

THE MISSIONARY REVIEW OF THE WORLD

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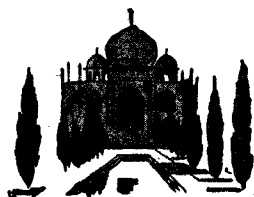
Experiences on the Mosquito Coast

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Dates to Remember

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

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

August 11-18—Foreign Missions Week of the Southern Baptist Convention in the Blue Ridge Mountains on the Southern Baptist Assembly Grounds, Ridgcrest, North Carolina.

August 12-18—World Alliance for International Friendship Through the Churches, Geneva, Switzerland.

August 18-22—Universal Christian Council for Life and Work, Geneva, Switzerland.

Summer Conferences and Schools of Missions

Bethesda, Ohio. July 29-August 2. Miss Mary I. Scott, 310 Tomlinson Ave., Mountsview, W. Va.

Chautauqua, New York. August 18-24. Institute of World Missions, Mrs. F. C. Reynolds, 309 Woodlawn Road, Roland Park, Baltimore, Md., Chairman.

Eaglesmere, Pa. June 26-July 3. Cor. Sec.—Mrs. Edith C. Ashton, 1939 Grant Ave., Bustleton, Philadelphia, Pa.

Houston, Texas. October 28-November 1. Mrs. E. B. Mohle, 2309 Rob-inhood, Houston, Texas.

Minnesota (Minneapolis - St. Paul). September 16-23. Mrs. A. F. Aug-uster, 1536 Van Buren St., St. Paul, Minn.

Mountain Lake Park, Maryland. July 31-August 6. Mrs. B. H. Sin-cell, 103 2d St., Oakland, Md.

Northfield, Massachusetts. July 5-13. Mrs. Virgil B. Sease, Parlin, N. J.

Warren, Ohio. September 17 and 24. Mrs. Geo. Konold, 314 Scott St., N. E., Warren, Ohio.

Personal Items

Bishop J. H. Linton, of Isfahan, Iran (Persia), a missionary bishop of the Church of England for over fifteen years, is returning to England, having been appointed by the Bishop of Birmingham to the rectory of Handsworth, in succession to Canon W. J. Lyon. The loss of Bishop Linton to Iran will be greatly felt as he has been a leader in the evangelization of Moslems and in movements toward uniting evangelical mission work.

* * *

Prof. Hachiro Yuasa, of the Imperial University at Kyoto, has been elected and installed as President of Doshisha University, Kyoto, founded by Joseph Hardy Neesima. The new president is a graduate of Doshisha and has received degrees from three American institutions. He is a third generation Christian, his grandmother and his father having been baptized by Dr. Neesima. Dr. Yuasa is also chairman of the Board of Trustees of the Kyoto Y. M. C. A.

* * *

Rev. Ladislaus Harsanyi, pastor of the First Magyar Church, New York City, has been awarded the service pin of the Presbyterian Board of National Missions for 25 years of service in that Board's work in his present field.

* * *

Mr. Albert Griffith Adams, of the West Africa Mission of the Presbyterian Church in the Cameroun, has been honored by the French Government with the "Order of the Black Star of Benin." This is the highest honor of the Government given in Africa, and is conferred because of Mr. Adams' financial ability.

* * *

Dr. John Henry House, for sixty-four years a missionary under the American Board in the Balkan States of Europe, celebrated his 90th anniversary on May 28th. Thirty years ago, Dr. House founded the Thessalonica Agricultural and Industrial Institute of which he is president emeritus. This is also known as the American Farm School and is located near Salonika, Greece. He still resides there and his birthday anniversary was celebrated with the aid of U. S. Minister McVeigh, the British Consul and representatives of the Greek Government.

* * *

George Walker Buckner, Jr., has become editor of *World Call*, to succeed Harold E. Fey. Dr. Buckner is the youngest son of a minister of the Disciples of Christ.

* * *

John Buchan, an elder in the Presbyterian Church of Scotland, has been appointed Governor-General of Canada, the first commoner to fill that post.

* * *

Dr. Friedrich Siegmund-Schultze, formerly a professor in the University of Berlin, director of the East Berlin

(Concluded on 3d cover.)

THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, *Editor*

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Editorial Chat

The special Home Mission (June) number of THE REVIEW has already made a hit. Orders are being filled as promptly as possible as long as the supply lasts. We cannot reprint a new edition. Please order now.

* * *

Since we do not issue an August REVIEW this July issue is larger and contains a rich and varied program. Many of our readers will not wish to miss a word of it. Will you pass on copies and recommend them to your friends? This will make them your debtors and will promote interest in Christ's work in all lands.

* * *

We deeply appreciate the many kind references to THE REVIEW and editorial commendations that appear from time to time in contemporary magazines at home and abroad. All who are living to exalt Christ and are working to advance His cause, can accomplish this end best by working in close and sympathetic fellowship with Him and with each other. There can be no selfish rivalry among Christians.

* * *

The September REVIEW will have a rich table of contents with articles on the present situation and progress in Turkey, Africa, China, Japan, Korea and America. Do not miss your copy by a failure to notify us of any change of address.

* * *

The Latin America number of THE REVIEW will be out about October 1st. The articles include very informing and stimulating papers by Latin Americans and by such well-known authorities as John A. Mackay, Webster E. Browning, S. G. Inman, Ralph



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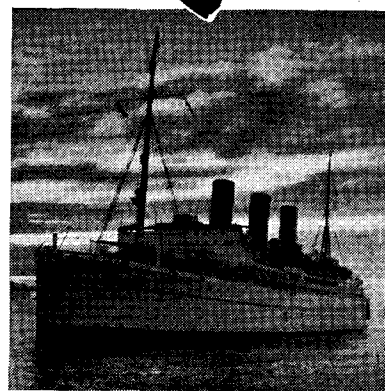


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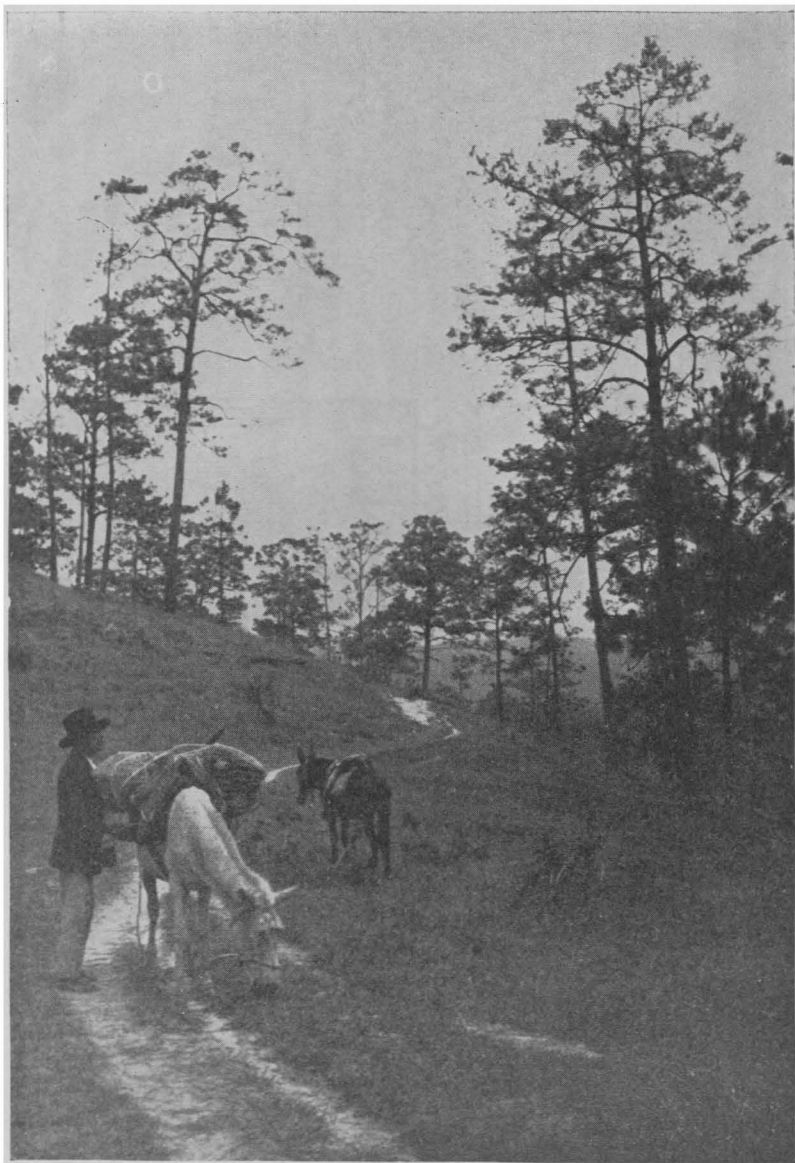
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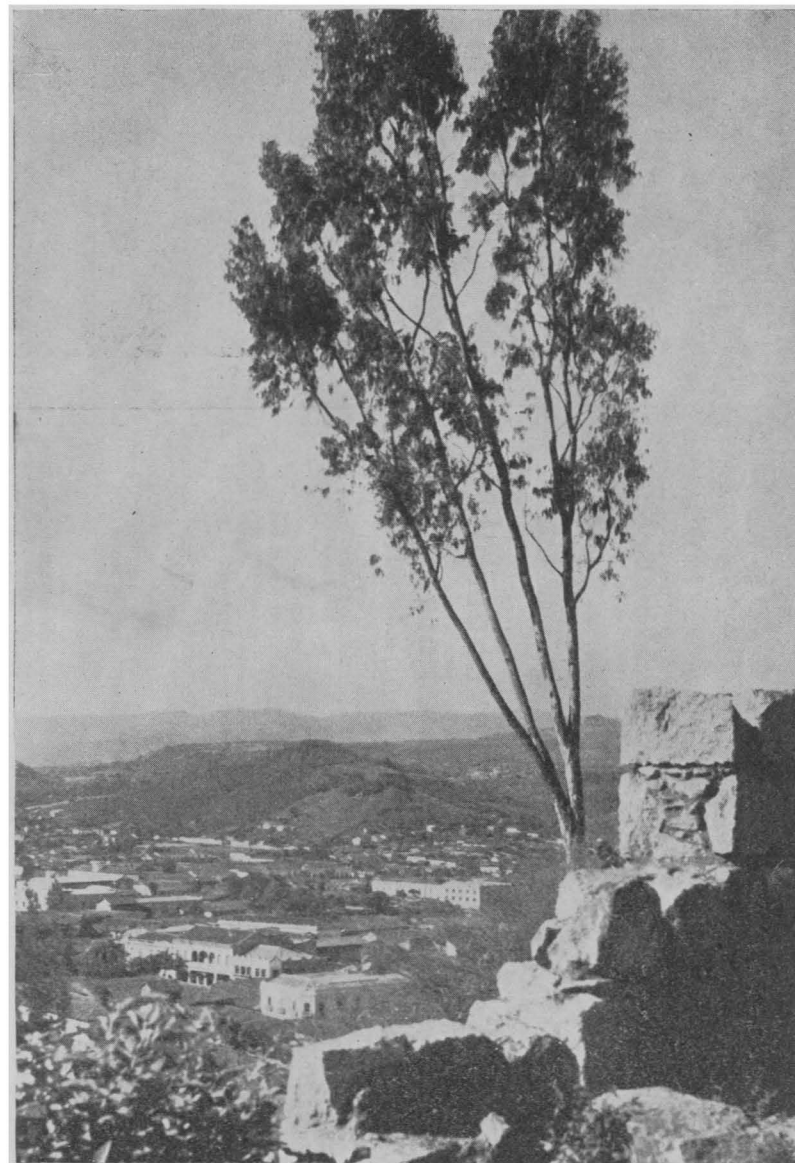
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Photograph by Kenneth Grubb
TRAVELING ON ONE OF THE TYPICAL ROADS IN HONDURAS



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A GLIMPSE OF THE CAPITAL OF HONDURAS—NOT ON THE RAILWAY

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVIII

JULY, 1935

NUMBER 7

Topics of the Times

A PEACE MESSAGE FROM JAPAN

Missionaries of Christ are true peacemakers. True Christians are one the world over. They may not be able immediately to change government policies or to control moral conditions, to correct economic and social evils or to establish true Christian educational methods, but they seek to live in harmony with the Will of God and at peace with fellow Christians. A recent letter (April 20th) has come from missionaries in Japan to fellow Christians in America. It is, in part, as follows:

"As Americans living in Japan we find ourselves in a position of peculiar privilege. To the rich heritage of our own citizenship, there is added the wealth of life and friendship with another nation. Our experience has deepened our appreciation of both peoples and has convinced us that priceless benefits will continue to flow naturally from growing intimacy and cooperation between them. For the historical friendship between Japan and the United States is not a mere phrase; it is a fact which rests upon deep sentiment, mutually advantageous commercial interests, and fortunate geographical positions. This relationship has the additional advantage of being enlivened by differing but complementary cultures. Obviously only a structure of peace should rest upon such a foundation.

"In saying this we would not ignore differences in point of view on some vital issues. Such differences are inevitable between strong and aspiring nations but they should be made stepping stones to mutual respect and cooperation through the workings of enlightened statesmanship and the diplomacy of peace. . . .

"However, in the presence of forces which, if unchecked, may easily endanger this long record of unbroken peace, we would urge our friends in the United States to redouble their efforts to

understand the problems and difficulties confronting the Oriental peoples, to remove all sources of friction and misunderstanding for which our nation may be responsible, and particularly to cultivate attitudes that will spurn any suggestion of seeking solutions of our problems by means other than the employment of peaceful diplomacy. We plead for the will to peace.

"With a solemn sense of our responsibility as Christian Americans in Japan, and in the light of our intimate knowledge of the Japanese people, we declare our conviction that the cause of peace and mutual welfare will be served if our fellow American citizens resolutely and conscientiously consider the following proposals:

- (1) To study with care the laws proposed in our legislative assemblies, or already on the statute books, that bear upon our relations with foreign countries, and more particularly to remove the aspects of our Immigration Act which offend the self-respect of Oriental peoples;

- (2) To condemn the subversive propaganda against foreign countries frequently appearing in certain of our newspapers;

- (3) To bring to bear the force of Christian principles upon the foreign policies of our government;

- (4) To support our government in every effort to avoid giving offense to friendly nations by such incidents as indiscreet declarations on the part of public officials, naval manœuvres on the borders of friendly powers, and other provocative gestures of force;

- (5) To encourage our government to take the lead in disarmament proposals which, while protecting legitimate national interests, shall eventuate in reduction of armaments to police status;

- (6) To cherish the faith that peace can be won and maintained wherever men of good will unite in sacrificial and intelligent cooperation, and to encourage the roundtable method of solving the complex but by no means insoluble problems now confronting the nations in East Asia;

- (7) To reenforce our government in every possible way in a policy of cooperation with other nations through the International Labor Office, the World Court, and all other effective agencies for world regeneration. We believe that the entry of the United States into the League of Nations would greatly contribute to the maintenance of peace in

East Asia, removing a serious obstacle to Japan's return to the League, and encouraging her cooperation in all international affairs.

"We would stress the need of forbearance and sympathetic understanding of the spiritual aspirations and material needs of all the Oriental peoples; we urge the exercise of a fearless and enlightened conscience in the discernment and support of the moral principles involved. We believe in facing these problems upon the plane of Christian love rather than that of materialistic self-interest. We assure our fellow-Americans of the presence of this spirit and point of view among many of our Japanese friends, both Christian and non-Christian, and we pledge ourselves to work to the end that in the critical issues before us the advocates of reason and peace on both sides of the Pacific may speak the final word."

ALCOHOL AND CRIME

The use of intoxicants is not the only or the chief cause of crime and immorality. The lack of high ideals, defects in modern education, unwholesome home and family life, a dominating desire to gratify selfish instincts, and above all a disregard for God and the supreme claims of Jesus Christ are the real causes of weakness and deterioration in individuals and in society today.

At the same time sociological studies reveal the fact that increase in the use of intoxicating drinks promotes disease, crime and immorality. Alcohol as a beverage lowers resistance, weakens inhibitions, interferes with judgment and takes away self-control. Physicians and police officers declare that even one drink is enough to incapacitate a man or a woman for safe driving of an automobile. There is good reason why locomotive engineers are forbidden to use intoxicants and yet *their* engines run on rails! The number, freedom and power of the modern motor cars make it essential that every driver have all his mental and physical powers under perfect control. Men and women do many foolish and hurtful things when strong drink has taken away or lessened their powers of calm judgment and self-control, giving in their place false courage and greater disregard for results.

Advocates of the repeal of prohibition stated that crime would decrease with the return of license. As a matter of fact the Department of Justice states that crime is increasing since the repeal. Jails and prisons are overcrowded—very largely as a result of strong drink. Mr. Sanford Bates, Director of the Bureau of Prisons, stated to a subcommittee of the House of Representatives Committee on Appropriations (March 4, 1935):

There was a great decrease in liquor offenses which continued through the repeal. As soon as the Treasury De-

partment undertook the enforcement of the revenue act of May, 1934, the cases began to come in again under the revenue procedure. . . . The increase in practically all kinds of crime has carried us beyond the estimate. In other words, *the lag we were expecting to get through the repeal of prohibition did not materialize.*

If prohibition does not "prohibit," even more is it true that licensing the manufacture and sale of alcoholic drinks does *not* decrease crime or the cost of law enforcement. The Department of Justice also states that there has been no decrease in the number of prisoners since the repeal and that "appropriations must be increased to provide for more inmates in penal and correctional institutions."

It is encouraging on the other hand to note the number of Christian educational and welfare agencies that are studying the situation and are endeavoring to cope with the problem through the introduction of scientific instruction and character-building programs. The "Allied Youth Movement" and similar organizations are working diligently to enlist the youth of the country in promoting moral and spiritual strength and to increase true patriotism and the observance of the laws of God and of the State.

ALL-INDIA CHRISTIAN CONFERENCE

The Christians in any land, because of their high ideals, their general intelligence and strength of character, should be able greatly to influence legislation and standards of conduct in the country of which they are citizens. The difficulty is that they cannot unite on a course of action or that many of them fail to stand strongly for Christian principles when the test comes in regard to public questions. The acceptance of Christian standards plus Christian unity may accomplish wonders in national and international life, under the guidance of God.

The recent All-India Christian Conference is an example of how Indian Christians are getting together in an effort to make their united voice felt in Indian life. This conference met at Moradabad, April 19th and 20th, with delegates from United Provinces, Bombay, Panjab, Behar and Orissa, and Madras. The president was Dewan Bahadur A. Appadural Pillari of Madras and the general secretary is Mr. Behari Lal Rallia Ram.

Among the resolutions adopted by the conference were the following:

1. An appeal to the viceroy to grant amnesty to political prisoners not guilty of violence.
2. A resolution urging the substitution of the term "Backward Classes" for "Depressed Classes" as more in harmony with the Christian spirit. The conference urged that all agencies and organizations make every effort to remove all so-

cial, economic and educational disabilities from which some Indians suffer on account of their ancestry, occupation or residence. The United Provinces Association has successfully appealed to the Government to call a conference on the education of village Christians and to avoid referring to converts from "Backward Classes" by their old caste titles in public returns and documents.

3. The conference suggested better cooperation between Roman Catholics and Indian Protestants, on questions of general public welfare, through the appointment of a joint committee of fourteen. This committee would deal with civic and other matters affecting the Indian community as a whole.

4. The conference expressed its conviction that the "Government of India Bill," now being enacted in the British Parliament, fails to give adequate recognition to the Indian Christian community and that this bill should contain a declaration in favor of guaranteeing the fundamental rights to every citizen in the full exercise of his religious beliefs and of the rights of minorities.

5. The conference also called attention to the need for revising the Indian Christian Marriage Act of 1872 since under that Act an Indian Christian girl is placed under great disadvantage if she marries a man whose religion entitles him to be governed by his own personal laws.

Christians in every land recognize that their true "citizenship is in Heaven" but they cannot therefore escape from the responsibility for unitedly seeking to make the laws of the land in which they live more in harmony with the eternal laws of God and the Spirit of Jesus Christ.

THE EARTHQUAKE IN BALUCHISTAN

Quetta, the capital of Baluchistan, northwest of India, has been completely destroyed by an earthquake (May 31) with the loss of over 40,000 lives in the earthquake zone—including at least 200 Britishers.

Baluchistan has an area of 134,638 square miles and a population of 800,000; the British administered territory includes 54,228 square miles with a population of about 425,000. The city of Quetta, beautifully situated in the mountains, had a population of about 60,000. British troops and government officials were stationed at Quetta, and here the Royal Air Force headquarters were entirely destroyed, as well as practically all the houses in the civil area. The cities of Kalat and Mastung were greatly damaged as were all the villages between Kalat and Quetta.

The only Protestant Christian missionary work in Baluchistan is that conducted by the Church Missionary Society in Quetta (opened thirty-five

years ago); the Church of England Zenana Missionary Society, with seven missionaries (opened thirty-four years ago); the Christian and Missionary Alliance of New York withdrew its missionaries from Chaman a few years ago.

There has been practically nothing done for the people of other districts in Baluchistan, most of whom are either Sunni Moslems (735,000) or Hindus (55,000). Christians number about 7,000 and Sikhs 8,000.

No word has yet been received as to the fate of the missionaries. It is reported that the city of Quetta will not be rebuilt.

YOUTH CONGRESS IN PHILADELPHIA

An "interdenominational youth congress" is what Christian Endeavorers call their coming international convention which is to meet July 2-7. In the societies represented in the Philadelphia County Christian Endeavor Union are seven thousand young people and within a radius of five hundred miles live approximately one-third of the Christian Endeavor members of North America. The meetings will be held in the civic Convention Hall which has thirty or more conference rooms for sections of the day-time program and an auditorium seating several thousands for evening mass meetings. Among the speakers announced for the Philadelphia convention are Dr. Robert E. Speer, missionary statesman; Dr. Norman V. Peale, of the Reformed Church in America; Dr. Oscar W. Blackwelder, a Lutheran leader from Washington; Dr. Lynn Harold Hough, a Methodist preacher and educator, Drew Theological Seminary; Dr. Daniel A. Poling, editor of *Christian Herald* and president of the World's Christian Endeavor Union; Dr. Edwin T. Dahlberg, a Baptist clergyman from St. Paul, Minnesota; Miss Margaret Slattery, widely known author and a popular speaker to young people; Hon. Lester H. Clee, D.D., Newark clergyman who is speaker of the New Jersey House of Representatives; Dr. Louis Evans, Presbyterian minister of Pittsburgh; Dr. Abram E. Cory, Director of the Pension Fund of the Disciples of Christ; Dr. Norman E. Richardson, a leader in religious education; Dr. William Hiram Foulkes, Newark, leader in international religious projects; Dr. Roy A. Burkhardt, Columbus, Ohio, youth leader; Dr. Samuel W. Hughes, of London, secretary of the National Free Church Council of Great Britain; Dr. James Kelly, of Glasgow, general secretary of the World's Sunday School Association; Harry N. Holmes, international Christian leader in peace movements; Bishop M. H. Davis of the African Methodist Episcopal Church; and the Rev. and Mrs. Vere W. Abbey, secretaries of the Christian Endeavor Union of India and Burma. More than

seventy young people and leaders of young people will compose the faculty of the daily school of the convention, where young people will discuss timely issues in many phases of church and community service. "We Choose Christ" is the general theme of the convention.

Several hundred delegates are expected to accompany President Poling and Mr. and Mrs. Abbey to the World's Christian Endeavor Convention in Budapest, Hungary (August 2-7). "Thy Kingdom Come" is the theme of the World's Convention, at which a delegation of eight hundred is expected from Great Britain, with large representation from Germany and delegates from Northern Italy and the missions fields.

UNIVERSITY STUDENTS TODAY

Dr. Robert P. Wilder, known and beloved by many as the founder of the Student Volunteer Movement and a tireless worker for Christ among students in India, Europe, America and the Near East, has recently visited British universities under the auspices of the Inter-Varsity Fellowship. These conferences have produced effective results in the deepening of spiritual life and the presentation of the call to Christian missionary services.

It was forty-three years ago that Dr. Wilder first visited the British universities for the purpose of helping to enlist students as volunteers for missions. The changes that have taken place in Christian program in the universities in the past forty-three years are significant. He says in a recent issue of the *Inter-Varsity Magazine*:

1. When I first visited the British universities, there were in the main only three objects emphasized:

- (1) To win fellow students to a personal faith in Jesus Christ;
- (2) To build them up in Christ by prayer and by Bible study for personal spiritual growth;
- (3) To encourage them to go forth as workers for Christ into needy places at home and abroad.

Now the Christian undergraduate is expected to study social problems; to align himself with peace movements; to study economic, racial and international problems, and to work for the unity of the Church. In the pressure of these various interests which compete for his attention, the three primary objects are frequently lost sight of. Undergraduates today have no more time for extra curriculum activities than they had forty-three years ago.

2. Forty-three years ago there was a strong belief among Christian undergraduates that those who are not saved are really lost. There are today a number of students who feel that to mention hell is "bad form." The future destiny of one who lives an evil life had better not be discussed, is the feeling of many. The power of student leaders like D. L. Moody lay largely in their conviction that those who are not saved are really lost. St. Paul "warned men night and day with tears" because he knew their real condition.

3. Forty-three years ago Christian undergraduates knew

such a thing as personal conviction of sin. Now, for many, sin is rather a misfortune than a fault. Conviction of sin, if it comes, seems to result from a study of the social wrongs rather than from a sense of personal sin.

4. Forty-three years ago, the Bible was regarded by Christian students as the Word of God. Now it is regarded by some as merely containing the Word of God, and each undergraduate may decide for himself what parts of it are the Word of God. The result is that there is a lack of faith in the absolute trustworthiness of the sacred Scriptures.

5. Forty-three years ago, doubt was regarded with alarm, now sometimes there is a danger of placing a premium on doubt. Our Lord did not congratulate Thomas on being so clever as to doubt His resurrection. Of course we should not favor credulity; we ought to have a reason for the faith that is in us.

6. Today the presentation of Christian truth to university men and women is much more "highbrow" than it used to be forty years ago. The appeal in those days was to the will more than to the intellect. The appeal now seems to be largely to the intellect. Jesus said, "If any man willeth to do His (the Father's) will, he shall know of the teaching."

Many workers among students today need to be reminded of the words of Christ, "Except ye be converted and become as little children, ye cannot enter the Kingdom of Heaven." Many today join groups to discuss *about* the Bible rather than to study the book itself.

7. During my first visit to Great Britain, missionary addresses were usually based on the Bible as giving the charter for the work. The need of the non-Christian lands was explained. Now speakers frequently appeal to their audiences on the political, industrial and social needs of humanity. Christ is so presented as the fulfilment of all that is good in non-Christian faiths that some students think that while He is the best way to God, He is not the *only* way.

In my recent tour one was much encouraged by the size of the audiences. Thank God there were some conversions and several believers were deepened in their faith in Christ. In England, Ireland and Scotland it was a joy to find liberals present at many of the meetings. At the Guildhall in Cambridge there were 800 to 1,000 students present and there were some real spiritual results following that meeting.

It is a joy to see so many students coming back to the "Morning Watch" and personal evangelism which were so prominent forty years ago.

Much the same comparison can be drawn between American students—even professing Christians—today and those of forty years ago. They are less concerned with their own eternal welfare and that of others all over the world; they are interested in social, economic and political problems and methods—almost to the exclusion of the religious and spiritual; they are prone to accept as their code the prevailing customs, standards and philosophy of men even when these contradict the Word of God as revealed in Christ and the Bible. But there are encouraging signs of a return to Christian faith and practice. Modern materialism and humanism have failed to solve present-day problems and there is a growing consciousness of need for superhuman wisdom and power to guide human thought and destinies.

Hitler and the Jews—A Christian View

By CONRAD HOFFMANN, Jr., New York

*Director of the International Missionary Council's Committee
on the Christian Approach to the Jews*

THE phenomenal rise to power of Adolf Hitler, his anti-Semitism, and most recently, his decision to rearm, the Versailles Treaty prohibitions notwithstanding, have made him Europe's post-war surprise package or Jack-in-the-Box. Few people ever expected him actually to become Germany's "Fuehrer." Even those whose authority and judgment we respected and trusted predicted as late as January, 1933, that he would never come to power in Germany. Yet only two months later, as a result of an overwhelming landslide majority vote of the German people, the Austrian painter and political fugitive of a few years back was officially and enthusiastically inaugurated as Germany's leader and heralded by many as Germany's saviour.

To understand these unexpected developments, we must go back to the war days and take up Germany's experience and history since then. Only as we comprehend the full portent of the war and post-war experiences for the German people can we hope to account for Hitler and his anti-Semitism.

We need to remember that the German people went into the war believing, rightly or wrongly, that theirs was a righteous cause and that God was on their side. (Incidentally, every nation that participated in the war went in with much the same kind of belief and conviction. It seems that the universal God of all mankind had been split into petty national gods by the respective national propaganda.) With this strong conviction the German people made every possible sacrifice to win the war, and the Allies remember to their sorrow that as a result Germany, practically single-handed, fought the world to a standstill for four long years. The Germans emerged from the war completely exhausted. All their sacrifices proved in vain, for as we know Germany was defeated.

As a result of this defeat, revolution broke out in Germany overthrowing the monarchy and replacing it by a republican form of government, for which the German people were not prepared either by temperament or training. They were monarchists and not republicans. Civil war continued more or less well into the spring of 1919, when the terms of the Versailles Peace Treaty were made public. The Germans had anticipated

a peace on the basis of Wilson's Fourteen Points, but when the terms of Versailles were announced in May, 1919, complete disillusionment took place. The treaty placed upon the Germans two great burdens: the material burden of impossible war reparation demands, and the spiritual burden of carrying the whole guilt of responsibility for the war. Such guilt they refused to acknowledge; they could not and would not believe that their six million dead on the battlefields of Europe had died without some justice to their cause.

Inflation of the German currency followed, causing complete demoralization of the people

by removing the sense of security commonly placed in a country's money. From being one of the most thrifty peoples in the world, in the course of two years the Germans became the greatest spendthrifts. In times of a rapidly decreasing currency value, such as swept Germany during the inflation, the worst thing to do seems to be to save money and the wisest thing is to spend it as quickly as possible. The result was that the average German workman, clerk, or professional man, on receipt of weekly wage or monthly salary, instead of depositing a large share in savings bank accounts, hurried off to spend as quickly as possible and translate it into more stable commodities such as food, clothes, furs, jewels, but under no circumstances to keep the money. Even the little children caught the fever and knew that if they

Why do Germans dislike the Jews and wish to eliminate them from national life? Is there any justification for such persecution and discrimination of the Jews as they are experiencing; if so, what is it? The Christian viewpoint is very different and people in many lands have been stirred to protest. Dr. Hoffmann has recently gathered first hand information; read his article if you wish to know the inside facts and to learn the probable results to the Christian Church and program.

did not spend the ten or twenty pfennings they received immediately they would get less and less candy the longer they kept the money. A sum of German marks which in the early days of the inflation period was sufficient to purchase an entire city block of houses in Berlin was, by the end of a year, scarcely sufficient to buy a pair of shoe-strings.

Then came political disintegration. The German people, unaccustomed to the privilege of suffrage which came to them with the revolution, transformed that privilege into license. At the peak of this political disintegration there were as many as twenty-seven different political parties in the field, all competing bitterly for the control of the country. This in turn created disunity, civil strife, chaos, lawlessness, and disorder.

Finally, while these experiences were taking place, the Germans were in the throes, not of an economic crisis, but of a chronic economic depression which still continues, notwithstanding the drastic efforts of Hitler to promote an internal boom.

The inevitable consequence of experiences of this kind was to reduce the Germans to a state of utter despair. On the other hand, as they looked to the future there seemed absolutely no hope for them, in view of the unbending rigidity of Allied diplomacy toward Germany ever since the war. As a matter of fact it is very doubtful whether Hitler ever would have come to power had Allied diplomacy been a little more generous with men like Stresemann and Brüning, or had undertaken in some degree to fulfil the Versailles Treaty terms with reference to their own disarmament. In this the Allies helped Hitler's rise to power.

With the Germans in this state of despair and hopelessness it was natural for a messianic longing to develop. The people craved something or someone to come and change the situation for the better, and so, like a drowning man grasping at a straw, they grasped at Adolf Hitler as their only hope of salvation and swept him into power on a great tidal wave of national yearning. They were convinced that he could not make conditions worse but might greatly improve them. Thus Hitler became possible because of the desperation of the German people. Everything else having failed, resort to this desperate step was taken.

