only the One who fulfills the expectations of the ancient prophets, but the hopes and aspirations of humanity? Will Jews remain forever blind to the glory in the person of Jesus which has led the noblest spirits of all the Christian centuries to adore Him with reverence and exultation as Saviour and Lord?

It was a Jew—Constantin von Brunner—who said: "What is this? Is it only the Jew who is unable to see and hear all that others see and hear? Are the Jews stricken with blindness and deafness as regards Christ, so that to them only He has nothing to say? Is it of no importance to us Jews? Understand, then, what we shall do: we shall bring Him back to us. Christ is not dead for us—for He has not yet lived; and He will not slay us, He will make us alive again. His profound and holy words, and all that is true and heart-appelling in the New Testament, must from now on be heard in our synagogues and taught to our children, in order that the wrong we have committed may be made good, the curse turned into a blessing, and that He at last may find us who has always been seeking after us."

Will Jews become Christians? This is simple to ask, Will the eyes of Jews open to the light? Will the minds of Jews respond to truth? Will their conscience react to moral perfection? Will their æsthetic nature recognize divine beauty? Will their spirit quicken at the touch of the Spirit of God? Christ is God's answer to the whole world's need; He is the only answer to the needs of the Jew. And so long as the heart of man cries out for God, for deliverance from sin, for spiritual satisfaction, for hope beyond, so long will the appeal of Christ to the Jew be alluring and compelling.

There has been no period since Christianity began when Jews, who have seen Jesus as He is, have not rendered homage to Him as the Christ of God. The total number is far greater than is generally known to Christians or that Jews are prepared to admit. But Arthur Ruppin does not hesitate to say that the number of Jews in the world today would be vastly greater but for the large numbers who have accepted the faith of

Christ. Jewish leaders are prone to speak disparagingly of the quality in personal worth of those of their people who have come under the sway of Christ. Max Brod, the well known Jewish author, however, has this to say:

"I am constantly amazed at the *naïveté* of our teachers and leaders who are surprised when I tell them that the best of our youth, our intellectuals, become Christians out of conviction. Our 'leaders' do not believe it. To them a Jew never becomes a Christian unless he wants to better his position. That Christianity has drawn to itself such noble souls as Pascal, Novalis, Kirkegaard, Amiel, Dostojewsky, Claudel, etc., etc., and that it exercises a most overwhelming influence on the most earnest truth-seekers among us—of that our teachers know nothing."

All who are concerned for the extension of Christ's cause among the Jews are well aware of the many hindrances in the way of their evangelization—the traditional attitude of Jews to Christianity, racial loyalty, their sense of mission as a "chosen people." Christianity's seeming conflict with Judaism's central doctrine of the unity of God; Jewish nationalism, and many more. But, without doubt, the chief hindrances have been indifference and racial prejudice within the Church, and the ill-will and ill-treatment of those who have borne the Christian name. Indifference has never sent a single Gospel messenger to the Jews, and anti-Semitism, whether in Europe or America, effectually hides the face of Christ from His own people.

But better days are on the way. The Christian conscience, as we see it so happily illustrated among the evangelical Christians of Germany today, refuses to deny Christ by hatred of His people. Anti-semitism cannot live in any heart where the spirit of Christ reigns. As Christians become more truly Christian in their attitudes to the Jews and in their contacts with them they will catch fuller glimpses of those qualities in Jesus which declare Him to be the Son of God. As it is, an increasing number of Jews are coming under the spell of His matchless personality. They are meeting Him at every turn. He is inescapable. That the Jews will become Christian we cannot doubt. Behind this inspiring hope are the sure promises of God. The time of waiting has been long, but there are everywhere signs of quickening and upheaval. Over all the areas of Jewish life a new spirit is moving. Faith sees the tokens of the promised day.



The Danger of Compromise with Non-Christian Religions

By MRS. J. N. ANDERSON
For Seven Years a Missionary in China

THE real stumbling stone in the way of the acceptance of Christ by non-Christian peoples lies in the Cross. The character of the historical Jesus is universally admired, and His high ethical standards and spiritual teachings, so adaptable to human needs, are everywhere highly commended. The conscious need for some super-human power to provide material and spiritual help is generally expressed in religious myth, fable and legend. Upon His ability to meet this need Jesus Christ based His claim to universal acceptance of His divine mission.

Christianity recognizes sin and its penalty. Jesus Christ meets man lost and offers salvation. Human free will is recognized and the benefits of Christ's gifts are offered to all alike. The claims of Christianity are unique. It does not claim to be of the same brand as non-Christian religions, differing only in degree. Christ claims to offer not one of many ways of salvation but The Way. God does not seek a supreme place among gods, but claims that all other gods are nothing and that He must have the supreme place in the hearts of men. For the non-Christian, religion consists of prayers, rituals, ceremonies, and customs. According to them man works out his salvation apart from consciousness of God working within. Christ sets forth life by faith in the Son of God, reconciliation with God by the death of Christ and more salvation by His life.

At this vital point the non-Christian hesitates. Christ, the Son of God, becomes to him a stone of stumbling. Many men are able to appreciate the ethics of Christian teaching, will endorse its social standards, and may even be willing to embrace some of the outward forms in which Christianity has found expression, but when he has proceeded as far as reason and intellect can carry, there he waits, only half persuaded.

It is at this point, also, that the Christian missionary is perplexed and sometimes is tempted. Before him are spread the kingdoms of the non-Christian world but the price of winning them seems to be compromise. How far may Christians go in seeking to bridge the chasm between the Christian and non-Christian religions? This ques-

tion is being asked by missionaries in the foreign field and by Christian leaders in the homelands. The question is being forced into the forefront by the Laymen's Appraisal Report and by the indigenous church movement on the mission fields. The feeling of leaders in the Chinese Church was expressed by Chingting T. Wang in an article on "The Importance of Making Christianity Indigenous," taking up the lack of capable leadership. He says, "The most serious mistake in the missionary propaganda in China is that in the Nineteenth Century the missionaries had a wrong conception of the moral and intellectual strength of the Chinese. Their policy was to train Chinese workers to be their assistants. There was no systematic effort to prepare Christian workers to take the places of the missionaries. . . . A plant when young may need the protecting care of the nursery, but no tree could attain its full growth by being constantly kept in it."

The idea of Christianity, falling like seed into native soil and springing up to reproduce itself, is ideal. This is the hope of all missionaries, but there is difference of opinion as to the conditions most favorable for healthy growth.

There are two extremes of opinion as to the relationship of Christianity to non-Christian religions. Rev. S. L. Thompson says:

There have been two views on this subject since the days of origin.

1. Extremists on one side emphasize the truth that Christianity gathers up all that is true and spiritual in other religions. . . . that it is a long line of religious evolution. They urge that we should endeavor to assimilate as much as possible of the doctrines, literature, rites, and atmosphere of each of the great religions and that one ideal should always be to generate and foster an indigenous Christianity.

2. Extremists on the other side point out the necessity that the Christian should oppose absolutely any system which allows idolatry, polytheism and degrading customs. These urge that while the infant Christian Church is surrounded by non-Christian atmosphere, there is great danger of such things creeping into the Church and making it little better than the religion it displaces. . . . If Christians do not make much difference non-Christians seem justified in saying there is no difference.

Between these two extremes all varieties of opinion prevail, and missionaries as well as lay

thinkers and scholars are found at either extreme. Some missionaries, in the effort to appreciate non-Christian religions have even entered so fully into the spirit of these systems as to have lost sight of any real or vital distinction between these and Christianity. A few have fully endorsed some non-Christian faith, while others have surrendered their missionary commission and devoted themselves purely to humanitarian political or scientific activities.

The First Shock

The new missionary, fresh from his preparatory work and full of devotion to his faith is usually surprised and shocked by most of what he sees and hears connected with non-Christian religions. Poverty and disease, suffering and superstition abound; immorality is more open and is often connected with religion. While much that is only peculiar to a people goes to fill in the detail of the missionary's mental picture of "men benighted," everything is viewed in contrast to Christian faith and practice. In time these lines of contrast are apt to fade, as the missionary becomes accustomed to his environment. He begins to seek for avenues of approach to the people and discovers much worthy of commendation. If his lot be among the Chinese he finds most of them sober, serious, honest and trustworthy, in character. In habit they are temperate, frugal, and industrious. Socially they are sympathetic and hospitable; intellectually equal to those of any race. In India, one may discover examples of "God-implanted goodness in the midst of evil" and in some an enviable spirituality and saintliness of soul in spite of environment. At the same time the painful short-comings of Christians are obvious. As a result a missionary begins to think in terms of comparison instead of contrast. In an isolated station he sometimes becomes externally in a degree like the people among whom he lives and in other ways he may be influenced by long association. The native church also has, at times, a tendency actually to carry over into Christianity—in literature, art and customs—certain pantheistic and non-moral influences contrary to Christ and unfriendly to the life of the Church. The essential policy of modern Hinduism toward Christianity is today a policy of absorption rather than of opposition. The easy going disposition of the average Indian tolerates the lowest forms of idolatrous practices and devil worship, side by side with worship in Brahmin temples. "What does it matter since all is illusion," he says. Such doctrines sometimes paralyze the effort and weaken the conscience of Indian Christians who are exposed to such an atmosphere.

The Christian religion is capable of adapting itself to changing environment, but at the same

time refining a civilization, retaining what is good and transforming what is evil. There have been, in some cases, attempts to impose non-essential ceremonial and ritualistic practices upon newly converted peoples. There has also been a tendency on the part of some missionaries to condemn as idolatrous some existing practices which as a matter of fact, could be turned into good account if they were properly interpreted. In China the visiting of the tombs of ancestors in the spring of each year has been condemned as idolatrous. It is true that this ancient custom has been accompanied by feasts and burning of paper money to the departed, but it is essentially a token of respect and devotion to the departed loved ones. It may be compared with the western custom of decorating graves with flowers and there seems no reason why the practice should be condemned as heathen, though the form should be modified. The national custom of the worship of Confucius might be changed to imply only honor to a good man.

Ethnic religions are so interwoven with national ceremonies and festivals that it is almost impossible to separate from them the idea of religious worship. The gods are so interwoven with the web and woof of traditional customs that the disentanglement of those features which may contribute to effective garbing of Christ in forms suited to Chinese taste requires great discrimination.

Demonstration of Christian Example

In dealing with the Oriental mind a missionary must resist the temptation to wrestle with flesh and blood and must remember that a concrete demonstration of his Christian life and faith is more convincing than argument. The Kingdom of Christ can never be advanced by falsehood or throwing mud at other religions. Our very presence puts the people under a measure of constraint and our own very different education gives color to our best interpretations. The best test of truth is the process recommended by Jesus: "By their fruits ye shall know them." Missions of the nineteenth and twentieth centuries are not the first attempts of the Christian Church to comply with the command of her Lord to go "into all the world and make disciples of all nations." Remarkable success attended the missionary enterprise of the Apostolic Church. In conflict with non-Christian religions the influence of Christianity declined, at the zenith of power, because of compromise with these other religions. In the history of the seventh, eighth, and ninth centuries we read also of "the failure of early Christian missions to China," when early Nestorian missions had burst forth on Chinese soil like a spring from which flowed a stream of Christian truth. But the stream lost itself in the incoming flood of Buddhism as the

pure waters of Christian faith mingled with the tide.

The present-day missionary and the Church may seek comfort from the thought that our mission is not to separate the wheat from the tares, it is enough that we be as our Lord who declared that He was sent not to condemn the world but that through Him the world may have Life. But should the Christian make any compromise in his appreciation of non-Christian religion? We believe that we may safely appreciate all that is not opposed to the truth and spirit of Christ and we may freely acknowledge that the teachings of Confucius regarding man's duty to the State forms a basis of good citizenship. His teaching respecting the relation of man to man have also produced social equality, political democracy and fraternal relations which are admirable in the eyes of men nurtured in western democracy. To the influence of Confucius we must attribute all that is best in the Chinese character and state. By an edict of the Chinese Government in 1907 the rank of Confucius in the Chinese pantheon was raised to the first rank and the same sacrifices were ordered made to his spirit as to the Most High. How far may a Christian be ready to go in prostrations, burning of incense, and other acts conforming to the customary ritual of worship and be sure that he is only paying the honor due a great and noble man? So eminent a missionary to China as Bishop Maule has said: "The State church has none but a purely patriarchal priesthood, the ruler officiating for his great family, the Viceroy or Governor for his smaller provincial family, and so on downwards till we find the head of the humblest peasant home lighting

a white candle at his father's grave. But this effort to establish a State religion failed; for the very basis and core of it is the worship of ancestors.