Whatever we may think of Adolf Hitler he is not a mere political mountebank. That was best evidenced at the time of his inauguration in Potsdam. Imagine the scene: A festive and flag-draped church in Potsdam of Frederick the Great fame. Crowded to the doors and windows with an august assembly of leaders of every walk of German life; innumerable representatives of foreign governments. Outside the church 100,000 or

more Germans, intently straining their ears in anticipation of his address. And beyond them the many millions of Germans listening in on the national hook-up that was to broadcast the inaugural ceremonies. Expectation everywhere. A rebirth of a nation. What an opportunity and temptation for a clever politician to play the "grandstand"! Hitler, however, displayed real genius; as he stepped forward to address that vast assembly, visible and invisible, he effaced himself and instead called upon the venerable General von Hindenburg. Placing the General between himself and his German audience he remarked simply, "to this man we owe this great hour" and made that the theme of his address. Hitler was well aware that Hindenburg was the idol and hero of the German people and by this act of recognition involving his own effacement he won for himself the acclaim and confidence of the German people who have ever since referred to him as "The Leader," many of them going further and speaking of him as "The Saviour."

That inauguration at Potsdam marked the birth of a new Germany. By resorting to brutal violence it is true that Hitler has eliminated all opposition by completely routing and exterminating the communist party, the social democrats, the Centrum, and finally Hugenberg's Stahlhelm, the group that had helped to put him into power. With open opposition gone, Germany gained a sense of unity. Moreover, Hitler gave German youth the prospect of participation and creative activity in the building of the new Germany. Finally, thanks to his Spartan idealism, he has carried through a great moral clean-up of Germany. In no cities of the world perhaps was there such flagrant display of vice as in Berlin and other German cities in the post-war period. Obscene art and literature, the nudist cult, the most vulgar and daring of night clubs and cabarets flaunted their vice openly and boldly. Hitler has eliminated all this and one might pray for a Hitler to help clean up some of the vulgar displays and vice centers of our own cities.

The Outbreak of Anti-Semitism

Let us now turn to a consideration of the outbreak of anti-Semitism. Why did it come to pass? Since the Germans went into the war believing theirs was a righteous cause and that God was on their side, they could never understand their defeat and post-war suffering. In their search for an explanation they dared not blame God, and naturally did not wish to seek the cause within themselves but rather looked about for some scapegoat. Under Hitler's leadership the Jews became this scapegoat and were held responsible for all the ills that had befallen the Fatherland. Trag-

ically throughout history the Jew has ever been conveniently near at hand to become the scape-goat of nations in time of crisis. To justify his accusation against the Jews, Hitler provided evidence in many ways. First, he called attention to the fact that the constitution of the Weimar Republic, which followed the overthrow of the monarchy was built up on the theories and doctrines of one Karl Marx who was born a Jew, although later he was baptized as a Christian. Hitler then proceeded to rationalize, pointing out that the republican form of government had created political disintegration, that this in turn had created disunity and chaos, lawlessness and disorder, and that as a result Germany had been unable to present a solid front to the Allies. This meant inability to have German demands accepted by the Allies, and left the future dark and uncertain. And so the ills of Germany in the post-war period were traced back to Jewish influence and the Jews as a whole held responsible for all the national misfortunes.

Again, Adolf Hitler called attention to the fact that, as a result of the large number of Jews in the professional and cultural life of the country, Germany was becoming Judaized. He failed to explain that in the pre-war days non-Jews invariably sought the military career, from which Jews were excluded, so that the Jews naturally turned to the professions. The war ended the military career, and non-Jews, who had formerly become military officers now turned to the professions in which they discovered a disproportionately large number of Jews. As the economic depression increased, the competition became more intense, with resultant growing bitterness against the Jews who were holding jobs which the non-Jews now wanted to fill.

Hitler also called attention to the presence of certain Jews as ringleaders in the communist agitation that had characterized post-war Germany. Moreover, he told of the large number of Jews that had come from Eastern Europe into Germany since the war. Actually only about 70,000 had entered but reference to Eastern Europe at once envisaged Soviet Russia, and the "bugaboo" of communism. Thus Hitler propagandized the Germans into believing that the Jews were responsible for the menace of communism in Germany. He had forgotten that during the war it was the German War Ministry which, as a war measure, had granted permission for Lenin and Trotzky to cross Germany from Switzerland en route to Czarist Russia, in the hope that they would stir up the communist revolution in Czarist Russia, break Russia from the Allies, and thus give Germany a better chance of winning the war. He also neglected to mention that in the last normal

election before he came to power over five million communist votes were cast in Germany. At the time, there were only 650,000 Jews in the country so that even if all these Jews, representing men, women, and children, had voted communist, there were still eight times as many communist votes cast as there were Jews in the country. Hitler himself tells us that not all the Jews voted communist for simultaneously he accused them of being the financiers and in control of the money interests of Germany. One has yet to find that communist and capitalist make good bedfellows!

He next called attention to the demoralizing influence that had been at work in Germany in the post-war period, above all to the anti-God and anti-church movement that had been raising its head. Because certain Jews were connected with these tendencies he held German Jewry as a whole responsible.

Finally, he pointed to the international connections of the Jews and insinuated that, by virtue of these international connections, German Jewry was intriguing against the best interests of the Fatherland.

Teutonic Racial Purity

On top of all of these accusations came his racial purity idealism.

When a desperate people are fed with this type of propaganda against a disliked minority, the inevitable result is an outbreak of more or less violent discrimination, which in Germany has manifested itself in the present evidences of anti-Semitism. In times of crises it is easy to fan the public opinion of a suffering people into hatred. The Germans, as we have seen, were desperate and were therefore neither objective nor reasonable; because certain Jews seemed guilty all Jewry was held responsible. We have here evidence of the curse of generalization of which Jewry has ever been the victim.

Hitler's anti-Semitism manifests itself not so much in actual physical violence done the Jews as in the commercial, political, social, and cultural ostracism and boycott of all Jews. The acts of violence against individual Jews, and the miniature pogrom in Gundershausen, are as inexcusable as are the numerous acts of violence perpetrated against many non-Jews who as communists, socialists or pacifists were regarded as opponents of the Nazi régime.

The average tourist to Germany will see little evidence of any Jewish persecution and as a result many have returned maintaining that there is no anti-Semitism, and even expressing admiration for the present régime. Owing to extensive press censorship many Germans are ignorant of actual conditions, and they remain inarticulate or

maintain that the accusations concerning Hitler's anti-Semitism are malicious propaganda from abroad. Moreover, all articulate opposition to Hitler involves the risk of position, imprisonment, and even of life.

When one confers with German Jewish leaders, visits Jewish families, and delves beneath the surface, one quickly discovers how insidious and pernicious is the campaign against the Jews. The more vulgar and despicable aspects of the campaign are seen in Streicher's anti-Semitic publication known as *Der Stürmer*, and heard in certain public addresses against Jews made by representatives of the Nazi party. *Der Stürmer* stoops to crude, indecent, and undignified attacks on the Jew utterly unworthy of the Germany of Goethe and Schiller, and of what we commonly understand as German *Ritterlichkeit*. Newspapers frequently publish the names and addresses of Jewish doctors and lawyers, urging the German public not to patronize these. All Jews are denied positions in the civil service, in the teaching professions — whether in the universities or the schools — as well as all participation in the cultural life of the country as represented by the opera, theatre, and music. The small trades are at present the primary outlet. But when a country is in the throes of economic depression there isn't much hope for many new thousands of people to enter the small trades and to earn a livelihood there.

A Campaign of Bitterness

During the early part of last winter one was led to believe that a more moderate policy with regard to the Jews was being introduced, but in recent months and notably during March, the campaign against the Jews seems to be greatly intensified in scope and bitterness.

The whole campaign is most vicious in that it is not confined to adults but is extended to the children as well. A Berlin clergyman recently sent the writer an anti-Jewish poem which his ten-year-old son and other Berlin school children were required to learn. Yet Heinrich Heine's "Die Lorelei," though written by a Jew, remains a popular folksong of the Germans. Members of the boys' and girls' youth groups are forbidden to have any social contact with their former Jewish playmates. The result is a poisoning of the minds of innocent German children with race hatred and the creation of spiritual anguish for the Jewish children.

Nor is the discrimination limited to Jews only. In pursuit of the racial purity idealism of Hitler it also includes all who within two generations back have the taint of Jewish blood in their veins. Such persons are known as non-Aryans. Their number in Germany probably exceeds three mil-

lion as compared with the 650,000 Jews in pre-Hitler Germany. Fully 500,000 of the so-called non-Aryans are out and out Christians, and have been so for several generations, but because, by the accident of birth or inheritance, they happen to have Jewish blood in their veins they are dealt with as Jews and are being increasingly deprived of all possibility of a livelihood within Germany.

The net result of all this anti-Semitism is a gradual removal of Jews and Jewish influence from the life of Germany, which in some respects reminds one of the elimination of the bourgeoisie from Soviet Russia. Whereas it is not as drastic as the "blood purge" of June 30, it produces more spiritual anguish in addition to physical pain. Within the last few weeks rumors have been current that a definite plan of elimination of the Jews from Germany within the next twenty-five years is being seriously considered. To date not more than 60,000 of the total 650,000 Jews in Germany have actually been able or willing to flee Germany to escape this growing wave of ostracism. Many German Jews are really Germans — Germany is their native land and they are loath to leave it even in the face of so much antagonism and persecution. Some 27,000 have gone to Palestine for permanent settlement. The others have gone to France, Switzerland, Poland, and Czechoslovakia, where permanent residence for a few, and temporary residence for the many have been permitted. On the other hand, even if more desire to leave Germany, they cannot under present world conditions. Emigration is practically impossible, for immigration laws everywhere, made more rigid by universal unemployment crises, render any large exodus from one country to another impossible. And so we have the tragic experience of hundreds of German Jews who had fled to neighboring countries where they have been granted temporary domicile now finding themselves actually compelled to go back into Germany because no other country will have them. According to a report widely circulated, many of these returning Jews, on arrival in Germany, were at once placed in custody of the police or in concentration camps.

Can there be any justification for this extensive and apparently brutal discrimination and persecution of the Jews in Germany? Even though we admit that the accusations of Adolf Hitler are true with reference to certain individual Jews, there can, none the less, be no justification for the punishment of all the Jewish people of Germany because of the guilt, real or imaginary, of certain German Jews. Having advanced this principle, we must apply it to the Germans as well. There seems also no justification for punishing all the Germans by the boycott because Hitler and the

Nazis are guilty of an unjustified and brutal anti-Semitism.

A Christian Viewpoint

From a Christian point of view we must specifically protest against Hitler's anti-Semitism. In the first place, it is a violation of human personality held sacred by the Christ whom Christians profess to believe in. In the second place, it is an utter denial of the spirit and teachings of that Christ. In the third place, anti-Semitism, if carried to its logical conclusions, must sooner or later become a menace to the continued existence of the Christian faith itself. As a matter of fact, a considerable number of Germans, in their desire to eliminate Jewish influence, are not content to eliminate it merely from their economic, professional, and cultural life, but are also attempting to eliminate Jewish influence from their religious faith. But if one would rid the Christian faith of all Jewish influence one must do away with Moses and the Ten Commandments, the psalms, and the prophets. In addition one must do away with Jesus Christ Himself, as well as the twelve Apostles and St. Paul. Thus little would be left. Incidentally, this analysis reveals how much the Christian faith owes to Judaism for its own content.

Following the shock of the outbreak of Hitler's anti-Semitism protests against it have been worldwide. In some cases these were engineered by the Jews themselves. In others Christians took the initiative. But unfortunately mere protests are of little avail and bring no relief to the victims. The simplest solution would be repatriation and rehabilitation of the Jews of Germany in other lands. But at present any large exodus of Jews from Germany to other lands is possible. America to date has taken in not more than 3,000 and these are very largely scholars, scientists, and musicians, admitted to help fructify American cultural life. We are no more desirous of having the rank and file of German Jew than is any other country in the world.

Moreover, in America we find a rising tide of anti-Jewish feeling and in view of our Negro racial problem and the brutal lynchings that take place every now and then, the Germans rightly retaliate when we protest, with the question, "What right have you to protest against our anti-Semitism? Are we doing anything that is worse than your lynchings?"

The world has wondered at the apparent absence of opposition and protest within Germany against Hitler's anti-Semitism. It is therefore significant that not all Germans have acquiesced. Whereas most Germans will admit that Hitler is their only hope, that does not mean that they

necessarily agree with all his policies, as is shown by the courageous protests of Protestant clergymen against the totalitarian concept of Hitler. The fight for the subjection of the Church to the dictates of the State is not yet won. It is significant that of all the various agencies and groups in Germany the Church has been the only one which has dared openly to take issue with Hitler. Note also the remarkable stand taken by Cardinal Faulhaber, Roman Catholic Prelate of Munich, who in five Advent sermons,* preached in 1933, openly took issue with Hitler with regard to his totalitarian state, his attitude toward Jews and non-Aryans, and the neopagan trends in the wake of Naziism.

There are Y. M. C. A.'s in Germany which to date have never hoisted the Hitler flag and anyone who has been in Germany since Hitler came into power knows how conspicuous a building without a swastika flag is in present-day Germany. The marching thousands of young and old to the accompaniment of military music and the flying colors of the Hitler flag and the singing of the Horst Wessel song, as well as the extensive beflagging of all buildings and homes, give the impression of a continuous Fourth of July celebration. At least one Y. M. C. A., on hearing of the order requiring all youth organizations to enlist their members en masse in the Hitler youth movement quietly, and deliberately dissolved its own membership so that it had no members thus to enlist. It takes courage to do such things in Germany today.

Finally, I call attention to the experience of one of my intimate friends, a Roman Catholic, Fritz Beck by name, who lived in Munich. He was in charge of all student activities in Bavaria and was director of three student centers in Munich. Ever since the war he had been most active in international student affairs and while a loyal German was strongly international-minded and a very special friend of American students. Soon after Hitler came into power Beck received instructions to keep the Jewish students out of the student centers. A decision had to be made. Beck realized that if he refused to obey, the result would be at least loss of position—a very serious matter. But because Beck believed that the Fatherhood of God implied the brotherhood of man and that therefore to discriminate against any people was a direct violation of that fundamental conviction, he had the courage to refuse. As a result he lost his job, and moreover gained the enmity of many of the older Nazi students who swore vengeance. By a miraculous coincidence, Fritz Beck had many years ago befriended Roehm,

* These sermons have been published by the Macmillan Company under the title "Christianity, Judaism, and Germany."

who at the time of Beck's dismissal, was German Chief of Staff. Roehm, hearing of Beck's dismissal, and remembering the friendly deed of many years ago, used his influence to reinstate Beck and put him under the wing of his protection. On June 30, 1934, as we all know, Roehm among others was shot in cold blood by Hitler's orders. The older students took advantage of the commotion of the purge to call on Beck in his office. Beck was "taken for a ride," apparently tortured and then shot in cold blood. Several days after his body, riddled with bullets, was found on a roadside near Munich. Beck paid with his life for his defense of the Jew.

Fritz Beck's last letter to me, written just six weeks before he was killed, gives evidence that he had a premonition of the fate that awaited him. None the less he went ahead, not swerving from his convictions, even in the face of death. In this letter (dated May 15, 1934), he wrote:

On June 4, God willing, I shall once again be at the old job in Munich. And even though it is with a bleeding heart that I view much of that which is now taking place in Germany I shall remain at my post as long as God wills. Indeed, it seems almost like a miracle of God that I have been able to continue at my task thus long, in spite of the fact that I have in no way changed my opinions. May God give me strength ever to bear witness to Him, even if the Powers that be should demand of me torture, imprisonment, or life itself.

Will not you also remember me in prayer—after all, separated as we are, prayer alone availeth. . . .

Thus we see that whereas Hitler and the Nazis are brutally anti-Semitic, there are many Germans who, at the risk of position, liberty, and life itself, are taking issue silently as well as openly in their protest against anti-Semitism. Let us not generalize with reference to the Germans any more than with reference to the Jews.

Other Issues in Germany

If space permitted, one should discuss the important German Church issue, as well as the character, and aims of the Nazi party and finally the implications for peace or war in Europe, growing out of Hitler's recent decision to rearm, the consequent conferences between Hitler, Simon, and Eden, as well as the Stresa meetings. However, our primary concern has been the Jewish question, with which we must limit ourselves for the present.

To complete our theme, we need a word on the implications of Hitler's anti-Semitism for America. It is well to remember that in the wake of Hitler's anti-Semitism there has come a renaissance within Jewry. It is significant that this renaissance is stressing the racial and national aspects of Jewishness rather than the religious.

Moreover, in view of the extensive oftentimes exaggerated agitation and protest against Germany, everything German of which certain American Jews and non-Jews have been guilty, American citizens of German ancestry are becoming German-conscious and are bitter against the Jews. Clashes and conflicts between Jews and such German-conscious Americans have been frequent. Most startling, however, is the large number of Americans who are inclined to be indifferent, if not actually sympathetic to Hitler's campaign against the Jews. As a friend sincerely interested in solving the problem of the Jew, one could wish for some recognition by Jews that certain Jews, by their attitudes, actions, and activities help to provoke anti-Semitism, and that such undoubtedly was the case in Germany. Hitherto there has been no such admission of possible guilt by Jews. To solve the problem of the Jew, both gentile and Jew must cooperate in eliminating causes of anti-Jewish feeling. The gentile alone cannot eliminate anti-Jewish feeling, even though we admit the burden of guilt rests largely on gentiles.

One-third of all the Jews in the world live in America. One-eighth of all the Jews in the world are in New York City. What is the future of these Jews? There are evidences of growing anti-Jewish feeling. The serious economic crisis which confronts America contributes to this. There are numerous small groups that are openly agitating against the Jews and it is here that the real challenge to the Christian Church of America comes. The American Church must be aggressive in the present situation lest through indifference or tolerance it become guilty, like the German Church, of actually fostering anti-Jewish feeling.

In the past nations have endeavored to solve the Jewish problem by forcible conversion of the Jew to the Christian faith, by his exile, by segregation in the ghetto, and even by massacre, but none of these methods have solved the problem. Anti-Semitism, no matter what form it takes, merely aggravates the problem of the Jew. The only other alternative is that of true Christian neighborliness, and it is this which the Christian churches of America must promote and immediately, if we are to avoid an outbreak of anti-Semitism akin to that which has taken place in Germany. This is the task of the Christian churches. It must be more than goodwill, important as that is; it must be a witnessing to the Jew who is our neighbor of the power that Jesus Christ gives men and women to live as true children of God and therefore as true brothers to our fellowmen, irrespective of race, color, or creed. Jesus Christ is the key to the solution of the problem of the Jew, here as in Germany and elsewhere.

Christian Youth and a New America

By ROY A. BURKHART, Columbus, Ohio

SOMEONE has well said that if Communism gets the upper hand in America Christianity will be to blame. Someone else has said that if we ever have a war again Christianity will be to blame. Someone else might well say that if our economic order, with its muddled and turbulent conditions, finally ends up in chaos, dragging civilization with it Christianity will be to blame.*

In one of the twenty-four youth conferences held in important centers as a part of the united youth program, "Christian Youth Building a New World," a boy stood up in a closing commitment service and made this significant statement:

Mr. Leader, how can you have the conscience to stand there and ask these young people to commit their lives to a religion that is a part of an economic order and a social system that is pagan to the very heart? You are asking them to give their lives to a religion that has wandered far from its Founder and that has become a battle cry for a civilization that has long since lost concern for human needs. I am the son of a Methodist minister. I am a graduate of a large university in engineering. I waited four years for a job—I could not get it. My life had no meaning. Now I am a Communist and my life has meaning. We Communists are building a new world. We may starve doing it but we have the satisfaction of working for a cause that will ultimately give justice to those who live after us.

The reader can well visualize what happened in that group. There was a deathly silence. Well thinking young people, realizing the deviousness in our conception of Christianity, the lack of constructive action, the apathy of so-called Christian leaders, knew that this boy was speaking words which were far too true for comfort. They knew that young people in most churches have no sense of mission. Few have any sense of going anywhere except to church. They feel they want peace but they know of no strategy of action whereby they can get peace. They want social justice but they know that the economic power is in the hands of a small group of people. They know that as long as these people have the power there is little others can do. Consequently they have a sense of futility, spending their days wondering if they will be lucky enough to get jobs.

Because of these facts those who are close to the growing united Christian youth program, see

in it far-reaching possibility. For the first time in the history of Protestantism all agencies working with youth are actually working together. It is a challenging movement. Youth and their leaders are responding in a most encouraging way. The Christian Youth Council of North America met at Lake Geneva last summer and most of the camps and conferences last summer built their program around this united youth movement. Many denominational meetings and all agencies looking into the summer and next fall are planning their programs in harmony with the major projects of the movement.

Twenty-four large regional youth conferences were held in March and more than 26,000 young people and their leaders were in attendance, with 1,600 local churches represented. Most encouraging reports have been received. Young people were challenged to the task to be done by Christianity and were made aware of their responsibility and their privilege in helping to build a new world. The young people received a great sense of fellowship and mission that are of great value. The young people went forth with a feeling that they were joining with others in building a new world and that they did not need to go alone because they had fellowship with Christ who has the power to make all things new.

The different agencies had not been working together but out of these conferences will undoubtedly emerge a strategy of cooperation in the community which should result in significant progress along many lines. Such cooperation will give young people a sense of mission and of a definite objective because of the fact that they are working with young people from many other groups. In one city they are planning a large peace parade with a hundred thousand young people. One church or one denomination could not go very far but all groups working together can speak and act with power.

In the past there has never been a distinct nation-wide Christian youth movement. There are at present hundreds of small movements of one sort or another, but none that is national in scope. Now, in the new program, many observers feel that there is a movement which is destined to become truly North American in scope. Including as it does all the Christian youth agencies in both the United States and Canada, there is every rea-

* These statements are, of course, not endorsed by the Editor of THE REVIEW. It is only "denatured Christianity," Christianity without Christ—a misnomer—that can be blamed for failure. Those not loyal to Christ are to blame.—EDITOR.

son to expect great results from it. Not only should the ten or twelve million young people in the churches become active in this united effort, but thousands who are not now in the fold should be won to Christ and His program.

Already programs for camps and conferences are being shaped into the movement. Various denominations are planning national gatherings to build their own programs in harmony with the vision they have glimpsed. The camp conferences of the International Council of Religious Education are to be a real part of the movement. The biennial convention of the International Society of Christian Endeavor, to be held in Philadelphia in July, will have a distinct relationship to this great plan.

Late in 1935 or during 1936 an enlarged meeting of the Christian Youth Council will be held with 2,000 or 2,500 delegates, including key young people who are holding positions of leadership in national or area groups, present to report progress and to make plans.

All over the world there is appalling misery and suffering. War clouds hang low. The poor are getting poorer and the insecurity of the dispossessed more intense. Those who have jobs have them at the expense of those who have none. There is fear, hatred, and gloom. But through the blackness and the mist, there is a reassuring ray of hope—Christian youth, working with their elders and with the youth of other faiths can build a new world. It is on that hope that many are bettering their lives.*

* The following material on the United Youth Movement has been prepared cooperatively and may be secured from the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Ill.: "Forward Together," a promotional leaflet giving information about the movement. (Single copies, one cent; 100 copies, 75 cents; 500 copies, \$3.50; 1,000 copies, \$6.50.) A poster for the above material may be secured for ten cents. "Our Share in Building a New World," a printed pamphlet containing suggestions and resource materials for local groups (ten cents). "The Statement of Christian Conviction of the Christian Youth Council," including a worship service for use in connection with the signing of this statement (single copy, five cents; five or more copies, three cents each; 300 or more, three cents each less twenty per cent discount). A special pamphlet entitled "After Conference—What?" was prepared for use as follow up to the conferences mentioned above. This will serve as a splendid guide to youth groups in taking a creative part in this movement. Copies of this can be secured from the Board of Religious Education of the Disciples Church, at three cents per copy.

THE MISSIONARY MESSAGE OF THE CROSS

The word "cross" in the Scriptures never occurs in the plural. To Christ the cross meant one thing, and nothing less: His sacrifice of Himself to save others. That is what it must mean to every disciple—self-abnegation. To take up the cross and bear it after Christ is to undertake, like the Master, a life of self-crucifixion for the saving of others. It is to lose the self-life for His sake. It is to be willing to die, if need be, that others may live. When our Lord hung upon the cross His enemies tauntingly said: "He saved others: Himself He cannot save." No sneer ever hid a truth so sublime. In the Christian life, saving self and saving others are utterly incompatible; and the one great difficulty with the whole body of professed disciples is that most of them are trying to save themselves, and yet be saved. And so it comes to pass that thousands go to church, come to the Lord's Table, utter prayers and bear the name of Christ, yet live a life essentially worldly, and are engaged in no truly soul-saving work. They spend many times as much on self-indulgence as they give to feed the hungry, clothe the naked, or give the Living Bread to dying souls.

Consider what would be the result if every professed child of God could burn with Paul's passion for souls, could know the continual heart burden for the unsaved, that made it possible for him even to wish himself accursed that they might be saved.

That was cross-bearing. The Apostle Paul died daily; he was "crucified with Christ," he bore branded in his body the marks of the Lord Jesus. Could ten thousand of the millions of professed believers burn with such a Christ-like passion for souls, for one year, the Gospel would be carried round the globe within that year. Arguments and appeals are vain while you argue and appeal to the spiritually dead. Before the church can "convert the world," the members of the Church must be converted. The real difficulty is not in unsanctified purses, or unsanctified cradles, but in sanctified hearts.

A light that does not shine, a spring that does not flow, a germ that does not grow, is not more a contradiction than a life in Christ which does not bear witness to Christ. If there be a spring within, there will flow a stream without. If there is no witness, is there any experience? "He that believeth on me," as the Scripture hath said, "out of his innermost being shall flow rivers of living water." He who has no passion to convert, needs conversion. The saved man is not content to have unsaved men go unwarned, or the saving power of God to go un-witnessed.

It may well be doubted whether one who bears no part in testimony to Christ has any part in His salvation. Would that every one might feel the full force of this paradox of missions:

"Christ alone can save this world,
But Christ cannot save this world alone."

ARTHUR T. PIERSON.

The Spiritual Condition of the Heathen

By REV. HENRY W. FROST, D.D., Princeton, N. J.

Home Director Emeritus of the China Inland Mission

IF THE heathen—those who have never heard the Gospel or received life through Christ—are not “lost,” one would feel almost warranted in openly disobeying the command of Christ and making no effort to carry the Gospel to them. For what use would it be simply to civilize them and give them our western culture? To be sure they need some things which go with our civilization, such as teachers, schools and colleges, and, particularly, doctors, nurses and hospitals. But it would cost too much to give them these at the sacrifice of separation from loved ones, living in far-away lands, consorting with alien and uncouth peoples, enduring deep and long drawn-out loneliness, exposing the body to serious climatic diseases, facing possible attacks by lawless mobs, and finally, it may be, passing through sudden and terrible death. Life is too precious to trifle with it and to throw it away by spending its strength in the pursuit of secondary objectives. It requires a strong inducement to warrant our giving up homeland advantages when the alternate is to be, not gain, but large and perpetual loss. For this reason we should be tempted to say, in spite of the arrant disloyalty of it, Let us disobey Christ and stay at home, unless the heathen need the Gospel for the saving of their souls. In such a case, we should come to the conclusion that the Master had dealt ruthlessly with us when He commanded us to go to peoples, not lost but having sufficiently good religions of their own to save them.

Suppose, however, the heathen are lost; what then? Suppose their religions are false, their idol worship is vain, their long pilgrimages are wasted time, their sacrifices are destructive of everything good; what then? Suppose they are worshiping not God, but demons, and suppose, when they pass through the portal of death, they go out into an unilluminated darkness and into an eternal separation from God and Christ and all that is pure and beautiful and holy; what then? If these are

the facts, then indeed it would be worthwhile to leave homeland, kin and kindred, ease, comfort, physical and educational advantages, all that goes to make the home life alluring and profitable, for the sake of delivering souls from perdition and bringing them to Christ and, at last, to an eternal and beatific Heaven. In such a case, we should understand why Jesus said to go and asked us to sacrifice our all. And in such an event, we should not think Him ruthless, but, on the contrary, very compassionate, not only to the heathen, but also, to ourselves, in spite of our heavy loss. And in

such a happening, there would be those who would desire to go abroad instead of staying at home and would consider it a high privilege, honor and joy to obey the commandment of Christ to preach the Gospel to every creature. Yes, it would make all the difference in the world if we knew that the heathen are really lost.

Missionaries of old felt this to be the case; and they went. This was true of Judson, Carey, Livingstone, Morrison, Burns and Taylor. It has been true of a countless number of others who have followed in their

train. And it was true of that greatest of all missionaries, Paul, who became all things to all men that he might save some.

Now it must be conceded that God is the only One, in heaven above or on earth beneath, who really knows whether or not the heathen are lost. For it is only His eye that sees the true condition of souls and their eternal state and destiny. This implies that there is not a man living, however educated, intelligent and spiritual, who, of himself, has the slightest conception of the heathens' spiritual condition. So far as the natural man is concerned, therefore, the subject is beyond understanding and had best be left unconsidered. But, in spite of this conclusion, a question may be asked: Has the All-knowing One made any revelation to man concerning the spiritual condition of the heathen? If He has not, we must remain

One of the greatest points of disagreement between those who are and are not vitally interested in evangelizing the world with the Gospel of Christ is the question as to whether or not all non-Christians are “lost” and in danger of eternal separation from God. Many who take sides on this question have never really studied it. Dr. Frost presents the view of the “Word of God”—the only final authority.

in ignorance. If He has, we may rightfully seek to know what is revealed. This then, is our present attitude of mind. Feeling that we must know, if possible, the truth of God concerning the heathen, in order that we may understand what to do in reference to the command of Jesus to preach the Gospel to them, we turn to the Scriptures to discover what their testimony is.

The question of the spiritual condition of the heathen is discussed even in the Old Testament. David said, "The wicked shall be turned into hell, and all the nations that forget God" (Ps. 9:17); and again, "Confounded be all they that serve graven images, that boast themselves of idols" (Ps. 97:7). Isaiah wrote, "The idols he shall utterly abolish" (Isa. 2:18-21). Joel declared, "Let the heathen be wakened and come up to the valley of Jehoshaphat; for there will I sit to judge the heathen round about . . . for their wickedness is great" (Joel 3:11-13). Micah affirmed, "I will execute vengeance in anger and fury upon the heathen" (Mic. 5:15).

New Testament Declarations

When we come to the New Testament we find that it is replete with statements in reference to the heathen and their spiritual condition. We would review some of these declarations, as follows:

If we should be asked what verse in the New Testament most reveals the love and grace of God we should probably reply in these words, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). But there are things about this verse of compassion and mercy which we do not usually recognize. They are these: It says that God loved "the world"; then we must conclude that all the world had need of that love and the gift that followed. Also, it says that God gave His Son to the world that it might "not perish"; then it follows that the world was perishing and that the only way in which it could be kept from perishing ultimately and utterly was by believing on the Son whom God has given. In other words the verse declares that the reason why God manifested His love and grace was because the whole wide world was lost.

Jesus put at the very heart of the Great Commission—according to Mark's Gospel—these solemn and startling words: "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark 16:16 R. V.). The Master here implied that the preaching of the Gospel was a matter of life and death; that the man who did not believe it would remain in his lost condition and would be divinely condemned,

and that it was only the man who heard and received it who would be saved.

Christ, when He spoke from heaven and commissioned Paul to be a missionary to the Gentiles lifted the veil which hung over the heathen and discovered to the apostle and thus to us their spiritual state. He spoke as follows: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins" (Acts 26:17, 18). Here then, is the revelation of the All-seeing One. He affirmed that the heathen are spiritually blind and do not see; that they walk in darkness and need the light; that they are in the possession and under the dominion of Satan and require to be delivered from him and brought to God; and that their sins are so many and great as to call for a divine forgiveness.

Paul is profuse in his statements concerning the heathen. The following are some of his declarations:

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). In the light of this verse, we cannot say that the heathen *will* be lost if they do not hear the Gospel and be saved. The proper statement is that they *are* lost and will remain in this condition if they do not hear the Gospel and are saved. The spiritual "death," spoken of is the state of being lost and that death, because of man's transgression and universal sin, has fallen upon all. In other words, all men, including the heathen, are born in a state of spiritual death and need the redemption of Christ. The only question is, Will they come to know Christ and be delivered from their lost condition?