In India the Christian may acknowledge that Hinduism and Buddhism use terms similar to those employed to set forth Christian doctrines and experience. But these features are in no way comparable with the incarnation of God in Jesus of Nazareth or with the reincarnation through the Spirit in the soul born again. No Buddhist believes that the righteousness of Gautama Buddha is either imputed or imparted to him or that the self-mastery and spiritual elevation of the Founder is in any way communicated to his followers. At best, the pious Buddhist of Ceylon and Burma admits that he does not know what if any benefit, other than its subjective influence, comes from prayer to Buddha.

Writing on "Our Attitude Towards Hinduism, Dr. S. L. Thompson, says:

"Comparative religion treats all religion as of the same kind and as differing only in degree, whereas the claim of the Christian is that Christ and His Gospel are *sui generis* and unique. Many arguments used in favor of assimilating as much as possible of the atmosphere and literature of Hinduism are antagonistic to this claim and lead to the conclusion that every race should be left to its own ancestral religion, purified or supplemented so as to produce an eclectic and man-made product. We admit that every race should appropriate and express the Christian faith in its own way, but it is necessary to emphasize that we have no right to reduce or imperil the supremacy of the Christian faith.

"HELP US GROW"—A PLEA FROM YOUTH

These verses were used in a Young Women's World-Wide Guild and voice the desire of earnest young people to be given more responsibility and freedom by the older members of the church.

We are come today with a simple plea,
We girls of the World-Wide Guild.
We are asking that you will help us lay
The foundation on which we may build.
From the wisdom and strength of your greater years,
We seek inspiration to gain;
How we best may plan a life worth while
Where joy and service remain.

We ask the prayers of your loyal hearts
To strengthen us where we are weak.
We need now and then the encouraging words
It may be your pleasure to speak.
No doubt at times your patience we tax
By the faults and follies of youth;
But remember, also, our eyes are on you!
And we're searching for honor and truth.

As worth-while girls of the World-Wide Guild,
We are pledged to Christ's service and love;
Small bits to be shaped by the Master's hand,
And prepared for His Kingdom above.
But our feet are unused on the narrow way,
And perchance we may stumble in fear.
What a wonderful help and comfort 'twill be
To feel that *you care* and are near.

Now we're planning great things that we're ready to do,
We're alive, and we mean to grow!
But it helps a "wee plant" to be tended with care!
And that's where *you* will come in, you know.
For mothers, missionaries, deacons and dads
Are just *girls* and *boys* grown tall,
Perhaps if *someone* had not helped you to grow,
You might not have been here at all!

NELLIE C. HART.

Indianapolis, Indiana.

Among the Mapuches of Chile

By WILLIAM M. STRONG, Jr., Coihueco, Chile

Missionary of Soldiers' Gospel Mission

“MAPUCHE”—people of the land, as they call themselves,—or “Huincas”—thieves, as others call them—indicate their character and give their history, duplicated in that of practically every red tribe of the Western Hemisphere. These people live in southern Chile and are almost entirely untouched by the Gospel.

The Mapuche (or Araucanian), in many ways resembles the North American Indian, much more so than most South American tribes. Though the Mapuches seem to have been at one time tributary to the Incas, to whom they were indebted for much knowledge in handicraft and agriculture, they successfully maintained their independence, in spite of Spain's numerous efforts to subdue them. Ercilla's “La Araucana,” possibly the greatest poem in the Spanish language, was inspired by their fearless and unconquerable nature, while Chilean history abounds in the heroic exploits of many Indian leaders. Even since the independence of Chile was established her history has included a series of Mapuche uprisings and massacres, which continued until comparatively recent times. Chile's efforts to “decentralize” them, by interspersing their territory with European colonists, has resulted in much bloodshed. In every other South American country, people with Indian blood are looked down upon; but a Chilean is justly proud that Mapuche blood flows in his veins.

Scattered over a sixty-mile radius, with center at Temuco, the Mapuches of today number approximately one hundred thousand, living on small reserves with either communal or private land. Though peacefully engaged in tilling the soil, the Mapuche retains much of the independence and haughtiness of his forebears. This partly explains his being practically impervious to modern civilization, in spite of the fact that many live just outside city limits. This aloofness includes a retention of dress, customs, language and religion, and explains his homespun clothes. Salt, sugar and *verba mate* are the only articles of his food not raised on his own land.

The Mapuches are a most likeable people, once the veneer of suspicion has been penetrated. They are very simple-hearted, and most hospitable, even more so than the Chilean, who is well known for this trait. Even the poorest of these Indians offer the best they have to the visitor, never allowing anyone to leave their thatch-roofed *ruca* without



A MAPUCHE INDIAN PAPOOSE—CHILE

having had at least a cup of *mürque* (flour made from toasted wheat) with water. They make fast friends when one is once assured of the sincerity of the “huinca.” Their daily life reminds us of the Old Testament patriarchs.

The man's work is limited to the farm, and as a rule the farmer is not as industrious as the wife, who is never idle, even in the winter months when she works at her spindle and weaving frame. The children are a big help, even the very small ones taking care of the sheep and pigs, keeping them out of the wheat (fences being practically unknown), and in the worst weather may be seen

squatting patiently near a flock of sheep. The parents are kind to their children, and when still babies, certain oxen or sheep or pigs are set apart for that child, so that the young man may have something to start him off in business.

The great curse among them is drunkenness, which accounts for much of the degeneracy and laziness among the men. This intemperance keeps them in their present condition, barely existing from one year to the next, as the new wheat crop is already "sold" to the saloon-keeper a month or two after the last harvest.

Many of the chiefs (*casiques*) have more than one wife, but they are far more faithful to them than is the average Chilean. Naturally these people know no such moral standards as God has revealed in His Word. They have, however, a far purer conception of God than most primitive peoples. Some of their religious ceremonies, in spite of the great amount of superstitions included, remarkably resemble the Tabernacle days of the Children of Israel, and seem to show that somewhere way back in their history their forefathers knew God. Their *ngillatún* (prayer meeting) is the one ceremony they still maintain and is mainly to ask God's blessing on their crops. They kill a lamb and have a blood-sprinkling ceremony, after which they ride about on horseback to chase away the evil spirits. Other community gatherings are mostly limited to weddings, funerals and house-building bees.

Their *machi* (doctor) is generally a woman; but when a man, wears a woman's costume. Chile is rich in herb remedies and when a *machi* has a good knowledge of herbs, he may become well-known as a doctor; but the majority of them rely more on the beating of their drum and weird chants to banish the evil spirit. They are known to extort large fees for their services—a sheep, and sometimes an ox—but generally are worse than useless in relieving pain and sickness. One of the worst dins I ever heard was when passing a *machi's ruca* near Galvarino where two other *machis* were drumming and chanting to relieve the sick one.

Outside of baptizing their children, the Roman Catholic church has had little influence on the Mapuches. The priests have persuaded them to introduce a few Roman ceremonies into some of their religious practices, and to celebrate a few Roman feast days with horse-racing and grand drinking sprees. The German Capuchin monks have a number of schools situated at different

points, which are supposed to be primarily for the Mapuche, but these have done little to influence the Mapuche in favor of Christianity. The Roman Catholics generally do almost nothing unless spurred on by competition from Evangelical workers.

Almost forty years ago, the Church of England, through its South American Missionary Society, began work among the Mapuches. Finding them to be a rural population, they felt that they could best reach the people through establishment of boarding schools at strategic points. This was done in order to gather, for four or five years, some of the younger generation, placing them in a definitely Christian environment, and through these to reach the people of their reserves. Today they have three fine schools for both boys and girls, besides medical dispensaries, capably managed, and do much to counteract superstition. At one of these points the missionary in charge, once a month calls together all the ex-students who now are in charge of rural schools in the outlying districts, and for a day or so they discuss problems encountered. On Sundays, these rural schools are visited from the central station and services are held by teachers or missionaries; in this way the Lord has extended His witness, and many lives have been changed through the power of the Gospel, both in outlying districts, and among pupils in the main schools. In districts where missionary workers have been unable to visit at all, or where they have only visited spasmodically, the children many times have gone back to their former life. Realizing this lack of itineration and evangelistic work, this past year one of their young missionaries has begun living in an ox-drawn "covered-wagon" (or house on wheels) and plans to spend a week or so at a time at each reservation. This should prove an effective way of reaching the people.

Mapuche territory is large and much is as yet practically untouched for Christ. Some native Chilean Protestant churches are now becoming interested in the Mapuches and have begun schools on a small scale.

The most effective means of bringing real results is through prayer and Spirit-filled Christians who give themselves whole-heartedly to the one purpose of presenting Christ to them. He is the one remedy for all the Mapuche's ills, as well as for every human problem the world over. In the meantime Satan works overtime while Christians sleep.



Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

SCANNING NEW HORIZONS

New Year's Day in the calendar may fall on January 1, but in substance and significance the new church year begins in September and around that month gather the plans and the inspiration for a fresh start. Wide-awake navigators, all the way from pastors to primary Sunday school superintendents, should conserve the values of summer time—its additional leisure, its conventions, conferences, retreats and opportunity for reading—in charting a new course which shall mark an advance over the previous year's endeavors; otherwise the church is merely an anchored buoy or a derelict. Space will be given in this Department both this month and next for taking a reckoning and mapping out plans for a more adventurous voyage—but one with a definite purpose.

Pointers for Pastors

Do you evaluate the missionary message as the greatest utterance of the Church? Your Master did.

Would *you* rate as the leading missionary educator in your church?

Have you a shaped definite policy and program for the church, and if so, is it unified in the sense that all departments of activity and study are correlated, or are they random and haphazard? Closer correlation, co-operative activity, are the watchwords of the day.

How far do you use the missionary sermon as a means of education in such a plan?

Are you carefully evaluating and utilizing significant new trends in missionary thought?

Change is not a thing of merit in itself; but religion is under the same fundamental laws as the rest of the universe: and one of those laws is that of advance (or decadence); of giving new form and fresh expression to changeless ideals; of utilizing improved methods as a means of attaining paramount ends.

How do you sense these new trends and methods? Are you reading any of the new books recommended by *THE REVIEW* and other religious publications?

Have you noted the increased stress laid upon missionary study and endeavor for men and boys, in place of the old-time relegation of such matters to "the women folks of the membership"? Have you organized those men and boys?

Is there a general missionary or planning committee in your church, with representatives from the subsidiary organizations, inclusive of the woman's society and the various departments of the Sunday school? Does this committee plan, correlate and supervise?

NO?—Then you are decidedly a back number.

Is there a definite course of mission study heading up in a school of missions, or world friendship, at some period of the church year? If it becomes a community affair with other denominations cooperating, so much the better.

Is there some definite project toward which the study heads up and of which it serves as a necessary expression? Without some such project the emotions and impulses to service evaporate as mere sentiment and leave the soul more sterile than before.

Has the church as a whole, or

have the Sunday school and the other subsidiary organizations, adopted a definite course of missionary reading each year—preferably along the lines of the United Study Course topics? Plans for such reading have been given in this Department from time to time; another, used by the Congregational-Christian churches, is described this month. Almost all the denominations can furnish plans and activating material for directed missionary reading for people of all ages.

Are you going to file the answers to the foregoing queries away in the archives of "*Some-day-when-I-get-time*," or will you take action at once to make the Gospel you preach dynamic and true to its Founder?