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. . . . For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" (Rom. 1:18, 20). There is much talk about the "innocent heathen." But they are not found in experience and the Scripture never describes them as such. God, in the last words of our passage, definitely and positively affirms that the heathen are "without excuse." He being revealed in the physical world by which they are surrounded.

"For as many as have sinned without law shall also perish without law" (Rom. 2:12). The "law" here spoken of is the Mosaic law. The verse says then, As many as have sinned apart from the Mosaic law shall also perish apart from the Mosaic law. This refers to the heathen, and

the reason of it is, first, though the heathen have not the Mosaic law, they have the law of conscience; and second, no man can be saved by law, whether it be that of Moses or conscience, for no one can keep the one law or the other (Rom. 2: 11-16). It is thus that God adds, not shall be *judged* without law, but "shall also *perish* without law."

"But I say, that the things which the Gentiles sacrifice, they sacrifice to demons and not to God" (1 Cor. 10: 20 R. V.). Let us observe from our verse, that the One who sees and knows does not look with complacency upon the sacrifices of the heathen, however earnest and self-denying these may be. He declares, in effect, that all heathen religions are nothing else than demonology. This is a serious charge, coming from such an One as God.

"And you hath he quickened, who were dead in trespasses and sins. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2: 1, 2, 12). Paul had a first-hand knowledge of the heathen, having been brought up in their midst. He knew, not only the worst of them, but also the best of them, having been highly educated and having been associated with those of scholarly minds and cultured lives. Also, he had in mind, in writing to the Ephesians, the refinement and high-plane living of many of the heathen who dwelt at Ephesus. And yet, he implies as to all of the heathen of that city and thus of all the heathen everywhere, that, they walk "according to the course of this world," and "according to the prince of the power of the air," namely, the devil; that they are "without Christ," are "aliens from the commonwealth of Israel," are "strangers from the covenants of promise," and are "without hope" and "without God in the world."

If these words do not describe the lost state of the heathen, including the best of them, we know now what words would. Take, for instance, these two words, "without hope." We hear much in these days, especially as related to the heathen, about the "larger hope." But God did not coin that phrase. His statement is "No hope," which, according to the word "no," must refer both to this present world and the next. So then the heathen at large, in spite of their religions, philosophies, altruisms and negations of self, are in a hopeless state. This, as God sees things, is being utterly lost.

"As other Gentiles walk, in the vanity of their mind, having the understanding darkened, being

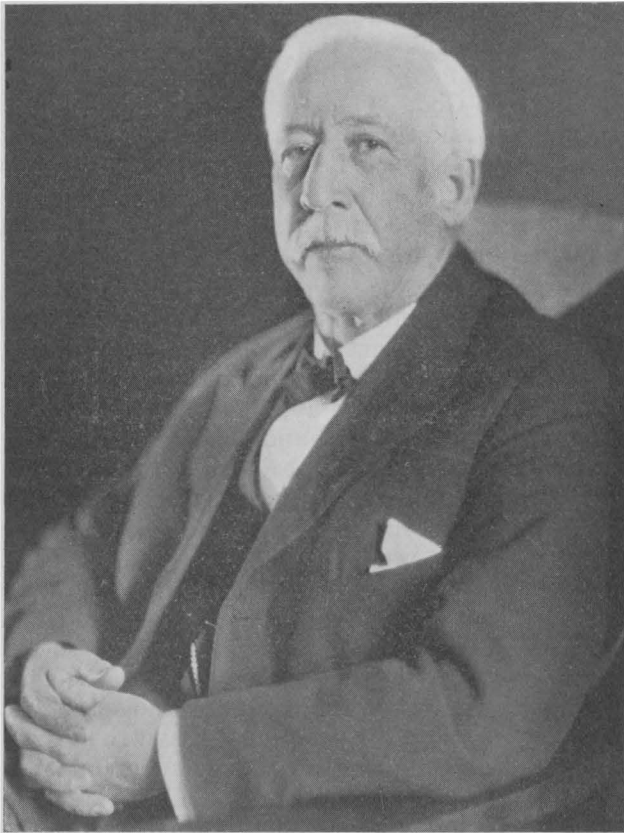
alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. 4: 17, 18). There is infinite distance between God's thoughts and man's as touching the heathen. We count their ignorance of the way of righteousness an entire and valid excuse for their not walking in that Way. Ignorance in some cases is excuse. But this is not the case with the heathen. For their ignorance is the direct result of a wilful blindness of heart. God does not hold them responsible for not knowing the Gospel. That is the responsibility of the Church, and a heavy one it is. What they are responsible for is this, for not seeking to obey the One who has revealed Himself in sun, moon and stars, flowers, fruits and waving fields of grain, the rain that falls and the wind that blows, all of which are so many sights and sounds of the living and true God. Their ignorance, therefore, is self-imposed and it results from the blindness, not of their eyes, but of their hearts. It is for this that God will judge them. And as it has meant an alienation from God in this life, so it will mean an alienation in the other.

John, the seer, is given a vision of the last things and is permitted to give us to see what he saw, including the last of the last things, namely, the final judgment of God. As we look at this revelation, we shrink back appalled, for the view is other than we should like and is shocking to every fiber of our being. And yet, if we believe in God's Word and love truth more than ourselves, we shall look again and believe what we see through the words which we read. And as we read, we shall remember that it was the beloved apostle who wrote the words, the man of God who loved and pitied as no other man did. His words are these: "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21: 8). And mark it, the items of sin mentioned describe the heathen almost more than any other class of human beings, for preëminently it is true of them that they are "abominable, murderers, whoremongers, sorcerers, idolaters and liars."

So then, we conclude that the All-knowing One has granted to us a revelation and has given us to see what He sees, namely, a perishing world. With this sight before us, it is easy to understand why Jesus, who loved us, said "Go"! He is not willing that any should perish, and, as God sacrificed Him, He is constrained to sacrifice us, if only the lost may be saved. All that remains, therefore, is for us to decide which we love the better, ourselves and our ease, or Christ and the souls of men.

A. A. Hyde—A Good Steward*

AT THE ripe age of eighty-six, and less than a week after teaching his Bible Class and delivering a message to the staff of his Mentalum Company, A. A. Hyde, of Wichita, Kansas, U. S. A., passed quietly into the Higher Life, on January 10, 1935. He was a truly consistent Christian business man to whom Christ's injunction to "seek *first* the Kingdom of God" was the central motive of life. Two principles were his daily concern—the very core of his being:



THE LATE A. A. HYDE, OF WICHITA, KANSAS

first, the putting first of all the Kingdom of God, and second, regarding *all* he possessed—material, physical, and spiritual—as a trust from God, to be administered as a *steward* rather than as owner.

Andrew Carnegie's theory that it is "a disgrace to die rich" was Mr. Hyde's practice. He began his business career by pledging *one-tenth* of his receipts to the building of the Kingdom of God, but during the past quarter-century when his success increased, he gave *nine-tenths*, and finally everything beyond frugal living expenses.

Promoters and even friends with schemes for profitable investment found Mr. Hyde too busy to be interviewed, but he always had time to hear the appeal in behalf of the most humble Christian enterprise. He did not give without investigation and sound judgment, but he did give without stint or condition and he helped to put dozens of worthy causes on their feet. His advice made them stand up and walk. These benefactions he considered his real *investments*. They circled the globe and are pushing the frontiers of the Kingdom into the neglected areas of mankind.

But Mr. Hyde did not end his missionary responsibilities by gifts of money and counsel to distant projects. He *practiced* the Kingdom brotherhood in his home, his church, and his community. His employees were fellowmen and women. His Negro chauffeur was his personal friend and companion. His "servants" were *people*—members of the household. His brotherhood did not discriminate against either race, or cast, or nationality. His guests were made members of the family. On Sundays it was the regular thing for young men to be brought home, after church, for a most informal luncheon—in the pantry, on the good solid food stored up on Saturdays in the refrigerators by the cook—who would be off duty for Sunday.

One became acquainted with Mr. Hyde in thirty minutes and could not spend that much time with him without knowing that he was a practicing Christian—vitally interested in the Kingdom of God. Yet there was nothing about his unceasing zeal that bored or alienated others; quite the contrary. A citizen of his city declared that, although out of sympathy with the Church, he looked up to A. A. Hyde as his ideal of both manhood and religion.

On his seventy-seventh birthday the City of Wichita officially celebrated with a banquet attended by 1,100 people—many coming from distant parts of the United States—with a program and souvenir book which took half a year in preparation by a great committee of the leading citizens from all walks of life. Because he sought no glory for himself; because he gave everything—to such extent that his own family almost was brought to the point of disrepair; because he practiced with unprecedented faithfulness and zeal the principle of Christian stewardship—there was not a person in his community who would grudge him the title of *First Citizen of Wichita*.

* Revised from *The Omi Mustard-Seed*, Japan.

Taking the Gospel to the Dyaks*

By C. DAVID CLENCH, Borneo
Missionary of the Christian and Missionary Alliance

THE rivers of Borneo are wide, and of a dirty, yellowish gray color. On the mud banks we see here and there a crocodile sleeping in the sunshine. Hearing us, he jumps and disappears in the water. Then we are attracted by a sudden shaking among the trees and see a monkey spring from one branch to another. Then suddenly we see a host of them—a whole crowd of monkeys chattering in the woods.

Just ahead is a bend in the river. These bends become so monotonous at times that we wish we would never see another. On both sides of the stream, is the forest as far as eye can see, but no birds and blossoms with gorgeous coloring in Borneo. This flat monotony of land influences the Dyak. If there were more variety, more contrast, more beauty, the people also might benefit by it.

The Dyak is an animist. His gods are in the trees. Rather, they are not gods but devils, for the Dyak's religion is one of fear. A bird conveys a message. The Dyak seems to be one with the nature in which he lives. He considers it a bad omen when a whirlpool swings his canoe around. He stops, pulls out a match, and burns bark as an offering to appease the evil spirits, before he can proceed. These are taboos and customs which he dare not ignore. In short, the Dyak has a religion, but it is a religion of fear.

As we proceed up the river, we find many rapids to push through. The current is swift, and the boatmen have to hug the banks to make any progress. Seizing the branches of the trees, they pull themselves forward with all their great strength. Some Dyaks have developed a very striking physique, wide of shoulder and deep of chest, wonderful specimens of muscular perfection.

After the rapids, the stream becomes smaller and smaller. There is probably not a river in Borneo over 500 miles long, but all are very swift and rise rapidly. Borneo is like a cake, high in the middle and low at the edges, a natural watershed. When a rainstorm comes, the water rushes down from these mountains into the gorges. In a single night the streams rise fifty feet. In the evening one may look down a steep bank and see a tiny little stream far below. A rain comes, and

in the morning one cannot see any river bed at all, only a great wide sheet of rushing water filling the gorge completely. For this reason boats are always pulled to the top of the gorge.

After a long journey we reach the Dyak country, in the center of Borneo, high up in the hills.



A TYPICAL DYAK OF THE MOEROET TRIBE

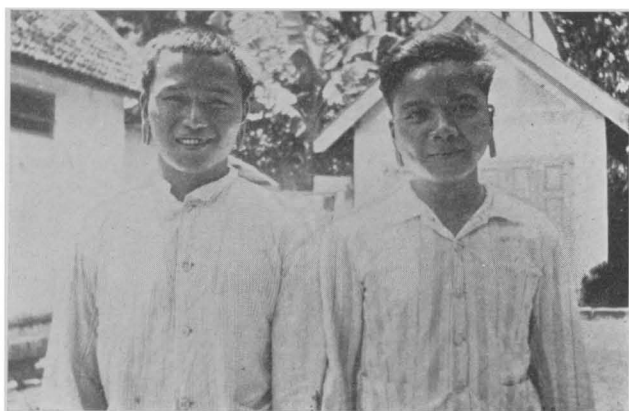
The Dyaks are difficult to reach. As we approach, we look here and there for dwelling places or "long-houses," which are great long greenhouses built on poles and make up the Dyak village. They are made of bamboo and thatch.

We draw our canoes up to the bank and look for a log that has been thrust down the bank and securely fastened. In this log steps are cut in such a way as to make a natural ladder. If the water is high, it is not necessary to use these steps. If the water is low, the bank is slippery, and if that stairway were not there, we would have a hard

* Condensed from *The Alliance Weekly*.

time climbing up the bank. We tie our canoes to this log and gingerly step out on it. If we are not careful, it will turn over, and over we shall go. We climb to the top of the bank and may or may not have a reception.

The Dyaks may not know there is a white man within a thousand miles. In that case, when we appear, the children see us first and immediately dash for the log that leads into the long-house. In a mad scramble they rush up the steps and disappear. The Dyak dogs see us and begin to howl. They are small, mangy-looking dogs. As we draw near the long-house, we wonder if anybody is around. We see wooden images cut from wooden logs, and set upright, a grotesque image of a man, or a bird, or a beast. The Dyaks cannot live at peace unless they set up these images. Finally we reach the stairway that leads to the long-house and do not know whether to enter or not.



TWO CHRISTIAN DYAK BIBLE SCHOOL STUDENTS

Sometimes it is very foolish to go in unless we are invited. Eyes peer out at us through the walls, the dark eyes of the children and women. Perhaps the chief comes to the door and invites us to enter. There is usually a railing on each side of these log step-ladders. The door is low, and we have to bend down to enter. Most of the long-houses are very gloomy, and if light is wanted, a portion of the roof is raised.

A partition extends down the center of the whole length of the long-house. The families live on one side, which is further partitioned off. Here they sleep, cook, and eat. The other side is left open, and here they do all their talking. The floor is made of bamboo splints, not interlaced, but laid across the poles or beams. Looking down one can see the chickens, dogs, cats, and pigs on the ground below. The Dyaks keep their chickens in wicker cages. As we walk across the floor, the whole building trembles; and if the building is old, it even shakes if a little dog runs across it.

The chief brings a mat to the center of the hall and invites us to sit down. Then the chief may

say, "Sir, we should like to invite you into our long-house as a brother, a friend. In order to do this, we have a custom, a rite which we wish to perform. We agree, and the chief orders some of his men to get a chicken and cut its neck. They then take the blood of the chicken and bring it before us. The old chief may dip his hand or a piece of wood, in the blood, and put that blood on our forehead, our hand, and our foot. They bring some water and the old chief takes a branch, dips it in the water, and sprinkles us with it. After performing some other rites, he says, "Now you are no longer a stranger, an alien; you are just like a Dyak. We believe in you. We trust you. You can sleep here. You can have fellowship with us. Your skin may be a little whiter, but you are one of us, a Dyak."

We thank him for his wonderful hospitality and for the honor they have done us. We then begin to tell them how *they* may have fellowship with the great God of heaven. We tell them about the Blood of Christ which speaketh better things, and about the water of cleansing. As we preach Jesus and Him crucified, as we tell how Christ's Blood can be applied to them, their own custom makes it easier for them to comprehend.

Some modern critics may think the Blood too deep a subject to present to the Dyak, but with the Spirit's help, there is no one who cannot understand. There is nothing we present to the Dyaks they so readily understand as Jesus Christ, God's Son, giving His life, pouring out His Blood for them. When we tell them that Blood can be applied to them, that they can become God's children, no longer aliens, no longer afar off, no longer strangers, but through the Blood brought nigh by Jesus Christ, the truth lifts their pall of darkness and breaks their chains of false superstition. It takes away heaviness from their hearts and they receive the light and respond to the love of God revealed in Jesus Christ.

Then we begin to question them and sing little hymns in the Malay language.

What can wash away my sins?
Nothing but the blood of Jesus.

As we sing, we tell the story and as we pray, the Spirit of God works. As we lift up Jesus to the Dyaks, they, too, are made a "habitation of God through the Spirit."

One of our Dyak students became estranged from the rest of his people through his discontinuing the observance of Dyak superstitions and religious practices. Then he came and heard the Gospel, going back later among his people to tell them the glad news that Jesus saves. That Dyak boy and I are not aliens. We both speak the same language. Many, many times we have knelt and prayed together.

The Younger Men's Missionary Congress

By the REV. MILLS J. TAYLOR, D.D.,
Philadelphia, Pa.

*Associate Secretary of the Board of Foreign Missions,
United Presbyterian Church*

NEARLY a thousand persons, of whom approximately two-thirds were laymen, registered as delegates for the four-day sessions of this Congress in the Stevens Hotel, Chicago, May 2-5. They came from twenty-seven states and ten or twelve foreign countries. Among the men were 299 Protestant ministers and one Jewish rabbi. Sixty-four women were regularly registered and "listened in" from the gallery. Twenty-six foreign missionaries took part in the program and thirty-six Foreign Mission Boards cooperated in the Congress.

The place of meeting is about the last word in accommodation for such a gathering—comfortable and convenient, with commodious rooms for group, committee and mass meetings. In spite of the special rates offered by the hotel, many delegates were under the necessity of seeking accommodations elsewhere at lower rates.

"JESUS CHRIST AND THE WORLD TODAY" was the Congress theme. Like a shining thread it ran through the program, an ever present thought in all meetings and addresses. The song services, skillfully conducted, and the Scripture readings and devotional talks, impressively led, kept the Congress in a reverent and worshipful attitude, ready to hear what the Spirit might say through any speaker.

The conference nature of the Congress had been thoroughly planned by arranging for twenty groups to meet simultaneously in four unhurried sessions under the general supervision of Dr. Cleland B. McAfee, Secretary of the Board of Foreign Missions of the Presbyterian Church. Each group was presided over by a young layman who, as a rule, had associated with him a missionary, a young pastor and a board secretary. In some instances the presence of a Christian national from some mission field added interest and strength. One of these groups was fortunate in having Dr. C. J. Lin, President of Fukien University, Foochow, China. Each group appointed a committee to prepare findings which were sent to a general committee to be studied and prepared for final approval by the Congress.

Certain sentences stand out here and there in these findings:

"World peace and the avoidance of war are secured only by the spread of vital Christian religion as it should be lived in each country and practiced in international trade and intercourse. The perilous problems of our time present a new sense of the urgency which makes delay in advancing the Christian movement perilous."

"The weakness in our present system is not the validity of our motives but ignorance of the facts."

"The fundamental difficulty of the present time is the sense of dire need in the homeland. But the abandonment of help to churches in mission lands would destroy the internationalism of Christianity."

"The Congress finds that the pulpit is the largest single hope of an aroused church. There should be more and better preaching of missions."

"Missions committees should be established in local churches."

"Schools of Missions should be encouraged."

"Accent needs to be laid on the missionary education of men. The Congress commends the plan of men's organizations for missions."

One of the most interesting moments was when a pastor, the Rev. George A. Brown of Elyria, Ohio, told the Congress of a "Men's Missionary League" that is growing in popularity and power in his congregation.

At one point during the Congress the executive committee of the Laymen's Missionary Movement invited the secretaries of the Mission Boards and others to meet for unhurried counsel about the weakness and strength of this organization and its plans and prospects for the future. This was a heart-to-heart conference when difficulties were frankly faced. The immediate result was that the laymen were again assured of the desire of the secretaries to have the movement remain a *laymen's* affair, managed and financed by them, facing living issues with Jesus Christ in the world today and with the promise that, in the future as in the past, the Mission Boards would offer counsel and assist the laymen to secure effective speakers.

One result of the Congress was that the Laymen's Missionary Movement was encouraged to seek a sounder basis financially by enrolling thousands of laymen for a small fee and in other ways to raise a fund to articulate its program. The Movement's executive committee has the authority to prepare a program and to build a suitable organization for carrying it out, but the Mission

Boards will not be solicited nor expected to assist in financing the Movement. Its work is "to enlist the interest of men in Christian missions and to encourage them to discharge that responsibility through the missionary boards with which their church membership identifies them."

As to the program of the Congress, one hesitates to mention particular addresses among the many that were informing and inspiring. Plans are under way to publish some of them in this magazine. Having been present throughout the National Men's Missionary Congress, held in Chicago in 1910, I can say that in missionary passion, world vision, loyalty to Jesus Christ, scholarship and experience the messages at Chicago this year lacked nothing that was heard in the Congress twenty-five years ago. There was lacking something of the size and therefore impact upon the church which the former National Congress gained by being the climax to a series of great state conventions.

The opening address was delivered by Dr. Sherwood Eddy. Other speakers were Bishop George Craig Stewart, John A. Mackay, Roy A. Burkhart, J. Warren Hastings, Ralph C. Hutchison, Frederick A. Agar, missionaries from at home and abroad, nationals from China, Japan, Korea, Per-

sia, India, Africa. The closing address by Dr. Robert E. Speer stated graphically what the Christian missionary enterprise has been and still is, and challenged the coming generation, into whose hands "the torch" is being placed, to accept the challenge and hold up the Cross of Christ.

Appropriate responses to this challenge were made by an American Student Volunteer and a young Christian national from India, among whose closing words, and almost the last words of the Congress, were these, ". . . men and women will catch the torch from those splendid Christian personalities who have so remarkably demonstrated the power of Jesus Christ. The youth of India are very much impressed by this devotion and intend to carry on. It is with this thought that the meaning of Christ becomes personal to me. As one of those who have been loved, led and lifted by the Spirit of Christ and who have given themselves to the great program of reconstruction in India, I feel that it is my privilege and obligation to walk the Indian road with Christ and my fellow workers. I am convinced that the power of Jesus will make us able to bear the responsibilities we must face. In India, as everywhere on this bewildered planet, it is Christ or chaos."

Findings of the Younger Men's Missionary Congress

Based on the Reports of the Group Conferences, Dr. Cleland B. McAfee, Chairman

Motives for the Missionary Enterprise

THE Congress sees no weakening of the five fundamental motives which have become historic: the commission of Christ; the need of the world for all that Christ brings; the nature of the Christian faith in its universal truth and its value for all men; the need of the home church to fulfil its life in the widest expression of its spirit; and the work already done and now in progress in all lands.

(a) These motives must be supplemented for our own day by the need for Christ as the only solution to all world problems. World peace and the avoidance of war are secured only by the spread of a vital religion lived in daily life and in international relations. International Christianity is an essential part of the program of the Church. The impulse to supply an adequate religion to all people is a natural Christian response to the inner urge of faith in Christ.

(b) These historic motives need constant re-interpretation, always adjusted to the conditions of the world and yet always held in right relation to Christ as the moving force of the Christian faith. The only cure for the sin of the world

which disrupts the human family is the restored family of God with right relations among all its members, God seen as its Father and all men as brethren in Christ.

(c) Both the historic motives and those peculiar to our time involve a new sense of urgency which makes delay in advancing the Christian movement perilous and unchristian. The fullness of life which Christ brings is needed at once.

(d) The weakness in the present situation is not so much refusal of the validity of these motives in the hearts of Christian believers as general ignorance of the facts and needs of missions. The need is not for more motives but for more understanding of the world and the power of Christ in caring for its needs. We are more or less "side-stepping" the real issue when we discuss motives, whereas the real problem is to get the facts of missions known to the people of the Church.

Objections to Mission Work

The Congress learns of few new objections to missions at home or abroad. They continue to be such objections as recurring nationalism, provincialism, sectarianism, and common selfishness.

In some quarters there are fears regarding existing missionary operations either on the field or in the home lands, but these are not against the work of missions as a whole.

The fundamental difficulty of the present time is the sense of dire need in the home lands, whether it would not be well to direct attention to the cure of evils which make America so often an argument against the principles of Christ, as in race prejudice, exploitation of the weak, selfish attitudes toward other groups in the same nation, etc. The laymen of America can make a great contribution to world missions by laboring with greater zeal for a really Christian social order here. At the same time there seems to the Congress no effective way of distinguishing between the local ministry of the Gospel of Christ and its world-wide service. The argument for world-wide work increases rather than lessens the demand for more effective service in the home lands. The need of the world is not less because the need of the West presses so heavily on the churches of the West.

The growing strength of the churches in mission lands should not prevent continued concern for their development. They are still far from adequate to carry the whole burden of evangelizing their own lands while strong Western churches are able to aid them. Abandonment of them at this stage would tend to destroy the internationalism of the Christian Church which is so much to be desired.

The Congress realizes the effort so widely made to interpret the faith of Christ in undenominational terms in its presentation to new groups but it feels that one of the weaknesses of the present situation is the tendency to reproduce on mission fields the distinctions and denominations which obtain in the West. Without passing on the wisdom of this in certain ways and at certain points the Congress still feels that it should be given greatest consideration by those who are responsible for future plans.

Changes to Meet the Present Situation

The Congress makes few suggestions regarding definite changes that may be possible or desirable. It simply urges that every effort be made to keep the work fully sensitive to the current situations in the world. This will involve a frank recognition of values now known to exist in present religions and cultures, appreciation on the part of missionaries, together with most careful preparation and selection of missionaries. It involves recognition of needs newly sensed in all lands, such as that among rural populations and the elimination of leprosy. It involves also the treatment of the work as *one enterprise* committed

only temporarily to foreign agencies and to pass in direction and control as rapidly as possible into hands of the people of the lands where the work is done. The Congress would express its hearty fellowship with the brethren of these churches as full partners with the sending churches in the one cause of Christ.

Missions in the Home Churches

The Congress finds that the pulpit is the largest single hope of an aroused Church. There should be more and better missionary preaching throughout the Church. However, the pastor is powerless unless he has at least a nucleus of laymen who will take the work seriously and devote to it the time required for the spread of effective information. The training of the Church needs to begin with its youth and the Congress renews the appeal for larger and more effective use of missions in the Sunday schools and Young People's Societies of the churches. A special missions committee in the local church is urged, formed from various groups in the church which will advance the interest of missions in all bodies of the church life. Accent needs now to be laid on the education of men regarding missionary work, for the deepening of their sense of obligation. It is urged that there be a large development of the specific object plan of support of missionaries and the Boards are reminded that the Church looks to them for the statesmanship need for the hour. Local official boards are not agencies for the local work alone but are responsible for making the Church what a Christian Church ought to be as a world factor. There is needed a clearer assurance of the cooperation of forces on the field as an inspiration to churches at home, so that their own programs can be unified. For this reason the development of group gatherings for the propagation of the missionary idea is much desired.

The attention of the home church should be directed to the enormous areas yet untouched by Christian missions as an encouragement to more active participation in the work. The existence of men's organizations for missions is gladly recognized and the Congress commends the plan to thoughtful consideration. Schools of Missions should be encouraged. Missionary education should be made a regular feature of every church program and sustained by the men as well as by the women and young people. The Congress earnestly desires the unifying of interdenominational missions in local churches. It calls for a more effective offering of Jesus Christ to the young people in terms which show His right to their loyalty and devotion and His winsomeness for their lives. It desires the extension of the present growing movement for week-day religious

instruction during public school hours so that the young people may be informed and instructed in missions and in the total Christian program.

The Congress instructs the Executive Committee of the Laymen's Missionary Movement to issue and send to the missionaries in foreign lands and in America its assurance of affectionate fellow-

ship with them in the work which we feel they are doing not alone for Christ and for those who know him but little, but for us as well. We look upon them as our representatives in a work which is committed to us as well as to them. We have confidence in them and bid them Godspeed in the work which is both ours and theirs.

What Jesus Can Mean to India

An Address Delivered at the Younger Men's Missionary Congress, Chicago

By KONIGAPOGU JOSEPH DEVADANAM,
Hyderabad, Deccan

ONE of my first memorable experiences after coming to America taught me something significant about missions. I was walking toward the university campus one morning when a small boy ran up to me, looked at my dark complexion with a thunderstruck expression, and shouted, "Do you know what my mother told me?"

"What did she tell you?" I answered.

"She told me not to drink black coffee!" Once again he looked at me as if he had made an important discovery. "I'll bet you drank some!"

Ever since that warning I have been using a great deal of cream in my coffee, with no results whatsoever! But that small boy set me to thinking. I wonder whether most of us are any less naïve in our thinking about international questions than was that small boy in his knowledge of other races. But I am more particularly interested just now in whether we Christians, either in the Orient or in the Occident, really understand what Jesus Christ means to our human brothers on the other side of the globe.

You may understand more fully than I the philosophical and psychological differences in the religious and racial traditions of mankind; but I may at least present the viewpoint of a Christian from India as to what the religion of Christ can mean to the bewildered India of today.

India is bewildered because of its poverty, its illiteracy, its disease problem, its religious confusion, its nationalistic aspirations, and above all, because of its pernicious caste system and the inhumane effects of that system. Even though I paint a dark picture it is not nearly so dark as it was before Christ started to walk the Indian Road. In my own lifetime I have seen people, both nationals and missionaries, who personified Christ in their own lives, and who thereby brought about

vast improvements in the very conditions we have been describing. I have seen these people without any thought of personal reward or advancement bring security to the economically disenfranchised, bring enlightenment to thousands who were groping in the darkness of ignorance, give adequate prevention and cure for the diseases which ravaged the cities and villages, give valuable help in understanding the faiths and traditions of others in the light of a Christian view of life, and bring courage, hope and high resolve to the lives of many people. I have also seen Christian ethics penetrating into the national life, as illustrated by Gandhi's program of nonviolence. But most significant of all, I have seen a revolutionary change not only in the attitude toward castes but in the Hindu system itself. For instance, no sooner is an individual baptized into the Christian faith, whether he be of a high or low caste, than he becomes casteless. This innovation reached such startling proportions that it gave impetus to corollary movements such as the Brahmo Samaj and the Arya Samaj, branches of Hinduism which are built upon the social teachings of Jesus.

Furthermore, this Christian principle of democracy has become so significant in the life of India that it has far outreached the expectations of the relatively few adherents of the Christian Church, as in work in behalf of the untouchables which has shaken the foundations of Indian society and resulted in a nation-wide movement.

Observing the changes which Christianity has brought, I understand the meaning of Christ in a still more personal and intimate way. I have seen Him in my missionary mother, Miss Alice A. Evans. I have seen Him as a loving Christ as she walked through the compound of the school and

spoke to the little ones kindly as they played in the sand, dirty of hand and face. Moved with compassion she took them in her arms and kissed the little ones as a mother would do it. Every morning and evening as we sat on the floor she sat with us and told us the beautiful stories from the New Testament and taught us the Ten Commandments and the Lord's Prayer. She always concluded this prayer with, "God is our Father, Jesus Christ is our elder brother and we are brothers and sisters in Him."

At that time I did not understand what she meant but now I see the significance of that prayer for this socially distorted and internationally bickering world.

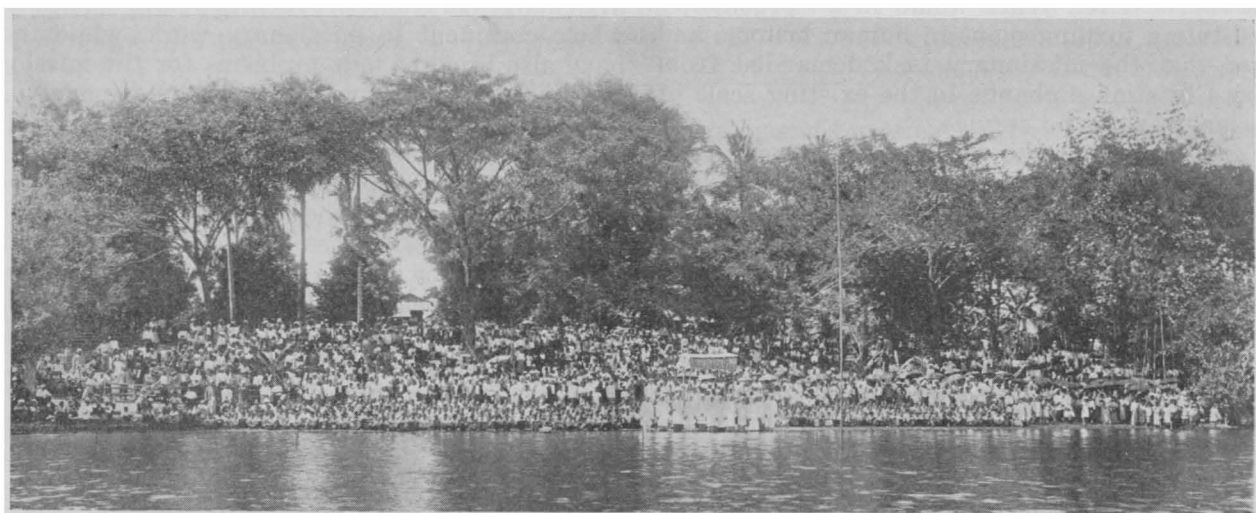
Once I was desperately ill and unconscious for seven days. When I came to myself I found that I was in a mission hospital being attended by a missionary nurse. A missionary doctor diagnosed my case, prescribed medicine and knelt at my bedside in prayer. I began asking myself, "What makes these people so kind?" I came to believe then, and now I believe more than ever that it was Christlike love which motivated their service and sacrifice.