Read the brief reviews of the following books and decide which ones will best quicken you for your task:

THE CHRISTIAN MESSAGE FOR THE WORLD TODAY. See *THE REVIEW* for May, 1934.

THE CHURCH LOOKS AHEAD. July-August, 1934.

JOHN R. MOTT, *WORLD CITIZEN.* March, 1934.

CHRISTIANITY TESTED, ITS SIGNIFICANCE FOR MODERN MISSIONS. February, 1935.

THE LIVING RELIGIONS OF THE INDIAN PEOPLE. January, 1935.

CHRIST AND JAPAN, by Toyohiko Kagawa. Friendship Press. Cloth, \$1.00; paper, 50 cents.

The last-named book is new and highly energizing. This "flaming evangelist with a passion for saving souls" has given us a book which "throbs with a passionate love for Christ and zeal for the spread of His Kingdom." Dr. Kagawa's vivid description of the phases of religious education for the masses

reveals his experience in mass evangelism, personal evangelism, literary evangelism, tent evangelism and touring evangelism. This is deemed "a book with the warmth and power of a living fire," by a man who is not only a practical missionary statesman but also a writer of the first rank. The translation is by his biographer and close personal friend.

A Program of Missionary Education

Fortunately we no longer have to sail uncharted seas toward this goal. The interdenominational course mapped out each year by The Missionary Education Movement and specifically adapted by the various denominational boards of education is challenging in its high values and is comprehensive of all departments of church life from youngest to oldest; constructive in conformity with advanced pedagogy; elaborated from the basic study books by the offer of maps, pictures, charts, manuals, projects, plays, pageants, stereopticon views and moving pictures; and correlated with dominant issues of the day. This exploitation of the study courses may seem redundant; but your Department Editor's mail is still heavy with inquiries and requests from readers who are ignorant of the basic fact and the many facilities available. Suggestions for study and reading courses, as well as for activating programs, have appeared in this Department from month to month, but a few fresh ones may be of service.

The sobering criticism is heard on every hand that, while missionary education is well under way among women and children, the male constituency of the church, particularly among adults, is being neglected. We are aware that challenging material for the latter has not always been at hand; but as "strong meat" as any educated man could digest is now available and should be offered to "the brethren." To mention one book alone, "Suzuki Looks at Japan," in this year's course,

has challenging food for thought for educators, social workers, psychologists and mature Christians in general. The new course is due to be released so soon that, instead of analyzing and projecting the current one, we recommend the forthcoming studies to the watchmen on the church lookout.

Schools of Mission Study

A special effort led by the pastor should be made to rally all the church constituency for a School of World Friendship as it is often called to avoid the possible onus formerly attaching to "missions" in the minds of some people. This school should be held in sequential sessions, with the very choicest teaching force available. Various plans are in vogue, as follows:

1. The use of six consecutive Sunday evening or mid-week services for study sessions in which there shall be attractive opening exercises inclusive of music, stereopticon or moving picture exhibits (abundant material for the latter is now available at trifling expense) and other features calculated to be the initial drawing card; class sessions for all ages above the primary children—who may best be taught in the Sunday school sessions during the same period; a closing social period with the lightest of refreshments to furnish occasion for groupings of those who would discuss the subject farther. (So long as we are working under ordinary human conditions, we may as well admit that "eating and drinking are a powerful auxiliary to religion.")

2. An all-church supper to attract the membership; a study or lecture period and a closing feature period instead of the refreshment hour. This function is ordinarily called the "Church Family Night," and its main obstacle is the use of so many potential women students to prepare and clear up the meal.

3. Six consecutive week nights devoted to the general plan. This intensive study does not lend itself to the rallying of all age groups, in view of interfer-

ence with children's school obligations and rest.

4. The use of the Sunday school sessions for six weeks, substituting mission study and its supplementary features for the regular schedule, and culminating in a week-night demonstration or project—such as a missionary exhibit, or a function like "The World in Our Community."

5. Home study groups in sequential sessions on week nights. This manifestly does not lend itself to the teaching of the children.

6. The use of the study books and materials as a basis for programs in the woman's or the young people's society. While excellent as an auxiliary plan, it should be a last resort as a substitute for the all-comprehensive sessions.

Whatever the method of procedure, necessitated by local conditions, rest assured that no segregation plan can equal the values of the sequential ensemble, an attractively featured school, especially if it is made a community rather than an individual church function. Unless there is the fraternal spirit of cooperation and good will, which would move the denominations to a union effort of the sort, the whole adventure of missions under the leadership of Jesus Christ is of little promise.

An Evening in the Orient

"A Presentation by Project," which would make a good climax in most of the foregoing plans, was arranged a few years ago by the Baptist Church of the Redeemer in Yonkers, New York, and was reported by your Editor for *Missions*. It closed a school of missions centering on China:

The great event opened with a cafeteria supper featuring chop suey and kindred delectables. The remainder of the evening was divided into three periods, each better than the one before. From 7:15 to 8:00 p.m. an exhibition was held. The congregation, divided into groups passing from one exhibit to another according to a prearranged plan, saw:

- (a) An automatic stereopticon display in one of the rooms of the Sunday school.

- (b) An exhibition of literary

changes, viz., specimens of new magazines. This was called "An Exhibition of Things Chinese."

(c) A demonstration Chinese kindergarten in the church parlor.

(d) An exhibit of the work of the Crusaders (children above the beginners' age) who had been at work for some time on a project called "Friendship Center in China" and had a table and room of their own.

From 8:00 to 8:45 two dramatizations of the study book, "China's Real Revolution," were given simultaneously, one in the main Sunday school room and the other in the basement assembly room; those present were divided into two groups, visiting the dramatizations alternately. The senior young people's society gave one of the sketches (twice) and the woman's society the other, each sketch taking 20 minutes.

From 8:45 to 9:30 a Chinese play was given in the church auditorium by the World-Wide Guild (young women of the 'teen age); this play emphasized in particular the entire meaning of the evening. It was preceded by Chinese music.

The two dramatic sketches of the second part were original, based on different chapters of the main study book; the young people pictured Marco Polo coming to life, like Rip Van Winkle, comparing what he saw with his previous experiences.

The foregoing is a great suggestion to churches who have not dealt with the study book matter in an original, constructive way. A dramatization comes nearer to life than any other form of discourse.

Missionary Education Through Reading

This deals mainly with the use of missionary magazines and the standard reading courses of the several denominations. First, *the magazines*. Do you take one? If so, is its main use that of a dust collector? In addition to renewing the effort to extend the subscription list in some fresh way each year, vigilance is needed to keep the membership reading what they take, at least until the habit is fixed. Numerous devices are used for this, inclusive of the appointment of a lookout to gather fresh items—especially on the current studies—and report them from time to time ("Our World-Wide Outlook," in *THE REVIEW* furnishes excellent material); the establishment of a credit system with points for each magazine issue read and possibly the award of a missionary book to the reader with the best record; a treasure

hunt as a program feature, mimeographed lists of questions being supplied to each person or group, the answers to be found in the magazines within a given time limit (the search being competitive or otherwise); presenting entire programs based on a certain issue or a combination of issues of the magazine, such as that reported by Mrs. Delavan L. Pierson in the June, 1934, issue of *THE REVIEW*, on page 300; "Editing the Magazine" (substitute name of the particular one) with the stage arranged as a "sanctum," an editor-in-chief in charge who gives a live editorial selected from that magazine, then summons impersonators of "the story," "the poem," "the devotional page," "the leading article," "the departmental matter," etc., all material to be taken from the pages of the publication under consideration.

The Silver Anniversary of Missions Magazine

At the February meeting of the women's society in the Granville Baptist church this event was advertised and observed as a birthday party with a parlor setting, decorations of silver paper and artificial flowers, covers of many past issues of that magazine, and a gorgeous table set as for a feast and centering upon a huge birthday cake with 25 candles. The atmosphere was delightful. Hymns, prayer, Scripture and poems were all selected from the Magazine. Many items were taken from the very first issue at the time it was born of the union of the general Baptist magazine with *Tidings*, the Woman's Home Mission monthly, and *The Helping Hand*, the woman's Foreign Mission publication. A sketch of the leading missionary events of the past 25 years as seen by the Magazine was given by one speaker, and "Out of Yesterday into Tomorrow" by another, glimpsing the possible and certainly the desirable future for the cause. "How Times Have Changed" contrasted the attitude of the Christian world a quarter-century ago

with that same world in another mood today (not all favorable, alas!); "New Rivals to the Christian Faith" told of commercialism, nationalism, secularism and their ilk as far more menacing than Buddhism. Then came the lighting of the birthday candles in which each of five women named five outstanding missionary events in the past 25 years, a candle being lighted with the mention of each event. Of course the atmosphere was full of optimistic wishes for the cause and the Magazine as all the guests sampled the illuminated cake. The stock of *Missions* rose by the proverbial "leaps and bounds" and a background was furnished for new subscriptions and a better proving up on old ones.

Prepared courses and directed reading of books have been arranged of late years by nearly all denominations, and a number of plans have been exploited in this Department. The Congregational-Christian Church has a unique one entitled

Adventures in Reading

Miss Helen Street Ranney, Associate Secretary in the Mid-West Regional office of the Commission on Missions, writes for this Department:

Realizing the importance of education in our churches in the backgrounds of mission work, we launched the *Adventures in Reading*—a list of books for supplementary reading, with the call under the picture of a galleon ship:

"Out of your cage, come out of your cage,

And take your soul on a pilgrimage."

Books are loaned for postage both ways. State chairmen aim to find a sponsor in each church who will interest a group of readers and secure books. Our rules are: Two books to a person for three weeks; five books to a church for four weeks; ten books to a state chairman for four weeks.

State and local librarians have cooperated in providing books. With a growing demand, our librarian sends out about 100 books a month. We hear from far-away towns without libraries what these books mean to people, especially now in lieu of pay entertainments; and women have found sometimes to their surprise that these books are as interesting as lighter ones they used to read. *Pastors have written that the whole standard of thinking of the congregation has been raised.*

BULLETIN OF The Council of Women for Home Missions

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

It is May Day—the wonder of the miracle! And we ask, “Will poppies grow again in Flanders field, now green with promise of life?”

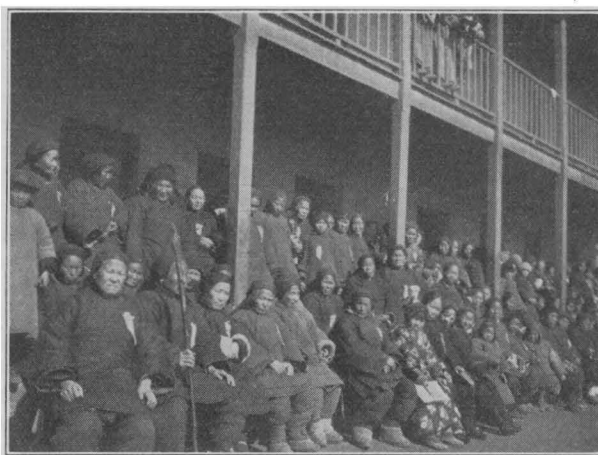
It is May Day, and the leaves are again on the trees. May God bless for us the trees of the land! Will the leaves of the trees of our land be “for the healing of the nations”? Do we American Christians see at all the possibility of “a new heaven and a new earth”? We often ask, “Well, what are we going to do about it?” Well, what?

It is May Day and we “begin through the grass to be bound to the Lord”—and find the Lord “on the glancing wings of eager birds, the softly patting feet of furred and gentle beasts.” And with Masfield we know “The Everlasting Mercy” and cry,

O glory of the lighted mind . . .
O glory of the lighted soul . . .
It's dawn, and I must north
Along the road Christ led me forth . . .
I kneel'd there in the muddy fallow;
I knew that Christ was there with
Callow,
That Christ was standing there with
me,
That Christ had taught me what to be,
That I should plough . . .
And as I drove the clods apart
Christ would be ploughing in my heart,
Through rest-harrow and bitter roots
Through all my bad life's rotten fruits.

And we today contemplate “the open gate,” “Christ, the plough, Christ, the laughter of holy white birds flying after.” We too sing a new song, put our hands to the plow, and follow after.

On May Day, Wednesday, the Administrative Committee of the Council of Women for Home



THE HOME MISSIONARY SOCIETY
of the Suchowfu Field, China, by permission of the
Presbyterian Church in the U. S.

Missions will have a luncheon party. The theme is, “Who we are; what we do.” The May Day party, begun in the dark days of 1933, has as its main purpose the assertion of the Life that is in us, and the encouragement of one another to keep steadfast in the days ahead.

WORLD DAY OF PRAYER FOR MISSIONS

In Greater New York on the World Day of Prayer on the first Friday in Lent there were sixty meetings of Christ's followers for meditation and prayer. What for?

In the midst of cruel negligence on the part of man for God's own hungry and uncared-for children, Christians prayed to know how to bear their own burdens and “bear each other's burdens and so fulfill the law of Christ.”

As in New York City, so in Chicago, and other large cities, Christians prayed. As also in the wee country town where four

persons met for prayer “in company with the world,” so thousands and thousands in towns and villages met. Within a week after the World Day of Prayer, 1,750 reports were received.

A pastor (Moravian) had written a month preceding March 8, “Last year, my wife and a few young women held a service for the children after school. . . . This year, I wish to have the Ministerial Association promise their support in the arranging and holding of a larger meeting for the adults.”

It was a larger meeting.—Why?

From a small place with a wild and stormy name came the report, “The two small churches of our town observed the World Day of Prayer. We had a profitable prayer hour together.” Other small towns report that “the service was under the direction of the ministers' wives.” The Union Federated Church in one town invited the other church (Christian) and a country church to pray with them. After the meeting, they served tea. In one Pennsylvania town, “in spite of inclement weather, 96 persons attended. They represented twelve denominations.” In one state all the churches in the township came. From a southern state where floods and suffering threaten life, came a report with a money order for \$1.50 from a group which met to learn how to help “in bearing burdens.” “It might not be out of place here to ask you to pray for us. Our little church (Presbyterian) burned to the ground last month. (No fire department

in country.) We hope to rebuild."

One friend wrote from Iowa, "I found that the World Day of Prayer had never been observed in our town, and the majority of our church women had 'never so much as heard there was such a thing.' The service was beautiful and impressive.... Eighty from three denominations were present. You will smile when I tell you that ten young matrons gave up their regular bridge club meeting and attended as a club. If nothing else were accomplished than our worship together, it was most worth while for it will help break down these denominational walls that I can't get used to and never shall!"

Indian school students held services. Other mission schools and hospitals observed the Day. A greater number of young people's services for worship were held. And the children prayed in services of their own—for "of such is the Kingdom of Heaven."

All these and many who have not yet reported prayed with Christians around the world for "a quickened conscience toward the world's burden bearers." In China the very name, "coolies," has something to do with their sad lot in life. The picture of the women of Suchow, China, who met with the world for prayer on March 8, symbolizes the world fellowship. All these prayed for "courage to stand for the right and willingness to accept the sacrifices involved for us all in the building of a better world; for justice and understanding between individuals, classes, races, and nations."

All these came together and brought gifts for others. The 1,750 reports brought free-will offerings, large and small. What for? Overhead? No, overhead for the World Day of Prayer is carried cooperatively by the Committee of Women's Work of the Foreign Missions Conference and by the Council of Women for Home Missions. The literature is made to pay for itself. The many offerings were for the most part designated to be divided equally among four inter-

denominational missionary projects: (1) for Christian literature for women and children of other lands; (2) for special objects in Christian women's colleges in those lands; (3) for religious education work among American Indian high school students; (4) for the children of the burden bearers, known as migrant laborers, in the crop fields of the U. S. A.

The fellowship of prayer thus expressed continues "with hands to the plough." Preparations are now under way for the next World Day of Prayer, the first Friday in Lent, February 28, 1936.

CONFERENCES AND SCHOOLS OF MISSIONS

"And while they talked and talked,
and while they sat
Changing their base minds into baser
coin;
And telling—they! . . .
I turned from them in fury, and I
ran. . . ."

This poet went to the wrong conference and ran to seek solace from nature, or he went to a school of missions leaving his mind and spirit elsewhere. There are times when it is good Christian social action for individuals and groups not to go to conferences.

But, if individuals and groups go to a Summer Conference or School of Missions to give of their best and to learn, in order to serve the home community as well as to stretch their souls' horizons upward to the Source of Life and around the world to all the children of God and of men—what then?

Have you seen the list of conferences on the cover page of this issue? Are you attending a conference?

The Northfield Missionary Conference July 5-13, carries on the announcement the following challenge, "Faith—noble character—knowledge—self-control—steadfastness—godliness—brotherliness—love . . . these qualities . . . render you active and fruitful in the knowledge of our Lord Jesus Christ."

Practically all conferences provide study classes in "To-

ward a Christian America," "Christian Youth in Action," "Women Under the Southern Cross."

"The Triumph of Goodwill" as a method for maintaining peace among nations is being presented dramatically at various conferences. The play is by Mrs. J. M. Callister.

Further, the editor would like comments from the pastors' wives who attend the following conferences which are planned by the Home Missions Council and the Federal Council of the Churches of Christ in America for the purpose of "continuing education for the minister in town and country." Three days of the next annual meetings of the Home Missions Councils, Washington, D. C., January 12-17, 1936, will be devoted to a "Conference on the Rural Church."

Schools Planned for 1935

The West Virginia State Ministers' Conference, Jackson's Mill, West Va., May 13-17.

Seminar for Town and Country Ministers, Y. M. C. A. College, Springfield, Mass., June 3-8.

Drew Summer Conference, Drew University, Madison, N. J., June 3-14.

The Rural Church Institute, Duke University, Durham, N. C., June 10-21.

Rural Leadership School, Purdue University, Lafayette, Ind., June 24-July 5.

Rural Leadership School, University of Wisconsin, Madison, Wis., July 1-12.

Auburn Summer School of Theology, Auburn, N. Y., July 1-18.

School for Town and Country Ministers, Michigan State College, East Lansing, Mich., July 8-19.

The Ministers' Short Course, South Dakota State College, Brookings, S. D., July 8-19.

Virginia Summer School for Rural Ministers, Virginia Polytechnic Institute, Blacksburg, Va., July 16-26.

Rural Welfare Conference, Ontario Ladies' College, Whitby, Ont., July 29.

School for Rural Pastors, Garrett Biblical Institute, Evanston, Ill., July 29-August 2.

The Pastors' Institute, Divinity School, University of Chicago, Chicago Theological Seminary, Disciples Divinity House, July 29-August 4.

Pastors' Summer School, Hollister, Mo., August 6-16.

Our World-wide Outlook

A Missionary Newspaper of Current Events

AFRICA

A Bird's-Eye View

Rev. A. McLeish, former missionary in Rajputana, gives some figures comparing Africa with India:

There are 13 million Christians in the Dark Continent, about 9 per cent of the population, or one Christian to about 10.5 people; in India there is one Christian to every 56 people. There are three times as many missionaries to a million people in Africa as in India; yet only 8 out of its 65 divisions are adequately occupied. South Africa is most fully occupied, and should no longer be regarded as a foreign mission field; its three and a half million Christians should evangelize the unreached portions. The great Moslem field of North India is the most needy territory in India.

—*World Dominion.*

Eyes That See

An African Christian used this illustration to convince a crowd of angry villagers that they should not object to their headman's acceptance of Christ:

Suppose that you are walking through a dark forest and come to a clearing where there is one tall tree. A man stands gazing up into the tree, and you see by his face there is something up there. You stop and look, too, but cannot see what he sees. The leaves are too thick. But that does not prove there is nothing there. For years our brothers in other towns have been looking up. They see something we do not see. But can we say our brother does not see, because we do not? No, my friends; we can only keep looking, and not be stumbling-blocks to those who do see.

Building a New Egypt

Miss Lea Wynne, writing from Cairo for the C. M. S. Outlook, describes the Society's welfare center in Boulac. The building is a haven of refuge from its sinful, filthy surroundings. The clinic is open twice a week and every mother is expected to come once a week. Homes are visited by the workers between these

visits and hundreds are still without help.

A direct outgrowth of the baby clinic is the Little Girls' Club, inaugurated over three years ago for children between the ages of six and marriage age—about ten. Every afternoon between 2 and 4 forty little girls learn to read, write, play games and sing simple Arabic hymns and songs. Next in importance to the Bible talk are the hygiene and mothercraft lessons. They are also learning to make eastern embroideries on linen articles. The sale of their work helps each child to earn a little, which is put into the bank in readiness for the time when she is married. The remaining part of the profits pays the salaries of two club workers, and the expenses of the nursery school, which is run on the lines of those organized in England, and makes provision for the children who are unable to join the Little Girls' Club till they are six. All this work centers in the spiritual motive.

The Problem of Nationalism

Robert M. Hopkins, General Secretary of the World's Sunday School Association, after his visit to Africa to study the different areas, says:

Africa is a group of unrelated colonies in which are reflected the conflicting attitudes and policies of various European powers, notably Great Britain, France, Belgium, Portugal, Italy and Spain, with influences from Germany in the background. Permeating all these colonies is the influence from Rome. The attitude of governing powers partakes of all the evils of absentee landlordism; and the consequent political, racial, social, industrial, commercial, educational, linguistic problems are most complex. This has become more pronounced since the war, especially in Angola, where the freedom of British and American Protestant missionaries is increasingly limited. Bibles now may

not with government consent be circulated in the native vernaculars only, but must be published in Portuguese with readings appearing on alternate pages in native languages.

The Jarawa

The Sudan Interior Mission has been at work for ten years among the pagan Jarawa in the Das district. They number over 100,000, and came originally from Bornu. It is thought they are related to the Beri-Beri tribe. They practice ancestor worship as do many other pagans, and have a strong bent to Mohammedanism of the most bigoted sort.

Ten years of prayer and seed sowing is now yielding a harvest. Christians have been organized into "bands" for aggressive service, each band being under an efficient evangelist. They systematically preach over this whole district, and many miles outside. They conduct from 200 to 250 services a week, with the result that over twenty classes for religious instruction are being conducted in the various villages. Sunday services are growing in interest and attendance. The ten evangelists come in every week-end for an intensive period of Bible study and then go out to attack the strongholds of Satan again. Eight of these have no pay whatever for their services; two are supported by the local church.

—*Evangelical Christian.*

Shepherd Has Many Sheep

Rev. H. A. Sodergren, Baptist missionary of Moanza, Belgian Congo, for almost two months at the close of last year toured among twelve church centers of that vast field. In the *Watchman-Examiner* he reports 2,081 candidates having been examined for baptism, 418 of whom

were accepted. More than 7,500 inquirers are on the lists at this time. One of the Congo deacons prayed for divine help for the missionary in these words: "Bless this white man. You have chosen him to put these sheep in their stalls and to watch over them, too."

New Governor General for Congo

At the suggestion of the Belgian Colonial Minister, King Leopold III last September appointed M. Pierre Ryckmans as Governor-General of the Belgian Congo. This appointment has been received with satisfaction as he is known to be a man of independence, and high moral standards. He is 43 years of age, has been in the Congo since 1915 and is the author of several books, the best known being published three years ago under the title "Dominer pour Servir." In this book the author reveals his attitude to many colonial questions. The following is a translation of a short quotation from the preface of this book:

To rule to serve—this is the only excuse for colonial conquest and it is also its full justification. To serve Africa means to civilize her. Not only must we create new needs and provide the means of satisfying them, not only exploit the colony, not only enrich it, but make the people better, happier, more manly. To be able to serve, one must know. To be willing to serve, one must love; and it is in learning to know the natives that one learns to love them.

—Congo Mission News.