My experience can be duplicated by thousands who have felt the tangible results of Christian faith and life as they have become real and active in the humble lives of men and women all around the world. Jesus said, "Inasmuch as you have fed the hungry, clothed the naked, visited those who are socially ostracized, and have healed the sick you have done it unto Me." Village reconstruction and the social uplifting program inaugurated

by the spirit of the Christ may eventually feed the one hundred million people of India who go to bed every night having eaten only one meal that day. It may save twenty millions who would have perished in twenty years by bubonic plague, fifteen million who would have died of malaria, and the eighteen million who would have died of influenza in one year. The world picture of the missionary enterprise indicates that there are 25,000 missionaries shepherding over 8,000,000 converts of the Protestant churches; 4,000,000 people are given medical aid, and 2,000,000 boys and girls are given educational opportunities in mission boarding schools.

The reconstruction so urgently needed in India can be brought about only by men and women who will catch the torch from those splendid Christian personalities who have so remarkably demonstrated the power of Jesus Christ.

The youth of India are much impressed by this devotion and we intend to carry on the work that has been started. It is with this thought that the meaning of Christ becomes very personal to me. Speaking as one of those who have been loved, led and lifted by Christ and who have dedicated themselves to the great future program of Christian reconstruction in India, I feel that it is my privilege and obligation to walk the Indian Road with Christ and my fellow workers. I am convinced that the power of Christ will make us able to bear the responsibilities we must face. In India, as well as everywhere on this bewildered planet, it is Christ or Chaos.



By courtesy of "Missions," American Baptist Foreign Mission Society

A BAPTISMAL SERVICE IN BURMA

The baptismal service at Inyeyun, Burma, after a great ingathering among the Pwo Karen tribes. Under the canopy in the center 353 were baptized on February 5, 1933. Last year (1934) 284 more were baptized across the river, and during a tour of 24 villages 616 others were baptized.

Rev. C. L. Conrad, of the American Baptist Foreign Mission Society, reports: "Pentecostal history was again written among our Karens."

Twenty-five Years of Missionary Progress*

By DR. J. H. OLDHAM, London, England

IN THE summer of 1910 the World Missionary Conference met in Edinburgh. It was the most representative missionary gathering ever held up to that time. It was also a landmark in the history of Christian missions and indeed of the Christian Church as a whole, inasmuch as it was not content to pass resolutions in regard to what was desirable in the field of missionary activity, but set up a permanent organization, with a secretariat, to take practical action.

Thus it anticipated, in the sphere of international missionary cooperation between the churches, the similar action in the political field taken later by the creation of the League of Nations. The Edinburgh Conference gave an immense impulse to missionary cooperation everywhere, and there are today, in addition to the International Missionary Council, in the various mission fields and in the home countries from which missionaries are sent out, thirty-six national Christian councils or representative missionary organizations, served by a staff of more than thirty whole-time officers.

The Edinburgh Missionary Conference addressed to the Christian Church throughout the world a message in which it referred to the momentous character of the present hour, affirmed that the next ten years would in all probability constitute a turning point in human history, and urged that the missionary task demanded from every Christian a change in the existing scale of missionary zeal and service.

Four years later the world was involved in the World War. Missionary work was everywhere subject to restrictions and arrest, and the work of the German missions in the territories of the allied and associated powers, and in those which passed under mandate, was brought to a complete standstill. The provision made at the Edinburgh Conference for international cooperation made it possible for the missions of other nationalities to come to the aid of the Christian communities deprived of their European teachers, and to mitigate the extent of the disaster, until in 1925 the doors were opened for the return of German missionaries to their old fields.

Up to the time of the War the missionary societies in all countries had been planning their work for the most part on the assumption that the needs of an expanding work would be met by a

steadily increasing income. The events of the post-war years have made clear the fact that a return to the conditions prevailing before the war cannot be expected, and the great majority of the missionary societies are having to plan their work afresh on the basis of a considerably reduced income.

Notwithstanding the interruptions and difficulties of the war and the post-war years the work of Christian missions has gone steadily forward, and there have been abundant grounds for encouragement in the growth of the indigenous churches, in the increase of missionary cooperation, in a deepening sense of fellowship, and a clearer light regarding missionary policy.

A comparison of the figures in the *World Missionary Atlas* published in 1925 with those gathered in 1907 indicates that in this period the number of missionaries (not including wives) had increased from over 12,000 to over 20,000, while the number of communicants and of the total Christian community had doubled, the former increasing from 1,800,000 to 3,600,000, and the latter from over 4,000,000 to over 8,000,000.

The most conspicuous advances during the past twenty-five years have been in South America and in Africa. In the latter continent the revolutionary changes in transport facilities have opened the whole continent to missionary work, while they have also brought new problems for the missionary by opening the way to trade and industrialism, and the resulting complications, so that the primitive African who had never seen even a wheeled vehicle has been confronted by the aeroplane, and men from the bush have been brought to work in copper mines and to handle elaborate machinery. The central parts of Africa have been increasingly penetrated by missionary work, partly through the expansion of older societies, and partly through the entry of new missions.

The most important development has been the growth in numbers, in self-consciousness, and in responsibility of the indigenous Christian churches. There has been an encouraging development of native leadership, and the central task which awaits the missionary societies of the West today is how they may best use their limited resources to help provide the younger churches in the mission field with spiritual leaders for the work of evangelization and for an effective Christian witness in their own lands.

* Condensed from *The Life of Faith*, London.

On the Mosquito Coast

By KENNETH G. GRUBB, London, England

World Dominion Movement

THOSE who glance at the map of Central America might think it was an easy matter to get from one coast to another at almost every point. In several of the republics such a journey can be made without any grave difficulty. But this is not the case in Nicaragua for there are really two Nicaraguas. There is the Nicaragua of the lake, the volcanoes and the chief cities with the capital; and there is the Nicaragua of the Atlantic coast known as the Mosquito Coast. Between them lies a wild region of dense forest. In these days easy communication has been established between the two sides of the country by aeroplane. But it was not always so. Few venture to make their way straight across the interior by land and the usual way of communication has been to cross the great lake of Nicaragua (said to be the largest between the Great Lakes and Titicaca), pass by the smoking island volcano of Omerepe to the old fort at San Carlos, and enter the San Juan River. This river flows into the Caribbean Sea at Greytown, a decadent and dangerous little port long since closed to foreign shipping, and from Greytown launches ply up the coast to Bluefields, the capital. The journey occupies eight days. The aeroplane takes less than four hours.

The Mosquito Coast and the San Juan River were once beloved of pirates. No ambitious and forward-looking pirate felt himself properly established in his profession unless he had made a raid on the coast. Through the San Juan River it was possible to attack Granada at the northern end of the lake, and Granada once was the center of the Spanish power in the region. The strategic position of the river is easy to gauge from the fact that it is on the possibilities of this valley that the discussions for a Nicaraguan inter-oceanic canal turn. Nelson himself made an unsuccessful raid on the Spanish defences of the river.

The position of the Mosquito Coast made it seem desirable to the British as far back as the seven-

teenth century to establish some kind of footing there. This they did by recognizing a kind of king of the Miskito or Mosquito Indians as the paramount governor of the region, and advising him through their consul. Nicaraguan Government was not effectively established on the coast and it was not difficult to maintain the system. Ultimately, however, it came into conflict both with justifiable national aspirations, and with the Monroe Doctrine, and was abandoned. There is no doubt that the British claim to the region was untenable, but their protection was appreciated by the Indians. Indeed, the Mosquitos have claimed that the last words of Queen Victoria were: "Edward, never forget my Mosquito Indians."

The Mosquito coast is for the most part low-lying, and covered by forests and savannas, while a series of lagoons and swamps fringe the immediate seaboard. The climate is damp; some years ago a rainfall of 292 inches was recorded in Greytown. It is not really as unhealthy as might be supposed since the heat is tempered by

regular and sometimes strong winds from the sea. Pines are an interesting feature of the vegetation. The last serious hurricane was in 1919; there was a serious flood in 1929. The epidemics of whooping cough in 1923, and of smallpox in 1931, both took a toll of the people.

The population of the coast is estimated at about 35,000 of whom some 20,000 are Miskito Indians. These Indians live north of Bluefields and are found well into the eastern corner of Honduras. Other tribes are the Sumus in the interior, supposed to number about 5,000 and a small number of Ramas to the south of Bluefields. In Honduras the Payas are still surviving. As lowland Indians are classed, the Miskitos are a vigorous people and are increasing in number. They are to some extent mixed with the other elements of the population, West Indians and Nicaraguans.

The Moravian Mission on the Mosquito Coast

The author of this article has recently returned from an extensive tour of Central America. He was formerly a missionary in South America and is unusually well informed on missionary problems and New Testament ideals. He is now associated with the World Dominion Movement of London. His description of the little known people of the Mosquito Coast of Nicaragua is timely and informing.

was begun in 1849, and is therefore the oldest organized work in Central America. In 1914 war conditions compelled the transfer of the work to the Society for Propagating the Gospel, of Bethlehem, Pa. The missionaries are German, English and North American in nationality. On the field the work is under the guidance of Bishop Guido Grossmann who has been 34 years in the Mosquitia. Recently in 1930 a new advance was made into Honduras and the first station among the Miskitos of that republic was founded. A sad incident in 1931 was the murder of the Rev. Karl A. Bregenzer. He was killed on an interior station by men under the leadership of Sandino, the guerilla general of Nicaragua, who has himself since been assassinated. Mrs. Bregenzer and her two children were led to safety by local Sumu Indians.

As a result of the nature of the population and the labors of the Moravian Brethren the coast today has been Christianized. The majority of the people are either Protestant Christians or indifferent. Roman Catholicism has as yet taken no firm root, and the customary characteristics of Catholic civilization are wanting. The Catholic Church is fully aware of this situation and has taken steps to alter it. The Capuchins have opened a convent and established schools where the teaching is excellent. Bluefields became a Bishopric in 1915 and a campaign was started to work towards "One creed and one language on the Atlantic Coast of Nicaragua." Yet toleration is, on the whole, the order of the day, and there has been no actual hostility between the various groups in the region.

The usual languages on the coast are English and Miskito. The use of Spanish is now becoming more common and it is the reasonable desire of the government that it should be the language of commerce and daily relations. To the observer accustomed to evangelical work in Latin America it appears unusual to meet missionaries who have worked for long years without any acquaintance of the tongue of Cervantes. In accordance with the policy of the government the missionaries are now learning Castilian, and are thus demonstrating the disinterestedness of their aims, provided the Gospel is brought to the people. It is simply the plain fact to say that up to the present there has been very little scope for the use of Spanish on the coast. Today there are one or two Baptist congregations among the Spanish-speaking people. This is a work that greatly need strengthening and the missionaries, for their part, are ready to welcome workers who have the necessary experience, more particularly in association with one or another of the missions already established in Nicaragua.

A statistical review of the mission shows an increase in total membership between 1915 and 1930 from 6,519 to 13,082. Communicants have grown, in the same period, from 1,743 to 3,721, day school pupils from 651 to 1,218, evangelists from 3 to 22. The financial depression, as elsewhere in the world, has compelled some limitation of activities, and the unsettled condition of the country required the temporary abandonment of a field in the interior. On the other hand, although the Indians have built their own chapels, no church has yet attained self-support; the poverty on the coast is very considerable. Medical work has been opened quite recently on the Wanks River with a fully qualified missionary; many of the missionaries have sufficient medical training to handle the common ailments of the people.

It is a remarkable work built up across the years by a series of builders each of whom has added a stone to the temple. It has been marked more by the energy of moral suasion exhibited in the lives of the missionaries rather than by any vastness of organization or extensive institutional investment. The example of solid and devotional piety has been given to the Indians, and the treasures of the Gospel have been placed within the reach of the poor and the uneducated. The beauty of holiness speaks more eloquently than the tongues of men and of angels, and, as a result, of many hundreds of Miskitos it can be said that the radiance of Jesus Christ has become the master-light of all their being.

The future holds its special tasks. Evangelization has yet to spread among the Miskitos of Honduras, and the five or six thousand Sumus of the interior. If the whole population of this region can be claimed for the Kingdom of Christ it will mean a bright spot in the midst of the spiritual abandon of Central America. A second vital but very difficult task is to develop in the churches the spirit of self-support which among a people who neither possess nor use to any extent ordinary money, is no easy task. If in Nicaragua there should arise the same spirit of prejudice against the foreign missionary as has been exhibited in other parts of Central America it is only thus that the future can be safeguarded. As yet no real Christian ministry has been trained upon the coast but it is necessary for the property of the work that this should be taken in hand. For the rest, perhaps few would look to the Mosquito Coast of Nicaragua, the scene of piracy and violence in the past, in order to find the presence of the Prince of Peace. But a faith that tells us how God was revealed in a cradle and on a Cross should surely have trained us to watch for Him where we might least expect Him.



A RURAL PASTOR VISITS THE HOME OF A BANANA GROWER IN CUBA

Some Peacemakers of Cuba

By the REV. COE HAYNE, New York
*Department of Publicity, American Baptist
 Home Mission Society*

A BLANKET of terrorism suddenly had settled over Cuba. A revolutionary strike on the part of white collared government employees, including school-teachers and post-office clerks, was in progress. The employees of one railroad went out on a sympathetic strike and it was feared that bus and taxi drivers would quit. Several months before the civil government under President Mendieta apparently had been on the verge of collapse, but forces counteracting the spread of disloyalty to the government had become operative. The army held steady under the stern discipline of its young commander-in-chief, Colonel Fulgencio Batista, not two years before a stenographer with the rank of sergeant.

The streets were ordered cleared after nine p. m. and large groups were not allowed to gather in cafés; trains, buses and airplanes were subjected to search by soldiers for arms and explosives. Teachers were given forty-eight hours to return to work. Finally order was restored by the troops apparently loyal to their leader. It was said that the soldiers were receiving their pay but school-teachers were complaining that they had no supplies—books, pads, pencils—for their classes and the government was in arrears in their salaries.

The general election has been postponed until next autumn, since the principal candidates for presidency declare the futility of any election while the Army is in control. Batista is virtual dictator, but without portfolio. Mendieta owes his continued occupancy of the president's chair to the very efficient young man who received his early education in a Friends' mission school at Banés. The political secret societies are not underestimating the power of Batista, who maintains peace at the point of the bayonet.

Cuba is the world's most important source of cane sugar. International agreements control the quantity of the Cuban crop and the present low prices and oversupply of sugar in the markets of the world have brought untold suffering to the laborers in Cuba. Concerning Cuba's dependence in sugar, José Martí said in 1883: "A people commits suicide the day on which it bases its existence on a single crop."

Cuba lies only about a hundred miles off the coast of Florida and commands the only two Eastern approaches to Panama. Cuba's political, social and industrial welfare constantly attract the attention of American citizens. Young Americans from their history books early learn that

the United States figured largely in the Cuban War for Independence (1895-1898); thousands of tourists annually enjoy the delights of Cuba in winter; American investment and trade in the island have reached vast proportions.

A recent visit to the Evangelical missions of Cuba revealed the fact that our churches through-

out the Island are making genuine efforts to continue their programs in spite of many handicaps. The principles of denominational and interdenominational comity have been observed from the earliest days of evangelical missions in the island.

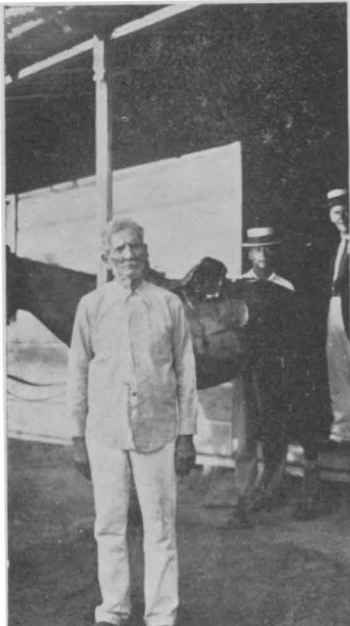
The people with whom Protestant missionaries work include Cubans of both white and Negro racial origins. The language is Spanish. When sugar prices were high many Haitians

entered Cuba to work in the cane fields and built huts out of material furnished by the plantation owners. Pioneer missionaries were early recruited from lands where Spanish was spoken but native Cuban workers were trained in high grade mission schools.

A vivid, interesting personality among the Cuban workers is Joaquin Antunez, a rebel captain, who, after the Spanish-American War, established himself as a merchant in Yara. In 1903 he became the municipal judge and was serving his community in this responsible position when Rev. Teofilo Barocio, native of Mexico and pastor of the First Baptist Church of Santiago, came to Yara to assist the local pastor in special meetings. As a result, Antunez was the first convert to be baptized in Yara, and immediately became a zealous evangelist in the country places. As he was expert with saw, hammer and plane he became a builder of chapels, but during the erection of a building he devoted what time he could to preaching. Then he was asked to forsake the carpenter's bench for the pulpit, and thus began his fruitful missionary service under The American Baptist Home Mission Society. He is now seventy-six years old and has helped organize many churches, one of which is the growing Sec-

ond Baptist Church of Santiago. Many young people come to his services in Holguin where they meet for worship in his home. He enlists them in Christian service. Slowly the church is accumulating a fund with which to erect a building.

Another Cuban preacher, Rev. F. Sabas, was converted under Pastor Barocio, of Santiago, just after the Spanish-American War. His father had been an ardent revolutionist and for a time lived in exile in Santo Domingo. Young Sabas lived with his mother in the reconcentration camp at El Caney and at the close of the war began to work for a new and better Cuba. Under the guidance of his religious teachers he became a worker in missions in Santiago supporting himself as a druggist. Now, as pastor of the Second Baptist Church in Santiago, he is leading his people in thrift and sacrificial giving. A substantial old residence was purchased in an unchurched section of the city and, even while alterations are being made, the church holds its services beneath the scaffolding. The attendance is increasing and we saw the primary department meeting on the



A VETERAN CUBAN BAPTIST LAYMAN OF BARACOA REGION, CUBA



COLONEL FULGENCIO BATISTA, MILITARY DICTATOR OF CUBA

portico because there was no room inside. Two junior classes met in the church yard. Present-day pioneer missionaries in the remote Baracoa district of Cuba travel on horseback as the pioneer itinerant missionaries in the United States trav-

eled one hundred years ago, carrying their clothing, Bible, tracts and sermons in saddlebags. The only public highways to the mountain homes of the people are bridle paths worn deep by the toiling pack trains. When a call goes out to the Baracoa district for a general meeting, the delegates must travel across the mountain ranges and over difficult bridle paths which are quite impassable during the rainy season. They must ford the streams and struggle through innumerable mud holes in the coves and valleys and dense jungles. But the conditions of travel and the poverty of the people do not lessen the service rendered by the devoted rural pastors.

The Missionary Spirit in Cuba

The young churches of Cuba display a very commendable missionary spirit. The church at Banes, when it was without a pastor, sent delegates to near-by villages to organize and conduct Sunday schools, one of which is the large mission Sunday school at Negritos. This is an example of the evangelistic zeal of Christians in Cuba. One layman in this church at Banes is Dr. J. Salas, a veterinary surgeon, who has the oversight of the health of hundreds of horses, mules and oxen on a huge sugar plantation. As there was no church in their end of the town, Dr. and Mrs. Salas started worship in their own, and other private homes, two in the city and two in the country. This layman also visits a group of sixty Haitian Negroes who came from the neighboring island to work on the plantations. After a few months the group that met with Dr. and Mrs. Salas outgrew the home and a hall had to be rented. Once a month Dr. Salas paid the traveling expenses of a Cuban pastor, and after a number of converts were baptized these were organized into a church in March, 1934. The Cuban Home Mission Society, which was formed a few years ago, is taking this church under its care and a young graduate of Cristo College has been called to the Banes church.

Many children in Cuba are growing up without public school opportunities. In the country districts around Banes the people of the church became interested in the children of the plantation laborers and the Christian young people went out to four communities and opened schools in unused buildings. The administrator of the sugar company has been contributing the use of these buildings and four dollars per month for each school. This is almost the sole income of the teachers.

Several months ago a Haitian Christian on a plantation north of Cristo was driven from the farm by the owner who accused him of being a witch, having in his possession a black book that evidently had come from the devil. A neighboring

farmer gave the Haitian employment and asked to see the book, which turned out to be a Bible. As a result of reading this book the farmer, a Spaniard, was converted. The Haitian and his white



PRESIDENT ROBERT RANTLEDGE, OF CRISTO COLLEGE, CUBA,

with rural pastor nearing a chapel in the mountainous Baracoa region

employer began work together as evangelists and recently Superintendent Robert Routledge was called to help organize a new church. The whole community has found a new interest in religion.

THIS IS PIONEERING

An increasing number of Bacone College students, both men and women, after graduation, return to the Indian country to teach in rural government schools. Because of the poor living conditions of the Indian families with whom the teachers make their homes and the inadequate equipment of the school buildings the young Indian teachers face discomforts that may include cold and hunger and loneliness for the sake of their Master and their people. They went out knowing the conditions they would confront. They realized that they were undertaking a task that only Indians could accomplish—a service that cannot be purchased with money. Four hundred Indian children in a single county were without school facilities before the going out of these Bacone graduates. And only Indians trained in a Christian school where Christian service is the keynote, will or can, undertake such a task. The Indian young people engaged in this pioneer work as teachers in neglected Indian rural communities have been highly commended by the Oklahoma Department of Education.

COE HAYNE.

How They "Rethought" Medical Missions*

Why the Laymen's Report on China Failed Adequately to Present the Facts

By L. NELSON BELL, M.D., F.A.C.S.,
Tsingkiangpu, Kansu, China

Southern Presbyterian General Hospital, Tsingkiangpu

WHEN "Rethinking Missions" was sensationally released to the press and later published in book form in 1932, evangelical Christians throughout the world were amazed and distressed that such a book should be put out in the name of Christianity and in the guise of a scientifically prepared, factually based report of a group who had undertaken to ascertain the facts of present-day Christian missions and report these facts to the world.

Because of the denial, in this book, of the unique position of the Christian religion in that Christ is the one and only† Saviour, the only† means of salvation from sin, the only† hope of eternal life, evangelical Christians have relegated the report to its proper position in the essentially anti-Christian literature of the day.

Recently the Modern Missions Movement has been started to promote work that is in line with the recommendations of "Rethinking Missions." Recent findings prove that in reporting on medical missions, "Rethinking Missions" was not scientifically prepared, nor was it factually based. We can prove this statement beyond the peradventure of a doubt.

On the Laymen's Commission were two doctors of medicine: Dr. Henry S. Houghton, at that time dean of the Medical College of the University of Iowa — formerly director of the Peiping Union Medical College, and at the present time again connected with that institution; and Dr. Charles Phillips Emerson, professor of Medicine and dean of the Medical School of the University of Indiana. A Fact Finders' group preceded the Commission to the field and was entrusted with the securing of the data for its use. In this group of Fact Finders was Dr. William G. Lennox, a capable and experienced physician and statistician, who undertook to ascertain the facts regarding medical mission work in China.

When "Rethinking Missions" was published and the chapter on "Medical Work of Missions" (pre-

sumably written by Drs. Houghton and Emerson) was read, the overwhelming majority of missionary doctors were distressed and indignant at the unfair presentation of the subject and the warped idea this report gave of actual work being done. Many of us knew that our own hospitals had not yet been visited and we felt, probably subconsciously, that our work was not involved.

Within three months of the time that "Rethinking Missions" was published and copies arrived in China, the writer of this article made an effort to ascertain how many hospitals had actually been visited by some member of the Commission, but was unable to do so. Last fall reports came of the forming of the Modern Missions Movement in America as a result of the recommendations of "Rethinking Missions." I immediately wrote to Drs. Houghton and Emerson and asked them how many mission hospitals they had actually visited in China. Dr. Houghton did not reply, probably due to his moving from Iowa back to Peiping about that time, although his former secretary wrote me that she had forwarded my letter to him. Dr. Emerson replied as follows:

DEAR DR. BELL:

In reply to your letter of October 30, I regret that I have not at hand a list of all the hospitals which our commission visited. Nevertheless, either Dr. Lennox, Dr. Houghton or myself visited every American supported hospital in China, as well as those supported by other missions in England and many of the private and national hospitals.

Yours very truly,

CHARLES P. EMERSON.

Upon receipt of this letter I sent a questionnaire to all mission hospitals in China, asking whether they had been visited by any of the three doctors mentioned. A total of 220 letters were sent out. To date, a total of 173 hospitals have been heard from with the following answers: Visited by one or more of the three doctors, 34; not visited, 138; declined to state, 1. An analysis of the 47 hospitals not heard from shows that, due to their geographical relationship, it can be deduced that forty-one certainly were not visited. As a result of the above, it is possible to definitely

* Slightly condensed from *The Presbyterian*, May 23, 1935.

† John 14:6; John 3:36; Mark 16:16; Acts 4:12; 1 Tim. 2:5.

state that a maximum of forty of the 220 hospitals were visited, while 180 were not visited.

A further analysis shows that the hospitals visited were along the China coast from Canton to Shanghai, a few up the Yangtze as far as Hankow, and a few on the railway from Nanking to Peiping. Scores of outstanding mission hospitals which were accessible were passed by.

While Dr. Emerson thought all of the hospitals had been visited, the fact remains that out of the 220 hospitals, 180 were not visited. This startling fact does not add to the confidence one might have in the report of Medical Missions found in "Rethinking Missions."

But, the questionnaire sent out has revealed another point. Neither Dr. Houghton nor Dr. Emerson visited all of those forty hospitals. A number state that Dr. Lennox alone visited them. It should be noted that the visits paid by Dr. Lennox were generally considered thorough and satisfactory by the heads of the hospitals concerned. Such was not always the case where either Dr. Houghton or Dr. Emerson was the visitor. Here are quotations from replies:

"A mighty superficial visit."

"Dr. ——— called at our hospital for five minutes only, to call on me personally. . . . He saw my office only."

"I may say that while enjoying the visit socially, it seems to me that in spite of all my efforts to state my opinions to Dr. ———, he spent most of the time trying to make me say things which he had decided I should say."

"Dr. ——— was with us between trains on the same day."

"They were in this city and asked business firms about our hospital, but did not visit us."

"Dr. ——— was here one Sunday morning, and said, 'I have only half an hour between trains.'"

"We were disappointed they did not come, Dr. ——— was quoted as saying he knew our situation."

General comments by doctors replying to the questionnaire are too numerous and voluminous to quote, but the following are given as samples:

"I hope you will expose the flagrant, unscientific jumping at conclusions of that Commission."

"I also was filled with a bit of righteous indignation at the prolific employment of exaggerated generalizations."

"Many times have I wished someone would challenge those ———; to name any single hospital where one man has ever seen 500 patients in a day, to say nothing of seeing that number every day. Once in my lifetime I have seen 120, but never again for their sakes as well as mine. But 500 every day!!!"

"The Findings are hardly in the spirit of Christ or His Commission, nor in keeping with the friends in the homeland who give their money for Christian medical work or medical mission work."

There might be a possible shadow of an excuse if Drs. Houghton and Emerson had had only their superficial visit to rely on (according to the Foreword of "Rethinking Missions," the Commission spent two weeks for all of mid-China, including the great Yangtze basin, their headquarters be-

ing Shanghai), but after reading their report, as found in "Rethinking Missions," and then reading Dr. Lennox's findings in the Fact Finders report on China (Volume V, Supplementary Series, Part II), based on some thirty visits to mission hospitals, 120 replies to an extensive questionnaire sent out to 235 mission hospitals, and the "Prayer Cycle" of the China Medical Association, which contained statistics for practically every mission hospital in China, one is forced to the conclusion that Drs. Houghton and Emerson practically ignored the findings of their own representative in that group.

To make the above point clear, let us compare some of the statements of the two books.

On page 202 of "Rethinking Missions," Drs. Houghton and Emerson report: "The story of a typical American mission hospital will illustrate how quality in medical work is easily lost," and then they describe the "typical" mission hospital and doctor as follows: "During the busy seasons, aided by his assistant, head nurse, and even his evangelist, he may prescribe for five hundred, or even a thousand outpatients in one morning."

On the other hand, on page 455 in the above-mentioned volume, Dr. Lennox gives the average number of out-patients treated daily, per doctor, in mission hospitals, at fourteen. This figure is arrived at from carefully compiled statistics from practically every mission hospital in China. The two statements should be noted, for one finds a difference between "14" and "500 to 1,000."

The "typical" hospital mentioned by Drs. Houghton and Emerson does not exist in China, and the exaggerations in that account are too obvious to be taken up, were it not for the fact that they have been given such wide publicity.

But to compare again. On page 203 of "Rethinking Missions," speaking of the same "typical" hospital, this assertion is made: "Correct diagnoses are not attempted; important early diseases — cancer, tuberculosis, and the like — are overlooked."

In Dr. Lennox's report, on page 470, we find that the overwhelming majority of all mission hospitals are equipped for routine, laboratory and other examinations for patients, and on page 471, regarding the use of this equipment, he says: "In comparison with hospitals in America, the proportion (in respect to urine examinations) of special examinations, especially serum test for syphilis, is undoubtedly high."

Again, on page 201 of "Rethinking Missions," it is stated: "The days of the pioneer are past and the professional work of the modern mission medical centers is too often inferior to the near-by government and other non-missionary hospitals."

Over against this we find on page 476 of Dr.

Lennox's report, under the head of "Governmental Hospitals": "Such hospitals are under military, the central or provisional government or the municipality. One military hospital was visited, that at Nanchang, Kiangsi Province. This contained 1,000 sick and wounded soldiers lying on closely packed board beds in unheated Chinese buildings, attended by a medical staff of the dresser type, and without visible charts, nurses, operating room, X-ray or laboratory. There are a few government hospitals and dispensaries for civilians. The Central Hospital in Nanking is in every respect up to date and modern. The annual cost of maintenance is \$1,430 (Mex.) per bed. The average cost in mission hospitals, including foreign salaries, but not including the interest on investment, is \$401 (Mex.) per bed. The two National University hospitals visited were also first class. These three about exhaust the list of good government hospitals."

"Provincial and municipal hospitals, of which nine were visited, were invariably primitive affairs, far below the standard of missionary hospitals in the same localities."

Referring to private hospitals, Dr. Lennox says (page 477): "We visited a dozen or more. They can be called hospitals only by courtesy."

"Rethinking Missions" says mission hospitals are "too often" inferior to near-by government and other hospitals. Dr. Lennox says there are three good government hospitals in China that provincial and municipal hospitals are "invariably primitive affairs far below the standard of missionary hospitals in the same localities," and that private hospitals can be "called hospitals only by courtesy." The above is interesting.

The picture of the average missionary doctor in "Rethinking Missions" is not very attractive. On page 201 it is stated: "The impression gained from our study of the clinical work of American missions [i. e., the professional work of the doctors] in the Orient was in general one of disappointment."

Over against this we find Dr. Lennox writing as follows on the same subject, page 500: "On the average, the missionary institutions excelled in the quality of professional service, in medical equipment and its use, in the nursing care of the patients, in the housekeeping of the hospital, and in the human interest in the patients and in stability of the work." On page 493 of the same report, we find: "There is no major surgery being done outside of mission and a few other hospitals."

In the above connection, it is permissible to quote from another member of the Fact Finders' group, a layman, who went to Szechuen Province for the Commission and reported on various

phases of mission work in that Province. On page 605 of the same volume already quoted, in speaking of medical work in Szechuen, this layman begins his first paragraph with this sentence: "It is the impression of the writer that the average of skill and knowledge among missionary doctors is distinctly higher than the average in America."

Drs. Houghton and Emerson are not content with their critical attitude to the clinical work in mission hospitals; they also strike at the essential missionary purpose of these hospitals. Inferior clinical methods and slovenly diagnosis and treatment of cases cannot be too severely condemned, either in America or China, but the aggressive presentation of the Gospel message in mission hospitals, whether by indirect impressions through the Christian character of the staff, personal work with the patients, or preaching in the wards and chapels, is not incompatible with first-class scientific medicine and surgery. In fact, it is a tremendous asset.

On page 199 of "Rethinking Missions," we find these words: "The use of medical skill for ulterior ends has been rightly challenged, in our judgment, by social and religious leaders in India and China." On page 200 we read: "By many missionaries the use of medical service as an evangelizing device is earnestly defended. . . . On the other hand, enlightened non-Christians frequently express their scorn of institutions which proselytize the sick and helpless, who are least able to resist." On page 201 we read further: "But the use of medical or other professional service as a direct means of making converts, or public services in wards and dispensaries from which patients cannot escape, is subtly coercive and improper."