Chief Takes the High Road

Mrs. Palmer, L. M. S. worker at Valembe, tells a touching story of an old pagan chief who had been stabbed by a Christian boy in a tribal quarrel, and was brought to the mission hospital.

"He was in great pain, but said to us: 'Your dispenser boy here has been talking to me, telling me that I must try to forgive Yoane, to take all resentment and hatred out of my heart by the strength of God, and not to let any of my people retaliate on the Ilondo people' (as of course they threatened to do). 'I have heard the words of your dis-

penser, and your own words, and I promise you here and now, before God, to do as you wish.'"

The culprit was aghast at what he had done, and full of remorse. He said: "I can take what is coming to me from the State, but what is troubling me is—how do I stand with God? Can He ever forgive me such an awful sin?"

—L. M. S. Herald.

Church with One Member

Going through a West African village where he knew there was no church, the Protestant Episcopal Bishop of Accra was astonished to come upon a little building about ten feet long, with a cross on it. He looked inside and found it unmistakably a church. It had a rough altar with a handmade cross, and three little bamboo pews. While the Bishop was looking a man came running to him from his work in the fields.

"Who are you?" asked the Bishop.

"I am the owner of the building," the man said. "I built it."

"And how many Christians have you?"

"Only one at present," the man said, "but when we had our harvest festival, every seat was full. When I came to live here I was the only Christian and no one would listen to me, but I thought if the people see that I build a house for the Christian God, they will take notice of my message. I will not rest until they have found the Lord."

Changes in Uganda

Sweeping changes have taken place in Uganda; the most obvious being that distance is practically annihilated. In 1931, train service was inaugurated from the coast to Kampala, capital of Uganda; in 1900, one must walk the greater part of the way; it took eight days to cross Victoria Lake in canoes. It is now only two days' journey from Mombasa to Kampala, and six days' journey by air from London. The whole country has been opened up internally by roads; a network of good motor

roads render traveling to any part of the protectorate an easy matter.

At a meeting of the World Evangelical Alliance in London, J. J. Willis, former Bishop of Uganda, told of other changes. Until 1924, missionary bodies were responsible for all educational work. Then it was recognized that the missionaries could not cope with the stupendous task of education for so large an area. The Government was approached, and a Director of Education appointed, who chose the course of working with and through the missions. An advisory council, consisting of representative missionaries, government officials and native leaders decide all policies. The whole system is under the direction of missionary bodies, and Christian teaching is an integral part of the curriculum. As a result, thousands have been taught to read. The whole Bible has been translated into two languages; the New Testament into four other dialects, and the four Gospels have been translated into yet other tongues. Twenty-three book depots have been established in different centers.

Christianity in Uganda has extended during the last twenty years in three directions. To the north, a chain of Christian tribes have acted as a barrier against the downward march of Mohammedanism from Egypt. To the West, that great African saint, Apolo, carried the Gospel into the vast forests wherein the pygmies live, right into Belgian Congo. To the south, the aggressive work of the Ruanda pioneers is well known.

—The Christian.

Lions in the Way

Mr. Roy Shaffer, of the Africa Inland Mission, tells of a thrilling experience in Kenya Colony:

A few days ago I made a trip to Simba station. On my way I passed a bunch of lions, one huge male, two females and seven cubs. They were within fifty feet of the road and sat calmly on their haunches while I passed by. When I returned to that area coming home, it was nine o'clock, and I was hopeful that I would not find them lying in the road as is their

custom; but to my amazement I found eight full-grown lions all lying in and near the road! I stopped the little Ford car and told the native boy who was with me to load the shotgun, the only weapon we had with us. The lions all got up, and I started the car, pulling off the road with the thought of going around them through the tall dry grass. But when I came up even with them they all came over to the car. I could almost have touched some of them, as they were on my side of the car. I kept the spotlight turned on them, hoping thereby to confuse them. They followed us along closely till we got back into the road, where we could make sufficient speed to leave them behind. Lions accompanied by small cubs are most dangerous, and it was with a feeling of great relief, and a shout of praise to our heavenly Father for His protecting care, that we realized we were safely beyond them.

—*Moody Institute Monthly.*

In Nairobi

Large numbers of the young people who come to Nairobi in search of work are willing to put themselves under Christian influence, and to come for regular teaching. A worker of the C. M. S. writes in *The Christian*:

At present about 1,400 people are under instruction for baptism, and the adequate handling of the classes is a problem. It is like a small mass movement. On Saturday afternoons we have about 1,000 on the compound in the different classes, and we have by no means sufficient accommodation, yet we praise God for the large numbers which create such a problem. We now have three different services at the native prison on a Sunday. Two extra services have been arranged during the past year, and are greatly appreciated by the prisoners.

The Pumwani church in Nairobi has been extended, and although it now holds 400 to 500, is still not large enough. Elijah Gacanja, the African who is in charge there, is doing excellent work, and it is rapidly growing. We had a successful mission there: many open-air meetings were held, and quite a large number of Moslems listened to the Gospel.

WESTERN ASIA

Education in Turkey

Rev. J. Kingsley Birge, on furlough and studying at Hartford Seminary, comments on American Board Schools in Turkey:

Under the influence of a strong nationalistic spirit the Turkish Republic has been energetically pushing a program of national education. All elementary education is under control of the Department of Public Instruction,

and all foreign schools are subject to supervision. Those responsible for conducting the American schools have been quick to adapt their methods to the new conditions. They have made an honest effort to make the American schools also national in the sense that they aim to fit in with the Turkish program, and, in accordance with the Turkish ideal, seek to make genuine patriotic Turks and not simply sophisticated Turks who are more foreign in their culture than they are Turkish. Recently there has been evidence of Turkish appreciation of this purpose.

A short time ago a Turkish student in America stated why he hoped American mission schools would continue in Turkey. He himself hopes to return for service in government schools, but wants to continue in connection with the American Board school from which he graduated. "In the American schools," he said, "there is more opportunity for experimenting, for trying out new ways and methods. Then, too, in the American schools the relationship between teachers and students is closer than in the other schools."

Palestine's Jewish Population

The *Jewish Daily Bulletin* gives the number of Jews in Palestine as 307,312, representing 26% of the total population of the country. The rapid increase is revealed by the following data:

	No. of Jews	Increase
1920	75,000
1930	170,000	95,000
1932	220,000	50,000
1934	250,000	30,000
1935	307,312	57,312

Sunday Schools in Arabia

Many years ago Sunday school work was inaugurated in Arabia among the children of the Beloochis, who migrated from their own country to make their homes in the southeastern section of Arabia. In the lives of many of these children, Sunday school is the only bright spot. Parents and children alike respond to the gestures of love and friendship on the part of the missionaries.

As a result of hard work, perseverance and courage there is now reported in Muscat a Sunday school of six classes. There are well over 250 enrolled. A 50% attendance is considered excellent since most of the children must help to support their families. Instruction in hand work is given, but the most gratifying results are seen in

the children's efforts not to steal or lie.

Proof of Success in Persia

Dr. R. E. Hoffman reports to the Mission to Lepers that the success of their work at Meshed, Persia, has caused an embarrassing development—the coming of so many Afghan lepers. "Most of the Afghans are even poorer than the Persians. One group, a man, his sister and wife, all lepers, brought along their old father, about 90 years old and not a leper. Their clothing was all tatters; they did not have a whole garment among them. The three who were lepers received their sheepskin coats—thanks to the special fund sent out last year by the Mission to Lepers for that purpose—their 60-cent allowance and their certificate of admission to the colony. The old man, not being a leper, got no coat and no money; he felt very unfortunate, for once, at not being a leper! The Persian doctors, the Governor-general, the Chief of the Shrine, and health department officials frequently hand us good words because of the mission; there is something so peculiarly Christian about it all, that I feel it is one of the best sermons we can preach."

INDIA

"Constructive" Thinking

A. W. Marshall, American Presbyterian missionary in western India, says that even the best of Indian workmen can hold only one idea in mind at a time; so that one must be on the alert to detect and correct mistakes. Half an inch out of plumb or an inch or two out of line makes very little impression upon them. How can the Sahib know?

"Make all your window sash to take standard sizes of glass just as it comes from the bazaar," a carpenter is told.

"All right, I will have them all exactly right."

When the glass is brought it will not fit. Half an inch—an inch—too large.

"But we can cut and fit the glass all right."

"Yes, but why didn't you make the sash as directed?"

"I did—but I said to myself. . . ."

And so a hundred or more panes of glass have to be cut once or twice to fit the work, rather than obey exactly the instructions given.

"Why is this porch post put here?"

"Why that seems to us the proper place."

"But you were told to put it here, were you not?"

"Yes you told us to put it there, but we thought—"

"But how are you going to put your wire cloth on the post if put there?"

"Why we never thought of that—." And another piece of work has to be done over.

—*Western India Notes.*

Good Work for Lepers

The Rev. E. S. Allwood, late Hon. Superintendent of Rani-ganj Leper Home, Bengal, says:

The Mission to Lepers is effectively combating leprosy and serving the lepers in India in three ways.

1. The Mission has aroused public opinion. In the past he who most needs sympathy and care has received least. There are reasons for this—man's loathing of the disease, the danger of infection and the feeling of hopelessness that the leper could ever be cured. But the Mission to Lepers has changed all this. Today there is a concern about leprosy and for those who suffer from it, and the Governments are contributing towards the work.

2. It has saved thousands of children from leprosy. It has cared for parents, and has also persuaded parents to put their children into children's homes and has transformed life for them.

3. It has brought thousands of lepers within the reach of Jesus Christ. Among them is the Christian doctor and his staff, and before they have been long in the mission homes many are seeking for baptism because they realize that in Christ there is Someone who has impelled His own people to do for them something that no Hindu deity and no Moslem prophet has led his followers to do.

—*Without the Camp.*

Sixty Years' Growth

At the end of its 60th year of service the Mission to Lepers is now at work in over twenty

lands; and in India alone, still its main field of work, there are now 36 homes of the mission with 6,700 inmates; 850 healthy children are being rescued by the special provision made for them; aid is given to another 15 homes with 1,600 inmates; 6,000 outpatients attend the mission's clinics. Its largest field of work in any one division is in the Central Provinces. The Champa Home in 30 years has developed from two primitive huts to Bethesda Hospital with 37 wards, 515 inmates, four buildings for the healthy staff; one office and dispensary; a home for leper boys; the Spencer Jack Memorial completed in August, 1934, for tainted girls; a large church; two homes for healthy children, all buildings of solid masonry. From April, 1902, to August, 1934, this home has given shelter for a shorter or longer time to 2,500 patients. Sixty-five lepers have been discharged as symptom-free, and are living in their respective villages. The healthy homes have sheltered 85 children. Of these 22 are married. Children of these couples number 26.

Dr. Sam Higginbottom, who has superintended the work at Naini, United Provinces, for over 30 years, draws striking contrasts between then and now:

Then fifty helpless adult lepers. Now over 500. Then no children's homes, so that nearly every child in the asylum contracted the disease. Now beautiful homes for the taint-free children of lepers; about 97 per cent saved from the disease because taken from their parents in time; also a babies' home where those taken from their mothers are kept under observation; also a home for children with the disease, with cure expectancy of 75 per cent. Then no church; now a beautiful church, crowded every Sunday; every day the lepers gathered in small groups for Bible study and worship; they support the church and all good causes. Then no medical work of any kind. Now a hospital and dispensary in charge of a highly trained Indian Christian doctor who has under him a force of trained lepers, or cured lepers and nonlepers, nurses, temperature takers, stretcher bearers and compounders; a laboratory in charge of a leper scientist who prepares the chaulmoogra oil derivative that is not only used in our asylum but in Government dispensaries and mission hospitals over a wide area.

The Dead Speak

A Baptist missionary of Ongole writes in *Missions*:

"A few days ago I was riding along on my bicycle on a seventeen-mile trip to my camping place. It was noon. The sun was pouring its all-penetrating glare all around, fairly blinding me. In a small village I stopped to inquire my way and the people greeted me with eagerness.

"After a little while my path took me out into some rice fields. Beyond the fields I came to another village. Just before reaching it I passed a Christian cemetery and I noticed a newly erected stone. On it in crude Telugu letters were inscribed these words:

"AKKAYYA — 80 Years Old, Went to Sleep in the Lord."

Evangelism in India

The meeting of the National Christian Council (December 28-January 1) at Nagpur, was signalized by the emphasis laid on the subject of evangelism. In addition to special evangelistic efforts, such as campaigns and weeks of witness, the Council will seek to stimulate evangelistic effort continuously and to put it always as the dominant note in all Christian activity. The Executive Committee was charged with the special responsibility of the promotion of the evangelistic movement throughout India and the Bishop of Dornakal, Dr. Stanley Jones, Bishop Bannerjee and the Rev. H. C. Balasundaram were appointed counsellors to assist the Executive Committee in carrying out this plan.

Attention was given to Dr. J. W. Pickett's work in following up the mass movement enquiry, and steps were taken to ensure a continuance of this work until the end of 1936.

A call to prayer for India has been issued over the signatures of ten British leaders of different communions. Prayer is asked that the present period of political change may issue in the true welfare of India, and that

the Church in India may be an ever greater influence for good.

—*International Missionary Council.*

News from Assam

Not many years ago the people of the Garo Hills were a race of savages with no written language. Now there are 21 mother churches and over 200 branch churches, with the Garos themselves assuming a great deal of responsibility for educating and evangelizing their own people. On their own initiative they opened a high school this year.

The first newspaper for the Naga Hills was published during the past year. It is both a religious and secular publication, and is helping to consolidate the Nagas. There has been 536 Ao Naga and 32 Miri Naga baptisms this year. The Naga constituency is almost 9,000 at present. Persecution has driven some back to heathenism, but the majority remain faithful.

—*Facts from World Fields.*

Among the Outcastes in Orissa

Rev. J. W. Biggs, an English Baptist missionary in Orissa, gives a glimpse of the work there in *The Christian*:

We work in four areas, which total 4,000 square miles, and are now opening up in two more native States, hitherto closed to us. The population is over 800,000. A visitation of the 72 churches involves over 1,600 miles of travel. In some of these churches as many as fourteen villages are united, some of them being ten miles apart. In this way most of the churches are centers of village groups. Altogether we have over 500 villages now in direct association with the churches and claimed for Christ by the presence of baptized, witnessing Christians. Baptisms this year so far amount to 186, and we have a great part of our area yet to visit. There has been long preparation and testing in each case. We have over 300 candidates anxiously waiting for examination, and many more who are definite inquirers, openly associating themselves with God's children. I was out in two new villages a few days ago, and these people, before there is a baptism, much less an organized church, are giving regularly their gifts for the work. So far this year we have, by baptism of their inhabitants, opened up 17 new villages, in which since the beginning of the year, we have 60 earnest inquirers.

One marked development is the growth of bands of young men, from 17 to 25 years of age, all keen for service.

Chinese Church in Siam

Chinese Baptists in Bangkok have what is probably the oldest Protestant Chinese church in the world. Another distinction of this group is that they have worshiped in the same place for more than a hundred years. The 102d anniversary of the church's occupation of its present site was celebrated not long ago by services in Chinese and English.

Preceding the communion service it was remarked that the cause of unity had progressed from those early days, when three persons dwelling in the same house had to have three separate communion services.

—*The Christian Century.*

CHINA

New Life Movement

Madame Chiang Kai Shek, speaking in Taiyuanfu, said:

Christianity has a greater chance in China today than in any other country in the world. The New Life Movement has organized a special force of men as local government agents. When a district is recovered from Communist occupation they go there. The people have no money; their houses have been burned; and their oxen taken by Communists. Arrangements are made whereby the farmers get implements loaned to them at a very low rental, to be paid in easy instalments. We believe it ruins their self-respect to make outright gifts to them. This "army" helps to plough up the lands free of charge.

The New Life Movement is flexible, so that it takes in any needed local reform. For example, in Sianfu opium is the curse; there the Movement has organized an opium curing clinic. In Kansu, foot binding is the great evil; the women are combating this. In Kaifeng, trachoma must be fought; government agents have wiped out the fly menace.

—*Missionary Herald.*

The Bible as Literature

It is something new to find the Chinese beginning to look upon the Bible as an example of good literary style. Rev. A. J. Garnier calls attention to this in the following extract from a letter to Dr. E. H. Edwards:

A few weeks ago, in looking over a recent anthology of Chinese prose published by one of the most important Chinese firms, I was surprised to find two very long passages from the Union Version included as examples of fine literature. I promptly wrote to the Bible Societies' Secretaries, to let them know, and I think they are passing on the information to their Home Committees. I am sure that the significance of the fact cannot be exaggerated. Hundreds of Chinese men of letters will find in that anthology, side by side with writings from their foremost literary men, extracts from the Bible. It has never happened before. Indeed, as you know well, the time is not far distant when scholars used to sneer at the Mandarin Bible. Now, one of their own members picks out whole chapters from Matthew and Mark as examples of modern Chinese style. Unless I am mistaken, this will mean that some of them at least will read the Book from which the extracts are taken.

—*China's Millions.*

Important Medical Congress

The ninth Congress of the Far Eastern Association of Tropical Medicine met in Nanking recently. It is reported that the Nanking Government spent over \$40,000 for entertainment. This was by far the most important medical gathering ever held in the Far East. The present government's interest in health advancement was evinced by the generous hospitality to the delegates. Each one was presented with "A Glimpse of China," a bound program, authors' papers, a silk-covered "Pictorial Survey of National Public Health Activities" and "Manchurian Plague Prevention Service," and a fine silver badge more like a war-time decoration than anything else. There were sight-seeing trips, banquets, a special Chinese theatrical performance by a famous company of actors from Peiping, and private automobiles for the use of delegates throughout the Congress.

—*World Call.*

On Church Unity

The question of church unity has been reopened. The standing committee on church unity of the Anglican communion invited 13 church groups to send representatives to meet with them on January 23, 24. Six

churches responded, the Church of Christ in China; Methodist Episcopal; Methodist Episcopal, South; English; Methodist; Northern Baptist, and the North China Congregational. In all 25 were present, of whom 44 per cent were Chinese. Bishop T. K. Shen presided. A representative of each group stated the position of his group as regards organic unity. These statements were frank and revealed considerable divergence of attitude. At the close of the Conference, however, delegates unanimously expressed their conviction as follows:

"We find ourselves united in our loyalty to Jesus Christ and, in our earnest desire to become so united that the result may be an organic union of all Christian bodies, we believe that the time has come when some definite action is not only desirable but necessary."

A continuation committee is to arrange for a further conference in 1936, and to prepare and distribute literature bearing on the present situation as regards church unity.

—*Christian Century*.

Score for Mission Schools

The third edition of *Who's Who in China* publishes biographical sketches of 960 Chinese from twelve provinces. More than half are found in Shanghai, Peiping and Canton. Of the total, 620, or about two-thirds, have attended colleges or universities. Of these, 419 went to government or private schools and 201 were educated in mission schools; that is to say, more than one-fifth of the prominent leaders of today in all walks of life in China received their education in schools and colleges supported by foreign mission boards.

—*Facts from World Fields*.

United Program for China

The Executive Committee of the National Christian Council conducted an inquiry last year to discover how the work of the Five-Year Movement (January, 1930 to December, 1934) could

best be conserved and continued. As a result, the Executive Committee has recommended to the biennial meeting of the National Christian Council that the movement be continued for a further period.

A special commission on program and cooperation, which has been at work for some months, has initiated a plan for securing closer cooperation of Christian forces in Shanghai and developing a united Christian program for the community. To begin with, a survey of all the Christian work being carried on in the city is being made, after which a conference of Christian leaders is to be held and plans for community service laid.

—*International Missionary Council*.

Sherwood Eddy's Campaign

After an evangelistic campaign in 20 cities of 12 provinces, Sherwood Eddy reports:

Throughout China I have felt the throbbing sense of having "good news" to offer a despairing people in a way of life that carries with it the potentialities of personal regeneration and national rebirth. During the last four months there have been in attendance at the meetings conducted by my Chinese fellow workers, my brother and myself, over 200,000. This meant an average of over two thousand students and youth each day. A total of 2,477 made decisions to enter the Christian way of life, and 3,994 to join Bible classes in order to study Christianity. So great was the interest that radio broadcasts or loud speakers had frequently to be used for overflow audiences. In eight provinces officials came together for the most searching talks upon the moral weaknesses which are threatening China's downfall: in six provinces these officials were called together by the governors or provincial chairmen. In almost every one of the twenty cities from 100 to 600 students have been enrolled in Bible classes, with the twofold object of strengthening their own characters and undertaking some practical project for national or social reconstruction.

—*Far Horizons*.

JAPAN-CHOSEN

Christian Unity Growing

The way seems to be opening for a larger degree of Christian cooperation in Japan. An All-Japan Christian Conference has been called for 1935, on the

agenda of which major consideration will be given to the problems of church union, better cooperation with western churches and missionary boards, and the proper attitude of Christianity toward the spiritual awakenings now to be observed in all religious circles.

The Kingdom of God weekly has been an important factor as an interdenominational organ of wide circulation, but its continuance is a difficult problem for the National Christian Council. It now seems probable that Dr. Kagawa will save the day by guaranteeing necessary funds, and by writing regularly for it. The Christian Literature Society and the National Christian Council will also cooperate in its publication and distribution as heretofore.

Is Japan Evangelized?

Rev. Frank L. Fesperman, of Sendai, gives some facts in the *Outlook of Missions* bearing on this question. The state religion, Shintoism, is losing ground; Buddhism continues to flourish, is even planting religious colonies in Manchuko. The tide of nationalism creates increasing difficulties for promulgating the Christian spirit.

Numerically, as well as socially and spiritually, evangelization of the masses falls far short of realization. Dr. William Axling made a study of 145 smaller cities and large towns, and found that out of a total population of 5,931,766 there are 469 churches, with the responsibility of about 12,648 persons each. Some cities fare worse. Japan has a total of 11,434 towns and villages. Of the 1,697 towns only 848 have come under Christian occupation and of the 9,737 villages only 610 are occupied by a church or a preaching place, leaving 9,976 as virgin soil for the Gospel.

Figures are quoted to show that four-tenths of one per cent of Japan's total population is nominally Christian. The astonishing fact is that Christianity has so greatly influenced the nation's life. In fact, a new spirit is seen in the churches, and concerted effort has been made to

put a number of the churches on an independent basis in 1935.

Religious Interest Renewed

Influential factors in a revival of interest in religion have been the uncertainty of the times, the business depression and the international situation; but an important stimulus was a course of radio lectures on religion given by Rev. Entai Tomomatsu early last year. It is said that no series of radio talks has ever made such a deep impression as did his exposition of the Buddhist faith. These lectures, published under the title of "A Text-book of Religion" have in less than six months reached a sale of over 200,000. The speaker's ability to interpret the modern age, with its social, economic and national problems, in terms of Buddhist philosophy with a superficial resemblance to Christianity, was unique. The treatment and presentation of his message was not very different from those of a Christian lecturer, and free from a background of temples, Sutras, incense and vestments.

Advertisements of books on religious subjects appear on the front pages of the newspapers to an extent unknown thus far. The rise of semi-religious cults is another aspect of a renewed interest in religion; all of which presents a challenge to Christianity.

—*Japan Christian Quarterly.*

Prohibition Advance

Prohibition is making progress in Japan, as the twenty or more "dry villages" bear witness. There are also the Miners' Prohibition Society, the Railway Prohibition Society, the Employes' Prohibition Society, and Laborers' Prohibition Society, which have been formed one after another, all of which are doing successful work. Including all the various organizations, the total membership under the banner of the National Prohibition League of Japan has already reached the 300,000 mark, and the movement promises to sweep on with accelerated speed.

Though this movement is not solely the affair of Christians, its success is largely due to Christian leadership.