Obviously, Drs. Houghton and Emerson have forgotten that the Gospel means "Good News." There can be no possible excuse for undue pressure, or tactlessness in preaching to patients, but most of us are not concerned with the opinions of non-Christians in this matter, nor do we consider it "subtly coercive" or "improper" to use our hospitals as direct evangelistic agencies. We have the precedent and example of the Saviour Himself, while most of the money contributed for medical missions has come from those who expect the message of spiritual healing to go hand in hand with physical healing. Failure in this would be a denial of Him and a betrayal of those who support us. One regrets, too, the statement regarding the "typical" mission hospital on page 203, where, speaking of the outpatients, it is said: "Too many . . . leave with a good Bible text and the wrong medicine."

Compared to the above, we have Dr. Lennox's

fair statement of the question on page 472 of his report:

Medical missionaries enlist with the understanding that they are both to preach the Gospel and to heal the sick. They expect to win converts to the Christian religion from among patients, nurses and doctors in the hospital, and from students in the medical schools. The patients who throng missionary hospitals number more than a million a year, more than twice as many as the Protestant Church membership of China. They are receiving a service of recognized value, and they easily recognize the manner in which such service is given. The attitude of most missionaries is that of the father of modern surgery, Ambrose Paré: "I dress the wound, God heals it," or again, "Pity as an emotion passes, pity as a motive remains."

Most doctors believe that in their medical service they are fulfilling an essential portion of their mission. Of all doctors who answered the question, "In your work as a medical missionary, which do you regard as the most important, the proper medical care of the patient or efforts towards his evangelization?" the largest number, 67 per cent, replied that both were equally important and could not be separated.

The missionary doctors of China had a right to expect from the doctors on the Laymen's Inquiry the same quality of scientific purpose and method in this Inquiry which was demanded of them in their medical missionary work. Failure to use scientific methods, hasty and wrong diagnoses, faulty treatments of patients, all of these and other things are placed to the discredit of mission doctors in "Rethinking Missions." And yet we find those who demand such high standards guilty of making a generalized report on 220 mission hospitals when they had visited not more than forty of these hospitals. In fact, a number of these forty visits were made by a third person. We find also that one of the two doctors on the Inquiry thought all had been visited, only being eighty-one per cent wrong in this belief. In the third place, we find them ignoring the findings of their own representative on the Fact Finders' Commission. In the fourth place, we find them

making statements which are directly contrary to those made by their Fact Finders.

In the defense of the parts of the report quoted, as found in "Rethinking Missions," some may say that as the Inquiry also visited India, this report is for India and China combined. This is true, but it is utterly unscientific to have done so. Suppose a doctor examined two patients, one with pulmonary tuberculosis, the other suffering with acute appendicitis, and then after the examination he renders a composite report and diagnosis on the two cases? Even a missionary doctor in China would not be guilty of this. For the laymen in America to have had a clear picture of the situations in the two countries, the reports should have been entirely separate.

If a large business corporation had sent out certain representatives to secure facts on which to project its future work, and these representatives had made their report as the medical report in "Rethinking Missions" was made, some of the officials of that corporation would certainly ask some very searching questions of their own. The most charitable thing one can say about this medical report is that it is a biased statement, the result of certain preconceptions and prejudices, plus a failure to make use of the facts which were in hand. In other words, the statement made in the beginning of this article is true — the report on medical missions in "Rethinking Missions" was not scientifically prepared.

If laymen of America foster and support the Modern Missions Movement with the aim of carrying out the recommendations of "Rethinking Missions," they have the right to do so. At the same time there are many hospitals in China which hope to continue doing the very best scientific work possible with limited budgets, equipment and staffs, but at the same time purpose to continue to preach and live Jesus Christ as the only Saviour.

"THIRTEEN GREAT MISTAKES"

To set your own standards of right and wrong, and expect others to conform to them.
 To measure the enjoyment of other people by your own.
 To expect uniformity of opinion in this world.
 To look for sound judgment and experience in youth.
 To endeavor to mold all dispositions after the same pattern.
 To be unwilling to yield in unimportant matters.
 To be discouraged because you do not attain perfection.
 To worry over mistakes and failures that cannot be remedied.
 To make no earnest effort to alleviate conditions that need alleviation.
 Failure to make allowances for the weakness of others.
 To consider anything impossible simply because you cannot perform it.
 To believe only those things that the finite mind can grasp.
 To live as if the moment, the day, were so important that it would continue forever.

—A London Jurist.

When Oriental Students Return Home

By ARTHUR A. YOUNG, New York

THE first Japanese student arrived in America in 1866. Today there are twelve hundred of them studying in American colleges and universities. The remarkable thing about them is that they are the picked men and women of Japan—students who will undoubtedly play a big part in shaping the destiny of their homeland.

Dr. Inazo Nitobe, who for seven years represented Japan efficiently at the League of Nations, was made a Doctor of Philosophy at Johns Hopkins University; Viscount Sutemi Chinda and Mr. Amaro Sato, two of Japan's foremost diplomats of a generation ago, studied at DePauw University.

Joseph Hardy Neeshima, founder of Doshisha, the first Christian university in Japan, was graduated from Amherst College in 1870. Miss Ume Tsuda, founder of Tsuda College in Tokyo, and Miss Michi Kawai, founder of the Keisen Girls' School of Tokyo, are both alumnae of Bryn Mawr College.

Dr. Toyoshiko Kagawa, the noted Christian leader and social worker, studied at Princeton; Dr. Takuma Dan, head of the great business firm of Mitsui, was trained at Massachusetts Institute of Technology; Viscount Ketaro Kaneko, for many years head of the American-Japan Society in Japan, is a graduate of Harvard University; while President Shoshuke Sato of Hokkaido Imperial University is a Doctor of Philosophy of Johns Hopkins University.

An example of the good work of returned students occurred when racial relationships were strained as a result of anti-Japanese legislation in California. The returned students in Japan never hesitated to wield their influence in behalf of fair play, and good feeling between America and Japan.

A recent survey of 238 prominent returned Chinese students from America has revealed the following facts:

Forty-one are presidents of colleges; fourteen are officials in the ministries of education; six have been premiers; forty-six have held cabinet positions; nine have been members of parliament; seventeen have been appointed ministers of foreign countries; there have been four mayors of cities, one governor, ten directors of railways, thirty-three managers of banks, twenty-one heads of manufacturing concerns, twelve managers of

mining corporations; fourteen have been secretaries of the Y. M. C. A. in China; and forty-five are or have been journalists. The number of Chinese students who pursue journalism on their return to China is significant. A decade ago a newspaper in the hands of a coolie in China was rare. Today it is one of the arresting sights in every Chinese city.

James Y. C. Yen, a graduate of Yale, succeeded in reducing the number of Chinese characters to a minimum of accepted and recognized words. With the cooperation of newspapers and editors, great strides have been made in teaching the Chinese peasantry to read and understand the printed page.

The majority of leaders of the New China have had the opportunity of acquiring a foreign education. T. V. Soong, recently Minister of Finance, is a Harvard graduate. Dr. C. T. Wang, former Minister of Foreign Affairs, is a Yale graduate. H. H. Kung, Minister of Commerce and Industry, is an Oberlin man. The Chinese Minister at Washington, Dr. Alfred Sze, is a Cornell graduate; the acting Minister in London is a Michigan University man.

Filipino Students and Others

In the Philippines, the dean of the Law School of the University of Manila is a graduate of the University of Indiana. Judge Santos, of Georgetown University, is a cabinet minister, L. T. Ruiz, of Yale, is general secretary of the national Y. M. C. A. movement.

Scores of students from the Near East are influential in the New Republic of Turkey and in Syria.

Many more visitors from abroad have gone about their tasks and served their countries in various ways as the teachers, the preachers, the business men and others of their kind who have carried on with no publicity.

In America these foreign students not only sought the best in the classrooms, but have also garnered the worthwhile in American national life, and this they have taken back to their various countries.

Young people, regardless of race, face the question of ultimate truth. Emphasis has been placed on the Christian way of life and on the formation of personal friendships with Americans.

The African Christian Teacher*

By W. SINGLETON FISHER,
Elizabethville, Congo Belge

FROM personal experience I am convinced that the native of the Congo is capable of great depths (or heights) of spirituality. He is as willing to surrender himself wholly to the claims of Christ as any European. He rapidly becomes a man of real spiritual power if he wholeheartedly follows Christ.

Everywhere missionary people are discussing to what extent natives should be encouraged to carry on the missionary work being done in their respective countries. Some advocate the complete withdrawal of missionaries from the field so that the natives can have a free hand to carry the Gospel to their own people. On the other extreme are those who fear to leave any responsibility in their hands and think that it will be many years before they can be allowed equality with whites, and then only after much intensive training.

I am going to try to present a brief sketch of a native I know. My object is to enable him to win your affection so that you will pray for him then that he shall gain your respect as *the* man to reach his own people. Then I would like to show how necessary the missionary of the right sort still is to him. My desire is to stir you up to more real and definite prayer both for the native worker and for his missionary helper, and to help you to balance truly this difficult problem.

The people about whom I speak are very real, and are alive today, many having been my friends for many years, but I use fictitious names.

Manika ten years ago was a *kapita*, a kind of policeman of a type much used in those days by the Government. He is closely related to the big chief or petty king called Kazembi. When the natives in this area were still very wild he was much feared by the natives over the whole countryside. He used to go off on long trips and arrest whole batches of men who had not paid tax and bring them in to the Poste. Wherever he went he took from a village all the chickens he required for his own personal use. No native, except a fellow *kapita*, dared call him by his name but all called him *Nkaka*, which means grandfather or master. About the time of which I am speaking an elderly

woman named Nyameji came to his village with a strange message. Manika was away on tour. She told his wife and the other women that they were accountable to God for their sinful way of living, drew for them a vivid picture of a country full of never dying fire to which their evil lives were taking them and she told them of God's son who had come into the world to live and die and live again to save them from their wicked lives and from the punishment to come. Manika's wife and some other women pulled up their fetishes, threw away their charms and professed to turn to Christ (they are today church members).

Manika returned home accompanied by his follower, Patisu, of whom you shall hear more later. They strode into the village with a line of trembling natives following carrying baskets of fowls which they had levied in the districts they had been patrolling. The women clapped continuously for about ten minutes while their men settled down by their respective houses without saying a word. The clapping over, greetings followed, and a short report was given of what had happened in their absence. This report included a description of Nyameji's visit and its consequences. Glancing round the village Manika and his friend could, without rising, see that the women's fetishes had indeed disappeared and they were worried. They decided however to laugh the matter off.

"Yayo-o! *Enu akwetu-u!*" laughed Manika, "what a fine crowd you women are! Like a lot of children!"

"Any strange story deceives them," grinned Patisu, "but why worry, they'll soon give it up again?"

Nyameji, a woman of great natural native dignity, for she is herself by birth the headwoman of quite an important little clan, looked at these young men, resplendent in their government uniforms and their conceit. Smiling contemptuously, she quietly said:

"*Kanchayila!* All these things you have will only be like the things *Kanchayila*† gathers round

* Having been born in Central Africa, and having learned to speak the native language before my own tongue and then having spent nearly all my life among natives since I was seventeen, has taught me a great respect for the native, his language and his ways of thinking.
W. S. FISHER.

† A *kanchayila* is a chrysalis that builds its cocoon by neatly binding together dry sticks which it has cut into even lengths, when the annual bush fires come if it is unfortunate enough to be within range the sticks soon catch a light and the insect is quickly burnt, destroyed by the very things by which it thought it had insured for itself peace and protection.

him; they will make the fire all the hotter when you get there."

She was due to return home and so saw little more of the men before she left the village that afternoon. That night Manika and his friend slept little. The story their wives had told them—of God's hatred of sin and of His gift of His son, the warning of sure judgment to come, the reference to *Kanchayila*—all kept recurring to their minds. Next day they talked it over and to everyone's surprise decided to believe too. They pulled up their fetishes, got rid of their charms, and began praying to God.

When Nyameji next went to the village she found them gathering night by night round a camp fire to pray and to recount to one another what they could remember of the Message.

Manika was not a very promising Christian, since he was converted mainly through fear of coming judgment. Although he broke with his robbery and his immorality and with many evil ways, he remained worldly and was closely attached to his worldly friends. A year or two after his conversion missionaries came to settle in the district. They were anxious to encourage this little group to carry on for themselves and so resisted the temptation to build a station near them and went to live about nine miles away. One of the missionaries came over one day a week to give regular Bible instruction. A native teacher had also come to live among them and was one who had deep knowledge of the Word of God. Manika began to learn what being a Christian really is but the claims of Christ seemed too great. The man became more and more worldly and in a year or two fell into sin. He was suspended from church membership and was treated as an outsider by the infant church, though all the time the members were praying earnestly for his restoration.

Manika was deeply humbled. He was a well-known *kapita*, and was in the royal line of the old Kazembi chieftainship. He was used to being treated with fear and respect, and here he was being given the cold shoulder by inferior beings who used to look up to him—all because he had sinned. If fellow men treated him like that, how could he expect a holy God to overlook his evil ways?

Finally Manika came back into church membership a humbler and wiser man. He had learned the value of the cleansing blood of Christ and began to serve Christ in his village.

The regular visits of the missionaries and the careful teaching weaned him more and more from his old worldly associations and taught him to walk closer to God. His natural ability soon began to show itself, and he has now become a val-

uable worker for Christ. He is by no means the most promising of our native fellow workers, there are several more gifted and more deeply taught, but he is a good example of the average African.

Last year he gave an address on "Consecration" to his fellow teachers and other native Christians. He used a telling illustration which is a sample of the way natives teach one another. He said:

"There was once upon a time a family of antelopes, an old cow antelope and several of her children. They were discussing the sort of horns they would like. Most of the youngsters agreed that the kind their parents had would suit them well. Although the possessor could not see them as they curved backwards, still they were sharp and serviceable and would protect them from their enemies. One young buck objected strongly. 'No,' he said, 'I want a handsome pair of horns that curve well forward, which I can see, and enjoy. What's the good of something I can't see!'

"All right,' said his mother, 'you shall have your wish.'

"What a magnificent pair of horns he grew! Sweeping well forward in a long graceful curve! They gave the growing antelope many hours of enjoyment, and he despised his foolish brothers and sisters who were content with horns they couldn't even see! After a few years a great drought came and all the rivers dried up. The only water to be had was in a little hole in a rock. The antelope's brothers and sisters came and drank easily, unimpeded, but he could not come near the water for his beautiful horns came between him and the life-giving draught."

The story needs no explanation.

Pray much for these native teachers and ask that the missionaries may be given grace and wisdom to teach them in such a way that they shall learn to depend more and more on God's Word. They are surrounded by sin and vice; they have a background of superstition and fear. Pray that they may daily walk so near to God that old temptations, that so easily tripped them up and do trip up cold Christians, may be powerless against them.

Over the door of a cabinet-maker's shop in London there hangs this sign, "LIVING ABOVE." It is a notification to customers that he can be found above his shop if the door is locked.

It is a great thing for a worker to be able to say he is "living above" his work; that his dreams and hopes and real life are above the level of his day's toil. He may have to work amid the clods and clutter, but at least he can "live above." No matter how lowly a man's work, his life can be above if his life is hid with Christ in God.

Pioneering Work in Madagascar

Missionary Experiences Among an Unknown People

By the REV. W. KENDALL GALE,
Andriamena, Madagascar
Missionary of the London Missionary Society

THE Marofotsy country is unknown to Americans, even to most missionary circles. Twenty years ago it was utterly unknown to British missionaries in Madagascar. We are therefore introducing the readers of THE REVIEW to an unknown people of an unknown land.

Frequently we had stood on our verandah and had wondered what there was behind those far, northern mountains, imagining that for hundreds of miles beyond the lofty Ketsa range the land was quite empty. For some years after our settlement in Anjozorobe, as its first missionary, we never so much as heard a whisper that there were people beyond the lofty heights of northern Imerina. We had never heard of people having explored the country, much less had we ever seen an inhabitant from that wild land. However, through curiosity we might have set out on an exploring expedition. The amazing thing is that we did not seek out the Marofotsy people, but the Marofotsy sought us. The story is sufficiently remarkable to be worth telling.

One day a tousled-headed savage, a wild, scared looking creature in a loin-cloth appeared at the mission house in Anjozorobe—then our station. The missionary was away on a journey in the Bezanozano country but the missionary's wife was at home. He prostrated himself before her, flat upon his stomach, quite as though he were the Duke of Monmouth pleading for his life before King James of England. The missionary's wife did not feel frightened at the sight of this weird human—if he could be called human. She told him to rise and led him within, asking him to take a seat. This he refused to do, probably never having seen a chair before, so he squatted on the floor.

"Now what do you want?" she asked.

"Please, I have come to ask for a teacher."

"A teacher?" she replied. "But who are you and where do you come from?"

"My name is Rakotomanga and I come from Ambakireny in the Marofotsy country."

"The Marofotsy country, where is that?"

"It is three and a half days' journey beyond those mountains to the north," he replied. "We

have heard about the praying and wish to be taught. We also heard that there was a missionary in Anjozorobe so I have been sent by our people to beg you to send us a teacher."

This wild, lithe, supple savage was in deadly earnest. He presented the missionary's wife with a dirty, dog-eared scrap of paper, with a few wobbly crosses on it but not a word of writing.

"What is this?" asked the missionary's wife, scarcely daring to handle such a torn, filthy, ragged bit of paper.

"That is our petition asking for a church and a teacher," he said.

Her eyes filled with tears as the pathos of it came over her. Where had those savages obtained that scrap of paper, and from whom had they got the pencil with which to make those few trembling crosses?

"The missionary will be home in a few days," she said, "I will tell him about your visit and give him this paper. Go back to your people and tell them that the *vazahalahy* (missionary) will set out for Ambakireny and you shall have a teacher."

When the missionary returned home he and his enthusiastic wife sat down to consider what to do; she asked him to go to Ambakireny and the Marofotsy country post-haste.

"But," we said, "the L. M. S. has a debt of £66,000 and we missionaries have received orders to retrench, or at least not to extend on any account.

"Bother the debt," said the lady, "you must go. I have promised."

But we did not dare do anything for debts are debts and orders are orders, and missionaries are men under authority—irksome and deplorable as such orders are when they forbid an advance or response to such a plea.

The man came again and again and the fifth time he found us at home. We were *faly-malahelo*, as the Malagasy say. We were curious to see this man of unbeatable persistence, a man who had been five times to the mission house and had tramped 35 days on foot to beg for the Gospel. "My heart and my flesh crieth out for the living

God." We did not see what could be done. We sat there and talked and talked and talked. In the end we said: "Bother the debt at the mission house in London; we are at least going to spy out the land."

Having received our assurance that we would visit them, the man shot off back to Ambakireny to tell the people. We went and found a very large village and saw many others, a few of the thousand scattered over the wide Marofotsy country. Later we founded a church, the first in that terrible land, equally terrible both as to people and climate, for it gave us bad fever.

European mails had come in during our absence and one of the letters caused something of a sensation. It was from an unknown gentleman asking the missionary to select a trustworthy native evangelist, place him in a dark spot, and he would foot the bill. "Before they call I will answer; while they are yet speaking I will hear."

In every missionary's life there are supreme moments such as someone will experience when his feet at last stand on the summit of Mt. Everest. That letter gave us one of those moments. We knew just the man for evangelist and he was willing, even eager, to go. He is still at Ambakireny and has helped to bring forty-seven churches into existence in the eastern part of the Marofotsy. Randrianjafy now has charge of this territory covering an area seven days by three, over which he travels on his donkey. That man is a hero. In that fearful land he has buried a wife and eight children, but he has never so much as given us a hint that he wishes to give up the work and return to Imerina and a healthier climate. The land is now holy ground to him, consecrated by the sacred remains of his wife and children.

Who Are the Marofotsy?

But where is the Marofotsy country and who are its people? On the map of Madagascar you will see a large, oblong tract of country 250 miles by 150 in the heart of the broadest part of the island, with Lake Alaotra slightly outside the centre of its eastern boundary, and Maevatanana and Ankazobe bounding it on the west. It stretches southward to the river Mananara, and on the north reaches to within a day's journey from Marovoay.

Until long after the French occupation of Madagascar in 1895, it was an unknown country, and even yet has not been properly surveyed. Missionaries knew of this wide tract of country but they had never visited or explored it. It was believed to be absolutely uninhabited and desert. Had the northern part of Imerina had a missionary long ago (we being still its first and only missionary) he would have known that the Maro-

fotsy country was inhabited, for the northern area of Imerina was being constantly raided by savage hordes from that land, village after village going up in flames, and its quiet, pastoral people being carried away into slavery. With a people of such a character, no wonder that tribes impinging on its territories were scared to enter, knowing it to be a land of bandits and raiders, of lawless savages and cutthroats. The average Malagasy is not heroic or adventurous and has no stomach for dangerous and thrilling explorations in a jungle where "wild beasts" swarm. It is only within recent years that these raids have ceased in northern Imerina. Now raiding has been destroyed by the Gospel of Christ because the missionary invaded that land and established churches in the raider's villages. Unfortunately, within the Marofotsy country itself raiding, robbery, murder and the burning of villages are still prevalent. Two years ago two of our churches—and the villages with them—were burned to the ground. Every few weeks one hears of such raids in the remoter parts of the country, and even in close proximity of our station. The French Government admits that the Marofotsy country is not being adequately administered for the whole wide territory boasts of only two French officials, one post office, not a single European doctor, and only three very incompetent native doctors. For its spiritual needs there are four Roman priests and one Protestant missionary.

The Marofotsy history is extremely interesting. They are of Sihanaka stock, from the tribe inhabiting a stretch of country with Lake Alaotra as its centre. In the Central Province of Imerina, the land of the Hova, 147 years ago was a mighty warrior-chief called Andrianampoinimerina, something of a military genius, whose ambition it was to subjugate the whole island and make himself king. He was a kind of superraider and lived only to fight. Unhappily in those days Malagasy was only a spoken language so that our knowledge of his expeditions is scanty. He and his braves swept like a tornado north, south, east and west. The slaughter must have been ghastly for most all male captives were assassinated and only women and children were spared.

This chief invaded the Taifasy tribe, and realizing that they were no match for Andrianampoinimerina and his army, they accepted the inevitable and *kowtowed*. Women and children were segregated in one valley and males in another. Then the slaughter of the males began, only five escaping the butchering.

Andrianampoinimerina died in 1810 and was succeeded by Radama, likewise a great warrior, who set about completing what his predecessor had begun. Radama invaded the Sihanaka coun-

try and subjugated the tribe. With some semblance of mercy he spared the males, but he enslaved the whole tribe. A proud, independent people hitherto, subjugation and slavery were more than the Sihanaka could endure. They rebelled, whereupon Radama swept down into their country again with the fixed purpose of decimating the whole male population. Thousands fled, making for the wild, mountainous, unknown and uninhabited land now called the Marofotsy. As far as we have been able to ascertain that was about the year 1820, for Radama began to rule in 1810 and died in 1828. For nearly 100 years the Marofotsy remained unknown, undisturbed, but alas! they became disturbers. They had neither money nor cattle nor possessions of any kind so they took to raiding and with it inevitable slaughter. From that lawlessness it is not difficult to trace their moral descent from a peaceful, pastoral people to absolute savagery, with all the worst implications of that term in morals and conduct.

Criminals who fled from justice came to this vast and remote hinterland seeking a place in which to hide. They found security from discovery and capture for none dared to hunt for them among those lawless hordes. Slaves also joined them to save their lives or to escape torture, for slavery continued in Madagascar until their liberation by the French in 1896. These then comprise the Marofotsy tribe: liberty-loving people who became utter savages, criminals, and escaped slaves—a pleasant mixture! These were the folks who were discovered to us when that tousled-headed creature appeared at the mission house in Anjozorobe.

The Effect of Strong Drink

We made a journey to the Marofotsy country in 1915—as far as Ambakireny—to spy out the land and preach the Gospel there. Then we went home on furlough in 1916. On our return in 1918 we set out alone to explore the Marofotsy country with a view to its evangelization. We founded nineteen churches as a result of that journey. We saw debasing things and learned about others that cannot be related here. We visited Manakana, a village of about one hundred and twenty houses. Three weeks before our arrival there had been a disgusting orgy in Manakana. The inhabitants had clubbed together and had sent men with \$300 to Andriamena (where we now live) to buy drink. On their return the entire population sat down to guzzle. Each afraid lest the other should get more than his share, when once a drinking vessel was in his or her hands it was not surrendered until empty. Drinking thus, like swine from a trough, the effects of the alcohol were devastating.

Within an hour or two every man and woman was lying sprawling about the village streets dead drunk in a stupor. The whole village resembled a battlefield after a particularly furious fight. For three days and three nights they lay there unconscious, dead to everything; a picture too ghastly to contemplate. During those three days and nights, their cattle and pigs were in their pens unfed and unwatered.

In the whole of that village there were only five children, three in one home, one in another and one in another. Except for three women, all were sterile. During our first pioneer journey, we discovered a village where there was only one child. What was the cause of the sterility of Manakana? We attribute it to alcohol and immorality. Walking to and fro in Manakana in the evening we were surprised to see sixty or seventy huts, quite apart from the village itself, though at no great distance from it. To our horror we discovered that they were brothels, one belonging to practically every woman and even girl in the village. Thither boys, married men and old greybeards resorted, at any hour of the day or night, utterly without shame or even thought that it was disgusting. We saw old men and mere lads crossing the open space between the village and these huts—a sight that shocked the spirit and lacerated the heart. We ached to put a match to them and burn the lot to the ground, but had we done so we should probably have been lynched. We preached Christ instead and within a year those brothels had completely disappeared without our having said a word about them. One small Christian church had razed seventy brothels to the ground. Three years after its erection we baptized sixty-three people in that church one Sunday morning. Since then they have built a much larger one. For ten years they have had a trained pastor and support him without any financial aid whatever from the London Missionary Society. Since the coming of the Gospel of Christ to Manakana, there has never been another drunken orgy, neither has anyone dared to reerect another brothel. The entire village has been rebuilt, and no longer resembles a town devastated by an earthquake or a tidal wave, but is filled with brick dwellings, mostly with upper verandahs.

On that same first journey we discovered the village of Bemavo and came upon the people in the midst of a drunken revel, coupled as all such are (or were) with indecencies which cannot be named. In the Marofotsy country there are scores of sacred mountains. In a four hours' journey from Andriamena to Bemavo we had passed three such. Bemavo, however, had its own specially sacred mountain called Analavory, or "The Forest of Meeting," situated on the summit of a

plateau 3,500 feet high. Frequently the population of the district gathered there in thousands. Cattle were sacrificed, together with fowls and turkeys. Famous witch-doctors assembled there to practice sorcery, selling fetishes by the hundred; fetishes to protect or bewitch or kill or to ensure bumping crops or unlimited children. The witch-doctors have charms for all purposes, some supposedly good but mostly decidedly villainous, for among other things they dispensed poisons to rid their clients of enemies, real or imaginary. Thus Mount Carmel swarmed with the Madagascar priests of Baal. There one might have seen men and women by the hundreds making the horrible blood covenant at which they gashed their breasts and drank each other's blood. After these terrible scenes the entire mass resorted to a lake, and all, male and female, perfectly nude, bathed together. Then they scattered over the plateau and gave themselves up to lust without discrim-

ination. Such practices were taking place many times a year until 1918 and such was our introduction to this tribe. Bemavo now has had a lovely little church and Analavory, their sacred mountain, is deserted and its altars have been stone cold these dozen years.

The Gospel of Christ has abolished drinking, raiding, murder, filth, lust, polygamy, sorcery, disease and theft. God has been with us during the years and He has enabled us to found more than one hundred churches in the Marofotsy country alone, and more than two hundred and thirty in all among the heathen tribes of Madagascar. We now reside in the Marofotsy country having moved down there in March 1933, the first and only Protestant missionary. There is work for a score of missionaries in the country, but, alas! we are alone, and the London Missionary Society quite unable to furnish us with a colleague. Here are fields "ripe to the harvest. Pray ye therefore."

A Great Anniversary

It is generally acknowledged that no other book has had so profound and world-wide an influence on individuals and on nations, as has been exerted by the Bible. In the early days of the Jewish nations, the rare old hand-copied Hebrew scrolls were almost worshiped; later the Septuagint translation was more widely distributed; then came the addition of New Testament manuscripts and their acceptance by Christians in Europe, North Africa and Western Asia. The Reformation and the invention of printing from type led to the translation and publication of the whole Bible for popular use, until now it is translated into nearly 1,000 languages and dialects and every year more copies of this book are sold and distributed than of multitudes of "best sellers" combined. Last year the Bible Societies and private publishers printed and sold over 30,000,000; this is no sudden spurt but every year shows a similar record. Probably in the past 100 years not less than four hundred and seventy-five million copies of Bibles and New Testaments have been sold in many countries and tongues. This is in spite of the fact that a large part of the Christian world (Roman Catholics and Eastern sects) have not been encouraged to possess and read the sacred Scriptures.

On October 4, 1935, will be celebrated the four hundredth anniversary of printing the first complete Bible in English—Myles Coverdale's translation of 1535. This has had a profound effect, especially on English-speaking people, on their

language and literature, their art, their beliefs, their ideals and customs, their laws and their governments. The Bible and its teachings transformed England, Scotland and Wales; the influence of the English translations sent the Pilgrim fathers to North America, and has reached out to Australia, New Zealand and other lands colonized by the British. It has had a marvelous effect not only in the formation of strong character and high ideals but has helped to bind English-speaking people together by ties of brotherhood—in spite of differences in theology and church polity and places of residence.

A representative National Committee of well-known Christian leaders has been formed to sponsor the commemoration. This committee includes college presidents, clergymen, scientists, editors, authors, business men and statesmen. Additional state, city and denominational committees will carry out plans for celebrating the anniversary in various localities. The purpose of the celebration is to call wide attention to the supreme value and great influence of the English Bible so as to promote more diligent reading and study of its message and to increase its distribution in all homes. It is proposed to have many public celebrations on a nation-wide scale between October 4th and December 8th which latter date will be observed as Universal Bible Sunday.*

* Printed matter for use in these celebrations may be obtained from the American Bible Society, Astor Place, New York.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

CONCERNING THE COLLECTION

As an orator, money *must* be a spell-binder, for volumes have been written on the subject of shrewd ways in which to lure funds out of unwilling pockets, particularly since the onset of the depression. It seems a far cry from the ideal motivation of stewardship to commercialized church money-raising in the name of missions; but one who is accustomed to fearlessly facing the facts hesitates to sweep aside everything but ideal methods until patient education in systematic and proportional giving under the urge of stewardship has had time to do its work. Out of the sobering experience as a pastor's wife, your Editor could tell many a tale of wives whose husbands allowed them no spending money of their own (for alas! the marriage ceremony too often fails to make the twain "one" in the pocketbook!), and whose benevolent impulses drove them to hide behind the grocery or the dry goods bill in contributing a cake, a dozen rolls or an embroidered scarf for the church sale. Such sources of generosity must not be tolerated permanently, but shall we abruptly dry them up before we have done our best to remove the cause of the detour? This is a serious question and applies far more widely than you kindly, humane husbands imagine.

There are, however, *Border-line Benevolences*—way-stations enroute to the higher goal—of which some good may be said. Among these are many picturesque plans for coaxing pennies, nickels and dimes out of their hiding which do their work by

kindling the imagination and giving occasion and lure for the endeavor. The manner of handling them determines whether or not they shall become spiritualized and do their bit toward shaping up the stewardship ideal that must always be our goal. Here the benevolence committee may do its formative work. Among these plans—good and indifferent—which have been sent in for use in this Department, are what may be classed as

Culinary Benevolences

A Gold and Silver Cake: This may be served as the dessert at a banquet or as a climax to a benevolence program. A wooden cake is done in silver or gold paint, or a large pan covered with similarly tinted paper, with wooden or stiff cardboard top cut to fit snugly. Holes may be made in this top to receive as many candles as you think the audience can replace with dollars (or any coin determined upon). Take pledges by lighting a candle for each such sum contributed, by promise or otherwise. It is surprising how the lure of getting all those candles lighted will lead the audience on.

Making a Missionary Cake: State the specific object and the goal in dollars and cents. Pass around a big, yellow mixing bowl to receive the pledges and ready cash. Carry this to the kitchen and presently return with a large cake having as many lighted candles on it as the returns in terms of dollars (or quarters, if resources are modest) have warranted.