—*Christian Observer.*

Girls Sold for Taxes

Here is further proof that militarism is a curse. Japan's farmers must pay 60 per cent of their earnings in taxes; no less than 30,000 Japanese country girls have been sold to help meet these taxes. The government spends annually 46 per cent of the national revenue for maintaining the army and navy.

Girls of salable age range from sixteen to twenty-three years and prices for them run from \$3 to \$300. One farmer rejoiced when he sold his twenty-year-old daughter for 1,000 yen, but changed his tune when he learned that the broker took about 30 per cent as his commission.

The National Christian Council of Japan has been concerned about the welfare of the Japanese girls and steps have been taken to prevent such sales.

Looking Ahead in Japan

The Kingdom of God Movement as an organized effort came to an end on December 31, 1934. At a meeting of thanksgiving a number of leading Christians spoke of things the movement had achieved, chief among them being the creation of a keen spirit of cooperation among Christians of different communions. All the speakers were convinced of the need for conserving this spirit if the Church is to make an effective impression on the life of Japan:

The evangelistic work of individual denominations cannot challenge communities and society, and mould the moral, social and national life of the Empire. The Christian churches can do this only when they unite their forces and advance with an unbroken front.

Cooperation in evangelism is a step on the road to church union, which is to be the central subject of the All-Japan Christian Conference to be held later in the year.

It has been decided to continue publishing the *Kingdom of God Weekly*. The National Christian Council, the Christian Literature Society and the Kagawa Group have united in organizing an editorial committee to take over the publication of this evangelistic paper.

—*International Missionary Council.*

Korean Church in Japan

There are 500,000 Koreans scattered throughout Japan. Among them are 48 churches with about 4,000 Christians, 1,000 of them baptized. In the establishment of this work, the Methodist and Presbyterian churches in Korea and the six missions in Chosen, the Canadian Presbyterian Church Mission in Japan have cooperated. It has now written its own constitution and creed, and set up an organization with something like sessions, presbyteries or conferences, and a supreme council. In September, 1934, practically all the cooperating bodies cordially approved the new organization. Some six or seven of the congregations already have their buildings paid for, and they are paying generously to their workers' support.

—*Presbyterian Banner.*

Korean Farmers' Plight

Korean farmers are today in a worse condition than ever before. Most of the fertile land is now in the possession of Japanese agricultural and irrigation companies subsidized by the government. In addition to handing over their produce to the owners at prices far below the open market price, the hapless farmers are forced to buy Japanese goods at high prices, and to pay a whole series of heavy taxes. Fifty-two different kinds of exactions are imposed upon the farmers, and eleven of these are direct taxes. Between 1919, when the government was supposed to have instituted land reforms in Korea, and 1933 the land tax increased by 60 per cent; local taxes for administrative upkeep have increased

43 fold since 1913, while the head tax has risen 240 times in eighteen years.

The agricultural workers receive in wages an average of fifteen cents gold per day. The net result of Japan's land policy in Korea is that the total indebtedness of the native farmers and agricultural workers to the Japanese land owners and bankers has reached the enormous sum of yen 700,000,000.

—*Korean Student Bulletin.*

Mission Hospital Burns

The Southern Presbyterian Mission hospital at Chunju, Korea, went up in flames January 9. The cause of the fire is unknown. Fortunately, all of the 31 patients were removed to safety. The x-ray apparatus and most of the surgical instruments were saved. Insurance on the building and equipment was yen 25,000. This does not cover the loss, but it is hoped that gradually the work can be restored. Love and sympathy, also gifts of money have been coming in from Koreans all over the country. Patients who have been treated, cured and have become Christians in the hospital have walked long distances to offer sympathy and condolences.

—*Christian Observer.*

ISLANDS OF THE PACIFIC

Pitcairn Islanders Today

The romance of the transformation of the godless mutineers of the *Bounty*, who sought a refuge on the desolate Pitcairn Island in the South Pacific Ocean, has recently been brought to public attention by the publication of three volumes which relate their remarkable history. Dr. H. L. Shapiro, an anthropologist connected with the American Museum of Natural History, has recently returned from a two weeks' visit to the island. He reports that there is now a record population of 200 men, women and children — descendants of the nine English sailors and twelve Tahitian women who landed on the island in 1789. He reports them as strong, above the average intelligence, hospi-

table and of good moral character.

They have established a form of Christian communism, having many important things in common and working a part of each year on projects for the benefit of the whole community. They also recognize personal ownership of such things as are required entirely for personal use. They have a well conducted church and school and are governed by a chief magistrate and town council. There is equal suffrage for men and women. They have no use for money but live by what they can produce or by barter with ships from the outside world.

Four Churches in Five Years

It is front page news when an island with only twelve villages has four new churches erected in five years, and that is what happened on Savage Island, a coral island in the Samoan group. The last church built is the largest. It represents an immense amount of sacrifice and labor on the part of people who, a century ago, were fierce savages and murdered those who attempted to preach the Gospel. In 1849, Paulo, a Christian convert from Samoa, settled on this island and began the task of evangelizing the village of Mutalau. It was on the anniversary of that date that the great new church was officially opened. Except for the windows, iron roof and cement floor, all the material was prepared by the villagers. The church, complete with seats for over 500 people, all made from bush timber, and a beautiful pulpit, was completed in 135 working days. No appeal was made for assistance from the Mission fund.

—*The Chronicle.*

Lawes Memorial, Papua

Sixty years ago William George Lawes and his wife landed at Port Moresby to start the first L. M. S. station on Papua. Last November a grey obelisk was unveiled by Governor Hubert Murray on the site of that first white home in the territory. One speaker, Vagi

Daure, had been present as a boy when Lawes came ashore in the ship's boat. He remembered hearing some of the men in the crowd suggest that the newcomer be killed outright. Others said, "No, wait and see what he will do." Daure, speaking for the Motuans, and in their language, gave thanks for all the benefits which had come to the country, and traced them to the day on which the missionary, at the risk of his life, first brought the Gospel light to Port Moresby.

The celebration included a pageant to represent the landing of the missionary. Canoes rushed out to meet the approaching boat from the ship, the paddles thrashed the water to a foam, and the air was rent by blood-curdling yells. So realistic was the demonstration that there was a momentary concern for the safety of the landing party.

—*The Chronicle.*

Filipinos Want Books

E. K. Higdon, Disciples missionary in the Philippines, writes the *Christian Century* that great excitement has been caused in Manila by the arrival of 20,000 used books from America. These have been distributed to ministers, Bible women, seminaries, mission high schools, churches and libraries throughout the archipelago. He says as many as 10,000 volumes can be disposed of every month if American friends will send them. Communities that wish to observe a book day for the Philippines may secure suggestions from Miss Florence G. Tyler, 156 Fifth Avenue, New York; the editor of *World Call*, Missions Building, Indianapolis, or Miss Lulu Heacock, 368 N. Marengo Avenue, Pasadena, Calif.

NORTH AMERICA

Problems of the Present Day

In Boston, March 17-20, seven executive officers, representing five denominational boards and the International Missionary Council, discussed "The Missionary Approach to the World Today," with laymen, ministers and students of that vicinity. The

seven leaders of the discussions were Dr. Alden H. Clark, Dr. Ralph E. Diffendorfer, Dr. P. H. J. Lerrigo, Dr. John A. Mackay, Rev. A. B. Parsons, Dr. A. L. Warnshuis and Dr. Hugh Vernon White. Some of the questions taken up were: the remaking of China, with its revolution, reformation and renaissance; rural emphasis in all lands; the demand for self-government; nationalistic reactions; Mr. Gandhi and the outcasts; the Indian Church facing the future in India; the possibility of racial explosions in Africa; the cost of rubber, cocoa and soap in the land being divided by the white man; independence and economic needs; the problem of the minorities; the pagan tribes and Moros in the Philippine Islands; the miracle of modern Turkey; "Etatism" and religion, "Etatism" and Western influences; progress in church union, and the struggle for religious freedom in Germany. —*Advance*.

"Preaching Mission" Planned

At a meeting of the Federal Council's Department of Evangelism, held on January 25, plans for the proposed "National Preaching Mission" were the chief subject of interest. Great enthusiasm for the undertaking was manifested, and the feeling expressed that it might have far-reaching effects in kindling a spiritual revival. At least a year, perhaps a longer period, is to be spent in preparation, the "Mission" not being scheduled to be held before 1936. No announcement has yet been made of those who will be invited to carry on the "Mission" in twenty or more of the major cities of the nation, but it was reported that some of the most inspiring personalities of other lands will be included.

—*Federal Council Bulletin*.

Spiritualize Mother's Day

Charles V. Vickrey, President of the Golden Rule Foundation, has inaugurated a Mother's Day program with the idea of getting away from the commercial concept of the day, and of making it a spiritual and broadly Chris-

tian observance. Every one is urged to remember the neglected, ill, old or poverty-stricken mothers just as they would wish to have their own mothers remembered in such a plight; to aid in a ministry of comfort and cheer to all such unfortunate women, in gracious and loving tribute to their own mothers, or to the memory of their mothers. Cooperation of all national agencies will be sought, including men's and women's clubs, churches, schools and local governments.

Figures That Speak

According to statistics of the Religion and Welfare Recovery Committee, during the depression contributions to the Church have decreased by nearly \$300,000,000, while expenditures for armaments during that same period have increased \$100,000,000. For the hundred years preceding the World War contributions to the Church were almost equal to expenditures for war, and equaled about one half of federal government expenses. Federal emergency expenses are now 12 times greater than our decreasing gifts to church and religious character-building agencies. —*Advance*.

Students Take a Stand

The following statement was recently adopted by a group of Christian students, who had met to clarify their ideas on the Christian life.

Our purpose is to become an active fellowship of men and women who desire to be definitely, personally, radically Christian and to join in the endeavor to make real the life, principles and teachings of Jesus among students, especially in relation to individual lives, to racial, political, economic, national, international and other aspects of our modern campus and world society, and with resultant loyalty and commitment to Jesus Christ as preeminently the revealer of the character of God and the answer to the needs of the world.

Princeton Students Appeal

A group of fourteen Princeton students have appealed for opportunity to preach the Gospel in any field that may open.

As students of Princeton Theological Seminary, and as members of the band of Student Volunteers, we believe that Jesus Christ is the only Saviour of the world; we realize that it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations. We adhere to all the doctrines of the Presbyterian Church.

Because of this belief we are eager to preach the gospel in foreign lands. However, because of lack of funds, of the twenty-one who have volunteered from the last two graduating classes and the present senior class, only two men have been sent to the field.

With an increasing conviction of the world's immediate and imperative need of Christ, we appeal to the Church, to individuals or local congregations, to share with us the responsibility resting upon all the followers of Christ, to send us out as your representatives to proclaim the message of salvation.

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

We the undersigned are willing and desirous to go for evangelistic work to any field to which the way may be opened.

Lutheran Workers Meet

More than 100 executives, secretaries, missionaries and friends of Lutheran foreign missions met in the seventeenth annual convention in Milwaukee, February 19 and 20. The bodies represented were the United Lutheran, Norwegian Lutheran, Lutheran Augustana Synod, Lutheran Free Church, United Danish Lutheran, American Lutheran, National Lutheran Council, Santal Lutheran Mission and Lutheran Orient Mission Society. The chief fields where mission stations of the Lutheran Church are to be found today are India, where American, German, Danish missions are found and where the American field in the Madras Presidency is the largest in the world; China, where there are stations maintained by American, Canadian, Swedish, Danish, Norwegian and Finnish societies and where there has been organized "The Lutheran Church in China"; Africa, where most of the fields are in the Union of

South Africa; Japan, where the American Church and the Finnish Church are at work; and in Madagascar, New Guinea, Netherlands Indies and Persia. The total annual expenditures are \$1,258,070. Evangelistic, educational, vocational, agricultural and medical work is done in nearly every field. There are twenty-one hospitals in the various fields. The personnel figures for the work done by the American portion of the Church show 558 missionaries and their wives, and 5,037 native members of the station staffs.