Biological Benevolences

in which pennies or dimes are matched with human measure-

ments, such as: A penny for each inch of your waist measure, your foot measure, your arm length, your stature, or even the circumference of your cranium. The woman's society to which your editor belongs put nearly \$90.00 into an empty treasury last fall by stature measurements—and there was not an Amazon among us either. A spiritualizing note may be given by quoting the Scripture regarding the impossibility of adding a cubit to one's stature by "taking thought"—and yet one may indefinitely extend the mission cause by matching inches with money, etc. Similar plans are hinged upon one's weight, age (and how many Methusalehs may be discovered in our midst in the course of hiding the exact age successfully, although one woman of the writer's acquaintance put in 20 cents, when she had grown sons and daughters, thus breaking the record of early fertility even among the Hindus!). Various other parts of the human anatomy may doubtless be valuable to hinge sacrificial giving upon, if the mainspring of stewardship be weak.

Opportune Benevolences

These owe their captivating lure to the capitalizing of occasions, events, circumstances, and may be made beautiful in symbolism and suggestiveness. Among them are the love gifts at Christmas time, the gratitude gifts of Thanksgiving and the sacrificial gifts of Easter. Then there are Calico Year (or luncheons) to utilize depression values, the attire of the membership and the bringing of offerings in calico pockets to intimate that

economy should not begin with the House of the Lord; Poverty Luncheons, wherein the membership are asked to "cut out what they crave and serve only what they need"; Treasure Hunts to gather up silver and gold ornaments for sale to accumulate missionary funds at such times as the Government advertises to buy the precious metals, etc. Birthday offerings, particularly when funds otherwise expended upon gifts are diverted at the request of the intended recipients into benevolent channels, are of real consecrational values. An annual birthday party held by any given group features a central receptacle in which little bags are dropped (containing pennies equal to the age of each giver), the months being called in connection with some program feature characteristic of May flowers, June brides, July patriotism, etc., and the intermittent procession formed accordingly. Second-Mile Donors are asked for (and maybe formed into a league or club) on occasions when apportionments have not been met by regular subscriptions so that many must make an over-and-above offering. This, too, has its spiritual echoes. A Gift-of-the-Month Club has similarly been formed among Ohio Baptists because missionary funds fall so far short of field needs. Cunning devices in the way of Indian moccasins to receive the offering during a period when the American Indian is being studied; Japanese fans or Oriental trinkets in the course of this year's study, and the like have telling effects upon the purse strings of some people, and seem unobjectionable. Then there is the great matter of

Mite Box Benevolences

From the pure idealist's standpoint they might be considered stumblingblocks rather than offering boxes, in the way that "The good is often the enemy of the best," and impulse giving is allowed to take the place of paying on principle. But surely they are one of the least objec-

tionable way-stations en route to the Christian Stewardship goal. Among the inspirational figures of thought may be mentioned the Blessing Boxes into which a coin is dropped with the recognition of each one of life's special benefits; the Sunshine Boxes receiving their coins on all the sunny days; the Silver Offering boxes during depressing times with the keynote, "Every cloud has its silver lining"; Building-the-Wall Blocks hinging upon a devotional theme concerning Nehemiah's great achievement (Neh. 2: 17); the boxes kept in the center of the dining table and receiving their sustenance whenever grace is said before meals, and all the long line of offering receptacles patterned after some feature of the Home or Foreign field being studied. As a rule, the spiritual immaturity of a Christian may be gauged with some accuracy by the degree in which it is necessary to loosen his purse strings by means of devices. But let us frankly face local conditions as they are and do the best we can while setting about a vigorous campaign of stewardship education that shall lead toward the Every-Member Canvass with consecrated personnel definitely set apart annually in some spiritual ceremonial. Using the Chest-of-Joash idea and having the entire membership march past a chest at the altar and place subscription cards or funds therein has been a means of grace in many a church.

Stewardship Books

for use in group or private reading, in pulpit or prayer service, are:

Money — the Acid Test (David McCaughey), 35 cents.

The Sharing Life (Ralph S. Cushman), 25 cents.

Jesus' Teaching on the Use of Money (Ina C. Brown), 50 cents.

Christian Materialism (new in October) (Bishop McConnell).

Junior Stewards of the Bible (Helen K. Wallace), 75 cents.

Stewardship in the Life of Youth (Williamson and Wallace), \$1.00 and 50 cents.

Stewardship Parables of Jesus (R. C. Long), \$1.00.

Money Power (Chas. A. Cook), \$1.00.

This Grace Also (John E. Simpson), \$1.00 and 60 cents.

Order from your own denominational Board of Education, or from the Baptist Department of Missionary Education (whose list this is by reason of recommendation, not authorship), 152 Madison Ave., New York City.

Why not have a class in Stewardship in your annual School of Missions?

A Benevolence Prescription

Are you in low spirits about the financial condition of your church or your missionary enterprise? *The Christian Leader*, an organ of the Universalist denomination, published not long since a story about Horace Greeley which it had found in *The Watchman-Examiner*. It ran thus:

Horace Greeley at the height of his power as editor of *The New York Tribune*, received a letter from a woman who reported that her church was in a desperate plight. Its finances were in bad shape. The young people were deserting it. The community had apparently lost all interest in it. The church members had tried every device they could think of — fairs, strawberry festivals, oyster suppers, turkey dinners, Japanese weddings, poverty socials, donkey parties, mock marriages, concerts and the like, and all to no effect. Could Mr. Greeley suggest some new device for keeping the struggling church from going to pieces?

The great editor's advice was brief but to the point, and most suggestive: "Why Not Try Religion?"

Capitalizing Birthdays

For more than 30 years birthday offerings have been a regular feature in the Sunday School of the Congregational church of New Hampton, Iowa. The plan was adopted in response to an appeal for funds to help in building a mission school in Africa, sent by a missionary belonging to the church. Her friends cast about for some way of complying with the request. After discussing various ways and means, the birthday plan was adopted. This plan was explained to the children — just where the money was to go and what was to be done with it — and they soon became very enthusiastic. They not only brought their own pennies but

they got after their fathers and mothers, sisters and brothers and insisted that they all celebrate their birthdays by making a contribution proportional to their years, to the Sunday School.

These birthday funds were augmented by offerings on special days, such as Christmas, Easter, Lincoln's birthday and Children's Day. At the end of the year it was discovered that the church was able to send \$100 to Africa.

The plan worked so well that it has been continued. Each year \$100 are sent to missions by the Sunday School alone, so that in the last 30 years our little school—never over 100 pupils—has given some \$3,000 to missions.

Many became so interested that they continue to send their offerings long after they move away. Contributions are being received each year from friends in many states, even as far west as California. The first of each month the names of all whose natal days are to occur in that month are placed on a blackboard; and when the contribution is made, the amount is recorded opposite the appropriate name. Many of the older pupils and adults do not limit their contributions to the number of their years, so the offerings run from 25 cents to \$1.00.

The plan has not only enabled the Sunday School to make its annual contribution to missions but it has been a joy and a delight to all who participate in it.

W. D. SPIKER, *Pastor*.

The Youth Budget Plan

The Presbyterian tells of a way in which youth may become interested in the Church and share in its activities. It says:

The Church becomes meaningful to young people as they enjoy its privileges and help to meet its problems. Under the Youth Budget Plan those from eight to twenty-three years of age take a definite share in supporting church expenses and benevolences through a pledge of systematic giving and the use of weekly envelopes. In other words, youth "stakes a claim" and takes a share in the church life through service and giving. Ordi-

narily under this plan the amount contributed is about one-tenth of the total church budget. . . . This sum includes all of their giving to specific objects as well as their contributions to current expenses. The advantages of the plan are as follows:

Youth becomes church-conscious and missionary-minded through a study of the activities supported by the budget. The educational program provides courses in the history and organization of the denomination and in the practice of stewardship through "My Responsibility" and other courses graded for the various age groups. Wherever possible projects are followed out by youth to make the causes they support meaningful. The use of still and moving pictures, dramatics and exhibits helps to make clear the values in the church program.

Properly used information and activities generate enthusiasm. This, in turn, is a means of solving the problem of holding young people in the church and increasing or maintaining their giving. Experience has shown that the plan also develops leadership.

For information, address The Youth Budget Plan Committee, General Council, 156 Fifth Ave., New York City.

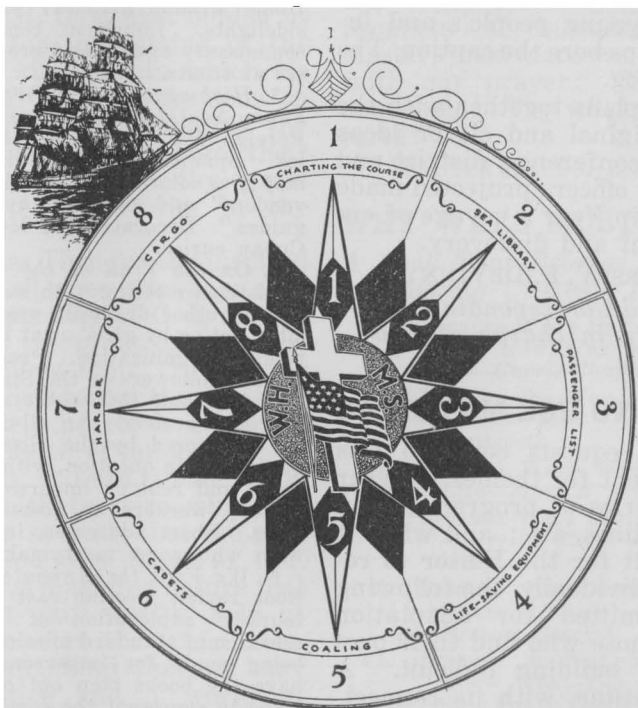
Fellowship Year

"Fellowship," the theme chosen by The Forward Looking Committee of the Woman's Home Missionary Society of the Methodist Episcopal Church for 1934-1935 had as its objective promoting fellowship with God, fellowship with one another in the local church, a closer fellowship

with the national organization and expanding through the use of the Study Book, "Orientals in American Life," into interracial and international fellowship, thus tying together into one harmonious whole individual, organizational and human interests.

The ship motif made possible many interesting innovations in program planning and nautical terminology lent itself to a variety of uses. Above is a reproduction of the "Nautical Chart" (Achievement Poster) which was used by the local units. The chart was displayed at the regular meetings each month and proved not only an attractive device but a helpful instrument in stimulating the local society to attempt certain definite goals. These charts were sent out with the regular study course.

Accompanying the chart were eight gummed red arcs shaped to fit exactly into the numbered white spaces below the points of the star. As a goal was reached the red arc carrying the number corresponding to the one in the white space on the chart was placed in its proper position. When all the goals were achieved these arcs formed a colorful border around the eight-pointed



Courtesy of Woman's Home Missions

star giving a striking appearance to the whole. At the center the cross and the flag encircled by a wreath of laurel represents the insignia of the society. It gives another touch of color as well as a symbolic significance to the chart.

To keep the year's goals before the constituency and to prevent the auxiliary from being "at sea" regarding the use of the chart, a cut of the chart appeared each month in the society's official organ, "Woman's Home Missions," with a few pertinent paragraphs regarding the next goal to be achieved. In addition the editorial page presented regularly for several months messages under such headings as "Charting the Course" and "Cruising the C's." The subject matter of these editorials was of a practical and informing nature, which proved helpful both to the officers and the constituency. The Study Course booklets were titled:

The Compass (devotional unit),

The Charted Course (educational and social unit),

The auxiliary Book of Plans published each year as a handbook for local auxiliary officers, committee chairmen and leaders of local young people's and junior groups bore the caption, The Official Log.

These plans together with the many original and clever ideas that the conference, district and auxiliary officers projected made Fellowship Year a voyage of enchantment and discovery.

MRS. V. F. DEVINNY,

National Corresponding Secretary in charge of Promotion.

READY-TO-USE MATERIAL

Many requests come to this Department for themes for year books, series of programs, complete outlines, etc.; and while it is difficult for the Editor to respond individually, the following are submitted for adaptation among those who find their own program building difficult. A year's outline, with its connecting vertebræ in place, is easily

adapted to local conditions and needs. The theme supplies the anatomy.

The figure of the journey is always an attractive one, being dynamic with suggested activity. Here is a brand new one:

A Year's Journey on the King's Highway

An highway shall be there, and a way, and it shall be called The Way of Holiness. In all thy ways acknowledge Him and He shall direct thy paths.

1. *We Gather for the Journey* (autumn rally, with luncheon or supper). Each department head or leader gives a forecast of plans for the year, and an inspirational address incites to action along whatever lines are to be majored, with Christian social service along the Home Mission study theme prominent. Travelers' songs and special music. Luncheon or supper committee designated as providing "the station lunch counter," and program leaders as tourist agents. Tourist tickets with the rest of the year's topics built in like sections of a folder may be used if desired. Some may wish to semidramatize with station features.

2. *We Explore the Homeland.* Use the Home Mission theme with whichever study book is desired, dramatizing its main points or dividing the principal subject matter up into a series of short talks after the relay fashion of a race or journey. Material on pioneers (see the June REVIEW, pp. 266 and 303, also its other Home Mission articles) will furnish sidelights. Luncheon committee as commissary agents and program leaders as scouts.

3. *Highways and By-Ways in the Sunny Southland.* Similar use of the Foreign Mission theme, Latin-America. Spanish music, costuming, etc., may give color. Luncheon by "tortilla vendors" and program by "Spanish guides." Decorate with Mexican and Cuban curios.

4. *On the Trail of the Wise Men.* Christmas meeting with suitable cantata or other dramatic program, possibly put on by girls' or at least young people's organization. Program leaders as "followers of the Star."

5. *Fun and Fellowship with Other World Travelers.* An all-church dinner sponsored by the missionary organization in question, with tables for fields and real or impersonated missionary workers as hosts and hostesses. Short addresses, intermingled with wholesome merrymaking.

6. *We Visit the Animated Library.* Book review meeting cast in mold of tourists' exploration of library, a selection of standard missionary books being made for impersonations; or have the books step out of a frame made to represent the cover of a volume (its name being hung on door as

a placard before each appearance) and tell their main features. A very taking open meeting. Program leaders as "librarians," and luncheon committee serving at a "cafeteria."

7. *Trails through Our Denominational Fields.* A program devoted to the specific fields of the church, with map talk, the refreshments being a paddyfield luncheon and the leaders trail-breakers.

8. *Journey's End: We Unpack Our Baggage.* Possibly annual business meeting with reports harmonized with the dominant figure and the leaders as baggage masters. A station lunch counter may be arranged as at the beginning.

9. *Travelogues and Curios for Our Friends.* Exhibit of articles from mission fields, with informal storytelling to incorporate the subject matter and describe the various peoples thus exploited. Leaders as "narrators" and refreshments as a "cosmopolitan luncheon."

10. *Gifts for Companions of the Road.* A shower or summer Christmas tree or some other plan to gather supplies for some definite worker or field, or for an outgoing missionary.

If tourist nomenclature is desired, designate the president as the Eagle Scout, the first vice-president as Booking Agent, the second as Merry Maker (social leader), the third (if she has charge of making hospital supplies, etc.) as Equipment Officer, the recording secretary as the Tourist Scribe, the corresponding secretary as the Lookout, the treasurer as Purser, the study or reading chairman as Baedeker Guide, the music chairman as Cheer Leader, the house or kitchen chairman as Porter, the civics chairman as Safety Agent, the membership chairman as Advance Agent and the publicity chairman as Reporter.

Churches having an annual school of missions never can count on anything like a full enrollment from the various units in the organization; so some such bird's-eye view of the leading study books as the foregoing outline affords puts the woman's or the young people's society into touch with the themes which are so largely featured in current missionary magazine literature.

REASONS FOR TITHING

1. The tenth of one's net income is a fair minimum for proportionate giving.

2. The tithe is a Scriptural standard. Love gifts should not be less than the old legal requirement.

3. The tithe helps the tither keep accurate accounts and encourages budgeting.

4. The needs of a large community make it imperative that there should be more generous giving by Christians.

5. It makes giving a principle, and not a spasmodic expression.

6. It establishes one as a financial steward and a partner with God.

—*Epworth Tidings, Rangoon.*

BULLETIN OF The Council of Women for Home Missions

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

THE STUFF THAT PATRIOTS ARE MADE OF!

Faith, Hope, Love — and the greatest of these is Love!

Faith of our fathers who founded America with toil and tribulation, dreaming of religious liberty and political freedom was good stuff. Like ancient leaders of men, they came not knowing whither, and they endured because of the vision of a new country where men and women, young and old, should dwell happily and rightly with each other.

The faith and hope of our early patriots were sustained not by love of adventure and of finding gold but love for family and love for God as the Divine Father, who is righteous and would not forsake them but dwelt in their midst as they created the new country—a democracy in form, out of the stuff of everyday faithfulness to the best ways of living. The failure of one person or of a single group was to the harm of all. And the will to live rightly and happily was to the good of all.

These early patriots of ours did not always agree. They were not alike. There was no one pattern of behavior, but love of the new country, and hope for what the new nation might become possessed the most of them. And we love them for their faith, hope and love which gave them the necessary fortitude. Are we more patriotic making great noise on July fourth than in knowing the price paid by the early patriots?

It might be well to test ourselves today by knowing if we can sing all the stanzas of the national anthem. A further patriotic exercise, good for the citi-

zen's soul, would be to write out in 300 words why he knows he is a patriot, and then grade himself in the light of the Declaration of Independence.

How long since each of us has read the Declaration of Independence? How many of us know every word of Lincoln's Gettysburg speech? How many of us pray daily that those who fell in the World War shall not have died in vain? How many of us pray individually and collectively that the President and Congress may be given the wisdom from God in casting their votes which determine the course of the nation? Do we take our American citizenship seriously enough? Of such stuff patriots are made.

FOR THE KINGDOM OF GOD

O Christ, thou hast bidden us to pray for the coming of thy Father's kingdom, in which his righteous will shall be done on earth. We have treasured thy words; may we not forget their meaning, and may thy great hope never grow dim in thy Church.

We bless Thee for the inspired souls of all ages who saw afar the shining City of God, and by faith left the profit of the present to follow their vision. We rejoice that today the hope of these lonely hearts is becoming the clear faith of millions.

Help us, O Lord, in the courage of faith to seize what has now come so near, that the glad day of God may dawn at last. As we have mastered nature that we might gain wealth, help us now to master the social relations of mankind that we may gain justice and a world of brothers. For what shall it

profit our nation if it gain numbers and riches, and lose the sense of the living God and the joy of human brotherhood?

Make us determined to live by truth and not by lies, to found our common life on the eternal foundations of righteousness and love, and no longer to prop the tottering house of wrong by legalized cruelty and force.

Help us to make the welfare of all the supreme law of our land, that so our commonwealth may be built strong and secure on the love of all its citizens.

Cast down the throne of mammon who ever grinds the life of men, and set up thy throne, O Christ, for thou didst die that men might live.

Show thy erring children at last the way from the City of Destruction to the City of Love, and fulfill the longings of the prophets of humanity. Our Master, once more we make thy faith our prayer: "Thy kingdom come! Thy will be done on earth!"

WALTER RAUSCHENBUSCH.

WHY WARS MUST CEASE

A Book That Belongs in Every Thinking Citizen's Library

- I. Because If We Do Not Destroy War Now, War Will Destroy Us—*Carrie Chapman Catt.*
- II. Because the War Idea Is Obsolete—*Mrs. Franklin D. Roosevelt.*
- III. Because Wars Waste Human Life—*Mary E. Woolley.*
- IV. Because Wars Cost Too Much—*Mrs. William Brown Mellon.*
- V. Because Wars Produce Economic Chaos—*Florence Brewer Boeckel.*
- VI. Because in War You Never Know What You Are Fighting For—*Emily Newell Blair.*

- VII. Because Wars Unleash Demoralizing Instincts—*Judge Florence E. Allen.*
- VIII. Because Every War Breeds Another War—*Dr. Alice Hamilton.*
- IX. Because War Handicaps the Evolution of Civilization—*Jane Addams.*
- X. In Conclusion—*Dorothy Canfield Fisher.*

This book was written for the National Committee on the Cause and Cure of War composed of eleven national women's organizations, of which the Council of Women for Home Missions is one.

"Toward a Christian America," the home mission study text written by Dr. Hermann N. Morse is a statesmanlike review of the work of the church in the

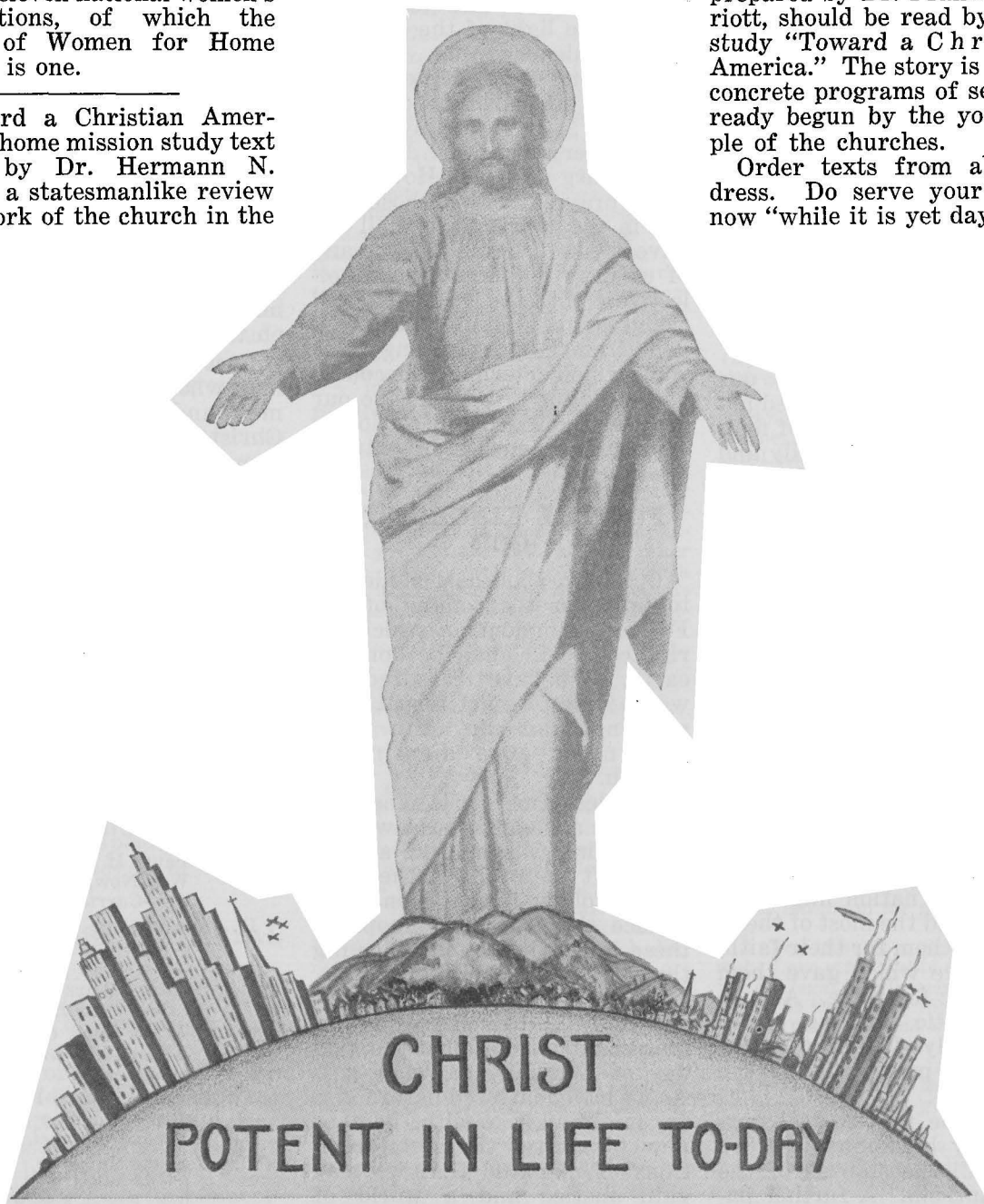
nation as a whole. Not only is the contribution made by the Church to the nation's life clarified but the book furnishes material showing the changed conditions which the Church in America must face today, and the unfinished and continuing task of the Church. Some one has defined both the local church and "the Church in America" "a school for training Christians in the knowledge and service of

God, and the means by which the Christ-life is imparted to those in the nation who have it not."

A discussion outline is being prepared by Dr. Kenneth Dexter Miller to be used in connection with a study of "Toward a Christian America." It begins with consideration of the local church and then leads into study of our national problems and programs of Christian service.

"Christian Youth in Action," prepared by Dr. Frank W. Herriott, should be read by all who study "Toward a Christian America." The story is based on concrete programs of service already begun by the young people of the churches.

Order texts from above address. Do serve your country now "while it is yet day!"



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Our World-wide Outlook

A Missionary Newspaper of Current Events

ISLANDS OF THE PACIFIC

Progress in New Guinea

In 1933 two missionaries representing the American Lutheran Mission and that of Neuendettelsau undertook an airplane flight to investigate the territory between the Hagen and the Bismark Mountains, an area said to be inhabited by about 200,000 people. In 1934 the same missionaries undertook a new exploration on foot. They were joined by four more missionaries and about one hundred natives who had been sent out by the Christian congregation. They reached the area after a march of two weeks, and were received in a friendly manner.

In the Gafuka valley they found wild tribes, and had much to suffer from thievery. In other places they were amazed at finding populous settlements, large dwellings scattered in between the cultivated fields. Many kinds of palm trees and other fruit trees had been planted. In the Ganj Valley they found a population that manufactured beautiful sharp stone axes. On the whole this area shows fine progress and beside the Neuendettelsau missionaries there are 13 former missionaries of the Rhenish Mission working under the American Lutheran Mission.

Progress in Batangas, P. I.

The churches in Batangas, P. I., have shown continued progress. The 14 churches and five Christian groups make this province strongly evangelical. In December a two-day program of worship and religious education was given in Batangas City.

During the year the Batangas church formed a gospel team and organized three village Sunday schools which meet in the after-

noon. The Batangas week-day kindergarten had a successful year, with 26 enrolled. In Mindoro a fine bit of pioneering work is being done by Mr. and Mrs. Hernandez. There are nine churches and groups with the work centering in the capital, Calapan. Recently the pastor opened up work in Abra de Ilog, a town which has to be reached from Batangas by boat, as the town is inaccessible over land from Calapan. The pastor, his wife, and a member made the trip in a very small mail boat which makes the trip once a week. They were 23 hours in covering about 15 miles. Despite the hardship of the trip, the visit of ten days was fruitful, and 38 people accepted Christ. They are now planning to erect a chapel.

—*Philippine Presbyterian.*

Relics of Ancient Faith

Easter Island is a lonely isle in the Pacific 2,300 miles west of Chile and equally remote from any other land, and is one of the most famous islands on the globe because of its great stone idols cut out of a near-by crater and dragged down to the coast, where they are set on pedestals to the number of a hundred or more. They range from small statues to giants 20 feet high, and are carved into grotesque forms. The island now has four hundred Pacific islanders and a dozen Europeans, but the original inhabitants have long since vanished and left no trace as to whence they came and whither they went. The idols are pathetic relics of an ancient and forgotten faith and worship.

—*Presbyterian Banner.*

Boy Holds Sunday School

Every Sunday morning at seven o'clock, 21 members of the

Student Center Church (Baptist Mission) go out to teach Sunday schools in nine different districts of LaPaz, Philippine Islands. The average attendance is 235 pupils, or about 26 in each school. In some places where the Sunday school has continued for three or more years, the attendance is very regular and the interest good. In one instance during the Christmas vacation when the teacher was absent, one boy decided to hold a Sunday school himself. He called the children together, opened the service with songs that they knew, and then told them Bible stories which he had learned in his class.

—*Missions.*

Christianity in Java

From Jidda comes an announcement that the number of pilgrims to Mecca is not likely to be above 25,000 this year, a very great decrease in the usual number. The number from Java is not expected to be above 1,000. Until the past few years one third of all pilgrims to Mecca came from Java, whose population is 40,000,000, all Moslems, with few exceptions. This decrease of Mecca pilgrims is probably due chiefly to economic conditions.

The first Christian converts in Java were made in 1830, through the efforts of a Dutch Baptist missionary. After allowing for the Christians who have come from elsewhere, such as the Chinese converts, there are now in Java over 60,000 Christians of Islamic origin. A new sphere of work has its center at Malang, where ten years ago there were no Christians. A hospital, schools and a theological school were built. The number of Christians there has now reached 500, and there are about

fifty adult baptisms every year. The Oxford Group Movement has been adapted with some success among theological students.

—*Baptist Missionary Review.*

Two Hundred Years of Service

Rev. M. K. Gilmour, President of the New South Wales Conference, Methodist Church, on March 7th, entertained past and present members of the Papua District Mission staff—a group which aggregated 200 years of service among Papuans. The combined years of Rev. and Mrs. Gilmour's service totals 66. Mr. Gilmour established a record for service in a malarial district, having served over thirty years in Papua. He saw large areas reclaimed from heathenism, work consolidated and institutions created.

NORTH AMERICA

Moral Decadence

Secretary of State Cordell Hull, is reported in the *New York Times* as saying that there has been more or less of a decline in all the human standards—political, social and economic, and occasionally religious. Besides extreme nationalism, he listed as the more serious dangers, the "failure to observe fundamentals," and the "neglect by our people of the plainest duties of citizenship."

It will be remembered that Herbert Hoover, in reply to an inquiry as to the cause of the wave of lawlessness which was sweeping over the United States, answered: "It is not a crime wave; it is a subsidence of the moral foundations of the nation."

New York City Mission

The annual report of the New York City Mission Society shows the variety and extent of that organization's work. Its activities cover some seventy centers of human need in three states—chaplaincies in thirty hospitals, seven asylums and homes, and seventeen prisons and reforma-

tories, three chapels for the foreign-born and underprivileged, three convalescent and fresh-air homes, the community center of God's Providence House, the temporary shelter of St. Barnabas' House, and the Goodwill Industries, with their workshop and four stores. In addition, there is work in connection with the Potters' Field, the immigration station at Ellis Island, and the courts of domestic relations; besides the vast amount of field work, and relief. On an annual budget of \$325,000, it is noteworthy that last year's deficit was only a little over \$5,000.

Temperance Foundation

A Temperance Education Foundation has been formed to promote education "on all phases of the alcohol problem, including research and collection of data and the dissemination of information on the nature and effect of, the manufacture of, the use of, and the traffic in, beverage alcohol, together with the problems arising therefrom."

The plans for the Foundation include the publication of a new monthly magazine, support of the *International Student*, for educational work in colleges and universities, and continuation of the *Scientific Temperance Journal*, formerly published by the Scientific Temperance Federation, which is expected to act as the research department of the Foundation.

Dr. Ernest H. Cherrington for many years the General Secretary of the World League Against Alcoholism, interprets the chief function of the Foundation as influencing leaders of thought and action.

—*Federal Council Bulletin.*

Industry's Way Out

Recently a significant service was held in the First Presbyterian Church of Carlisle, Pa. The employees of C. H. Masland and Sons, Inc., carpet manufacturers, desired to have a service of thanksgiving to God for His kind providence in giving them employment during the depression, and looking to Him for help

in the solution of their problems. In spite of a rainy night, the church was filled. The pastor of the church, Rev. R. Walter Anderson, preached on the subject, "Man and Religion."

The spirit of the service was marked by a deep reverence, indicating that the people were reaching out for God. One of the department heads, who is an Episcopalian, attended the service, and had much to do with the planning of it. He said: "Unless we get back to God, industry is sunk." —*The Presbyterian.*

To Win Railway Men

The National Christian Railway Men's Association has been established by a former railway employee, with a view to reaching some of the 1,000,000 railway men of the United States, in shop meetings, by tract distribution and by personal soul winning. *Christian Railway Men's Messenger* is the title of a little paper at 50 cents a year, 20 copies for \$1. Those particularly interested in this movement for Christian work among railway men should address Mr. Joseph T. Larson at 3033 Columbus Avenue, Minneapolis, Minnesota.

—*Watchman-Examiner.*

Brooklyn's Negro Churches

Brooklyn, N. Y., has 98 Negro churches under various denominations, to accommodate the estimated Negro population of 75,000. About seven in every ten Negroes attending church are Baptists. Less than 40 per cent of Brooklyn's entire population are church members, yet it has been called "the city of churches."

—*The Churchman.*

Training for Prison Chaplains

The Federal Bureau of Prisons has made a formal request to the Federal Council Social Service Secretary, to assume responsibility for the nomination and training of chaplains for federal prisons, and for supervision of their work. Each prison is to have a staff of special-

ists, including a physician and a psychiatrist, appointed by the Federal Public Health Service at Washington, a psychologist, a supervisor of education, a social worker, a librarian and the chaplain. It is the desire of the Bureau that religion shall be made a greater and more competent force in the restoration of the prisoners. The chaplain will have responsibility for the conduct of worship, religious education and personal counselling in the field of religion, and will interview incoming prisoners on their religious background and attitudes. (Why not do more to educate the youth in Christian principles before they reach the prisons?)

—*Federal Council Bulletin.*

River Mission Boat

Rev. E. W. Mellichampe, rector of St. John's Church, Helena, Arkansas, after a trip into the White River country, had a vision of a mission boat that would ply up and down the river and carry the story of God and His goodness to the neglected people of that area in the Mississippi River territory. He enlisted the aid of the local press in explaining his plan to the city and the surrounding country. He wanted help, he said, not only from the churches and people who were enlisted in Christian work, but from all others who believed in his plan. A boat and pilot were soon supplied. Then Mr. Mellichampe called together representatives of the various churches of Helena and formed a working group to take charge of planning the work and expending the contributions. Magazines, toys and other things foreign to the children of the lowland country will be distributed. Later, if interest continues to grow, it is planned to take a teacher on the boat's voyages. —*The Living Church.*

Negro Delegates Recognized

History was made at the 1935 convention of the Protestant Episcopal diocese of Mississippi held at Meridian. For the first time Negro delegates, one cler-

ical and one lay, were elected to go along with the white delegates to the provincial synod to be held next fall at Lexington, Ky. There is no separate Negro Episcopal Church, a fact which makes for better relations between the races.

—*Christian Century.*

LATIN AMERICA

Pastors in Mexico

The Mexican situation places more responsibility upon Mexican pastors, and their taking over the missionaries' functions shuts the mouths of those who insist that Mexican Protestants are a disloyal advance guard of American penetration and conquest. Christians of the City of Mexico held daily prayer meetings for three weeks in the large Presbyterian church, before the inauguration of the new President, General Lazaro Cardenas. The entire day of the inauguration was spent in prayer for him, and on that day the agent of the Bible Society, Señor Marroquin, sent him a Bible with a prayer that God would bless him as the leader of the Mexican people.

That there is sympathy with evangelical Christianity is seen in ex-President Calles' remark: "The Revolution has turned up the soil. It is for the Evangelical Church to sow the seed."

Quest Groups

The last annual Conference of Evangelical Youth of Puerto Rico suffered many handicaps, one being an influenza epidemic which reduced the attendance by one half. Two of the speakers had to be replaced because of illness; two others had to overcome great difficulties to attend. However, the Conference touched 46 young lives from approximately 35 churches of four denominations.

A new feature was the organization of "Quest Groups." The entire student body was divided into three groups: "Quest for God," "Quest for Prayer," and "Quest for Service," and led by three professors of the Evangelical Seminary. In every phase

of the Conference, the theme "Christ Our Life" was kept in the foreground. —*Missions.*

The Church in Cuba

For more than four years, over half the population of Cuba has gone to bed with apprehension of what the morning would bring, but the National Church has set itself to be unmoved by these conditions and the leadership is entirely Cuban. Young people have pushed a forward youth movement under the name "National Union of Christian Endeavor in Cuba."

In the University of Havana a group of Christian students rented a house during the past year and have offered the influences of a Christian home to boys from the interior.

There has been no sweeping evangelistic movement during the past year, and no place where hundreds of people have been brought into the church. But there has been no let-up in any church or mission. There has been no Sunday when the Gospel has not been preached by the pastor of the church.

A distinctly Cuban movement has been the banding together of national ministers of all denominations. The plan is to carry the effects of the union through the six provinces of Cuba, and unite every Christian influence for an evangelistic and religious education campaign.

—*Women and Missions.*

Young Evangelists

Six lads in Argentina who were led to Christ through the instrumentality of their Sunday school teacher, himself converted in the same school, were desirous of making known the Gospel to those less privileged than themselves, and arranged to "storm" one of the many inland towns where no organized Gospel testimony exists. Before setting out they assembled for prayer; then, working two by two, they called from door to door, delivering their message of truth and love. In this way they visited every house in the town. As the shadows were lengthening, they met

in the public square, and recounted their several adventures.

While they were waiting for the conveyance which was to take them back to their city, a long train entered the town's station. The boys recognized in this another opportunity for witnessing, so they ran along the line, and handed Gospels to the passengers at the windows.

—*The Christian.*

Library for Lepers

Brazil has a new government Leper Colony at Pirapitinguy. Christmas funds from the Mission to Lepers was used to start a loan library, for the 858 leper inmates. Rev. W. G. Borchers writes: "We used part for New Testaments and Bibles, and the remainder in purchasing other volumes. We raised enough more for a library of 240 books, the best we could secure. These 240 books have already been borrowed by the patients a total of 5,000 times, indicating the appreciation in which they are held. A former college teacher, a member of the Methodist Church, and another young woman patient have had charge of the library. Scores are now returning to their homes cured, making room for others to come."

"A roof over our heads" in the near future is the hope of the Pirapitinguy leper congregation. "At present we preach out in the open with no shade and at times the sun is very hot for all of us, even in winter."

Taking Stock in Brazil

It is now seventy-five years since the beginning of Presbyterian Missions in Brazil. It is interesting to note that the objectives of pioneer missionaries are the same as those of today. Rev. Asbel Simonton, first Presbyterian missionary to Brazil, listed these objectives as follows:

Strategic Centers;
The Distribution of the Word of God;
Education;
Wide Evangelism;
Publication;
Sunday School Work;

Self-supporting Churches;
Lay-workers.

Mrs. E. E. Lane, in the *Presbyterian Survey*, discusses these in relation to the present day. Every missionary is a colporteur. In a remote section a native said to a believer, "I think I saw your priest going through." "How do you know it was my pastor?" replied the believer. "Well," was the reply, "He had a leather bag tied to his saddle. Only Protestants ride that way." *The Evangelista* has four sheets, printed monthly, and last year two souls were saved by that means. During the last year Sunday school enrollment has gone up by more than a thousand, and every Sunday more than three thousand scholars study in these schools. During 1934 the native churches of the mission's territory contributed \$6,000 for the support of their churches, and that out of deep poverty and want. The Mission's right arm is its lay force. There are six of these men who help to cover a vast area.

EUROPE

Caring for the Children

The British Society for the Prevention of Cruelty to Children has passed its jubilee, and during fifty years more than four million children have been protected from ill-treatment. There are 265 inspectors, carefully chosen and well trained. In one year the Society interested itself in 74,000 neglected children. It is not the purpose of the Society to prosecute offending parents or guardians, but rather to induce them to recognize their responsibilities. Nevertheless, the law punishes callous parents when other influences fail. The N.S.P.C.C. is supported by voluntary contributions.

—*The Christian.*

Ireland's Bible Distribution

Since its founding in 1806, the Hibernian Bible Society, independent auxiliary of the British and Foreign Bible Society, has circulated 7,538,000 copies of the

Scriptures. In recent years there has been a noteworthy increase in the sales in Ireland; the circulation in 1930 was 83,654, whereas in each of the last two years it has been just over and just under 100,000 respectively. For the year 1933-34 more than £3,300 was sent to the British and Foreign Bible Society towards translation work or for colportage abroad, and the Society also supports sixteen colporteurs and Biblewomen — one in Iraq, six in India, and nine in China.

—*The Christian.*

A Communist's Story

A disciple of Karl Marx, steeped in the tenets of the Third Internationale, as an official of the British communist party became a popular speaker, and eventually president of the Scottish Workers' Party. He served a 15 months' prison sentence for sedition, after which he became a teacher in the Communist Sunday schools, where children from five to fourteen years of age were taught that there was no God, and that all religions were dope. Here follows the narrative in his own words: "One day I attended the funeral of a young woman, and heard the hymn 'Safe in the Arms of Jesus.' At that moment God spoke to me. My cold, logical mind melted in the stream of His love. My conversion cannot be explained in terms of psychology; it was a mental revolution, and with it came an overwhelming impulse to tell others to enter into His service. After a year or so of evangelistic work, I was appointed missionary to the men employed on a 16-mile tunnel enterprise; no light task, for at the peak of the operations I had 2,600 men to minister to, twelve camps over an area of twenty-six miles to visit, sick men to call upon and advise, accidents—many of them fatal—to hurry to, helping the doctor in the blackness of the tunnel, sometimes over our knees in water, but the spiritual response made it worth while. I well remember a service I held, 1,800 feet above sea-level, at which seven nationalities were

represented—Scots, English, Irish, Welsh, a Frenchman, a German, and a Greek, all bound together in a common bond of love through Jesus Christ."

—*The Life of Faith.*

Difficulties in Czechoslovakia

H. Prochazka, head of the Baptist Theological Seminary at Prague issues the following statement:

The general religious situation in this country is difficult. Our twenty-seven churches, with 2,800 members have been affected by the economic crisis. They are not supported by the State as so many others are, and they must fight to live. To show how things are, let me say that the average church is of sixty to one hundred members, made up of working people in the town churches and of small farmers in the country. The latter have heavy debts on their property—fifty to eighty per cent. They do their best but they cannot contribute very much. We are happy, however, that there are 700 or more young people in our young people's societies. They are effective workers in the churches and are ready to help. Sunday school work is progressing. Last year there were over 1,300 children in our Sunday schools.

—*Watchman-Examiner.*

Mission to Rumania

A definite step in the direction of church unity is seen in the fact that a delegation representing the Anglican communion is to be sent to Rumania in response to the invitation of the Patriarch of that country to the Archbishop of Canterbury. The invitation grew out of the Lambeth Conference of 1930.

The Rumanian Church is probably the largest and strongest of the established state churches in the Eastern Orthodox communion, having a strength of some thirteen million members. Its theological seminary in Bucharest has about 900 students and by a church law of 1925 every man ordained is required to have a university degree. —*The Living Church.*

In Albania

No mission board has been at work in Albania since the War. The Albania Evangelical Mission (Rev. Phineas B. Kennedy), located at Kortcha, has been

seeking to conserve the interests of Evangelical Christianity in the country, on a voluntary basis. The only Sunday school in the country is in connection with the Mission. Both Greek Orthodox and Mohammedan youth attend this school; the attendance has now reached 600. There are twenty-five classes, each meeting in a separate room. Owing to the increasing number of young people seeking admission, it is necessary to hold the school in two sessions. Since the World's Sunday School Association began to cooperate with the Mission in 1932, particularly in the production of literature for scholars and textbooks for teachers, the work has grown in volume and influence, and the number of young people under systematic teaching increased by fifty per cent. —*The Christian.*

Plight of Germany's Christian Non-Aryans

In the German Church controversy and the Nazi persecution of Jews, the plight of one large group has been almost overlooked. These are the Christians of Jewish ancestry, whose number is variously estimated at from one to three millions. To the world at large this great group are members of the Christian Church; to the Nazis they are non-Aryans subject to the merciless restrictions imposed upon the Jews.

The plight of this group is even worse than that of the Jews. They have nowhere to turn. The Nazis have virtually expelled them from the Church. They do not belong to the synagogue and, unlike the Jews, cannot find in the synagogue or in the Jewish communal organizations a haven of refuge.

—*Presbyterian Tribune.*

Nazi and Soviet Toll of Life

The *New York Times* recently published the results of an analysis made by the Vienna *Telegraf* of official German figures showing the toll of life and liberty during one year of Nazi rule from June 30, 1933, to June

30, 1934. According to this analysis 212 heads "rolled in the sand"—the Nazi phrase for beheadings. More than 13,000 refugees were deprived of their nationality, and 12,863 persons were sterilized. Germans served enough time in prison to average one day for each adult in the country, and prison sentences averaged one for every 203d German. The statistics comprise only legal penalties inflicted by courts and do not take account of extra-legal acts of violence, such as the killings in the "blood purge" and the case of 184 persons "shot while attempting to escape." They exclude also the many so-called suicides in concentration camps, and the 49,000 sent to such camps are not included in the prison figures.

As to Soviet Russia, Henri Bero, French socialist, reports the number executed, so far as known, since the Soviet régime came into power: 28 bishops and higher clergy; 6,778 priests, 6,585 school-teachers, 8,800 doctors, 51,850 army officers, 200,850 policemen and other officials, and 11,488,520 peasants and artisans. These make the staggering total of 11,726,746 people put to death since the Soviet régime came into power! Nearly two million more dead than the total killed in the World War.

Less Anti-Easter Activity

Communist antireligious activity in Russia last Easter showed less vigor than in preceding years. Some anti-Easter handbills were distributed and a few street signs advised the people to keep away from church, but radio broadcasts ignored the subject. The thirty-five churches which are all that remain of the thousand that once dotted Moscow were filled to overflowing for the Russian Easter, and there were great crowds—some numbering as high as 2,000—standing patiently in the churchyards in an intermittent drizzle. A conservative estimate would be that 75,000 residents of Moscow participated in the Easter celebration. Three-fourths of the worshipers were women.

So strong is the Easter spirit in Russia that even some good communists observed the traditional customs of feasting and visiting, only the Easter cakes were not blessed by a priest.

—*New York Times.*

AFRICA

Land of the Blind

An Arab paper, *El-Ahram*, last year stated that Egypt might aptly be called "the land of the blind." Figures justify this statement. There is more blindness in Egypt in proportion to the size of the population than in any other country in the world. The above-mentioned paper gives the following startling figures regarding the number of blind persons per thousand of the population in several important countries:

Egypt	12.0
Russia, India, and Japan	1.4
Italy, Spain, Bulgaria	1.1
England, Switzerland, Rumania7
France, Germany, America6
Austria, Holland, Belgium4

The number of totally blind persons in Egypt is given as 148,000, while the number of those partially blind reaches a much higher figure. For the majority there is no recourse except charity of relatives or of the public. Until recently there was less public activity on behalf of the blind than in almost any other country in the world. For the 74,000 blind in Japan there are 20 schools; for the 72,000 in America, 100; for the 25,000 in England, 45; for the 150,000 in Egypt, one! Mention should be made of a few isolated efforts to help individuals or groups of blind persons which are undertaken by members of different missionary organizations in Egypt. The government has now opened a home for blind beggars, and is also working at a scheme for the unification of the work among the blind, and its extension so as to benefit all blind persons in Egypt, whatever their age or class.

—*E. M. M. S. Quarterly.*

Response to the Gospel

R. F. Cleveland, of Congo Belge, writes in the *Presbyterian*

Survey of the many diverging influences and counter attractions which follow the inroads of civilization in Africa, and their effect upon the African's response to the Gospel. He says:

There has never been so much zeal manifested on the part of native leaders and teachers for reaching the lost. Never before have the laymen shown such a desire to do personal work and to witness for Christ. Many have been so Spirit-filled that they have gone from house to house and from village to village in groups, holding meetings, talking to individuals and seeking the unsaved. Hundreds of backsliders have returned to the Lord and rededicated their lives to him. Last year was the banner year in soul-winning. There were 4,398 baptisms reported. A convert is not baptized immediately upon conversion. Before he is received into the church by baptism and admitted to the communion table, the convert must prove himself worthy of the fellowship. Here are some of the requirements: (1) To be able to explain the plan of salvation; (2) faithful attendance upon the catechumen classes and church services; (3) bring at least one soul to Christ; (4) regular contributor to the church; (5) memorize the Catechism and pass examination in same (this is not required of the old people); (6) be able to read, if only slightly, from the Bible. The real test, of course, is the acceptance of Jesus as Saviour, and the testimony of the believer's life in the village where he lives.

A Notable Jubilee

In August at the town of Sefula, Barotseland, Northern Rhodesia, it is proposed to celebrate the Jubilee of an event unique in missionary incidents of the nineteenth century—the establishment of a foreign mission by an indigenous Church, itself little more than half a century delivered from heathenism and cannibalism. Rev. Francis Coillard, of the Paris Evangelical Missionary Society, had impressed upon the infant Church of Basutoland, where a Mission was founded in 1833, that no Church could claim to be a living one if it did not carry out our Lord's last command to go into all the world and preach the Gospel. A native suggested that God must intend them to go to Barotseland, as they spoke the same language, although a thousand miles away. In August, 1885, Coillard's wagon halted at

Sefula, and the foreign missionary work of a native church, under the teaching and cooperation of white missionaries, began. This event Europeans and natives will commemorate, each in their own way. The European memorial will take the form of a marble tablet at Sefula to Coillard who labored 43 years in South Africa. The natives wish to erect an obelisk with their own labor on the spot where his wagon halted. —*Life of Faith.*

Glad to Be a Leper

Among forty-nine dismissed as free from leprosy from the Elat station last year was Rev. Ndenga Pipa, the second oldest native minister in that district. For many years he served as a preacher of the Gospel. When the discovery that he was a leper sentenced him to live in the leper colony, he said, "I give God thanks that He has sent this thing to show me more fields to labor in for Him." After a matchless record of helpfulness to his fellow leper patients he has now returned to his former ministry in the towns along the Cameroun coast.

—*Without the Camp.*

In Nyasaland

Nyasaland, for the small size of its population, is well supplied with an assortment of missions, the largest being the Protestant missions of the Church of Scotland and of the Dutch Reformed Church of South Africa, and the Roman Catholic. The Emmanuel Medical Mission touches that of the Church of Scotland in the south and the north, and in 1926 these two missions effected a union of their native churches and formed the Church of Central Africa, Presbyterian, which now has about fifty native pastors. The prevailing religion of the country is pagan, steeped in superstition and fear of evil spirits, but there are many splendid Christians.

Educational and evangelistic work take preeminence over the medical, although there are three doctors for the twelve stations.

Hospitals are small and primitive. The Church of Scotland has the largest mission hospital in Nyasaland.

—*Edinburgh M. M. Quarterly.*

WESTERN ASIA

Turks Adopt Sunday

The National Assembly, on May 28th, discarded a centuries' old tradition by adopting a bill which makes Sunday instead of Friday the weekly sacred day of rest in Turkey.

President Mustafa Kemal Atatürk has struck many hard blows in recent years at Mohammedan practices, depriving the priesthood of rights they had exercised for centuries. His actions have resulted in several plots for his overthrow.

Friday is said to have been chosen by Mohammed as the day for obligatory religious gatherings in memory of the creation of man. —*Associated Press.*

New Movement in Palestine

A Hebrew Christian in Palestine, Moses Immanuel Ben-Maeir, writes of a movement among Palestinian Jews to thwart Christian missionary work. It is called *Merkaz*, and has been in operation for the last two years, but recently has become very aggressive. Its members proclaim that sending children to Christian schools, attending missionary clubs, clinics and evening schools are treason against the Jewish national home. Such proclamations frighten many away from missions and Christian institutions. So far, medical and educational missions still have a large attendance. Heretofore, the *Merkaz* has dealt leniently with such Jews, but now it threatens to use hard measures against them.

—*Moody Institute Monthly.*

Union in North Persia

The Evangelical Churches of North Iran completed a union organization last August. Twenty-four churches were represented with a total membership of about 2,500. These

churches were grouped into three District Councils made up of the pastors of the churches of the respective districts, and a number of elders in proportion to the membership of each church. The three District Councils in turn elect five delegates each to a Synod that is to meet biennially.

A Christian convert from Islam, who at one time was an important government official, was elected moderator and another convert from Islam was elected secretary for the meeting and for the two ensuing years. A proposal was sent down to the churches for ratification providing for two ranks of clergy, one of lesser qualifications whose offices will pertain only to local churches, the other of higher qualifications whose offices will be accepted throughout the church. A committee was elected to handle ad-interim business with a special view to the assistance of the weaker churches.

—*Near East Bulletin.*

New Ideas for Pathans

The plan devised by Amanulla of Afghanistan to found a university in his country is to be realized by the establishment of a new institution in the new city of Darelmann, five kilometers from the capital, Kabul. Lectures are already being given by French and German professors, and groups of Afghan students are being sent to Europe for education. On the other side of this frontier Peshawar is also to have its university which will mean a new standard of education for the Pathan peoples. The Islamia College already existing is being raised to university standard.

—*Near East Bulletin.*

INDIA-BURMA

Christian School Preferred

Mr. Gorde, of Irwin Christian High School, Kolhapur, writes that although two new high schools have been opened, one for Marathi boys only, both parents and boys prefer the Christian school because they find

there good fellowship, excellent teachers and special features, such as courses in social hygiene, that are not available elsewhere. Even state officials have decided to keep their sons in Irwin School.

"To my great surprise," writes Mr. Gorde, "two or three educated guardians said to me, 'The only hope of our country is Christianity. We shall remain Hindus, but we think the day will come when all India will be Christian, because there is no real hope in Hinduism.'"

"One state officer said to me, 'I want only Christian teachers and a Christian school for my son because of the healthy atmosphere and outlook on life.' Another retired officer says, 'Whether we are actually baptized or not, we have received Christ, and the biggest thing in life is Christ. I want my sons to be real followers of Christ.'"

The school's enrolment is 290; Christians, 80; non-Christians of all castes over 200.

—*Western India Notes.*

Telugu Caste Movement

The author of "Christian Mass Movements in India," Rev. J. Waskom Pickett, is in charge of a High Caste Movement Survey which is taking place in South India. He now estimates the baptized caste people up to date in this Caste Movement as about 30,000, and that this number is being augmented at the rate of at least 4,000 a year. He reports about 3,500 unbaptized but enrolled catechumens; and thinks that the number of converts in 1934 may have been as high as 5,000. It is largely through the witness of transformed lives of outcasts who have become Christians that this ingathering has come.

Toward Church Union

Substantial progress is being made toward union in North India. The joint council of representatives of the Methodist Episcopal Church, the Baptist Churches and the United Church of Northern India had its first meeting over three years ago,

and several committees have been at work on important points involved. Their deliberations reached the stage where a Council was called in Allahabad in February to go over the ground.

The three most important reports presented were on the statement of doctrine, the ministry and polity. The council debated long over a formula on baptism which would make optional the choice of mode and the baptism of infants, in order to meet the convictions of the Baptists. As to the ministry, only one order—that of “elder” or “presbyter” was contemplated. The report on polity set forth in detail the representative bodies or courts proposed for the Church. It was found that the United Church and the Methodist Episcopal Church have similar bodies, but this subject requires further study and adjustment. It is hoped that more definite steps may be taken at the next meeting in December.

—*Dnyanodaya*.

Baptism in Lushai Hills

The Christian Church is making notable advance in the South Lushai Hills. There were 698 baptisms during the year, of which 129 were from Christian families and the rest from non-Christian homes. The membership is now 6,019, out of a population of 26,217, and there are nearly 10,000 Sunday school scholars. The Boys' Day School has had an enrollment of 157. Four pastors and seven evangelists are supported by the funds of the Baptist “presbytery” without any deficit, and many of the members have given labor for the building and repair of their chapels. The sale of Scriptures and other literature in Lushai has increased considerably, and choir festivals have become a notable feature of Lushai life. The Spurgeon cantata drew great crowds, and the Carey Centenary was celebrated with a special demonstration.

—*Baptist Missionary Herald*.

The Streets Their Home

It is estimated that more than 2,000 children live on the streets

of Rangoon. In the dry season they sleep on the walks or under the night bazaar stalls. One is left to wonder where they sleep on rainy nights. They rummage through the garbage cans on the streets for their main sustenance and steal when they can.

The Y. M. C. A. is taking the lead in a project whereby a group of societies have banded together to provide a home for them, and are trying to provide decent living conditions. The children are being taught useful occupations. The Street Boys' Refuge Society is also trying to help these waifs. —*Missions*.

Volunteer Christian Service

Dnyanodaya, Indian Christian weekly, extends an invitation to Indian Christians to write a paper on “Volunteer Christian Service” or lay leadership. The main purpose of the paper should be to frame a practical program of Christian service that may be rendered by men and women who do not receive salaries or subsidies from church or mission; and to give stimulus and inspiration for such service. The paper may include Biblical material and examples from India or other countries, but this should bear upon the practical problem of maintaining and expanding the work in towns and villages with diminished financial resources. The service in view may be evangelism, conducting services, Sunday schools, Christian Endeavor, etc., as well as all kinds of social service and rural reconstruction.

New Church Organized

February 17 was a Red Letter Day for the Vizagapatam Baptist field. On that day a new church was organized at Sunkurimetta eight miles beyond Anantagiri, and 3,808 feet above sea level. It is the third church to be organized in this field in the last four years.

It was a memorable scene—the matchless mountain scenery, the triumphant hymns, examination of 18 candidates for baptism, the organization of the church with 67 members; above

all, the radiant faces of those who two years ago had never heard of Christ.

—*Baptist Missionary Review*.

Indian Tribute to Missions

Once again the people of India have paid tribute to Christian missions. Sir Mirza Ismail, prime minister of Mysore, at the centenary celebrations of the Wesleyan Mission High School, Bangalore, said: “They (the Christian missions) have been a potent factor in promoting the cause of education and the spread of enlightenment and culture in the state, as indeed in India as a whole. Missionary colleges and schools have been valued and honored partners with governments in this important field of national development. One has only to turn to institutions like the Christian College in Madras, the Wilson College in Bombay, the Forman College in Lahore, and the Scottish Churches College in Calcutta; and to recall the names of Duff, Wilson and Miller, to realize the magnitude of the contribution which Christian missions are making to modern India.”

Sir Hassan Suhrawardy, former vice-chancellor of Calcutta University, thus appealed to women medical students:

I sincerely hope that the great example of women doctors sent out by Christian missionary institutions of Europe and America, working in unknown parts of the country, facing hazards and hardships, will inspire our Indian women—who I know are not behind so far as compassion and self-sacrifice go—to take to the medical profession and enrich the country by a selfless example of service in this direction.

—*Christian Century*.

Forward in Lower Burma

For several years past the Pwos have been praying that ten thousand new members should be added to their churches in ten years. Two years ago the Bassein Association reported 800 baptisms; the past year they have had 1,000, while in one section 500 more are waiting for baptism. A sprinkling of Bur-

mans are coming into the churches with the Pwos.

The movement has been aided especially by the activity of laymen who have gone out to win their neighbors. In one place, a Pwo trained as a doctor in America returned to labor for his village, and it is now called "Health Hill." Another studied agriculture in America, returned to his village and it is now called "Pleasant Hill."

Cooperative Credit Societies are helping the new converts to keep their heads above water economically. An agricultural graduate took ten acres and farmed it himself as a demonstration; he produced over 600 baskets of excellent paddy—a higher yield than any of his neighbors had. After selling his crop, and paying all expenses he had a net profit of Rs. 150. He then put the ground in beans, chick peas and sugarcane, with a vegetable garden in addition. Other sections have asked for a similar demonstration, offering to provide the land.

—*Brayton C. Case.*

Siam's National Church

Rev. Kru Pluang, first moderator of the National Christian Church of Siam, is genial, wise and discerning, and withal a capable leader. He has been traveling over the country in an effort to see how best to use greatly reduced funds and forces. The work at Chiangmai is very encouraging. Many new families were coming into the church from at least sixteen different villages. Bible Vacation Schools were held with the usual interest and success in several country centers.

The Prae City Church is now listed with the churches entirely self-supporting. Three other churches in the Prae field provide the most fruitful centers of the evangelistic work of the station. They raise 40 per cent of the pastor's salary. The two groups at Hoi Rai received 28 on confession of faith last year, and eleven by letter.

The Chinese in Siam are returning to China in rather large

numbers, and very few are entering, because of the large entrance fee of over \$40. This has resulted in a record breaking number of removals in some of our churches.

CHINA

Some Basic Facts

Rev. H. E. Etter, a former Baptist missionary in Peiping, gives six basic facts regarding China. 1. One person in every four in the world is a Chinese. Their population is increasing at the rate of 10,000,000 every three years.

2. Six-sevenths of the people live on one-third of the land because much of the area is unsuited to agriculture; therefore the density of population is as great as 800 per square mile in some sections.

3. The nation is about ninety per cent rural; 300,000,000 live in villages.

4. Fifty per cent of the people have not enough to eat and wear.

5. The people are illiterate (at least 85 per cent), industrious, patient, thrifty and superstitious in general.

6. Two-thirds of the Protestant churches of China have been established in villages and small towns. The Christians number about 1 in 1,000 of the population.

Watchman-Examiner.

A Chinese "Billy Sunday"

Dr. John Sung, an American educated Chinese scientist, now connected with the Bethel Gospel Bands, has been holding evangelistic meetings in Nanking, China. Great crowds have been in constant attendance. The Friends' Mission Church has a seating capacity of 500, yet one night by actual count there were 1,070 within the church.

Fifty evangelistic bands have already been organized, averaging four or five members to each band. Ten of these are from the Friends' Church and School. Some come from the University of Nanking and the university hospital nursing

corps. These bands have agreed to go out preaching the Gospel at least once a week.

—*S. S. Times.*

Robber Becomes Evangelist

When Dr. Sherwood Eddy visited Amoy sixteen years ago, there was a man there with a price on his head; he had been leader of a robber band for ten years. During the first meeting he cut a hole in the mat shed roof, and through it watched and heard Dr. Eddy attack officials and others who were robbing the people. This man said to himself, "I am a robber. I am robbing China. I must stop!" He could not sign his name on the card as a convert, but secured a worker to sign for him. After Dr. Eddy left he joined the church and served as a volunteer preacher. Among other things, he resolved to win as many into the Christian life as he had killed, and began work for robbers and pirates right in the home district. More than 100 joined the church as a result. There were two villages whose residents had for generations followed robbery as a profession; he reached thirty of their leaders and the villagers have given up robbery for farming. This Christian worker cannot write yet, but he keeps a record by getting someone to write down their names. He then draws a rough picture of a tree with branches, on which he indicates the fruit he finds developing in their lives.

Traveling to Amoy to hear Dr. Eddy at his recent meetings he met two strangers on the launch and induced both to become Christians.

—*Chinese Recorder.*

New War on Narcotics

The Chinese Government has declared a six-year war against opium and drugs, and is attacking the evil with military measures. Both the traffic in narcotics and their use are now crimes, and the death penalty may be applied. Since the former policy of prohibition did not give satisfactory results, the

menace is to be tackled by capturing territory progressively; in Chekiang, Kiangsu, Fukien, Anhwei, Hupeh, Hunan, Kiangsi, Honan, Hopei, Shantung and Shansi an order has been issued for immediate prohibition of poppy cultivation. This will not be applied to all provinces at once because in some areas the shift cannot be peremptorily made from poppy to grain cultivation. The government is providing facilities for curing addicts. This treatment is compulsory, but the cost is made light and may be reduced to nothing if necessary. These corrective institutions have already been opened in Shanghai, Peiping, Nanking, Tientsin and other cities. In Kiangsu alone there are some twenty. In Shanghai 732 addicts were treated in about two months; in Peiping 283 were discharged cured in sixteen days. —*Chinese Recorder*.

Answered Prayer

Writing from Kweiteh, a Tibetan station opened six years ago, Mr. G. A. Bell gives a striking instance of answered prayer:

July 18—Prayed definitely for immediate answer regarding a Tibetan teacher.

July 19—"Renowned" turns up on initial visit, and after some conversation agrees to come tomorrow.

July 20—He comes as promised and we all read with him. "Renowned" is the name of the priest who suddenly dropped in from apparently nowhere, dressed in ragged garments. His voice is gentle and his demeanor quiet, if not shy. There is a fineness about him rarely seen in priests. With all this, were we not taking a risk in hiring a teacher so quickly? But then, the prayer for definite answer came to mind, and there the matter rests. The more we have to do with him, the more we desire his conversion. He is a fair scholar and feels the shame of the contempt that is put on his monastery by others, on account of its low standing. His aim seems to be to earn a few dollars whereby he can improve his education, and thus help bring the monastery into higher respect. This is, at least, a considerably higher motive than most of the priests have. We pray that as he is brought into touch with us that he will gain a yet higher motive. Only today I had a long talk with him on Christianity. He admitted that after all his works of merit he had not attained peace, and that he needed a Saviour.

—*China's Millions*.

Unity Discussed

Last January, six denominations (out of the 13 invited) sent representatives to a conference on church unity which met in Shanghai. These denominations were the Church of Christ in China, Methodist Episcopal Church, Methodist Episcopal, South, Methodist Church (English), (Northern) Baptist Convention and the North China Kung Li Hui. The desire of the conference to promote fellowship as a preliminary to developing some sort of proposal for the promotion of Church Unity grew in clarity and intensity as the meeting progressed. One member of each communion present made a statement of his own understanding of its general attitude towards the question of church unity, considered from the viewpoint of possible organic unity. Reporting for the American Methodists, Dr. C. Lacy said that a commission favors the following order of steps thereto: Union of Methodists, North and South; union of all Methodist bodies in China; and union with other Christian bodies offering opportunity. The Southern Methodists were reported to have little interest in organic union but much in practical cooperation. Practically the same stand was taken by the Baptists. The discussions brought out some of the lines along which some churches are, consciously or unconsciously, drawing nearer to each other in practice.