An outstanding paper was presented at the convention by missionary Andrew Burgess, of Madagascar, showing "How Present-Day World Conditions Are Affecting Foreign Missions."

Fight Against Lynching

Forty organizations representing racial, political and religious groups recently sponsored a mass-meeting in Philadelphia for the purpose of educating the public to the perils of lynching, and to arouse interest in the Costigan - Wagner Anti - Lynching Bill soon pending in Congress. With the hope that the spirit of this meeting may be furthered, a call is issued to the citizenry of America urging them to enlist themselves in this movement. For further information inquiry may be made to Helen R. Bryan, Cooperative Committee Against Lynching, 20 S. 12th Street, Philadelphia.

—*Christian Century*.

Buddhism in Denver

Denver, Colorado, has a Buddhist temple, in a very obscure location, where a priest officiates and regular Sunday school is held for about 30 children. The priest also officiates in outlying towns where Japanese are found. Christian work is also carried on among these people. A recent conference of young Japanese, held in the city of Denver for Christian fellowship and study, was attended by 125 young people from Colorado, Wyoming, Nebraska and New Mexico.

—*Presbyterian Banner*.

Church Extension in Colorado

Craig, Colorado, could qualify as the celebrated "jumping-off place," as it is at the end of the line of railroad which runs through the famous Moffat tunnel. Rev. J. N. Bridges went directly from the seminary to serve the Congregational Church in Craig, and offered his services to any community farther west which desired them. As a result, several preaching places were opened, scattered over Moffat County. After nine years of friendly cooperation, the people asked to be organized as the "Great Divide Church." They began with a charter membership of 53 scattered over 100 square miles, representing the Disciples, Methodist, Presbyterian, Baptist and Catholic churches, about a third of whom are young people. The church meets in a grange hall thirty-five miles from the pastor's home and the railway. The pastor conducts preaching services, but other activities—Sunday school, Young Peoples' Society, business administration, poor relief, etc.—are directed by the people.

—*Missionary Herald*.

LATIN AMERICA

A Word from Monterey

The principal of Colegio Internacional, Monterey, Mexico, writes that school work has been maintained so far without interruption, in spite of trying circumstances. He says:

Our church (Baptist) has been possessed by the spirit of revival and evangelism. We have had wonderful spiritual services with brimful attendance in every meeting. I have been accompanying the pastor on the visitations every Friday afternoon. We have specially visited those brethren who had quit coming to the services. We prayed with them and persuaded them to come back to church. At the same time we could notice the lowest grade of poverty that has befallen some of our fellow-citizens. The resignation to suffer their precarious situation moved our spirit of charity to aid them with all our might.

—*Watchman-Examiner*.

Signs in Guatemala City

Not far from the district known as "La Palma" where dic-

tator Cabrera dug in for his combination fort and palace, and from which he shelled his capital, there is taking place a remarkable evangelistic movement that had its origin in the zeal of native brethren. That ward is quite populous and for some time there has been some spontaneous work going on, helped occasionally by lay workers of the missions. Lately it has burst into real life.

In one home a baby had died and the customary wake was going on when a group of evangelical neighbors entered extending their condolences and comforting the mourners with the promises and assurance that the little one was in the arms of Jesus, not in an imaginary limbus. When the evangelicals entered, the glasses and decanters had been hustled out of sight out of respect for their known dry principles, and later pleased with their comforting thoughts, the parents requested them to remain and help bury the child. In brief, the result of it all was that the whole large family became evangelical and started such a movement in the vicinity that the work has taken on a new spirit, and a regular congregation of around 60 now meets there for worship three times a week besides irregular meetings. It is a large and hungry field.

—*E. M. Haymaker*.

Probationary Membership

The Evangelical Church of Caracas, Venezuela, now requires a year's probation for candidates for membership. During this period, the prospective member studies, and takes two examinations before the session; and besides, his daily life and habits are watched and, where he fails, he is helped into the good life by his friends in the church.

—*Presbyterian Tribune*.

On the Firing Line

Dr. Hay, worker for the Mission to Lepers in Uruguay, has worn out two horses making daily trips from the leper colony

to his home in Sapucaí, some six miles. He is brown from the heat. Leaving for the colony at daybreak and returning at dusk, he finds people awaiting him in Sapucaí who have come from all over Paraguay, and some from as far as Buenos Aires, a thousand miles away. He is doing what has often been attempted here, but never accomplished—getting a leper colony started without a furore from the Catholic Church. He is awakening interest in lepers on every hand, treating patients from some of the most distinguished families, down to the humblest peon. In his own town of Sapucaí, where his life was threatened, and where he was menaced with being jailed for bringing the lepers there, he now has a sub-commission formed of the most prominent women, who have helped prepare the Christmas program for the lepers, and have asked to be allowed to go to the colony to witness the *fiesta*.

Church for Leper Town

The government of Brazil has isolated about 4,000 of São Paulo's 8,000 lepers, and built several whole towns populated entirely by lepers; with dentists, police, workers and professionals of many other kinds, drawn from among the patients. One such town of 1,100 people asks for a Protestant Church, to cost \$1,500.

EUROPE

Intellectuals Turn to Religion

The Living Church states that the intellectuals in England are turning to religion in large numbers, and that the Roman Church and the Anglo-Catholics are the chief beneficiaries of the movement. Rev. Humphrey Beever recently said to a group of clergy:

The young men of old church families whose parents lost all touch with religion are eagerly looking into the teachings of Christianity at Oxford these days. But they have to be taught the rudiments. At home they received no training or instruction. What the Church needs most of all is an output of books on her history and

teachings written in a popular way that will appeal to the intellectuals who are not interested in theological niceties. The Roman Church is turning out such books, and they are being read far and wide. To them is due in considerable part the turn toward that faith.

Jewish Converts in Hungary

The Budapest Presbytery of the Reformed Church in Hungary in December unanimously passed recommendations that will result in a uniform method for all churches in Budapest in dealing with Jewish applicants for baptism. In the past, different conditions were required by different pastors or churches, and applicants sought out those where the path to baptism was easiest. This resulted in certain abuses. Now in view of the above recommendations, all Jewish applicants for baptism in Budapest will be put on a six months' probationary period, during which catechetical instruction will be given, and evidence must be shown that the applicant has had a sincere religious experience. The Budapest Presbytery hopes its action will be adopted and applied in all Reformed Churches in Hungary. Such a precedent would help to secure similar action elsewhere where there is similar laxity and abuse.

—*International Missionary Council.*

Growth of Waldensians

There are many Waldensian churches in Italy. Rev. Guido Comba, who preaches regularly in the beautiful church near the Vatican in Rome, says that the violent anticlerical spirit is not nearly as much in evidence as it was a generation ago. Even priests are reading the New Testament. Nominal Catholics have not the same fear as formerly of being found in a Protestant place of worship. Italy now has about 100,000 Protestants and four-fifths of the funds for home mission work comes from Waldensian church members.

—*The Christian.*

Against Nazi Paganism

Fifty thousand working-class people from the Saar and the Ruhr assembled at Cologne in a driving snowstorm January 22 to help launch the Catholic Church's newest drive against the neo-pagan movement. The thousands who could not jam their way into Cologne's famous cathedral stood outside in the snow to listen through loud-speakers, while church leaders assailed those seeking to undermine the Church and faith in the divinity of Christ. Although Alfred Rosenberg, Nazi philosophical dictator and head of the German faith movement, was not mentioned by name, one of the speakers said:

Today we find forces at work to undermine the whole of Christ's historical life, nay, to dissolve it finally into nothing more than a myth. Whoever robs Christ of His divine nature robs mankind of human dignity.

During recent weeks many Catholic church organs have published open or veiled attacks on Dr. Rosenberg and his teachings, and the Cologne Diocese has published refutations of his assault on church doctrine.

—*New York Times.*

German Faith Movement

Friends of Europe, a publication giving a survey of German periodicals, quotes the twenty-five theses of the German-Nordic Faith Movement. A few of these give the trend of the movement:

Thesis 11: Man is not God. But he is the place in which God is born. God comes into being and grows in man. If God does not come in man, he never comes. Therefore the German Religion represents the supreme religion of belief in Man.

Thesis 15: The ethics of the German Religion denounce all belief in inherited sin, as well as the Jewish-Christian theory of the inherent sinfulness of the world and of man. Such a theory is not only un-German but immoral and nonreligious. Those who preach it endanger the morals of the people.

Thesis 16: Those who forgive sins sanction sins. The forgiveness of sins undermines religious ethics and destroys the morals of the people.

New Books

Robert Laws of Livingstonia. James Johnston. 2s. 26 pp. Pickering & Inglis. Glasgow.

George Muller — The Man of Faith. Frederick G. Warne. 2s. 240 pp. Pickering & Inglis. Glasgow.

Women Under the Southern Cross. Margaret Ross Miller. 208 pp. 50 cents, paper; \$1.00, cloth. Central Committee for the United Study of Foreign Missions. Boston.

God's Soldier: General William Booth. 2 vols. St. John Irvine. 616 and 619 pp. Heinemann. London. 36s

The Life and Letters of the Rev. R. P. MacKay, D.D.: A Record of Faith, Friendship and Good Cheer. Andrew Thomson. 195 pp. Ryerson Press. Toronto.

The Mongols of Manchuria. Owen Lattimore. Maps. 311 pp. 8s. 6d. Allen & Unwin. London.

Forward in Western China. E. L. Stewart. Map. 77 pp. 1s. Church Missionary Society. London.

Lawrence of Lucknow, 1806-1857. J. L. Morrison. Illus. Map. 348 pp. 15s. Bell. London.

Obituary Notes

Mrs. Adelaide B. Fairbank Wright, wife of Rev. Horace K. Wright, and daughter of Rev. Edward Fairbank, D.D., and Mrs. Fairbank, Vadala Mission, India, died at Vengurla, India, on February 7, 1935. Mrs. Wright was born in Mahablesawar, India, graduated from Mt. Holyoke College and Hartford Seminary, and went to India under the Presbyterian Church, U. S. A. In 1919 she married Rev. Horace K. Wright and joined him in

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his work in the Union Training School at Ahmednagar where they have worked together ever since in this interdenominational school for the training of Indian young people for Christian leadership among the rural population of the great Bombay Presidency.

* * *

Rev. Archibald Forder, a native of Salisbury, England, who had labored many years among the Arabs of Palestine, died in November at the age of 69. During the War, Mr. Forder was imprisoned at Damascus until the Armistice. He was the author of a book on the Arabs and one on "Petra, Perea, Phoenicia," a description of areas little visited.

* * *

Miss Clara A. Converse, missionary in Japan for the Woman's Baptist Foreign Mission Society, died January 24 in Yokohama. She was principal of the Soshin Jo Gakko for over 30 years, during which time 600 graduates went out to become Christian mothers, teachers and social workers. Miss Converse was instrumental in starting kindergartens in Yokohama, before she retired in 1926.

* * *

The Rev. Dr. Frank Lincoln Moore, Secretary of Home Missions for the Congregational Church in the territory west of the Mississippi, died in Chicago on March 28 at 69 years of age.

* * *

The Rev. Dr. James Solomon Russell, one of the leading Negro educators of the United States and the first member of his race elected a Bishop of the Protestant Episcopal Church, died on March 28 at his home in

Lawrenceville, Va., on the campus of the St. Paul Normal and Industrial School, of which he was the founder and principal emeritus. He was 77 years old. His son, the Rev. James Alvin Russell, is now principal of the school.

Dr. Russell was born of slave parents, Solomon and Araminta Russell, on the Henrick estate at Palmer's Springs, Mecklenburg County, Va. He attended rural schools and then went to Hampton Institute where he witnessed the graduation of Booker T. Washington, later principal of the Tuskegee Institute.

In 1888 he started St. Paul's School in a three-room building, with his wife and one other helping him to teach less than a dozen pupils. Now there are more than 700. In 1928 the Harmon Foundation awarded him the Harmon medal for useful achievement and leadership of his race.

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