Finally, the conference unanimously expressed its conviction as follows:

We find ourselves united in our loyalty to Jesus Christ, and in our earnest desire to become so united to Christ 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.

That statement became the preamble to a set of resolutions through which the delegates pledged themselves to work.

—*Chinese Recorder*.

Margaret Williamson Hospital Anniversary

On May 11th, the Margaret Williamson Hospital, pioneer American medical missionary institution, completed 50 years of service to the Chinese community in Shanghai, and the anniversary was appropriately commemorated. Starting from humble beginnings, the hospital has grown during the 50 years to include a general hospital, maternity hospital, the Women's Christian Medical College and a training school for nurses. It has accommodations for 200 patients, but plans are under way for expansion. Several clinics are maintained.

The hospital is supported by the Southern Methodists, Northern Baptists and the Women's Union Missionary Society in the United States, together with contributions raised among Chinese and foreign supporters in Shanghai.

—*China Weekly Review*.

Hainan's "New Deal"

H. F. Burkwall, Presbyterian medical missionary in Hainan, writes of the attempt to inaugurate a "New Deal" for missions in China, in the form of a project plan which is an attempt to give the Chinese the degree of autonomy for which they have been asking for so long at every missions conference or other religious assembly attended by Chinese delegates. The plan has already been tried in a small degree, but at first has threatened to work a hardship among native workers. The pastor seemed to take it as a challenge to the church members of Hainan to put the church on a self-supporting basis. He said that if each one gave only \$1.00 silver to the support of the church, the synod would have almost enough to run the schools in the country districts, pay the evangelists, and keep up the many chapels scattered throughout the island. Some one has estimated that the average Chinese earned less than \$60 per year, so that the giving of \$1.00 a year represents a real sacrifice. —*Board Letter*.

JAPAN-CHOSEN

Letter of Good Will

An open letter of friendship to the Japanese, signed by 301 American religious leaders, was made public in Japan on May 3d. The message was sent because of "the failure of the widespread protests from churches and peace organizations to secure the cancellation of the naval maneuvers which begin in the North Pacific today."

The message asserts that "we are strongly opposed" to the fleet maneuvers "because they can hardly escape misinterpretation by sensation mongers and individuals in each nation who are in a position to profit from the creation of fear and suspicion." The message informs the Japanese people that "many thousands of our citizens, especially those who constitute the membership of our churches and synagogues, have protested against the holding of these maneuvers." It invites the Japanese people to "unite with us in redoubling our efforts to maintain our historic friendship, and in opposing every effort that is likely to lead to mistrust between our peoples."

Among the signers are fourteen bishops, many college presidents, ministers and rabbis of leading congregations, editors of the religious press and other leaders.

Methodists Pass 40,000 Mark

The east and west Conference of the Japan Methodist Church held annual meetings during March, one in Kyoto and the other in Tokyo. More than 500 pastors are now on the rolls of the two Conferences, and the church's membership has passed the 40,000 mark. Sunday school attendance has declined somewhat in the past two years, and there are other signs of spiritual lassitude in the church. But great missionary passion is being shown in the program that calls for the evangelization of Manchuria. The first unit of a fine Methodist church in the cap-

ital, Hsinking, is soon to be erected. The quadrennial General Conference will meet in Tokyo next October.

—*The Christian Century.*

Suitably Named

A Korean village has adopted a new name—"The Lord-Believing Place." Practically every resident of the village is a Christian, so, say they, why not call the town what it obviously is?

—*Presbyterian Tribune.*

Mass Marriages

Here is an example of perfect cooperation. The parents of ten young Korean couples who wished to get married agreed to contribute 15 yen each for a wedding at one time in one place, and from the amount thus saved a liberal contribution was made toward a new church building. This was in Kochang; of the 20 young people seven brides and four grooms belong to the church there. There was no competition in presents given, and no rivalry as to which would be the best dressed.

All the brides and grooms then arose and the minister gave them a solemn exhortation. The name of each groom and the name of his bride were read and the question put to the grooms. In unison, they said, "I do." The questions were likewise put to the brides and their answers given. All was done in a quiet, dignified, serious spirit. Prayer was offered and the officiating Korean pastor pronounced so and so man and wife, in the order of the positions in which they were standing. Asked if they wished to make any presents to their brides, several of the grooms came to the pulpit and laid down an offering to God.

—*George S. McCune.*

Fetish Bonfire

Pyongyang News says that while the Women's Bible classes were being held, two families decided to burn their fetishes. The writer says: "The sun was setting when the pastor, an

elder, my Bible woman and I, and a few other Christians gathered at the home. Most of the things had already been heaped together in the courtyard. First we sang a song—a prayer for the Holy Spirit's presence; then the pastor read a selection showing Christ's power over demons. This was followed by prayer that as the evil spirits were driven out, the Holy Spirit would come in and make His abode in the home. Then everything that had been collected was set on fire. The things they burned included ribbons of strong paper knotted together, pieces of dress materials, or garments, rice in broken jars so old that it had turned to powder, and handfuls of dried twigs.

"While the burning was going on, the church bell rang for evening service. What a contrast was its joyous note to the scene in front of our eyes!"

Poor Boys' Club

Wonsan Y. M. C. A. has a new activity—a club for poor boys only. There are about 50 members from ten to sixteen years of age. Most of them spend the day going about with a basket or pail picking over garbage receptacles, coal heaps and other dumps. An exceptionally good day's pickings would net about five *sen*. All are extremely poor, and many live in dugouts and tiny shacks on the outskirts of the city. Parents for the most part are appreciative and the youngsters themselves are enthusiastic. The really incorrigible boy soon drops out and disappears and the others take every chance they get for making something out of life. They were rounded up for a bath one evening. A good-hearted bathhouse keeper near by sent his regular guests away early, and gave a special price of a *sen* and a half each for our boys. Of the forty-two boys who took the plunge only five had ever had a real bath before. However, Wonsan is on the seashore, and in summer these youngsters splash in the ocean.

—*D. A. Macdonald.*

Fifty New Churches

Pyongyang Presbytery's slogan is for fifty new churches this year. Each district is taking its assignment seriously. Ten is the quota for Pyongyang city. Four of those have been started since summer, and four more are in the making. One district whose assignment was four has already gone over the top with five, and with plans for more. Pyongyang also plans a fund of 20,000 yen to keep a group of evangelizers continuously in some of its less covered districts. Through all Korea, in nearly every district, they have been setting goals and are working definitely toward them.

—*Presbyterian Banner.*

Lepers' Church Destroyed

On the night of March 16th, ruffians set fire to the church in Soonchun Leper Colony, Korea. Try as they did, the lepers could not check the fire until floors, roof, doors, windows, the new organ and all the other furnishings had been burned. Morning saw them standing about heart-broken and in tears. To repair the damage will cost \$1,250. This sum the lepers have pledged themselves to raise by *going without dinner every Sunday for two years.*

The Soonchun Church has about 600 members. The following is a report of the year's work:

Baptized this year, 72; Sunday school pupils, 656; teachers (lepers), 72; Bible school pupils, 105; teachers, 4; learned to read, 118; memorized shorter catechism, 40 (4 of them blind); memorized child's catechism, 38; memorized Sermon on the Mount, 19 (7 blind); memorized the entire Gospels according to Matthew and Luke, 1 (blind).

—*Without the Camp.*

MISCELLANEOUS

Sunday School Convention in Norway

The next World's Sunday School Convention will be held in Oslo, Norway, July 6-12, 1936.

This is not only the first time a World's Sunday School Convention has been held in a Scandinavian country, but also the farthest north. Deeply conscious of the honor, Sunday school workers of Norway are planning a cordial welcome to delegates. Norway's King, Haakon VII, has promised to act as the Convention's "guardian."

What Are Missionaries?

We missionaries are sent to preach

Not experience, but redemption;

Not economics, but Gospel;
Not culture, but conversion;
Not reforms, but liberation;
Not progress, but forgiveness;
Not social reform, but awakening;

Not a new organization, but a new creation;

Not civilization, but Christianity.

We are ambassadors, not diplomats.

—*By Erich Schick, in Neuruppiner Missionbote.*

Fighting Paganism

The British and Foreign Bible Society last year added 14 new translations of the Bible; nine of these were African, three belonged to Oceania, and two to Asia. In 1910, the number of languages on the Society's list was 424; it now stands at 692. In circulation and income the year was encouraging. The world figure was 10,970,000 copies. In Germany there was an increase of 19,000 over the previous year—a significant advance in view of the offensive against Christianity. In Spain there was an increase of over 14,000 copies. In China, 4,296,000 copies were placed out, as compared with 3,902,000 a year earlier. The total income was £366,000, and expenditure £364,000. —*The Christian.*

Jewish Revival Planned

To an outsider, Jewish people seem to be a unit, and the num-

ber of sects among them is not generally known. Three outstanding divisions are the Orthodox, the Conservative and the Reformed. These three recently appointed a committee to push a revival, and a meeting was held in New York in April to devise plans for this objective. A resolution was passed with the view of seeking "to interest the unaffiliated Jew in synagogue life, and to assist congregations in their endeavor to enlarge their membership."

—*Alliance Weekly.*

Christian Congresses

No less than thirty-six international Christian Congresses will be held throughout the world from the period of May 4th to October 11th of this year.

The Executive Committee of the World's Alliance of Y. M. C. A.'s will meet at Geneva from July 12th-20th to discuss preparation of the World Conference to be held in India at the end of 1936 or the beginning of 1937.

The Continuation Committee of the Faith and Order Movement will meet at Hinds Gaul, Denmark, from Aug. 4th-7th, while the Ninth World Convention of the International Society of Christian Endeavor will meet at Budapest, Hungary, from Aug. 2d-7th.

From Aug. 6th-11th, the 2d quinquennial World Conference of the Churches of Christ (Disciples) will be held at Leicester, England.

A number of international conferences will be held in Switzerland, including the meeting of the Executive Committee of the Universal Christian Council for Life and Work, to consider preparations for the World Conference in 1937, which meets at Chamby-sur-Montreux from Aug. 18th-22d, and the Triennial plenary meeting of the World Alliance for International Friendship through the Churches, which meets in the same city from Aug. 12-18.

—*N. C. J. C. News Service.*

Our Missionary Bookshelf

Books Briefly Reviewed for the Readers' Information

Modern Trends in World-Religions.
Edited by A. Eustace Haydon. 8 vo.
255 pp. \$2.50. The University of
Chicago Press. Chicago, 1935.

During the summer of 1933 a group of scholars met at the University of Chicago under the auspices of the Haskell Foundation and sought to interpret the adjustments of six great religions to modern life. They made reports on Hinduism, Confucianism, Buddhism, Judaism, Islam, and Christianity and these papers are here presented under four general topics: World religions and modern scientific thinking; World Religions and Modern Social Economic Problems; World Religions and Intercultural Contacts; The Task of Modern Religion. Under these topics the religions are grouped, in each case in a different order. Islam is discussed by Professor Martin Sprengling and Confucianism by Professor Hu Shih. The writers on Christianity are Professor Edward S. Ames, of the University of Chicago; Professor A. W. Taylor, of Vanderbilt University; Professor William Ernest Hocking, of Harvard; and Bishop Francis J. McConnell. The book should have a place on the missionary shelf next to *Rethinking Missions*, for it has the same humanistic, antisupernatural viewpoint. Christianity is not distinguished as essentially different from other religions of the group: "In their origins both Christianity and Islam are medieval Mediterranean monotheisms." The various religions are viewed as "facets of the same crystal; soil, roots, pith, wood, bark, branches, leaves, etc., of the same tree."

The acids of modernity have indeed disintegrated the old religions. Only one of the writers points out that one of the factors in this disintegration has been Christian missions — secondary he considers it. As a matter of fact nearly all of the movements and important changes in present-day Judaism, Buddhism, Hinduism, and Islam are directly or indirectly due to the Christian enterprise. No one can read the evidence collected by Dr. Dennis in his three volumes on "*Christian Missions and Social Progress*" without realizing that in economics, social life, education, and religious thought, the power that transforms was introduced by pioneer missionaries. Dr. Carl Clemen, of the University of Bonn, wrote recently on the influence of Christianity on the non-Christian religions (*Der Einfluss des Christentums auf andere Religionen*, Leipzig, 1933), showing how the great changes in these various systems of thought were largely due to the impact of Christianity, directly or indirectly. In the volume before us all this is ignored. The chapters on Christianity give no evidence of belief in the authority of the Scriptures, the finality of Jesus Christ, or of acquaintance with the heart of historic Christianity as expressed in the creeds. A closing paragraph in Hu Shih's paper on the future of Confucianism at the end of the book is very significant. It sums up the impression one would gather from this comparative study of religion.

So we have the Y. M. C. A.'s and the Y. M. B. A.'s. But why not drop the third initials? Why not frankly recognize that all these movements are no

longer religious in the old sense, and that they are religious only in so far as they are educational, in so far as they are teaching men to be more moral and social? And why not frankly transfer all our old loyalty to the new instrumentalities of education which are taking the place of the older religions as sources of instruction, inspiration, and consolation?

S. M. ZWEMER.

The Rediscovery of John Wesley.
By George Croft Cell. 420 pp.
\$2.50. Henry Holt & Co. New York.

The thesis of this book is that John Wesley and his message were related directly and harmoniously to Luther and Calvin and that it is an error to class Wesley as an anti-Calvinist Arminian. Professor Cell tells in the preface of the radical revision of our judgment of Wesley which his studies for twenty-five years have forced upon him. "The long prevalent and still current anti-Calvinist interpretation of Wesley's message and ministry was abandoned under compulsion of the facts upwards of twenty years ago as equally false to the truth about John Calvin and to the truth about John Wesley. Analysis of the content of John Wesley's preaching made it perfectly clear that for fifty-three years he said as extremely little about the human side of saving faith, except man's dire need of it, as he said extremely much about saving faith as God's work for us in Christ and in us by the Holy Spirit. Further, the Wesleyan doctrine of the Holy Spirit, so conspicuous and controlling in the Wesleyan theology, simply stood for and summed up the true objectivity and reality of our communion with God. It was indeed something of a sur-

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

prise from the standpoint of the Arminian tradition about Wesley to discover that he had consistently and categorically denied the doctrine commonly referred to him, namely, that a man can of himself by the powers of his free will produce or generate this faith in his own mind; rather, since man is by nature evil and incompetent both to think and do good, it is altogether necessary that saving faith as the first principle of all Christian experience should be wrought in Him by the Holy Spirit. True genuine Christian faith is in its totality the gift and work of God."

If Professor Cell had not indicated that his view of Wesley and of the Christian Gospel had run back these years into the past one would have been tempted to see in this fascinating book another evidence of the influence of Karl Barth, but Professor Cell's line has evidently been his own. It is a very fresh and vivifying word which he speaks, clear and positive like Professor E. Lewis's "Christian Manifesto." It is significant to have these two books, so emphatic in their reaffirmation of the historic evangelical faith, coming from the two leading Eastern schools of Theology in the Methodist Church.

Professor Cell writes with great clarity and with a style of originality and power and with a full acquaintance with the material embodying Wesley's doctrine. He has earned the right to the title of his book and he has thrown a bridge across from his own church to the churches of the Reformed faith. Books like this and Professor Lewis's are the best contribution that can be made to the cause of unity among those who look to God to save men and not to man to save himself.

ROBERT E. SPEER.

Church Growth in Korea. By W. A. Wasson. Published under the auspices of the International Missionary Council, New York. 1935.

This book first appeared under the title, "Studies in the World Mission of Christianity," and is

from the pen of a missionary in Korea under the Southern Methodist Board.

Dr. Wasson confines his discussion almost entirely to the work of the mission with which he was connected and for this reason it would have been better to restrict the title to make it conform to the limited scope. The purpose, as stated in the preface, is "to explain an important but little understood phase of the Church in Korea, namely, the marked fluctuations in its rate of growth." Five of the eight chapters the author devotes to a discussion of his problem; the first two are introductory and the last is entitled, "Summary and Conclusions."

The main discussion is confined to the years between 1910 and 1930, a period which the author maintains include five cycles in the development of the church when rapid growth alternate with periods of decline. His explanations and conclusions are a matter of opinion.

The book contains a number of statements to which the majority of missionaries in Korea today would take exception. For example, on page fifteen the statement is made that the supernatural element in the Gospel, which was such an asset to the pioneer missionary in preaching to the Koreans, has today become a liability and the intimation is that Christian workers in Korea today no longer hold this view. Personally, I bear testimony to the fact that in my twenty-five years of service in Korea I have never known the people so ready to hear and accept the Gospel with all its supernatural meaning as taught by the early missionaries.

Another statement which is misleading, unless the author refers only to his own mission, is found in the introduction where he says: "There were about as many names on the rolls of the church in 1910 as there were in 1930." In the Korean Presbyterian church, which is the largest Christian group in the country, the total number of communicants and catechumens on the roll was 73,184 in 1910

and this number had increased to 125,479 in 1930, a seventy per cent increase.

The value of the book consists in the fact that coming, as it does at this time when Protestant missionary work in Korea has just passed its fiftieth milestone, it calls attention to some of the methods pursued and points out a number of the local factors which have contributed to the rapid growth of the church in Korea. These factors really constituted a singularly providential preparation (although the author does not say so) for the introduction of evangelical Christianity into Korea.

C. S. HOFFMAN.

Toward the Sunrising. By B. H. Brunner. 279 pp. \$1.50. Cokesbury Press. Nashville, Tenn.

A series of fourteen sermons by a Southern preacher who has a stimulating style which occasionally rises to the brilliant. Because the Old Testament has rich imagery in those passages that speak of sunset and sunrise, the series before us tells of the sunrise and sunset in the lives of the patriarchs and prophets, e. g., "The Sunset of an Old Faith," "The Sunset of Selfishness," "A Sunrise without Clouds," "The Sunrise of Justice," "The Sunset of the Prophets," etc. There is a wealth of quotations from the poets, but it is not always apt. We have expository preaching of a sort, but there is an absence of Scriptural exegesis, and one misses the acumen of scholarship. Altogether Dr. Brunner has availed himself of the great characters of the Old Testament and by putting them on the canvas of Biblical history, draws lessons for the home, for the Church and the preacher of today.

S. M. Z.

A Historical-Educational Study of the Japan Mission of the Reformed Church in America. By Stephen Willis Ryder. 173 pp. \$2.00. Union Theological Seminary Book Service. New York. 1935.

The Mission of the Reformed Church in America is one of the oldest missions in Japan. Its history therefore includes the

pioneering period of modern missions, the period of rapid growth and that of relationships with the established Japanese churches. Beginning with Dr. Verbeek, this mission has included in its membership a number of outstanding leaders in the Christian movement in Japan. Mr. Ryder, a member of this mission for fifteen years, has carefully searched through the records of the mission, the correspondence of the missionaries, and other relevant historical source material, and then has systematically recorded the differing aims and attitudes of the members of the mission on some of the major issues in missionary policies and programs. For the student of missions this book contains much valuable source material. Under the title, "A Historical Sourcebook of the Japan Mission," the book is issued for wider circulation among members of the Reformed Church. In this edition, a chapter on "Contributions of the Reformed Church Mission" has been substituted for the concluding chapter on "Major Issues" which summarized the study in the edition under the title given above and which was submitted as a dissertation in partial fulfillment of the requirements for the degree of Doctor of Philosophy in Columbia University.

A. L. W.

The Great Wall Crumbles. By Grover Clark. xvii, 406 pp. Macmillan. New York. 1935.

When an author sets himself, as has Mr. Clark, to retelling the story of the China of the past hundred years as an introduction to an understanding of the China of today, he is attempting a task which has often been essayed. He finds it next to impossible to say anything very radically new either by way of interpretation or of a record of facts. However, a certain value is to be found in each new book of this kind, if, as is this, it is well done. It at least reaches a fresh body of readers with information about a land with which the rest of the world has much to do. While Mr. Clark has said very

little if anything that the expert will find novel, he is expressly writing not for that limited class of readers, but for the much larger number who know little of China but wish to understand what is happening there. Mr. Clark devotes most of his attention to the years of the impact of the West on China and to the changes which have ensued. Very wisely, however, he has prefaced this and interwoven it with something of China's older history and civilization. His style is eminently readable. He writes, too, from long experience in the Far East and from a fair familiarity with some of the pertinent literature in English. The specialist will find it easy to point out errors in fact. Those interested in missions will detect a certain bias against that enterprise and will believe that it has not been presented in a fair light. However, the volume is, for all these shortcomings, one of the better members of its very numerous family.

K. S. LATOURETTE.

Chant of the Night. By C. Kuipers. 215 pp. \$1.00 paper, \$1.25 cloth. Zondervan Publishing House, Grand Rapids, Mich. 1934.

While *Chant of the Night*, according to the author's foreword, "is purely fiction except for its native setting," it nevertheless gives the reader in attractive form a comprehensive idea of Zuni customs, legends and beliefs. For *Chant of the Night* is an Indian mission story which graphically describes not only the trials of an Indian convert but presents the every-day life of a mission station in the Southwest where problems of law and order, schools, social customs, etc., continually face the missionaries. Here one meets the impetuous Mr. Dirks, the young Mr. Dekman, who with enthusiasm is ready to try new methods of approach, and the staid but experienced Rev. DeWitt, who acts as a sort of balance wheel for the entire staff. Interesting native characters appear, especially Nick Tumaka who "in the prime of life had been governor of Zuni," Ametolan, a

product of Haskell and Dawn Light, the Indian maiden, who finds a shelter at the mission in time of need. Nick Tumaka is a real character. Years ago the writer of this review met him at Zuni village where he was known as a "progressive" and eager to have his people avail themselves of education, sanitation, better housing and modern methods of agriculture. Later he became a Christian and died in the faith. His marker is the first tombstone in the Zuni cemetery and bears the inscription, "Nick Tumaka, Ex-governor of Zuni; 'I am the Resurrection and the Life.'"

As the title indicates *Chant in the Night* weaves into its narrative descriptions of outstanding Zuni ceremonials, the Shalako (annual rain dance), the Kokokshe, the Koyemeshe, "grotesque and awesome," the Priests of the Bow, the legends centering around Toa Yallone (sacred corn mountain), the coming of the Corn Maidens, the making of pottery, and other insights into the culture and religion of the Ashiwi (Zuni). In the foreword the author recognizes the difficulties inherent in properly evaluating the culture of another race when he says, "This may be a tale half told, as must be the case when one race scrutinizes and attempts analysis of another race." Mr. Kuiper's presentation while definitely Christian in its philosophy and outlook is remarkably free from bias and eminently fair in its portrayal of Zuni life. Too often in the past the reader of Indian tales of the Southwest has been exposed to gushing sentimentality which sought to idealize the old culture and spoke deprecatingly of the new.

G. E. E. LINDQUIST.

Suppressing Communist Banditry in China. "China Today" Series. Edited by T'ang Leang-li. 110 pp, profusely illustrated. U. S. \$1.50. China United Press, Shanghai, 1934.

This first volume of a projected "China Today" series is of as great value to China's foreign friends as to her own people. It presents in clear and documented form the origin, nature,

rise and fall of that variously evaluated movement of recent years, the imported Communism, so enthusiastically welcomed in its theory by thousands of students, yet so horribly destructive in its practice since its well-trained troops have become the most murderous bandits of that suffering nation. So interesting and enlightening is the account that a reviewer can hardly resist the temptation to quote at length, yet must be content to note a few outstanding features. Beginning with China's "disastrous heritage" of half a century before the Republic in the steady weakening of central authority and a tendency toward provincial authority, which made it impossible to maintain peace and order, the writer makes clear the reason why Communism has been so difficult to suppress. It has cost six million lives, thousands of square miles have been laid waste and innumerable farm houses and livestock have been destroyed in the province of Kiangsi alone, several other provinces suffering almost as heavily. The Communists have endeavored to enforce a definite agrarian policy, one of China's greatest needs, but to enforce it by massacre of landlords and by the stirring up of strife and mutual hatred among the peasants. Instead of the promised peace and prosperity, Communism's progress has meant blood and fire, barrenness and desperate poverty. The revolutionary policy of the Kuomintang has sought the people's good; that of the Communists has been bent on the Bolshevik "World Revolution," regardless of the fate of the Chinese people.

Chinese Communism had its origin in the student agitations of 1919, spreading widely from Peking University in opposition to the Versailles Treaty, and the official traitors disposed to sell their country to the Japanese. Many publications sprang up, some of them advocating Marxism. Soviet Russia, avidly watching, professed and proffered a unique friendship, introduced able advisers who were welcomed by Sun Yat Sen and

other leaders and grew ever more influential until they threatened the very life of the republic. Dr. Sun and General Chiang Kai Shek awoke in time, and Communism was outlawed. But the price of the mistake has been heavy, for only now is there evidence of the halting of the scourge and a hopeful beginning of the enormous work of rehabilitation in the desolated provinces. Fortunately many youths have been found ready to sacrifice their own comfort and gain to organize and administer the hard labor of reconstruction in the wake of the conquered and retreating hordes of pillagers and cutthroats. While the book clearly recognizes the difficulty of this bandit-suppression, its tone is sanely optimistic.

C. H. FENN.

Helps to the Study of Colossians. By W. Wilson Cash. 106 pp. 1s. paper. Church Missionary Society. London. 1935.

These brief Bible studies by a secretary of the C. M. S. are, like his notes on Ephesians and Philippians, devotional, spiritual and practical. Any earnest Christian student will find them helpful for the light they throw on the Epistle and for the "pre-eminence" they give to Jesus Christ.

New Books

Apolo the Pathfinder—Who Follows? A. B. Lloyd. 68 pp. 1s. C. M. S. London.

Ambassadors for Christ. Mildred Cable and Francesca French. 160 pp. 35 cents; \$1.00 paper. C. I. M. Philadelphia.

Christian Realities. Robert E. Speer. 256 pp. \$2.50. Revell. New York.

The Conquest of Cannibal Tanna. A. K. Longridge. 200 pp. 2s. 6d. Hodder & Stoughton. London.

Christ's Alternative to Communism. E. Stanley Jones. 302 pp. \$2.00. Abingdon Press. New York.

Christ and the Student World. Robert P. Wilder. 80 pp. 1s. Simpkin, Marshall, Ltd. London.

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

Ethical Issues Confronting World Christians. David Johnson Fleming. 280 pp. \$2.00. I. M. C. New York.

The Foreign Missionary Enterprise and Its Sincere Critics. Cleland B. McAfee. 190 pp. \$1.50. Revell. New York.

God's Christ and God's Book. Archie Naismith and W. Fraser Naismith. 126 pp. 1s. 6d. paper, 2s. cloth. Pickering & Inglis. London.

A Historical-Educational Study of the Japan Mission of the Reformed Church in America. Stephen Willis Ryder. 173 pp. \$2. Union Theological Seminary. New York.

Hot-Hearted. F. I. Codrington. 111 pp. 2s. Church of Zenana Mission. London.

Heroes of the Cross. 96 pp. each. 40 cents each. Obtainable from Zondervan Pub. House, Grand Rapids, Mich.

Series 5—James Hannington, Mackay of Uganda, Aggrey the African Teacher.

Series 6—Dr. Frederick Baedeker, Horace Underwood, Arthur Neve of Kashmir.

Series 7—David Brainerd, Dr. Grenfell, McCullagh and the Red Indians.

Series 8—David Hill, Samuel Polard, Dr. Apricot of "Heaven Below."

India Calling—The Memories of Cornelia Sorabji. 12s. 6d. Nisbet & Co. London.

Islam for Beginners. Murray T. Titus. 69 pp. Oxworth Book Service. India.

Life on the Negro Frontier. George R. Arthur. \$2.50. 259 pp. Association Press. New York.

Modern Trends in World Religions. Edited by Eustice Haydon. \$2.50. 250 pp. University of Chicago Press. Chicago.

The Morning! The Night Also. W. J. Maddax. 62 pp. 6d. Pickering & Inglis. London.

Negro-White Adjustment. An Investigation and Analysis of Methods in the Interracial Movement in the U. S. Paul E. Baker. 267 pp. \$3.00. Association Press. New York.

Outline of Buddhism—Great Religions of the East Series. C. H. S. Ward. 149 pp. 2s. 6d. Epworth Press. London.

The Rediscovery of John Wesley. George Croft Cell. 920 pp. \$2.50. Holt & Co. New York.

South China Folk. Mary Brewster Hollister. \$1.25. 141 pp. Revell. New York.

Toward a Christian America. Hermann N. Morse. 206 pp. 60 cents paper, \$1.00 cloth. Missionary Education Movement. New York.

That Other America. John A. MacKay. 214 pp. \$1.00. Friendship Press. New York.

Word Studies in the Old Testament. B. A. M. Schapiro. 88 pp. 50 cents. Hebrew-Christian Pub. Soc., New York.

Personal Items

(Concluded from 2d cover.)

Social Settlement and leading peace worker in Germany, but an exile since the Hitler revolution, declares that "eighty per cent of the pastors of Germany now support the 'Confessional Synod' in its defense of Christianity against paganizing influences in Germany, and also against the denial of freedom." Dr. Siegmund-Schultze arrived in New York at the end of March from Zurich, Switzerland, where he now resides. He has come to deliver the annual lectures on the Rauschenbusch Foundation at the Colgate-Rochester Divinity School, Rochester, N. Y.

Miss Michi Kawai has returned to Japan with a gift of \$1,000 for her school.

Professor Walter Livingston Wright, Jr., of the Department of History at Princeton University, has been elected president of Robert College and of the American College for Girls, both at Istanbul, Turkey.

Dr. Wright will assume his new duties in the Fall after teaching Turkish history and language at a seminar on Islamics at Princeton this summer. Dr. Paul Monroe has been president of the two Istanbul colleges for the last three years and was due to retire on June 30th.

Dr. Wright was graduated from Princeton in 1921 and taught history at the American University of Beirut, Syria, for several years.

HAYFEVER

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Obituary Notes

Dr. John Duncan Byrnes, for nearly a quarter of a century superintendent of missions of the Presbyterian Church of Canada in northern Ontario, and very active in behalf of church union, died at his home in Tillsonburg, Ontario, March 30th, in his 65th year.

The Rev. John N. West, D.D., who went to India in 1892 as a missionary of the Methodist Episcopal Church, died in Detroit, Michigan, on April 29th at the age of 73. He was a graduate of Boston University and was for some time principal of Lucknow Christian College.

The Rev. D. R. Mackenzie, a missionary of the United Church of Canada, who served for 39 years in Japan, died recently at the age of 74.

David G. Downey, book editor for the Methodist Church from 1912 to 1928, died at his home in White Plains, N. Y., March 8th, at 76 years of age. Dr. Downey held pastorates from

1884 to 1907, then served as corresponding secretary of the Methodist Sunday School Board, and afterwards went to the Methodist Book Concern.

Mrs. Chauncey Brown, former missionary of the Presbyterian Board in Hunan, China, died at Raton, N. M., May 13th. Her husband died last September at Liberal, Kansas, while at home on furlough.

Lazarus Raikane, native African who was associated with Livingstone in the middle of the last century, recently died at the age of 100. He was baptized by Dr. Samuel Moffatt, and later sent to Kanye with Livingstone. He worked as a local Methodist preacher in Heilbron district for many years and established a number of native schools.

The Rev. Frank Lincoln Moore, Secretary of the Western Division of the Congregational Extension Boards died on March 28th. He had been a home missionary superintendent from 1913 to 1918 and a secretary of the Home Missionary Society from 1918 to 1926. He thus spent 22 years in tireless work in the interest of home missions. He was born in July, 1866.

The Rev. Robert M. Logan, a Baptist missionary of Argentina, died on January 22d. He had a remarkable mastery of the Spanish language and was recently in charge of the publishing house at Buenos Aires.

AN INDEX TO THE TWENTY-FIVE VOLUMES OF THE MOSLEM WORLD

SAMUEL M. ZWEMER, Editor

Even though you do not possess a complete set of THE MOSLEM WORLD Quarterly, you will want this Index for the following reasons:

1. It contains a complete list of articles by Orientalists and missionaries on every phase of the Moslem problem, such as, the sources of the Koran, the life of Mohammed, the traditions, and Islamic law and dogma.
2. It will contain a complete list of all the literature published on Islam and Moslem lands, in English, French, German, Dutch and Italian, in the last two decades.
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